

THE MISSIONARY REVIEW *of the* WORLD

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By ROYAL G. WILDER

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Dates to Remember

January 6-12—Universal Week of Prayer.

January 8-10—Foreign Missions Conference. Asbury Park, N. J.

January 12-17—Home Missions Council and Council of Women for Home Missions Annual Meetings. Washington, D. C., Headquarters Calvary Baptist Church, 8th and H Streets, N. W. The program is planned around the theme, "The Rural Church Today and Tomorrow."

January 15-17—National Conference on the Rural Church. Washington, D. C.

January 21-24—Cause and Cure of War Conference. Washington, D. C.

February 2—The Moody Bible Institute Jubilee and centenary of the birth of D. L. Moody. This day will launch the Founder's Week Conference. A folder on "Moody Day" may be had by writing to A. F. Gaylord, 153 Institute Place, Chicago, Ill.

Obituary Notes

Dr. Lewella Miner, for nearly fifty years a missionary teacher in China, died in Tsinan, Shantung Province, on December 3d. Miss Miner went out to China in 1887 as a missionary of the American Board. She taught first at Tungchow and later founded the first college for women in China, the Women's College of Peiping, in 1905. Until recently she was Dean of Women and Professor of Religious Education in Shantung Christian University. She went through the Boxer Rebellion and wrote a book entitled, "China's Book of Martyrs"; also "Two Heroes of Cathay." She was a member of the National Christian Council of China and of the Council on Religious Education. Dr. Miner was born in Oberlin, Ohio, was graduated from Oberlin College and received the degree of Doctor of Literature from that institution in 1914.

* * *

Dr. Kenyon L. Butterfield, formerly president of the Rhode Island State College of Agriculture and Mechan-

ical Arts and later president of the Massachusetts State College and the Michigan State College, died at his home in Amherst, Mass., on November 25th. He was born in Lapeer, Michigan, 67 years ago, and for the last ten years has been the counselor on rural work for the International Missionary Council. In this connection he has studied rural life in many parts of the world and has rendered an invaluable service to rural missions in India, China, The Philippines, and other lands.

* * *

Dr. Robert W. Hockman, missionary of the United Presbyterian Mission, located in Ethiopia as a medical missionary in charge of the American Red Cross unit, was killed on December 13th while examining an unexploded Italian bomb. Dr. Hockman was born in China twenty-eight years ago, where his father and mother were missionaries. Dr. William H. Hockman, the father, is now a member of the faculty of the Moody Bible Institute, Chicago. Mrs. Robert Hockman and their infant daughter were in

(Continued on 3d cover.)

THE WEEK OF PRAYER

The Federal Council of Churches of Christ in America and the World's Evangelical Alliance of Great Britain again call Christians all over the world to observe the week of January 6th to 12th as a special *Week of Prayer* for an increase of personal spiritual life and service, for improvement in the home, the Church, the nation and the world. The Federal Council of Churches has sent out the Call which includes the following:

First Day—For Ourselves. For courage; for a clean heart; for freedom in the Lord; Scripture, Romans 12.

Second Day—For Our Homes. For husband and wife; for children and youth. Scripture, Ephesians 6: 1-20.

Third Day—For Our Churches. For obedience to the mind of Christ; for grace to open wide the doors of the church; for daring to use all our resources. Scripture, Matthew 16: 13-20 and 1 Cor. 3: 1-9.

Fourth Day—For the World Mission of Christianity. For courage to accept the task; for those on church boards; for nationals overseas; for the Federal Council of Churches; for men, women and children on the mission field. Scripture, selected verses.

Fifth Day—For Our Own Nation. For healing of our present distress; for the unemployed; for humility as a people; for industrial peace; that our nation may put her trust in God. Scripture, Psalm 33.

Sixth Day—For Every People. For recognition of our common sins; for sympathy with the infirmities of others; for statesmen; for grace to live together as brothers. Scripture, Acts 2: 1-21.

Seventh Day—For Light on the Way Ahead. For release from all bondage of body, mind and spirit; for order out of confusion; for eyes that see and ears that hear; for thanksgiving for sure Words already given; for grace to live well; for guidance. Scripture, John 1: 1-18 and John 8: 12-20.

The complete order of services include the daily calls to prayer, hymns, Scripture sentences, special prayers, litany and topics for addresses.*

"I know the thoughts that I think toward you," saith the Lord; "thoughts of peace and not of evil. . . . Then shall ye call on me and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me and find me when ye search for me with all your heart. (Jeremiah 29: 11-13.)

* These programs may be secured from the Federal Council of Churches, 105 East 22d Street, New York, at 3 cents a copy or \$1.50 a hundred.

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Editorial Chat

A *Happy New Year* is our wish for every reader and for the world that "God so loved" and that "Christ came to save."

* * *

The year can be made happy by spreading the Gospel and by living and serving in the Spirit of Christ.

* * *

This is the great aim of the REVIEW—to reveal the world-wide need for Christ and to tell the Good News of what He had done for mankind and what He is doing in the world today.

* * *

How far is the REVIEW successful? Here are some comments of our readers:

"The Latin America number is, I sincerely believe, alone worth a year's subscription." G. W. SPURLOCK.
Bonnie, Ill.

* * *

"I have been highly impressed with the high calibre of the issues which I have read." REV. EDWARD H. JONES.
The Presbyterian Church, State College, Pa.

* * *

"I think the Methods are very valuable. I have kept the back numbers for years and find many suggestions I can adopt successfully in my work."

MISS SHIRLEY V. SCOTT, W. M. S.
Community Worker, Presbyterian Church, New Westminster, B. C.

* * *

"I was very much interested in the articles contained in the July issue of THE REVIEW and read them with profit." REV. GEO. A. BROWN.
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Send us addresses of people who still have incomes, or see them personally for this cause.

Personal Items

Arthur E. Slater, Presbyterian missionary at Etah, India, has been honored a second time within a year. In January, he received the Kaiser-i-hind Silver Medal; in August, the Silver Jubilee King's Medal. The latter is especially appropriate, since Mr. Slater is celebrating his own silver jubilee, having been a missionary in India for twenty-five years. He is engaged in industrial work and has developed a large and widely known poultry farm. Raising chickens and milk goats offers an unusual opportunity to reach the people of rural India.

* * *

Dr. James R. Joy, dean of Methodist editors, having reached the age of 72, plans to retire from the editorship of the *Christian Advocate* of New York at the coming general conference. Dr. Joy came in 1904 to the assistant editorship of the *Advocate* under Dr. James M. Buckley. Since 1915 he has served as editor of the publication.

* * *

Rev. William Hallock Johnson, D.D., President of Lincoln University near Philadelphia, has resigned because of his reaching the age of retirement. He was immediately elected President-Emeritus. He is the author of several books on religious and philosophical subjects.

Dr. Walter Livingstone Wright, vice-president of the University since 1926, has been elected to succeed Dr. Johnson.

* * *

Rev. Albion Ross, rector of the Episcopal Church in Hollidaysburg, Pa., has been appointed pastor of the American Church in Berlin. Phillips Brooks was once minister of this church, which is undenominational, and serves the American colony in the German capital.

* * *

Mrs. Howard Wayne Smith, President of the Woman's Baptist Foreign

Society, sailed last fall to attend the centenarians in Assam, Bengal-Orissa and South India.

* * *

Dr. William R. Galbreath has resigned as Medical Director of the Presbyterian Hospital in San Juan, Puerto Rico, because of ill health. Dr. F. Glenn Irwin has been appointed to succeed him.

* * *

Mr. David Glass, son of F. C. Glass, has been appointed a missionary in Brazil, a field in which he has already served. He has recently been studying at the Missionary Training Colony and at Livingstone College, London.

* * *

Mrs. Vivian Bose, of Nagpur, India, daughter of Dr. and Mrs. John R. Mott, en route to America with her two-year-old son, traveled most of the three months' journey across Asia and Europe in an open touring car. In Persia they traveled days on end without seeing anyone and for a week could find no tree to shade them. Their car broke an axle in a lonely spot, but within five minutes a truck came along with a driver who spoke English, and gave them a tow.

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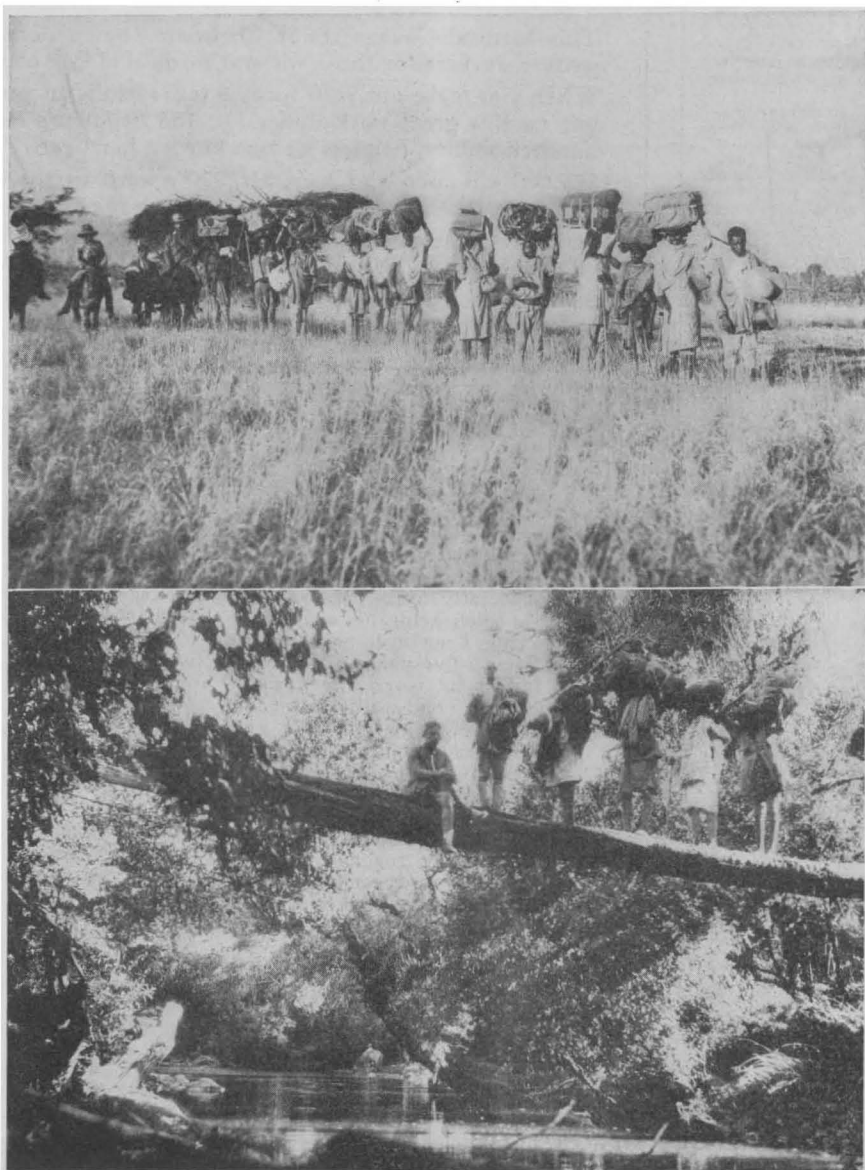
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MISSIONARIES ON TREK IN ETHIOPIA

Native carriers will carry loads of fifty pounds over single path tracks, over mountains and through rivers.

There are practically no roads in Ethiopia, either for autos or wagons—except in the Capital City and a few miles in the vicinity. There is only one short railroad. Fallen logs often furnish the only bridges. Mules must ford the streams.

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LIX

JANUARY, 1936

NUMBER 1

Topics of the Times

GOOD CHEER FOR THE NEW YEAR

A New Year always has many possibilities for good and evil. On the one hand politicians in power are vying with each other in predicting reasons for optimism, while their opponents paint dark pictures of what the future holds if there is not a change in governmental policies. Economic and moral leaders point out the social evils that weaken society and religious teachers deprecate the departure of young and old from the Way of God that leads to peace and prosperity.

It is easy to enumerate reasons for disappointment and discouragement and yet we search the horizon for some "cloud the size of a man's hand," for some basis for good cheer for ourselves and our neighbors. Is there any such basis that will not disappear as a mist, that does not rest on the quicksands of human instability?

In what seemed to be the darkest hour of the world's history, Jesus Christ told His disciples to "Be of good cheer" and gave them the reason (John 16: 33). Those to whom He spoke were a small band of weak and unlettered peasants, without political influence or financial resources. They belonged to a subject nation, they were following a leader who was soon to be condemned to an ignominious death and they themselves were told that they must look forward to tribulation, persecution and death at the hands of their acknowledged religious and political leaders.

It was in the midst of this discouraging situation that their Master told His disciples to "be of good cheer." It was not an exhortation to shallow optimism, but to courage. The message is also for today. Conditions are bad enough but how much brighter than in the days just preceding the Crucifixion? Not only have science and learning made wonderful progress but the forces contending for righteous have greatly increased in number and power. The Church has grown in num-

bers and influence; it is organized for service and has able leaders and immense financial resources. Yet not such were the reasons Christ gave for courage then and they are not the true reasons for good cheer today.

The one reason given by the Son of God before He went to His death on the Cross was: "*I have overcome the world.*" Whatever may be the seeming evidences of defeat for His Church today, the victory is assured. Christ declares that even the devil and all his hosts cannot overcome those who have faith to follow their divine Leader. There may be trials, persecution, suffering and physical death ahead today as there has been all through the years past. But Christ has overcome the world by His victory over temptation, by rising superior to worldly conditions, by overcoming evil with good. And His followers can enter into His victory and partake of His cheer. Is there any reason why Christians also cannot overcome the world, as martyrs and saints and servants of Christ have overcome in the past — by faith, by loyalty, by fighting the good fight of faith; by cooperation with Him in carrying out His program rather than adopt the program of worldly leaders. Christ's program includes full personal surrender, following the guidance of the Spirit of God, witnessing to Christ at home and abroad. Christians may "be of good cheer," not merely in spite of the dark outlook due to evil forces at work in the world, but because of the all-powerful wise and loving Eternal Spirit with which followers of Christ are allied. He is already victor.

"LIFE CHANGERS" AROUND THE WORLD

Multitudes in all lands are looking for the panacea for human weakness and the cure for all evil. At many and divers times and in divers places men and women have claimed to have found the remedy. Each of the great ethnic religions be-

gan as a reformation and produced corrective philosophies and better rules of conduct. They accomplished something and leaders have come forward—like Zoroaster, Confucius, Buddha, Mohammed and Gandhi—leaders with many noble characteristics, but they and their religions have failed to transform men and women into Godlike characters. A “new birth” is required for such a transformation, the impartation of a new life by the Spirit of God if men are to become children of God. Such transformations have been going on for nearly two thousand years, from the days of Paul to the present, in every land and among all races. The secret of such transformations is living contact with Christ.

Missionaries of the Evangel of Christ are the greatest “life changers” of history—witness Samuel Crowther, the slave boy who became a bishop; Africaner the Hottentot Terror, who became a Christian chief; Narayan Sheshadri, the Brahman who became a Christian preacher; Pastor Hsi, the Chinese opium smoker who became an evangelist; J. H. Neesima, the Japanese Shinto worshiper who founded the Doshisha Christian University, and Dr. Sa’eed Khan, the Kurdish Moslem who became an honored Christian physician and evangelist. The list might be increased by hundreds of thousands, known and unknown disciples.

Today the “Oxford Groups,” so-called from their activities in Oxford, England, have taken the name of “Life Changers,” and have extended their activities not only in the United States and Canada but in the British Isles and on the continent of Europe, in Egypt and South Africa, in India, China, Japan and other mission fields. They emphasize the need of every one for full surrender to Christ and for the guidance of the Holy Spirit. They call for “absolute purity” of life and thought; “absolute honesty” in dealing with God and self and other men; “absolute and unselfish love” as the ruling principle of life. The characteristics of members of the Oxford Groups are almost as varied as those found in members of Evangelical churches. There are among them the well-informed and the ignorant, the wise and unwise, the weak and the strong. But the leaders testify to their faith in Christ as the Son of God and Saviour from sin; they urge the study of the Bible as the Word of God to lighten our path; they believe in prayer—in the “Morning Watch”—and in seeking and following the guidance of the Holy Spirit. Some leaders may not sufficiently emphasize the atonement of Christ for sin, and other Bible teachings, but none of them have been charged with denying these Christian truths.

One of the chief peculiarities of the Oxford Groups is their ability to reach the “up and outs,” more than the “down and outs.” They seem to

have a faculty for bringing the challenge and the transforming power of Christ into the lives of worldly leaders in society, professors and students, stockbrokers and statesmen. They occasionally reach also the depressed and degraded. They have changed the order of “to the poor the Gospel is preached.” Word has come from many missionaries testifying to the new spiritual life, new earnestness in evangelism and new power that has come to missionaries and national Christians as a result of contact with Christ through the Oxford Groups. These testimonies come, not from active leaders in the movement, but from fellow Christians who note and rejoice in the changes wrought. The Burma Gospel Team furnishes one example.

In some of the countries of Europe the beneficial effect has been felt in Church and State, in labor and capital. While the movement begins with changing lives of individuals it is now attempting to change society, business, governments, the world. A headquarters has recently been established at Geneva, the court of the League of Nations. Christians believe that the only hope of success, individually or collectively, is in whole-hearted acceptance of Christ, the giver of new life through His death on the Cross, and in dependence on God for guidance and power to do His will.

SAVING THE WOMEN OF INDIA

The new constitution for India brings new responsibilities to the men and women of that great land. There are many evils to be corrected, as all know who have read “Mother India” or have seen the sickness, the poverty and ignorance, the superstition and sin that hamper progress. In the past India’s destiny was controlled first by the warriors, then by religious leaders, and later by financiers and politicians. Women have taken almost no part publicly in education, business affairs, religious rites or government. Hinduism declares that women have no souls. Their place has been in the home and any power they have exerted has been behind the purdah walls. They have suffered and died that the men might live.

Today great changes have taken place through the reforms instituted by the British Government and through the light brought by messengers of Christ. Under the Gospel, with its new hope and life, women have been educated; many have discarded the veil that has shut them in—mind, body and soul. They are more and more—like Pandita Ramabai, Lilivati Singh, Dr. Cornelia Sorabji and others—taking active public part in education, in reforms, in medical ministry, in law and in politics. How important it is that in the new India

they be godly women "thoroughly furnished unto every good work."

One of the great Christian enterprises for India's women is the work started thirty-five years ago by Dr. Ida Scudder to minister to their physical, mental and spiritual needs and to train Christian women physicians and nurses to serve their suffering and neglected sisters. "Today," says Dr. Scudder, "in South India we face the problem of one hundred million women without any medical aid. Caste and religious customs of that ancient civilization have kept women in the background. They were forbidden to have a medical man treat them and were left to the mercy of ignorant, untrained, superstitious older women, utterly unfit to meet the terrible need of motherhood and childhood."

To help meet this need the Vellore (South India) hospital was established as the result of much prayer, hard work and sacrifice, with a dispensary, a maternity building, a children's hospital, operating room and surgical block, nurses hostel and the chapel. In 1918 the Medical College for Women was opened to train doctors and nurses. While the hospital was started under the Arcot Mission of the Reformed Church in America, the Medical College is interdenominational and international but wholly Christian and Evangelical. The American section of the Governing Board includes representatives of the Baptist, Congregational, Lutheran, Methodist, Reformed and Presbyterian Churches.* The British societies cooperating are the Church Missionary Society, the Zenana Mission, the Church of Scotland and English Methodists.

Some years ago, as a result of a financial campaign, money was obtained to furnish the necessary buildings and equipment. They are beautiful, enduring and practical and are being used night and day to bring physical health and spiritual life to women and children and to train them for Christian service. Dr. Scudder and her helpers also go out each week into the villages to treat lepers and other sick and suffering folk. The use of this equipment has already more than justified the money expended.

The women of India must be prepared for the great task and new opportunities before them. They must be rescued from physical neglect; they must be released from ignorance and superstition; they must be brought into vital contact with Christ to give them purpose and power in service. This is what the Vellore Hospital and Medical College for Women are doing. But the people of India, even with government subsidies, cannot be

expected adequately to support this work without help from more favored America. It is one thing to establish a work and another thing to maintain it so as to make it effective. Dr. Scudder says that the present needs are for endowment for ten "chairs" for teachers of Bible, medicine, surgery and other branches; for radium and x-ray equipment; for endowed beds in children's, maternity and surgical wards; for nursing and pharmacy departments; for leper work, and for ambulances and roadside clinics. It is a large order but small in comparison with the amount spent in American hospital centers to meet one tenth the need. Indians should themselves bear a large part of the load but wealthy Indians will not maintain a definitely Christian hospital.

This is the only Medical College for women in South India as that at Ludhianna is the only similar Christian Medical College in North India. Already the college has sent out 146 graduates and has now 105 students; more would come if there were room. This college should cover South India with medical and welfare service carried on by Indian women physicians and nurses—all thoroughly Christian.†

CRITICISMS AND CONFIDENCE

Every phase of life and every enterprise has its critics—science, art, politics, war, education, religion. Some critics are captious and prejudiced, more interested in finding faults than in pointing out remedies. Others are intelligent and constructive and are true friends of progress. They seek not to hinder but to help; they do not discredit work and workers but awaken a desire for improvement; they do not exalt their own authority, infallibility and programs at the expense of other workers and plans, but endeavor to strengthen weak places and remove hindrances to the attainment of ideals.

Critics are and should be a help to the Church of Christ and to the missionary cause. The human element is always faulty and the faults should be recognized and corrected—but it is a mistake to weaken confidence in the enterprise or in earnest and honored leaders. Even the best and most intelligent workers are not infallible and critics sometimes do great harm to worthy causes and great injustice to faithful servants of Christ.

In our December issue we printed extracts from the "Report of a Friendly Critic" of the foreign mission enterprise as it is conducted today. That there are weaknesses and imperfections at home and abroad no one can question. Times change. New methods must be adopted to meet new condi-

* The American Governing Board includes Mrs. Henry W. Peabody, Miss Clementina Butler, Mrs. DeWitt Knox, Mrs. Wm. R. Moody, Mrs. Phillip N. Rossman, Mrs. George W. Doane and Mrs. Wm. Bancroft Hill.

† Send to Miss Hilda Olson, Treasurer, Rockport, Massachusetts, for a copy of the beautifully illustrated booklet on Vellore Medical College containing the messages by Dr. Scudder and Mrs. Peabody.

tions but the aims and ideals of Christian missions, as presented by Christ and His apostles, are unchanging. They are rooted in the abiding character and will of God, in the unchanging Christ and the ever-present need of sinning and suffering man.

Dr. Barnhouse pointed out what he believes to be some weaknesses in foreign mission work as conducted today—especially in the selection of personnel. The Executive Council of the Presbyterian Board, to which he presented his report, received it with expressions of appreciation and, while exception was taken to some statements, they promised to look carefully into every case and to take immediate steps to correct anything found to be out of harmony with the spirit and teachings of Christ and contrary to the doctrines and polity of the Presbyterian Church. The whole Board later took the following action at their first meeting (November 18th) after the report was presented:

Resolved, That the Board of Foreign Missions expresses to Dr. Barnhouse its appreciation of his efforts and consideration; and that the Board of Foreign Missions again assures the Church which it represents, that it is, and ever has been, the constant aim of the Board of Foreign Missions to prosecute its work in fidelity and loyalty to the purpose of missionary endeavor as set forth in the Word of God and the Standards of the Presbyterian Church, U. S. A.; and further, that we assure the Church that the special cases cited in the report of Dr. Barnhouse which seemed to him to be at variance with the Word of God and our Standards, are receiving and will receive our immediate and serious attention with the view of either justifying or rectifying the conditions cited; and that the results obtained from the inquiry will be reported to the Church.

This prompt action on the part of the Board should, we believe, strengthen our confidence in their loyalty to Christ, as well as in their integrity and ability in administering the work committed to their care. The officers of the Board should be given enough time to check up on facts by correspondence with the fields.

The position of judge is a delicate one and requires the wisdom, the patience and the Spirit of Christ. It is comforting to know that "all stand before the judgment seat of Christ" and to Him each one is to give account of his stewardship. Mission Board executives have a difficult task and do not take their responsibilities lightly. They covet our prayers more than our praise, but merit our cooperation more than our criticism.

GERMAN EVANGELICALS STAND FIRM

The true followers of Christ, the Son of God, always suffer at the hands of earthly potentates who do not know and follow Him. We see this illustrated not only in still pagan and Moslem lands today but in Russia, Italy and Germany.

Recent news from Berlin brings disappointment to those who hoped for liberty and justice for Evangelical Christians who believe that the will of God and not the will of Hitler should control the Church. A wireless message to *The New York Times* on December 2d, says:

Germany's struggle between the totalitarian State and the Protestant Church took a dramatic turn today when Hanns Kerrl, Minister for Church Affairs, undertook to paralyze the opposition to his régime. He decreed the suppression of all groups that attempt to interfere with State control of the Protestant Church through the new government-appointed church directorates.

Mr. Kerrl's official explanation says that the decree was designed primarily to prevent the exercise of spiritual or other authority by the Confessional Synods or other administrative organs of the Confessional Church, of which August Marahrens of Hanover, president of the Lutheran World League, is Presiding Bishop.

The Confessional Church was founded over a year ago to preserve the independence of Protestantism and to prevent the introduction of Nazi doctrines into its teaching. The Confessional Synod pastors throughout Prussia accuse the Government of placing "under State protection the propagation of heresy" in the church.

The new decree of the State prohibits "the exercise of spiritual and material administrative functions by any organization or group within the church."

It prohibits the nomination of pastors and pastoral assistants, examination and ordination of candidates for the ministry, regular visits to parishes, issuance of declarations to be read from the pulpit, collection and administration of church taxes, collection of funds in connection with services, and parish assemblies of any sort and the summoning of synods.

This seems to mean that the administration and financial affairs of the churches are to be under State control. The Government, not content with drastic moves to "purify" the Reich by eliminating citizens with even a fraction of Semitic blood, now seeks to strengthen the State by insisting on church union under State control, even at the cost of Christian character and religious liberty. Evangelical church leaders refuse to capitulate. They do not recognize human dictators, in the Church or out of it, and the synods insist on preserving their independence and refuse to compromise with Nordic paganism or with any German churches that bear the name Christian but lack the power and spirit of Christ. Christians in Germany, as well as Jews, are having difficult times, not only in preserving their true Christian character but in functioning as Christians to extend the Good News, and to reveal the life of Christ at home and in their foreign mission fields. Confessional pastors and other Evangelical leaders declare that they "must obey God rather than men." They may suffer but they will not surrender and are convinced that even the "Gates of Hell" shall not prevail against the Church of Christ.

Foreign Missions With a Forward Look*

By ROBERT E. SPEER, New York

Author of *"Christian Realities," "Are Foreign Missions Done For?," "Rethinking Missions Examined," etc., etc.*

BUT is there any forward look? Are foreign missions not done? This question is answered affirmatively and with contentment by those who believe that the central and essential task of Foreign Missions has been accomplished. The Gospel has been made known in every land and in almost every land the Christian Church has been established as a living institution. It is quite true that there are many people in the world who do not know the Gospel but that is true in Christian and non-Christian lands alike. The name of Jesus has become the most widely known name in the world.

There are some who do not accept this cheerful view as to the completion of the missionary task, who would like to see it go on and who believe that the work is still unfinished, who, nevertheless, feel that the enterprise cannot live in the atmosphere and among the conditions of the new day. The old ideals out of which it sprang, and the motives by which it has been sustained, they regard as now obsolete; the desperate need of man for the Gospel is no longer felt. It is not believed any longer that people are lost without Christ. The old romance and glamor of Foreign Missions have vanished. We no longer attach to man's life on earth the dramatic and determinative significance that our fathers attached to it. We are no longer disturbed by the fact of men living without thought of Jesus Christ, the Saviour. We no longer regard the non-Christian religions as either false or inadequate as our fathers did. We think of them in the most generous way and are sure that God has not left any of His children without adequate guidance. We are not concerned over the spiritual destitution of other peoples.

We are taught, further, that Christianity has ceased to have the divine value which we once attributed to it. We are in doubt whether there is any absolute religion or whether we have even in Christianity, as we know it ourselves, something worth carrying to the rest of the world. In a word, so we are told, the old ideals and motives are gone and however reluctantly, we must reconcile our-

selves to the view that the foreign missionary enterprise as we have known it in the past is drawing to a close. As a very well known recent book, appraising the missionary enterprise, declares: "There is no ground for a renewed appeal for the support, much less for the enlargement of these (foreign) missions as a whole in their present form and on their present basis." If the foreign missionary enterprise is to go on at all, it is declared, it must be radically reconceived and whether when so reconceived there will be adequate motive power to sustain it is an undetermined question.

There is, after all, perhaps not so much novelty in these ideas. They have a familiar sound to anyone who has known the missionary enterprise from the beginning. In Carey's day, when that tiny handful of Baptist ministers began the missionary undertaking, how much Christianity was there in the Church at large, and who knew better the inadequacy of the motives of romance and glamor than these men who conceived that those who were going were going down into a pit and that those who remained must hold the ropes for them? In the Massachusetts legislature, when the charter for the American Board of Commissioners for Foreign Missions was under consideration, objection was made on the ground that there was not religion enough to meet the needs of America and that there could be no justification in exporting what we had. Dr. Ritson of the British and Foreign Bible Society has preserved, in his account of the monthly conferences of Foreign Missionary Secretaries held in London ever since 1819, an account of the difficulties which the missionary societies were meeting in those early years a century ago. He writes:

At this period the whole outlook of missions changed from enthusiastic expectation of world-wide success to a humble hope that a few elect might be saved. A good deal of hostile criticism was leveled against the Societies. In 1825 the Association was enquiring, "In what light are we to regard the opposition now so generally excited against the diffusion of divine truth, and in what mode should it be met?" and then in 1826 they tried to profit from the opposition—"What practical lessons may be learned from the recent animadversions on benevolent institutions?" Again a little later they discussed, "What are the causes

* An address delivered at the Biennial Meeting of the Presbyterian Women's Home and Foreign Missionary Societies at Asheville, North Carolina, in June, 1935.

of that distrust which has been excited respecting the management of religious societies, and what is the best mode of removing it?" There is a tone of resignation in the title of a paper read in 1849. "The trials of missions—the reasons of these afflictive dispensations and the beneficial results of them." But they were not allowed to work in peace, for within three years it was said, "A notion prevails to some extent that the missionary enterprise is a comparative failure. Is there any truth in it, and what are the best methods of dealing with it?" The Minutes of this meeting record the conviction that "missions had been successful beyond expectation, and probably far surpassing the hopes of the fathers and founders of them."

The storm broke out again in 1858 after the Indian Mutiny—the friends of missions urging a bolder Christian policy on the Government, and the critics declaring that the Mutiny was caused by proselytism. In the same year the Secretaries were also driven to examine "Some of the principal objections made against the management of religious societies such as the cost of deputation work, publications and periodicals, etc." Criticism from without never ceased, but for half a century the Association has not spent much time in discussing it. Of course it has not always come from without. There have been critical and argumentative and candid friends in the inner circle. In 1825, Edward Irving's famous L. M. S. sermon declared that the current methods were all wrong, and a few years after there was a topic of discussion which sounds peculiarly modern—"What line of conduct should be adopted by Missionary Societies in order to obviate the dangers, which may be apprehended from the agitation among their friends or agents, of those controversies which have recently been moved in the Christian Church?"

The men and women who began the missionary undertaking a century ago faced all the objections that we are facing now, and others. If such objections are fatal to the continuance of the missionary undertaking, how is it that they were not fatal to its origin?

I have been reading lately some of the accounts of these early missionary discussions in the Diary of the Rev. John C. Rankin, who was one of our early missionaries in India from 1840-1848, and in the charges that Walter Lowrie and Elisha Swift gave to the very first missionaries of the Presbyterian Church. I have been noting the arguments that were made at the beginning of the work in China as to whether the mission station in Canton should be continued or abandoned. The Persia and some of the India Missions have been recalling both this year and last the memories of their establishment a hundred years ago. Let anyone go over this material, and the great mass of which it is representative, and he will see that we are facing no conditions adverse to the continuance of the enterprise that were not matched by equal or greater difficulties at the beginning. We are unworthy children of the fathers and mothers who went before us if we falter now on the threshold of the future when they refused to falter on the threshold of the past. To them the difficulties and hindrances appeared not as an impediment but as an appeal, just as to St. Paul. His state-

ment in his First Epistle to the Corinthians tells them of his plans. "I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries." I have always been glad Paul said "and," not "but." The presence of the adversaries constituted, they did not qualify, the opportunity. It was because of them that St. Paul intended to stay. The door that is open to us today is greater and more effectual, and there are no greater adversaries.

Present-Day Difficulties

As we stand today, accordingly, at the end of a great history and consider foreign missions with a forward look the first thing that we note is the summons of the difficulties of our task in the new day. The old difficulties are with us still and there are new difficulties besides these. We will do wisely, as we gird ourselves for the task not done, not to underestimate the difficulties and adversaries as we go forward. I would name a few of these which instead of constituting a barrier to advance constitute an unquestionable divine summons and appeal.

1. There is the old difficulty that is called by a different name in each generation—the interpretation of life that leaves out the living God. We call it *humanism* or *naturalism* today. I was with a group of young student leaders recently in which one of the ablest of the group spoke of the entire change of attitude that had come to him as a result of a recent trip to China. He had been inclined to stress the humanistic conception of Christianity until he had seen on a large scale in China the utter futility of a leadership dominated by a humanistic philosophy. He said he doubted whether any nation had done any other nation a greater disservice than America had done China in giving so many of the young men who are now in positions of leadership in China the humanistic or naturalistic philosophical view in the American universities where these men had studied. He had seen the hopelessness of their attempt to guide and lift China, with no resources drawn from above and without, through a frank recognition of man's need of God and of the hopelessness of uplifting a nation save by power from outside itself. He saw now more clearly than ever the impotence of a philosophy of man's sufficiency and the indispensable need of New Testament Christianity. We are confronted today with a new interpretation of life that confines man to his own limits. This disbelief, with the elimination of God from human life, this disbelief in enlisting superhuman forces in the help of men is a difficulty that is an appeal.

2. We are also confronted with a distorted and exaggerated concept of *nationalism*. There is a

true nationalism just as there is a true sense of family integrity and pride but the nationalism with which we have to deal today is too often both false and fictitious. It is false in that it will even go to the extent of rewriting national history in disregard of truth in order to create a nationalistic myth. It is false and also fictitious in that its isolation is selfish and misguided. No nation can separate itself from the rest of mankind today, and yet repeatedly nations attempt to do so by admitting so much influence as they think will help them, rejecting the rest, by seeking only to get and not to give, and by folly of choice as to what to admit and what to exclude. There are organizations built on fiction, on the possibility of national self-containment as though the Dead Sea were not a sufficient object lesson in nature of any attempt to apply the principle of self-containment to human life or society. What more direct challenge to the very essence of Christianity could there be than this national advocacy of a principle of racial selfishness and human disunity!

3. We are confronted with a new idea of tolerance that equalizes all religions and gathers them, into a mutual recognition, into *an association of faiths*. But Christianity has never consented and never can consent to any such equalitarianism in religion. There is a great deal to be said for John Dewey's view, in his Terry lecture at Yale, that the concept of religion itself is meaningless. His contention is that it is too indefinite and incoherent, that it means nothing by meaning everything. When you class atheism, deism, polytheism, monotheism, animism and a belief in a personal God all under one term it is obvious that the term means so much as to mean nothing. Christianity does not belong to any such common pool. It cannot be classified with what we speak of as "the religions of the world." They are human phenomena. They are the attempts on the part of man to answer the great and irrepressible questions of the soul: Where did I come from? What am I to do? What can I know? Where am I going? At its best they are the efforts of man to find God, but Christianity is nothing of this sort. It is not a set of questions asked by man. It is a revelation from God. It is not the attempt of man to find God. It is God's effort to find man. The religions of the world at their best are the efforts of man to stumble up the altar stairs to God, but Christianity is God coming down the altar stairs to man. The very intellectual difficulty which the new view presents is itself a fresh missionary summons to men and women who believe in the Christianity of the New Testament.

4. Both at home and abroad today Christianity meets the theory of *Communism* which calls itself the foe of Christianity and which in many of the

forms which it takes in the modern world is surely at enmity both with Christianity and with nature and with truth. It proposes communistic equality but applies its proposal not to the energy of production but to the distribution of what is produced. It seeks to establish a principle of equality which is irrational and impossible. There never has been equality either in nature or in man and there never can be. There are true Christian principles which alone will provide what Communism is striving after. They are embodied in the formula: "From every man according to his ability; to every man according to his need," but a Communism that seeks to share that which it has not, according to its ability, shared in producing is suicidal. It is this false Communism which across the world today supplies a new difficulty and a new appeal. "On every road in China," a recent writer states, "there are two men today; one of them preaching Karl Marx and the other preaching Jesus Christ." That is an extreme generalization. There are roads in China today where only the man preaching Christ will be met, but alas, there are other roads where the Marxian has his way. We need the man of Christ on every road, in every land, in every market place and every shop, in every place, high and low.

5. We have the difficulty of *schism* and division among men just at a time when there is the greatest and most tragic need of unity. We have this schism and division even in the Christian Church. But then, this too, is not new. Our own Board of Foreign Missions originated at the time of the division of our Church in the Old and New Schools. There were parties in the Church of the New Testament itself, and Paul had to meet no greater difficulties at Ephesus than he had to deal with in the parties and divisions in the Corinthian Church itself. If we cannot hear today the cry of the torn body of Christ we must be deaf indeed.

We face all these difficulties, old and new, as we look about us and look forward but we find in them simply a guarantee of the future; they are the summons of God Himself to us to gird ourselves for our task. Two generations ago, in the struggle over the Corn Laws, someone said to Cobden that a certain action was impossible. Cobden replied, "Is that all? Then it is time we set about it at once." And this also was the spirit and principle of General Armstrong, the founder of Hampton Institute, and one of the great creative, educational, Christian personalities of America. His daughter writes of him, "He was filled through and through with a deep sense that by hard work alone can any of us be saved." "God's hand," he said once, "points to a steep and craggy height. It must be climbed. I will climb it!" "I feel happy when all my powers of endurance are taxed."

Once at one of the conferences at Lake Mohonk somebody spoke of a proposal as impossible as someone had done in Cobden's time. Armstrong was on his feet at once with the exclamation, "What are Christians in the world for but to accomplish the impossible by the help of God?" This was St. Paul's religion. "I can do all things through Christ who strengthens me."

The old day has come to a close and we cannot recall it; but it is not night that is ahead of us; it is the dawn of a new day and the difficulties that we confront ought to appeal to youth as strongly as the difficulties of their day appealed to those before us.

New Opportunities Today

But there are not only difficulties around and before us—there is the glory of great new opportunities. "Behold, I set before Thee an open door which no man can shut." We look out on this world of new difficulties but also new and inviting opportunity.

It is a contracting world that is becoming slowly self-conscious of its identical interest in meeting its deep ethical needs. It is different from the old world sprawled out over noncommunicating meridians. It were well if our nation would remember this. There are no isolated or remote places left in the world today. The whole of mankind is bound together in the unity of a common life. The idea that any people can segregate itself from the rest of the world is as fictitious as that one member of the body can detach itself from the rest of the body.

It is a world that must act together and that yet does not have the instrumentalities for united action and it is America which has most at stake; which is bound to suffer most; which has been most unwilling to share in the development of these instrumentalities which the common interests of mankind absolutely require. In the last chapter of his recent book, "The Fact of the Christian Church," Dr. Carnegie Simpson points out the way in which Christianity from age to age has come with the only solution that could meet the emergency of the time. When Christianity entered the Roman world, he says, it found there patent inequalities running through society. Of these the most conspicuous and the most deep rooted was the line of demarcation between the free man and the slave. Christianity did not at once end slavery but it introduced the idea which in the end dissolved it. In the Middle Ages man had to make the transition from the old order to a new which was only possible through the contribution of Christianity once again of the principle of liberty. Now we have a new world and a civilization that is afraid of itself. "It is one house-

hold but man is not living in it as one family," or to say the same thing in other words, "We are as a political fact members of one another, yet we act towards one another as strangers, rivals and even enemies." Once again the only solution is the Christian principle of human brotherhood construed in terms of justice and righteousness. Just as the Roman Empire was saved for a new lease of life through the unification which Christianity brought, so today this disordered and divided world can be saved by no other unity.

In spite of revivifying movements here and there in the non-Christian religions it cannot be denied that *the old faiths are disintegrating*. Francis Wei, president of Hua Chung College in Wuchang, China, said a few months ago in an address at Yale: "The three ancient religions, Taoism, Buddhism, Confucianism, are losing ground in China. One quarter of the human race is at the crossroads wrestling with its destiny. China's most difficult problem is not political or economic. The problem of gravest concern is whether the spiritual forces in the country are sufficiently strong to direct and mold her political and economic development during the next thirty years." Hu Shih, the leader of the young intelligentsia of China, declared recently that Taoism and Confucianism are both dead. William Hung, of Yenching University, advises the missionary agencies no longer to concern themselves with the study of the Christian approach to the non-Christian religions because they are already incapacitated and have been replaced by different forms of antagonism, namely, "scientific agnosticism, materialistic determinism, political fascism, and moral iconoclasm." Or as Mr. John McMurray, of Balliol College, said in a paper that was circulated at the International Missionary Conference in Jerusalem: "These religions are going to be smashed anyhow, perhaps not quickly but surely, and what is going to do it, indeed is already doing it, is modern science, modern commerce and modern political organizations." Let anyone go through China today and visit the abandoned Confucian temples and he will realize what a change is coming over the non-Christian world. Once again it needs to be said that the non-Christian religions are far from moribund, but not one of them is what it was, or can ever be again what it has been. One can venture to believe that the day is drawing near of which Sir Charles Trevelyan wrote years ago: "Many persons mistake the way in which the conversion of India will be brought about. I believe it will take place wholesale, just as our own ancestors were converted. The country will have Christian instruction infused into it in every way by direct missionary education, and indirectly by books of various sorts, through the

public papers, through conversations with Europeans, and in all the conceivable ways in which knowledge is communicated. Then at last, when society is completely saturated with Christian knowledge, and public opinion has taken a decided turn that way, they will come over by thousands."

In the third place the comment which I quoted at the beginning is quite true; that is, that *the name of Jesus is more widely known throughout the world today than any other name*. A Canadian friend who has just come back from a visit to the Far East, where he has been more than once before, said in my hearing recently that the first impression made upon him on this recent trip was the increased respect and reverence for that Name which he met everywhere. A Scotch minister wrote recently about being asked to preside over a meeting in India addressed by one of India's nationalists, a Cambridge and Moscow graduate, who for two hours poured out a passionate denunciation of India and Great Britain, of every class, of every evil, but who closed his address with these words: "I have to thank you all for allowing me to speak as I have done for two hours abusing all that you hold most dear, but you must have noticed that there was One whom I did not even criticize, and indeed He is above all my criticism or any man's — the lovely Lord Christ." There has recently appeared a book entitled, "India's Response to Christ," published by Mr. P. K. Sen, a Hindu of Calcutta, in which he writes, "I believe in my heart of hearts, that India cannot escape Christ. No one can escape Christ. So has it been with me. The hostility to Christ that made itself manifest in the first clash of the East and West has disappeared. Years have passed and Christ has slowly and silently entered the hearts of the thinking section of the people. Slowly and surely He will enter the hearts of all. For Christ is such an One as cannot but be accepted. O what picture of simplicity, reality, holiness, sweetness and love. . . . One sees Him and simply cannot escape Him."

All this represents a vast change in India and throughout the non-Christian world. The Name that is above every name is becoming increasingly recognized and revered. The world is far from accepting Him as Saviour and Redeemer but it is slowly coming to recognize that at least He is the supreme moral ideal and if men will thus recognize and obey Him and do His will they will come to know the doctrine.

The new world above and ahead of us is marked by nothing more clearly than by *the new freedom of women*. I contrast in my mind the sight of the veiled women of the Near East a generation ago with what one sees today — concretely, with the laughing faces of a great company of young Mos-

lem women from one of the schools in Constantinople coming unveiled away from Santa Sofia. A revolution has come fraught with danger but fraught with promise if the Christian women of the West will meet the emerging womanhood from the non-Christian world with Christ.

I will mention only one more of the fresh opportunities now — *the appeals that come ever more clearly and distinctly from our Christian brethren in the fields* where we have been carrying on foreign missions work. We are often told that the missionary is no longer wanted and that he ought not to go where he is not invited. These invitations that are pouring in today from the authoritative agencies of the National Churches of Asia and Latin America are a conclusive answer. They set forth in the most urgent way the desire of these churches for help. The voice of India was uttered by the Bishop of Dornakal in the appeal which he sent to the meeting of the British students in Edinburgh in January, 1933:

We cannot, therefore, at this time restrain ourselves from sending you a call to "come over and help us" with all the earnestness and passion at our command.

1. There are vast regions in many parts of India and Burma into which the message of God's revelation in Christ has not yet penetrated.

2. There are still whole classes of people, even in already evangelized regions (like the middle class Hindus, Muslims, Buddhists, and Untouchables) to whom Christ and His message have not yet been demonstrably put.

3. The small church in India needs outside aid to train its manhood and its womanhood and its ministry for national Christian service and for effective witness to the regenerating power of Christ.

4. The rural churches and those established among classes of people once despised and suppressed need guidance and help to enable them to play their part in service for rural India.

5. Doctors and educationalists are needed for mission hospitals and colleges to serve India towards stronger and saner citizenship.

We fear that the strong national feelings exhibited in recent years in India may estrange even the disciples of Christ from the call to serve Him in a land that is full of racial antipathies. We may assure you that, while that is true to a certain extent in the sphere of politics, it is not true in the sphere of religion. At no time has there been a greater friendliness among the people towards Christians and Christian messengers than at the present time. British missionaries of the true type — missionaries who endeavor in the spirit of our Master to come to India with sympathy and discernment and to serve her people with that peculiar self-effacing love and power that issues out of the Cross of Christ — such are in greater demand now than ever before.

Again we fear that some may be deterred by a consciousness of personal inadequacy for the needs of India, and by a procrastination that makes them wait for some inward guidance and special call before they respond to an appeal for service in India. But surely the crying needs of this great country and its peoples, and especially at a time like this, and the possession of that life and power which issued from Calvary and the Upper Room, coupled with the consciousness of ability with the help of

God to meet these needs—constitute a call the Divine source of which no one can easily doubt.

We therefore plead with you to consider whether Christian students can now fail to give India what they alone can give and whether they do not owe India this immediate help at the present crisis of her history. We pray that the call to come over and help us may touch the hearts of some of you, resulting in your surrender for missionary service in India.

This is an authoritative voice, quite different from the irresponsible statements of non-Christian students from these lands studying in Western universities.

These appeals from the National Churches deal very specifically with the idea that missionaries ought not to go except when sent where they are invited. The National Christian Council of Japan at its meeting last December spoke these manly words:

The work which Foreign Missions Boards have started in Japan has by no means reached a full-round goal. Much remains to be done to bring it to full completion. We are anxious that they shall finish it fully and happily. The reason self-support and the spirit of independence lags among our churches is the tendency to lean on friends and funds from abroad. The Japanese Church should cut loose and launch out for itself. This has been done in every other sphere of life in the Empire; diplomacy, education, commerce, industry go forward through Japanese initiative and effort. Why not the Church? Mission organizations and missionaries should act from any irresistible sense of mission and not wait for an invitation. The missionary attitude of American Christians motivated by an impelling inner urge should be positive and aggressive. Regarding policies for evangelism in Japan, we believe that the Japanese Church should in the main take the initiative. However, we welcome assistance from abroad which is motivated by a positive urge. We fail because there is too much of a spirit of compromise with the "Japanese spirit." If Christianity were to become a Japanese religion it would cease to be Christianity. When this is put squarely to the student, for example, he is attracted by it. We need to be more forthright in our presentation of the essential differences between Christianity and Japanism.

We thank God for the new and rich opportunities in this new day. "I have set before you," God is saying to younger men and women, "a door that cannot be shut."

Our Adequate Resources

And as we look forward we remind ourselves not only of the summons of the new difficulties and the appeal of the new opportunities but we remind ourselves of the new and adequate resources. It is true that there has been a falling off in contributions but that is not because the Church could not give as it did. There are individuals, of course, who have reached the limit of their ability and would gladly give more if it were in their power, but *the Church as a whole is abundantly able to give* all that is needed for the full accomplishment of our foreign missionary task. We

need to remind ourselves of the word of one of our own missionary fathers, Simeon Calhoun, whom men called "the Saint of Lebanon": "If the Christian Church were what it ought to be, twenty years would not pass away before the story of the Cross would be uttered in the ears of every living man."

And the life is available. We have on the rolls of the Candidate Department in one Board the names of some seven or eight hundred young men and women who are preparing themselves for missionary service. Some are paying for their medical education by giving their own blood in transfusions in hospitals. Some are ready to go and are offering themselves to the Board and the Church. The following letter is signed by fourteen students, some of them sons of missionaries:

As students of Princeton Theological Seminary and as members of the band of Student Volunteers, we believe that Jesus Christ is the only Saviour of the world; and we realize that "it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations." We adhere to all the doctrines of the Presbyterian Church. Because of this belief we are eager to preach the Gospel in foreign lands. However, because of lack of funds, of the twenty-one who have volunteered from the last two graduating classes and the present senior class, only two men have been sent to the field.

With an increasing conviction of the world's immediate and imperative need of Christ, we appeal to the Church, to individuals or local organizations, to share with us the responsibility resting upon all the followers of Christ to send us out as your representatives to proclaim the message of salvation.

"For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

We, the undersigned, are willing and desirous to go for evangelistic work to any field to which the way may be opened.

Will the Church turn away from such a priceless offering of life as this?

What we need is the sacrifice that will bring together this life and the latent resources of the Church, such sacrifice as is not impossible, for we have seen it again and again in our churches and missionary societies. As illustration I quote from two letters representative of the consecration which now and again we meet and which is God's greatest gift to His Church. Some six or seven years ago—I received a letter from a dear old friend, the Rev. William Sidebotham of Michigan, written just after his wife's death. Mr. Sidebotham had given three sons to the ministry, one of whom had been a missionary in Korea who had met a tragic death while home on furlough, two daughters to home missionary work and teaching. This was his letter:

My wonderful wife died last night. The funeral will be tomorrow. I am sorry that you cannot be present. The arrangements are all made. For some years the money to cover expense of funeral has been ready. Many and many times she has said: "Don't spend a cent for flowers when I die. Give it to Foreign Missions." Accordingly not a penny of mine will be spent for flowers. But I enclose \$100 from her for the field in Taiku, in memory of our son. She has often wished she was rich, but never that she might have a better wardrobe, etc., but that she might help the poor and help foreign missions. Some seven years ago, at a presbyterial, Mrs. J. K. Mitchell, appealing for more generous giving, said, "Mother Sidebotham, don't you think every woman could forego one pair of silk stockings to help the cause?" At once she said aloud, "I never had a pair of silk stockings in my life."

She gladly gave Richard to Korea, and she wept when the physician blocked the way for Robert's going in Richard's place. She gladly gave Emily to home mission work in 1900, and grieved in 1924, when it was necessary for Emily to come home and be our housekeeper. My salary was never more than \$700 and manse (often less) till I was sixty-four; never more than \$800 and manse till I was over seventy, in 1918, never more than \$1,200 and manse till I retired, and began to get \$50 a month from the Board of Relief. Yet she uncomplainingly gave her children and rejoiced in our tithing until the end. Enclosed is \$100 in her name. I wish it could be \$10,000.

Some time afterwards I received the following letter from one of Mr. Sidebotham's daughters:

On February 6, my father, Rev. William Sidebotham, entered into his well-earned rest after an illness of only ten days of bronchial pneumonia. He had been unusually well all winter, and we were hoping for him a few more years of life. He would have been eighty-four the first day of April. We know that he is happy now, united with my mother, whom he has missed more than we have realized, and my brother Richard, whose work in Korea was so dear to my father's heart. Our only sorrow is for ourselves in our loneliness.

When we opened his will, we found a sheet of instructions. Among them was the following: "After my funeral expenses are all paid, take \$100 for flowers. Do not buy flowers, but send it to Dr. Speer, asking him to see that it is used for work in Korea, in memory of my son Richard."

So I am enclosing a check for that amount. I am glad father was able to do this, and that he had commissioned me to carry out this wish. You may remember that he sent a similar amount at the death of my mother three years ago.

During the last eight and a half years that I have been at home caring for my parents, I have realized more possibly than the other children how dear the work of His Kingdom was to their hearts. I have appreciated more

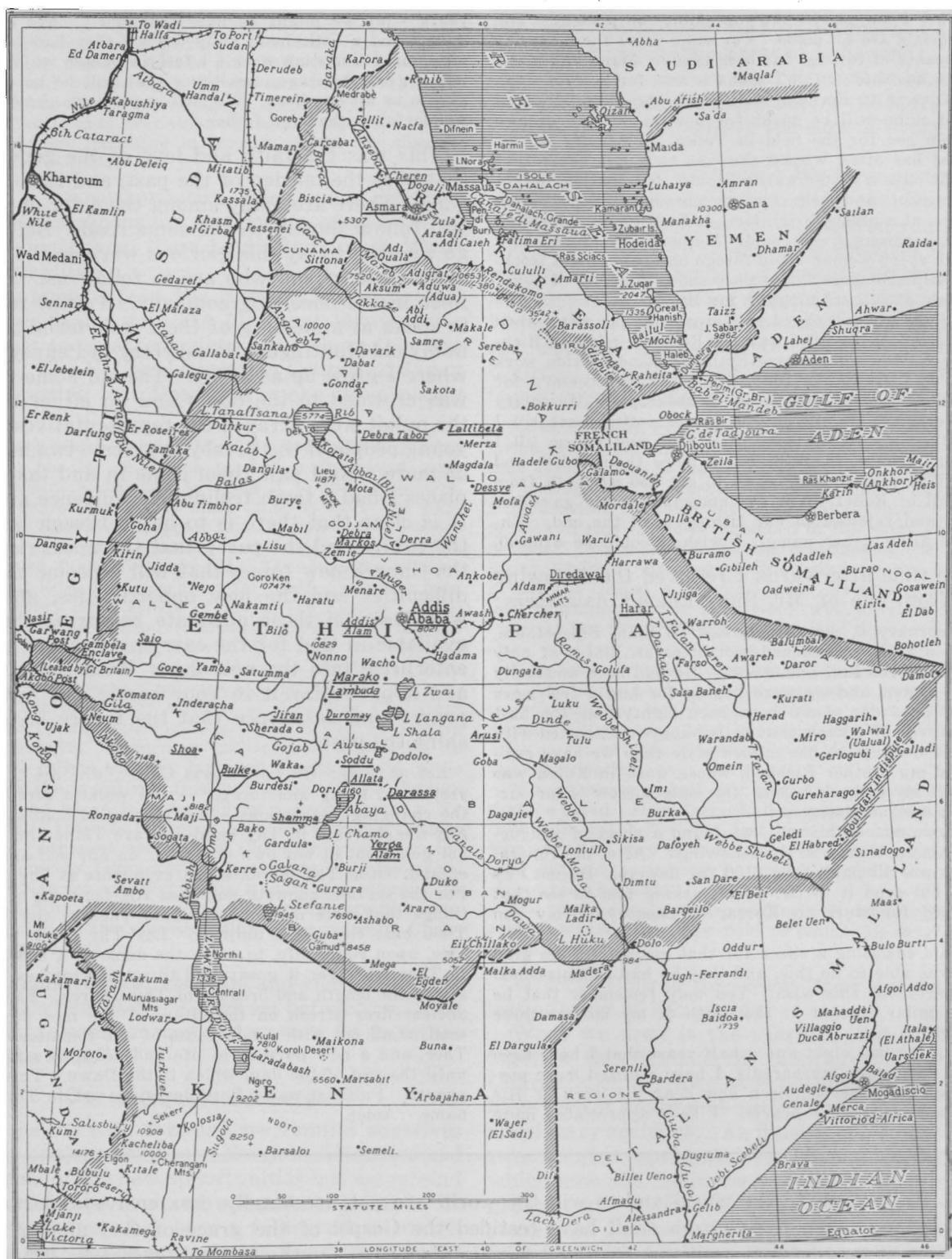
than ever before the sacrifices they made in their earlier years, that we might be educated, and I have come to understand a little more fully the joy they had when we all entered Christian work. I feel as though we had been left a great heritage, something that will be an inspiration to us all our lives. We have a precious memory of a wonderful mother and father.

This was the faith and love of the generation that bore the burden of the past, and that is now gone. There are many among the older ones who will follow shortly on the same road. Before we go we want to lay this glorious work on the minds and hearts of you who are to follow us. We rejoice in the oncoming company. I went recently to speak at a meeting of the Presbyterial Society in my old Huntingdon Presbytery in Pennsylvania where I grew up as a boy. The old home church was crowded to the doors and on either side of the pulpit were arrayed the representatives of the young people of the Presbytery, some two hundred or more. As I saw them come in and take their places I had a fresh feeling of confidence and joy. It is clear that there is to be no breach between the future and the past; that there are rising in the Church new forces that will welcome the new difficulties and the new opportunities, and that will draw on those adequate resources that are available in God for the carrying forward of this enterprise into the new day. With gratefulness and hope we lay it in your hands now with the prayer and assurance that the future is to outshine the past.

Let us pray: Oh Lord Jesus Christ, who art the same yesterday, today and forever—who walkest serene amid the changing generations—not fearing to hold the stars and the churches in Thy hand—we are Thine and we are not going out at our own charge or on any self-appointed errand, but as Thy servants, yes, even more as Thy friends. For the servant knoweth not what His Lord doeth, but all things that were made known unto Thee by thy Father, Thou hast committed unto us. Lay Thy hand, we pray thee, upon young life, to carry the flame of a new loyalty to Thee wherever it goes; and to set the torches blazing across the length and breadth of Thy Church. Kindle the ancient fires afresh on the altars of the new day; and send us all out with a new sense of our commission from Thee, and a new purpose in life and death to serve Thee until the end of the day, which is the Dawn. This is our prayer. Fulfill it to us, Lord Jesus, we ask in Thine own name. Amen.

To witness to the world and to win the world are not necessarily coextensive undertakings; and when the Church shall have testified the Gospel of the grace of God among all nations it may be that multitudes will yet remain disobedient to the heavenly message. Therefore I boldly affirm that the Church has nowhere assigned to it the achievement of converting the world in this dispensation. Let none be offended at this statement, since I emphatically add that though our task is not to bring all the world to Christ, our task is unquestionably to bring Christ to all the world.

A. J. GORDON.



Based on a map copyrighted by the National Geographic Society

ETHIOPIA — THE LAST INDEPENDENT KINGDOM IN AFRICA

The scene of the present Italian invasion from Eritrea and Italian Somaliland. Dessye recently bombed. The field of Christian missionary service. Mission stations are underlined. Figures on the map show heights of mountains and plateaus.

For list of Protestant Mission Societies and names of Mission Stations see opposite page.

Ethiopia as a Mission Field

By STUART BERGSMA, B.A., M.D.

*Formerly of the American Mission, Addis Ababa
and Sayo, Ethiopia*

ETHIOPIA has so long been a hermit empire, withdrawing herself from contacts with the rest of the world, proud and free on her native highland plateau, "forgetful of the world by whom she was forgotten," that it is not surprising that many questions arise in the minds of Christian people as they read erroneous and conflicting reports about this land which now is the site of a shameful war of conquest. Reporters following the armies or writing from the capitol city send such conflicting reports as these: Ethiopia is a Christian country; Ethiopia is a country of savagery and barbarism; Ethiopia is a remarkably fertile and wealthy country with vast mineral resources; Ethiopia is not worth a dollar per square mile.

Since the area of Ethiopia is about one-eighth that of the United States it can be readily understood that there will be great differences in altitude, climate, healthfulness, people, customs, and even religions in various sections of so vast a country. The lowlands of Ethiopia are found especially toward the east adjoining the Red Sea,

and such country is extremely hot, dry and uninteresting, the soil consisting of volcanic ash, lava, boulders and sand, with little verdure. The population of such areas is very sparse, for even the most ignorant native will prefer a higher, more healthful location, if available, to a location in which he is daily burned by a merciless sun and in which he can find scarcely any water. The nomadic tribes inhabiting such districts constitute the wilder people of Ethiopia. No missionary work is done among these people, life being practically impossible for white people for any extended period in such a climate. In the hot lowlands malaria abounds wherever mosquitoes can live, and the population is so scattered the missionary would find no audience.

Perhaps three-fourths of the people of Ethiopia live at an altitude above three thousand feet, and I would judge that at least half of the people of Ethiopia live at an altitude of a mile or more above sea level. A few small villages are located at an altitude of two miles or more above sea level, but the population of these higher levels, where the

PROTESTANT MISSIONS AND MISSION STATIONS IN ETHIOPIA

1. United Presbyterian of U. S. A.—11 workers now on the field.
2. Sudan Interior Mission (Interdenominational and International)—60 workers now on the field.
3. Seventh-Day Adventist—23 missionary workers in Ethiopia and Eritrea.
4. Missionssällskapet Bibeltrognä Vänner (Swedish)—18 workers.
5. Bible Churchman's Missionary Society—18 workers.
6. British and Foreign Bible Society—1 worker.
7. Evangelical National Mission Society of Sweden—no detailed report.
8. Church Mission to the Jews—British—7 workers.
9. Roman Catholics have stations at Addis Ababa, Dessye and elsewhere.
10. Hermanburg Evangelical Lutheran M. S.—West Gallaland—no report.

Protestant Mission Stations and Societies at Work in Ethiopia

** Marked on the Map. Societies at Work Are Marked by Numbers.*

- | | |
|---|--|
| * Addis Ababa (Capital)—1, 2, 3, 4, 5, and 6. | * Gembe (Wollega)—3. |
| Addis Alem—3. | * Gore (or Gorei)—1. |
| * Asmara (In Eritrea)—4. | * Harar—4. |
| * Allata (or Homatcho)—2. | Ira (German Mission). |
| * Arusi—4. | * Jiran (Jimma)—2. |
| * Bulke (In Kafa)—2. | * Lalibela (or Lallibella)—2. |
| * Chercher (Arusi)—3 (not underlined). | * Lambuda (Cambatta)—2. |
| * Darassa (Allata)—2. | * Maraka—2. |
| * Debra Tabor—3. | * Nakempti, or Nakamti—4 (not underlined). |
| * Debra Markos—3. | * Saio (or Sayo)—1. |
| * Dessie or Dessye (Wallo Province)—3. | * Shamma (Chincha)—2. |
| Djenda—8. | * Shoa—3. |
| * Dire Dawa—4. | * Soddu—2. |
| * Duromay—2. | Wanda (near Soddu)—2. |
| Fitchay—5. | * Yerga Alam (Sidamo Province)—2. |

nights become so cold and the rains so severe and the air so thin, is a scattered and sparse population just as it is in the lower altitudes where the heat is so intense and the land so sun-baked and the temperature so intensely high.

Missionary stations in Ethiopia are all placed where the largest number can have access to the preaching of the Gospel and the benefits of our schools and hospitals. Hence missionaries in Ethiopia usually live in the cool, green, beautiful highlands of Ethiopia, where the rainfall is about sixty inches per year and the temperature range is from about 32 degrees Fahrenheit in the coldest season to about 95 degrees Fahrenheit in the hottest season. This temperature range is most remarkable when we remember that Ethiopia is situated between parallels of latitude 4 degrees and 14 degrees above the equator. It answers the question so frequently asked: "Why should a European nation desire this country?" Because it is white man's land from climatic standpoint, whereas the present possessions of European nations adjoining Ethiopia are hot and dry wilderness wastelands.

Roughly speaking, missionaries in Ethiopia deal with two classes of people, the real Ethiopians or Amharas, and the more negroid subject people, the Gallas. The total population of Ethiopia is approximately ten million, although estimates as low as six million are given, since there has never been a census. Of the total population of Ethiopia approximately two-thirds are Gallas and one-third Amharas.

The Amharas or Ruling Class

The Amharas are the ruling class of people, tall, strong, well-fed, proud, brave, and intelligent, and trace their origin back to the time of the Queen of Sheba, who they state was an Ethiopian, and who they affirm bore King Solomon of Israel a son, the son becoming the head of the great Solomonic line of Kings of Ethiopia which extends down to this day. The Amharas, or ruling class people in general, are usually adherents of the ancient Christian faith of Ethiopia. There is in Ethiopia a Christian Church which is a branch of the Coptic Church of Egypt. To the presence of this group in Ethiopia is due the common report that Ethiopia is a Christian land.

To most of the ruling class people their peculiar form of Christianity is so vital that they would gladly die to preserve the Church of Ethiopia, as did many of their forefathers in past ages in combating heathenism and Mohammedanism round about. However, devotion to their Church as a peculiar national institution which must be preserved at all costs seems to be the most commendable thing one can mention concerning the faith

of many calling themselves Christians. By this I do not mean to insinuate that none of the members of the Church of Ethiopia has a living faith sufficient unto salvation. His Majesty the Emperor seems to be a Christian of the highest type, and some of the priests and nobility have a firm grasp of essential Christian truths. The main body of adherents to the Ethiopian Coptic Church, however, seem woefully lacking in knowledge of the simplest essentials of the Christian faith, scarcely ever attend a church service or sacrament, depend on fasts and external observances for their salvation instead of on the mediatorial blood of Jesus Christ, and lead a life that cannot be reconciled with that of one bearing the name of Christian. Many people who have been baptized into membership in the Church of Ethiopia know no more than that the baptismal string which is placed about their neck at the time of baptism is the guarantee and unshakable proof that they are Christians. As one simple convert told me: "To wear a string about the neck means one is a Christian, and to be a Christian means to wear a string about the neck."

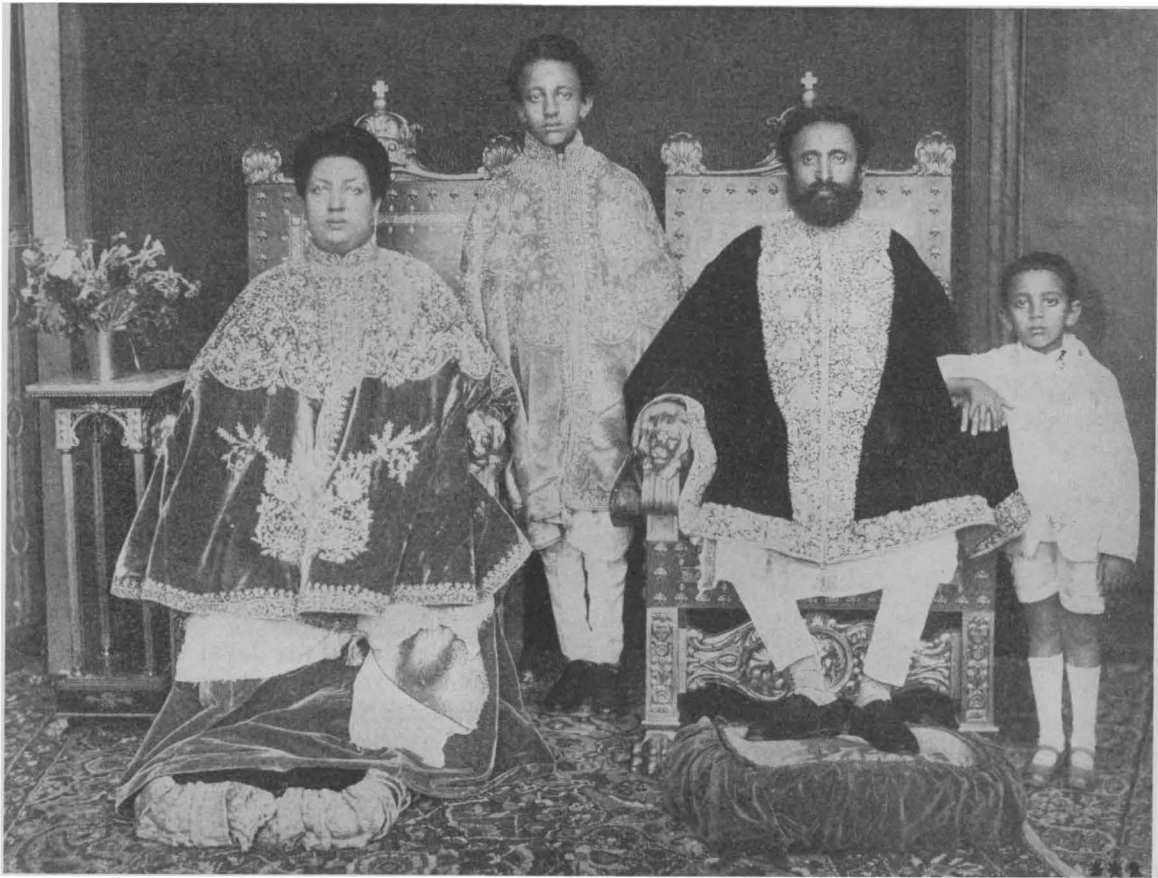
The Need of "Christian" Ethiopia

The very members of the Church of Ethiopia itself, including even some of the priests, are in need of the preaching of the Gospel. It is obvious, however, that missionary endeavor directed to the ruling class people will be far more difficult than to a group which has had no contact with the Gospel. A little knowledge is a dangerous thing, it may mean the eternal loss of that soul, for one who thinks he has sufficient and turns a deaf ear cannot grow spiritually.

Addis Ababa, the capital city of Ethiopia, is the "Jerusalem" of the present-day Church of Ethiopia. It is the stronghold of the ancient faith and here are concentrated an enormous number of the priests of the Church. Missionary work will consequently be more difficult in Addis Ababa than in outlying parts where the people are heathen. The number of converts will be small.

Within the last decade the attitude of the Church of Ethiopia to Evangelical Christian missions has been one of friendliness rather than opposition. This attitude is perhaps due to the fact that modern missions have wisely combined educational missions and medical missions and industrial missions with the evangelical work. Ideally considered a mission station should have an industrial missionary to teach the natives better farming, carpentry and other trades; a teacher, doctor, nurse, and an ordained missionary. His Majesty the Emperor Haile Selassie I has been extremely favorable to missionary work.

The headquarters of all mission organizations



From "The Rainbow Empire"; published by Wm. B. Eerdmans, Grand Rapids, Michigan

THE ROYAL FAMILY OF ETHIOPIA

Emperor Haile Selassie I, with the Empress, Waizero Menen, the Crown Prince Asfao Wossen and Prince Makonnen

working in Ethiopia are situated in Addis Ababa and at least one third of the total number of missionaries resident in Ethiopia are working in Addis Ababa. Here we find the largest hospitals, schools, and a leprosarium. Addis Ababa is situated in the very center of Ethiopia and from this city radiate all the roads, most of the roads mere mulepaths, which lead to the larger cities and villages in which missionary work is being carried on. With very few exceptions the missionaries approach their stations by way of Addis Ababa.

Addis Ababa is a city of approximately 100,000 inhabitants and is situated at an altitude of 8,700 feet above sea level. The city has electric lights and macadam roads. Here are to be found the legations of America, England, France, Germany, Italy, Sweden and other nations. From a missionary viewpoint Addis Ababa is very important for here the missionaries representing the various Boards make invaluable contacts and foster the friendly spirit and show the mutual helpfulness toward the Government of Ethiopia so important in the continuance of the work in the distant provinces.

In Addis Ababa is to be found the largest hospital in Ethiopia, that of the United Presbyterian Mission, with 100 beds and modern in every way, having electric light, X-ray, adequate medical and surgical equipment, and a model laboratory. The same mission has also on its twelve-acre compound a girls' boarding school and a church organization which meets in the hospital chapel. In the capital city is also found the headquarters of the Sudan Interior Mission, a mission which has had an unusual growth since its organization in 1927, and which has at present approximately eighty missionaries. This mission has in Addis Ababa a clinic and a leprosarium housing seventy-five lepers, and maintains a bookshop, and reading room in the downtown section of the city. Swedish organizations in Addis Ababa maintain strong schools for girls and boys, with approximately 200 pupils, and also have had splendid results evangelistically. The Seventh-Day Adventists have a modern hospital of forty beds and maintain a small school. There is also a Roman Catholic hospital of 100 beds.

His Majesty the Emperor Haile Selassie I has two hospitals with a total bed capacity of about

100 beds, and maintains two schools with a total enrolment of perhaps 500 pupils. In Addis Ababa are the government buildings of the Ethiopian Government and the palace of the Emperor. The most important churches of the Church of Ethiopia are also in Addis Ababa, and here resides the Archbishop of the Church and many other important officials of Church and State.

The Amharas are especially numerous about Addis Ababa and certain provinces are principally Amharic or of kindred stock. Ruling class people are also found in every village in Ethiopia in

civilized people more and more into barbarism and anarchy." The Gallas are more negroid than the Amharas and have not as strong and rugged bodies, nor are they as tall or as proud as the Amharas.

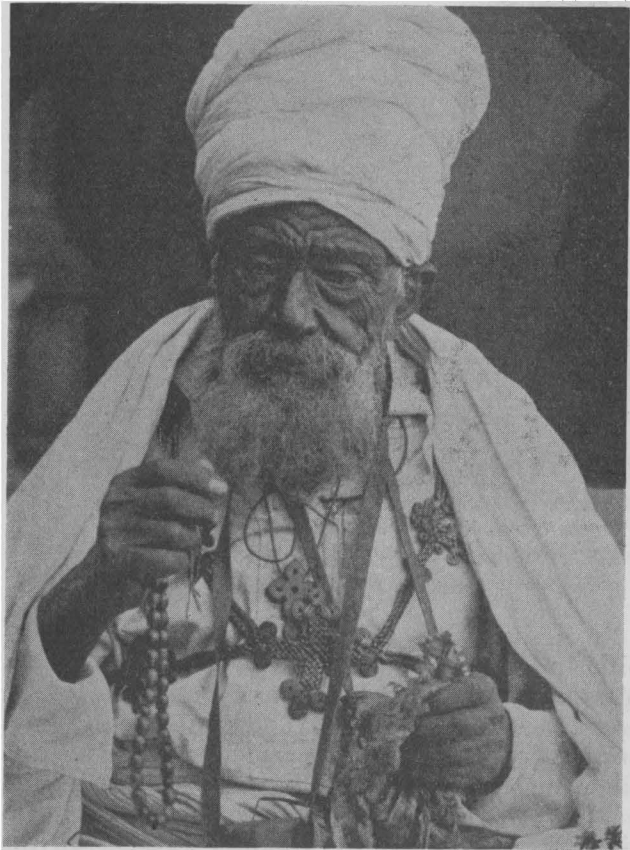
Numerically the Gallas outnumber the Amharas about two to one. The Gallas in Ethiopia number approximately six million. They do most of the work and own least of the land. The system of land tenure is in the main that of a feudal system, the Gallas being the serf class and having overlords. Some of the Gallas have a nominal attachment to the Christian Church of Ethiopia, some are Mohammedan, but by far the greatest number are heathen. Their worship is animism, worship of the things of nature such as rivers, trees, mountains and hills. Sacrifices are given to these natural objects and evil spirits of rivers and mountains and trees and other objects are believed to be hovering about seeking to do harm and must be placated. The witch doctor and the Galla medicine man still practice their pernicious rites.

The Gallas today are loyal to the Emperor and are of course real Ethiopians today, having had no other home for four centuries. The greatest part of the present army opposing the invaders will perhaps be Gallas, with Amharas generally in the higher positions. The Gallas are brave people, fatalistic, poor and ignorant.

Evangelistic Fruit Among the Gallas

It is especially among the Gallas that the preaching of the Gospel has borne fruit. Many are heathen and the message is new and startling and appealing. Their aggressive nature makes them good evangelists when the Gospel grips them. The Gallas have their own language, the Galla or Oromo language, while the Amharas have the Amharic language. There are, however, also other languages and numerous dialects. The Gallas come in large numbers to mission services, our church at Sayo in Western Ethiopia frequently having above 400 present and at one time as many as 555 present at a Sabbath morning service. Within the last five years the church at Sayo has received 128 converts. Other stations show encouraging results but exact figures are not available.

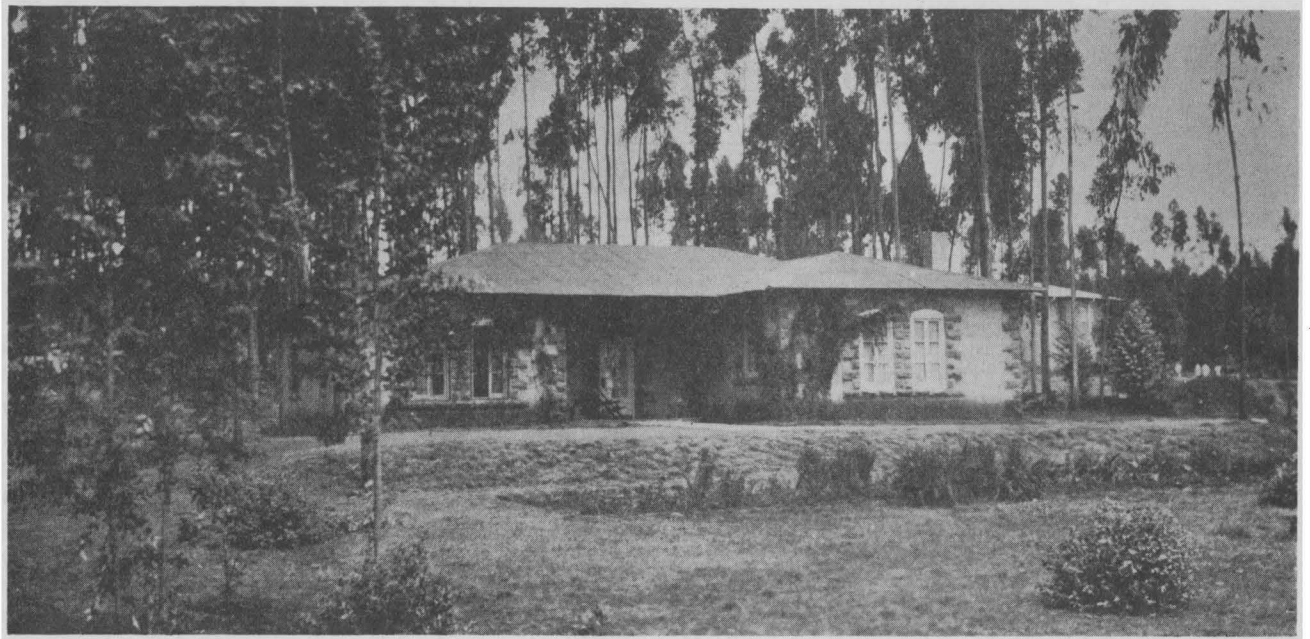
It is in the outlying districts of the hinterland especially that the Gallas show their appreciation of the medical work done by missions. At our Sayo station in western Ethiopia, where we have a small hospital of twenty-five beds, 15,000 treatments were given last year and approximately 20,000 people heard the Gospel in the hospital and clinic services. The need of the Gallas for evangelistic, educational and medical assistance is great, for in many locations the doctor in a sta-



AN OLD ETHIOPIAN PRIEST WITH HIS CHARMS

greater or lesser numbers for they function there as government officials, land owners, traveling merchants, and most of the priests of the churches are Amharas. A small church building and a number of priests will be found in every important village in Ethiopia.

The Gallas, or subject people, are not real Ethiopians racially. They came into the country four hundred years ago as savage invaders, attempted to conquer the Ethiopians they found there, but in turn were conquered themselves. The Galla invasion of Ethiopia retarded the advance of Ethiopia enormously. "The invasion of the Galla tribes has had the effect of checking national progress to this day, and of throwing back a once-



THE UNITED PRESBYTERIAN GIRLS' SCHOOL AT ADDIS ABABA

tion will be the only medical man in a radius of five days' journey. Superstition must flee wherever a mission station is established, and round about Sayo the witch doctors at first complained about the reduced income, since people stopped believing in them, and then the witch doctors moved to sites more distant from the mission.

How will the war affect missionary endeavor in Ethiopia? The answer depends, of course, to a great extent on the outcome of the war. If Ethiopia retains her independence there may be a considerable number of important Ethiopians who will have learned to distrust all foreigners as having selfish motives in coming to their land. On the other hand, the friendly and cooperative spirit shown by missionaries to the Ethiopians in this hour of intense testing may win a large and wholesome respect for Evangelical missions on the part of the natives. The organization of an Ethiopian Red Cross by missionary doctors, the care of the war wounded by mission hospitals, the sharing of dangers common to missionaries and Ethiopians alike, may reap a mighty harvest later.

If Ethiopia should fail to remain independent the future of Protestant missions may not be so bright in Ethiopia. In an adjoining territory, once the property of Ethiopia but now a protectorate of Italy, Protestant missions were slowly closed out by a government policy of refusing to grant a visa for reentry into the country once the missionary had left on furlough.

The present war situation is not without its dangers for missionaries and mission property. The army from the south is approaching Harrar, a city of 30,000 population, in which city is a

Swedish Mission station with church, school and hospital. From the north the armies advancing toward the Lake Tana region are near a small station at Djenda and in time must pass through Dessye, a larger station of the Seventh-Day Adventist Mission, where a hospital, school and church are to be found. Addis Ababa is the natural focus of advance for the invading army and bombing of this city would result in a distinct shock to the morale of the Ethiopians in general. If the railroad should be taken by the invaders the missionaries and legation officials will be practically cut off from the rest of the world.

"God moves in a mysterious way His wonders to perform" and surely this is true regarding the missionary situation in Ethiopia. It seems mysterious to us that a work as promising and fruitful as that in Ethiopia must go through the trial of fire dropping from heaven on an unprepared nation feeling its way into the light, and that the sword of steel must wreck its havoc rather than the "sword of the Spirit" its blessing. Mysterious as it is, let us trust and believe that His Kingdom can come and His will be done even now in Ethiopia.

Family health had made necessary our departure from Ethiopia several months before the war had started. It is a time of great testing for the missionaries also, but in this hour of great need, with the unusual opportunities of counselling, comforting, cheering and alleviating the miseries of the Ethiopians our friends in Ethiopia are to this distressed people "as rivers of water in a dry place; as the shadow of a great rock in a weary land."

America Through a Missionary's Eyes

By MRS. E. STANLEY JONES, of India

“WHICH end of this thing do you talk into?” I asked as a young cousin handed me a peculiar black instrument.

“Why the end with the cord attached,” she gasped, her eyes wide with astonishment.

I finished my conversation and put the receiver on the table. She snatched it and laid it in its cradle.

“I have not used a telephone for nearly nine years,” I said apologetically.

“I suppose things here seem very strange and marvelous to you now,” she remarked. “Of course telephones are old. But we have progressed a lot in many ways, haven’t we?”

“Ask me that question after I have been here a month,” I said.

She asked it again after three months.

“Well, what do you think of us now? I suppose you are always being astonished.”

“Yes, I am being astonished,” I replied slowly, “but not with Frigidaires and airplanes and air conditioning and radios.”

“With what then?” she demanded.

“I’m afraid you won’t like it . . . but if you really want to know. . . .”

I was right. She did not like it. She is still indignant and hurt. But we, too, are hurt. Disillusionment is painful. And when the object of that disillusionment is anything as dear as one’s own beloved native land the pain goes deep.

We have sometimes wondered about the attitude of the student who returns to India after study abroad in a so-called “Christian” land. But we begin to understand his reactions. Because of our long residence out of the country, whether we will or no, I suspect that we see it very much as the foreigner sees it.

It is very easy for us over in India to begin to idealize America.

We live with the caste system. We see sixty millions of outcastes despised and looked down upon by the 2,300 upper castes as are no other people in all the world. We see the sickly, stunted, pathetic little girl-wives and mothers; the widow treated as an ill-omen; millions of lovely women kept behind closed doors.

We see men, women and children worshipping the cow, the cobra, the monkey; bowing down before idols of wood and stone. We are surrounded

on all sides by the sick and the suffering who have no medical aid; the poverty-stricken who have never once known what it means to have their hunger satisfied.

We fight against filth, ignorance, superstition and sin. And somehow, as the years go by, we forget that America has faults and shortcomings. We think of America as a land of churches and schools and hospitals; we think of America singing, “Our fathers’ God, to Thee”; stamping on her coins, “In God We Trust”; putting the Eighteenth Amendment into the Constitution; leading in idealism. And then—we come home!

We were in America on our last furlough during the days of prohibition. In the eighteen months that we were here, not once had any of us seen a saloon, a glass of liquor or a drunken man. I am not suggesting that they did not exist. But we could honestly say we had not seen them. But we returned this time—

To find ourselves in a city where we had to go hungry because we could discover no place to eat where beer was not sold.

To be confronted by miles of glaring advertisements, imploring us to drink, smoke, visit certain roadhouses.

To find it almost impossible to escape the everlasting cigarette. Many a time in train or bus or waiting room or restaurant, I have said, “Is it possible that this is America, the land of the free, where I don’t even have the privilege of breathing pure air!”

We were startled to see not only men but women and girls smoking, drinking, carousing in saloons and beer gardens.

To hear oaths and vulgar expressions on the lips of high school and college girls of good families—expressions once limited to the type of folks with whom one did not associate.

We noted the change in vocabulary: Self-expression, syncretism, freedom, nudity, thrill; not often the words modesty, decency, duty, responsibility, obligation.

We were puzzled to find many churches closed on Sunday evening, but cinema doors wide open and crowds pouring in.

Often we could discover no mid-week prayer meeting, but forums, dramas, scouting, dancing, bridge, in church parlors.

To find churches being sold for debt; benevolent budgets cut; Christian work of all kinds being closed because of lack of funds; thousands losing their homes, unable to get work, going on relief; but to find that, apparently, America still had abundant money for ball games, motorcars, movies, cigarettes, and beer.

Coming from a land where if we offer to pay 12 cents a day for ten hours of hard labor we will be besieged by able-bodied men begging for the job, it was strange to be in a town where there were hundreds on relief but to find it impossible to get a man to cut the grass or a woman to do plain sewing at \$2.00 a day.

We were nauseated over the nastiness of the modern literature that we sampled.

No missionary can remain a prude and work in India. What the Hindu has to say he says. What he has to do he does. There is a simple frankness about the most intimate details of life. But he is not vulgar.

We were accustomed to hearing a spade called a spade when necessary; we were not accustomed to deliberate verbal filthiness.

A young boy who entered our school in India brought with him a story book. Presently some of the older boys suggested that it was not a proper book for boys to read. I asked to see it.

"It's just a translation of an American book," said the boy defensively.

"Still, I wish to see it."

He brought it reluctantly. I read it and then I called the boys together. Page by page we tore it up and threw it into the fire, and I said confidently, "If this book is a translation of an American book it has been made vile in the translation."

Made vile in the translation! Never again can I say that! We have turned in disgust from the obscenities of Hindu literature. We are producing much in America that is no better.

Last year I joined a Book of the Month Club to which a dormitory of girls in a Christian college had subscribed. Over half the books we carried down to the furnace and burned. No matter how beautiful the container, we do not keep garbage in these lovely modern sanitary homes of ours. Why keep on our tables literature fouled with expressions more revolting, more adominable than the filth that contaminates the cesspool!

We are accustomed in India to a frank, unashamed nakedness of body. We are not accustomed to a flaunting of that nakedness.

A high school girl came to see me soon after I arrived. She wore as little as the law allows, and that is very little indeed in some sections of our country. She lit a cigarette and talked of sex in the words of a medical book. Finally she said, "I

suppose you are dreadfully shocked with us, aren't you?"

"No," I said, "it would take a good deal to shock a missionary who is as old as I am. But I must confess that I am puzzled. I am wondering why you expect me to be shocked if you consider these things to be perfectly right and proper. And I am wondering why the East, as it becomes more and more what we have always considered 'Christianized' and 'civilized,' tends to put on more clothes, becomes more chaste and reserved in language, drops habits and modes of life that we are taking up."

The girl glanced uneasily at her watch. "Oh, my gracious!" she exclaimed, "I've got to get my Latin lesson."

It was disconcerting in our search for a Christian college to discover that in very many instances there was now no difference at all between State colleges and the schools founded with consecrated money.

To find professors in those "Christian" schools giving sly digs at the religion which brought those schools into existence; going out of their legitimate way to speak sneeringly, disparagingly of the faith of the founders; to find even Christian men raising questions in the classroom that they did not answer.

One puzzled college senior who had come to me with some of his problems said earnestly: "They don't let us flounder around in language or mathematics, but when it comes to the things that matter most if they know anything themselves they're d—— careful to give us nothing but a question mark."

I talked one day at a summer conference with a group of girls, all from "Christian" colleges. One said: "Our professors don't take any stock in Christianity. Why should *we*?"

Another said: "I used to pray and I got a good deal of comfort from it. But after I majored in psychology, and began to understand the laws of the mind, it seemed so silly to pray."

Another remarked. "I went to Sunday school and church until I went to college. But I didn't want to be queer and different, so I stopped."

We have monkeys in India. Day after day I have watched them in our gardens, on our roof tops, by the roadside and even at closer range, for a misguided son of a missionary manse presented us with his pet monkey when the family moved away.

And, somehow, now that I am once more where I can see my own kind in action I am inclined to believe that there may be, after all, something in the Darwin theory. There is a similarity to something that I have known all too well that is very disconcerting!

A monkey shows a surprising tendency to imitate—to follow blindly what someone else is doing, even to his own detriment. A young monkey sat on our garage roof eating a guava. I sat on the housetop eating a banana. I threw away the banana skin and without rhyme or reason he tossed away his half-eaten guava. I broke a sprig from a climbing vine—he broke a sprig from the babul tree above him. I put the sprig into my mouth and although the babul was as bitter as quinine he promptly put his sprig into his mouth.

In our monkey friends we notice a dependence on mechanical amusements, an absorption in the trivial, a perpetual restlessness, a startling disregard for the proprieties of life, a heedlessness of consequences, an unstable affectional nature.

And somehow my mind goes back to our Indian garden when I meet those whose only sources of amusements are movies, cards, dancing and wild motor rides; when I hear of divorces secured on the most trivial grounds; when I hear complaints of boredom at the very thought of a quiet evening.

When I listen to remarks like these:

"I know I shouldn't drink, but everyone does."

"My mother hates my smoking but even Miss K. smokes."

"I suppose sixty miles an hour isn't very safe but it does give one a thrill."

"Why shouldn't I paint my lips on the street car. Folks needn't look at me if they don't like it."

There were other things—

The price of a night's sleep and breakfast on a train. America, America, no other land so dear!

The high standard of material comfort. We knew why a visitor from India exclaimed, "If I am seeing America in a depression, what must it be like in a period of prosperity?"

Fresh from the preciseness and the conservatism of the English press we were sharply aware of the untidiness of our national speech; of our prodigal use of superlatives; of the inaccuracy of reporters; of the impudent, conscience-less falsehoods of the advertisements. And why, oh why, were we so interested in the nauseous details of Mrs. A.'s divorce, the insipid love letters of Mr. B., the kind of cigarette used by Mrs. C., the color of the underwear of Mrs. D.!

We were aghast over the grotesque, artificial appearance of the girls; the freedom of the sexes; the studied frankness, often vulgarness, of their speech; the queer songs and sounds that came over the radio. The first time we heard crooning we decided that the singer had been taken ill but was bravely keeping his appointment.

Being Americans we knew, of course, that there was very much that was fine and splendid and Christian in America. But although we were

Americans, I frankly admit that at first we could not see it.

I passed a beautiful girl on the street one day, lovely eyes, clear skin, hair like sunshine, but when I first glanced at her, I saw only an ugly mark across one cheek.

Many of these blemishes on the face of our fair land are merely unsightly excrescences—skin diseases, as it were, which will pass away of themselves or for which we will find the remedy.

But the foreigner, who seldom sees beyond the blemishes, returns disappointed, disillusioned, critical, contemptuous. Is this the land that he has looked upon as a model of what he wants his own land to become? Is this what Christianity brings a country to? What can a foreigner think who must base his knowledge of America on what he hears on our streets, sees in our dance halls and on our beaches, reads in our modern magazines and books?

A Hindu student was studying in a university in Ohio. A young woman rather thoughtlessly said to him—"Now that you're in a Christian country, what do you think of Christianity?"

With the innate politeness of the Hindu he began to apologize. "I'm very sorry. I have been so busy with my studies that I have had little time for anything else. I'm very sorry to say that I haven't been able to see anything of Christianity yet."

A young Chinese student, a Christian, entered one of our large International Houses. The first morning at breakfast he bowed his head and silently said grace. Those at the table snickered and a young American girl said to him, "Oh, you mustn't do that in America!"

Mr. Natarajan, brilliant editor of the *Indian Social Reformer* of Bombay, visited the World's Fair in Chicago. Since his return to India, his paper shows that he has become a very enemy of Christianity.

If he saw what I saw, heard what I heard, when inadvertently I found myself about midnight in that section of the World's Fair called "The Streets of Paris," I do not wonder.

A barker spotting my shocked face shouted, "If you can't stand what's going on here, you'd better get out. This is no Hall of Religion."

But I saw there young boys and girls of our own land. Young students from India and China and Japan and I stayed.

"Surely," I said to the friend who was with me, "a married woman of mature years may hear and see what these young people are hearing and seeing." But I found myself saying over and over, "Oh God! Oh God! What are these Eastern students going to say of us when they get back home!"

I have just read what one of them said. He wrote: "The West is incredibly immoral. There is no such thing as a chaste woman."

When we first went out to India a good many years ago, America was more or less idealized by the East. From America came the Bible, tracts, books, educative, elevating, inspiring. From America came money for schools and hospitals; food in time of famine.

America was the symbol of a people free, educated, sympathetic, generous—a Paradise for women and for the poor and downtrodden. Young India today has no such delusions. I said something one day to a Hindu barrister about this change in attitude. He said: "Forgive me. But do you wish to know the truth? We feel that in a moral sense America has failed us. She has let us down."

I picked up a book the other day written by Dr. Suhindra Bose, a Hindu, who has spent many years in America. The book was written for India about America while the 18th Amendment was still a law.

He writes, "Thou shalt not drink is the Eleventh Commandment for the United States. Although

like the other commandments it is violated at times, the prohibition law is as effective as other laws. . . . It is unthinkable that America will ever go back to the days of booze drinking."

And he concludes: "If we Indians are not blind to our present and future welfare should we not take a tip from the American policy of prohibition? Let us free our nation from alcohol."

I wonder what India is saying of us now. Perhaps Mr. Natarajan expressed it when he remarked to a friend in Chicago, "We can never forgive America."

There are reasons why the Hindu, though he may desire our Christ, wants nothing to do with what he considers our "Christian" civilization.

A Hindu judge was calling one day. In the course of our conversation he said, "Christian America, as you say. . . ."

"Oh, no," I hastily interrupted, suspicious of what might follow, "I never said 'Christian America.'"

He smiled, "What shall I say then? Heathen America?"

Heathen America? Oh certainly not! Christian America? Dare we say it?

America Through a Missionary's Eyes

Another View by Dr. Frank C. Laubach of the Philippines

SOME of us who have returned to America recently after an absence of from five to seven years sense some changes for the better. This is a pleasant surprise. We had suffered from a tragic decline in benevolences for foreign enterprises, and had expected to find this accompanied by a corresponding decline in spirituality. We thought that interest in religion must have dropped off fifty per cent, since gifts for foreign missions had gone down one half. During previous furloughs we had experienced a guilty feeling of having overpraised America in foreign lands. This time we think that perhaps we have underestimated our America.

The first surprise did not come in churches. It met us in a Rotary club two weeks after our arrival. These Rotarians heard that over half the world is still illiterate, and therefore suffering from disease, hunger and fear. "We didn't know that!" they said. "Let us do something about it at once." So they formulated resolutions that filled a column of the newspaper and forwarded to the International Rotary Committee in Chicago a proposal to make World Literacy a major project for their organization. A half dozen other rotary clubs immediately did the same.

Men's organizations of all kinds seem equally ready to meet need. Kiwanis and Lion's clubs, farmer's meetings, men's church dinners gave very much the same sort of response: surprise that conditions are like this on the other side of the world, and surprise that missions are interested in illiteracy, hunger, disease, and fear. "This is something so big and so important that men ought to do it. What can we do?" One county judge said: "I have had no use for missions. I thought it was the sob stuff we often hear about. If mission work is really tackling the great world problems then I am for it." This seems to summarize fairly well the reaction of fifty men's meetings visited last Fall.

Church audiences, it must be confessed, did not seem to be so uniformly responsive. Some of the churches appear to be frozen; one felt that they expected a pious entertainment for a half hour, that those who attended sought serenity, sweetness and light, but no heat; the assurance that "God's in his heaven; all's right with the world." A missionary with his pictures of sin, ignorance, suffering, and ugliness is a jangling discord in churches which usually hear only heavenly music and soothing reassuring cadences from a soft

voiced preacher. Such churches are perfect Buddhists with the word "Christian" tacked on the outside by mistake.

But very many of the churches were neither cold nor soft. The farther west we went the warmer and stronger religion became. Chicago was our farthest west visit. It was also the most aggressively religious—to our great astonishment. The city of murders, corrupt politics, unpaid taxes and unpaid teachers, did not live down to its reputation. We were shown the former rendezvous of Al Capone, and, still glancing furtively backward for possible pursuing gunmen, we were ushered into a Sunday school throbbing with wholesome, healthy, eager children, all of them ready to write letters to any and every Filipino, send boxes of Christmas presents or trunk loads of books, to convert or educate half the world—anything progressive—and they wanted to get it all done by the following Sunday at the latest! Every one of twenty-five meetings in Chicago vibrated with that same spirit of "Let's do it, and let's be at it at once!" Twice I was introduced to audiences of business men by Professor Arthur Compton, without knowing it! America's leading scientists can be chairmen of missionary meetings—in Chicago at least.

In Michigan we were entertained in homes where they read the Bible around the table, two verses for each reader, sang hymns and knelt devoutly to pray—they were not minister's homes either. In Ohio, we found a man of large means who would not spend over fifty cents for any meal, so long as other people in America were unable to spend that much. He and his church were making a sound, successful experiment with consumer's cooperatives in Columbus.

There is a very marked upturn in the sense of responsibility for unfortunate people. Whatever people may think of the present New Deal, there is an increasing conviction that poor people must never again have the unfair deal we once gave them. Consciences never before seemed so tender for the unfortunate, the poor, the aged, and for children.

There is also a very great increase in interest in world affairs. The minds of men are being stretched across both oceans. Every continent is now first page news. Ethiopia, China, Brazil and France take precedence in many newspapers over the latest murder—which is indeed a sign of progress.

But it is youth that have given us our greatest surprise. Before we returned to America we heard shocking stories, and expected to confront bleary-eyed debauchees. Where are these terrible youth? We face in high schools just healthy, lovable young boys and girls; they seem terrible

only in brutal frankness, disgusted with sham, but wonderful if you meet their real life questions honestly. The only thing they seem to lack is a gripping cause that sets their hearts on fire. This is just what the cause of Christ can give them.

What these young people seem to need as much as piety is a better course in geography. Robert E. Speer and his generation used to tell us that we should go to the foreign field unless we could prove that God wanted us to stay here. I do not think that argument will convince youth today. But one can say pretty nearly the same thing in a way that will grip them mightily.

"You are about to step forth to rule the world. You have perhaps forty years of strong active life ahead of you and this planet under you. Do not decide where you will give this, the only life you have, without knowing all the facts. Study the whole world and then decide where you can do the most good. If you decide upon a narrow basis in ten years you may regret your decision.

A rather young man in Chicago asked for a private interview. He started by saying that he had lost every cent he owned during the depression and now had less than nothing. I was about to offer my sympathy, but he said:

"No, I don't need your sympathy. It was glorious, the most glorious deliverance of my whole life. It drove me to God and to real happiness. Life has been simply glorious ever since."

His radiant face told the same story. Has financial depression driven so many people back to God that they are toning up the entire country to a greater or lesser degree? Many a man who has been serving God *and* mammon now has more time for God because he has no mammon to serve. For such men the depression can be a "glorious deliverance," the kind of deliverance Jesus sought for the rich young ruler.

There is one more step that America ought now to take. She is pretty emphatic in saying that she will not fight anybody or oppress anybody. Let her add one more resolve to that, and she will be nobly Christian: "America does not wish to fight or crush anybody, America desires to serve humanity!" America is ready, I think, for that slogan if the foreign mission leaders can show her just how she may make it effective. Here is a summons to the greatest statesmanship of our greatest Christian statesmen. How can we outline and formulate the world program so that it will grip men and women, not only in churches but also in clubs, and schools? How can we bring our youth to say:

"I love my country so much that I want her to become a blessing to all the world."

Certainly God desires nothing less than that. How then can we, as Christians, work for less!

Building a Missionary-Minded Church

By the REV. J. ENOS WINDSOR, Cincinnati, Ohio
Pastor of the Columbia M. E. Church

NOW that I look squarely at the title, I am almost afraid to proceed. The mere suggestion seems that of a project greater than I can lay claim to. Two things cause me to hesitate. There are so many who have both builded and suggested ideas and programs better than I. This is problem enough to be sure. Yet even greater is the inconsistent title. Could we honestly have a Christian Church, in the true sense, which is not missionary-minded? If we are Christian, should we not be Christlike? And if Christlike, must not our hearts burn to preach Him wherever He has not been named?

Let us ask some other questions. Can the Church be missionary abroad and not missionary at home? Can we succeed in Samaria and fail to do justice to Jerusalem? Is the church divided as to its community and its commission? Can there ever be any other program for the Church of Jesus Christ than the one which He gave us when He said: "Ye shall receive power after the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." (Acts 1:8.) Only the foolish or unconcerned are unaware that the Church as a whole is not fulfilling its task. With few exceptions there is retrenchment and retreat at a time of great need and greater opportunity, instead of reveille and recovery. Instead of seeking to save the lost we are seeking to save our faces, and our very churches at home. I may be criticized for this statement, and called a pessimist, but I can only say I prefer to have my eyes open rather than be like the ostrich with his head in the sand.

Our problem today is the same which eleven men faced on Mount Olivet nineteen hundred years ago. They saw only as far as the forbidding hills of Judea; we have been commissioned to look up and see the uttermost parts of the earth. They were poorly equipped and organized from an earthly standpoint; we have wonderful material equipment and human organization. They were poor in this world's goods, we are rich. They walked to carry on their work, we ride swiftly by land, sea, or air. But they won where we lose. Why? Today some Christian movements and some churches are succeeding, but many are fail-

ing. Why? The early disciples won for one reason: they had the passion of their divine Leader with a purpose. The same prescription will win today. The Church of Christ can only find herself and her task, and once again have the respect of a needy world, when wandering steps have been retraced and some things forgotten are relearned. This prescription has worked in my own life and has worked not only in my present church but in every church I have pastored.

Success in any line is largely a matter of leadership. I was reared in the church and within the sacred walls of a Christian home. Both parents knew Jesus Christ as their personal Saviour and were not afraid to let it be known. In our family of four girls and three boys, none were exempted from church school and church service on Sunday. We were thrown constantly in contact with the church programs and personalities. At twenty-one I left home to go to the university and seminary. I may frankly say that I went to the latter because it seemed to me rather a fine thing at least to prepare for the ministry. I left both institutions later almost an atheist, or at least an infidel, because I saw the inconsistency between theory and practice. In most cases I saw that the ministry was a profession rather than a passion. As a result I practically turned from both church and preacher in disgust. A few years later, while engaged in the manufacturing business in a large city, I found Jesus Christ in personal, joyous experience as my Saviour from sin and my Captain in life's program. I then realized, what I never had known as a nominal Church member, that each individual has a need and that this poor old sinful, sorrowing, sobbing world has a need and that both of those needs are not for better philosophies, psychologies, programs, and material things, but the one great need is *Christ*. I began to serve Him first as a layman in a harvesting of souls, but soon came the distinct commission "Go, preach the Gospel." There were problems, not the least of which was my own business with a good income. But from that moment I experienced a passion for men's souls, greater than any desire for earthly things. God's leading that at that time seemed to be that I should contact the Christian and Missionary Alliance move-

ment and should partake in some measure of the experience and passion of its sainted founder. In that contact I realized my further need of the experience of receiving the Holy Spirit, as the eleven apostles received Him. Two things came from this experience of being filled with the Spirit: (1) the passion for souls and the vivid vision of a lost world; (2) I was conscious that the Holy Spirit gave the power to carry that message wherever God might lead.

Some Practical Results

Does it work? I shall speak only of my present church. Picture, five years ago, a medium sized frame church of rather nondescript architecture; hopelessly out of date even when it was constructed forty-four years ago; situated in the East End of Cincinnati, on a business thoroughfare. On the south within three squares is the Ohio River; on the east six squares away is the airport; and on the north two squares away is Alms Park. Parks and rivers and airports are tremendously unproductive things in building either a church or a missionary program. To the west lies the great city with its many churches and movements. In our narrow neck of land are four other churches, one of which is of my own denomination, to shepherd a small number of people of the respectable working class, with the usual proportion of professionals, clerks and business men. We have no wealthy people and the years 1929-1934 hit us hard.

Now another picture: this time a struggling little congregation of about twenty-five active members and sixty-one communicants; finances almost at a standstill; members pulling out to go elsewhere; building in a tragically bad state of repair. Naturally the people were utterly discouraged. The only services held in this church were church school followed by church service each Sunday morning. Missionary offerings totaled only \$105 a year. Worse than this there was no missionary vision. There was no sign of life either within the church or in its outside interests. Plans were under way to give the church property to the Y. M. C. A., which had already received the neighboring church property of another denomination, once prosperous.

A discouraging picture, you say. Very! No one who has not had such an experience can feel the heartache which this sort of situation brings. It makes one more sympathetic toward men who have preceded us, Gideon for instance, who wept because God's cause languished in the land. But, thank God, there is a better and brighter picture.

How could the discouraging situation be changed? No man is sufficient for such a task; and all the glory must go to Him who said "call

upon me in the day of trouble and I will answer." My first text to that little discouraged congregation was the message: "I seek not yours but you." I meant it when I told my people that I was not interested in their money but in their souls. I showed that little congregation that God, our Father, Jesus Christ His Son and the Holy Spirit had an interest in men rather than in money. One of the besetting sins of the ministry is the preaching "for filthy lucre's sake" and that approach incidentally has driven many a soul away from the church. To our shame be it said that some churches and pastors seek to obtain as much as they can from the flock instead of showing how much of Christ and blessing they can bring to a community.

My one aim was to preach Christ—a living, loving, saving, interested Christ; One who came from Heaven to lay down His blessed life on the cross of Calvary that men might live and experience life more abundantly. We preach a Christ who has a program wonderful enough to challenge not only preachers but doctors, lawyers, teachers, business men, kings and emperors, or what have you. Real religion is not a mere form, not subscribing to a creed, not membership in a church, not just a moral life; but the Christian religion is a love affair with God as our Father and with Jesus Christ, His Son, the "lover of our souls." Our people began to see that they must be "born from above," saved and cleansed; then they could be empowered—made new creatures in Christ Jesus. Many prominent preachers have openly stated that in our day this sort of preaching is out of date and ineffective. Let us have done with such foolishness. Jesus Christ called and ordained us to preach what He told us—not to proclaim our own opinions or the products of imaginations. "Ye bear witness of me," said He. That little flock in Cincinnati began to believe that if they would fall in love with Jesus, take Him into their lives and surrender themselves to Him, all other needful things would be added unto them. Then He could have their money, time, talents, interests, or anything they might have, and He would supply all their need.

The important question is—does it work? What has happened?

The first noticeable result was an increased interest in all departments and work of the church. Attendance in church school increased one hundred per cent and in Sunday morning worship one thousand per cent. Sunday evening services of an informal evangelistic type, began four years ago and now the average attendance is close to four hundred. The old parsonage, next door to the church, has been taken as an annex for the enlarged program, and a better parsonage was

secured on a fine residential street. The schedule, which at one time consisted only of the church school and Sunday morning service, now includes two regular Bible studies, class meeting, teacher's training class, personal worker's class, and other activities. One noticeable feature is the number of young people in all the activities and services—another body blow to those who say young people will not accept the Gospel.

And now what about the missionary attitude and missionary gifts of the church? Here are the figures for the years 1930-1934 inclusive—\$105.00, \$463.00, \$657.00, \$1,006.00, \$2,082.00, and pledges for 1935 already amount to \$2,750. These figures represent only the actual gifts to missionary work in home and foreign lands. They do not include the large amounts expended on relief and social service work in our own community. The pastor's salary has also been increased fifty per cent and several thousands of dollars have been expended in repairs and improvements on the church property. Plans are under way for further extensive changes.

But the best part of the whole story, like the good wine at Cana of Galilee, is left to the last. All of this has been accomplished without special pleas or financial canvasses. Money is seldom mentioned in our church. I refuse to preach about it. This whole program is a spontaneous response from our people, who bring not only the tithe but the free-will offerings also to God's storehouse because they have come to appreciate God's unspeakable gift—His only-begotten Son. "Love never faileth" and having found Him and fallen in love with Him they have His passion that others who sit in gross darkness in regions beyond may come to know and love Him. This does not seem to them a strange thing but the natural thing to do. We look "unto Him who is able to do exceedingly abundantly above all that we can ask or think." He abideth faithful. God has promised and will perform: "Them that honor me I will honor." Yes, the proclamation of the Gospel of Christ and a passion to make Him known to others is a program that succeeds in building a missionary-minded Church even in depression years.

To Pastors—"Beginning at Jerusalem"

By WILLIAM A. RICH, Lawrence, Massachusetts

A YOUNG friend of mine, who as a grammar school boy, graduated while he was actually two years behind in his requirements. A friendly principal "saw to it" that he "got by." He has taken physics and chemistry in an evening school, without the necessary foundation or beginnings, and has had to abruptly abandon his further education. He intended to become a mechanical engineer. Chances are he will be only a laborer.

Is there not a spiritual parallel which most so-called religious educational programs fail to recognize? How can a dead person receive instruction or training? In religious education, to have value of abiding and fruit-bearing qualities, a new birth must be experienced before one is prepared to receive even the best seed.

In 1921, I began at my "Jerusalem"—which is my home city—by simple personal efforts to reach several language groups living near my church, whose children were spiritually neglected. In about three weeks with the help of a cooperative teacher, I had the pleasure of seeing thirty-five children enroll as regular attendants. Parents

were appreciative and responsive, and my joy was heightened greatly by their own simple profession of faith in Christ, after their youngsters had attended a few weeks, and had brought home messages from their consecrated teachers.

Seeing a greater field wherein I might serve several churches, as well as the groups to whom the Gospel was made available, I made my plan known to several pastors. One at once grasped the idea and asked his Young People's Society to choose a young man to help distribute Christian literature on Sunday afternoons. This youth, in his second year of high school, was a stranger to me, but we came quickly to understand each other and for almost a year and a half we went once a month to the homes and institutions, confessing our faith in Christ, handing out suitable literature and not forgetting children's needs for good stories. This youth made a full surrender, dedicating his life to the Christian ministry and is now preparing for his chosen calling.

Another pastor found a promising young man who occupied a responsible position and seemed settled for his life's ambitions. After some months

cooperating with me, God spoke. He gave up his fine prospects in commercial life and is now in college preparing for the Gospel ministry.

Two more have indicated their desire, as soon as finances permit, to go to school with the view of engaging in Christian life work. Religious education that omits personal evangelism in practice "at Jerusalem"—where we live—is a poor substitute for the Holy Spirit's endowment. Most churches have no aspirants among their youth for Christian service higher than money-raising efforts. The secularization of youth's church activities is nothing less than an abomination in many places. We would express horror if a parent insisted upon the amputation of a child's arm because of flabby muscles when the physician says that all the child needs is proper nourishment and exercise. If the pastor or church would promote missions, let not "Jerusalem"—the home field where we live—be overlooked. As a self-appointed recruiting committee, I decided to use my ordinary opportunities to bring one family a week into contact with my church. In six weeks five families responded. These all lived in the district where I lived, and where my church was located.

Since my voluntary activities from the early days of my Christian experience have put me under further obligation, because of the joys I must share or lose, I must in all earnestness appeal to pastors and church officers to raise the standard of service which you are calling upon youth to render. No organization can do more for youth than the church. In many places young people see nothing in the challenge which the Church offers. The Church caters too much to the whims and fancies and thrills which unregenerate youth are ambitious to grasp. This insults

sensible, sober-thinking youth whose aspirations are heavenward, who in the depths of their hearts desire honestly to take their part in building the Kingdom whose values are not measured in terms of worldly pleasure.

In his young manhood the great evangelist, Dwight L. Moody, was a stranger in a city church. After becoming a regular attendant he decided to hire a whole pew and make an effort to fill every seat in the pew. He succeeded and several of his guests became regular in their attendance. A committee, yes, or an individual, without appointment by any society, can successfully undertake a similar venture almost anywhere. Initiative is not given to all young or old but where spirit is low, let pastor or church officer suggest a move of such nature, even if team work and competition of teams may be involved.

A class in personal evangelism conducted weekly at the parsonage or in homes of some of the members may teach how to win souls by putting into practice what they learn from the lives of eminent soul-winners. But here, as in other lines, we shall have to use our own, not another's, talents as God's spirit shall inspire and direct. If your church would produce a group of soul-winners, its youth must have more secure foundations.

There are wonderful opportunities for Gospel tract distribution. One inexpensive slip of print was used for the salvation of an Italian acquaintance in my home city. He then sent the message to his brother in the homeland, and later recited with great joy the message from the absent brother whose heart was warmed when he yielded to the same Christ. Tracts in many languages will be sent for postage if desired languages are specified.

SOME PECULIARITIES OF SOUTH AMERICA

Winter comes in at the time of the North American summer and autumn comes in April and May. The north wind is hot and the south wind is cold.

In many cities hovels crowd on palaces, and costly motor cars jostle donkeys and choke narrow streets.

Natives speak their own language with a foreign accent, and people and plants seem like strange transplanted things that have taken on queer forms in the new soil. Blue eyes are set in swarthy faces, fat, fair features flash brilliant tropic smiles; shining black orbs peer out of rosy fair complexions.

Exiled oak trees in Argentina and Chile, in despair at the topsy-turvy seasons, put out buds on one side while on the other their leaves turn brown and shudder in an antarctic gale.

Straw hats are often worn with thick fur coats; houses may be floored with marble, while streets are paved with wood.

The mixture of races has practically obliterated the color line.

Indian or African blood do not stand in the way of intermarriage or of social and political ambitions.

Results of the Gospel in Latin America

By BISHOP GEORGE A. MILLER, Balboa
Methodist Episcopal Church

CHRISTIAN missions in most Latin American countries are entering upon a new epoch of great significance. The early days of missionary occupation are finished. In places where there were a dozen or two of missionaries one or two or five now remain. The fruits of our planting and planning and praying are now visible, trained natives are in practically all administrative positions, and are doing well.

Twenty years ago the idea still prevailed among missionary secretaries that "The educational approach is most effective in Latin America." Evangelical schools have done well, though too often they have tended chiefly toward good educational output with a high moral content and "good English," that open sesame everywhere. Today the work of the organized churches, with emphasis on effective *religious* education, is increasingly influential and these churches are coming to larger measure of self-support and missionary activity. Children are growing up and they are giving a good account of themselves.

Latin American missions have always been at a disadvantage in comparison with other fields where the peoples are in strong contrasts with the homeland in dress, customs, religion and manner of life. Most South Americans dress and live as we do and many possess a culture and charm that put some of us to shame.

The results of missions in Latin America have not usually offered first page publicity material because of the normality of what is being done. The more spectacular a story, the sooner it must be marketed and consumed before it becomes stale. The permanent, climate-changing work of the evangelical movement, both in Christian education and in evangelism, do not show in any form of statistics yet invented. I know a neighborhood in a lovely valley, where ten years ago no missionary had ever been. Concubinage was general and respectable. Neighborhood dances were drunken orgies. Dishonesty was prevalent. Then one man came into possession of a Bible. He read it through, gathered up a little money and made a week's journey to get more light. Then he returned to do what he could for his family and neighbors. Work thus begun has gone on there until now there is a small home-built chapel, and

a once-a-month visit from a native pastor. This seems commonplace enough. But wait! The rough dances have ceased. Dishonesty has greatly abated, and any member of the church who secretly has one wife too many is condemned. A new moral standard of decency has been set up for the whole region. That country district can never be the same again, but you cannot tell things like that in statistics.

There is a mission farm of nearly 4,000 acres, where an agricultural school, an experimental station, a varied farm production, a series of primary schools, a good church, four Sunday schools, a night school, a Men's Club and Women's Society, a social hall and organized athletic program minister to the 300 resident working people of the farm and five hundred more in the district. One can get a few statistics out of this case, such as the marriage one Sunday of 19 couples when most of them brought their big children as witnesses. We can record the conversion of more than half of the people on the farm, the setting of new standards in athletic sports for the young men and women, the preparation of expert agricultural leaders in the technical secondary school, the production of new and better crops, and leadership in neighborhood improvement enterprises. And so the list might grow, including sanitation and the improved housing of the people under more decent living conditions.

There are plenty of spectacular instances that make capital stories. I know of three men, separated by at least 1,500 miles, in three directions who have each gone out without support of any kind and have won converts and founded churches as apostolically as anything described in the Acts. But these are not the most significant things that are happening. All over these lands a new moral tone is evident. The Roman Church is improving its methods and slowly cleaning up its morals. New standards of domestic decency, commercial morality, educational open-mindedness and industrial justice are being established by the steady and unspectacular release of spiritual life and the unanswerable evidence of changed men and women who were once morally blind but now see. Renewed life carries its own credentials, becomes self-extending and registers in remote regions

where no records are kept and publicity stories are not published.

The investment by the churches of North America of men and money in Latin America has been small in comparison with that sent to other lands, but the returns have been out of all proportion to the life and dollars used in the work. What might have been accomplished had a really adequate staff of workers and support been supplied to these American republics, where the same tides of new-world life flow as those that wash our own social shores!

One of the most transforming results of evangelical missions is the widespread movement among the women. In nearly all denominations, the women have been organized, under one name or another, into what usually comes to a combination of Ladies' Aid Society, Women's Study Club and Missionary Society. The results have transformed most of the churches and the lives of thousands of women have been uplifted.

Evangelical missions have also had a vast influence in promoting better understanding between the Americans of the North and South. No other interpreter has so sympathetically understood the best in each nor so helpfully worked toward the elimination of race prejudice and that antipathy that grows out of ignorance. We need missionary specialists, not merely in education, leadership training and other technical activities, but also in the promotion of good will among men. We need a few well-equipped schools for the training of national leaders, and those schools must be thoroughly and unblushingly Christian. We need especially the continued help of Christians in North America in the confident faith that if reasonable missionary help can be continued for a few years more, these vigorous young churches will stand on their own feet, and as one of their leaders has said, will "take our share in the evangelizing of the rest of the world, alongside of our brothers in North America."

Social and Religious Problems in Chile

By PEDRO ZOTTELE, Santiago, Chile

SOUTH AMERICA is again becoming a battlefield. Each country is shaken by strong waves of restlessness — extreme nationalism and agitation for social-economic welfare. The governments are facing grave problems. As a general rule, their administrative programs do not recognize the confused but genuine aspirations of the masses. Their programs reflect only the interests of the classes which have dominated the organized national life for nearly a century.

Armed revolutions have taken place in most of the countries in South America to establish the rights of those deprived of earthly benefits. "What interests us in these commotions," says the review *America* (published in Quito), "is not what general may have been executed by the orders of some other general, but what is the destiny of the cane-cutter in Cuba, the coffee-planter in Brazil, the peon on the Argentine stock farm, the miner in Peru, the grape-cultivator in Chile; in a word, what interests us is the destiny of the proletariat."

But, after ten years, most of the countries which experienced such commotions are in the same condition as before, or even worse. There is still political corruption, economic suffering and very marked social divisions. It has been discovered

that the sword has not been efficient in solving the pending problems. Other methods must be sought. Will these countries look for peaceful methods or will they again resort to violence?

The world-wide economic depression has been disastrous for most of these countries. They are suffering from a depreciated currency; salaries have not been increased in spite of the fact that prices have gone up; the cost of food and the housing are the nightmare of the masses desirous of economic progress. Pauperism is worse in those countries most highly industrialized, where production has been according to the old conceptions of economy, and where over-production, under-consumption and unfavorable exportations have created the unavoidable problem of unemployment.

Poverty has been a means of increasing sicknesses due to under-nutrition, lack of hygiene and poor housing. Plague, in Chile, in the last two years, has caused the death of over eight thousand persons, while tuberculosis has attacked already over two hundred thousand persons, giving this country the world's record!

It is true that most of the countries in South America have written in their constitutions that education is the primary responsibility of the

State. Nevertheless, there is a very slow progress in the eradication of ignorance, because the budgets for education receive secondary attention. The first place is always accorded to the military defense of the nation and the administrative budget. Teachers are poorly paid and they become enemies of the educational authorities and of the State which treats them unfavorably. The wave of discontentment against the government is thus being fostered by teachers and students. Child labor is abolished in letter but not in actual practice; economic ills have obliged thousands of students to go to work so that culture has been clipped. The problem of the *campesino*, or the worker in the agricultural sections, is desperate. The *inquilinos* are real slaves of the farm owners. They receive no instruction; their houses are very primitive, and poorly ventilated. In Chile, an agricultural country, where about one million people depend directly on the land, many workers receive a daily wage of only ten cents gold, plus a plate of beans and a hard piece of bread.

Alcoholism exerts one of the most pernicious influences in these republics. Created interests have always ignored the aims and demands connected with the salvation of the race. The river of alcohol has been given free license; public bars are popular; the fact that the 18th Amendment was defeated in the United States has made it difficult to impress public opinion in favor of establishing dry zones. In Chile, a few years ago, there was a very strong movement in favor of such zones but the Minister of Finance fought it on the ground that the country needed the revenue from the alcoholic traffic. He secured a wider license for liquor and declared officially that beer is not alcoholic. Officially, beer contains no alcohol, but the people get drunk on it. Strong drink is very productive of venereal diseases and in Chile medical statistics report nearly a million people suffering from these diseases.

Communism has entered South America as a "new gospel." It promises a time when all economic, social and educational ills will disappear and so has attracted the attention of the masses who are neglected by the established governments. Communism has won many sections by the affirmation that in curing the economic ills all the others will be cured. Communism offers salvation here and now with the result that the masses of the underfed, unemployed and sickness-stricken, exhausted by prolonged suffering, embrace the new social and economic movements. It seems that their whole attention is set upon material interests.

It must be remembered that the prevailing type of religion preached on this continent for nearly

400 years has not been beneficial to the oppressed peoples. It has been presented as an ecclesiastical, ritualistic and legalistic system. It has always supported the status quo. It has fed the people with "other-worldly" aspirations only and has made it emphatic that religion is very essential for dying well. For the poor, it has this, renunciation; for the well-to-do, indifference. The dominant church (Roman Catholic) has been silent when the poor and oppressed have addressed her for help. They have found her always on the side of the dominant powers and constantly in opposition to their most cherished ideals.

When, in the Congress of one South American country, legislation was proposed making primary education obligatory the representatives of the Roman Catholic political party fought against it. One of them declared in Congress: "We are against this law, because we are against rebellion. Education of the peon simply means that we would be contributing to the rebellion of the workers." The Catholic Church remained silent!

The same can be said regarding the fight against liquor. The forces of the dominant church have been against control of this deadly foe of human lives. In some countries the producers of the strongest wines are members of that church.

The present energetic battle for a more social order find that church in open opposition to the masses which compose the majority of the population. The laboring classes see in the Church the symbol of opposition to all which involves social and economic welfare. After years of struggle the labor leaders and their followers have decided that the liberation from their shackles lies in their own hands.

The Evangelical Church has been helping forward every reform tending to the welfare of the people. This has been more true in recent years when the Evangelical movement has sought to solve the urgent problems of the hour. There remains a great deal to be done and the grave question is this: How far will the Evangelical Church cooperate in endeavoring to transform the present structure of society?

The interpretation of the principles of Christ must be applied to the social as well as to the individual life. The more youthful Evangelical preachers and lay leaders consider that the Gospel of Jesus Christ contains the happy solution for all the critical social, economic, national and spiritual problems which the countries of South America are facing.

With that faith in the heart, the Gospel of Christ is being introduced into the heart of the great masses which have wandered as sheep without a shepherd.

The Evangelization of Brazil

By PROF. JOHN C. GRANBERY

*Formerly of Brazil; Now Professor in Southwestern University,
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NO SUBJECT is discussed in Protestant circles in Brazil as much as evangelization. The Bishop of the Methodist Church in Brazil, the first Brazilian Bishop ever elected by any Protestant Church, Cesar Dacorso Filho, hastened to give evangelism the first place on his program. Sermons, addresses, and articles in the religious papers declare that evangelization is the Church's first and most important duty. And yet how seldom the subject is comprehensively treated! Often there are generalizations and platitudes, or some one aspect only of the subject is considered.

This phase of mission work is given its rightful place in "The Republic of Brazil: A Survey of the Religious Situation," by Erasmo Braga and Kenneth G. Grubb, published by the World Dominion Press in 1932. There are included very valuable maps and carefully compiled statistics. Any study of the subject must be made with a knowledge of the history of Protestant missions and with a map of Brazil.

It is nearly one hundred years since Protestant missionary work was begun in Brazil. The Methodist Episcopal Church sent the Rev. Fountain E. Pitts to Rio de Janeiro in 1835 to look the ground over, and after he had made a favorable report, the Rev. R. Justin Spaulding was sent to open the work in 1836. He was reenforced by three others. This work was suspended at the close of 1841, but was resumed in 1876 by the Rev. J. J. Ransom. Today the Methodist Episcopal Church in Brazil is credited with 15,480 members and 122 churches.

In 1855, Dr. Robert Reid Kalley, Scottish physician, landed in Rio, and in 1858 organized a Congregational church looking to no foreign board for help. There are 31 of these churches, on or near the coast, with 3,430 members.

Ashbel Green Simonton, of the Presbyterian Church, came to Rio in 1859, and in 1862 the first Presbyterian church in Rio was organized. Today there are 251 churches, fairly well distributed over Brazil, with 32,622 members.

In 1859 the Baptists sent a minister to look things over, but as he was not favorably impressed. Real missionary work did not begin in

Bahia until 1881. Now Baptists have 427 churches with 34,358 members, every State being occupied.

The Protestant Episcopal Church which began work in 1890 now has 32 churches, all in the south except one in the Amazon Valley, with 3,430 members.

The Salvation Army entered Brazil in 1922. The Assemblies of God, largely under Swedish missionaries, are represented especially in northern Brazil. The Seventh-Day Adventists are in the center and the southern part of the country.

Anglican and German churches are not strictly missionary agencies working among Brazilians in Portuguese.

A map giving the distribution of Evangelical churches in 1930 indicates that every State is represented, centers of population being followed. There are 1,358 churches with 135,390 members. Anglican, German Evangelical, Lutheran, and Oriental communions are not included in these figures. Including the Independent Presbyterians, who have never had financial dependence upon a foreign board, the most numerous body is the Presbyterian, with 45,550 members. Then come the Baptists, who, both in and out of the "Convention," number 41,190 members. Braga and Grubb estimate that "the Christian community, represented by the Evangelical churches, is in excess of 400,000." Elsewhere in their book they claim that with Anglicans, Germans, and inquirers, the Protestant constituency amounts to about a million, or one to forty-one of the population.

No single church or group of churches seems to have a well-considered, systematic plan for the evangelization of all Brazil. The Presbyterians are working toward a definite policy. Erasmo Braga said that the occupation of gaps and of the vast hinterland is at present "a missionary and not a national task," by which he meant that the work must be done by foreign missionaries and not by the Brazilian national churches. Certain it is that on the present lines the national churches are incapable of the task. Even if they should get together, as there is now a disposition to do, removing overlapping and friction, merging congregations, and dividing the field, there is yet no

indication that the Evangelical forces on the field are ready to undertake seriously and systematically the evangelization of the whole country. Equally remote is the likelihood that the Foreign Mission Boards of North America, either singly or together, will take over the job. The northern Presbyterians appear to be giving the matter the most serious consideration.

There seem two possibilities: First, an awakening of greater interest in the United States. If, then, the evangelization of Brazil is to be seriously enterprised, let the foreign missionary withdraw from the areas already occupied, except for special, educational, and institutional work, leaving that field to the national churches. All the efforts of the missionary will then be directed toward the areas still unevangelized. In any case, this seems to me desirable. A sentiment of intense nationalism has seized the Brazilian people, who have so long been considered exceptionally hospitable to the foreigner. Fortunately all the large denominational groups have been nationalized, and they are capable of running themselves at least as well as anybody else. The existence side by side of a foreign missionary on an ample salary in American dollars, and the poorly paid Brazilian preacher, is unwholesome. In my judgment, the time has come when the Foreign Mission Boards should withdraw financial subsidies from these independent Brazilian churches.

The second possibility is so remote that I hesitate to mention it. The national churches have not the resources to send out well-equipped and well-paid workers to evangelize their people. But should there come to them a vision, a baptism of fire, a spirit of evangelical devotion, the forces already on the field could accomplish the evangelization of the country. The converted priest José Manoel da Conceição, ordained a Presbyterian minister in 1865, went out with Bible and medicine chest but without money, proclaiming the good news. He was stoned and beaten and after seven years, died on Christmas Day, 1873. I have suggested the formation of a group of the

Friends or Heralds of Jesus, who would go forth, possibly in New Testament style two and two, living by the hospitality of the communities visited, teaching school, or by other employment, in the spirit of the New Testament Christians, of the preaching orders of the later Middle Ages, and of the pioneer Methodists of the United States. This venture calls for a breadth of vision and depth of consecration.

One fundamental question in this connection has not yet been considered and is practically ignored in discussions, namely, the meaning of evangelization. In many places only one class of people has been reached; organized labor, the upper middle classes, the academic element and the so-called "intellectuals" have hardly been touched. Comparison in numbers with some past period is often made, but certain factors are overlooked. The population of Brazil one hundred years ago, when missionary work was begun, was probably not over seven or eight millions; today there are forty-two millions. Still more significant is the growing complexity of the situation. Then there were no Communists and Fascists. To mean anything evangelization must now approximate something like what Kagawa means by the Kingdom of God movement. Neither missionaries nor Brazilian Evangelicals have been willing, to any considerable extent, to face the facts of our modern world, and give hospitality to these larger conceptions.

From the beginning one of the most powerful agencies of evangelization has been the work of the Bible Societies. The statistics of the churches were for the year 1930, and only relatively represent the present situation. Another fact of prime importance is that there are a few young Brazilian Evangelicals who are alive to the situation and eager to do something about it. At present they are somewhat appalled by the enormity of the task, and paralyzed by the seemingly impenetrable wall of conservatism that confronts them; but they may yet surmount all difficulties and take the leadership in a forward march.

A GREAT MISSIONARY'S AMBITION

William Carey listed the following guiding points for himself and his colleagues in the missionary enterprise:

1. To set an infinite value on human souls.
2. To abstain from whatever deepens India's prejudice against the Gospel.
3. To watch for every chance of doing good to the people.
4. To preach Christ as the means of conversions.
5. To esteem and treat Indians always as our equals.
6. To guard and build up the "hosts that may be gathered."
7. To labor incessantly in Biblical translation.
8. To be instant in the nurture of personal religion.
9. To give ourselves without reserve to the cause, not counting even the clothes we wear our own.

Cooperative Evangelism in China

By FRANK RAWLINSON, D.D., Shanghai, China

Editor of "The Chinese Recorder"

“COOPERATIVE Evangelism” was the keynote of the National Christian Council of China at its spring meeting. This Council represents Evangelical Christians in fourteen provinces, representing fourteen church bodies, and nine national organizations which include about fifty-eight per cent of the Protestants in China. Miss Wu Yi-fang, President of Ginling Women’s College, Nanking, is chairman of the Council.

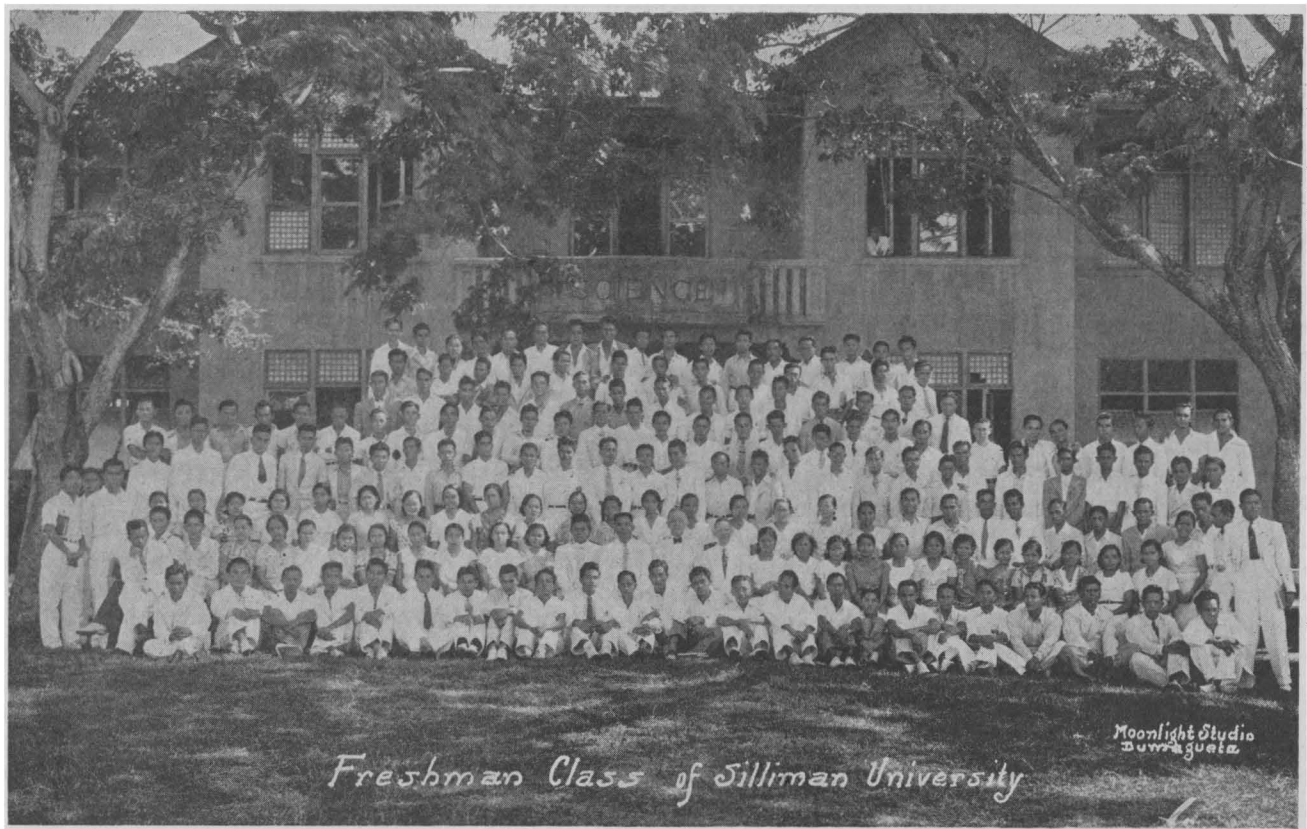
For over a quarter of a century certain national Christian organizations have had a centrifugal tendency. Recently a centripetal tendency has taken its place. The China Christian Educational Association and the Council on Medical Missions of the Chinese Medical Association are now commissions of the National Christian Council, retaining their autonomy, at least for the present, while their staffs confer and their budgets are set up conjointly. Such a realignment of the Christian forces comes from a changed Christian attitude. Moving in the same centripetal direction the Council also appointed a “Commission on the Life and Work of the Churches,” to be composed mainly of church administrators who will seek to tap more fully the thinking of the churches so as more effectively to influence the cooperative work of the Council.

The organized church is at present the weakest part of the Christian Movement in China. During the last twenty-two years hospitals have gone forward and Christian schools have largely increased their enrollment but during the same period the number of those preparing for the ministry has decreased 31.2 per cent. The appeal of the churches to youth—especially educated youth—has weakened. Without new blood the future of the organized church is imperiled. The Council did not recommend at present any new youth organization but decided to approach the youth problem cooperatively through a “National Consultation of their representatives.” One great difficulty is that of providing Christian leadership for rural churches. Groups of village churches—each village is to have its own fellowship—should be organized into parishes of about three hundred,

able to support a pastor and woman worker. Such workers should have at least a middle school education before taking special ministerial training. One important feature of the work will be the training and supervision of lay workers, who are to be trained under village conditions. There must be closer cooperation between theological seminaries and churches. These centripetal moves help to put more creative thinkers into Christian service.

Rural reconstruction is one of the movements in China which tends to compete with the church for its leadership. Mr. Fu-liang Chang, Rural Secretary of the China Christian Council, has resigned to devote his time to rural rehabilitation in Kiangsi under the National Economic Council.

Through the last twenty-two years Christian cooperation in China has moved forward in strength and scope of program, but the Protestant movement tends to move in two sections. The centripetal cooperative move hopes to bring them closer together and find a program that will appeal to youth and open up to the organized its rightful place in the building of the new China. There has also been growth in the Christian cooperative purpose in China. Before the Shanghai Missionary Conference of 1907 cooperation was functional and resulted in the production of the Bible in Chinese and in commentaries, and other specific pieces of work. At that Conference the cooperative purpose of the church took two forms: denominational integration and regional councils with doctrinal as well as functional bonds. The first went forward; the second expired. The China Continuation Committee was organized on the functional basis with tacit agreement on a “zone of common ideas” (never formulated), and toleration of doctrinal differences which were more and more excluded from cooperative discussion. The National Christian Council has gone forward on this basis and in its present planning the major emphasis heads up in a cooperative evangelism which aims to meet the needs of the whole of life. There is today a greater opportunity than ever before to lead the Christian forces forward in society-wide evangelism.



ONE SIGN OF EVANGELICAL PROGRESS IN THE PHILIPPINES; SILLIMAN UNIVERSITY AT DUMAGUETE

The Pageant of the Philippines

By the REV. CHARLES R. HAMILTON, D.D.,
Manila, P. I., 1907—
President of the Union Theological Seminary, Manila

THESE are days pregnant with great possibilities for the Philippine Islands. A people of fourteen millions have just entered upon a new period with the inauguration of the Commonwealth. The history leading up to this point may be divided into stages which can be envisioned as the progress of a pageant, in five acts.

I. The curtain rises on May 1, 1898. At the rear of the stage there is a dim light. It represents the Spanish period from 1565 to 1898. The conditions in that half light are seen as characterized by ignorance, with no system of public schools for the children beyond those where the Roman Catholic catechism and prayers have the largest emphasis and where the attendance is extremely meagre. Superstition holds the people in its grip. Pestilence and plague hover over the Islands. Economic oppression prevails. A social serfdom gov-

erns the status of the masses. The people have no important political rights. There is no unifying tongue but a large number of dialects so different that they amount to separate languages. Spanish is spoken by only a very small percentage of the people, the official and wealthy classes. Scarcely any highways exist for social and commercial convenience and there are only seventy-five miles of railway. There is no religious freedom. It is a crime to own or read the Bible. The Roman Catholic friars dictate the policy both of Church and State. On September 30, 1896, José Rizal, the greatest of the Filipinos, said by many historians to have been the greatest of the Malay race, is led out to the field of Bagumbayam, Manila, and shot to death by the firing squad, the work of the government directed by the unseen hand of the Church. Rizal's novels, "Noli Me

Tangere" and "El Filibusterismo," picture the situation of that day.

May 1, 1898, shows the Spanish fleet in Cavité harbor in Manila Bay, with Commodore George Dewey leading the Asiatic battle fleet of the United States navy—an episode in the Spanish American War. The engagement is brief, but decisive. The Spanish ships are afire and the sailors dying, while for the American force, the victory is almost bloodless. The American flag is raised over this Far Eastern archipelago to become the new symbol of sovereignty.

II. The curtain rises again four years later—on July 4, 1902. President Theodore Roosevelt has just proclaimed at an end the Filipino insurrection against American arms. Through misunderstanding between General Emilio Aguinaldo and United States representatives, the former proclaimed an independent Filipino Republic and defied the authority of the American Government, hostilities having broken out between the insurgents and the American troops in the early part of 1899 and continuing for two years under Aguinaldo. His capture broke the backbone of the rebellion, but in various localities the insurgents kept up the fight a year longer during which time the civil government with William H. Taft, as the first civil governor, exercised control over the provinces where civil government had been established. The military governor continued in charge of the remaining provinces until they were duly organized and transferred to civil control.

This scene shows not only government officials from America coming to take part in the new developments, but a group of missionaries led by Dr. and Mrs. James B. Rodgers, the first duly appointed missionaries of any evangelical church to the Philippines. They were transferred from Brazil after eight years of service there by the Presbyterian Board of Foreign Missions. The stream of missionaries becomes a river flowing in with the personnel and equipment of the larger evangelical bodies of American churches—Presbyterian, Methodist, Congregational, Baptist, United Brethren, Disciples, Protestant Episcopal, Christian Missionary Alliance—the beginning of a work which has coursed down through the years of this epochal generation. In a true sense the work of the American Government has also been missionary in leading and training and developing the people for a higher type of political, social and economic living, while the missionaries of the Cross have gone on calling the people to life in Christ, establishing churches and relating them to world-wide Christendom.

III. Again the curtain lifts—October 16, 1907. The inauguration of the first Philippine Assembly, the Lower House of the Philippine Legislature.

Hon. William H. Taft, Secretary of War under President Theodore Roosevelt, has arrived to represent the United States Government in this important function. With him on the good ship "Minnesota" traveled three young married couples, just appointed as missionaries by the Presbyterian Board—Dr. and Mrs. Robert Carter, Dr. and Mrs. George W. Dunlap, and the writer and his wife. Dr. Carter gave seven years of splendid medical service and died in 1919. Dr. and Mrs. Dunlap, after doing an outstanding work among the students during twenty-seven and a half years, have retired from the service. The writer and his wife gave twenty-one years of service in Laguna Province, Mrs. Hamilton in medical work and the writer in evangelistic service, then two years in educational work as Acting President of Silliman Institute, now Silliman University, in Dumaguete and since then as President of Union Theological Seminary in Manila.

The scene shows the people of the Philippines gradually led along in the paths of citizenship, electing their Mayors and Town Councils, and two of the officials of their Provincial Boards. The establishment of the various departments of a civil government directly touch the life of the people. Public schools have been established on a scale covering the Archipelago. Hundreds of American school teachers are in service. The Bureau of Public Works has built numerous highways in practically all of the provinces and has dug artesian wells to supply water for the people. The Public Health Service has grappled courageously, and with a large measure of success, with disease epidemics such as smallpox, cholera and plague.

It is a great day when the members of the first Philippine Assembly, chosen by the electorate of their country, come together, conscious that they have been charged with the responsibility of making laws for their people. They go seriously about their tasks. Men who later become outstanding political leaders are in that first Assembly. Its first speaker is a young man from Cebu, the Hon. Sergio Osmena. The Assembly chooses as the first resident commissioner to Washington, the Hon. Manuel Quezon, who has risen step by step to political power, and is now the acknowledged master of Philippine politics.

IV. The curtain again rises in 1916. The scene is the inauguration of the Philippine Senate, the Upper House of the Philippine Legislature, taking the place of the Philippine Commission.

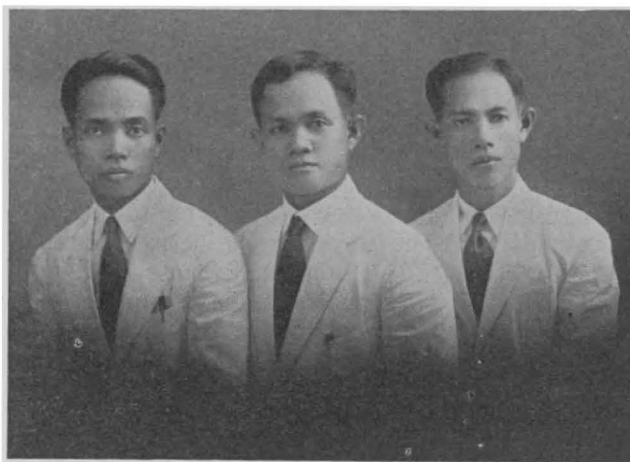
In 1914, the writer sat in the gallery of the House of Representatives in Washington and listened to Mr. Quezon discuss the Jones Bill providing for the establishment of the Philippine Senate as the next step in the extension of autonomy to

the Filipino people. While Mr. Quezon's English was not as good as it is today, one was impressed with his courage and ability in debate, even when hectoring by such eminent and veteran leaders as Representative Mann of Massachusetts and others. The Jones Bill was passed by Congress and became the organic law of the Islands, a further step in the new era of political development. The scene shows Governor-General Francis Burton Harrison, sent out by President Woodrow Wilson to speed up participation in the government by Filipinos and their investment with authority and responsibility as rapidly and widely as conditions would allow. His régime covers the period of the most extensive Filipinization of the government. The manner and speed of bringing this about has been severely criticized, but it placed the Filipinos in a much larger control of their own affairs than ever before. During this period we see the Filipinos taking positions as judges in the provincial Courts of First Instance, also filling four of the nine places on the bench of the Supreme Court. Filipino teachers in the public schools increase in great numbers. Automobile highways continue to be widely extended. Many new miles of railroad are constructed. Health conditions improve. Devastating epidemics come under as complete control as in the United States. The whole standard of living is raised. The demand for independence becomes stronger and louder.

During this period we see the evangelical churches growing in numbers and strength. The missions have established schools and hospitals throughout the Archipelago, which stretches 1,200 miles from north to south and 600 miles from east to west, with a land area of 114 square miles, equal to the area of New York State and the six New England States combined. These islands are estimated to be capable of supporting a population of between sixty million and sixty-five million. The Government Health Service has inaugurated hospitals in most of the provinces, while the mission hospitals not only minister to the body, but bring healing to the soul. The outstanding educational institution of higher learning, other than the Government University, is Silliman Institute, as it was called for thirty-four years, but is now Silliman University, located at Dumaguete on the Island of Negros. Its alumni have gone out to every province and have taken places of trust and responsibility in Government service, in commercial pursuits, in law, medicine, teaching, the ministry and in other useful occupations. The Philippine Sunday School Union, later the Philippine Council of Christian Education, has been established, and out of the Sunday schools organized in many barrios strong churches have grown. In the early days the Evangelical Union, an organ-

ization of the evangelical missions, assigned to each mission its particular territory and this principle of division of territory has characterized the work of the missions and the churches ever since.

V. Now the curtain rises for the last time—November 15, 1935. Over the radio waves comes the program of the most significant event that has ever happened in the Philippines, the establishment of the Philippine Commonwealth and the inauguration of its first President, Hon. Manuel Quezon and the Vice-President, Hon. Sergio Osmena, two able leaders who were elected twenty-eight years ago to that first Philippine Assembly, the latter made the Speaker and the former having been the first Resident Commissioner to Washington. The scene shows the Vice-President of the United States, John N. Garner, the Secretary



THE DIA BROTHERS—PRODUCTS OF EVANGELICAL MISSION WORK

Leonardo (Th.B.), Leon (B.S.E.) and Severo (B.S.E.)

of War, George H. Dern, and forty-six American Congressmen and Senators representing the United States Government at this inaugural ceremony. They bear the congratulations and good wishes of the President of the United States and of the American people for a happy and successful issue of the final autonomous step of the Philippine people preceding the establishment of the Philippine Republic ten years hence, as the Independence Bill provides.

Hardly any event in history is quite like this in its significance.

Since 1914 no less than ten special commissions have been sent from the Philippines to Washington, knocking at the doors of Congress and asking for independence. At the first these Commissions were inclined to be peremptory and defiant. In recent years they have become less caustic, more respectful and voicing their desires with expressions of gratitude and appreciation for what America has done in the Philippines. The tenth Commission was headed by Mr. Quezon, then

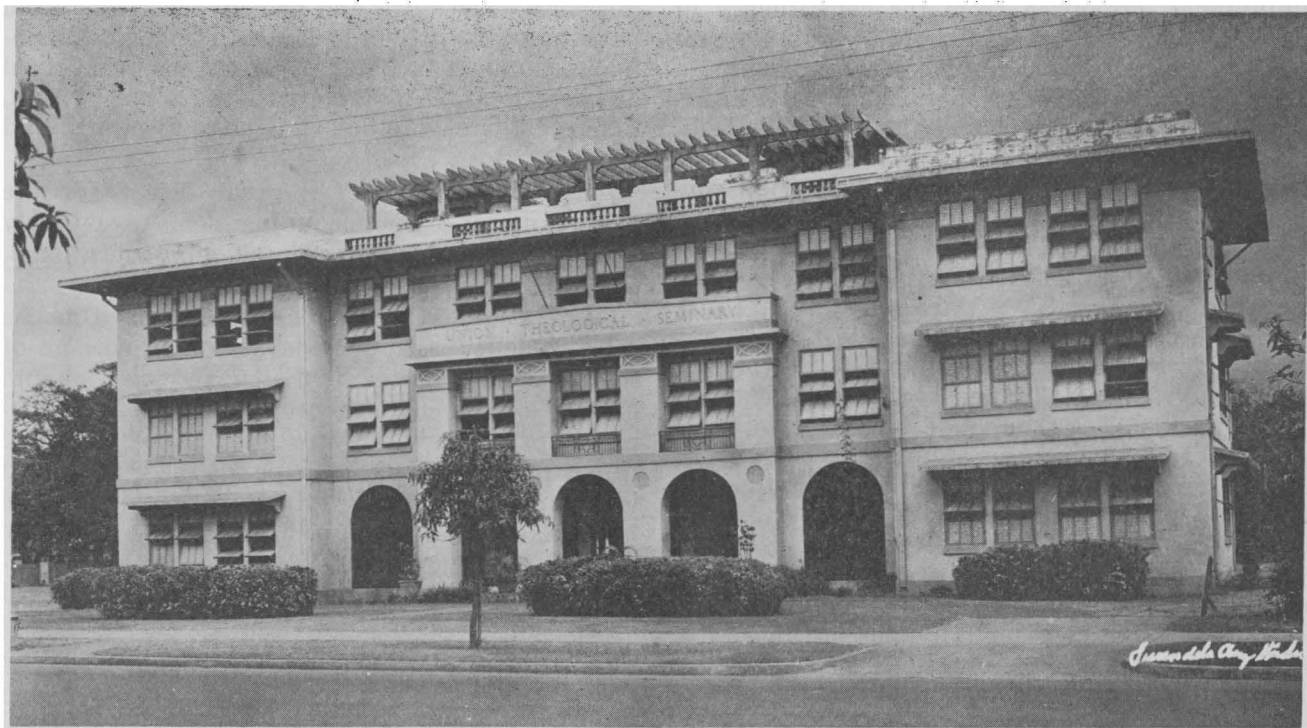
President of the Philippine Senate, and was successful in bringing about the passage of the Tydings-McDuffie bill containing the plan for the ten-year period of the Commonwealth, to be succeeded by the Republic. This was signed on March 24, 1934, by President Franklin D. Roosevelt. Upon the return of the Quezon Commission to Manila on April 30th, the welcome given them was the largest, most enthusiastic ever tendered such a group of returning political leaders on Philippine shores. The address of Mr. Quezon was given in Tagalog and English on the Luneta in response to the program of welcome. He expressed the gratitude of the Filipinos to the United States and endeavored to impress upon the people in a sober, practical way, a sense of the great responsibility about to be accepted by them and the need of unity in spirit and effort.

On the next day, May 1st, the thirty-sixth anniversary of the Battle of Manila Bay, the Philippine Legislature met in a special joint session to consider the approval of the Tydings-McDuffie Independence Act. It was the great privilege of the writer to be present at that momentous hour in Philippine history. President Quezon of the Senate presided. As he brought down his gavel at the appointed time, the Chamber became quiet and expectant. It was a memorable moment. The resolution for the acceptance of the Tydings-McDuffie bill was read and an opportunity was given for discussion, but there was no debate. The question was passed by a unanimous vote. Mr. Quezon then delivered an address in English, dwelling on the gravity of the occasion and the solemnity of the hour. He summoned the people and the legislators to their best thought and highest endeavor in working out the problems immediately before them. Mr. Osmena addressed the Legislature in Spanish in much the same vein.

A new era had begun. The formal relations of the Filipino and American people had been changed. Heretofore the Filipinos had entered and traveled freely in the United States; from now on the quota regulations governing the immigration of foreigners are to be enforced for the Philippines, with the quota fixed at fifty per annum. A United States Vice-Consul has been appointed to superintend matters in connection with Filipino emigration to the United States. The Rubicon had been crossed. A few weeks after this memorable day, the delegates were elected to the Constitutional Convention; that Convention, after continuing in session for about six months, adopted a Constitution which was sent for approval to the President of the United States. The document was then returned to the Philippines and was there approved in a plebiscite vote. The President of the Commonwealth is now in office,

and the former American Governor-General, Hon. Frank Murphy, has become the first American High Commissioner to the Philippines. After the continuance of the Commonwealth for ten years, and the adoption of certain amendments by the Commonwealth Government, the Philippine Republic is to be ushered in in 1946 or 1947. Thus, after thirty-six years, the United States has fulfilled her pledge, uttered at first by President William McKinley, that the United States was taking over the Philippines not to exploit, but to fit and train the people for self-government. Although the action of Congress in passing the Independence measure was not motivated wholly by altruism, but was influenced largely by the insistent demands of partisan industrial groups in the United States, yet much of the spirit that prevailed in Congress looked mainly to the benefit of the Filipino people. There the action stands taken before the whole world, as the one instance in history of a sovereign nation voluntarily granting freedom to its colonial possession. "The event is in the hand of God."

This brief outline of progress does not tell the story of the gradual growth and development which has taken place in things which mean an improved civilization. Probably in no country in the world has there been witnessed such strides in a like period of time as in the Philippines. These improvements include a system of public school education from primary school to state university, with education absorbing 30 per cent of the national budget; a complete system of judiciary from Justice of the Peace to the Supreme Court; a coordinating system of municipal, provincial and national governments; an ever-expanding system of railroads and metalled highways; a modern health and sanitation service; a constantly improving water transportation; a radio service including radio telephone giving instant communication with the world outside; an efficient and up-to-date postal service; airways with regular schedule between chief cities and furnishing special transportation on occasion to all parts of the Islands and the Trans-Pacific Clipper Service from San Francisco via Honolulu, Midway, Wake and Guam now in regular operation; industries such as sugar, coconut, tobacco, cordage fiber and lumber, which, developed to an alleged dangerous point of competition in the United States markets with American domestic industries, have accelerated from the American side Philippine independence; a gold mining industry which, in actual production ranks fifth in the United States gold producing areas, with two of the largest producing mines in the world. These are some of the marks of progress in this land of vast unexplored forest and mineral resources,



THE UNION THEOLOGICAL SEMINARY AT MANILA, PHILIPPINE ISLANDS

healthful climate, unsurpassed beauty of scenery, and a happy, hospitable, forward-looking people.

This development has gone forward with an ever-increasing Philippine autonomy. Out of 7,000 or 8,000 in the public service at present, there were a few months ago but a few hundred Americans, those chiefly in the Bureau of Education. Twenty-eight years ago there were 618 American teachers in the public schools. Recently there were only 188, with 27,769 Filipino teachers. In the higher positions of the Government only the Governor-General, Vice Governor-General, Insular Auditor, six out of eleven Judges of the Supreme Court, two Provincial Treasurers, and directors of the Bureaus of Education, Public Works and Forestry, were until the inauguration of the Commonwealth, Americans. At present these, as well as all other high government officials, heads of departments and bureaus, and a vast majority of the personnel, are in the process of becoming wholly Filipino. The goal of complete Filipinization of public service will be reached within a short time, certainly within the Commonwealth period. The record of this development and the part in it which the United States has played are things of which the American people may well be proud. Politically and economically the United States has endeavored to deal fairly by her ward. The results achieved have not been, however, the work of the United States alone. They could not have seen the end brought about without the cordial

response of the Filipino people. This fine cooperation will, we hope, continue as the two peoples march down the corridors of time as independent but friendly nations.

The best thing done for the Philippines by America, as often stated by Hon. Teodoro R. Yangco, merchant prince, the greatest Filipino philanthropist, and former Resident Commissioner to Washington, was the giving of religious liberty and the open Bible. As a result an evangelical Church of probably 200,000 communicants, with an equal number of adherents, is exercising its beneficent influence on the life of the people. Some friends in the States have asked what effect Philippine independence would have on missionary work and evangelical church activity. No particular effect is expected. The missionary and church work will go on without change, though the majority of the people are still Roman Catholic. Many of these are liberal-minded and many are affiliated with no church. On the whole the temper of the Filipino people is to hold fast to the principles of religious liberty and to oppose anything that might look toward the union of Church and State, or that suggests control of the State by the Church.

There are today about 150 evangelical missionaries in the Islands. The original hope of those who organized the Evangelical Union in the early days has been in large part realized in the establishment of the United Evangelical Church of the

Philippines, organized from the constituency of the Presbyterian, United Brethren, and Congregational churches and having a membership of about 46,000. The Methodist Episcopal Church represents the largest communion in the Islands, with a membership of 86,000. Last year the United Evangelical Church added 3,000 new converts to its local churches and expended \$25,000 on running expenses. The President of the University of the Philippines is Dr. Jorge Bocobo, an LL.B. from Indiana State University and an LL.D. from Southern California University. For many years he was Dean of the College of Law of the University and was inaugurated as President in January, 1935. Although he is an active evangelical leader, a member of the Methodist Episcopal Church and President of the Philippine National Christian Council, he was chosen President of the University by a Board of Regents, the majority of whom were Roman Catholics. The Moderator of the United Evangelical Church is Dr. Enrique C. Sobrepena, an alumnus of Macalester College in Minnesota, educated in theology at Princeton and Drew, a member of the faculty of the Union Theological Seminary, Manila, pastor of the largest English-speaking Filipino Church in the Philippines and was an influential delegate to the Constitutional Convention which framed the present governing instrument for the Commonwealth. Silliman Institute has become during the past year Silliman University, with an annual enrollment of over 1,000, whose President is Dr. Roy H. Brown, brother-in-law of Dr. Cleland B. McAfee of the Presbyterian Board of Foreign

Missions. The spirit and principle of cooperation have taken form in the Union Theological Seminary, Manila, conducted by five of the evangelical Mission Boards in America, the Presbyterian, Congregational, Methodist, United Brethren and Disciples.

There is promise of a great future for the Philippines if economic adjustments are wisely made and if high ground is taken on educational, ethical and social matters and if the great principle of religious liberty is held inviolate. One has faith to believe that the character and wisdom of the leaders, supported by the rugged strength and honesty of the common people, will meet the demands of the new era now upon us. One of the things that begets strong hope for the years ahead is the splendid response which the Filipino people have made to the opportunity of the open Bible and the message of the evangelical faith. An intelligent, thinking constituency, with life actuated by the highest Christian standards of truth and conduct, give promise of a virile group exerting a mighty influence for the safe guidance of the people in the days to come. Christian education must be given the oncoming generations, so that with the training in modern scientific achievement and broadening of knowledge there may come those great elemental truths which relate life to God and call for the dedication of every talent and power to the service of Christ and fellowmen. If we can be sure of this, then the Filipino people may face the future with confidence and "tread the earth with dignity."

One Thousand Tribes Without the Bible*

THERE are about 5,000 languages and dialects spoken by mankind; in 954 of these we have a translation of at least a part of the Bible; 3,000 hardly demand attention, the people being sufficiently accessible through other tongues, or else are nearing extinction; 1,000 tongues, however, still beckon for Bible translators. Herein lies the most urgent task of the church today!

South of the Rio Grande, in Latin America, there are 17,000,000 dialect-speaking Indians with five hundred different languages. In the highlands of the Andes live the descendants of the ancient Incas, as well as remnants of other former civilizations; throughout the jungles of Amazonia rove several hundred wild tribes; in Central

America and on through Yucatan are tribes related to the once mighty Mayan race; and over the rugged plateaus of Mexico there are more than forty other linguistic stocks, including the sturdy Aztecs. Few of these five hundred tribes have ever felt a single ray of Gospel light.

Missionary work has been carried on in Africa for over a hundred years. Much has been accomplished. Thirty-five tribes have received the entire Bible, seventy-eight tribes the New Testament, and 191 more some portion of the Scriptures. However, conservative reports state that there are three hundred African tribes to whom nothing of the printed Word has been given.

If to these are added unreached tribes of many parts of Asia, we have, perhaps, two hundred tribes more for whom translation work must yet be done, for our obligation is undeniable.

* Condensed from *The King's Business*. Mr. W. Cameron Townsend, the author, has been a missionary to the Cakchiquel Indians of Central America, affiliated with the Pioneer Mission Agency.—EDITOR.

Zululand a Century Ago*

By the REV. W. DOUGLAS MACKENZIE, D.D.

THE American Board was organized in 1810. Within twenty-five years it had sent missionaries to India, Ceylon, the Sandwich Islands, Turkey, China and West Africa. Then its officers made inquiries of Dr. Philip, the famous director of the South African missionaries of the London Missionary Society, about possible fields in South Africa. He advised them to begin work among the powerful Zulu tribes of the southeast corner of the Dark Continent.

In 1834, six young men were ordained and despatched with their wives to that far off, hardly explored and restless region. It is doubtful whether, if the Board had known all the facts, they would have deemed it wise to send those young couples on so desperate an undertaking.

About the beginning of the nineteenth century the Zulus had been suddenly roused from the easy, unorganized, unenterprising life of all South African tribes. A young man named Chaka learned from another chief, Dingiswayo, who himself had learned during an exile of six years at Cape Town (1793-1799), that effective warfare depends on discipline and drill, and that regiments so organized and trained cannot be resisted by the miscellaneous, undirected and uncontrolled methods of tribal attack and defense.

Chaka carried his teacher's instructions beyond anything that the Zulus had ever known. He made his whole tribe an army of fierce, victorious, irresistible warriors. They now lived for war. Chaka absorbed the young men and women and the children of conquered neighbors into his own tribe. He destroyed the unusable enemies and devastated their villages and gardens. His name became a terror through a large part of South Africa. He was succeeded by his brother Dingaan, also a man of vigor and ferocity.

The Zulus first came into contact with white men when a few enterprising Englishmen settled at Port Natal, now called Durban. With them there seems to have been no quarrels. But Dingaan was aroused to suspicion and fear when a large movement of Boers from Cape Colony took place in the direction of Natal.

The Zulus knew the Boers as slave owners and tyrants over the black man. Dingaan therefore

resolved to check this invasion by nearly a thousand Boer wagons. He was a treacherous man and foully murdered about fifty Boers with their leader Peter Retief, at a conference meeting and attacked other groups at various points. . . .

Chaka and his successor created a new era in the history of the Zulus. That influence spread far and wide. One of his most successful generals decided to set up for himself, invaded the Orange Free State, and then swept northwards to settle in what became Matebeleland.

As a young boy I remember that able and ruthless monarch, Moselekatse, whom I saw in his court. Some of his wives stood behind him and his soldiers in a wide circle before him, with shields and spears in their hands. I remember the shock which came when the King spoke and all the soldiers replied with a deep voice "Bo-o-m." Absolute subservience, prompt and merciless action when the chief commanded, were obvious even to a very young boy.

These were Zulus from Zululand and their organization and habits were carried to Matebeleland from the land of disorder where the first American missionaries arrived in 1835.

The revolution wrought by Chaka and Dingaan was made possible because the Zulu native was splendid material. There were in those people latent energy, a readiness to take new paths, and a mental capacity which only needed to be fired with ambition and guided effectively to give them the renown which they have won throughout South Africa. It is these qualities which impressed the first missionaries and which have made the spread of Christianity among them the fascinating story which it is.

The Zulus

The Zulus have many of the beliefs and social customs of the great Bantu race to which they belong and which is spread almost all over the African continent. They are ancestor worshippers, but they believe or are ready to accept belief in one supreme Creator or Ruler of the world. Their worship is one of mingled dread and comfort, dependent upon the class of spirits whom they believe to be in contact with them at any one time.

* From *The Missionary Herald*, Boston.

But they are also slaves to magical superstition. Their "medicine men" are extremely clever specialists in the art of creating fear and suspicion even among the best of friends, when sickness or other calamity falls upon them. This makes the people slaves to witchcraft with all its cruelty and bitter hatreds.

They are polygamists and victims of that degrading institution in their characters and even in their economic life. For a man's status is affected by the number of his wives and that depends on the number of his cattle, which of old were the "coins of the realm."

The missionaries found these Zulu men addicted to all manner of self-indulgence except when they were at war or preparing for it. Their women were the providers of food, the real workers. Only the care of cattle and an occasional hunt were the male contribution to family sustenance. Drinking beer was their chief amusement, along with the war dances which often accompanied it.

But withal there is in the Zulu nature that element of moral and spiritual insight and appreciation which all their sensuality cannot utterly destroy. Dr. Josiah Tyler, in his interesting book, *Forty Years Among the Zulus*, repeatedly emphasizes the fact "that conscience among a heathen people is a great auxiliary to the missionary."

I once asked several old men how they felt before the arrival of white men in Zululand when doing right or wrong. Their reply was "Something within us approved when we did the former and condemned when we did the latter."

The missionaries bear abundant witness that these people, apparently sunk in sensuality and hardened in cruelty, were sensitive to love and sympathy. When they saw the integrity of the "men of the Book," their superior knowledge, even their greater possessions, which seemed enormous even to a chief, they could not but wonder at their conduct towards themselves.

Their incredible message about the God who had saved the world by our Lord Jesus Christ, was gradually made credible, realizable, acceptable by their whole manner of living. To be always helping others not only in those teaching ways which were at first so hard to understand, but in many practical ways, chiefly by relieving the sick, and training the young, that was a new kind of life, incredible if they did not see it with their own eyes, absurd but that they were the recipients of its boons.

But let us go back for a little to the years of this new revolution in Zulu history. Perhaps Chaka by his methods had so quickened the slug-

gish souls of contented, sensual, lazy tribes that their more active and alert minds were more open to the startling word of God, which laziness can never understand, for whose sowing only alert minds are prolific soil.

But that could not be apparent in those confused and baffling years from 1835 to 1842. The six couples on arrival at the Cape were divided into two companies. Three couples traveled fourteen hundred miles north to those Zulus whom Moselelatse had led thither, but they found the conditions so hopeless that it was foolish to settle down and they trekked the long way south to Natal.

The other three couples, after various explorations, finally settled on the coast of Natal and began that long story of devoted and powerful work which their successors are carrying on today.

Some one else may pay worthy tribute to the men and women who pressed up into Zululand proper. Later on some of them followed their people into the compounds of the gold mines at Johannesburg where their work, at first viewed with suspicion by the mine owners, has elicited their admiration, confidence and gratitude.

When a great civilization has been developed, when Zulus are the equals of any race in all the riches of culture, with scholars, scientists, statesmen equal to those of Boston, it will be remembered that from Boston those six young couples went out, joyously, earnestly, to open the doors of the highest life to people who were then called degraded heathen.

These six men and women: George Champion, Alden Grout, Newton Adams, M.D. (who would not leave in those first years, when the others despaired of the situation, and who died all too soon of over-work) besides the Lindleys, the Wilsons, the Venables, are the true parents of that Zulu civilization which is still only in its earliest stages but destined to become glorious.

Later on they were joined by others, of whom one of the greatest, Josiah Tyler, son of Bennet Tyler, was the first president of Hartford Theological Seminary.

As one reads the story of their early years among the Zulus one feels himself in contact with that thrilling combination of heroism and sainthood which has been and is the glory of our pioneer missionaries everywhere. Ready to die because they loved, they made real and luminous, let me repeat, to the hearts and minds of mere savages darkened by evil, the story of "the inestimable love" of God "in the redemption of the world by our Lord Jesus Christ."

A Mission Doctor's Daily Dilemma^{*}

By S. H. MARTIN, M.D., Seoul, Chosen

THE day broke through smoke and cloud over the South Mountain and into empty corridors with their clean smell of lysol disinfectant. The clinic workers were singing, "What a Friend We Have in Jesus," when the doctor with his assistants started his long round of treating the sick, and of giving bedside instruction to students, in the main wards of the Severance Hospital. Many acute cases were rapidly becoming normal, and others were patiently holding their own.

But it is after 10:00 A. M. and the doctor must hurry to the clinic, where the waiting room is filled with suffering humanity waiting in turn beneath a huge painting of "Christ healing the sick," when he, too, was a practicing physician. The first patient, a youth of twenty, accompanied by many uncles and aunts, sat with the shoulder blades of his emaciated chest flaring, a replica of the "Winged Victory"; but this picture represented defeat.

Many other cases were seen, and one young woman of university standing was told, quietly and honestly, that she had not a weak lung, but the truth, which she already knew, was that she must be treated for tuberculosis immediately. She received the shock with immobile features, and departed with faith in her heart, and six Kagawa books in one of her sleeves. One of the booklets was entitled "The Thorn in the Flesh," and another "Mediations on Christ."

An old man with visible stomach cancer tried to get the doctor to tell him that it was due to indigestion, although he really knew that the demon that had seized his vitals was cancer, and there was little hope. A Chinese "dancing girl," with a Shantung accent, told her many woes and departed with hope and medicine. And so, throughout the day, they came and went, some with bodies eased, and others with hopes denied; some with the gratitude and the hope of the Christian, and others with the Oriental fatalism.

As the sun set over West Gate prison, the doctor rushing into his overcoat, passed into his waiting room to smell and see two perfect pictures of misery; one of the pictures holding, in an emaciated hand, a note from a missionary. As

it's the doctor's invariable rule never to leave a waiting patient, he could not leave these cases, yet he had an appointment at 5 P. M. He knew there were no empty fourth or fifth class beds (5th is charity). He knew, too, that one case like this was being treated in the third class ward on personal account. All the charity prescription blanks were locked up. Miss S., our American "Goddess of Mercy" (*Kwannon*) had gone home. As he took off his overcoat he saw, posted on the wall, the notice that he was down to speak at College the next day. He would probably plead with the students to treat patients' souls, as well as their bodies, and here was he, a fine example of a missionary doctor, not even caring for the bodies of people five feet away from him. They were examined, medicines were given and charged up to the long list of Kimses, Pakses and Yesses to "personal account."

Of these two pictures, "Misery" and "Woe," such as are often seen in the doctor's clinic, "Misery" was a deserted wife of fifty, and "Woe" was the son, with a shock of matted hair and a bony framework supporting an acute peritonitis of tubercular origin. There were no beds, "There was no room in the inn" for this mother and her son. Well! what could one do for all the unfortunates in Seoul! One was not expected to take care of all the unfortunates in Seoul! Nevertheless, here was the one opportunity in the whole day to do something really worth while. Why bother about research on dead rabbits when live pulsating humans were suffering in sadness, with only an occasional cry, "*Sal yaw chusio!*" (Please save our lives). I could put a needle in the boy's abdomen and remove fluid, but he might die of shock and it would be considered criminal on my part if he died. To make it short, a few minutes later, No. 51, the doctor's old Ford, in which all classes of people from Government officials down to opium derelicts picked up at 2:00 A. M. have ridden, was taking these people to a home of rest, warmth and good food.

Leaving them there the doctor, having opened all the glass windows of his car for ventilation, rushed off to the other end of the city to a very clean Japanese home, where all was silent save the "*bara bara*" of the *tadis* (Japanese slippers)

^{*} From *The Korea Mission Field*, May, 1935.

on the polished floors within, and the "goro goro" of the rain without. The patient, a dignified matron, with her son, told him of the onset of insidious cancer. Diagrams were drawn to illustrate the operation to be done the next day.

Elaborate bows were made and No. 51, after being driven, drenched and cleaned, was housed again for the night, or so the doctor hoped. He climbed the hill to his home, and opened the library door to find a poor woman who had been waiting two hours. She apologized as he tried to dig up from the tired depths a Christian smile of welcome. She had come to thank him for "saving someone's life," and with many words of grati-

tude, she placed on the table many "sticks" of eggs. She departed into the mud and rain (Koreans hate mud), and the doctor felt a lump in his throat as he saw her going off alone into the darkness and again he questioned, "Should I have sent her home in a taxi?"

And so to bed, until the roar of the city again steals to his window, and a lurid red breaks over the South Mountain, and the corridors of the city hospital fill again with the sick and the suffering. As the doctor starts anew he wonders, "How many shall I turn away today, and how many times shall I fall short of what Christ would have me be and do?"

Yun Chi Ho of Chosen*

YUN CHI HO, who has been called the best-beloved man, and the most genuine Christian in all Korea, celebrated his seventieth birthday last November. Dr. Yun's modesty threatened to veto the plan for a general celebration but he was finally convinced that the occasion would be in the interest of the coming of the Kingdom of God.

In Korea it is almost a proverb to say that if a man was of the nobility he was proud; if he was wealthy he was miserly; and if he lived long he multiplied his troubles. In the case of Dr. Yun all of these statements were contradicted. Many interesting facts of his life were brought out at the celebration in Seoul, when Dr. Yun sat with his wife, eleven of his twelve children, and his mother, who is ninety-two years old.

Fifty years ago, as a result of political intrigue, in which he was not a participant, Yun Chi Ho was exiled and went to China where he met Dr. Young J. Allen in Shanghai, and was converted, being baptized on March 23, 1887. On Dr. Allen's advice he went to America to study and entered Vanderbilt University, and later completed his studies at Emory University, at Oxford, Georgia, where Bishop W. A. Candler was president. The authorities of the college were ready to help him financially; but he chose to provide for his own expenses by lectures. He earned several hundred dollars for his own support, and when after two years he completed the courses at Emory University, he placed in Bishop Candler's hands \$265 of his earnings with these words: "I want to make this the nucleus of a fund for establishing a Christian school in Korea, should I find it possible to go home."

In 1906, General Yun, the father of Yun Chi Ho, said to Bishop Candler: "You were his teacher. I am an ignorant man and cannot say whether or not you taught him well, but I know this, that he came back from you a different man and different from other Koreans. He is honest, truthful, obedient and diligent. I am grateful for what he has been taught and for what he is!"

In 1910, he was sent as a delegate to the Edinburgh Missionary Conference. Early in 1911, after he had devoted some years to Christian educational work in Korea, he was falsely charged with complicity in the attempt to assassinate General Terauchi, the Japanese Governor-General. The Japanese Government held him in prison for quite a while, finally liberating him without trial or conviction.

Dr. Yun has been very active in the Y. M. C. A. in Seoul and is still active in various educational enterprises. He has given some of his best service to the Korean Methodist Church. He sponsors several philanthropic projects, is the active head of various cultural and research societies, and is alive to every significant Christian movement in Korea and the world.

Last December, Dr. Yun wrote to Bishop Candler:

The so-called celebration of my seventieth year, which some friends planned without my knowledge, has brought me some letters which are very embarrassing. The friends who wrote them, in their efforts to say something nice about me, seem to have drawn more on their imagination than on actual facts. I have to take their love as a jewel and what they say simply as a wrapper. . . .

My mother is ninety years old now; my youngest boy—Joseph—is six years old. One of the reasons why I can't visit America is that I can't leave them even for a few short months.

Your affectionate boy,

T. H. YUN.

* Condensed from *The World Outlook*.

When Japanese Return Home

By GEORGE WARREN HINMAN,
A Former Missionary in Japan

MOST of the second generation Orientals in America are Americans in spirit as well as in legal status. But some of them, handicapped by discrimination in finding jobs in the United States, turn back to the land of their parents to find opportunity for using the education and training that America has given them. We are much more fair in providing education for American children of every race than we are in providing a chance to use that education.

Of the older generation of Japanese a considerable proportion return, or wish to return, to their native land. They do not go back, as some "100% Americans" imagine, to assist Japan in the ultimate struggle against the United States. Intimate acquaintance with Japanese in the United States, and with those who have returned to Japan, tends to discredit the assumption of an inevitable war. The older Japanese go back home because of an unusual loyalty to the culture and traditions of their people, and because of the difficulty of finding an accepted place in American life.

We wonder sometimes what has been the effect of American contacts, and particularly religious contacts in the United States, upon the returned Japanese emigrant. Sometimes too much attention has been paid to the experiences of the students from Asia. But the Japanese farmer and merchant, the Chinese laundryman and shopkeeper, and those from both races who have worked as house servants under alien conditions, instead of depending upon government or private subsidies for education in the United States, are likely to provide the best evidence of what America does to the Oriental strangers within her gates. When they return to the lands of their birth we can see the indirect influence of Christian work among Orientals in the United States upon the Christian movements in Japan and China.

A careful study of the subject reveals the share in the Christian life and work of Japan taken by those Japanese who have lived for considerable periods in America.

Many of them are fitting in so well to the local Christian institutions that the missionaries hardly think of them as especially influenced by their American experiences. Some have acquired a "United States complex"; but Japan, as a nation,

at least in the large cities, has gone so far in adopting the standards of American life that there is less danger than formerly of becoming alienated from the common life of the country by residence in America.

Dr. Kagawa made the surprising statement that ninety-five per cent of the leading Japanese preachers and Christian educators have spent some time in America, though nowhere near that proportion have given much time to systematic Christian work among Japanese communities in the United States. The homogeneity of the Japanese in America, both workers and students, so different from the situation among the Chinese, makes it much more natural for every Japanese student and visitor to identify himself with the resident Japanese communities and to contribute something toward work among them.

Dr. Ebina, former president of Doshisha University, and one of the "elder statesmen" of the Christian movement in Japan, calls attention to the difference in preparation and attitude between some of the earlier Japanese immigrants and the later students and visitors. Those who went to America, as did Neesima, with a serious devotion to the spiritual service of their country, came back to be Christian leaders because they had the springs of leadership in them before they went. In general, the men and women who have had some experience in Christian service in Japan, and have proved their earnestness in life, come back from America strengthened and stimulated by their contacts with the religious life there and find their way naturally to places of leadership.

But many have come to America, moved merely by material considerations and without knowledge of Christianity. Their natural energy and purposefulness and qualities of leadership have been developed and directed by the influence of the Christian schools and churches in America to which they may have come at first merely to secure help in learning English and finding a job.

A Japanese pastor who has worked sixteen years among his fellow nationals in Shanghai was converted in Los Angeles, and spent fourteen years in Christian service there. He is just celebrating the thirtieth anniversary of his conversion with a book of religious essays. He has visited

the Japanese in the mandated islands of the South Seas, and seems to have a special calling to the work among the overseas Japanese in any land. Another Japanese who came to the United States primarily for business, and went through an American business college, was turned to Christ by the missionary forces working among Orientals in California. He worked his way through college and theological school, selling shoes as Moody did, gave several years to Christian service in Los Angeles, taking a large share in the financing and erection of the great Union Japanese church there, and is now a close associate of Kaga-wa in his evangelistic and social service enterprises in Japan. Another man who served a Japanese community in California is preaching to the Japanese in Hongkong; another is with the Japanese in Korea, and another in Manchukuo.

Several of the leading pulpits in Tokyo and other large cities of Japan are occupied by men of long experience in the Japanese churches of California. It was my privilege to occupy the pulpit of one of my former colleagues in the Japanese work in California. The church was well filled by a cultured audience and the number of students attending church was very noticeable. An artist member of the congregation had carved a little bird which was presented to me with the hope that it would symbolize the dove of peace in the relations between Japan and China. One of the former Japanese pastors in San Francisco is chaplain of a great girls' school in Yokohama. A man who spent many years in the principal Japanese church in Honolulu is the very earnest preacher at Doshisha University. The new dean of Kobe College spent a term of service in an American Y. M. C. A., as secretary for American boys.

These returned Japanese have not lost touch with America since their return to Japan. Many subscribe for American religious papers. The pastor of one of the large churches in Tokyo has left his son as an instructor in Japanese in Stanford University. Another Stanford boy has returned from his years of American experience to serve

two years, as a private in the Japanese army in Manchukuo. One wonders how his American life and study will affect his approach to the problems of Japan's militarism.

A mere listing of the men and women who have come back to Japan from actual service, not merely study, abroad would fill many paragraphs. More important than such a record, however, is their loyalty to the friends who helped them and the ideals they caught from Christian life in America. An afternoon of friendly conversation with a Japanese girl in America years ago brought to Mrs. Hinman while in Tokyo, an unforgettable visit from the daughter of Japan's Salvation Army commissioner, herself a prominent officer after years of service as well as training in America, England and Scotland. The Japanese who have returned from extended Christian service in America are not forgetful of those who have shared with them in labor and faith and brought the support of the American churches to this form of missionary work among the Orientals. Many men, now pastors of strong, self-supporting churches, with influential political and educational connections, received us to their homes and hearts in a way few foreign visitors are welcomed. They made it seem like a spiritual home-coming.

Government officials testify to the service done by those who have worked in the United States. One of the strongest women leaders in social service in Japan, joint author of the mission study text book about women in Japan, was brought up in a Japanese parsonage in California, and the present president of Doshisha University spent a year with his uncle, the pastor, in the same home and church relationship. Scattered all over Japan are men and women who, in spite of the suspicion and misunderstanding all around them when they were in the United States, saw through the mists the true heart of American Christians and responded with a new devotion to service and to international brotherhood. They have gone back from their American life to a larger service in Japan with a broader spirit.

WHAT THE DAY OF PRAYER MEANS TO AFRICAN CHRISTIANS*

We went into the street and asked two women, "What do you think of the Day of Prayer? Does it really help or is it just another meeting?"

They exclaimed in one voice, "Help? It helps, truly! When we know about the condition of other tribes then we know how to pray for them. When we know how many do not yet know the good news of Jesus, we realize how faithful we must be in prayer and in giving money, and how we must send the words of God to them. What we learn on the Day of Prayer makes us very grateful to God for the many blessings which he has rained down upon us — the greatest of which is that we know Jesus our Saviour."

* From *The Drum Call*, Elat, West Africa.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

THE NEW YEAR'S OUTLOOK

"Behold I make all things new."

"Prove all things; hold fast that which is good."

In the harmony between these two tones lies the keynote for the opening year. Pastors and all varieties of church workers should attune themselves accordingly. This is "Moving Day" throughout the world, though some (mentally) old tenants do not realize it. George B. Richter says, in *Modern Salesmanship*:

A frog is a particularly daft creature. If it is put into a bowl of cold water and the water is very slowly brought to a boil, the frog is so unconscious of the gradual change that it is boiled to death when at any moment it might have jumped out. So it is with many people. I meet scores of them so unaware of any change in conditions, so obstinately unwilling to admit that there is any change that, as they die peacefully in their minds, their work dies imperceptibly in sympathy.

If our readers have reason to suspect that they are biped frogs, it is high time to do a little jumping, for the water is coming to a boil very rapidly. *Basic needs and the fundamental verities with which to meet them are unchanged and unchanging; but the thought patterns and the modes of operation must change because they are the necessary mutations of advance.* Any belief, any enterprise which cannot or should not be changed (by enlargement or otherwise) is dead: theology, missions, the Church are no exceptions. It is futile to sigh for "the good old days." Look and work rather for the better ones. No small

part of the present distress is due to the need for those whose attitudes were formed under the older régime to change some of their thought habits, their standards and ideals, even their very nerve reactions in the process of integrating themselves into a new order. But it is imperative that all of us find our place and line up in an advance which imperatively conditions even the survival of the Christian Church, to say nothing of civilization and the perpetuation of democracy. Your Department Editor is far from being able to blaze the trail or comprehensively to map out the exploration. She can only give a few high lights in a sketchy itinerary, from which you may set out for yourselves on a pioneer journey, or at least select your traveling companions.

The New Frontier

Pioneering is easily the keyword of the day, but without its old connotations of covered wagons, camp fires, wilderness perils and log homes hewn out of the forest. However in this shift from geography to the realm of human thought and endeavor we have not been the gainers in the matter of perils or strenuous endeavor; for the obstacles of the old frontier were but foothills compared with the well-nigh insurmountable ones we now face among social conditions, racial prejudices, class antagonisms, foreign folk so stultified in their new nationalism that they resent Christianity and the messengers who bring it. While it is a new, regirded, recommissioned type of pioneering to which religious leaders and the writers of the

new study books summon you, it is one that demands our very best consecration and endeavor. This is not mere rhetoric or religious vapping. The Church, the Christian world-builders are not rising to the present emergent situation nor even holding their own with the forces of disintegration: but the reason may be laid at our own door in our lack of zeal and dependence upon God for guidance and the power to follow it. Choose your own frontiers. Break your own paths. *But do get going.* The Way of Christ through the wilderness has not failed: it has yet to be tried. Never for one day have we as individuals or the Church as a collective unit lived the Sermon on the Mount. Volumes of theology have been written on theories of the birth and the death of Jesus Christ and the bloodiest wars of all history have been waged in the name of the Prince of Peace, born of a virgin and dying as an atonement for human sin — forgetting most of that Life which lay between the two goal posts and which, alone, gives validity to all theology and all endeavor in His name. Let us begin to take Him seriously and act as if His work were the greatest thing in the world. This will necessarily enlist us among the missionary pioneers.

Missions the Prime Endeavor

Just here lies, for some of us, one of those mutations incidental to advance. "Go ye into all the world" has all the timeless urge of an unchanging necessity back of it—but not, for many in the younger generation, as primarily obedience to a command (though that may later approve itself as

a changeless verity also), but rather as that more fundamental urge toward sharing what we have reason to know is the highest revelation ever given by God to man. The non-Christian cultures have much that is fine and worth Christian consideration: but anyone who claims that any pagan religion fits human need as does that taught and practiced by Jesus Christ is simply ignorant of the facts, and should be sent for a lengthy sojourn in an oriental land or even in a churchless community under the Stars and Stripes. The evangel of the Great Commission applies not so much to geography as to every phase of human existence, not forgetting the frontiers of a warless world and a social order without competitive antagonisms or liquor-born crime. Let no one persuade you that missions have had their day. Their need is timeless.

Equipment for Pioneering

So much has been said in this Department about mission study, the necessity for a church missionary committee for comprehensive planning, coordinating and activating, the annual holding of a school of missions or "world friendship" which shall reach every department of the Sunday school and church life, the maintenance of a circulating library of attractive missionary books, the adoption of definite field projects to obviate the evaporation of emotion aroused by information into mere sentiment, etc., that it seems unnecessary to do more than mention such matters. Study, reading, attendance upon good meetings for "arousment" are all prime equipment devices: but one of the greatest of these is the thorough reading of a standard missionary magazine.

Jesus said, "Go ye into all the world and preach the Gospel to every creature" and we daily pray in His own words, "Thy Kingdom come, Thy will be done." In our missionary magazine we should be able to find ways and means whereby we can go into all the world with this good news, either in person or by sending our prayers and means. We can pray more sincerely . . . as we read of the progress

of missionary endeavor. Thus our purpose to obey His commands will be deepened and intensified and our interest in missions will become positive rather than passive. . . . Our magazine introduces us to and acquaints us with our missionaries. . . . After we have come to know them personally from reading the accounts of their work, we not only pray more effectively in a subjective way but our prayers take on objective force as well. We find ourselves writing a letter, sending a bit of a gift perhaps, remembering that the giving of a definite part of our income is one of the ways we can go to the uttermost parts of the world.

It is an indisputable fact that the missionary-minded church is a vital, dynamic church. . . . It is likewise true that a missionary-minded Christian becomes a spiritual power in his circle of influence. A Christian who reads eagerly his missionary magazine, who comes to feel that he is a coworker with God, is one who never yields to discouragement. . . . Even more than that, such contacts with the great ones of earth give me the consciousness of my own spiritual need and drive me back to God who rekindles my own spiritual fires.

When growth stops, decay begins. . . . How does the missionary magazine aid in spiritual growth? . . . As food, exercise, warmth are the important factors in physical growth, it (the magazine) supplies all these elements which are essential to growth along spiritual lines. . . . In the magazine we see Bible facts and truths at work in the lives of men and women, accomplishing things for God's Kingdom, effective in the lives of believers. . . . These vital facts of missionary success strengthen us for our task here in the homeland.

There is one thing that cannot be claimed for the magazine. It has no magical power. A dozen copies scattered through the home but unused will be of no avail. . . . It is difficult to decide which is the more shortsighted policy—not to take the magazine or to take it and fail to read it. Therefore we urge—read, digest, assimilate, then release for God the new energy which has been produced. (*The Women's Missionary Magazine*—United Presbyterian.)

A number of artful and entertaining devices for stepping up the subscription list have appeared in this Department from time to time; but intelligent people are most reliably reached by testimony from trustworthy readers of the publication in question or by the commercial lure of "sampling." A testimony meeting of brief, pointed statements as to "What THE REVIEW has meant to me" (adding or substituting the name of any de-

sired publication) is convincing. It is fine "sales talk" if backed by "the goods." The sampling process is illustrated by an account in *Women and Missions* of a successful literature meeting last spring in a Denver Presbyterian church:

"Read the End Yourself." First, 10 members gave brief and interesting papers on "The Negro Since the Civil War" and "Outstanding Negro Women." When they had finished half a dozen women jumped to their feet and quoted articles in *Women and Missions*, each starting her story and then stopping short in an interesting place and finishing with "But you must read it for yourself and see how it comes out." (Several of these "spontaneous" remarks were prearranged.) Subscriptions to the magazine were received at the close. At the same meeting the Year Book of Prayer was stressed and the society went over the top in the sale of that.

Samples on a larger scale are furnished by a meeting in which a synthetic program affords a mosaic of best features from past issues of a given magazine or is built entirely from features in the issue of the current month. An illustration of the former may be found in the article on "The Silver Anniversary of *Missions Magazine*," on p. 241 of THE REVIEW of May, 1935. The latter might be exemplified in the following outline constructed from the October issue of THE REVIEW and adapted from a program actually used that month by a Baptist women's society:

Setting: Wayside camp of a group of Christian tourists exploring South America with the current study books as guide books. Camp fire, rustic benches, trees scattered about (tall shrubs in pots), "pup tents" and the U. S. and other Greater American flags as a background. Participants seated and, presumably, talking over the day's experiences. Native speakers with or without a touch of costume.

Talks should be mere briefs of the text indicated—a few minutes to each and participants strictly held to time by flashlight signals from a front seat in audience.

The object of the meeting will be defeated and the Magazine brought into disrepute if the audience is fatigued by an over-long presentation. An hour all told is long enough to give to a missionary program.

Music should be interspersed among the talks to relieve voice-monotony and freshen attention. This is very important. Use "The Missionary Call," p. 470, as solo or quartet to the

familiar tune; short numbers of characteristic music on some stringed instrument such as guitar, mandolin or ukelele, and "America Both North and South" (see p. 495) as a close.

1. The Head Scout Speaks (material taken from "The Latin American Lands," pp. 455-457, opening the subject and giving both atmosphere and background. Use real map or reproduction of the one on p. 456).

2. Through the Surveyor's Transit (presumably a report from the surveyor of the party, using material from "Unevangelized Areas of Latin America," pp. 462-464, and a reproduction of the graph on p. 470).

3. The Doctor Diagnoses (the party's medical man adapts the high lights of "The Need for the Gospel," pp. 459-461, apparently writing a prescription at the close).

4. The Tourists Talk (a few informal moments to relieve the monotony, in which items selected from "Our World-Wide Outlook," pp. 500-509, are given informally, back and forth, as if conversationally spoken as observations of recent features in the tour).

5. Guests in the Southland (introduction of two or three native South Americans who give the merest outlines of the corresponding sketches on pp. 491-494, in the first person).

6. Why Send Missionaries to South America? (Head scout proposes this question for discussion as a focus to the foregoing topics and atmosphere, several tourists giving points from the editorial of that name, pp. 451, 452.)

7. Close with singing of suggested hymn and prayer for the objective. After the camp presumably breaks up, the leader mentions the source of the subject matter and introduces the librarian who will show his bookshelf and dispose of study books, also take magazine subscriptions, after the service closes. (See "Our Missionary Bookshelf," pp. 510-512).

Can you imagine a program more easily arranged or more profitable, provided the parts are not over-long and are invariably spoken and not read? You can do this with any copy of THE REVIEW. Mix an ounce of consecrated imagination with a pound of worthwhile subject matter, then work.

"Calling All Pioneers"

"Mission Study: Abstract noun, third person, singular number, feminine gender, objective case—object of feminine endeavor in local church." Wrong! Obsolete usage! Parse the term in common gender this year; make it "collective" instead of singular, including everybody from the beginners in Sunday school to the invalid enrolment of the Home Department. And

why should missions be so "singular"—so set-apart, when it is an integral element in the church's task, to be assumed by the recruit as an "of-course" and not a "maybe" obligation? "What God (through His Son) hath joined together, let not the Church put asunder," as it has been doing. Especially let missions permeate every department of the Sunday school. Looking through the Church School Supply catalog of The Westminster Press recently, the writer noted that instructional and study courses on missions extended from the primary departments through the discussion groups, men's clubs, brotherhoods, fellowships, missionary societies, ladies' aids and the home departments, even to the Sunday sermons by the pastor. In the study courses which are a part of the new program for Christian Education in the Presbyterian church, Unit D takes up the question "Is the Missionary Idea Valid in the Modern World?" (the basic book selling in paper covers at 15 cents) and "endeavors to lead the readers to face the facts of the present world situation in its bearing upon Kingdom enterprises and lead to a fresh appraisal of the Gospel and the Christian life as solutions of the world problems as well as to develop and foster an earnest purpose of cooperation in the advancement of the Kingdom throughout the Church." Included in the missionary studies are booklets for leaders as well as students, suggested procedures for setting up a school of missions and for cultivating the mind for peace, inclusive of "Beyond War—a Program of World Peace," describing the roots, results and remedies for war, and an effective dramatization (10 cents). For further information write to The Westminster Press at 216 S. Wabash Ave., Chicago, Ill.

Another down to date department of endeavor enlisting youth is exemplified in the formation in the Presbyterian denomination of an intercollegiate committee to prevent war, with stu-

dents of 29 colleges and schools of New England enlisted as an outcome of just one of the 10 regional conferences on the cause and cure of war. It is noteworthy that youth is not content merely to form resolutions and memorialize congress. These young folks made arrangements not only to study but to take definite steps against compulsory military education and all forms of war propaganda. Other denominations have taken similar action. There is no more timely or important enlistment of pioneers than this.

Another line which will be pioneering to many good church folk is the approach to the Jewish problem mapped out in the study book, "The Jew and the World Ferment." A set of forceful programs has been printed by the Women's Missionary Society of the United Lutheran Church, 723 Muhlenberg Building, 1228 Spruce St., Philadelphia, Pa. The monthly topics considered are: The Heritage of Israel; They Still Throw Stones; Next Year in Jerusalem, and Thy Neighbor, the Jew. Ruling out a few denominational specifics, these outlines are available for any denomination, and sell for five cents each or 40 cents for the set. Much supplementary material is included.

In the last analysis, our mainstay for successful pioneering is with the younger generation. Mrs. Katherine V. Silverthorne, writing in *Women and Missions*, says:

Much is said and written nowadays about "Youth Building a New World." Before we dare begin building we must have some new facts about the world and its needs. . . . Missions is not something vaguely religious, set off apart from life or young people's interests. Tie missions into the young people's and children's programs rather than have it drawn away as a separate interest. As they plan their year's programs . . . whether the label "missions" is used or not, they will come to see if guided aright that they cannot build any kind of an intelligent and constructive program without including the spiritual needs of America as well as those of the world at large, which has become such an interdependent world that we cannot separate the missionary element out of it.

BULLETIN OF The Council of Women for Home Missions

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

IN THE BEGINNING

God, the Father of us all, is responsible for the beginning of life. The Hebrew hymn writer tells us that "God saw everything that he had made, and, behold it was very good."

According to John, "in the beginning was the Word—the Word became flesh and dwelt among us, full of grace and truth." That was over 1,900 New Years ago!

And now—"Please turn over," as is often written at the bottom of a page. New Year 1936 marks not the beginning of our lives, not the beginning of the church, not the beginning of men's fears and hopes and demand for new life. On January 1, 1936, most of us, and most of our causes were like unto that pattern carried into sleep December 31st or early morning of the new day, except as we consciously turned over the beginning of the new day with the review of who we are, where we are, and where we are going. The design for our lives and the church is long since determined by God the creator, and our response through the years to his will for our lives and his purpose for all creation.

WHY?

Why?

My tears fall—
While the people are wanting
food, and starving,
Heartless militarists make war
upon them!
Wandering in the hills are men
and women
Hunting firewood and praying
for peace.
Do the militarists know these
gentle hearts?

—Toyohiko Kagawa.



Barbara Green.

The Teton Mountains, Wyoming, furnish the background for a rural church where two summers ago two young people met for the first time during vacation. This summer they made their way back to the same little rural church and were married.

THE RURAL CHURCH TODAY AND TOMORROW

The Home Missions Councils are now in the second five-year period of planned cooperative advance, under the direction of the Committee on Planning and Strategy, representative of the constituent Boards.

"The Rural Church Today and Tomorrow" was the emphasis chosen January, 1935, for the Annual Meeting program of the Council of Women for Home Missions and the Home Missions Council, to be held January 13-17, inclusive, Washington, D. C. Preparation has been made in accordance with the theme and place, and the programs are available. Meetings will be held at the Calvary Baptist Church of which the Rev. Dr. W. S. Abernethy is pastor. It is the same church where the Home

Missions Congress was held in 1930. The cooperation of the Washington Federation of Churches is assured.

The National Conference on the Rural Church is concentrated in three days of the Annual Meeting, from January 15-17, inclusive. The program will present the religious and economic situation in rural America, and the significance of urban-rural relations. The speakers and leaders are from church and state, from "town and gown." Christian education of young people and of those older, will be considered.

On Wednesday evening, January 16th, in a general session, the conference will consider the subject, "Christian Youth in Action in Rural America," to be

presented by young people themselves. The guest speaker for the evening will be Daniel Poling, Jr., pastor of the Presbyterian Church of Bedford, New York. The young people of Calvary Baptist Church and of the Washington Y. W. C. A. are co-operating in the plans.

The program of Christians for world peace through work for securing social justice within the land and through support of government policies making for "no more war" is a dominant interest of the church women. The Council of Women for Home Missions is one of 27 national member organizations of the National Peace Conference, who are at one in their determination to unify peace action. The Council has been a constituent member from the beginning of the National Committee on the Cause and Cure of War, whose Eleventh Conference will be held in Washington, D. C., January 21-24, inclusive. All peace work of the Council representing 20 national Home Mission Boards in U. S. A. and three Canadian church women's groups, is based on the Gospel "of peace on earth to men of goodwill" and on the conviction that "now is the day of salvation."

FIRST AMERICANS

The grandmother with her dog had supervised the building of the temporary "wickiup" in the Northern Wisconsin woods, and had placed the huge kettle in the center for "sugaring off" time. Her children and grandchildren were each assigned a specific task and place. No one entered "the wickiup" where the syrup was boiling except upon invitation. One of the youngest of the grandchildren had his fingers rapped when he stuck a long stick of his own finding into the boiling mass of sugar. The visitors were given the privilege of a taste, and samples of maple sugar which had been finished in previous boiling.

"What's unusual about that?" Nothing—that is the point! It just happens that her tent is called a "wickiup" instead of just plain "tent." It just doesn't



happen, however, that she and her family and many others like her are suffering from social injustice of long standing.

The picture of the Haskell graduate is given for comparison. She is not the granddaughter. She is probably not of the same "tribe of Indians." She is the modern girl with dreams and hopes, with secondary school education completed, eager for life's best gifts. "What is unusual about that?" Nothing unusual—that is the point. But, she with other Indian youth is unusual in her extreme need for honest-to-good-



ness friends who will do more than be sorry for her. She needs "open doors" to life's best gifts.

Why do we Americans persist in calling the first Americans "Indians," as if they were more alien than Irish, Latin, Dutch, Swedish, or others of us whose ancestors left a known country for the new land? Their ancestors gave them a legend of the Great Spirit placing them on this beautiful American continent.

In connection with seven U. S. A. schools which Indian Americans, not resident near standard public high schools, attend, the two national Home Missions Councils now maintain Religious Work Directors. There are other schools where interdenominational Christian workers should be preaching and teaching "the Good News." In the seven—Riverside, Albuquerque, Santa Fe, Haskell, Flandreau, Chemawa, and Lac du Flambeau—there are more than eighty tribes represented among 3,400 students. The boys and girls come from homes typifying every stage in the merging of Indian and white cultures. United Protestant cooperation makes possible a ministry of Christian friendship and leadership training. Americans thus served can be a power in bringing "peace on earth through men of goodwill."

Will you who read this do what you can to open doors of opportunity for the Indian youth? You can secure for five cents from the Editor a mimeographed News Release giving excerpts from the recent reports of the Religious Work Directors. You who observe the World Day of Prayer (February 28, 1936) should tell others how this ministry is supported financially, and interdenominationally from year to year by the share in the freewill offerings, and furthered spiritually, by the prayer prevailing throughout the land.

In the seven schools the Indian young people also observe the Day of Prayer, and send freewill gifts for the ministry of others—like the Migrant children, or the children of other lands.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

MISCELLANEOUS

Missionary Meeting At Sea

Last August a novel missionary meeting was held for Deep Sea fishermen on board a mission smack, the "Edward Birkbeck." Two addresses, with lantern slides, were given on the Uganda Mission. For such a lecture the sea must be fairly calm, so that the lantern will be steady, and the time chosen must not interfere with the work of the fishermen. The seats were fish boxes and the smell of fish and the oil lantern made it a bit difficult for the speaker. After hearty singing of "All Hail the Power of Jesus' Name," the men listened with rapt attention for an hour and a half, occasionally adding their comments and asking questions.

—*Toilers of the Deep.*

"Health and Turnover" of Missionaries

In a *Medical Missions Bulletin*, Dr. E. M. Dodd, of the Presbyterian Foreign Board, U. S. A., quotes from the "Lenox Report" in regard to the "health and turnover" of missionaries.

1. Looking back over a century, there has been marked decline in the missionary death rate. Africa shows the highest rate.

2. Losses from ill-health are greater among women, and losses from death are greater among men.

3. The greatest needs lie in treatment for infectious diseases, and neurosis.

4. The highest turnover is recorded for Latin America, possibly due to the scarcity of missionary doctors in these areas.

5. The turnover of career men of the diplomatic service is some-

what better than that of the missions, due to better living conditions. The missionary group has lower incomes, more exposed occupations and locations, less vacations, and more strenuous work.

6. In general, single persons, especially single men, did not last long either as bachelors or as missionaries, they left the society early or got married.

7. It is often said that the present-generation missionary does not view his work as a work for life. In recent decades, however, the proportion of life-long services has been increasing. In the past nine years, ten per cent of all withdrawing women missionaries, and fifteen per cent of the men, had served for forty years or more.

Salvation Army Extension

The Salvation Army is quickening its pace. During the six years of General Higgins' command it invaded Tanganyika, Belgian Congo, Ashanti, Algeria, French Guiana, Yugoslavia, Southern China and the Straits Settlements. It also opened a chain of large "Shelters" in seven of the principal capitals of Europe, stretching from Riga to Rome. In Paris in the last two years, 1,300 beds in 1,000 bedrooms represent its capacity *increase* in this direction. In Great Britain it is also trying to "take the sting out of old age," to its eighteen "eventide homes," with 210 men and 477 women in residence, it plans to add three more shortly.

—*S. S. Times.*

NORTH AMERICA

Religious Life in Washington

Christian people in the National capital seem to be awak-

ened to the exigencies of the times. For more than a year an enlarging group of ministers has met for consultation and prayer; between the meetings prayer has gone up to God for His leading, and for His blessing especially upon all who are seeking to do His will—that if it were in accord with His will, all who worship Him in Washington might be led to appeal as one man to those who are forgetting God.

This group has been joined, at least in spirit, by practically all denominations in the city, by fellow Christians of the Roman Catholic Church, and by Hebrew believers in the God of Abraham, Isaac and Jacob. Thus the people of God in Washington are preparing to appeal with one voice, as they have never been able to do before, to fellow countrymen living without God. President Roosevelt has put on record his appreciation of the value of this movement. — *Andrew R. Reid, in The Christian Observer.*

Peniel Community Center

One of the centers of evangelism in the United States which has had a continuous record of progress is Peniel Community Center, Chicago, an enterprise of the Presbyterian Church. It began in an abandoned church, from the changing neighborhood of which the members had departed. Now there are seventy thousand Jews in the community. During the Center's twelve years of history, the work has been enlarged, new buildings erected, and a Christian influence exerted which has broken down barriers of prejudice and won many to Christ.

—*Forward.*

Interdenominational Conference

Between 80 and 100 men and women from foreign mission fields will assemble in Dayton, Ohio, January 19 and 20 for what is said to be one of the largest of such conferences ever held in the country. The meeting is a cooperative program among all Protestant denominations, and for the purpose of obtaining from people on the field the real impression and story of reactions of those countries and nations. Mainly, the program aims at dispelling fear and prejudice through learning the attitude of national leaders abroad.

The conference is to be national in scope. Approval of the plan and acceptance of the invitation to participate has been received from national heads of practically all denominations.

On the "Up and Up"

The Woman's Home Missionary Society of the Methodist Episcopal Church reports 12,983 organizations with a membership of 276,325. "We rejoice that for the first time in eight years," writes Mrs. DeViny, corresponding secretary, "we have a net increase in membership of 4,570, also a net gain of 545 in the number of organizations."

"The treasurer reports receipts of \$1,901,243.02, an increase of \$505,968.03. This increase was largely due to the splendid personal gifts for buildings. The total for buildings was \$221,733.21."

—*Christian Advocate.*

Bibles for CCC Camps

The American Bible Society recognized a responsibility and an opportunity when the CCC camps were inaugurated in 1933. J. E. Yates, chief chaplain at that time, responded gratefully to the Society's offer to supply Scriptures for camp libraries and for men who wanted them. It was arranged that a stock of Bibles and Testaments be maintained by the Society at Washington, under the charge of the Chief of Chaplains, who ar-

ranged for their distribution, the government providing transportation. The Bible Society headquarters in New York specify quantity and destination in response to applications from the chaplains, of whom there are some 250, army and reserve, each in charge of several camps. Since the work started in June, 1933, the Society has supplied 2,000 camp libraries each with a Bible. At its meeting on August 1, the board authorized a further grant of 10,000 Testaments, making a total of 105,000 Testaments so far provided for distribution among the men, besides many thousand portions sent in response to requests from chaplains. It is required that Testaments be given only to those who wish to use them.

—*Christian Observer.*

Southern Presbyterian Jubilee

The Diamond Jubilee of the Southern Presbyterian Church as planned by the General Assembly is intended to be a great forward movement in the Church. Daily Bible reading is given an important place in the Jubilee Year observance. Other aims put forward are:

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

It is hoped that a hundred thousand tithers may be enrolled and a thank-offering of half a million dollars received. The theme for the Jubilee Year is "Christ and His Church First."

—*Christian Observer.*

"Ye That Sow Beside All Waters"

The Bible Institute Colportage Association of Chicago, founded by D. L. Moody, celebrated its 40th anniversary last year. The circulation of destructive literature by religious cults and atheistic associations has called for a

larger circulation of strongly evangelical literature. In addition to its sales, both retail and wholesale, the Association is constantly sending large quantities of books, booklets, Scripture portions and Gospel tracts to prisons, hospitals, lumber camps, CCC camps, fire stations, lodging houses, mountain and pioneer schools, Alaska, French Louisiana, Latin America, Philippine Islands, India and other needy places for free distribution. These totaled 3,735,620 copies, during the past fiscal year.

Since July 1st, the Association has sent its literature to the teachers of 2,373 mountain schools, upon their request. To these schools no less than 68,934 copies of the Horton edition of the Gospel of John, with helps, have been sent, and a copy of the Pocket Treasury offered to every boy or girl who will read the Gospel of John and memorize the nine verses listed under "God's Plan for Saving Sinners." More than 4,000 Pocket Treasuries and 1,181 Testaments have been thus earned by pupils. A total of 12,199,343 pages have been mailed to these mountain schools, and there are still 2,100 to be supplied.

Lincoln University

This institution was founded in 1854, to train missionaries for Africa and Colored ministers for their people in this country. President William Hallock Johnson recently received a letter from the Rev. Joel D. Mbengo-Nyangi, '13, from East London, South Africa, in which he says: "It is gratifying to know that Lincoln University is getting stronger every year. The seed of righteousness sown by good men of that institution will grow up even in this dark continent of ours."

A recent study sponsored by the General Education Board shows that of the Colored ministers who have the bachelor's degree, one-third of them were trained at Lincoln University; and of the 150 leading men of the race, more were graduated from Lincoln University than

from any other single institution. The University stands foursquare for the Gospel.

—*The Presbyterian.*

New Japanese Mission

Portland, Oregon, has a new Japanese Mission under the care of Rev. K. W. Nakajo, Protestant Episcopal minister ordained in July, 1935. He has been working among Japanese in Utah.

Twenty-five or thirty adults are connected with the new mission, and as many children.

Mission Force Reduced

The United Church of Canada has been obliged to make drastic readjustments on the mission field, because of progressive shrinkage in income at home. The board decided to recall from the fields about 60 persons representing missionary homes. In some cases this may imperil the future resumption of the work should the civil authorities, according to their laws, take over the mission property for use by the nation. As soon as news of this decision began to reach the congregations, a marked increase in the daily receipts at the foreign missionary offices was noted.

LATIN AMERICA

More About Mexico

According to Rev. Bancroft Reifsnyder, there are more opportunities than ever for missionary work in Mexico. Churches and ministers all over the country are making plans and carrying them out. When the Government a few months ago, in cutting a new boulevard in Mexico City, was obliged to take over the Presbyterian Church, which has a thousand members, it gave in return a much better building formerly occupied by a group of schismatic Roman Catholics in a better location. The high altar was not removed but the images were taken out of their niches, and John 3:16 placed by the church members where the Guadalupe Virgin had stood for many years.

In the City of Mexico a young lawyer, friend of the Minister of Education, spends fifteen minutes every morning studying Moody's "The Way to God" and the New Testament. There have been ingatherings among the Indians also. In Yucatan, where the Church is mainly Maya Indian, twenty-nine new groups have been formed, and the total membership is now four thousand.

What One Christian Accomplished

Bartolo is in the coffee-growing section of the Lares Mountains in Puerto Rico. Years ago the Gospel was preached there, but because of economies and reductions in budgets, work was discontinued. The place became noted for lawlessness and horrible crimes.

A Christian moved into a large farmhouse near the community and began to hold meetings in his home, since there was no church. To his surprise crowds began to attend, until he had to send an appeal to a Sunday school missionary.

"Come quickly with your tent," he wrote. After the missionary had spent 15 days in evangelistic services, the 103 who confessed Christ wanted a chapel. A prominent man gave the site; and today the Bartolo people are sacrificing out of their poverty to build a place of worship.

Protestants in Cuba

The bishop of Cuba, Rt. Rev. Hiram R. Hulse, affirms that Protestant missionary work has had a noticeable effect on the Roman Catholic Church. Catholic bishops, suddenly realizing what could be accomplished among the country people, have now sent priests outside urban boundaries. This is especially true in the Province of Camagüey, where Spanish *padres* have followed close upon the heels of their Protestant cousins. Often Bishop Hulse receives inquiries from officials in the Roman Catholic Church asking just how he does it. Partly for this reason, Bishop Hulse concludes, the Ro-

man Church is now much stronger than ten years ago.

The Protestant Episcopal Church in Cuba has become distinctly Cuban, an end toward which Bishop Hulse has worked. Three-fourths of the 3,411 communicants are Cuban. Sermons for the most part are in Spanish. The number of Cuban ministers has increased almost twofold. There are nearly 3,700 Sunday school pupils.

—*The Living Church.*

Clergy Banned from Ecuador

Within six months from October 16, all foreign clergymen must cease their activities in Ecuador, in accordance with a decree promulgated by President Federico Paez. The decree followed one which nationalized church property. Churches and other buildings, designed for public worship and built by public subscription on privately owned lands, become State property, according to the terms of the presidential decree. The buildings will not be subject to taxes and cannot be mortgaged or sold. —*The Living Church.*

Among Nicaraguan Indians

The Moravian Church maintains a mission to Indians in Nicaragua. One feature of the work is an annual school for evangelists, usually held at Bilwaskarma. Each "catechist" has charge of the work in a village or a group of villages, under the superintendence of an ordained minister. In villages where there is no officially appointed catechist are helpers who voluntarily keep up regular Sunday services, although they do not give instruction to candidates for baptism, nor are they responsible for day-school work. There are also keen young Christian men who are ready to preach occasionally and assist in any other church work which they find to do. It is for all these that the school is held. In 1935, fifty-four men and two women were in attendance. At least six languages were heard on the premises. Subjects taught were Old Testament History, New

Testament Exegesis, Christian Doctrine, Moravian Church History, Elementary Homiletics, Day-School Methods and Singing. There were also Medical Lectures.

The contrast between the present and 30 years ago is striking. Then there was only one Indian young man who was even trying to lead a decent moral life: today there are many young men who are keen, straight-living Christians, and thoughtful Bible students. Today there are Christian Indians who even on business journeys will not let Sunday pass without trying to gather people together for a simple service.

—*Moravian Missions.*

Evangelical Trend

Rev. C. Darley Fulton, Southern Presbyterian worker, writes from Brazil: "I am amazed at the extent and momentum of the Evangelical Movement in North Brazil. I am confident that the committee has little idea of the fine work that has been done and the results that have been attained. I had imagined that one might possibly find as many as a dozen congregations scattered through this vast territory. Instead I found that there are literally scores of them, that the churches and chapels are crowded everywhere, the people eager and enthusiastic and the prospects bright for a great development of the Church in this area.

"It is freely recognized that the evangelical cause is enjoying a season of great favor in this area just now. The stronger churches seem to be conscious of their responsibility for surrounding communities. Practically every organized congregation had a number of mission points through which it was preaching the Gospel."

—*Christian Observer.*

EUROPE

World-Wide Campaign for London

With the whole-hearted cooperation of several hundred churches, fifty campaigns in and around London have been plan-

ned as one feature of a scheme to evangelize that city. This is but a preliminary to a world-wide evangelistic campaign, and next March the effort will be extended to provincial centers and afterward overseas. Dr. Thomas Cochrane, the president of the movement, said that the countries which had sent missionaries abroad were now themselves in danger of becoming pagan, and it was therefore urgently necessary to seek a revival at home.

—*The Living Church.*

Oxford Group at Geneva

Some of the strongest representatives of the Oxford Group assembled at Geneva when the League of Nations was in session, and so managed it that Dr. Benes, President of the Assembly, invited his associates to a luncheon to meet the Groupers and hear their message. Some 400 persons, including representatives of forty-four nations, accepted the invitation. Ethiopians and Italians were present. They heard representatives of this Christian fellowship make a plea for the settlement of international disputes by the method of Christ, by reason and understanding, absolute honesty, sincerity, purity. They did not stop Mussolini, but they did make a great impression on those who were present, some of whom had never realized the vitality of Christian religion when embodied in living men and women. One man who was present said: "The Oxford Group has given me a new faith in the body of Christ, where miracles happen. The Group has given us a new vision of the Church as a living body, with Christ as the soul — a Church marching, fighting, victorious."

—*The Christian Advocate.*

Public Men and the Bible

The *Watchman - Examiner* urges the habit of daily Bible reading by calling attention to the fact that the Prime Ministers of Great Britain, one after the other, have been men of the Bible. The entire thinking of

Gladstone was based upon what he called "the impregnable rock of Holy Scripture." Lord Salisbury was a devout churchman, and so was Asquith, the Congregationalist; Balfour, MacDonald and Bonar Law, the Presbyterians; Lloyd George, the Baptist and Stanley Baldwin, the Anglican of Methodist ancestry, who, in outspoken fashion, confesses that without the Bible, he would be hard pressed by the weight of his responsibilities.

John Bright, the British Quaker statesman, lifted the oratory of the House of Commons and of the political platform into the realm of prophecy by his devotion to the Bible. King George promised his mother, Queen Alexandra, that he would read the Bible every day, and he states that he has kept the promise.

Waldensians in the Crisis

Young men of the Waldensian Church, the oldest Protestant communion in the world, have been drafted to service in Africa. The battalion of Alpine, first to embark, was commanded by a Waldensian, son of a well-known professor of history. Waldensian chaplains have not been appointed for Africa, but the spiritual needs may be cared for by two Waldensian pastors working with the Swedish Mission in Eritrea. Opportunities are taken for the distribution of the New Testament and Gospels.

The situation in Italy is one of exceptional gravity for Waldensians; almost every activity is faced with the danger of being closed, and the League's sanctions may eventually make it difficult, even impossible, for Protestants outside Italy to send financial help to the Waldensian Church, although no embargo at present is placed upon gifts for religious and humanitarian purposes. After the present troubles are ended, the clerical party may come into power, with grave results to the Waldensians.

—*The Christian.*

Warning to Nazi Neo-Pagans

The Nordic pagan symbol, a silver swastika in the form of a

sunwheel on a robin's-egg-blue field has been subjected to official Nazi "desecration." Alfred Rosenberg and other recognized neopagans of the Nazi Reich, united in what is known as the Wagnerian Guards, have been told to cease their propaganda for the neopagan cult apparently because the propaganda is antagonizing other nations. Hitler was said also to have imposed bans on Teutonic cult-festivals and on further building of open-air amphitheatres in Germanic style where such gatherings might be conducted.

German churchmen believe that Hitler's announcement means that twilight had set in for the Wagnerian Guards and that Dr. Alfred Rosenberg's philosophy of a German faith with German gods will no longer be tolerated.

Hans Kerrl, the Nazi Minister of Church Affairs, has also issued the following statement: "Reich-Chancellor Hitler, acting at the wish of Dr. Hjalmar Schacht (President of the Reichsbank and Economics Minister), has had country and district leaders advised that 'Hitler will lead the Party along the path of positive Christianity and not along the false path of anti-Christian doctrine.'"

The *Washington Post* says: "Doctor Schacht must have been largely motivated by a concern for the strangling economy of his country. The connection between Reich Treasury statements and Reich Druid dances is not so remote as might at first appear.

"Dances and all the other rites of the Wagnerian Guards, as the neopagans were officially known, have come to represent in the mind of the world the psychopathic hysteria which dominates Germany today.

"Consciously or otherwise, there has developed a disinclination on the part of civilized people everywhere to enter upon dealings with a people seriously interested in the worship of Wotan."

Nazi neopaganism has made little real progress, says the *Boston Herald*, which added:

"Hitler's disavowal of pagan-

ism is probably only a bargaining point in his controversy with the established churches. What really is at stake is the moral leadership of the 6,000,000 boys and girls in the German Youth Movement. . . . Hitler insists in bringing them up under the guidance of the swastika."

Signs in Germany seem to point to a restoration of the privileges of religion within the State. The Evangelical Church Committee, recently created by Hans Kerrl, has ordered legal action against Protestant pastors in Prussia to be stopped.

Russia — Whither Bound?

Many different opinions are expressed about Russia, Dr. Walter Van Kirk, Secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America, upon his return from a recent tour of investigation, reports:

"I have the distinct impression that before very long that country will be, in the main, a godless and churchless land. Churches are neglected. They have been stripped of their crosses. Their general appearance is one of desolation. Training for the ministry is strictly forbidden." The offering at one church, visited by Dr. Van Kirk, "consisted of five pieces of black bread, four green apples and an egg. Russia is in the business of getting rid of religion as well as ecclesiasticism."

—*Watchman-Examiner*.

Divorce Law in Russia

The Soviet Government is changing its laws governing divorce, which have been so simple that a man or woman could go to the divorce bureau, signify that he or she wanted a divorce, pay a trifling sum, and leave entirely free from a former life partner. Frequently the divorced party was completely ignorant of the step taken. The new law gives either party the right to obtain a divorce, but registration of the divorce can be effective only with the knowledge of both parties. In Moscow alone 2,040 divorces

were recorded during May as against 4,381 marriages. This revision is directed toward tightening responsibility of parents for their children. Indications multiply that Soviet Russia is recognizing the value of the home to the nation.

The Gospel in Siberia

Although Soviet Russia tries to keep her frontier from penetration of the Gospel, Christian workers are finding it possible successfully to evade this prohibition. Agreements have been made with sailors on the Sungari River whereby they are intermediaries in this connection. Steamers from Harbin reaching the Amur River visit the wharfs along the Russian coast. There they quietly leave Scripture copies, and there are always plenty of persons eager to read the much prized books. One Red soldier wrote the radio station, expressing gratitude for the sermon broadcasts and saying there were many religious people in the Soviet army, and that often they have long conversations upon the question of salvation. As it is impossible to find a Bible in the place where they are stationed, they were very happy when some frontier sentinels discovered a few small-sized Holy Scriptures when by chance they visited one of the frontier villages. At first the Gospels were thrown under a bench, but afterwards the soldiers began to take them out one by one and read them. They were amazed by the logical force of the Bible, and the soldier mentioned above says that until he secured a copy he had read nothing but atheistic literature.

AFRICA

Ethiopia's Black Jews

Among the 5,000,000 inhabitants of Emperor Haile Selassie's land are 50,000 who call themselves "House of Israel." They claim to be descendants of Abraham; worship in synagogues, keep the Sabbath and observe a ritual distinctly Jewish. The rest of the population call them Falashes. It is generally conceded they are Negroes.

These are not the only Jews whose racial origin must be questioned. There are Chinese Jews and the "Bene Israel" of India; on the Malabar Coast is a group of Black Jews who unmistakably belong to the Negro race. Scattered along the Loango Coast of North Africa is a tribe of Negroes, called by their neighbors Judeos, who follow many Jewish customs. In New York and other American cities there are synagogues of Black Jews.

Though Jews of today claim to be nonproselyting, there have been periods in the past when Judaism was aggressively missionary. Christ referred to this when He declared of the zealots of His day: "Ye compass sea and land to make one proselyte."

—*Our Jewish Neighbors.*

The Copts Today

The Italo-Ethiopian conflict prompts a word about the Copts of today. Those in Egypt and in Ethiopia are closely related, and in spite of age-old enmity of Mohammedans, one sees the strange spectacle of Mohammedans and Copts openly united in their desire to aid the Christian nation of Ethiopia. Such an unusual gesture may be suspected of having a political motive.

The Copts at present number nearly one million, one-fifteenth of the total Moslem and Christian population of Egypt, and are an important minority. They cherish a bitter hatred toward other Christians, outdoing Moslems in this respect. Their fanaticism has led them to offer open opposition in many places to the work of Protestant missions and churches, but over against this are some encouraging facts. Many Coptic priests are open-minded and enlightened and the rank and file are reading Christian literature. In the Coptic church there are several reform movements, especially among the younger men, and what is more hopeful still is the fact that Coptic church societies in certain places have begun to invite missionaries to speak to them.

The United Presbyterian Mission has been very successful among the Copts and the Evangelical Church has 50,000 members, largely recruited from the Coptic community.

—*Blessed Be Egypt.*

Dugald Campbell Crosses Sahara

The National Bible Society of Scotland has published letters from Mr. Dugald Campbell, the Society's agent who recently crossed the Sahara. He has pioneered his way through hitherto absolutely untouched peoples, going from oasis to oasis, and in his six months' journey he had circulated many thousands of Scriptures, and had established contacts with desert dwellers of Berber, Arab and Tuareg races. He had at last arrived at Tamanrasset, 4,700 feet above the sea, where the temperature was cool. The king of the Tuaregs had welcomed him cordially. He had almost died of heat and thirst in the desert. The temperature was 120° in the shade, and all the water he discovered was salt.

—*The Christian.*

Two Jubilees

The C. M. S. will celebrate two jubilees in 1936—the diamond jubilee of the Uganda Mission and the golden jubilee of the Gleaners' Union, which in 1891 became the Missionary Service League. Its chief aim has been not to collect money, but to stir Christian people with a new vision of the work overseas as "a great and holy cause demanding and deserving a front place in the Church's thought." From the beginning the emphasis of the Gleaners' Union was on *fellowship* rather than organization; in fact its simple form was devised by Dr. Stock to meet the objection expressed by clergy and lay workers: "We really are overdone with organization, especially C. M. S. organization." The object of the Union was simply to unite in a fellowship of personal service the rank and file of missionary-hearted people. But as the Union grew and con-

ditions changed more definite organization became necessary.

—*C. M. S. Outlook.*

Faith That Gets Things Done

Malingi and her husband were old, and the big tree that stood stubbornly in the middle of the bit of land they wanted for their garden was too much for their old African strength. "I give up," said the husband, and went back to the house leaving the gardening, which is woman's work, to his wife.

Malingi looked at the tree, and looked at the big stretch of ground which she might use if it weren't there. "Didn't our Lord say if we had faith we could move mountains?" she said to herself. "I'm going to move that tree!"

Back to the house she went and brought coals from the hearth fire. She laid them at the base of the tree, chopping out a little hole with her cutlass so that the fire would get a start. It was a big tree, and it didn't burn all at once, but little by little as she worked at it it yielded. Now it lies on the ground, like all the others that Malingi has brought down to make her garden. "The Lord gave me my garden, because I took His promises as he gave them to me," Malingi says.

—*Presbyterian Pastors' News.*

WESTERN ASIA

New Social Ideals

A social experiment is being tried at Kayseri, Turkey, by common accord the dirtiest town in Anatolia, despite the proverbial shrewdness of its 40,000 inhabitants. A state-owned settlement has been created on factory grounds where workmen will be given opportunity to practice all sorts of sports and games, each under the guidance of some amateur official, engineer or foreman. The canteen is on a co-operative basis. Extensive buildings for personal housing are now being erected and will contain up-to-date accommodations. A cinema, it is expected, will be

added. The workers will be introduced to a standard of living hitherto unknown. But the factory, not the individual, is the social unit.

—*The Christian Century.*

Palestine Citizenship

A campaign is planned by Zionist leaders to persuade permanent Jewish residents of foreign nationalities to adopt Palestine citizenship. Of Palestine's 350,000 Jewish residents, only 130,000 are Palestine citizens.

Syrian Orphanage

On November 11, it was seventy-five years since the Syrian Orphanage began its blessed work in Jerusalem. At present there are 53 European and 37 native workers who carry on in 4 stations. The mission prepares the children under its care for the most varied pursuits and at the same time constitutes a strong moral backing for the Evangelical native Christians. The chief settlement in Jerusalem is now compelled to move since the part of the city in which it stands is being occupied more and more completely by Jews. The city administration proposes to convert it into an independent Jewish suburb with a Jewish city council and mayor.

The Syrian Orphanage is to move from the northwestern part of the city to the southern. For the same reason the two Kaiserswerth institutions, the girls' orphanage, Talitha Kumi, and the German hospital, have also decided to plant new settlements in the southern part of the city.

Armenian Refugees Evicted

About ten thousand people were put out of their homes during the summer in the Armenian Settlement near Aleppo, Syria, the government tearing down their shacks or small houses of sun-dried brick because the owners of the land demanded their property. Mrs. John E. Merrill, American Board missionary at Aleppo, led the last meeting in the Bethel Church, also to be torn down, and was amazed at

the calm way in which the women present took it all, praising God for His goodness, for the meeting, for His Word, and praying for strength to meet these calamities bravely and to be a witness to their neighbors. One poor woman whose son is a cripple and husband a lame peddler, when asked what she would do when she lost her house, answered, "I don't know at all. We are just trusting God."

—*Missionary Herald.*

Progress in Arabia

Dr. Paul Harrison writes that the new hospital at Matrah, Arabia, is a joy, and that the people show genuine cordiality. "It has been a particular pleasure," writes Dr. Harrison, "to gain the appreciation and warm friendship of the ruling sultan and to see the hostility of the inland sheikhs diminish, so that opportunities for touring are opening in several directions. Our plans for touring miscarried, so that the total volume of work is less than last year, though the numbers treated in Matrah are larger. Five thousand patients made 18,000 visits to the dispensary. Major operations were just over fifty. The summer was a very trying one and the resistance of the people was evidently greatly reduced. There have been several cases of tuberculosis applying for treatment. When possible we send such cases to India where X-ray is available, and, with it, more constant supervision and better nursing. For nine out of ten such patients a trip to India is impossible, and we hope for the time when a small X-ray plant will make us more competent to handle them. Practically all our general surgery is done under spinal anesthesia and the results have been very satisfactory, so satisfactory indeed that we feel that some of the solutions now in use in Muscat may be worth publishing. Women and children have been coming this year in much larger numbers, due to the fact that Mrs. Harrison is there to mix their medicines with sympathy and interest, and be a nurse to their souls as well

as their bodies. To the regular afternoon service on Sunday we have added an evening service of a free and easy type, with a wall picture to serve as an illustration of the little talk. Each weekday begins with a prayer service with the hospital staff, though others are invited. This year we have been delighted beyond words to see three of the staff become Christians."

—*Neglected Arabia.*

Ion Keith Falconer Mission

Disease and other obstacles have made it difficult to establish a missionary footing in South Arabia. Fifty years ago Ion Keith Falconer went there as a missionary of the Free Church of Scotland, and two years later this scholar missionary died a victim of malignant malaria. His work was not in vain—a mission was founded in Sheikh Othman. In spite of discouragements this mission has definitely developed. Fifty years ago the work was carried on in a hut fifteen feet by twelve which served as consulting room and dispensary, and accommodated three in-patients. Today there are two hospitals—a general hospital with about fifty beds, and a leper hospital with about thirty. There are two schools for boys, a junior and senior, and some educational work for girls. There is the nucleus of an orphanage. In 1893 the Keith Falconer Memorial Church was built; it has undertaken chaplaincy service among troops in Aden.

Converts to Christianity have been so few that there are no native Christians available as assistants, but the doors into this closed land are being very slowly opened.

—*E. M. M. S. Quarterly.*

INDIA AND SIAM

A Difficult Problem

The so-called Chamar movement is presenting a difficult problem. The Chamars are workers in leather. Within the past few years they have become greatly interested in Christianity and have eagerly welcomed

Christian evangelists. Now they are seeking baptism in large numbers. The question is whether to baptize them, and then not be able to teach them adequately, so that they may become communicant church members. Last year a large gathering of mission workers and Chamars met to discuss the subject. Many groups are eager to have their own church building. Workers are adding to their territories, already too large, to get in semi-frequent visits to these people.

Indian Poverty

According to a statistician of Gujerat College in Armadabad, the latest estimate of the average annual income for each person in India is Rs. 58, which amounts to 6 cents a day. This is believed to be the lowest among civilized nations. People who borrow money from Pathians and other money lenders sometimes pay 150 per cent interest per annum. One case is cited where a sweeper had borrowed Rs. 100 from a Pathian, and in twelve months had paid Rs. 150 as interest, yet not a *pie* of the principal.

—*Duyanodaya*.

In Telugu Field

Those familiar with the more recent history of the Telugu mass movement know that there were three proposals to abandon this mission because all effort seemed fruitless. The first was when Mr. Day, founder of the mission, after the first ten years of service, reported that there were few converts. "We must close the Mission," said his Board. "No, we must send reinforcements," said Mr. Day, and his advice prevailed.

Again in 1853 the question came up again. A poet was present, and so profoundly was he stirred by the proposals to abandon the Telugu Mission that he had a vision in his room that night and dared to become a prophet. The next morning the poem was read and it is stated that the whole assembly wept when they heard the words:

Shine on, Lone Star! Thy radiance
bright
Shall spread o'er all the eastern sky.
This time the poet prevailed.

Again in 1862 there was a demand that the Mission be abandoned, but again the decision was overruled, reinforcements were sent, and today there are over 110,000 members of Baptist churches in that area; twenty-eight stations and over 300 organized churches.

—*Watchman-Examiner*.

Devil Devotees Buy Gospels

Mallianoor is not a very important spot in Madras Presidency, except for its annual festival in honor of a goddess believed to be the head of all devils. Most of the devotees are young women who begin, as soon as they arrive, to dance, jump, scream and run in fearful fashion, to eat the ashes of burnt corpses, and some hang the entrails of animals about their necks.

To the festival this year came six missionaries, to share with the deluded throng their knowledge of Christ. With a large supply of tracts and Gospels they stood in different centers and told gospel stories appropriate to the occasion. They even entered the temple with their message. In less than two hours they were sold out of Gospel portions.

—*Bible Society Record*.

A Church for \$4.00

Far away from any road at Mangulam in Tinnevely, stands a 15 shilling (less than \$4.00) church. Eighteen feet by nine, it can seat 30 people, but it fills the present need for there are only six baptized Christians and 20 inquirers in the village. The usual service is a few simple prayers, and a Scripture lesson read by the only one of the group who knows one letter from another. One family in the village has been Christian for many years, and new inquirers have come in as the result of a visit from a preaching band. It was the energetic leader of the band who decided that they must have a church at once, and it was

ready for dedication in less than a month. Bricks can be dug and dried for nothing; palmyra trees supply light, strong roof timber and a leaf thatch will keep out sun and rain for two years. The floor is clean sand. This little church is only a mile from another congregation, whose leader will go every Sunday and hold a service. —*C. M. S. Outlook*.

To End Animal Sacrifice

A Hindu pundit, Ramchander, has fasted for more than a month outside the temple at Kalighat, near Calcutta, as a protest against animal sacrifices at the temple. Frantic attempts are being made by priests of this temple to counteract the influence which the hunger strike is exerting among Hindus. Rabindranath Tagore has appealed to his countrymen in Bengal not to turn a deaf ear to the message of this pundit.

—*The Living Church*.

Christmas At Moulmein

Without the Camp for October sketches the 1934 Christmas at Moulmein Leper Home in Burma. The patients began three months in advance to prepare for it by practicing scenes from "Alice in Wonderland" and "Little Red Riding Hood." The men manufactured instruments for their Burmese band, even to a violin with a horn. Early in November they gave a public concert. An offering was taken and about \$19 realized. This went to the lepers' own Christmas tree and for needed things for the colony later in the year. Gifts came from far and near; mufflers from England, a good gift from America and another from India. Tea, coffee, sugar, milk, shirts. Game boards given to the wards caused great joy. The boys asked for baseballs and bats. The soft indoor balls will be very good for hands that bruise easily. For the whole home, a hot water heater has been made and the Hindus of our community are to be responsible for two or three good milk cows. This last gift caused much joy. At the lepers' own

gift giving the children gave a pageant of the "Infant Jesus." After the pageant, homemade gifts, useful and humorous, were exchanged. A chance visitor from America was carried away with the genuine joy and good cheer.

A Hindu patient came to those in charge of the pageant and said, "I am not a Christian but I want a part in celebrating the birth of Jesus." He brought with him little pots filled with incense sticks, and so for the pageant there was incense—not only from the sticks, but the love of a simple heart.

The Boon Itts

Pitsanuloke Station, Siam, was served by Rev. Boon Itt, a man of determination and spirituality, grandson of one of the first Siamese Christians and a graduate of Williams College and of Auburn Seminary in the United States. His son, Boon Itt, II, was educated in Bangkok Christian College and at Silliman University in the Philippines. On his return he took up medical service in a government hospital. Later, two years were spent in scholarship study in America. He was in line for notable advancement. Then God spoke to him and he heeded the call to Pitsanuloke to take charge of medical work under the Church of Christ in Siam. So Dr. Boon Itt takes up the work his father laid down. Tiny Boon Itt, III, completes the family group.

—*The Christian Century.*

CHINA

A Modern Miracle

The *United Church Record* of Toronto gives an example of a modern miracle, and its use as an answer to argument. The incident is told by a missionary of the United Church of Canada.

One day in Hamheung, Elder Chang was calling on me, and he said, "Pastor, there is something that troubles me." I said, "What is that, Elder Chang?" He said, "In my spare time I go down the

streets and preach to the merchants in their little booths. Some say, 'Yes, we have read the little Gospels, the Jesus doctrine seems good, and we will likely all believe some day.' Others mock and say, 'We have read the Jesus Gospels and we read that when Jesus was on earth he worked miracles. Now you show us a miracle and we will believe,' and when they say that, Pastor, I am troubled and I don't know how to answer them."

I thought a moment and replied, "Well, Mr. Chang, these men know what kind of man you were before you became a Christian, don't they?" He said, "Oh, yes, they know that I drank and gambled and led an impure life." So I said, "And they know what kind of man you have been since you became a Christian?" "Oh, yes," he said, "they know I am a very different man now." So I said, "Well, Mr. Chang, the next time one of these men asks you to show him a miracle, you say, 'Look at me. I am a miracle of Jesus Christ.'" His face lit up. "Why," he said, "I hadn't thought of that. But it's true. I'll tell them that. *I am a miracle of Jesus Christ.*"

Concentrate on Christianity

The American Board reports that the heads of several villages in the Paotingfu area invited Dr. Samuel H. Leger, Secretary of Religious Education for the Church of Christ in China, and a missionary, to speak to them on the different religious and moral teachings. Before he began, however, one of the village gentry remarked, "We really know a good deal about Buddhism and the moral teachings of Confucius. What we do not know enough about is Christianity. I think we had better ask Dr. Leger to spend his time on Christianity." He did! - And every day the gentry and headmen came to hear him. When it was all over these villagers invited a Christian teacher to their school, and hired Miss Chang from the Paotingfu Bible School to work among them.

Chinese Peace Prayer Conference

Followers of Confucius in China are proposing a World Peace Prayer Conference to promote "Confucian cosmopolitanism." The promoters recognize the menace of the present competition in military training and equipment. They have therefore invited their "Great Teacher," Tvan Szetsun, to give a series of lectures on "Confucian Cosmopolitanism" and to pray for world peace. Many high officials of the Chinese military and civil government — national and local — have endorsed the movement. The honorary secretary is Sung Hsien-zong, 862 Boone Road, Shanghai.

Communists Leave a Trail

Like a horde of wild beasts, the large army of Soviet communists who were driven out of the southeastern provinces of China have moved across country to the far west border and then turned north, leaving a trail of death and destruction. Missionaries had to evacuate their stations in Kweichow, Yunnan, western Szechwan and western Kansu. The workers of one C. I. M. station crawled on hands and knees up on the city wall, then dropped over and crawled out of sight. Unspeakable atrocities were committed. From one community it was reported that the Reds rounded up all the young men they could catch and asked them how many would like to join the "movement." Out of fear a number signified their willingness to join up. Then these "volunteers" were commanded to slay their neighbors who preferred to remain at home.

Missionaries in Kweichow, Yunnan and parts of Szechwan are now back in their stations seeking to comfort the hearts of their little flocks who suffered so terribly, and gather up the broken pieces for a fresh start. The latest word reports these hordes as converging toward the southern part of Kansu. Persons familiar with that section

are wondering what will happen when they attempt to pass through the territory inhabited largely by Mohammedans, who are not of the sort to tolerate an invasion by communists or any one else.

—*Moody Institute Monthly.*

Moslem Union in Manchukuo

The *Moslem World* announces a Moslem Union in Manchuria, composed of nearly 600 Moslems, including Indians, Tartars, Turks and Japanese. The aim is to preach the Koran in the Far East. The headquarters of the Union is in Tokyo. Moslem mosques and schools are being gradually set up in Tokyo, Kobe and other cities in Japan, for which land has been given free by the Government, who is also providing teachers and paying their salaries. It is estimated that there are 17,000 members of this Union in the Far East.

JAPAN

Anglican Opportunities

The Anglican Church in Japan has 11 bishops, 400 clergy and lay workers, and about 20,000 communicants. This is the outgrowth of 70 years' effort on the part of churches in England, the United States and Canada. The Japanese Church has not yet reached complete autonomy.

The Brotherhood of St. Andrew has recently been revived in Japan, and finds abundant opportunity for putting its motto, "Prayer and Service," into effect. Some forty years ago when young men were graduating from Christian Mission Schools, government offices and chief business and banking houses were closed to them. They had to trust only in their own sheer ability. In these days, however, danger lies in just the other way. They are employed by some business and banking firms simply by virtue of their being Christians. However, when they are brought in contact with non-Christian men who work in the same office, temptation gathers its tremendous force. The duty of the Brotherhood workers is

not only to bring these men to Christ, but to help them to be delivered from besetting temptation. The nation's leaders are sorely perplexed with problems of character building, relations between parents and children and the like; and those who are seriously concerned about the moral and ethical tendencies in Japan are anxious to find out the best and most effective way for the guidance of the younger generation. They are kindly disposed toward Christianity.

—*The Living Church.*

Kagawa's New Novel

The first instalment of Kagawa's long anticipated novel, "Christ," has appeared in *Kaizo*, a secular magazine of liberal and intellectual inclination. The story starts with the coming of John's disciples for the Baptist's body, and plunges quickly into the incidents of Jesus' early ministry, as seen through oriental eyes.

They Wanted a Christian Funeral

A young Japanese pastor was called to an isolated village where lived a lone Christian mother. Her baby had died and she wanted a Christian funeral. As the pastor entered the door the grandmother said, "I want a Buddhist funeral. That's what we are used to here." Kneeling, the mother pleaded, "Please stay. I want a Christian funeral for my baby." "Of course I'll stay," responded the minister. After it was all over the grandmother suddenly said. "I want you to come and give me a Christian funeral." "Bless your heart, Grandma," laughed the young minister, "you have many happy years of life ahead of you." "Well, then," she insisted, "come and teach me to live a Christian life." He promised to visit her once a month.

—*Overseas News.*

Preaching Boat in Korea

Pyengyang has an "Old Men's Association," formed six years ago. There are now over 100

members, 60, 70, even 90 years of age. They may be seen every afternoon at two o'clock, assembling at their own tile roofed building near the West Gate Presbyterian Church. The only object of their Association is to pray, and they call their building the "Old People's House of Prayer."

Some months ago Mr. Chang Shup, 81-year-old chairman of the Association, said to Prof. M. W. Oh: "We cannot forget Mr. R. J. Thomas, his preaching and his martyrdom, and want to do something in his memory. We prayed for a long time about this. Eventually God told us to build a preaching boat to be called "Martyr Thomas" to preach the Gospel to boatmen on the Taidong River. We never heard of anyone trying to preach to them. We are old and weak physically, but we cannot sit still. We decided to raise money for the boat. It will seat about 50, and cost 600 yen. I am sure God will bless this small work of His 'old children' in Pyengyang."

—*Korea Mission Field.*

ISLANDS OF THE PACIFIC

Silliman University Attacked

Silliman University is under heavy fire from Catholic forces in the Philippines. The opening gun was fired in these words:

After noting the activities of Protestant schools, and their methods of destroying the faith of young men and women, we remind the parents that they are under obligation not to send their children to the aforementioned schools, with this warning that they are amenable to punishment as follows: "Parents and guardians, who, by their own free will, send their children to the schools where non-Catholic religion is taught, are amenable to excommunication, which right is reserved in the hands of the Bishop. This body also reminds the cure of their duty to refuse the sacraments to those parents and guardians who do not endeavor to avoid the danger of losing the faith of their children and wards."

This was added as a sort of postscript:

And perhaps the parents will ask this question, "To what schools the Catholic children should not go?"

(A) "Silliman Institute."

The University waited to watch the effect on attendance. When classes opened the enrolment was 150 more than last year. At the 34th anniversary celebration in August, 140 alumni were present for the various activities. Never in the history of the school has there been such a group gathered at one time. At the banquet, the mayor of Dumaguete, the governor of the province and the representative of the district in the legislature spoke in glowing terms of Silliman, and apologetically for the rabid attacks.

—*Philippine Presbyterian.*

One X-Ray for a Million

Milwaukee Mission Hospital, Legaspi, P. I., is rejoicing in the installation of an up-to-date X-ray unit which will do all kinds of radiography, fluoroscopic examinations, and surface and intermediate therapy treatments. Since it is the only X-ray between Legaspi and Manila it must serve over a million people.

During a ten-day agricultural and commercial carnival and fair, free fluoroscopic examinations were offered, and 1,734 persons took advantage of the offer. All were intensely interested in finding out whether or not they had tuberculosis. Many came out of the room with glad faces and a joyful "O. K." on their lips for their waiting companions. Those who were asked to wait for further advice did not look so happy, but all were grateful for the help. Records show that 30 per cent of all deaths in the Islands are due to TB. A special effort was made during the free X-ray clinics to distribute tracts and health pamphlets. Many were the discussions overheard as to spiritual things. Said one young woman: "My husband and I have long been seeking just what we now find in the Christian religion, but we never knew where to find it before."

—*Philippine Presbyterian.*

Tahitian Bible Centenary

The centenary of the completion of the translation of the

Bible into Tahitian was celebrated in December in all Protestant churches in the South Seas.

The end of his 22 years of labor on the project was signalized by Henry Nott, one of the great South Seas missionaries, in a letter to the London Missionary Society late in December, 1835, with the words: "You will be pleased to hear that on the 18th of December last, at half past 1 o'clock, I finished the translation of the Bible into the Tahitian language."

Nott made his translation not only from the English but also from Hebrew and Greek sources. He arrived at Tahiti in 1797 aboard the Duff, first missionary ship sent out by the London Missionary Society, and remained at his post until his death in 1844. In four years the missionary had mastered the native language sufficiently to make his first public address to the Tahitians in their own tongue. Nott's body is buried near the royal tombs in the district of Arue.

Missionary Aeroplane

The Neuendettelsau Mission in Dutch New Guinea uses for its work an aeroplane, named the "Papua" which has been in use this past year. Up to June it had made 145 flights in 107 flying hours and had carried 258 passengers and 16,000 kgs. of freight. From now on it is to fly every Tuesday to one of the three inland stations, Ega, Ogelbeng and the American station, Kero-wagi. The main purpose of these Tuesday flights is to carry provisions.

Batak Christians

Because their own country is over populated, the younger generation of Batak Christians is spreading all over adjacent areas; even in the largest towns of Sumatra and Java there are Batak settlements, and everywhere they found their own churches. There are colonies of Batak Christians in the Atjeh territory, whose inhabitants are considered the most fanatical Muslims of the whole archipel-

ago. Colonial authorities never allowed a mission to start work there, but now there are a number of churches consisting of Batak immigrants.

Amboinese Christians are in somewhat similar conditions to the Bataks. Their native islands cannot hold them, and for many years they have been spreading all over the archipelago, being employed as government officials, soldiers, police, etc. Everywhere they cling to their faith, and in some cases have been the means of spreading the Gospel among non-Christian tribes. The latest instance is in the island of Bali, on which attention has lately been focused.

—*Malaysia Message.*

A New Hebrides Martyr

The John G. Paton Mission in the New Hebrides has suffered a severe setback at one of its stations, opened two years ago among the cannibals of North Malekula. For more than forty years missionaries have sought to gain entrance there, but the power of the ancestral chiefs was so great that not until two years ago were they able to settle Apon, a native teacher, in one of the villages. It was a position of great danger, requiring infinite tact, but through sheer strength of character Apon succeeded in gaining the goodwill of the savage tribesmen, and nine converts were won. Then trouble arose from the recruitment of native women for plantation work. Infuriated husbands started a vendetta not only against whites, but all who were friendly with whites. Apon was at once marked down as a victim. One day when returning home after his morning's visitation he was shot down from behind by a savage, although personally respected.

In his short period of service Apon had made a beginning of a Christian village. With the converts he had planted hundreds of coconuts, had introduced new kinds of fruit, and was looking forward to a life of usefulness in the service of the Master. His death has scattered the little flock.

—*The Christian.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

The Netherlands Indies. By Joh. Rauws, H. Kraemer, F. J. F. Van Hasselt and N. A. C. Slotemaker de Bruine. World Dominion Press, New York City, 1935. 186 pp. 5s. net.

At last we have an adequate and accurate account in English of that part of the great missionary enterprise hitherto shrouded in the mists of reports, manuals and monographs in the Dutch and German languages. It is astounding that we have English biography of Nommensen the great pioneer of Sumatra and that the extraordinary success of the work among the Bataks is almost a closed chapter to those otherwise well-informed on missions. There are probably 41,718,000 people on the one island of Java, nearly all Moslems, a density of population without parallel (817 to the square mile) and that among them Christian missions count 67,346 converts. The oldest and most successful of missions in this area is that in Sumatra where there is a self-supporting Christian church of over 300,000 members. Thirteen years ago it was our privilege to visit the Dutch East Indies and learn something of the marvelous work of God's Spirit among primitive tribes in Sumatra and among the Moslems of Java.

This is one of the best surveys yet published by the World Dominion Movement. It is a composite picture by two missionaries and two administrators. Apparently much of the material was translated from the Dutch language and is not without occasional error due to lack of knowledge of Dutch ecclesiastical terms. In ten chapters we have first a geographical descrip-

tion of this island world, a sketch of its history, and of the dawn of missionary interest in Holland. This is followed by an illuminating chapter on Culture, Politics, and Religion by Dr. H. Kraemer. He describes the Islamic and Animistic background in which Christianity has had its conquests. Today nearly one and a half million natives belong to the Protestant Church. The number of Pagans is rapidly decreasing and a real impact has been made on Islam. In no other field are there so many Moslem converts.

We are told that in Java "every year the number of Javanese Christians by conversion from Islam is increasing by many hundreds. Forty thousand in the midst of forty million Moslems is, however, a very small number. Yet Java as a mission field is an exception among the Moslem countries of the world. In central and eastern Java wherever well planned missionary work is undertaken results are sure to follow. The reason for this exceptional situation in a Moslem country is that only the north coast and the western part of Java are consciously and tenaciously attached to Islam. The remainder of the country is still in process of Islamization. The old Javanese heritage and the innate Javanese psychology make the people more open-minded to spiritual forces of different origin than is usual in Moslem countries."

A description of the work of thirty-seven Protestant societies and eleven Roman Catholic organizations and orders is crowded into these significant chapters

and the numerous appendices, including one on Bible translations for this vast area. The five maps are large and well printed. SAMUEL M. ZWEMER.

Rivalries in Ethiopia. By Elizabeth P. MacCallum. Introduction by Newton D. Baker. 8 vo. 64 pp. 50 cents. World Peace Foundation. New York. 1935.

This is a little book of facts touching on Ethiopia and the Italian invasion. It contains a small sketch map to show the relation of Ethiopia to the surrounding Italian, British and French interests. Miss MacCallum seeks to be impartial in her statements, showing the importance of this "bone of contention" and the history of treaties that affect the country's fate. Italy covets this "Naboth's Vineyard" and has determined to take it by force. Ethiopia, Britain and France object. The League of Nations covenants are flouted by Italy who is losing prestige and seems to care nothing for the consequences to other nations.

The book is readable and informing on a subject of present-day interest.

Christian Youth in Action. By Frank W. Herriott. 8 vo. 169 pp. \$1.00, cloth; 60 cents, paper. Friendship Press. New York. 1935.

The youth movement of today is not quite so insistent on its "divine rights" as it was ten years ago but the youth must still be reckoned with. They must be helped to establish true standards and reach Christ's ideals. Dr. Herriott has had twenty years' experience with youth—in the pastorate, during the War and in Y. M. C. A. work.

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

He is now Professor of Religious Education and Psychology in Union Theological Seminary and at the same time Educational Secretary of the West Side Y. M. C. A., New York. Dr. Herriott takes up America's needs—for economic betterment, for healthier race relationships, for social justice, for release from militarism and for a more adequate religious life. Christian youth wants action, rather than talk, to correct present evils.

Next Dr. Herriott shows what Christian young men and young women are doing and can do to meet these needs—in local communities, in national service and for world betterment. The suggestions are varied and practical so that any earnest group of Christian young people should be able to find here something to fit their abilities and opportunities. Each chapter has references to recent books and articles for further study. The whole study is practical and social rather than spiritual in its ideals but it presents effectively the call for definite service for all who claim to follow Christ in His ministry to meet human needs.

Creative Learning. By J. M. Price and J. L. Corzine. 8 vo. 272 pp.

Old Testament Biographies. By H. W. Tribble, John L. Hill and K. M. Yates. 8 vo. 229 pp.

The Bible and the Bible School. By J. B. Weatherspoon and G. S. Dobbins. 8 vo. 268 pp.

Making the World Christian. By P. E. Burroughs, A. J. Brown and John I. Freeman. 8 vo. 335 pp. 75 cents each. Broadman Press, Nashville, Tenn. 1935.

These four volumes offer a valuable course in religious education for teaching training classes at home or on the mission field. They are prepared by teachers and are well printed and bound, offered at a very low price.

The first volume takes up elements in character-building—a psychological background—and goes on to deal with the meaning and methods of imparting and receiving knowledge.

The second volume is a more general study of the Bible and the Bible school and shows how to make the best of both.

The third volume takes up how to win people to Christ, the principles and practice of stewardship and the missionary call.

The fourth volume is, what its name implies, brief outline studies of Bible characters in their historical setting.

Each chapter suggests a series of "problems" for review and examination and many have black-board outlines. Each volume contains a selected bibliography in its subject but we are surprised to note the omission of such valuable books as those by Lawrence, Hoslett, Schauffler, James, Pease and other recognized authorities. Since these studies are put out by the Southern Baptist Convention there can be no question as to their conservative viewpoint. They are evidently based on wide reading and experience.

Cooperation and the World Mission. By John R. Mott. 79 pp. \$1.00. International Missionary Council. New York. 1935.

John Mott's name on the title page of a book is a hallmark of worth. The Christian world has learned that he has something to say and that he knows how to say it clearly and effectively. In this small but important book he summarizes the achievements and progress of the cooperative movement in missionary work as he has had abundant opportunity to observe it in his extensive travels. It is an authoritative and valuable compendium and heartening to all who hope and pray for unity of planning and effort in world evangelization.

ARTHUR J. BROWN.

Year Book of Negro Churches. Compiled by Bishop Riverdy C. Ransom. 1935-1936. Wilberforce University. Wilberforce, Ohio.

The first Negro Methodist was baptized by John Wesley in 1758; the African Methodist Episcopal Church was begun in Baltimore in 1884. Today they have a well organized church with many educated ministers and a membership of over 1,200,000 in three branches—the African M. E., the Zion M. E. and Colored M. E. The Baptists

also number 3,196,623 in the national (Colored) Convention. Other denominations include Colored members in their statistics and have no separate bodies. This Year Book gives a full report of church Boards and officials, of Negro churches in twenty-two branches, international organizations, missionary work, publication societies, Negro colleges, the Negro in business and other valuable facts.

Can God—? 10,000 miles of Miracle in Britain.

Prove Me Know. 10,000 miles of Miracle to Moscow. By J. Edwin Orr. 1s. each. Marshall, Morgan & Scott. London. 1935.

The first volume tells how Edwin Orr traveled six times over England, Ireland and Wales, witnessing for Christ, and living by faith. He tells here the story of answered prayer. It is told simply and to the glory of God.

The second volume tells of a similar experience on the continent. The age of miracles is not past.

The Basic Beliefs of Jesus. By Bishop Paul B. Kern. 12 mo. 247 pp. \$2.00. Cokesbury Press. Nashville, Tenn. 1935.

The author, a bishop of the Methodist Episcopal Church, South, has given here a study of Jesus as revealed in his beliefs which underlie His life and work. Here are set forth His character and His conception of the universe; His belief in God and in ultimate good; His faith in the oneness of the human race and in universal brotherhood; His view of himself and His relation to God. These chapters form a valuable contribution to present-day theological and practical problems. Many will differ from the author in some points—as for instance in his view of "election" and "decrees of God"—yet all earnest and intelligent students will find here much light to correct misunderstandings and good material to stimulate thought. Bishop Kern has combined his liberal Christian philosophy with his Biblical theology.

New Books

The Answer of God. Seventieth Anniversary of the China Inland Mission. Marshall Broomhall. 93 pp. China Inland Mission. London.

The American College and University. A Human Fellowship. Charles Franklin Thwing. 244 pp. \$2.25. Macmillan. New York.

Bible Stories for Small People. Muriel Chalmers and Mary Entwistle. Illus. 12 vol. 60 pp. each. 25 cents each. Thos. Nelson & Sons. New York.

Church Community and State. J. H. Oldham. Pamphlet. Harpers. New York.

Ethiopia—A Pawn in European Diplomacy. Ernest Wrook. 354 pp. \$2.50. Macmillan. New York.

Ethiopia in the Light of Prophecy. L. Sale-Harrison. 29 pp. 20 cents. Evangelical Press. Harrisburg, Pa.

Jeremiah. With Explanatory Notes and Paraphrases. E. H. Broadbent. 284 pp. 4s. Pickering & Inglis. London.

The Love Life. W. Graham Scroggie. 96 pp. 1s. Pickering & Inglis. London.

Ralph Norton and the Belgian Gospel Mission. Edith F. Norton. 253 pp. \$2.00. Revell. New York.

Religion in the Republic of Mexico. G. Baez Camargo, Kenneth G. Grubb. 165 pp. 5s. World Dominion Press. London.

Rockefeller Foundation. Annual Report. 407 pp. Rockefeller Foundation. New York.

The Shadow and the Substance. Sir Arthur Blackwood. 124 pp. 1s. Pickering & Inglis. London.

The Collapse of Cotton Tenancy. Chas. S. Johnson, Edwin R. Embree and W. W. Alexander. 81 pp. University of North Carolina Press. Chapel Hill, N. C.

Four Girls and a Fortune. Esther E. Enock. 256 pp. 2s. Pickering & Inglis. London.

I Go a Fishing. John McMeill. 127 pp. 1s. Pickering & Inglis. London.

Keswick Convention Report, 1935. 271 pp. 2s. 6d. paper; 4s. cloth. Pickering & Inglis. London.

The Prose Poetry of Su Tungo-P'o. Cyril Drummond LeGros Clark. 280 pp. Kelly & Walsh. Shanghai.

A Historical-Educational Study of the Japan Mission of the Reformed Church in America. S. W. Ryder. 172 pp. \$2.00. Union Theological Seminary Book Service. New York.

Between Two Centuries: A Study of Four Baptist Mission Fields—Assam, South India, Bengal-Orissa and South China. 246 pp. \$1.00. Judson Press. Philadelphia, Pa.

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Obituary Notes

(Continued from 2d cover.)

Egypt at the time of Dr. Hockman's death. He was a popular and efficient missionary, devoting his life sacrificially to help the Ethiopians in both peace and in war.

* * *

The Rev. Sumner R. Vinton, formerly a Baptist missionary born of missionary parents in Rangoon, Burma, died at his home in Roselle, New Jersey, on November 26th. Mr. Vinton was 61 years of age and after his return to America helped to promote missionary and welfare work through photography. He was for some years in charge of the photograph publicity department of the Golden Rule Foundation. His wife, Nellie Bunker Vinton, and a son, S. Brainerd Vinton, survive him.

* * *

Mrs. William G. McClure, who went to Siam fifty years ago, died in Chiangmai, Siam, on November 29th. She and her husband, Dr. William G. McClure, who died in 1927, were missionaries under the Presbyterian Board of Foreign Missions. Mrs. McClure was before her marriage Miss Jeannie Henderson. She was born in Aghnacley County, Tyrone, Ireland, on April 18, 1863, and came to America at the age of four. After graduating from Park College she went to Siam as the first foreign missionary from that college. She became a teacher in Bangkok and later went with her husband to Petchaburi where she had charge of the Boys' School and also directed a Girls' School. Later Dr. McClure became principal of the Bangkok Christian College.

Sex and Temperament in Three Primitive Societies. Margaret Mead. 335 pp. \$3.00. William Morrow. New York.

Tracts for the Times. 1. *Why Christian Missions?* E. H. Jeffs. 2. *Undying Flame*, McEwan Lawson. 3. *Are Missions Up to Date?* A. V. Murray. 4. *Cæsar or Christ?* B. C. Plowright. 5. *Seeing, We Perceive Not*, D. W. Langridge. 6. *What God Is Doing About It*, C. Northcott. 7. *What Right Have We to Go?* H. Partington. 8. *Can a Man Save Himself?* E. J. Price. Each about 24 pp. 4d. each. Livingstone Press. London.

Cosmic Christianity. Leon H. Barnett. 45 pp. \$1.00. Revell. New York.

The Great Battle and Our Glorious Victory. M. Bordin. 23 pp. 25 cents. Zondervan Pub. House. Grand Rapids, Mich.

The Gist of the Lesson. R. A. Torrey. 156 pp. Revell. New York.

Golden Watchwords. Almanac. 40 pp. Marshall, Morgan & Scott. London.

How to Teach Evangelical Christianity. Theo. Hackel, Norman E. Richardson, Klaas Jacob Stratemeier. 122 pp. 75 cents, paper; \$1.25, cloth. Zondervan Pub. House. Grand Rapids, Mich.

Agnes Weston—The Sailor's Friend. Jennie Chappell. 96 pp. 1s. Pickering & Inglis. London.

What Happens After Death. William Striker. 226 pp. \$1.50. American Tract Society. New York.

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January, 1911-1936	Murray T. Titus
Islam in Ethiopia and Eritrea	Samuel M. Zwemer
Evangelism in Iran	John Mark Irwin
The Muslim Point of View	Orientalist
A Life of Mohammed for Children	Oscar M. Buck
Theology and Philosophy at Teheran University	Walter A. Groves
Sacrificial Giving in Iran	Frederick G. Coan
The Kansu-Sinkiang Marches	Harold D. Hayward
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New England as a Home Mission Field

Robert Watson

Dates to Remember

- February 2—The Moody Bible Institute Jubilee and centenary of the birth of D. L. Moody. This day will launch the Founder's Week Conference.
- February 10-17—International Council of Religious Education. Chicago, Ill.
- February 28—World Day of Prayer.
- April 29-May 5—National Convention, Y. W. C. A., Colorado Springs, Colo.
- May 1—General Conference, Methodist Episcopal Church, Columbus, Ohio.
- May 12-15—National Council of Federated Church Women. Dayton, Ohio.
- May 20-24—Northern Baptist Convention. St. Louis, Mo.
- May 27—General Assembly, United Presbyterian Church of North America. Pittsburg, Kansas.
- May 28—General Assembly, Presbyterian Church in U. S. A. Syracuse, N. Y.
- July 6-12—Twelfth World's Sunday School Convention. Oslo, Norway.

* * *

FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

- January 25-29—Miami.
- January 28-29—Ft. Lauderdale.
- January 29-31—Palm Beaches.
- February 1-5—Orlando.
- February 2-5—Deland.
- February 5-7—Winter Haven.
- February 5-7—Lakeland.
- February 8-13—St. Petersburg.
- February 9-11—Clearwater.
- February 12-13—Bradenton.
- February 13-14—Sarasota.
- February 13-14—Ft. Myers.
- February 15-18—Tallahassee.

Personal Item

Rev. Edward Shillito retired on September 25th, after twenty years of service as literary superintendent of the London Missionary Society.

Obituary Notes

The Rev. George A. Wilder, for many years a missionary of the American Board (Congregational) in South Africa, died on December 28th, at the home of his daughter, Mrs. Frances A. Lyman, in Glen Ridge, N. J. His wife died a few years ago. Mr. Wilder was born in Natal, South Africa, in 1855, son of Rev. Hyman Wilder, a missionary under the same Board. George Wilder was graduated from Phillips-Andover Academy, Williams College and Hartford Theological Seminary. He was beloved by the Africans who often called him "The White African."

* * *

Dr. Frank Mason North, Secretary Emeritus of the Board of Foreign Missions of the Methodist Episcopal Church, died at his home in Madison, New Jersey, on December 17th, two weeks after he had reached the ripe age of 85 years.

Dr. North was a man of rich talents and wide experience. He was born in New York City in 1850; was graduated from Wesleyan University in 1872 and ordained to the ministry in the following year. After holding several pastorates he took charge of a mission church in Harlem, and later was pastor of the Calvary Church, New York City, and the Methodist Church in Middletown, Conn. In 1892, Dr. North became secretary of the New York City Church Extension and Missionary Society, a post he held for twenty years. He was also editor of *The Christian City*. In 1892, he became corresponding secretary of the Methodist Board of Foreign Missions and became secretary emeritus in 1928. He was president of the Federal Council of Churches from 1916 to 1920. Dr. North has written many poems and hymns, some of which are widely known and sung. His wife, Louise McCoy North, and his son, Dr. Eric M. North, Secretary of the American Bible Society, survive him.

* * *

Dr. William Henry Leslie, for 38 years a missionary of the American Baptist Foreign Mission Society in the Belgian Congo, died on December 25th in St. Petersburg, Florida, at the age of 67. Dr. Leslie was born in London, Ontario, and received his medical degree from Lake Forest University. He spent most of his life in the heart of the cannibal country in the interior of Africa and, with his wife, faced many dangers. They started 275 schools in the area and Dr. Leslie was decorated by the Belgian Government as a Chevalier of the Royal Order of the Lion. He was given the title "Nganga Buca" (meaning "The Doctor who Really Cures") by the natives in the Nganga District of the Belgian Congo where he successfully cured many natives of yaws and other tropical diseases.

* * *

Mrs. Grace G. Farmer, formerly a member of the Editorial Council of

THE REVIEW, and recently state president of the New Jersey Baptist Woman's Board of Missions, died on December 22d at her home in Montclair, N. J., at 65 years of age. Mrs. Farmer was born in Kingston, N. Y., daughter of a Baptist minister, was graduated from Wellesley in 1893 and for many years has been active in church and missionary circles. She organized mission study classes in Montclair and has lectured and taught missions at Northfield conferences and other gatherings. She is survived by her husband, William H. Farmer, four daughters and one son.

* * *

Canon Andrea Moraka died in Tanganyika, Africa, on September 1st. He was universally respected both by Africans and Europeans, and his loss will be felt throughout the C. M. S. Mission.

* * *

Enid Mira Haven (Mrs. Gideon F.) Draper, of the Methodist Episcopal Mission in Japan, passed away on October 29th. Mrs. Draper came to Japan with her husband in 1880. The Draper family name is associated indelibly with the founding of the Yokohama Christian Blind School, and with Mrs. Draper's National Mother's Association of which she was founder and for many years president.

* * *

Rev. Dr. John Dixon, former secretary for the Board of National Missions of the Presbyterian Church, died at his home in Trenton, N. J., on December 11th.

* * *

Mrs. Elizabeth Badley Read, who died in Delhi, India, October 11th, aged fifty, was the daughter of Dr. and Mrs. B. H. Badley, and sister of Bishop Badley of India. She was a lady of rare artistic and literary culture, and her articles have appeared in leading American periodicals.

* * *

A. T. Polhill died recently at the age of 73. He was one of the "Seven" who in the '80's went out from Cambridge to China. Mr. Polhill spent most of his life in western China as a missionary of the China Inland Mission.

* * *

Mrs. Margaret Norton Eddy, mother of Sherwood and Brewer Eddy, died September 20th. She was also known for her own missionary-mindedness, and for the establishing of a school for missionaries' children at Kodaikanal, South India.

* * *

Dr. W. C. Pearce, long identified with the Sunday school movement throughout the world, died October 25th, of heart failure, after addressing a regional convention in Southern California on that morning. At the time of his death he was general secretary-emeritus of the California organization and vice-president of the World's Sunday School Association.

(Continued on page 65.)

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Editorial Chat

The Annual Meeting of THE REVIEW will be held in the Assembly Room (8th floor) of 156 Fifth Avenue, New York, on Thursday, February 20th, at 3 p.m. All friends of THE REVIEW and of Christian missions at home and abroad are cordially invited. There will be brief missionary addresses by Dr. Robert E. Speer and others.

* * *

In spite of difficulties, the past year has been encouraging for THE REVIEW. The number of subscribers has increased and we have never had more enthusiastic and encouraging comments from our readers. Few, if any, subscribe who do not read but many read who do not subscribe. Some cannot afford the price but feel that they cannot afford to miss the reading. Some subscribers write that they circulate their copies among many friends, far and near. We recognize this as missionary work.

* * *

THE REVIEW is being promoted at the Florida Chain of Missionary Assemblies. Reprints of the article by Mrs. E. Stanley Jones have also been made for distribution there and elsewhere. One subscriber writes that that article alone is "worth the price of a year's subscription."

* * *

THE REVIEW is arranging to print a number of the addresses given at the Florida Chain of Missionary Assemblies. They will include those by G. Baez Camargo of Mexico; Mrs.

Kellersberger of the Congo; Mrs. Anna P. White on "Egypt and the New Day"; "Korea" by Mrs. Induk Pak, and Home Missions by Bishop Kern. They will be worth reading and passing on to others.

* * *

The Student Volunteer Movement Convention, reported in this issue, was marked by some notable addresses, including those by Dr. Kagawa of Japan, Mrs. Pak of Korea, Prof. G. Baez Camargo of Mexico, Mr. Sun of China, Dr. Wm. M. Vories of Omi-Hachiman, Japan, Dr. William Temple, the Archbishop of York and Dr. Richard Roberts of Toronto. Some of these addresses have also been secured and will appear, in whole or in part, in an early number of THE REVIEW.

* * *

We hope you are finding the magazine as helpful and inspiring as are some of our readers whose comments have recently come in letters:

"The January issue is so good that I want THE REVIEW sent for one year beginning with the January issue to the three addresses attached. Send the bill to me. I hope you will keep up the good work for many years."

REV. SAMUEL M. ZWEMER, D.D.
Princeton, N. J.

* * *

"I have always appreciated the spirit of THE REVIEW and the splendid magazine you have been able to give us through the years. We feel it has improved with age."

DR. CHAS. D. BONSAK.
*Church of the Brethren,
Elgin, Ill.*

* * *

"I am delighted with the January number of THE MISSIONARY REVIEW. I have not seen anything in a long time better than the article by Mrs. Stanley Jones."

MRS. HENRY W. PEABODY.
Orlando, Fla.

* * *

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* * *

"THE MISSIONARY REVIEW is the best missionary paper in existence. I look forward to each issue with pleasure. The articles, as well as the editorials, are well written and inspiring. I wish we had something like this in the Hindi language."

REV. P. A. PENNER.
*Bethesda Leper Home,
Chompa, C. P. India.*

* * *

"Let me congratulate you most heartily on the wonderful work you

are doing through the pages of THE MISSIONARY REVIEW. I frequently mention the magazine to friends in different centres in England and Wales."

WATCYN M. PRICE.
*Foreign Mission Board,
Presbyterian Church of Wales.*

* * *

Wall Street, New York, the money center of the world, recently published in its *Journal* a strong endorsement of Christianity. "What America needs more than railway extension, western irrigation, a low tariff, a bigger cotton crop, and a larger wheat crop is a revival of religion. The kind that father and mother used to have. A religion that counted it good business to take time for family worship each morning right in the middle of wheat harvest. A religion that prompted them to quit work a half hour earlier on Wednesday so that the whole family could get ready to go to prayer meeting."

* * *

WHEN THE SLIP GETS BY

The typographical error is a slippery thing and sly,
You can hunt till you are dizzy, but it somehow will get by.
Till the forms are off the presses it is strange how still it keeps;
It shrinks down into a corner and it never stirs or peeps,
That typographical error, too small for human eyes,
Till the ink is on the paper, when it grows to mountain size.
The boss he stares with horror, then he grabs his hair and groans;
The copy reader drops his head upon his hands and moans—
The remainder of the issue may be clean as clean can be,
But that typographical error is the only thing you see.

—*Knowville (Ia.) Express.*

Obituary Notes

(Continued from Second Cover.)

Karen Jeppe, widely known as the friend of Armenian orphans and widows, died July 7th in Aleppo (Syria). Her life has been described by the Danish writer, Ingeborg Maria Sick in her book "Karen Jeppe," as a life singularly rich and beautiful, spent in her devotion to a "people in distress." The Danish papers report that her institutions are to be continued. Though she was a Lutheran, the Armenian Church has given her a burial in the new Armenian Church in Aleppo.

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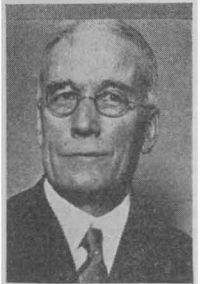
Mrs. Hallie Linn Hill, well-known mission study lecturer, died on November 18th at Menominee, Michigan. For years Mrs. Hill presented in lectures the current mission study books of the Council of Women for Home Missions and of the Federation of Women's Boards for Foreign Missions to the many summer conferences meeting annually in all sections of the United States.



WILLIAM TEMPLE

Archbishop of York

One of the foremost Christian statesmen in England; Oxford graduate; formerly Honorary Chaplain to the King; sometime president of the Workers' Educational Association; author of "Christ in His Church," "Thoughts on Some Problems of the Day," "Nature, Man, and God," etc.



ROBERT E. SPEER

Senior Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., one of the first secretaries of the Student Volunteer Movement; author of "The Finality of Jesus Christ," "Christian Realities," "Some Great Leaders in the World Movement," "Race and Race Relations," etc.



ROBERT P. WILDER

Founder and former General Secretary of the Student Volunteer Movement and missionary to India; recently Secretary of the Near East Christian Council; author of "Christ and the Student World," etc.



TOYOHICO KAGAWA

"The Modern Apostle of Love" in Japan; Christian social service worker and founder of Christian cooperatives in Japan. Leader in great religious, political and economic movements; author of "Love, the Law of Life," "Christ and Japan," etc.



MRS. INDUK PAK

A vital Christian personality from Korea; Field Secretary of the Cooperative Committee on Work Among Rural Women, Seoul; former traveling secretary for the Student Volunteer Movement.



T. Z. KOO

Christian leader of Chinese students; spiritual prophet of the Christian movement in China; kindly interpreter of Western and Chinese cultures; former secretary of World's Christian Student Federation.



JOHN R. MOTT

For many years Chairman of the Executive Committee of the Student Volunteer Movement and of the World's Student Christian Federation; now Chairman of the International Missionary Council; President of the World's Alliance of the Y. M. C. A.; counsellor of students throughout the world; author of "The Present Day Summons to the World Mission of Christianity" and other volumes.



SAMUEL M. ZWEMER

One of the Founders of the Arabian Mission; Editor of *The Moslem World*; author of "Across the World of Islam," etc.; Professor of Missions at Princeton; formerly one of the secretaries of the Student Volunteer Movement and recently Secretary of the Near East Christian Council.



JESSE WILSON

Formerly a missionary in Japan; Secretary of the Student Volunteer Movement; author of "I Am a Christian," etc.



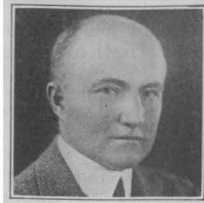
GONZALO BAEZ CAMARGO

Secretary of the National Christian Council of Mexico; specialist in the field of religious education; journalist, author and Christian leader.



MRS. ELEANOR T. CALVERLY, M.D.

Instructor at the Kennedy School of Missions, Hartford Seminary Foundation; for sixteen years a medical missionary to Arabia; author and lecturer.



KENNETH SCOTT LATOURETTE

Professor of Missions and Oriental History, Yale University; formerly missionary in China; author of "The Development of China," "History of Christian Missions in China," etc.

SOME SPEAKERS AND LEADERS AT THE STUDENT VOLUNTEER CONVENTION

(See pages 67 to 68 and 83 to 85)

THE MISSIONARY REVIEW of the WORLD

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STUDENT VOLUNTEERS AT INDIANAPOLIS

It was an inspiring challenge to see twenty-five hundred young men and young women, meeting daily for five days (December 28, 1935 to January 1, 1936) to consider how best to follow Christ in carrying out His program for the world. These were not only youth, with life before them, but two thousand were selected students from four hundred and fifty advanced institutions of learning in the United States and Canada. They are the coming leaders—earnest, energetic and idealistic. Naturally they are not all well informed on world conditions or on the teachings and program of Christ but they came to consider prayerfully their personal relation to Christ and their place of greatest service to mankind. Under trained leaders they sought to catch the vision, inspiration and power for the great task ahead.

Among the speakers were such well-known leaders as Dr. William Temple, Archbishop of York; Dr. Richard Roberts, Moderator of the United Church of Canada; Dr. John R. Mott, Chairman of the International Missionary Council and the masterful chairman of many conventions; Dr. Robert E. Speer, one of the honored missionary advocates and Christian teachers of the day, has attended and addressed all the previous volunteer conventions. There were also numerous missionary executives and teachers, such as Dr. Kenneth S. Latourette, of Yale; Dr. John A. Mackay, of New York; Dr. Samuel M. Zwemer, of Princeton, and Dr. Mills J. Taylor, of Philadelphia. Among those who brought stirring testimonies from mission lands—themselves the product of missions—were Prof. Baez Camargo, of Mexico; Dr. Toyohiko Kagawa, of Japan; Mrs. Induk Pak, of Korea, and Dr. T. Z. Koo, of China. Students also brought earnest, gripping messages, including that of the Hartford Group, the members of which are seeking a place of pioneer service in

some unevangelized area of China or other unoccupied field. There were present honored missionaries, most of whom unfortunately had no recognized place in the program but who contributed much to intimate interviews and discussions in seminar groups—men and women like Dr. Thomas Moody, a Baptist veteran of the Congo; Dr. and Mrs. John M. Springer, of Central Africa; Dr. Frank C. Laubach, of the Philippines; Dr. H. E. Phillips, of Egypt; Rev. Ray C. Phillips, of the Transvaal, South Africa; Dr. L. S. G. Miller, of Japan, and others. There were pastors and teachers, editors and authors to lead groups of from fifty to one hundred in the thirty-three daily seminars for the study of special topics.

This twelfth quadrennial convention marked the fiftieth anniversary of the founding of the Student Volunteer Movement for Foreign Missions. It was appropriate that the founder of the Movement, and its first secretary, Dr. Robert P. Wilder, could be present to lead a seminar on "Prayer and Missions," but it is to be regretted that he was given no adequate place in the general program. His messages still ring with power and meet response in the student world.

Great changes have come in the world and in student attitudes in the last half century. In 1886 many lands and large areas were still without any knowledge of Christ and His Gospel; the native churches were generally weak and not organized for advance; there were practically no student volunteers in the educational centres of America or Europe; the Mission Boards were struggling to secure missionaries and funds for the work. The Student Volunteer Movement, started in Mount Hermon, Massachusetts, in 1886, was the means of arousing missionary interest in schools, colleges and theological seminaries. In a year or two 2,000 students had volunteered for service abroad and the churches responded to the challenge to support them. In the past fifty years the number of sailed volunteers has grown to 14,000

and missionary gifts have increased over four hundred per cent.

But since the World War a great change has come over the attitude of youth toward the solution of world problems. The Des Moines Volunteer Convention, sixteen years ago, was marked by a revolt against the leadership of the "elder statesmen." That convention was large in number but the delegates were lacking in missionary vision and purpose and were only convinced that a change of ideals and of leadership was needed. They rightly believed that selfishness and foolishness had involved the world in terrible war and bloodshed and they expressed their intention to take control of the Church and State in an effort to bring about better conditions. The problems of international peace, social justice, racial equality and economic betterment obscured the Christian foundations and ideals of spiritual service. Many students were determined to work for reforms—either with or without the help of God.

Four years later, at the first Indianapolis Volunteer Convention (1923-24), the youth were in the saddle and turned their attention from world evangelism to the solution of social and economic problems. But while earnest and energetic, they were uninformed and inexperienced. They failed to make much impression or to reach any practical conclusions. The Student Volunteer Movement seemed doomed.

At the recent Indianapolis Convention the students showed their responsiveness to Christian idealism but with much less self-confidence and more readiness to listen to experienced leaders. The youth at Indianapolis won all hearts by their earnestness and courage. They had not much interest in the past and its leaders, for their faces were toward the future, but they were not so sure of their own ability to turn the world right side up over night. The youth of today are sobered by the knowledge that the world is not eagerly bidding for their budding talents. The great problems of the day are recognized but are seen to be too serious for any untried, cure-all remedy. The majority of the younger generation today are asking—"Whither are we drifting? Who can show us the way out? Why take life so seriously? Why not have a good time and then snuff out the candle?"

But at Indianapolis the youth were of a different temper, or they would not have been there. They seemed eager to know the mind of Christ and to discover their place in the program of God, but they were largely uninformed as to the essentials of Christianity and the deepest needs of mankind. The nucleus of theological students and the children of ministers and missionaries present stood out in contrast to the mass of delegates who

had little or no knowledge of the Bible and spiritual things. They had evidently not studied the Bible in their homes, in churches or in colleges and universities. They lacked the background and foundations for the appreciation of missionary themes. Consequently most of the first half of the general program at Indianapolis was not missionary but was an attempt to lay these foundations. The audience was the mission field rather than the missionary force. Probably, on the whole, the greatest missionary impression was made on the students in some of the seminars such as those on Latin America, Moslem Lands, Unoccupied Areas, the Medical Approach, and Prayer and Missions. A few of the groups seemed not to be so fortunate in subjects or leaders.

The real value of the Indianapolis Convention can only be judged by the results. There may not come from it many foreign missionaries or volunteers, for the present position of the Boards and the attitude of the churches are discouraging. The whole movement may undergo a change. The devoted General Secretary, Jesse R. Wilson, is leaving to take up work under the Baptist Board on the Pacific Coast. Who will be called to succeed him? The early days of the Movement were marked by the clear leadings of God, by ceaseless prayer, by devoted self-sacrifice and by a fearless pioneering spirit. Will these be manifested in the students who went to Indianapolis? Have they come to a clearer knowledge of God; have they come into closer fellowship with Christ; have they seen a new vision of all men's need for salvation? Will they return to their seminaries and colleges to start new prayer groups and mission study circles? Will they be missionaries on the campuses where a million students wait to be evangelized and brought into vital contact with Christ? Will new Christian leaders and new response to God's call come out of this convention, as they came from the first student conference at Mount Hermon fifty years ago? If so, the Student Volunteer Movement will live and grow and will usher in a new era of world-wide Christian evangelism. If not—?

FOREIGNERS ON FOREIGN MISSIONS

One of the outstanding features of the forty-third annual meeting of the Foreign Missions Conference of North America was the unique contribution made by men and women who are products of Christian missions in other lands. Dr. Toyohiko Kagawa, now well known throughout the world as a Japanese Christian evangelist and social statesman, made an eloquent plea for the more than fifty million rural population of Japan. In response the conference voted to ask the Committee of Reference and Council to undertake to

help raise funds for building 1,000 Christian chapels (at about \$280 each) in rural districts where lay leaders will minister to Japanese Christian groups now without places of worship and unable to build their own chapels.

Mrs. Induk Pak, the captivating Korean field secretary of the Christian Cooperative Committee on work for Rural Women in Chosen (whose address at Indianapolis appears in this issue), spoke impressively of the great need for helping Korean women to solve their economic problems while at the same time they are led out into spiritual life and freedom through Jesus Christ.

Prof. Gonzalo Baez Camargo, a product of evangelical missions and now secretary of the National Council of Evangelical Churches in Mexico, spoke with power on the "upbuilding of the Evangelical Church" under the present difficulties that mark political and religious activities in that country. He told of the hardships and blessings that have come to the Evangelical churches through the necessity of standing on their own feet, being deprived of help from foreign missionaries.

Mr. T. H. Sun of China, the Christian editor of *The Christian Farmer*, made an effective plea for the rural populations of his country where there are over 300,000,000 tillers of the soil. He urged their need not only for the Gospel of Christ, but also for Rural Reconstruction to teach them improved methods of farming, literacy, sanitation and better homes to help make strong Christian communities and churches.

These four representatives of the growing Christian churches in the mission fields were themselves an unanswerable argument in favor of taking the Gospel of Christ into all the world and offered great reason for encouragement in the future of Christianity in those lands.

Another feature of the Asbury Park Conference (January 8 to 10) was the optimism shown by the representatives of the Foreign Mission Boards in the face of present difficulties. Dr. John R. Mott, who has attended most of the conferences from the first, voiced the belief that the depression and recession in foreign missionary interest and giving have struck bottom and the period of advance has again begun. The lessons learned, and the changes that should be made in the missionary program were not clearly stated but there is today a growing conviction that evangelism must be stressed in all departments of the work abroad and that the Church at home must be spiritually awakened. A committee has been appointed to arrange for another United Missionary Campaign in North America to arouse the churches to greater missionary interest and more intelligent and unselfish missionary giving. Volunteers for missionary work abroad are today discouraged

because of the lack of prospect of their being sent. The need is great both to fill places made vacant by death and retirement and to advance into unoccupied fields. There is an abundance of money in the home church to support the work of Christ both at home and abroad, when truly God-called, adequately-prepared and spirit-filled volunteers are ready to go and when Christians at home are aroused to the need, the privilege and responsibility of Christian stewardship.

Among the present trends in the thought of Christian leaders at home is the greater emphasis on the need for spiritual awakening and reeducation of the churches at home in the teachings and program of Christ. Another topic always uppermost in modern mission councils is: How churches on the mission fields may be strengthened so that they may carry on with decreased support and oversight from America and Europe. It is evident that these churches must depend on the guidance of the Spirit of God and Biblical ideals for their national development, without seeking to perpetuate Occidental characteristics and divisions. Unoccupied fields and rural populations are receiving more attention today, having been too long neglected while institutional work has been developed in large centers.

Over three hundred delegates and visitors representing sixty-nine Mission Boards were registered at this Foreign Missions Conference, of which Dr. John R. Mott was chairman. The chairman elected for the 1937 conference is Dr. Robert E. Speer who is due next year to retire as secretary of the Presbyterian Board of Foreign Missions, a position he has occupied since 1891 when he was called from his studies in Princeton Theological Seminary.

STIRRINGS AMONG INDIAN UNTOUCHABLES

Dr. Ambedkar, of India, declares that the wrongs of the "outcastes" can no longer be tolerated. In response some factors in India's religious revolution are pointed out by the editor of *Dnyanodaya*, Dr. J. F. Edwards, of Poona. He says: "*First*: The widely respected Congress president says that it is because India still treats so many of her own people as Untouchable that the other nations of the world treat India as an Untouchable.

"*Second*: This latest development in India's religious revolution has been set in motion by the redoubtable Ambedkar, largely owing to the new Indian Constitution which despite all its defects has given the vote to sixteen per cent of Indian population instead of only three per cent previously, and is already quickening the democratic consciousness of India's depressed and oppressed

classes to such an extent that they have made this dramatic protest against being trodden any longer underfoot.

"*Third*: Dr. Ambedkar is believed to be planning an All-India Conference of Depressed Classes at which Untouchables shall themselves decide all the issues involved, including their future religion.

"*Fourth*: Dr. Ambedkar is understood to regard himself largely as an atheist.

"These four facts mean that two of India's greatest needs today are clear Christian teaching regarding the nature of true spiritual religion, and, above all, the daily exemplification of it in Christ-like living. In this way the humblest Indian Christian can play a mighty part in the task of building the new India."

The depressed Untouchable classes are threatening to leave Hinduism and join any religion that will welcome them without distinction as to social standing. This will be a great boon to the Outcasts who are still debarred from Hindu temples. The Moslems, Sikhs, Arya Somajists and Buddhists have already made advances to these outcaste Hindus who number some 70,000,000 people and would bring great political prestige to any party they join. Christians would welcome them, not *en masse*, but only on the basis of personal regeneration and acceptance of Christ, with a knowledge of what that involves. Many Hindus (Sanatists) would be glad to have Untouchables withdraw as the vested interests of some Hindu temples have suffered as a result of the demand that Untouchables be permitted to enter. On the other hand, however, Hindus do not wish to lose political power by the loss of numbers counted as Hindus. One Hindu Shan Karacharya, Dr. Kurt Koti, has suggested the mass "conversion" of Untouchables to a new Hindu sect of Harijans, equal to other Hindus. Others suggest that the National Indian Congress be given the power to abolish "untouchability" by legal enactments. Such a step is unlikely as it involves religious matters. Mahatma Gandhi declares that "untouchability is on its last legs." Evidently the great barrier to social progress in India—so long considered impregnable—is rapidly weakening.

SPIRITUAL DIVIDENDS IN EDUCATION

Any way that is effective in leading men to accept Christ as their divine Lord and Saviour, and to follow His Way of Life, is a good way. Doctors can be as good evangelists as preachers—or better. Teachers can make use of their contacts with pupils and their homes to give the Gospel by word and life. Industrial and social workers, editors and administrators can do the same. The chief thing to be considered is not the type of

work or the department in which a missionary is active but whether the burning motive of love to Christ and the aim to lead others to acknowledge Him is the chief impelling motive in all life and work. This is the foundation of all Christian missionary work and is essential for all missionary workers. Every qualification that can be added is or should be so much gain. Some seem to lose sight of one or the other of these facts.

Many illustrations can be cited to show the effectiveness of every kind of mission work—when based on and permeated with Christlike love for souls and an intelligent spirit of evangelism. The following two letters are samples:

Miss Susannah M. Riker, who is working among the students of Wilmina Girls' School at Osaka, writes:

I know that some people rather disparage schools as mission work, in this day and age. But I think that is a very mistaken view. I can make more contacts through our 800 or 900 girls than I can possibly make in any other way. Just that teaching plus interest in each girl brings wonderful things to the surface. A personal radiance or perhaps just a friendly word or two when an opportunity offers, brings into being a feeling of intimacy which leads a girl to Christ and a life of radiance. And through the girls we contact the whole family. As an example, recently when church was over a friend of mine brought a woman to introduce her. She was the mother of a girl whom I had taught last year, and she had come in contact with Christianity through her daughter. She had brought her son, also, and the next Sunday the whole family were there. They live far out in the country and must come in by train, but they were very happy to be able to come.

Silliman University at Dumaguete in the Philippines is another example of the Christian influence that can be exerted in educational mission work. Dr. Roy H. Brown, the President of the University, writes:

Think of the opportunity we have this year of touching 1,033 lives! (On a recent Decision Day sixty-five of the students confessed Christ.) These are from all districts in the Philippines. Some of them are teachers.

One cannot get the vision by a hasty visit to Silliman, nor can he get it by staying only on the campus. He must go through the Visayas and other parts of the Philippines encountering former students and graduates. Just recently I was in Cebu. We organized a very enthusiastic chapter of former Silliman students, and that was very encouraging and helpful. But what filled me with satisfaction was the work our graduates are doing in the student church and in the dialect church. I assisted at a cottage prayer meeting where about thirty were gathered; they had been meeting regularly for nearly a year. The leader was a Silliman boy. His prayer and remarks filled me with thanksgiving that God had used Silliman to prepare not only this young man but over a score in Cebu for active work for Christ. . . .

The Manila churches are officered largely by Silliman alumni and men who have come directly under the Gospel influence while at Silliman. It would make a long roll of honor if I should put down the names and the positions they are occupying in the Christian life of Manila, thus influencing not only that great city but also reaching thousands who are studying and passing through Manila.



MODERNIZED IRAN, WITH BROAD STREETS AND PARKS

Changing Attitudes in Iran

By **COMMODORE B. FISHER**, Hamadan, Persia
Missionary of the Presbyterian Church, U. S. A.

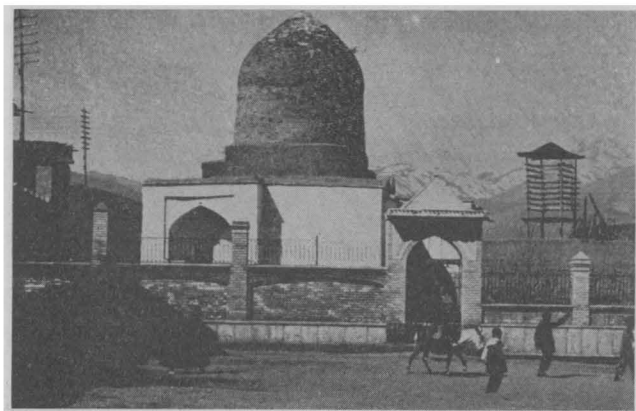
THERE is a ferment at work in the world to-day. In Persia this culminated (or shall we say really began?) on March 21, 1935, with an announcement changing the name of old Persia to modern Iran. This is indicative of numerous other changes that are taking place among these "Aryans" on the Iranian plateau lying between Turkey and Afghanistan, Russia and Iraq. During the past decade a stagnant civilization of veiled women and turbanned men, winding slowly through the narrow streets of old Persia, has been giving way to a faster moving procession of young men and women following Paris fashions along the main streets that have been cut through the picturesque cities of long ago. To be sure, the change is not yet complete, high walls and winding streets, donkeys and camels, samovars and dark harems, old bazaars and veiled ladies shrilly bargaining therein are still to be found. Never-

theless, the modern spirit is ceaselessly pressing in upon the old.

An intense spirit of nationalism, patriotism to a high degree, characterizes the sentiments and actions of most of the people in these days. Ten years ago the typical schoolboy oration extolled the glories of the golden age of Cyrus and Darius, lamented the low estate to which the country had fallen and ended with an exhortation to observe the men of the West, learn of them and follow in their footsteps. Patriotism has changed much of this. Today the boys vie with one another in patriotic fervor, praise the language and culture of old Persia (Iran) and point out the weaknesses of Western civilization with its attendant evils, colonial exploitation, the crime wave, the factory system, unemployment and increasing expenditures for armament.

This patriotic zeal is partly a result of pride in

the recent progress in Iran and partly a result of disillusionment during a period of depression. A definite change of attitude dates from May 10, 1928, when the capitulations were abolished. A still more marked change followed the abrupt cancellation of the Anglo-Persian Oil Company's concession on November 29, 1932. On that occasion there were fireworks and general celebrations in



EVEN QUEEN ESTHER'S TOMB HAS BEEN MODERNIZED

all parts of the country. The dispute was submitted to the League of Nations which sent British representatives of the company to Iran to negotiate a new treaty far more favorable to Iran. This sense of power, of having defied the might of the British Empire, did much to stir up the latent fires of patriotism in Iran.

An apparent lack of confidence, initiative or ability which retarded the development of organizations in old Persia is rapidly giving way to enthusiastic efforts at indigenous organization in modern Iran. The National Bank, now operated largely by Iranians, has taken over the right of banknote issue from the Imperial Bank of Persia and has opened numerous branches throughout the country. An almost prohibitive tariff keeps down excessive expenditures on imported luxuries while domestic soaps, shoes, socks and clothing are being supplied in larger and larger quantities. The railroad is being pushed to completion through Teheran, the capital, joining the Caspian Sea and the Persian Gulf on which is the beginning of an Italian-built navy. Such developments in modern Iran arouse still further a sense of independence and pride.

Modern Iran requires two years' military service of every able-bodied young man without dependents. Even though the pay is only fifty cents a month the young men are rendering this service less reluctantly, looking upon it as an opportunity to see something of their country and to attend a kind of boarding school at government expense. Never again will those who are being taken out of their narrow circle of village life accept so

complacently the backward conditions under which they have grown up. They feel a sense of partnership in their country and their eyes have been opened to larger things than old-fashioned village life. Racial and religious discrimination is being diminished. Jewish boys are sent out to bring in Moslem conscripts and they all may live together in the village mosque. In these ways even the army is helping to break down religious prejudice as it plants seeds of unrest in the hearts of young villagers.

The schoolroom and laboratory are also doing their part in effecting changed attitudes. Many Moslems still believe that the earth is fixed and does not revolve upon its axis. They fanatically oppose all non-Moslems, consider them unclean infidels and refuse them admission to the mosque. The Moslem teacher of physics in the government school must have desired to change a number of misconceptions this spring when he took his class of Moslem, Jewish and Armenian boys into the sacred mosque, suspended a pendulum from the dome and by the gradual change in the movement of the pendulum proved that the earth does move. Different nationalities are learning to work and play together primarily as young Iranians. This play is now directed by an American specialist employed by the Department of Education. Boys who were embarrassed or too modest to wear the long-sleeved uniforms a few years ago are now adopting the abbreviated athletic uniforms of the West because they are better suited to active play. Such are some of the conflicts and changing attitudes being wrought by modern education in Iran.



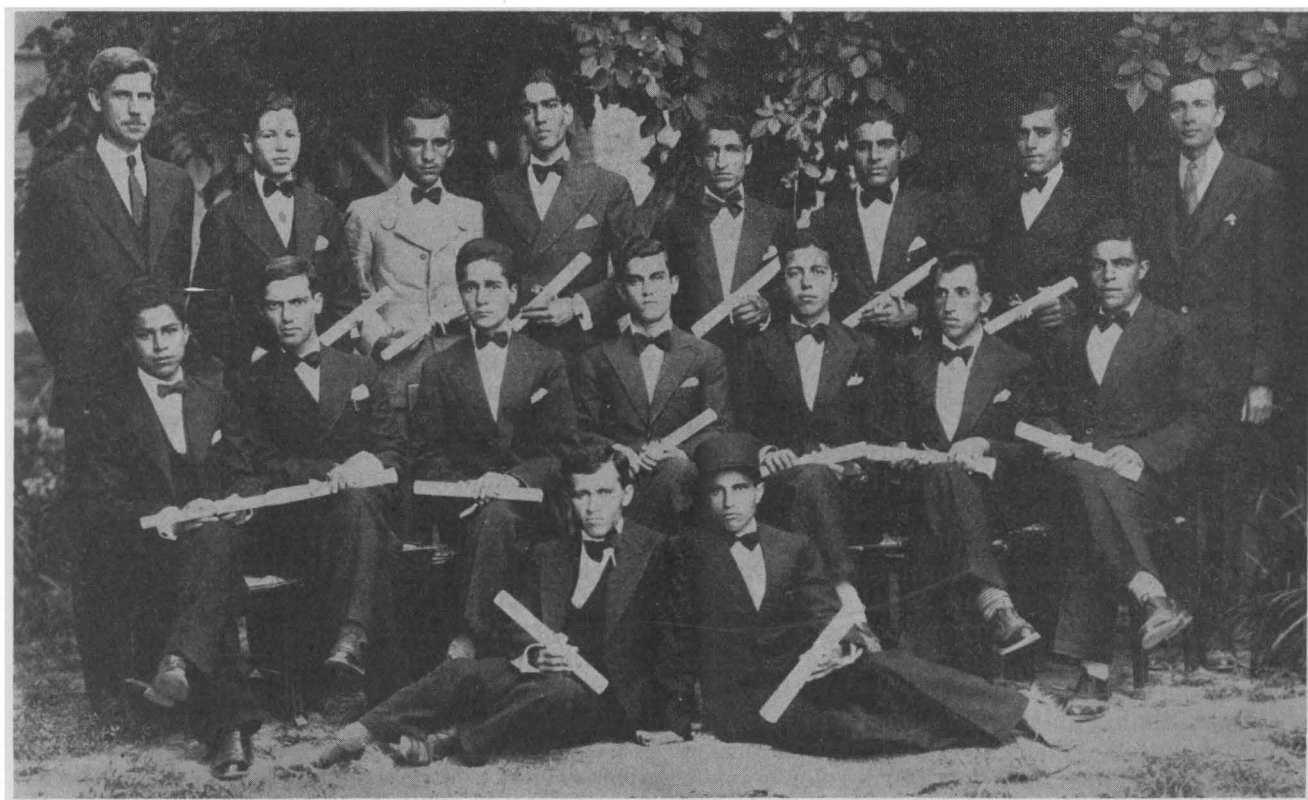
SOME MODERNIZED IRANIAN STUDENTS

In keeping with the spirit of the day many of the principal streets are being renamed and our schools have all chosen Iranian names. Three years ago all citizens of Iran were forbidden to attend foreign primary schools. The mission has not interpreted the order as an indication of hostile opposition but rather as a policy arising out of the reasonable conviction that native schools

could better instill a spirit of patriotism than could foreign schools. In a spirit of cooperation it is well to "render unto Cæsar the things that are Cæsar's," in order that men may be brought to "render unto God the things that are God's."

Some of the more fundamental reforms touch age-long religious practices. For more than a thousand years the Shiah have mourned the defeat and death of their martyrs, Hosein and Hassan, during the month of Moharam, culminating in mourning processions of frenzied followers of the prophet. Clad in sackcloth and ashes, chanting dirges and beating their breasts, flagellants

The fast is another religious practice of almost thirteen hundred years' standing. For one whole month from new moon till new moon, from dawn till dusk, food and drink are strictly forbidden. To many, however, the nightly feasts are ample compensation for the hardships of the day, especially since the hours of labor and school schedules have always been upset in order that night may be turned into day. Schoolwork was practically at a standstill, short sessions began late in the day and were soon completed. This year, however, in modern Iran official orders were issued forbidding any change in schedule during the



PREPARING TO SERVE NEW IRAN—GRADUATING CLASS OF A CHRISTIAN COLLEGE

beating their backs with chains and the more zealous striking their gory foreheads with broadswords, small boys on horseback and water-carriers everywhere, these great processions have continued to reenact this great miracle play of Islam. This year the processions were strictly forbidden, and in modern Iran, even as in the time of the Medes and Persians, orders are given to be obeyed. Thus passed one of the Shiah customs with but few of the educated young people to lament its passing. In contrast, earlier in the year great multitudes assembled along the streets of the city to see the first "carnival of joy"—floats and clowns depicting the recent progress of Iran. Only a "Miss Iran" as queen of the carnival was lacking in modern Iran in 1935!

month of Ramazan. Regular work was not disrupted, less time could be given to the night's feasts and at the noon recess opportunity was given to those who wanted to go home for lunch. In this way religious practices are becoming more and more a matter of conviction and less and less a matter of conforming to general custom. Saner attitudes are taking the place of blind adherence to fanatical practices.

The adoption of the Western or "international" hat is perhaps the most noticeable change in Iran. Since men first began to wear hats the Oriental has considered it disrespectful to uncover his head in one's presence, hence at formal gatherings and at worship no hats were removed. Since the Moslem prayer requires touching the forehead to the

ground the brimless fez has remained a distinctive badge. For more than a year certain groups have been removing their hats and on June 14th the governor attended our girls' school commencement and ordered all men to remove their hats. One week later most of the officials attended our boys' school commencement wearing regular hats and one month later policemen began to destroy all fezzes.

The removal of the veil is being accomplished more gradually by an order forbidding the enrolment in any school of any girl wearing a veil. The young people in Iran are no longer so very different in appearance, interests, desires or mode

of thought from the young people in the United States. Such changes in customs and costumes, however, are effecting vital changes in attitudes and convictions.

Young men from the schools, from the army and from the universities of Europe are returning to their homes to add to the ferment that has already begun. Customs and practices of the West as well as those of old Persia are viewed with critical eyes. The old decadent national spirit along with religious and social practices as well as hats, veils and city streets are all undergoing rapid change.

What a challenge we face today!

Religious Changes in Iran

By the REV. GEORGE F. ZOECKLER,
Daulatābād-Malaysi

SINCE the World War a new creed, Nationalism, has appeared that, in some sections, has well nigh or altogether supplanted revealed religion. This seems to be the present situation in Iran. One who has lived in the country for any length of time realizes the need that has too long existed for some force that could consolidate all the elements in the Iranian nation—its varied tribes, races, languages and social elements, in order that a strong government may be established on a firm basis, and so that the material progress the country is making under His Majesty, Reza Shah Pahlavi, may be appreciated by the entire nation. There is good reason to praise the effort that is being put forth to develop a spirit that will help the people to recognize all classes and races as integral parts of the kingdom, and to instil into the lives of the people a spirit of loyal, active patriotism.

Nevertheless, one cannot but wonder what the ultimate results will be of the program upon which the Government has entered and the consequent changes which have come into the life of the people. One does not fear so much for the material changes themselves, for these may mean real improvement in the material condition of the masses; but one wonders how rapidly it will be possible for the masses to assimilate all that these changes involve, and what effect they will have upon their spiritual character. Iran, in these particulars, is no different from other nations and peoples. Such rapid material changes tend to produce the belief that religion has failed; that the spiritual life has

no reality; and that there is no further need for either God or religion.

No doubt much of the retarded development of the people of Iran is one effect of the mass of tradition and superstition that has grown up about their religion, Islam, and has become a part of it. These traditions and superstitions are now being attacked and in some particulars the Government program cuts directly across them. For example the program for the changing and beautifying of the cities of the land frequently involves the transformation of sacred burying grounds into public gardens.

The nationalistic spirit in its operation goes even deeper and does more than to affect the externals of life. This is exactly what it is intended to do. There was little in the life of the people, private or public, that did not come under the various categories of their religion. Legal procedure, governmental functions, social sanctions, education, were all looked upon as integral parts of Islam, and the religious leaders claimed for themselves these prerogatives. Before the inauguration of the new legal code, legal procedure, which confined itself to the provisions of the *Shariat*, and its interpretation by the *Mujtahideen*, was administered by these same *Mujtahideen* and their coterie. Deeds of sale, contracts of all kinds, including marriage contracts, divorce, and all other legal documents, were executed by those who were theoretically the religious and spiritual leaders of the people. But now, through the establishment by the Government of courts of justice

and departments for the registration of contracts, the religious leaders have been relieved of the functions which they formerly exercised.

Religious Leaders and Observances

Prior to the assumption of these functions on the part of the Government, there had appeared a growing distrust of the religious leaders and much of the retarded development of the people was laid at their doors. Several years ago the Government set out to clear up the situation that existed in the ranks of the religious leaders. Their number had become so great and many were so obviously unfit for their calling that the Government inaugurated special examinations to which this extensive group was subjected. Many who had been wearing clerical robes, realizing the futility of even trying for the examinations, did not appear for them, while a large number who did try were rejected; both of these classes were compelled to withdraw from the clerical ranks. Thus the Mullahs have been reduced so that today there are probably not more than twenty-five per cent of the former number. And those who remain are, in the main, ill equipped to meet the spiritual needs of the people; and stripped of their former powers they hold no real influence over the masses who are left very largely without spiritual guidance at a time when they are most in need of it.

Many of the religious exercises of the people have felt the impact of the changes that are taking place. The Shiah Moslems have always laid great emphasis on the sufferings and martyrdom of the Imam Hosein on the field of Kerbela, and the months of Moharram and Safar—especially the first ten days—have been set aside to commemorate this event. The processions during these days, accompanied by wailings and beatings of breasts, by castigations and flagellations and mutilations, are well known to all who are acquainted with Shiah Moslem customs. These practices, which meant so much to devout Moslems, have been curtailed by Government order, almost to the point of extinction.

The fast in the month of Ramazan, which was formerly so rigorously observed and enforced that even non-Moslems were compelled to refrain from eating in public, is being less and less observed today. It is not uncommon to see even Moslems eating in public during the month of Ramazan. Government office hours and the hours of school sessions, which formerly were tempered to the occasion, are now retained without any change.

The prescribed prayers, five times a day, which are incumbent on every Moslem, are not so strictly observed by Iranian Moslems; and the same is true of other practices of their religion. There is

a marked decrease in the number of Iranian Moslems undertaking the pilgrimages to Mecca and Kerbela. This is due in part to restrictions on exchange and travel for Iranians outside of the bounds of the country. At the same time there has been a marked increase in the number of pilgrims to the Qom and Meshhed shrines which are within the country. Better roads and automobile transport are, no doubt, largely responsible for this. While there are those who make these pilgrimages from religious zeal, there are also many who make these excursions more from the desire to see other parts of Iran.

The net result of these changes, as they affect the spiritual side of life seems to be a marked trend toward agnosticism, irreligion and atheism. While many cling to the Moslem faith, there is a marked tendency among them toward a more liberal interpretation of their religion and its practices, so that there seems to be lacking that intense fanaticism that was so much in evidence not so long ago. However, even among the more educated and progressive where the tendency toward irreligion has been most marked, one finds at times those who have become convinced that material advances are not in themselves sufficient to change the people into a new nation, but that a spiritual basis must be sought to stabilize the material advance.

Effect on Christian Work

Nationalism, and the changes it has brought in the religious life of the people, cannot but have very definite effects upon Christian mission work. Let us note the effect on the definitely evangelistic work and the development of a national Christian Church.

Until recently the Government of Iran gave legal recognition to but one religious faith, Islam. Latterly it has given recognition to four religious faiths: Islam, Christianity, Judaism and Zoroastrianism. It would seem at first that this change would free the evangelistic program from some of the restrictions under which it has been conducted, but due to other elements that enter into the nationalistic program, this is not the case. In the past, though Islam was undisputedly dominant in the land, the missionary evangelist was free to travel in practically any part of the country. Medico-evangelistic itineration was a common and fruitful method. But today through the limitations made with regard to foreigners practicing medicine in Iran, the activities of the missionary physician and surgeon are materially circumscribed. On the other hand, the Government's effort to consolidate its work has brought legislation against political and religious propaganda which frequently hampers the evangelist. The

enforcement of regulations is often dependent upon the attitude of local officials and their interpretation of a specific order, or their attitude toward a particular individual. Islam is still guarded, and it is now a misdemeanor to speak disparagingly about Islam or Mohammed.

For some time there has been a shifting of emphasis in the Christian approach to Moslems. Not many years ago the accepted method was that of controversy and the literature employed was largely controvertial. An effort was made, by logical proof, to establish the truth of Christianity as against the fallacy of Islam, and to exalt Christ by pointing out faults in Mohammed. Today this method is entirely abandoned and in its place is the simple presentation of Jesus Christ in His beauty and holiness as the Lord and Saviour of man. The fulness and the brightness of His matchless character and its appeal to the hearts of men, together with His ability to meet their spiritual needs, must win them to Him; if that cannot win them, surely controversy will not succeed.

But presenting Jesus Christ to the people of Iran is succeeding. Men and women are coming to know the Christ in varying degrees, and they admire Him and His teachings; and while, at times, they may look upon His teachings as impossible of attainment, they are no longer content with anything less. Not infrequently have I heard it said by those who have come in touch with the Gospel that if Iran would follow the Sermon on the Mount it would become heaven. But even if Moslems have not yet come to know Him in His fulness, they are coming to know Him; and as they know Him better they will come to appreciate Him to a much larger degree also. It is often these individuals who are effective instruments in breaking down the prejudices against Christ in others.

The National Christian Church

The new attitude in Iran has also affected the work of the national church. While the great objective of mission work is the development of the church, no great progress had been made toward this end before the nationalistic movement began to make itself felt. Only in the region of the Rezaieh (Urumia) field had any real progress been noted, and this was before the devastations of the World War which practically wiped out all that had been attained in that field. In other parts of the country, while churches had been established in cities, towns and villages, no organization had brought them together into a national unit. There were evidences of the nationalistic spirit in the church, and the mission was not averse to utilizing this spirit in furthering the establishment of the indigenous church. During the past few years a

strong effort has been put forth to effect a national consolidation of the churches; and while this has not been possible on a national scale because the churches in the south are under the Church Missionary Society and those in the north are Presbyterian in government, it has been possible to effect a union of the churches in the north. It is too early to speak of accomplishments in this new union, but one can cite examples of work that some of the churches in the Union are already undertaking. In the Rezaieh (Urumia) district the missionary forces were withdrawn some twenty months ago at the request of the Government. Before the World War the churches in this area had attained a promising degree of independence but only a small fraction of the members of those churches returned when peace was restored. But the churches were rebuilt and the services re-established. It was with some misgivings for the welfare of these churches that the mission forces were withdrawn, but the report for this period seems to indicate a strength in these churches that had hardly been foreseen.

Another church is endeavoring to maintain the work of an outstation which the mission was not able to keep up during these years of retrenchment. A third church is maintaining, at considerable expense to itself, two primary schools. Three years ago, when all primary schools operated by foreigners were discontinued, this church, desiring that its children should still be able to get their education under Christian influences, secured permission and undertook to operate the schools which the mission was forced to relinquish. Their graduates, presenting themselves for the compulsory Government examinations at the close of the course, have carried off high honors.

These churches have also become conscious of each other and not infrequently they endeavor to assist one another in cases of particular stress and need. At the first meeting of the Union of the Evangelical Churches of Northern Iran the moderator stressed the fact that the fundamental purpose of the organization was to make it possible for all the churches to come to a fuller mutual understanding of their conditions so as to be able to be of more assistance to one another.

These are a few of the religious changes seen in Iran today. They reveal the great need for a spiritual foundation upon which to establish those changes; and over against this fundamental need a growing and developing church which, though still weak, is alive to the situation. Alongside is the mission still seeking to work in the closest co-operation with the newly-founded church. It is a challenging situation ripe with opportunities, problems and responsibilities which call for the prayerful support of the Christian world.

The Nestorian Tragedy in Irak

THE Nestorian Assyrians in Irak fled at the outbreak of the World War from their Kurdish mountains to the lowland plains in Mesopotamia, in order to escape the fate brought upon the Armenians by the Turks. They confided in the protection of England, when Irak was mandated to that country. Assyrian tribes were already living in Irak, among them the Roman Catholic "Chaldeans," while the Nestorian fugitives remained true to their ancient faith, which their missionaries had once carried even into China.

These Nestorian fugitives found shelter in upper Irak and some of them fought under General Agha Petros in the allied army. But thousands were unable to get through to Irak, and found their way through to Russia, to the Baltic countries, to Persia and even to southern France.

The Nestorian Assyrians are under the spiritual leadership of a patriarch, who is the national head of his people. The present patriarch, Mar Shimun, is a young man of twenty-five years, who has enjoyed an English education and lives now in western Europe.

The Assyrians, who were unable to return to Kurdistan, their ancient home, have settled in the villages around Mosul and some are employed by the British to guard the British airplane hangars.

When Irak, after gaining its independence, joined the League of Nations, the Assyrians feared that their condition would be made worse, as the policy of the Irak Government was to disperse them throughout the country so as to destroy their national and church unity. A still greater peril lay in the ancient antagonism between Mohammedans and Christians. This came to a head about three years ago in the notorious massacre in which a thousand Assyrians were slain.

The Assyrians are a people without home, without protection, without help. The Geneva central office for church aid and relief has been engaged for the last ten years in helping individual groups of fugitives in France and Syria. The relief office has also done much to procure aid for the sufferers in Irak. Although the Government has settled the surviving widows and orphans of the massacred Assyrians in internment camps, there are still thousands in the villages, north and east of Mosul, who live in the direct misery. Last winter there was great mortality among them, so that, unless help comes soon, these people, numbering about 35,000 in Irak, will disappear altogether.

What has been the activity of the League of Nations toward protecting the Assyrians? When

the Patriarch, Mar Shimun, had to flee from Irak after the massacre, he came to Geneva to plead the cause of his people before the League. The Council thereupon appointed a committee to look about for a new home for these homeless people. It commissioned the Nansen-Committee for Fugitives to undertake the necessary steps, but no one wants to receive the Assyrians. They cannot return to Turkey, and in Irak they are scattered and quickly die of hunger and sickness. The Syrian mandated territory cannot receive them and the same is true of Persia. The Nansen Committee sent a delegation to Brazil, which at first seemed inclined to allow the fugitives to settle, but, under the influence of a press campaign, refused them entrance. At present the Nansen Committee is trying to find a home for them in British Guiana. This plan does not seem very feasible on account of unfavorable climatic conditions. Australia might perhaps grant refuge to these homeless fugitives in its unoccupied territory.

The Assyrian people, like the Armenian, have become the victim of political discrimination. The whole Christian world should take hold of the situation or another winter will diminish their numbers frightfully. Christendom has an indisputable responsibility for the preservation of these Christian people, who have already suffered so much for their faith in past centuries. The Swiss Evangelical Church Federation, as early as 1933, appealed to the Ecumenical Council for Practical Christianity, to use its influence with the League of Nations for a better protection of these people. In collaboration with Dr. Keller, the head of the European Central Office for Church Relief, the above committee is now constantly occupied with these problems. It has organized an Assyrian subcommittee and raised subscriptions in Switzerland and has appealed to the Assyrian Commission of the League. An Assyrian representative from India, Mar Timotheus, who took part in the world conference at Stockholm applied to this great conference for help for his dying people. The Central Committee was able during the last two years to carry some relief to the fugitives in Irak, the Lebanon and some other countries; but vastly more is needed, if this frightful perishing is to be halted. If a new home should be found for the Assyrian Christians, western Christendom should become sponsor for their ancient Oriental Christian church. There is great danger that this dying people may need no further help either from the League of Nations or from Christian people.

—*The Ecumenical Press Service.*

Contacts with Moslems in Arabia^{*}

By REV. B. D. HAKKEN, Bahrein, Persian Gulf

REPETITION is a fundamental principle of pedagogy and Islam has certainly taken advantage of this. When very young the child is sent to the Koran School where, through constant repetition, he memorizes the Koran in whole or in part. When he is old enough to pray, the repetition of the prayers five times a day again brings this principle to the fore and continues with the worshiper throughout his whole life. Ejaculations, exclamations, common everyday expressions, greetings morning, noon and night, all contain the word "Allah." Children are named servants of Allah or are given the name of their prophet. Mohammed is never mentioned except with the formula, "Upon whom be prayers and peace." His unique character is continually emphasized. Even the smallest things, the most minute customs of the people take their rise from the example of Mohammed.

This idea of doing and saying things again and again naturally has its effects on the work of the Gospel, most of which are unfavorable, but some are favorable. Many times we have heard quoted from the Koran that Christians are closer to Moslems than any other sect! Many times we have heard Moslems quote texts from the Koran in praise of Christ! Many times we have been referred to as "People of the Book" and told what a lot of good we are doing out here! Many times we have heard Moslems confess that they love and honor Christ even more than we do!

Then there is the unfavorable side. How many times we have heard that the Koran is the word of God for no one can write anything like it, no, not even the jinns! How many times we have heard that Mohammed is the seal of the prophets for he came after Christ and there has been no prophet since! Continually we hear the assertion that the Koran has replaced the Gospel. Steadily we hear the text quoted, "God is not begotten and He begetteth not," the refutation of Christ's sonship, for they conceive of it in a physical sense. Possibly the text we hear quoted more than any is, "They did not kill Him and they did not crucify Him, but they only had His likeness." All these and many more are definitely against the propagation of the Gospel.

But we wish to note the effect of Moslem repetitions. It is not only tiresome, but tiring to hear these false platitudes bandied about continually. At times one wonders whether the truth will ever

prevail and whether the Gospel will ever have a real hearing. The unreasonable attitude, the cocksure assertions, even the pitying scorn for our blindness to the truth of Islam, take their toll. It seems that they will never turn a sympathetic ear to our message and will go on forever stating the same falsehoods, the same irrational half-truths, the same bigoted assertions. But we know that the truth will prevail.

The Moslem has come to put repetition in the place of thought. Simply because he has been told a thing enough times, he believes it is true and it is hard to get him to try to think. Logic simply does not enter into the matter. From cradle to the grave, the Moslem hears that the Koran is the word of God; therefore it is, and the man never even thinks to question. Again and again he hears that Mohammed is the essence of all that is good in man and it does not occur to them that he is not what he is pictured.

One time I said to some of my school boys, "It is just possible that you are wrong and we are right. It is possible that the Koran is not God's word and that the Gospel is. It is possible that Mohammed is not a prophet where Christ is the seal of the prophets. Have you thought of that?" The answer is illuminating: "But the Koran says that he is the apostle of God." It was not for these boys to question the Koran. Countless examples can be given for again and again we are led up against the stone wall of the Koran and Mohammed built by the principle of repetition.

Can this stone wall be broken down? It can and it is. The pedagogic principle of repetition is also at work from the standpoint of Christ. We too, insist, and continue to insist, that our Gospel is God's Book and is true, that Christ is the seal of the prophets and the Saviour of the world. We insist that He died for our sins. We insist that His commandment of love is the only hope of mankind. We insist that religion is of the spirit and not only of outward acts. We insist that justice and mercy are the greatest attributes of God as over against the Moslem idea of power. For almost half a century we have been proclaiming the God of love and the constant repetition is having its effect. The truths of the Gospel are battering against the stone wall of Islam and although the effect of this battering is still slight, yet we can see that something is being accomplished and we shall continue our work. Again and again and again we shall proclaim the unsearchable riches of Christ.

^{*} Condensed from *Neglected Arabia*.

The Blots on National 'Scutcheons

*An Open Letter to My Friends, the Women of Japan**

By MURIEL LESTER, Kingsley Hall, London
Author "Ways of Praying"

NEARLY ten years ago I suffered a humiliation. I was in India standing with a friend in one of the narrow streets of Delhi, watching the keeper of an opium shop supplying addicts with drugs. For twenty minutes I forced myself to be a witness of this Government licensed traffic for which, as a British woman, I was partially responsible.

Passers-by, wondering what was happening, stood silent, grave and impassive, watching us. One of the purchasers, mere skin and bone he seemed, having exchanged his money for a few grains of the potent powder was shuffling away when my friend spoke to him.

"Why do you take it, grandpa?" she enquired.

"Ah! Lady," he answered. "It was a bad cough I had. It racked my body and this medicine took away the pain."

"I can give you something better than that for your cough," she said.

The old man reached out his hand as she wrote down her address on a slip of paper. Other purchasers gathered round, courteously inquiring, Indian style, who we were and what had brought us there. My friend explained that I was British and had just come from London in order to know something of their way of life. This caused them to draw closer still. They were all attention while she explained that there were no opium shops in London. To take drugs or to trade in them was against the law. They were greatly impressed by this anomaly. Their surprised scrutiny was hard to bear. I had to force myself to raise my head and face them. Just then a new customer came up, a cheery looking boy of twelve or thirteen.

"Surely you do not take it, sonnie," exclaimed my friend.

"Oh! No," he retorted with a broad grin. "I am only getting it for the baby."

"That's right," exclaimed one of those who stood nearest to us, "it's useful for babies. It keeps them out of harm's way while their mothers are at work."

As the boy went off with his screw of paper a man raised his voice.

"Please ask this English lady, when she gets back to London, to speak to the people there and beg them to do something to help us, for we are weak of will, and so long as the drugs are procurable we cannot help taking them."

The message was translated but what could I answer, I, a nobody, a slum dweller, one among the millions of fellow citizens in the British Empire? I explained that I had no power except as an individual, but I promised to give their message to everyone I could reach and I would keep them in mind every day of my life by putting them in my prayers.

Thenceforward it was impossible for me to become acquiescent or complacent about imperialism. My vow led me into all sorts of unexpected situations, to Governors in India, to officials in London, to public meetings in England, Scotland and Wales.

It is with no tinge of censoriousness therefore that I am appealing to the people of Japan to persuade the Government policy to be altered as regards poisonous drugs in China. How can I blame you, considering that when my ancestors were waging the opium wars, yours were giving to the world a unique contribution of art, drama, architecture, ideals of self-sacrifice, courtesy, self-restraint, and loyalty for which Japan has for so long been noted?

It is out of my steadfast love for Japan and my deep appreciation of your national characteristics that I venture to write this letter.

There are two outstanding experiences to which my mind often reverts, and never without getting satisfaction and inspiration. They are listening to the nightingale deep in an English forest glade in June and watching the Kabuki drama in Osaka. Both experiences give one a satisfaction so deep, a sense of fulfilment so real, that time almost seems to stand still, while one is experiencing their beauty.

With this association of ideas which has enriched me ever since first visiting Japan eighteen months ago, the new experience is doubly unwelcome which now links Japanese drama in my mind to a Japanese theater in the Demilitarized Zone in North China. This shows obscene plays

* A letter written from North China on June 12, 1935.

daily from ten o'clock in the morning, runs an illegal lottery in the vestibule, sells morphine and heroin throughout the program—all under the protection of Japanese authority. The local magistrate's order for the closure of this theater when it was in Chinese hands was effective. The local social conscience was appeased. But when Japanese citizens reopened it and allied with the evil plays produced these other evils, and claimed extraterritoriality to justify ignoring the magistrate's repeated closure order, it was merely the might of the Japanese military that caused these anti-social activities to be allowed free scope to bring in profits.

Education vs. Drugs

Almost every day of my stay in Japan I visited or heard of some new school. Wherever I went, people seemed to be reading. Nowhere else in the world have I seen street peddlers and costermongers studying books in the intervals between the sale of buttons, tapes, candy and oranges. I had the privilege of meeting a woman who, long years ago, was the first girl to attend school in Japan. When she heard that the Government had opened one she insisted on her father taking her to it. Their journey thither took ten days. When she arrived she found she was the only student. It was not till a month later that a second and a third girl joined her. Now Nursery Schools are found in obscure villages and great educational institutions have been set up by self-sacrificing service and generous gifts from many lovers of youth.

Educationists who travel from Japan to China find in that country the same reverence for education, the same sort of institutions resulting from the same sort of devotion. Imagine then the shock of finding, immediately outside the walls of Yenching University, ten miles from the city of Peiping, a drug trafficker who had set up his poisonous business and refused to recognize the law against it, quoting his status as a Japanese citizen under the protection of the Japanese Consulate at Tientsin. Members of the University faculty, men of international repute, had no power against the evil intent of one trafficker. When representations were made to the Japanese Consulate, they ordered the drug trafficker away but allowed him to return in a week or so. I saw this man in his place of business. Are students to be encouraged in self-discipline and good citizenship and kept free from commercialized temptations in Japan while outside your country you insist that an opposite set of ideas is to motivate action?

Are They All Wicked?

Some Chinese children in the Demilitarized Zone were shown a photograph of Japanese children taken in one of your Nursery Schools.

"Do you not think these children look very lovable?" asked the teacher.

"Indeed they are very lovable children," answered the Chinese.

"Where do you think they live?" asked the teacher.

The Chinese children guessed, but none successfully.

"They are children of Japan," said the teacher.

The children remembered the bombs that had suddenly begun to fall around them when they were in church one Sunday morning. They knew how Japanese soldiers stabled their horses in their school playgrounds and made their homes miserable.

"No, they cannot be. The Japanese are wicked," they answered with childlike directness.

The teacher encouraged the children to talk out this problem, reminding them that they had already pronounced them lovable: yet they were indisputably Japanese. After discussing it for some time, the children announced their conclusions. "It may be that the boys and girls of Japan are lovable and only the grown-ups are wicked."

I have been interested to see how many of the finest Chinese citizens, with a deep sense of spiritual values, have gone on from that point to explain to young people that even a further step must be taken; they must never forget that the grown-up people of Japan are good, that the evil things that are so obviously being done in their name are not known to most of the Japanese at home.

I was delighted in Japan by the courtesy of the people. I can never forget how the driver of my car nearly collided with another on turning a corner in Tokyo. At home there would probably have been some sarcasm, a little display of temper, some profanity; not so in Japan. As soon as the drivers clamped on the brakes, both leaped from their seats, swept off their hats, bowed almost to the ground and made polite speeches to each other. In a moment we were continuing our journey.

How different are Japanese manners in China! On the wharf where a distinguished visitor was about to embark, Chinese police had roped off a space in the usual manner. Representatives of many nations were waiting to give their welcome. A Japanese official came up late, could not find the point of vantage he desired so proceeded to the point which was being guarded by the police. They told him there was no entrance that way but he insisted in the face of the assembled company crudely to push his way through.

When I first visited Japan, I remember a British resident of long standing describing the hon-

esty of the people. If anything were lost, she declared, it was almost certain to be returned. She herself had dropped in the street her purse with some thirty yen in paper money which any passer-by could have kept without risk of detention. It was returned to her next day. But in the Demilitarized Zone of North China the poison drug shops operated by Japanese and Koreans, are well known as receivers of stolen goods. They operate a pawnshop in alliance with their drug traffic so that addicts are tempted to steal in order to procure their dose. There is no redress, even if one knows where one's stolen property has been deposited. The shops are under Japanese law, not Chinese.

Loyalty vs. Injustice

Another thing that I especially appreciated in Japan was the loyalty of the individual to his sense of duty. With Japanese, self-will seems to be completely subordinated to the good of the nation. Loyalty has characterized Japanese life for so long that even a visitor, whose total stay during both visits did not exceed eleven weeks, caught something of this steadfastness of purpose. Surely this might be considered Japan's greatest contribution to the world! Some of us in the West have been trying to follow the way of Jesus Christ for centuries. We have found it extremely hard to be loyal to the command laid upon His followers in no uncertain terms, "If anyone would come after me, let him deny himself and take up his cross daily and follow me." The cross is no ornamented symbol of gold, silver or wood. It is a symbol of death, agony, torture. Morning by morning we try to face this challenge, to match our personal puny strength with the possible implications of this demand. Are we willing to go any length, to disgrace or to death, in loyalty to our Master and for the sake of others? It is a frightfully difficult discipline for us to undergo, but you people of Japan are already trained to do it. It has been in your blood for centuries. What other race in the world is so well prepared to lead the way in loyalty? But here in China you interfere with people who are trying to do their duty.

Last summer an alert Chinese magistrate in the Demilitarized Zone, knowing that his authority held sway at any rate over the Chinese in his district, arrested some Chinese employees of a Japanese drug firm when they were not on their employer's premises. He confiscated the drugs they were carrying and despatched the whole lot to Tientsin. Some roughs were immediately gathered together and sent into his office to demand \$7,000 damages for his action. He refused to pay. Then Japanese troops from Lanhsien came and ordered him to come to the barrack but he was a college graduate and not easily scared; he refused

to do so. They insisted that he produce the money next day. He procured \$500 but they were not satisfied. When bayonets are brought into an argument equity suffers; the following day \$2,000 more were extorted from him. A military representative from Tientsin Consulate then came to inquire into the situation. He told the magistrate to sign a statement that he had not been held prisoner in his office. This he refused to do. But he suffered for it afterwards.

During my journeyings round the world three institutions stand out in my memory as super-excellent. Among these is the Government Leper Hospital and Settlement near Tokyo that Dr. Kagawa took me to see. It is so well run that not only are skill and technical achievement obvious even to a novice in medicine, but one cannot help noticing a spirit of personal devotion, that has elicited from the victims of that disease a sort of happiness.

Other public health work in various parts of Japan was memorable also but in China public health work is being hindered through the extra burdens laid upon the doctors and nurses in the treatment of drug addicts who would be self-respecting citizens if it were not for the influx of Japanese and Korean drug traffickers. Is it creditable to Japan that doctors and nurses, Chinese and foreign, should have their time taken up by dealing with victims of Japanese traders?

In the Demilitarized Zone

I enjoyed traveling in Japan. The orderliness and punctuality are dependable, pleasant to experience. The railway travel in China I have enjoyed until now, but on my way through the Demilitarized Zone a Japanese soldier came into the third-class carriage in which I was traveling. The Chinese guard asked for his ticket. He had none but said he was with the military. Where was his ticket then, asked the conductor? He said he had a military pass but did not produce it. The conductor very politely informed him that in that case this was the wrong train for him to travel on as it was not available for the military. He answered that there seemed to be plenty of room and settled down to enjoy the journey.

While in Japan last spring I heard of the forward movement to do away with the licensed houses for prostitutes. It was a pleasure to discuss with social workers this big step forward and to notice how the great campaign Josephine Butler waged in the middle of the last century, when she stood up at the risk of her life against licensed prostitution, was being courageously maintained by her successors in Japan. Having witnessed

this social advance, it was disappointing to find a widespread operation of brothels by Japanese and Koreans in the Demilitarized Zone. I saw many such houses, some of them blatantly advertising their nature not only in Chinese characters but in large English lettering.

Trees vs. Children

When I reached Kyoto last March I found the hills transformed. Tall gaunt tree trunks, stripped of branch and leaf stood out against the skyline, witnesses even in death to the violence of the recent typhoon. Hour after hour I roamed up and down the winding paths of those hills, sorry for the widespread destruction and the loss of life sustained. One evening I was sitting indoors with my Japanese friends when we heard the slow beating at regular intervals of a great temple gong. It was to summon people to a memorial dirge for the trees. The night was still and dark. The solemn act of mourning was celebrated simultaneously in town and on the pine-clad heights.

Next day, in characteristic Japanese manner, men started efficiently to repair the damage. I saw the carts passing through streets, each carrying a white robed Shinto priest and some six or eight young saplings to be planted so as to clothe the hills with green once more.

But no one could restore the human loss of life. The widespread lamentation of the mothers rings in one's ears still. "Oh! my children! Oh! my trees! Alas for my children! Alas for my trees!"

In the Demilitarized Zone Chinese parents are mourning for their children. Some of them can yet be saved. Would you not have succoured them long ago if you had known what was happening? But just as it was through the testimony of eye-witnesses that the British public had to be made aware of the havoc of opium in India, so in Japan the stories about the recent influx of drugs into North China were deemed false, the result of unfriendly propaganda, until someone could go and collect trustworthy evidence. "And if you see anything bad be sure to let us know," was the injunction given me by several Japanese public men, people of integrity and wide experience in government, before I set sail for China.

Changli is a little self-respecting town of some 15,000 inhabitants. They have a well-run hospital and some excellent schools where the girls and boys imbibe good citizenship as well as book learning. The students work with their hands, building and roadmending. I saw the girls also lend a hand in repairing the highway.

Teachers trained in Changli go into obscure parts of the province and carry thither the good tradition of voluntary service and care for the

common weal. They encourage their country pupils to give their spare time to help the underprivileged children in their midst. Changli people have turned their attention to improving the local methods of agriculture by means of modern science. They are planting fruit trees with new confidence believing they can prevent the recurrence of pests.

With the setting up of the Demilitarized Zone, however, the traffic in poisonous drugs has been carried on with greatly enhanced profits. The magistrate has no power to control the Japanese and Koreans who have set up their "foreign firms" all over the district. Changli County actually suffers much less than other parts of the Zone, but the very fact of its civic conscience and its nearness to Peiping makes it the most convenient place to study and report upon. According to the survey carried out this month, over thirty Japanese and Korean firms are operating, just outside the city walls, because the respectable citizens within the walls will not rent premises to them. No one has power to close these shops except the Japanese. Whenever the local authorities attempt to do so, they are reminded that Japanese and Koreans need not obey Chinese law. Does Japanese law favor allowing young people to become drug addicts?

A peculiarly unpleasant feature of this traffic is the opening up of lotteries on the same premises, and pawn shops wherein those who pledge their goods are encouraged to take payment in drugs rather than in cash. Both these practices are illegal according to local law but protected by the Japanese military. I went into the local clinic where drug addicts are treated and found most of them young.

Consider how easily one careless action may lead to destruction. A dose is procurable for seven sen; the ignorant purchaser is told that it will cure any pain; the syringe for the injection is rented on the deferred payment system, the second dose will cost more, the third more still. Soon the man is helpless and his home is ruined. Very often the first dose is given free. Child addicts are by no means unknown.

It has been suggested several times that it is dangerous to tamper with the profits of the opium trader. It is playing with dynamite. But it is encouraging to see how more and more people are coming to feel that it is better to die in the cause of humanity than in the killing of fellow human beings. One can do a very great and lovely service to one's nation by removing from her name the taint of protecting profits rather than persons. That is what women all the world over are trying to do for their countries. Let us stand shoulder to shoulder in this.

A Korean Woman's Story^{*}

By MRS. INDUK PAK, Seoul, Chosen

IT IS very significant for a woman, an Oriental, particularly a Korean, to be asked to speak to a representative group of young people from the higher institutions of America and Canada. Having heard the wonderful speeches by the world-renowned teachers, my courage has almost failed. But, when I think of what Christ has meant to me and to my fellow women, I cannot keep quiet. I must tell it to others.

We have just celebrated the fiftieth anniversary of the beginning of Christian missions in Korea. The achievements within a very short period of time are really great. I cannot give the statistics, but generally speaking, the missions have helped us to wake up intellectually, spiritually, and physically through evangelistic, educational and medical work.

The Protestant missions came to us just at the time when we needed them most. My country was in the position of a charming young woman who had many lovers fighting for her beauty and nobility. Korea, with a most important geographical position, with beautiful scenery, good climate, rich resources, and peace-loving people, could not resist the outside forces.

Fifty years ago, when we were going through the most crucial movement in our political life, Christianity brought to us the greatest hope, the only hope, Jesus Christ. He was and is still the great Friend of our women and children. No religion in Korea showed us the real value of womanhood.

When I was about six years old, my father and my only brother died of cholera within twenty-four hours. Two-thirds of my people were gone, including my uncles, aunts, and cousins. It seemed the whole country was at the point of death. My mother felt her loneliness in spirit, helplessness in life, and hopelessness in material things. All she had was her little girl, negative value, not counted by people.

One day a Christian missionary came to see my mother and she told her the wonderful story of Christ. It wakened my mother's heart. It opened my mother's eyes. It gave her a new life.

On Christmas morning my mother and I walked on the lonely snow-covered road for three miles to the church where a few groups of women and children were gathered together singing a Christmas carol. I see still my mother as she stood up bravely and told the people her new decision to follow Jesus Christ who had brought her peace. I did not understand what it was all about but I was very happy to be given a yellow writing pad and a blue pencil!

After we went back home I asked my mother to teach me to write and read, but she said, "My daughter, I am sorry I cannot because I don't know myself."

Under the old régime girls were not given an academic education. The homes were the schools; mothers were the teachers. The girls in their homes were taught cooking, sewing and etiquette. If the family was well-to-do, the daughters were taught by private teachers to read and write the Chinese classics and to paint. But my mother had no money to give them to teach me. There were a few mission schools for girls in the big cities but they were too far away.

So my mother put boy's clothes on me, changed my name to a boy's, and took me to a boys' school. For two years, I studied and played with the boys, climbing the trees, spinning tops, flying kites, jumping ropes and running races. It was possible in those days because both boys and girls wore long hair. On the last day of school I appeared with a girl's dress and surprised the boys! In the boys' school, I realized that, after all, women are not inferior to men intellectually, as our men thought, and I determined that I was going to get an education in a girls' school; but how could I? I begged my mother to give me a dollar and fifty cents. She gave it to me but I don't know where she got it. I followed a friend of mine to Seoul to a missionary school for girls and for the first time I saw a missionary from America. She was tall and good-looking; she put her arms around me and said, "Are you here to learn? Who sent you?" I had paid 60 cents for my railroad fare, and had ninety cents left. When I showed this to her she looked at me and said, "What a pity it is! You really want to learn?"

"Yes," I said.

"Then stay here."

* Slightly condensed from an address delivered at the Student Volunteer Missionary Convention, January 1, 1936. This and other convention addresses will appear in The Student Volunteer Convention Report, published at \$2.00 a copy. Order from the S. V. M., 254 Fourth Ave., New York.

She wrote to her friends in America, to a blind poet who lived with his sister in Illinois. They were very much interested in missions, and sent \$5.00 a month for seven years to help me with my education.

Seventeen years later, I came to America and went to see my blind poet. He took my hand in his and said, "I cannot see you face to face, but I can feel and know that your eyes are opened spiritually." Up to this time I learned about Jesus, but I did not know him personally as my Saviour.

In 1919, when we had the Independence Movement in Korea many young men and women were arrested; I was one of those who was put in jail and was there in solitary confinement for six months. Without any people to talk with, nothing to see and no books to read, I remembered that Jesus said, "Man shall not live by bread alone" and I knew what He meant. I could go hungry for nine days, but I could not go on without the words of Jesus.

After I had been in jail a month a missionary sent me a copy of the Bible, and I grasped that copy with my two hands and started to read it from the first page to the end. Seven times I read the New Testament in jail, and twice the Old Testament. While I was meditating and memorizing the words of Jesus, I came to know Him personally. He became a reality to me. Since then I have had many trials, and I have made failure very often, but every time his Spirit has encouraged me to move forward, His love is behind me and within me to overcome the difficulties, and His peace is with me all the time.

After I had this wonderful experience I could not keep it to myself. It is a duty and a privilege to tell my fellow women some of the experiences I have had so that they may know the same Christ, and that they too may have this abundant Life.

Thus far the status of our women has been one emphasizing maternal duty and feminine virtue. This was interpreted to mean absolute obedience to men, contentment in an ignorant and very restricted life, and devotion to the point of self-abandonment in the service of the husband's family. As a mother, a woman respected her parents-in-law and her husband and worshipped his ancestors. As a wife, she raised the children and disciplined them.

Every time when I come to America, nothing interests me more than to see the kindness and the courtesies that men show to women at home and in public. Having come from a country where everything is centered around the man, it is a new world to me. I don't know how you feel about it, but I am sure the elevated place of Western women is due to Christ for He showed the real value of women as other religions never did.

The large majority of our women are the wives of farmers. So, in order to help our rural people first of all, I thought that we must help the women. With the help of many friends in America and at home, I took up this special field of work with the village women. We have quite a few volunteer workers, and so we selected many villages near Seoul, and two by two we went to these villages once a week. Usually between 20 to 40 or 50 women gathered together under the trees if it were warm, and if it grew cold we met in a large house in the village or in a dugout.

First of all, we spent much of our time in learning singing and playing games, because our people haven't realized the value of recreation. We have had an unbalanced program of life. Sometimes we meditated too long and sometimes we worked too much. And so, we tried to give our women some recreation so they can have some amusement in their lives.

Besides the recreational program, we take up practical subjects such as hygiene, sanitation, first aid, baby care, budgeting, dyeing, sewing, cooking, and how to raise silk worms, pigs, chickens, rabbits, cows. These practical subjects help our women to make better homes and better communities. We also tell them the wonderful stories of Jesus. The minute when they hear those stories their faces light up. They say: "Do you mean to tell us that we women can have a place outside of our own homes, too? Do you mean to say that a woman can be a person, as well as a man?"

Those who have experienced it can understand it; nobody else can. Also we teach them to read and write the Korean alphabet, because 90 out of every 100 women in these villages are illiterate. Then we teach them how to earn and save some money. Oh, it enlightens them very, very much! We women have been the producers as well as the men, but somehow we did not see the cash. Cash has been handled by the men. So we organized the Cooperative Consumers Societies. Each member pays a certain amount every month, and out of this fund we buy soap, petroleum, cooking oil and other things at a wholesale price and sell to the members at retail prices. At the end of the year we divide the profits instead of giving the profit to the middle man. Through the Cooperative Credit Society, each member saves between 15 and 30 cents a month. We also loan money to members at a very low interest rate, for productive purposes only, such as growing bean sprouts and making bean curds and raising chickens.

Now, we get hold of some cash in our hands. We come to have confidence in ourselves economically and we feel almost that we can get along without men! We also have this cooperative spirit which we never had known before.

Besides these village classes we have a Folk School for the farmers' wives. When I was going back home from America I stopped at Denmark and visited some of their folk high schools. Those schools impressed me so much that soon after my arrival home I wrote a book on the Danish Folk High Schools, and while writing it, I kept thinking how my people could get the similar spirit by which Denmark was revived. Of course the first step was to try it. We rented the building where the Y. M. C. A. had had a Folk School for farmers. We selected different women from the villages far and near; we lived together for three weeks; we cooked the rice twice a day, drew water out of a well 36 feet deep, cleaned the rooms and swept the yard and had a grand time together. Instead of trying to teach them subjects, we tried to help them catch the spirit, so that they could live and work courageously and joyously under hard circumstances. It worked well.

Now, I am going to speak of another phase of my work. I have been helping my church through a choir. The church was in a poor condition. It was located in the most congested section of the city and the people were too poor to give toward the upkeep of the building. The first job of the choir was to clean and beautify the church, so we had a regular cleaning party. Seventeen young men and women scrubbed the floor, painted the walls and stopped the leaks, and put up some beautiful pictures. After that we could sing much better! Every Saturday evening, this group of young men and women came together and practiced for Sunday morning services. Sometimes we gave concerts in that church and sometimes we broadcasted over the only radio in Korea, JOBK.

Besides this choir, I have had a large young people's Bible class. Do you know that our young people today face the most difficult things in our lives? I am going to give just one illustration. The pursuit of education is the most difficult thing. For instance, last year all the high schools for the girls in Korea were choosing only 1,700 girls, and there were 4,500 applications. That isn't so bad as with the boys, for in one of our Christian high schools for boys, where they had 1,000 applicants, they were choosing only 250. In some vocational schools, only one out of every sixteen applicants can be admitted.

They reduce the numbers by means of entrance examinations even for the first grade in the grammar school. In our city there were 6,000 applicants for the first grade in the grammar school where they were choosing only 4,000, and so they must choose the pupils by entrance examinations, just because there are not enough institutions.

In the midst of such serious problems you can

see the value of a study of the life and the teachings of Jesus Christ. Members of my group were full of questions and keen to test the things out for themselves. They said, "We won't be satisfied with talking only, we must put into practice what we learn." We decided to gather some money, and the individual contributions amounted to \$100. We gave one-third to a poor farmer to buy a cow and two-thirds to a very young promising man to start a little business. This is what I have been doing for the last four years.

Five years ago, while I was traveling in England I got lost one day going to the Swanick Conference. I started early in the morning during the Easter vacation and in the crowds I missed the first train and got on the wrong train. To reach my destination I changed from train to boat and boat to train and train to boat and boat to tube and tube to train—fourteen times. Finally I arrived at the end of the line at midnight and expected someone to meet me; but nobody appeared.

I was a foreigner, a woman, all alone with two suitcases and two miles from the conference grounds. I did not know the road and there was no way of reaching there except to walk. All I could think of was the lost sheep! The ninety-nine were in the fold at Swanick but I was the one sheep wandering in the wilderness. All I could do was to pray: "Well, God, you must show me the way to get there or else I will have to spend the night here."

The bus driver put his bus away and saw me standing beside the road alone with two suitcases. He came to me and asked where I was going. Then he kindly offered to walk with me. He had one of my suitcases and I had the other. We were going through the mountainous road without exchanging a word for half an hour. Here, I thought, I am following a strange man in a strange land in the dark of night. Whether I liked it or not I had to follow him, and I was afraid. Finally I saw a faint light up the mountain; someone was moving toward us. As I saw the light moving nearer and nearer I was so happy that I hurried my steps. Finally we met and I found the lightbearer was my friend, who had come down to find me in the dark night. I was so overjoyed that I just shouted. That was one of the happiest moments of my life.

His lamp am I,
To shine where He shall say;
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth,
Where shame and wrong and crime have birth,
Or where the lamp of faith grows dim,
And souls are groping after Him.
So may I shine, his love the flame,
That men may glorify his name.

Missionaries and Motion Pictures

By SAMUEL KING GAM

IN THE past the problems confronting foreign missionaries were, more or less, problems created by the attitude of the natives themselves. What worried the missionaries most were anti-Christian sentiments in foreign lands, especially in the Far East, where missionaries were looked upon as forerunners of imperialism. But today, the story is different. The anti-Christian movement in China, Japan, India or Korea, to a great extent, has been suspended. Foreign missionaries are no longer afraid of antagonism in spreading the Gospel of Christ. In fact, Christianity is accepted and appreciated more and more by the natives today.

However, there are new problems created as the old ones have died down. Strange as it may seem, most of the modern problems faced by missionaries are those issues which are originated, not by the natives, but by the Westerners through whom the missionaries were sent. One of the greatest handicaps to mission activities today is the factor of motion pictures, the seriousness of which is seldom realized by Christians of the West.

The missionaries go to the Far East to preach the Gospel of Christ which brings purity, good will and peace; whereas the influence of most motion pictures in Asia is to spread violence, crime and vice. The motion pictures are popular with the natives and it is not an exaggeration to say that foreign movies, within a few years in the Far East, have done more to modify the ideas and conduct of the Orientals than missionaries have done through the past century.

In China, for example, there are more than 700 foreign pictures imported annually, of which about 90 per cent are products of Hollywood. Though the Chinese have their own productions, the Chinese pictures compare with those of America. As one youngster remarked: "Our (Chinese) pictures are too dried; no kissing, no embracing and no killing. I like American pictures because they have plenty of excitement." That, perhaps, answers the question. The American producers are smart enough to have the dialogue translated into Chinese or Japanese in order that the people may know what the picture is about. Thus Oriental youth have become very familiar with the principal Hollywood stars.

The writer has been surprised to learn from Chinese newspapers that the same pictures being shown in America were at the same time advertised in China. But, we may ask, what do the Americans see since it is the same in China or

Japan? The Payne Fund Inquiry on motion pictures in the United States showed that at least 75 per cent of the pictures concern sex and crime. Thus the East sees America, revealed by the movies, as a nation of sex promiscuity, vice and crime.

Americans generally may not be disturbed by the fact that the distorted pictures do not represent the "real American life." Unfortunately such cannot be understood or imagined by the Orientals since the majority of them have never been in America or had any contacts with American culture. For them, the motion picture is perhaps the cheapest way, and oftentimes the only way, to gain some education about American life; when the types of American life they see are marked by killing, gambling, drinking, murdering, blackmailing, and making love, such things are considered "typical" and "real."

Many of the pictures shown in the Orient are not produced by the best American companies but are inferior works of art which have not succeeded in America and have therefore been exported to China, Japan or India. These countries pay only the lowest rentals and hence cannot expect much except the cheapest and silliest stuff.

Most missionaries agree that American movies are the great stumblingblocks hindering the advancement of the Kingdom of God. The following statements by a missionary will perhaps give a typical example:

Several weeks ago some of my boys invited me to go with them to the first talking film to come to the city. In all innocence I went, and from first to last I was ashamed for America. The picture was the "Hollywood Revue," and it seemed to me the distributors had purposely cut out all but the dirtiest parts. . . . When the climax came in the shape of a lewd dance of an almost nude woman I could endure it no longer and left the theater. I explained to them that the "Hollywood Revue" was not America, but they only laughed. I may yet be able to make up for that three hours of Hollywood filth but, in the name of all that is clean and pure, why does America send its worst to these countries!

American movies are counteracting the work of Christian missionaries in the East. Most Chinese no longer feel antagonistic toward Christianity, and they are inquiring whether or not the Christian life is practicable and useful. The pictures they see do not show Christians in America, or anything like true Christian conduct. If the Gospel of Jesus Christ is going to win its place among foreign peoples, especially the Orientals, a reform of motion pictures in the Western world is greatly needed.

New England a Home Mission Field

By the REV. ROBERT WATSON,
Boston, Massachusetts
Secretary of the Lord's Day League of New England

VERY few outside of New England think of it as a mission field — a field where the need is greater than can be met by the local churches. Surely this territory is well covered with old and well established churches adequate for the demands of every community! In recent years we have heard much about over-churched communities, and a definite effort has been made to federate, unite or eliminate churches in towns and villages where one or more could, so far as numbers are concerned, provide for all the people.

The Home Missions Council, in conjunction with the national Boards of six outstanding denominations, has agreed that no mission money shall be contributed by any one of these Boards where there are more Protestant churches than the size of the community demands. The fine spirit of cooperation shown in this matter is most encouraging. It is interesting to learn that throughout New England it was discovered that the number of over-churched places where mission money was being contributed, was almost a minus quantity. Rural and small towns in Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut totaled less than twenty actual cases. In the large towns and cities, the story may be somewhat different. Naturally cooperation must set free considerable sums of money to be used in needy missionary fields. Does this include places in New England, or is it all sent to other states? Some denominations are using large sums of mission funds to care for neglected fields in New England. Are these covering the entire need, or is there call for more?

The Episcopalians in New England reported 727 churches with a membership of 318,706 in 1934. This is the only Protestant denomination in this territory which is making anything like a satisfactory growth; it advanced 150% in twenty years.

The Congregational-Christian group, with 1,487 churches and a membership of 342,712, made a 22% gain in the same period.

The Methodists with 1,162 churches and a membership of 212,357 also gained 22% in the twenty years.

The Baptists with 1,134 churches and a membership of 199,892 increased 6% in that time.

The Presbyterians with only 55 churches and a membership of 15,462 made the second largest increase, 48% in twenty years. None of these Presbyterian churches is competing with others.

The United Presbyterians with 23 churches and a membership of 4,807 increased 24% in the same period.

Here let us consider another phase of this question, which has evidently not yet been fully considered by the Home Missions Council. All must rejoice in the friendly cooperation of Evangelical churches genuinely seeking to secure for each community full Gospel privileges. But does the church upon which is placed the full responsibility for a particular community, under the present plan, adequately minister to the spiritual needs of the people? Unless the church has a conscientious Christian minister, devoted to the spiritual welfare of the community, in the name of Christ and faithfully shepherding the flock, without the stimulus of competition, the last state of that place and people will be worse than the first. Yes, it takes a great deal of time and care to secure a satisfactory answer to the above query. The investigation should be entered upon promptly and conducted faithfully without fear or favor, for it has been already agreed unto by many godly men that the spiritual life of New England has in recent years steadily declined. Perhaps no group has emphasized this more than our Unitarian brethren.

For at least twenty years now it has been affirmed that more should be done in missionary effort throughout New England. Within the past seven years, a question was raised at an interdenominational conference by men from other parts of the nation. A clergyman from New York turned to his neighbor on the right, an outstanding pastor in a strong denomination, not Presbyterian, and inquired—"What denomination do you think can best meet the critical needs of this time in New England?" The reply was immediate—"The Presbyterian." The questioner replied: "I am greatly surprised to hear that. Why do you make such a statement?"

"For three reasons" was the answer; "first, because the Presbyterian church has an adequate doctrinal basis; second, because it has stability through its polity; third, because it has the Evangelical fervor."

This is the sincere judgment of one man. How many would agree with him we do not know.

At the present time the Presbyterian church is one of the smallest bodies in New England, due to the fact that, many years ago, when the doctrinal standards were the same, an agreement to avoid overlapping was made with the Congregationalists. At that time a number of Presbyterian churches were turned over to the Congregational group. A union of United Presbyterian and Presbyterian U. S. A. congregations, scattered throughout this area, is very desirable today, irrespective of any plan for a national union of these two bodies. Such a union would mean a great gain in the understanding of strangers, a conserving of money for advance work, and a far more effective Church of Christ.

Ninety-three Towns Without Churches

In the summer of 1933, the American Tract Society sent an ordained minister into Maine for three months, to distribute Christian literature, sell books, conduct religious services, and secure definite information about religious conditions. He found many places entirely without religious services. One field, with a church property which had cost \$60,000, gave him a call which he accepted (although without any guarantee as to salary). Since then new members have been added, and the cause of Christ has made speedy progress, although great financial sacrifice is necessary to carry on the work. This pastor recently reported that 93 towns in Maine are without church services, and 131 towns are inadequately churched. He says: "Any denomination with vision enough to expend \$5,000.00 could open 15 churches in one year, and man those churches so that, with help from the people, the work would go on."

Another pastor writes that great benefit would result from an expenditure of \$5,000.00 a year for several years to make it possible to send a group of able consecrated, Evangelical students into the state for 15 weeks of the summer, to teach and preach, organize Sunday schools and revive dead churches. During the winter two or three men could continue the work, and by the next spring several fields would be ready to seek stated supplies or pastors. In this way, in a period of about 10 years, a large number of these neglected fields would be permanently supplied with church privileges.

In New Hampshire, the need is of a different character. While few places are without a church or pastor, in many instances the people are discouraged and pastors are financially handicapped. Under the blessing of God the backing of the Mission Boards with money and a modicum of supervision in the Spirit of Christ should speedily work wonders.

In Vermont, the same need exists to quicken and strengthen churches, and there are from 40 to 50 towns where there is a real dearth. One small town of about 60 families, visited recently by a minister and his wife, has a church building owned by the people. Every home was visited and considerable interest was manifested. A Sunday evening service has been started with an attendance of about 40; a group of women was organized, and they have arranged a week-day meeting when a strong speaker from the state capital will bring a message to the men. A Junior Christian Endeavor Society, with a capable woman superintendent, of 21 children, from 7 to 14 is already functioning, and at least 30 young people are asking to be organized into a Christian Endeavor Society. Multiply that in 50 communities in Vermont, and what would it mean to the future of that state, to the life of our nation and to the Church of Christ?

In Massachusetts, the great need is to reach the foreign-speaking peoples in large manufacturing centres. This should be done by encouraging and equipping the organized churches so that the people can seriously undertake that task. But Protestant churches are combining, or in a few cases, are going out of existence. The Roman Catholic Church seems alive to the opportunities, for it is expanding steadily. In Boston, within the past few months, they have bought a beautiful Protestant church, erected at a cost of \$750,000 less than ten years ago. In that neighborhood there is a real opportunity for an Evangelical church, and such a work could have been undertaken in 1934 had a few extra thousand dollars been available.

In Rhode Island there are sections so crowded with unreached foreign-speaking people that the English-speaking congregations cannot long continue unless they combine into larger parishes, with an adequate staff to seriously undertake the task of evangelizing and educating those estranged from every church. Several colporteurs, a Sunday school missionary, and a pastor evangelist could work wonders under God in this small compact state. In addition, a small fund would prove of great value to tide over a hard year or aid in making necessary repairs to struggling churches.

In Connecticut, we think of well organized com-

munities ministered to by faithful pastors and capable preachers. Yet one well-known pastor in that state affirms that with a few thousand dollars a year for ten years, there could be added to his denomination, one active Evangelical church per year. If we could place a wooing evangelist, with a song leader, in Connecticut for a few years, he could do more than any other type of missionary. Add to his work, a strong, sound, sensible, experi-

enced teacher and expounder of the Word of God, and marvelous results would follow.

Yes, New England is a home mission field today, and to meet the imperative needs require men and money. Men are available and a few far-sighted Christians could supply the money do it without much sacrifice. The result promises to be an hundredfold in this life and in the world to come, life everlasting, to an increased multitude.

The Need for More Faith^{*}

By ROLAND ALLEN

Author of "Missionary Methods—St. Paul's or Ours," etc.

OUR Missions to non-Christians are rooted and grounded in faith in God and in the power of the Gospel of Christ. Could men conceivably go abroad to preach a Gospel which they did not believe to be Good News for themselves, which they did not believe to be Good News for those to whom they went? Do not our missionary histories and biographies proclaim on every page the power of faith to move mountains of prejudice and difficulty? Is not faith in our Lord Jesus Christ the very foundation of all missionary activity? If that faith were removed would not missionary work fall as a factory chimney falls when its base has been undermined? And yet modern missions present a very strange appearance when we look at them as illustrations of faith in Christ.

All religious missions are rooted in some form of faith, not only Christian missions. Every honest man who seeks to impart a religious truth to others does so because he is convinced that he has found a truth which enlightens life for him and will enlighten life for others. Christian missions do not differ from other religious missions in that, but in the nature of the religious truth imparted.

The truth which Christian missions propagate is Truth embodied in the Person of Jesus Christ, and implanted by the indwelling of the Holy Spirit. Christian missionaries preach not an abstract and disputable truth, but a Person, and union with a Person, not the mere acceptance of a doctrine. Christ is more than a theory of religion, and the Holy Spirit is more than mere acceptance of a doctrine.

Such being the difference between the two types of missions, it would seem natural to expect that the Christians should show a far greater and deeper and stronger faith in the power of the Truth which they preach than the non-Christians.

But when we look at the facts the non-Christian missionaries *appear* to have a stronger faith in the power of their truth than the Christian. The first Buddhists to preach in China certainly had a great faith in the doctrine which they taught. They were so persuaded that their doctrine and the rites in which it was expressed were so good that those who received them would not only hold them but pass them on to others. From the very beginning the monasteries were ruled by Chinese, the rites were performed by Chinese, the doctrine was taught by Chinese. There was no attempt made to provide them with support, or direction, from any outside source. The doctrine stood simply in the faith of those who received it. Buddhism was persecuted, was encouraged, was condemned; it flourished, it degenerated; but it never ceased to be Buddhism. It won to its allegiance millions of Chinese, and it remains today strongly entrenched in the minds of millions as the true way of salvation. The same is true of Islam:

Whatever we may think of Islam, or of Buddhism, as religious systems we cannot but respect that confidence in the power of a religious system to establish itself without any external assistance, even in the face of derision or of persecution.

Do Christian missionaries *so* believe the doctrine which they preach that they entrust the doctrine and the rites to others? Do our missionaries entrust the doctrine and the rites of the Christian faith to raw converts, in the simple faith that the Gospel can stand in its own strength? All our subsidiary methods, our institutions, our medical missions, our educational missions, our industrial missions, our training schools, our colleges, our alliances with governments, our careful retention of the rites of Baptism and the Lord's Supper in our own hands or in the hands of men specially trained by us, our eagerness to train leaders, our efforts to maintain our control, our terror of degeneration or corruption, all cry aloud that, what-

^{*} Condensed from *World Dominion*, London and New York.

ever we may trust, we do not trust in the power of the Gospel to win its own way and to triumph by its own inherent force. Now the power of the Gospel is the Holy Spirit, and the Truth of the Gospel is Christ.

If we cannot go to any people with a Gospel which is sufficient for them and can be wholly entrusted to them, then we must train converts for a distant day when it may be possible to entrust them with the Gospel of Christ. We are always waiting and expecting that day, but it does not come. Why not? Because we fear corruption and degeneration. When we talk of a future day when we shall be able to trust our converts in non-Christian lands, we are looking at them.

If we go with a Gospel whose doctrine and rites we cannot trust to the people, obviously we must establish our missions on a more or less permanent basis. Then we must be able legally to hold them, and dependence upon the goodwill of governments follows with all its encumbering forms. We must direct and supervise any advance. So long as the period of our tutelage lasts, all advance must be restricted by our capacity to supply training, and trained teachers.

The reason is apparent—we do not believe that the doctrine which we preach and the rites which we practice as Christians are so good and powerful that anyone who accepts them can hold and practice them without our supervision, in spite of the knowledge that it is Christ Whom we preach and the Holy Spirit Who inspires.

We give many reasons which seem to us to justify our conduct, as for instance, that the people with whom we deal are ignorant, or lacking in

initiative, or uncivilized, or backward; or that their moral standards are low and that we must see to it that they are raised before we can trust them. All these may be true but such arguments admit the fact that we dare not entrust the doctrine and rites of the Gospel to others. They all keep our eyes fixed on *men*. But what we are considering is our faith, not in men, but in Christ, and in the power of the Holy Spirit. Do we believe that our Gospel is so powerful that it can of itself raise a fallen race? These arguments suggest that *we* are fit to be entrusted with the Gospel, and that when others are as we are they will be fit. It is manifestly untrue. We are not entrusted with the Gospel because we are righteous, and have attained some standard of intelligence and morality, but because God has had mercy on us. Not for our righteousness, but according to His lovingkindness, He has chosen us; and we stand by faith in Him. We go as missionaries because we believe in Christ and the Holy Spirit, not because we believe in men.

We proclaim that our doctrine is Christ, and we proclaim our belief in the Holy Spirit; but why do we not dare to act upon the belief that Christ will keep His own, that the Holy Spirit is as powerful to teach His own? Why do everything as though we were afraid of entrusting the Gospel to others, and as if, without paid preachers, and medical, educational, and industrial missions to support it, it could make no progress. The truth is that Christ can only be revealed in His true grace and power when we trust Him. That kind of faith is true faith. And it is of vital importance that we should accept it and practice it.

Faiths Men Profess^{*}

The twelve faiths now operative in the world are Christianity, Confucianism, Islam, Hinduism, Primitivism, Buddhism, Taoism, Shintoism, Judaism, Janism, and Parsiism or Zoroastrianism. No reliable statistics are available as to the number of adherents of these various faiths. An estimate made in 1933 puts the number of Christians at 625 million, two and a half times the followers of the next faith which is Confucianism. Islam is placed third with 235 million, Hinduism follows closely with 220 million, then comes Primitivism with 160 and Buddhism with 140 million. In the remaining group of six, is Taoism with 40 million and the smallest is Parsiism with 100,000.

The oldest of these religions, Primitivism, was in existence before the days of recorded history. Five of the twelve faiths are international, while

the remainder are limited by racial and national boundaries. These faiths have not been static for changes have continually taken place.

One cannot read of these twelve religions without being impressed with the moral insight shown in the better of the non-Christian faiths. These truths are the explanation of the survival value of these religions. In spite of the large weight of superstition and error, which the non-Christian faiths carry, and in spite of the decimating influence of modern knowledge upon superstitions, they are still living and likely to do so for some time to come. Truth is hard to kill even though mixed with error. . . . Putting the other religions alongside Christ serves to emphasize the superiority of the Christian revelations and the comparative futility of an insight into moral truth unless there is back of it the spiritual energy which the Saviour of the world furnishes—S. E. I.

^{*} From an Editorial in *The United Presbyterian*.

Among Headhunters in Pagan Papua

A Letter from RUSSELL W. ABEL, Kwato
A Missionary of the New Guinea Evangelization Society

THE most important happening in our work lately has been the developments at Duram, our furthest outpost, 150 unconnected miles west of Kwato. Davida and his wife (Papuan Christian workers) have been established there for a year now, with two junior helpers. They have had a hard time, living unwelcome in the midst of people who really have grown tired of the novelty of a mission in their vicinity. However they can show definite results after a year of difficulty and self-sacrifice. Two Duram men are really converted — not merely adherents, but cases of true change of heart. They have burned their idols, fetishes and charms, and broken with their old heathen life. How easily these words are tapped off on the typewriter, and yet what victory in human hearts, what realization of God and courageous yielding to His call, they represent! And what fears and prayers and faith and constant teaching on Davida's part have gone into the winning of these men. Now they are being trained as "Christian soldiers," and must live a new life in Duram. Pray for them. It is not going to be easy to be forever different from everyone else. The younger of them is at Kwato now, and getting much help there.

Davida writes to say the children in the new school at Duram are "getting quite tame now, not wild like before." They have had a tussle over cleanliness and clothing, but the children are getting "quite accustomed to the idea." The only clothing he tries to impose upon his schoolboys is the green leaf band, such as is worn by all Eastern Papuans in the Kwato district. But even this minimum is strongly objected to by Central Papuan lads whose sole attire has been caked dirt.

And as their parents thought it unseemly for "un-initiated" boys, not yet through their initiation ceremonies, to be clothed even in a leaf, Davida had quite a storm in a teacup over it. However from the beginning he has made it his policy to be firm. "That is what Taubada and Sinebada (Mr. and Mrs. Charles W. Abel) did," he affirms. "They never gave way on account of Papuan objections." For any Papuan to be insisting upon discipline in his school, if only to the extent of a school regulation and uniform, is remarkable.

Davida has made friends with members of an inland head-hunting tribe—the Dorevaidas. This is a great accomplishment. Furthermore they invite us to go inland to visit them. A little while ago it seemed impossible to know how to open that door; and in answer to prayer we have not had to do anything about it. The door has opened, and the heathen are seeking the missionaries!

A Dorevaida chief and his wife heard about Christ and the news spread inland — not through Christian agents, but by heathen gossip. Finally it reached the hills, where murder

is the only passport to recognition, and a man is without social standing until he has procured a human head. The chief and his wife came down to the coast to see Davida and Eauvenibo (his wife) and to witness the new Christian living of which they had heard. That must have been a responsibility for the Christians, yet Davida was quite gleeful about it. "It was great," he wrote; "we were able to show them how we lived."

Two searching questions crop up in my mind: Would you or I invite anyone home to see an example of Christian living? Is our living of victorious and startling quality that it would provide news for the heathen? The early Christians gave an astonished world plenty to talk

This letter, written from Gaburgabuna, Eastern Papua, on October 19, 1935, is from a son of the founder of the Kwato Mission. Charles W. Abel, who died in England in 1930, started work among the warlike cannibals forty-five years ago. His mission has now grown to be an interdenominational work conducted for the most part by young spirit-filled missionaries. The whole work is thoroughly evangelical and practical. Papuans are first evangelized and then are trained to go out as self-supporting workers to evangelize others. The remarkable results, such as are described here, show the power of Christ to transform and guide even the most primitive people.*

* The New Guinea Evangelization Society has headquarters at 156 Fifth Avenue, New York. The president is Dr. Hugh R. Monro, and the treasurer is Walter McDougall.

about. "*These that have turned the world upside down are come hither also,*" said the Thessalonian heathen when they heard that Paul and Silas had arrived. (Acts 17: 6.)

* * *

At present there is a camp being held over in Buhutu Valley, among the so-called "bush" people. This has mostly been aimed at the strengthening of the Christian communities, composed of primitive though very spiritually minded folk. These felt their need of a new vision and blessing. At Leileiafa they met together and prayed specially that God would send someone to encourage them. Their prayer was answered and they were clearly guided that help was coming. They would never dream of doubting this, and in simple obedience that one almost learns to take for granted among these "bush" Christians, they gathered from far and near. They were all ready and waiting when the camp vanguard appeared, without warning, over the hills from Suau.

This reminds me of an incident that happened three years ago, when Arthur Swinfield (our technical and boatbuilding instructor) and I suddenly decided to cross that valley, and pick up a Kwato-bound boat on the south coast. On the way we met people from Mt. Thomson, a long way inland, who came down to a certain range of hills that we crossed, and were there to meet us. In blank amazement, I asked how they knew I was coming. They replied that they had had guidance that they would find us there, and so they had set off in obedience, arriving there an hour before we did. And their guidance was received before we ourselves knew we were going! It takes inland Papua to teach one what an utter novice in the Christian life one is.

The campers have had a great time at the two Christian centres, Leileiafa and Siasiada, and are now at Borowai, further west, where there has been wholesale backsliding. Heathen ceremonies have reclaimed one after another, or "*sunuma labui*" as they call it; that is a "double faith," holding on to a bit of the old as well as the new. That, however, can't be done.

The last time I was at Borowai, Christians from Leileiafa and Bombomtiti (aren't the bush names marvelous!) had gone there to help the dwindling cause. I attended a testimony meeting they arranged, at which those who had an experience to relate testified with regard to the giving up of old things, heathen feasts, etc. I shall never forget the earnest face of one woman who spoke, as she told of her stand against a death feast for a brother and all it had cost her. "No pigs on the

rack for me," she said. "I am trusting in a Cross. That is enough for me. No need to torture pigs, my Saviour was tortured on a Cross." (Primitive people feel relieved of their anguish when they can inflict it on an animal. The pig somehow suffers for them. You may not understand this.) These are very ignorant people. The story of the Cross must still have been quite new to the woman I have quoted.

There was a heathen feast on a few miles away. All through that meeting, held in the light of camp fires, we could hear tom-toms in the distance. Villages were all deserted on account of it, and some Christians had been drawn back into the vortex. The church at Borowai will never be what Siasiada and Leileiafa are until the believers there pay the same price, that of entire surrender to God, a clean sweep of old cults, and no more "*sunuma labui*."

* * *

There is great progress being made in some parts of this country, especially at the Morobe goldfields, which now boast "the largest aerodrome in the world." (I will not vouch for the veracity of this.) It is the central depot of 40 aerodromes in different parts of the country. Their annual freightage by air is said to exceed that of the entire rest of the world. Five years ago there was merely a handful of prospectors in that district. Today, a district officer whom I met last week on his way back told me, there are between 3,000 and 4,000 white people there. Many of the native population, recruited for labor, come in from the bush, having never seen a white man before. The most recent exploit of the famous Kukukuku tribe was to murder six Roman Catholic missionaries.

Where there is gold to be found insurmountable difficulties melt before human ingenuity. Whole towns spring up, conveyed by air over the top of impenetrable ranges. Where is that determination and spirit in Christian enterprise? There, alas, one sees caution, timidity, and often retrenchment. There is not much pioneering in 20th century Christianity. We cannot often boast of being the first on the field nowadays. We are outstripped by commerce.

The German missionaries in New Guinea have become air-minded and now fly to the newly-discovered and thickly populated Mt. Hagen plateau. They were followed by two Roman Catholic fathers, who, by shooting a pig, antagonized the natives, and were both murdered as a result. This has created difficulties. The unevangelized areas of the world should be on all our consciences as Christians.

Educational Achievements in Brazil

By REV. J. EARL MORELAND

*President, Porto Alegre College, Porto Alegre, Brazil;
Missionary of the Methodist Episcopal Church, South*

A T A RECENT meeting of Christian workers in Brazil one of the outstanding Brazilian leaders expressed an opinion which seemed to epitomize the thinking of the group. Said he, "Evangelistic work in our churches is basic, social service efforts are necessary and important, but through Christian education in our various schools we are doing that which is of most abiding value to our people."

This statement produced much serious thought. Many questions were raised and discussed, and their consideration helped to clarify the thinking of the group.

"Why does Christian education make a contribution of most permanent value to the total cause of Christianity in South America?"

"In what way have our schools come to their present place of prominence in the educational life of those countries?"

"What is their distinctive contribution—to the people and to the Christian cause?"

"What of the future?"

In order to understand the great opportunity presented to our Christian schools in Latin America it is necessary to study the beginnings of the work. Most of the pioneers who laid the early foundations of our work were educated, cultured men. Having enjoyed the best advantages which the church could offer in its schools and colleges of that day, they were eager to extend similar advantages to the people to whom they were taking the Good News. They believed in personal evangelism and their first emphasis was always placed there. But evangelistic efforts were accompanied by conservation. They early recognized that no real success could be attained except through Christian education. Strange as it may seem to many in the home land, "Educational evangelism" became an accomplished fact on the mission fields long before that great slogan was sounded so effectively in North America. The solid foundations of autonomous churches in more than one country today are to be discovered in educational evangelism, perhaps imperfectly interpreted, yet none the less vigorously applied over a long period of years.

This initial interest upon the part of many of the founders of Protestant missions in South

America, makes it easier to understand the constant care given to educational institutions. Schools were generally organized in response to a twofold need: the need of the people for instruction, and the need of the Church for developing its own ministry and laity. Granbery College, at Juiz de F6ra, with its enrollment of nearly 700 students and its five well-organized departments, was first organized to meet this twofold need. Like the McKenzie College in S6o Paulo, Union College in South Brazil, and numerous other schools, its growth was slow in the early years, due to a lack of funds. Yet these schools continued to grow and their academic standards were invariably higher than those of the national schools. The teachers and administrators conceived their Christian duty as including both personal evangelism and high scholastic standards. Out of this twofold emphasis came their present contribution to church and country.

The achievement of mission schools in training leaders has been realized in three distinct fields: in preparing its own ministers and workers; in producing Christian leaders in education and in other professions; and in its direct, though not decisive influence, upon thousands of students who have come to places of responsibility in many walks of life.

The national ministry of Protestant churches in South America is rapidly coming to be a well-trained ministry. The Methodist Church of Brazil, in its last General Conference, voted almost unanimously to admit to its ministry only those candidates who had completed the *Ginasio* (corresponding to our collegiate) course. The Presbyterian Church has ever given first emphasis to the training of its ministry, and it is therefore not surprising that, of all the Protestant churches at work in South America today, it has the best prepared ministry. The Episcopal Church makes the same rigorous educational demands of its priests in Brazil which it demands at home. The Congregational and other churches are also placing an increasingly stronger emphasis upon the training of their religious leaders. The first explanation, therefore, of the abiding influence of Protestant missions in South America is found in this emphasis upon a well prepared ministry.

Without this emphasis, our churches in those neighboring Republics would never have advanced to their present position, but would still be in the early primary stages of development.

The contribution of Christian schools in the production of leaders in the intellectual, in the scientific and political life of South America has only recently begun to receive adequate recognition. This lack is perhaps traceable to two factors: first, that for many years mission schools were few in number, and therefore limited in "quantity" of students and "output"; and second, our churches have fostered very few technical schools, with the result that due credit was not given to the basic educational foundations laid in the earlier days. However that may be, it is true today that widespread recognition is being given to Protestant schools and their contribution to national life, both direct and indirect, as a stimulus to creative leadership. In Uruguay and the Argentine, mention has been made repeatedly of certain outstanding leaders who came up through the Christian schools. In Brazil, during the Constitutional Convention of 1933-34, some attention was drawn to the fact that one of our Protestant schools had nine of its graduates listed among the constituent legislators. At least two of these were counted among the smaller group of outstanding leaders of the Congress—and one of them became the Secretary of Agriculture in the Cabinet of Dr. Getulio Vargas, the President of Brazil. Still another drew extraordinary attention from the entire nation as he focalized the interest of the people upon certain urgent moral and religious problems confronting them. Further proof of our thesis might be cited in the fact that three of the possibly half dozen greatest grammarians and masters of Portuguese during the past thirty years have been ordained ministers of the Presbyterian Church—Drs. Erasmo Braga, Eduardo Carlos Pereira, and Othoniel Motta. The last is still everywhere recognized as one of the leading authorities in the Portuguese language today.

Another contribution worthy of attention is that made by Protestant schools in their constant emphasis upon Christian character as a necessary basis of all educational development. This unceasing emphasis upon Christian character is, we sincerely believe, of almost incalculable value as its impact is brought to bear upon the lives of thousands of students, year by year. Our Christian teachers not only maintain that character can and must be *lived*, but also that character can and must be *taught*. The two, of course, are by no means dissimilar, but rather are parts of a total process. Hundreds, if not thousands, of students from widely diverse environment and cir-

cumstances, as they come under this emphasis and these Christian influences during their formative years, cannot fail to be profoundly impressed—far more than they can realize at the time. The results can only be tabulated in terms of changed attitudes, positive personalities, transformed lives. One of the most conspicuous leaders in the New Brazil of today was asked recently why he was willing to give so much of his time and effort toward furthering the interests of the Protestant schools. His reply was immediate and forceful: "While I am not a member of a Protestant church and cannot accept many of your ideas, I simply cannot shut my eyes to *living values*. In your schools you are producing the kind of real men which Brazil needs today."

Our Christian schools, though sadly handicapped by lack of funds and equipment, are nevertheless privileged to render basic service in building for the New Day in South America—even in building the Kingdom of Our Lord and Master among our southern neighbors.

WHAT PERU NEEDS

Evangelistic effort has been too local in some parts, but in others it has been extensive to a degree of weakness. There has been too little intensive work accompanying the widespread evangelism. In the zeal to occupy territory, to reach regions beyond, the preparation of men capable of carrying on the work of the churches has been almost neglected. Many of the congregations are weak in everything but fervor. They lack numbers, social influence, and the wealth of spiritual resource which an adequate knowledge of the Gospel should produce.

The urgent need of the missionary cause in Peru is a suitable training center for intensive instruction in the truth, and deeper cultivation of the spiritual life. This should provide opportunity, not only for Bible institute work for the training of pastors and other native Christian workers, but also for larger interdenominational gatherings such as conventions for Bible instruction and for the deepening of the spiritual life.—*From "The West Coast Republics of South America."*

A young missionary to Japan asked Dr. Kagawa what advice he had for him in beginning his work. Kagawa's reply was significant: "Sit still. American missionaries are in such a hurry, running here, there, everywhere in your cars. Take time to study and win one and teach him. Win a few; teach them and send them out to win others."

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

MODERNIZING MISSIONARY EDUCATION

In this day when Christian standards are no longer observed and missionary motivations seem to have lost their old-time pull; when even the authority of Christ's Great Commission is being called in question, it is imperative that we build up a more dynamic missionary education situation. On that all denominations are in agreement. The increasing use of the Sunday school; of schools of missions; of organizations within the church for men and boys, as well as women and girls; of age groupings and studied presentations, instead of hit-or-miss endeavors; of the use of attractive promotional and educational material inclusive of that brought out by the Missionary Education Movement — these are high potency points among evangelical church folk. The tested and most useful literature and plans are continually stressed in this Department, but at this season, when schools of missions are in full swing, we wish to reemphasize the value of good motion pictures in all branches of missionary education.

Attention, Pastors!

The Church has been slow to recognize these educational facilities which bid fair to replace even the daily newspapers. Motion pictures should not be used just as a bait to lure an audience because they are "not merely a show but are a vital medium of expression in getting ideas over in a vivid way that, in many instances, results in a much more clear mutual understanding of a subject than is possible through

the medium of the written or the spoken word." Of course the pictures must not be relied upon to work magic in themselves. They must have an adequate program built up around them. Speed the day when this educational method will become so general that local film library associations will develop. In the meantime attention is called to three organizations whose pictures may be used to supplement those brought out by the different denominations.

The Religious Motion Picture Foundation of 140 Nassau St., New York City, with a branch office at the Y. M. C. A. Motion Picture Bureau, 19 S. La Salle St., Chicago, is operating for service, not profit. It supplies reels for the various departments of church activity as well as for children's story hours, special meetings, recreational gatherings, benefits, etc. As an auxiliary it has available reference outlines, including background material and suggestions for the films, consultation and advisory service and analysis of individual equipment needs. The Foundation endeavors to bring out each year authoritative films interpretative of the current mission study books. For instance they have now series of pictures on Latin America—one on the geographical background, another on historical and economic conditions and a third on Mexico; a two-reel picture on life in the Southern Appalachian region ("Unto the Hills"); a study on the activities of the T. V. A., etc. The picture on "Japan and Her Problems," illustrative of last year's foreign theme and prepared in cooperation with leading Japanese in

this country inclusive of Ambassador Saito has been pronounced by the Japanese as the only picture made by a foreign group that was entirely satisfactory to the Japanese people. [The reels rent at prices varying from \$1.00 for a 16 mm. or \$2.00 for a 35 mm. reel upward, transportation both ways being extra. The Foundation has a good catalog; but orders need to be given well in advance of the date of use.]

International Educational Pictures, Inc., is a large corporation located at 40 Mt. Vernon St., Boston, Mass., but with branch offices in many centers, the order at headquarters being relayed to the branch nearest the customer. It lists 2,000 films, 16 and 35 mm., silent and sound on almost every imaginable subject. The Film Handbook (catalog) is a de luxe work of art and costs 35 cents. Exhibitors using the service are required to subscribe once a year, the payment of the 35 cents entitling them to two copies of this directory, the right to borrow 400 free films and the use of the clearing house service for the rental of films. In most cases exhibitors are required to pay transportation costs both ways, the location of the several shipping points minimizing the expenses. The condition of free films is not guaranteed as is that of rental reels. Those not having projectors may obtain free advice as to the various makes, although the I. E. P. does not deal in them.

The Pan American Union, of Washington, D. C., has in addition to a large variety of free or loan printed matter, posters and music concerning the countries it represents, a supply of moving picture films and stereop-

tion slides to be loaned rent free on condition that the borrower pay express charges from and to Washington and agree to have the films exhibited only by experienced operators. Write for their catalog. Most communities have access to loan or rental projectors of 16 or 35 mm. size.

Discussion versus Didactics

A survey of current study books and programs reveals the extent to which discussions, questionnaires, platform "conversations," true and false tests and the like have replaced the hand-out information in the platform monologues of papers and talks. It is the expression of a new trend and attitude of mind and as a step forward in auto-brain-stimulation is good for the individual. The interchange of thought results in the cross-fertilization of group thinking. Among the used - and - proved-good plans recently sent to this Department are the following:

An Inquiry into Missionary Attitudes

The device was used at a union missionary meeting at Montclair, N. J., in October. A sheet of the test topics was submitted to each person present to be marked and returned without signature. The instructions read:

After reading each statement through fully, register your opinion as follows: If you agree check A; if you disagree, check D; if you are uncertain, check U. On the left hand margin appeared the capital letters A, D, and U for checking.

1. The religion of Jesus has unique values not possessed by any other religion. (All checked A.)

2. Secularism, nationalism and communism, rather than the old religions, are the chief opponents of Christianity today. (52 checked A; 20, D.)

3. For each race its own religion is best. (15, A; 48, D; 20, U.)

4. Since American Christians have more than enough to keep them busy in placing their own house in order, they have no call to concern themselves with the social and religious needs of other people. (1, A; 68, D; 4, U.)

5. Christianity loses its influence and power by recognizing values in other religions. (A, 10; D, 57; U, 6.)

6. In the worldwide confusion prevailing today Jesus stands before men greater than western civilization and greater than the Christianity commonly known and practiced. (A, 63; D, 3; U, 7.)

7. A lack of interest in extending the Christian religion reflects a decline in the spiritual experience of the Church. (A, 59; D, 3; U, 6.)

8. Missionary work is less needed today than formerly. (A, 4; D, 63; U, 4.)

9. Missionaries should preach the Gospel and leave to others the reform of political, social and economic conditions. (A, 15; D, 48; U, 11.)

10. Missions should supply teachers of scientific agricultural methods and so help remove the abject poverty and misery of rural life. (A, 64; D, 2; U, 5.)

11. The Church at home should allow the younger churches to express the Gospel through their own genius and through forms suitable to their own racial heritage. (A, 59; D, 4; U, 8.)

12. The missionary enterprise is one department of our church life and should be supported only by those whose special interest it is. (A, 4; D, 63; U, 6.)

13. The chief objectives of the missionary enterprise should be to convert as many people as possible, rather than to develop and train leaders for the younger churches. (A, 10; D, 52; U, 9.)

14. Lack of unity in the administration at home and in the field tends to make the missionary enterprise ineffective. (A, 64; D, 3; U, 4.)

15. The missionary enterprise should be a partnership between older and younger churches on the basis of equality in interest and control, even though large financial help is supplied by the stronger. (A, 55; D, 20; U, 5.)

This inquiry provides an excellent basis for discussion in any church or community group if the leader is capable of clarifying conflicts and correcting erroneous thinking.

Panel Discussions

These are becoming increasingly popular, even for a pastor's evening service to act as a lodestone to draw a congregation. A group of people, selected for their ability and clear vocalization and carefully prepared by previous study, assemble at the front and discuss a subject informally under the direction of a leader capable of giving its initial statement and an impetus by means of opening queries.

Later the subject may be thrown open to the audience for a few minutes: but enlightenment is the object and no vote to record a decision is expected. In a discussion outlined in the young people's literature of the Disciples of Christ, the following questions were assigned to all participants for previous thought and preparation:

Why should young people be concerned about building a new world?

What is wrong with the present social order?

What is the United Youth program? Who is back of it? What is it trying to do?

How can our group share in the program? What would it mean for our group?

What issues should we face if we take part?

Needless to say the study book, "Youth Building a New World," furnishes the basis, and all should be familiar with it. Then the leader explains to the company that while those at the table lead off, everyone will be given opportunity to express an opinion later. For example: Agnes speaks up from the panel saying it seems to her rather a large order—letting young people take a hand in their own problems, to which the leader replies that we simply have to build a new world because the one we now live in is in pretty much of a mess. Jack says that while things are not perfect, they are so much better than they used to be that he thinks we would better let well enough alone: and then the discussion is in full swing. A climax of proposed action may well be reached.

Fireside Forums

These are an outstanding feature of the Baptist promotional program for the year, the object being to provide each church with an occasion for bringing its entire constituency together in homes for fellowship and thoughtful discussion of local and world problems, and for the consideration of the privileges and responsibilities of Christians in their church relationships. The new plan has the following

technique to be developed by a special forum committee:

The division of the church into districts, following such natural boundaries as will include in each district ten homes (more or less) within easy access of each other, and the selection in each district of a home in which to hold a Fireside Forum. Designate this as the Forum Home.

For each such division, (1) appoint a hostess whose duty it will be to prepare for the meeting, introduce guests upon their arrival, create a friendly atmosphere among them, give careful attention to the ventilation and arrange for someone to take the children into a separate room and entertain them during the meeting; (2) select a convener who will be held responsible for securing the attendance of every family in his district, arranging for the personal invitation of someone by whom a less familiar family may be brought to the meeting, furnishing the hostess with a list of the telephone numbers of her prospective guests so that she may personally supplement the other invitations, and send to the forum committee a list of all who attended the meeting; (3) secure a leader who will be responsible for conducting the meeting, helping the guests to get better acquainted and carrying out the detailed plan as outlined by the church.

Next, hostesses, conveners and leaders are brought together in separate groups and thoroughly coached. The date decided upon for the forum meeting is publicized through church bulletins, posters and newspaper publicity. Enlistment cards for signature at the gatherings are secured and distributed, together with copies of the pastor's program for the year, to the leaders: then the scene is set for the forums.

Each group is supposed to number from 15 to 25 and the proposed program of the meeting to consume about an hour and 40 minutes. Its divisions are:

1. Ten minutes for getting better acquainted. Groups seated informally in a circle, each person in turn rising and stating his name, where he lives,

where he was born, his occupation and what he would like to do if he changed his occupation.

2. Forty minutes for a Question-airplane Flight. The leader gives to each person a copy of a list of questions about the cooperative program of the denomination and one answer to a question, the latter not to pass out of the hands of the holders. At a given signal, the group enters on a thirty-minute quest for replies to all the questions, each person working independently and interviewing every other person in order to secure the right answers. At the end of this half hour the leader will call time and read the correct answers so that each one may check his own replies or exchange with some one else for correction. The person answering correctly the largest number of queries wins the most points. Questions need not be answered in order.

3. Ten minutes are next allotted to a "Look through the Churchscope." The leader makes a careful presentation of the local church program for the year after distributing the copies of that program for reference.

4. Ten minutes are then consumed in the feature called "We Talk It Over"—which is the open forum portion. Sample topics are such as these: In what ways could our church's methods of financing its work be improved? To what extent should our church cooperate with other churches in making our community more Christian? What are the channels through which our church may seek to enlist the active cooperation of every member?

5. "We Enlist" is the climax of the program. The chairman leads the group in reading the church covenant from copies distributed and the enlistment card is considered quietly and prayerfully. Each one is asked to sign his card indicating the channels through which he is willing to serve the church, and a prayer of dedication is offered while cards are still in the hands of their signers. The cards are then collected and turned over to the pastor, after which the intensive task remains of holding the membership up to their high resolves.

THE CONVERSATION

In the packet of leaflets, referred to in the foregoing, another form of discourse is featured entitled "The Hayrake Conversation." In the setting of a farmyard, where the farmer is attempting to repair his hayrake, a neighbor drops in and the two discuss the proposal to unite all the struggling churches of the community for better service. The dialogue furnishes a well-balanced presentation of the *pros* and *cons*; the essential details of organic church union, church federation, the "Larger Parish Plan," pastoral unity, etc., are interwoven. At the coming community dinner soon to be held the matter will be brought to vote. Jake says:

Everybody'll be there but old Deacon Peachcrab. Poor old fellow! he's just been an officer so long he can't bear to have other folks take over the reins. It's kind of funny. Four years ago the old man said there'd never be one church in this place. He would have got some officers from the other churches and started trouble against the idea, but it seems like it was all over before he knew it was happening. Just like this hayrake here—we got it all fixed before we knew it. . . . Goodbye, Jim; see you Tuesday.

The packet containing the above and a variety of other material for young people may be obtained from the United Christian Missionary Society, 222 Downey Ave., Indianapolis, Ind.

Men and Women of Far Horizons

"There has come to me a volume of missionary articles which so thrilled me that I sincerely wish every missionary worker and every worker with young people might place it in their library for reference and help," writes Mrs. Abram De Young, of Kalamazoo, Michigan.

"The book is a series of articles compiled by Jesse R. Wilson, General Secretary of the Student Volunteer Movement but written by missionaries and outstanding Christians the world over, out of their own vast and varying experiences, revealing their enthusiasm for and deep conviction concerning their task, and also the great burden of longing in their hearts for the world as they have seen it. . . . As I read I found myself impressed through every chapter with the wondrous glory of the missionary enterprise.

"The book also makes us realize how through missions there has come to us a greater appreciation of other races, for it gives us pictures of their people and of the consecrated souls among them who have been won for Christ and are now powers for Him among their own race. . . . Most of all the book helps us to see the power of Christ over sin and darkness. . . .

"The articles may be used in forming all types of programs and for answering questions about missions and even answering criticisms that are on the lips of some. . . . The stories are wonderfully helpful for illustrations in Sunday school as well as missionary meetings. Many of them can be used effectively as impersonations and others will lend themselves easily to dramatizations."

Pastors might well incorporate much of this true-to-life material in a series of sermons interspersed and illustrated by the dramatizations and impersonations suggested by the reviewer.

Friendship Press, 150 Fifth Ave., New York City. (Price 50 cents in paper, \$1.00 in cloth.)

BULLETIN OF The Council of Women for Home Missions

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

"WHEN WILT THOU SAVE THE PEOPLE?"

"Now when Jesus was born, . . . Wise-men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? For we saw his star in the east, and are come to worship him.

"Then Herod the king privately called the Wise-men and learned exactly. . . . And being warned of God in a dream, Joseph, Mary and the child departed into their own country another way. . . . An angel of the Lord appeared to Joseph in a dream saying, Arise and take the young child and his mother, and flee into Egypt and be thou there until I tell thee: for Herod will seek the young child to destroy him.

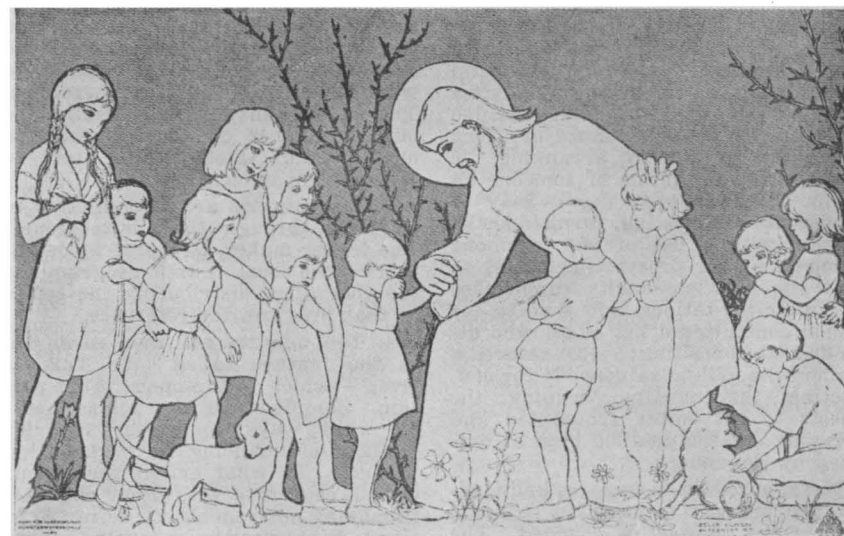
"And he arose and took the young child and his mother by night" and departed into exile.

And some nineteen hundred years later from "the land of the free and the home of the brave" another father is warned to depart at once with the mother and child and celebrate the birth of the Christ-child in exile. Because there is love in the family there will be peace in their hearts. But what about the homeland folk?

In a letter written to a company of Christians in Corinth, Paul their pastor, wrote (2 Cor. 7: 10-12):

"For godly sorrow worketh repentance unto salvation which bringeth no regret: but the sorrow of the world worketh death.

"For behold, this self-same thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea what clearing of yourselves, what indignation, yea what fear, yea



Courtesy Art Extension Press, Westport, Conn.

"CHRIST WITH CHILDREN,"

drawn by an Austrian girl 15 years of age. From "Children's Service of Worship," for use on the World Day of Prayer for Missions, February 28, 1936.

what longing, yea what zeal, yea what avenging! In everything ye approved yourselves to be pure in the matter.

"So although I wrote unto you I wrote not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight of God."

And the same pastor Paul, the Apostle, wrote the church members in Philippi (and they were very nice folk), "Finally brethren . . . if there be any virtue . . . think on these things."

The editor has received annually within the last decade at Christmastide, five or six greeting cards depicting the exile of the Holy Family. And in recent years these cards appear as glorified pleasure jaunts instead of the secret, hurried, and fearsome journey made necessary by the sin in human hearts, and the greater sin of indifference on the

part of the children of God. Throughout centuries men and women have been conscious of the reasons for the hurried flight, and with grave concern have read of the slaughter of the innocents by the civic authorities. Let us not forget!

Will you personally do something today and every day following, to make life safe for the little ones in America? Thus shall we be true citizens of Heaven and America, and show that we personally have some responsibility for the sad event of the exile of the Lindbergh family. Shall we now show godly repentance?

Shall crime bring crime forever
Strength aiding still the strong?
Is it thy will, O Father,

That man shall toil for wrong?
"No," say thy mountains; "No," thy
skies;

Man's clouded sun shall brightly rise,
And songs be heard instead of sighs;
God save the people!

—Ebenezer Elliott, 1781-1849.

ON FEBRUARY 28, 1936

Wellington, New Zealand, lying geographically just east of sunrise on the International Date Line will be among the very first Christians to meet for prayer and commitment to "On earth peace, goodwill toward men." And on February 28, 1936, the first Friday in Lent, Mrs. Daniel A. Poling, President of the Council of Women for Home Missions, will be among the worshipers in Wellington.

From Shanghai, Mrs. Poling sent the message which she had already prepared. She thought that some of us at home would join with them in prayer, in the very words which she will use. To do this, you should know that sunrise, February 28, in New Zealand, is approximately Thursday noon, February 27, in New York City. Excerpt:

This year near Wellington, New Zealand, in a mountain community at sunrise we are opening the World Day of Prayer of 1936. After a long trip through thirty countries, Dr. Poling and I realize as never before the great need of men to find oneness through Jesus Christ, the Prince of Peace. Everywhere on this trip young people were eager to accept responsibility of using some time each Monday as preparatory for this day when all join in prayer for peace on earth.

In 1920, both in Canada and the United States, church women of many denominations united in a Day of Prayer for Missions. In 1935, in more than fifty countries, Christians prayed and pledged themselves to the bearing of one another's burdens. . . .

Prayer: Our God, Father of us all, we come to Thee today with grateful hearts for thy Son Jesus who came to show and be the Way, Truth, and Life. Forgive us, we pray, and give us an hunger and thirst for peace. Teach us to seek and labor for peace—peace within ourselves and with Thee, in our homes, and for our land in relation to the peoples of the world. We thank Thee Our Father for the growing and deepening consciousness of the need for peace, and for the personal knowledge of Him who brings peace on earth. Bless the mothers and children. We do not ask O Lord a life all free from pain. We do not seek to be in this great world of need without our load of care. For this we know, the present cross is our eternal gain and that they who struggle and endure shall at long last reach the Heavenly Kingdom. So Lord keep us fit within and give us strength and light and we will follow through the din from darkness up to light. This we ask in the name of Jesus, the Prince of Peace. Amen.



Hirschel Rabinow

Courtesy, New York Sunday Times

"FOR THEIR SAKES"

The little neglected boy, befriended by the dog, is a drawing by a 14-year-old boy, Hirschel Rabinow, as his contribution to the Hundred Neediest Cases Fund of the *New York Times*, and reprinted here by courtesy of same. It recalls to us our responsibility for all children. He may well be one of the two hundred thousand Migrant children whom the Council of Women for Home Missions is serving, or one whom we should be serving with your help.

Let us pray:

"Father of all mankind, we pause in the haste of our daily lives to come with quietness into Thy presence. May Thy strength and Thy spirit fill us and may the love which Thou hast for all mankind flood our hearts. We would at this time bring before Thee those men and women and young people who earn their meager living by gathering from the fields the food that shall feed us; who bear the heat of the noonday sun, the long hours of labor, and the rush of the canner service while we benefit from their toil. We are conscious, O Father, of their longing for permanent homes, of their unfulfilled hopes for their children. Make us equally con-

scious of our responsibilities as Christian citizens to mitigate so far as we can the hardships of their toil.* Amen.

ACCEPTING RESPONSIBILITY

The following prayer was made by an Indian girl at the installation of the new officers. May we put this same spirit into our prayers for our work, and add a prayer for the Indian young people in the schools and on the reservations: "Let us pray: Our loving Father, we thank Thee that Thou didst give us Jesus Christ, who desires that every girl should have life abundant. We thank Thee that in this school Thou hast entrusted to us girls some of thy work. We thank Thee that the Spirit of Jesus Christ can be with us and with our Association, to help bring life and light and joy and the chance for service to every girl, not only here but every place in the world. And now, as these new officers and cabinet members accept their responsibility, may they begin their new duties by always looking to Thee for help and guidance. Wilt Thou hear their solemn pledge, wilt Thou grant them a sense of Thy presence in their work together. Bless us all, as members of the Y. W. C. A., and help us each to do our part in making the Spirit of Jesus felt in this school. Amen."

WHAT DO YOU PRAY FOR?

"Prayers for Self and Society," Association Press, 15 cents a copy, was prepared by Rev. James Myers, Industrial Secretary, Federal Council of the Churches of Christ in America. It is being used both for private devotions and in public worship.

* By M. Katherine Bennett.

EDITOR'S NOTE.—All material for the observance of the World Day of Prayer for Missions, February 28, 1936, can be obtained at the above address.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

CHINA

Free Education

The determined movement for free popular education in China places Christian primary schools in a new situation, as they cannot compete with a state system of free education. For the current fiscal year the Chinese Government plans to spend for education \$37,211,621 (Chinese currency), of which 48 per cent is to go for free, mass education. Szechwan plans to spend \$650,000 for this purpose. In Shanghai, Chinese authorities have started 900 three-months' free schools for illiterates, with free tuition, books and stationery. It is hoped that in a year 500,000 will acquire the rudiments of education. In Hunan province the plan to extend free education to school-age children is expected to reach eighty per cent of them in a year.

This is a beginning of a free state system of education, planned to spread over three periods: from August, 1935, to July, 1940, all school-age children are to receive *one* year's free education; from August, 1940, to July, 1944, they are to receive *two* years of such free education; after August, 1944, all school-age children are to receive *four* years of education free. —*The Chinese Recorder*.

Madame Chiang on Missions

Madame Chiang Kai-shek, addressing the missionary community at Chengtu during a visit with her husband, said:

What we have found wrong with China is not with the Chinese people. It has been with our leaders. Now, that is an unpalatable fact to admit because we happen to be of the leaders of the country. To know what is wrong with a patient is the first step

toward making a cure. . . . Selfishness is at the base of it all. . . . In China we have placed so much emphasis on the family, perhaps it is not necessary now to emphasize it so much. But our conception of the family in the New Life Movement is different from the past because we recognize the family as the basis of the structure for civilization. . . . You can't change anything unless you change a man's character. It means teaching people to love others as you love yourself. That is the heart of it all. . . . You have come to China because you love the Chinese. Sometimes you have your discouraging moments; I admit I am discouraged at times. At such times I think upon the life of Christ, how, against overwhelming odds, he still kept on. He didn't give up. And I think of the many missionaries coming to China—year after year—no appreciation, no thanks, not even the consent of the people among whom they work—yet they keep doggedly on. I believe that it is this spirit of persistence and self-sacrifice which will eventually regenerate China.

—*West China Missionary News*.

The Glory of the Bible

Dr. T. Z. Koo, well known and highly esteemed Chinese Christian, gives this estimate of the Bible: "The glory of the Bible to me is that it contains a record of a life which has enabled me to see such teaching as 'Love your enemies' put into practice. I know many people hold many theories about the Bible, but all these pale into insignificance when one realizes the preeminent wonder that here is the revelation of God Himself. Biblical scholars are interested as to how this record has come to be, but to the man struggling with life, the record itself is enough."

—*China's Millions*.

New Chinese Hymns

A new Union Hymnal is being prepared for the use of six of the larger denominations in China.

The Music Committee in charge promoted a competition for Chinese-style hymn tunes to be used for the purely Chinese hymns which are to be included in the book. Some two thousand hymns were received but only fifty of them were accepted. For about half of these the committee had tentatively chosen tunes and the competition was held for the purpose of getting tunes for the remaining twenty-five. Altogether eight hundred tunes from all over China were received by the committee.

—*International Christian Press*.

Famine Relief Program

Churches in many parts of China are cooperating with the China International Famine Relief Commission in raising funds. About twenty schools and colleges in Shanghai have started campaigns among their faculty members and students to raise money for flood relief. Many business institutions, lodges and clubs are actively helping. On behalf of the Chinese Red Cross, Dr. C. T. Wang has turned over to Famine Relief \$40,000 (Chinese), 12,000 suits of clothes and 10,000 bags of flour.

The relief program consists of three steps. (1) Emergency relief must be supplied to the flood victims in food, shelter and medical supplies. (2) Labor relief must be started on projects of reconstruction. (3) As conditions gradually return to normal, a farm rehabilitation program must be introduced to help restore the rural economy of the flooded districts. Temporary schools will be started. It is hoped that preventive measures can be undertaken to wipe out the causes of flood and famine.

A Baptist Objective

Southern Baptists plan to send out in 1936 at least seventy new missionary recruits and replacements to China to be known as "Shuck Memorial Missionaries."

The first Baptist missionary appointed to China was John Lewis Shuck, a Virginian, who went out in 1835. The story is told that in a missionary meeting of that early day a strong plea was made for contributions. The plates were passed and the contents counted: bank notes, silver, gold. "Here is a card. Who put it in?" said one of the collectors to the other. "A young man back in the congregation." The card was examined and there was found written on it the word "myself," and signed. This was Shuck's offering — himself. His fields of labor were Macao and Hongkong. Chinese Baptists are planning a centenary celebration of the opening of this work in 1936, in cooperation with missionaries from the United States.

—*Watchman-Examiner*.

Borden Hospital, Lanchow

Recently a point has been made of asking patients for decisions in the services that are constantly being held in Borden Hospital, and there have been some interesting ones, according to a report of the work in *China's Millions*. One was of a Moslem and another of a man whose eyes have been operated on four times without success, but his beaming face proclaims that the eyes of his heart are open. More prayer has been concentrated on the hospital's religious activities. The response of the patients has cheered the staff. A system of follow-up cards has been introduced to keep in touch with patients at home. The hospital cares for about 40 lepers.

Another phase of medical work is the establishment of a branch Board of Hygiene and Public Health in Lanchow, with an efficient staff of seven doctors, trained in various branches of medicine.

An ordinary day brings ex-

traordinary cases, and here are a few of them:

A man came with a hole in his cheek through which his breath whistled. Awkward, he said, when he wanted to smoke.

Another came with a nonpainful fibrous tumor filling his mouth so that he could not close it. He had had his front teeth removed to give it more room.

Still another came in holding his head constantly with sometimes one hand, and sometimes both. I asked him to release it and like a flash he was looking out over his left shoulder with no power to bring his head straight again.

The Challenge of Manchuria

An English missionary at Chihfeng, Manchuria, says that there are more heathen there today than ever before. "Due to the hard crust of prejudice, which is not easily broken through, apathy still abounds. Temples are still filled with idols; and theaters, instituted for thanking the god of rain for good harvest prospects, still draw great crowds of people. Unnamed horrors continue to be practiced in the name of religion, and in accordance with their superstitious beliefs, which have held the poor people in an iron vise for centuries. Native believers are beginning to realize their responsibility to the unhappy people around them, but many are not free to come regularly to the meetings. No Sunday dawns in this dark land, as far as the interior is concerned, and the industrial classes are hard at work seven days in the week from sunrise to sunset.

"Some of the Christians are always ready to testify for their Lord in the open air whenever they are free. Inquirers are numerous, and many have been saved."

—*The Christian*.

Religious Freedom in Manchukuo

Dr. F. W. S. O'Neill, of the Irish Presbyterian Church, has been thirty-eight years in Manchuria. In *The International Review of Missions*, he says that no

interference has been placed in the way of Christian propaganda in Manchukuo, either by local or central authorities. On the contrary, both Japanese and Manchukuo officials have been friendly. Between the Christian communities of the two races one of the chief difficulties is that of language. Nevertheless, a united prayer meeting attended by pastors and other leaders, both Chinese and Japanese, has been held at intervals in Mukden.

Dr. O'Neill says that in his own field there is a manifest rise in the spiritual tone of the Church, and a deepened attachment to the Bible. As to religious liberty, he says: "Within the buildings, we are free to give religious instruction to all the pupils, Christian or non-Christian. Prior to the Japanese occupation, the problem of religion in the schools was becoming increasingly difficult under the Chinese Government. Now the whole position has changed for the better. The Japanese language is required everywhere, up to the higher middle standard."

—*China's Millions*.

JAPAN-CHOSEN Temperance Advance

Dr. E. C. Hennigar says: "The number of bone-dry villages in Japan has reached twenty. Tomi Oka village in Miyagi prefecture put the scheme to test for one year. So good were the results that on September the first the villagers voted to go dry for five years. Nagoya village in Saga completed its first period of three years and has voted to extend the dry régime for another three years. This is a fishing village and in spite of great poverty used to spend yen 20,000 per year on alcohol. Miho village in Nagano completed three years of a dry experiment on August 1st, and has extended the period for another five years. The villagers have struck upon a novel way of improving the economic status of their village. Each family is to contribute at least one *sen* per day, this money to be deposited in a bank at compound interest for 100 years. At the

expiration of that time it is to be used to meet village expenses. A few old men opposed the extension of the dry experiment, but the young people were enthusiastic for it, declaring that if the dry régime were extended they would make every possible sacrifice for the village good."

—*Presbyterian News.*

No More Cuts

At the November monthly prayer meeting of C. M. S. missionaries in Tokyo, Rev. George Herbert Moule, treasurer for Japan, announced that all cuts on work and salaries for all C. M. S. missionaries in Japan and China would be restored from January 1, 1936.

—*The Living Church.*

Honor to Bishop McKim

A few days before Bishop McKim left Tokyo he was given an ovation, perhaps the greatest ever accorded any foreigner by the Japanese. On the campus of St. Paul's University, of which he was founder and chancellor, in the presence of Prince Iyesato Tokugawa, representatives of the institutions of the *Nippon Sei Kokwai*, bishops of the Church, deans and officers of the University corporation, and the entire assembled student and faculty body, the retiring bishop bade farewell and godspeed to the Church and the corporate bodies he has presided over for the past 56 years.

When the Bishop sailed from Yokohama, there was a two-hour demonstration at the pier. Bishops, priests, workers, missionaries, men, women, children, business men, government leaders, came to see him off. Some had come as far as 800 miles, and every one of the ten dioceses of the Japanese Church was represented.

—*The Living Church.*

"A Dark Town Before Jesus Came"

During vacation last summer college preaching bands had many victories far south and up north. Fifty-two summer Bible schools brought Jesus and His

word to many villages and to thousands of hearts and homes.

Letters have come and are still coming. One from "Bright Light Town" reports: "What a dark town we were before Jesus came with your college boys. We Christians caught the fire. Hardened sinners heard the Word and are rejoicing in his salvation. Our town bids fair to be like its name. We are expecting many from the surrounding villages that are in dense darkness to come to Christ. Please send the boys again next summer."

This came from up north: "Our church was about to breathe its last when your college boys came. The little spark was fanned and now 122 real Christians are regularly attending church services, Sunday school and Wednesday evening prayer meetings. You should hear them sing hymns at work in the harvest fields. We are all bubbling over with the joy of the Lord and praise God that in the hot summer months your boys came with the Holy Spirit's power to our town. Please send some of them to us in the Christmas vacation to rejoice with us." I wish you could read all the letters that came in the Korean language.

GEORGE S. MCCUNE,
Presbyterian Missionary.

AUSTRALIA AND THE ISLANDS

Religion in Australia

Census figures from Australia afford an interesting comparison between growth of population and church membership. Between 1921 and 1933 the population of Victoria increased by 18.8 per cent. The denominational percentage gains for the same period were: Anglicans, 4; Presbyterians, 7.6; Methodist, 5; Church of Christ, 18; the Roman Catholic Church showed a small decrease and the Baptist and Congregational Churches losses respectively of 2.7 and 21 per cent. New South Wales showed population increase (1921-1933), 23.8 per cent. There the denominational in-

creases were: Anglican, 11.2 per cent; Presbyterian, 17; Methodist, 11.5; Baptist, 21.2; Church of Christ, 9; Roman Catholic, 1.3, while the Congregational Church lost 8.8.

—*The Christian Advocate.*

A Maori Choir

A Methodist choir made up of twenty young Maori chiefs and chieftainesses from the New Zealand aborigines has been attracting attention in Australia on a concert tour. Two are deaconesses and four are ministers. In full Maori costume, they appear, render a program of Maori folk songs, thrilling *hakas* and pageantry. The proceeds of the tour go to Maori missions.

—*Christian Advocate.*

Borneo Evangelical Mission

The Field Secretary of this mission writes in *The Christian*:

Our work is growing, both in number of workers and area occupied, but it is still quite pioneering in character; there are no roads, and all traveling is by such primitive means as native dugouts, or by walking through the jungle. After almost a hundred years of government control the Ibans are still restless under restraint, and only the most rigid control prevents the practice of head-hunting. We find that the only way to evangelize them is to live simple lives right among them.

Another of our stations is among the Bisaiyals, and here different methods are used. We have a school at the mission station which is showing good results, and some translation work is being done in their language, hitherto unwritten. A beginning has also been made among the Kalabits, another wilder tribe much further inland. Until a few years ago this tribe was quite self-contained; they smelted their own iron for making swords and spears, and recovered salt from natural springs, while they hunted game with blowpipes and poisoned arrows.

—*The Christian.*

A Tongan Choir Contest

When the Governor-General of New Zealand visited Tonga a few years ago, he was so delighted with Tongan singing that he gave a silver cup for a contest. Thirty-seven choirs took part, presenting two hymns and two anthems. The choirs were divided into groups to sing on five nights, and nearly 5,000 peo-

ple heard the choirs praising God in song.

A choir competition was held, and 1935 completed fifty years since the Tongan Church broke away from the parent Church in Australia. At the recent jubilee celebration of the Methodist Church a massed choir of 1,500 voices sang the Hallelujah Chorus.

—*The Missionary Review of Australasia.*

Union Work in the Philippines

The United Evangelical Church of the Philippines which was formed in 1929 by the union of the Congregational, United Brethren and Presbyterian denominations, has 39,266 church members, was 126 ordained pastors and 165 other workers. The ruling body is a Church Council made up of elders and presidents of the church organizations. The work has a national scope. Besides the usual pastoral tasks, home missionary work is carried on among the wild tribes in northern Luzon, in southern Mindanao and among the Moros.

—*Presbyterian Tribune.*

NORTH AMERICA

Students and the Bible

Chaplain Knox, of Columbia University, stated at St. Paul's Chapel:

It is very remarkable to see the increased interest among students in the Bible. One finds that there are those who are eager to study it, who ask intelligent questions, who want to read scholarly books which will help them in understanding its contents. Parents who recognize their responsibility seek to learn how knowledge of the Bible can be imparted in the right way, and they stress the right way. Educators more and more realize that an acquaintance with this "greatest English classic" is essential, and are instituting courses wherein thorough knowledge can be gained. These signs point clearly to the way in which the Bible can be made once again "the people's book."

Rev. John Maxwell Adams, general director of university religious work under the Presbyterian Board, believes that an awakening religious concern among students is shown through larger attendance of students and faculty at religious

meetings; by a greater earnestness about Christian faith and life; by improved leadership for student groups, both in quality of personnel and in time and interest given by the leaders to the work.

Methodist Union Plan

Details of a plan to bring 8,000,000 American Methodists together into a united church after more than 100 years of separation have been made public by Dr. H. E. Woolever. A judicial council is to be formed, with power to rule on the constitutionality of church conference actions. It also provides for the administration of the merged church through a general conference, meeting every four years, and jurisdictional conferences which divide the membership in the United States into six areas and the work outside the United States into a series of central conferences.

The "articles of religion" shall be those historically held in common by the three uniting churches. While the word "Episcopal" will be dropped from the title, the new church will be episcopal in government.

Before the plan can go into effect it must be approved by the general conferences of the three denominations. Two of these meet next May and the southern church two years later. Then the local churches must ratify through annual conferences.

Drink and Insurance

Frank G. Morris, President of the Standard Surety and Casualty Company, has expressed himself as follows: "One of the most momentous problems before casualty insurance executives at this time emanates from the disastrous loss experienced under auto liability policies during the calendar year 1934, which amounts to little less than a cataclysm. Our company, like our contemporaries, was flooded with an avalanche of accident reports involving many deaths and serious personal injuries, in numbers far exceeding prior years. In analyzing the causes

we found an abnormal percentage attributable to overindulgence in alcoholic beverages by auto operators both young and old. *I regard the greatest enemy to the safety of highway traffic to be the auto driver who operates while in the glow of cocktails and other strong drinks.*"

—*United Presbyterian.*

Books for the Blind

Next year the American Tract Society will begin a new century of service for the blind. The Society has appropriated \$1,000 for printing the Pilgrim's Progress in raised letters in 1936. They have already recorded this as a "talking book" for the blind. Twenty-five sets of records costing \$12.00 per set were sent as Christmas presents to various institutions for the blind. A special fund was raised by the Society for this worthy enterprise, so that the blind can purchase sets of these records at a fraction of their original cost.

The Belmont Plan

The Belmont Presbyterian Church of Roanoke, Va., faced this situation in 1933: A new church had been built in 1929 when money was easy, costing \$30,000 and incurring a debt of \$15,000. The membership was 352. The silk mill where many worked had been shut down for six months. Debt accumulated on interest and running expenses to \$2,600 and there was no one from whom they could borrow. Defeatism was rife. The pastor was tempted to leave. Then the thought came, why not try God's way? One Sabbath morning the pastor requested each of the members of his congregation to write on a slip of paper the amount of their weekly income, but to leave the slip unsigned. He found the average weekly income to be \$18, a total income of \$2,160 for the congregation. If that amount were tithed the church would get \$216 a week, and if put into operation in the congregation for a period of three months all deficits could be wiped out and all running expenses paid.

Twenty-five of the 27 church officers signed a covenant to tithe their income and bring it into the church for fifteen weeks. The pastor then visited the members and sold the idea to 118 out of 120 wage earners. On the first day, the offering leaped to \$173, and then to \$228; the largest amount received on any one day was \$450. The total amount for the period was \$2,626 as over against \$600 for the same period the year before. It resulted in all the deficit being wiped out, all bills paid, and a happy people. While the covenant to tithe was for a period of fifteen weeks only, yet when it was all over 72% of the original tithers agreed to keep it up.

—*United Presbyterian Leaflet.*

Visiting Campaign in Canada

A friendly visitation of all the families of the United Church of Canada is being planned in connection with the 10th anniversary of union. This will mean calls by ministers and laymen in 440,000 homes and on 77,000 members not connected with families. The enterprise was begun with a visitation of the presbyteries by conference leaders. The presbyteries are sending members to all of the official boards of the churches and finally each congregation is to have a call from office bearers. More than 1,667,000 Canadians will receive greetings from their church—not for a financial canvass, but for friendly talks about the well-being of the home, the church and community.

—*Presbyterian Banner.*

Prohibition for Alaska

Early in December, Eskimos in Alaska petitioned the Territorial Board of Liquor Control at Nome to reenact prohibition statutes, making it a crime even to give an Eskimo a drink of liquor. In their petition, the Nome natives declared "the excessive use of intoxicating liquor by Eskimos and persons of mixed blood is highly demoralizing to the race."

The second anniversary of repeal found the drive gaining headway as far as Barrow, northernmost post of civilization in Alaska. During the past six months, nearly 700,000 gallons of beer, wine and hard liquors were consumed in Alaska, although its population is only about 60,000.

—*New York Times.*

LATIN AMERICA

Mexico Fights Alcohol

Mexico is in the thick of a liquor traffic fight. President Cardenas has the backing of the nation's women in this fight, which is against *pulque* and *tequila*. "It is up to them more than anyone else to solve the problem," he said recently, "for the sake of their children and homes, and to see that their husbands and brothers make good use of the money they earn. Women will be satisfied to know that they have undertaken a great work. In the case of extreme necessity," he warned, "I may even have to prohibit the manufacture of liquor, so that this work will not be in vain."

—*Watchman-Examiner.*

Honors For Trinidad

Honors attained in the mission school of the United Church of Canada in Trinidad reveals the high standards of the school's East Indian teachers. One teacher gained permanent possession of the agricultural society's shield given to the school having the best school garden for the year. His school at Jordan Hill won this distinction for three successive years. In 1933 and 1934 Canadian mission schools won the Madoo Gold Medal awarded to the best all-around primary school in the colony, and of the final six schools examined for this distinction, four were Canadian mission schools.

The Tyzabod Canadian Mission School won first place in an exhibit of handwork, the first rural school to receive this recognition.

—*United Church Record.*

Hospital Work in Guatemala

Dr. C. A. Ainslee writes interestingly in *Guatemala News* of hospital and ambulance "out work" in that country. The ambulatory clinic was held at El Rancho in July, when hundreds were treated and Gospel seed sown. Dr. Ainslee considers the harvest of this kind of service possibly greater than that in hospital work. "The daily routine is a story of daily rounds, listening to reports of the sick, and checking them with those of the nurse. Many of the patients, especially those whose stay in the hospital is being paid for by others, contrive to find a new pain or ache for us every morning; our lack of interest involves the patient in the responsibility of conjuring up a new one for tomorrow. It is odd how a telegram from home asking them to come soon for a *fiesta*, will often turn a poor pain-racked body into an animated bundle of joy in a few short hours.

"Native doctors are becoming more efficient medically. We feel that when the time comes to turn this work over to them—and this thought must always be at the forefront—that the hospital work will be one of the Mission branches that will feel the change the least, and this gives us great encouragement."

In Guadalajara

Rev. Clarence A. Neff, American Board missionary, is impressed with the sincerity of President Cardenas of Mexico. He says that the situation in Guadalajara—and evidently over the country as a whole—is much happier than it was a year ago. Although the anti-ecclesiastical legislation remains on the books, there seems to be great leniency in its enforcement. The ban on the circulation of religious publications has been lifted. Due to the discouraging outlook for private schools in Mexico, the Colegio El Pacifico in Mazatlan was closed in June. Then came a letter from the state director of federal schools, urging that the institution be reopened, especially in view of the

efforts he had made to get government recognition for it. The School reopened with 80 students. —*Missionary Herald*.

Work of Bible Institute Graduates

The Central America Evangelical Bible Institute is training native young people for places of responsibility, since the nationalistic trend in this country may result in a situation similar to that in Mexico. A former student, working in a difficult field on Lake Nicaragua, has suffered persecution, even stoning. Another in Nicaragua is assistant pastor of Managua church, while a third is doing very well as pastor of the Granada church. In Honduras and in Salvador graduates are doing splendid, sacrificial work. One has been greatly used in a coast field to build up the second largest evangelical congregation in that republic.

A woman graduate in Salvador travels miles afoot, holding meetings and doing visitation work in her extensive field.

—*Evangelical Christian*.

Vigorous Indian Church

Mr. A. H. Hawley, an E. U. S. A. missionary, spent five days among coastal Indians of Peru, and writes of their spiritual progress. "These Indians have erected two buildings in which to hold their services on Sundays, when they meet for two or three hours for a season of prayer and meditation over the Word of God. Invariably when they bring their wool to Arequipa for sale, they visit the mission house with the hope of learning a new hymn or chorus."

—*The Christian*.

New Work in Santiago

A young Chilean, Sr. Subercaseaux, belonging to an aristocratic and wealthy family, a graduate of the Sorbonne in Psychology, came in touch, in Rome, with the Waldensian Church and was converted through and through. He returned to Chile with the idea of devoting himself to preaching the Gospel to

his countrymen, became a member of the Presbyterian Church, then began to visit the hospitals and jails of Santiago, helping the men as they got out to rehabilitate themselves. He rented a small house, established a man and his wife as caretakers, and as the men got out of jail or hospital, took them there, until they could find work. Presently he gave up his luxurious apartment and went to live there. Last year he bought a fine piece of property out in one of the nice suburbs of the city, not far from our Instituto Ingles, and there erected what he meant to be a Home for his ex-prisoners, his own dwelling and a lovely chapel, seating some 120 or 150 people. The whole plant is now completed. His hope is to be ordained as a Presbyterian pastor, but in view of opposition it was thought best to postpone it. He holds regular Sunday evening Vesper services at the Home, and at 10 p. m. evening prayers for his household, and for those of the neighborhood who care to come. He maintains this work out of his own funds, and hopes later to have a service in French for the many French-Swiss Protestants in Santiago who are entirely without religious services.

—*Presbyterian News*.

EUROPE

The "Godless Movement"

The Research Department of the Universal Christian Council, 2 rue de Montchoisy, Geneva, Switzerland, has brought out a study booklet on "The Methods of the Godless Movement." Extracts from Russian literature are given as illustrative of the type of propaganda and teaching being carried forward. The study is not limited entirely to Russia but deals with the anti-religious efforts of communism in several other European countries. The pamphlet is available in English as well as in German.

—*Federal Council Bulletin*.

Sunday Schools in Spain

Spain now has a full time Sunday school missionary, Rev.

Antonio Serrano. The work is making a slow, but sure, beginning under his leadership. During the summer Senor Serrano made many visits to churches in Madrid and elsewhere with the object of getting in close contact with their youth work. As a result he has received invitations from a number of ministers to assist in the organizing of Sunday schools in their churches.

—*The Life of Faith*.

Bibles in Spain

The National Bible Society of Scotland takes advantage of the Book Fair in Madrid and other cities to sell Evangelical literature. This year conditions have been unusually adverse. Such outbursts of Romish fanaticism have not been witnessed for years. Young Romish fanatics blocked sales by saying that the Book was of no value: that it was not the true Bible, that it was full of evil, that it was impossible to read it. Groups stationed themselves short distances from the stands, stopped persons who had made purchases, obliging many of them to return what they had bought.

The young fanatics, incited by the priests, would sometimes buy Gospels, only to tear them up before our eyes. One day one of them approached when several other persons were engaged in looking at the volumes. He asked for a verse concerning Christ's Resurrection, and the colporteur, guessing what he had in mind, handed him a Bible so that he should find it himself. For a long time he searched for it in the Old Testament until, tired of his impertinence, the colporteur showed him the verse. He tried to argue that the verse denied the Resurrection, but was hooted out of the crowd.

Threats, even attempts, were made to burn the stall. As soon as the Minister of the Interior heard of this, he gave an order that the stall should be guarded night and day by six soldiers. One morning a well-dressed gentleman came to the stand accompanied by two others. He examined the Bibles and admired the

book stall. He proved to be the Minister of the Interior, and bought a Bible.

—*Quarterly Record.*

Estonian Prisoners

Thirty-one years ago the call came to Rev. Adam Podin to carry the Gospel to prisoners in Russia, but at that time it was impossible to gain entrance to prisons. It was not long before a man, unknown to him, learned of his difficulty and promised help. Shortly afterward, Mr. Podin received documents granting him access to every prison in Russia.

In Siberia there were half a million prisoners, and not one Christian worker to minister to their spiritual needs.

Mr. and Mrs. Podin have also been working for leper prisoners, both men and women.

—*The Christian.*

Flemish Protestants

Under the auspices of the Belgian Gospel Mission, Flemish Protestant Christians assembled at Ghent in November for the eighth annual convention. The purpose was to strengthen their spiritual life. Gratitude was expressed for the liberty for Gospel witness enjoyed in Belgium, in contrast to closing doors around them in other parts of Europe.

—*The Christian.*

The German Missions

The Year Book of the United German Missions for 1936, under the name of the "German Evangelical Foreign Missions," gives the newest figures for the year 1934. On the fields of these united missions there are 1,552 European missionaries and 11,400 paid native workers. These have under their care 1,263,876 native Christians and 62,000 inquirers. They have 4,256 day schools and 100 high schools, in which they instruct 260,000 pupils. There are 35 European and 8 native doctors in 34 hospitals. During the year covered by the report the numbers of native helpers, converts and pupils have kept on increasing notwithstanding the utter need for

financial help caused by the difficulties of the exchange. At present the German societies can do no more than raise the amounts needed to maintain their foreign missionaries.

Nazis Close Seminaries

An armistice between the confessional Protestants of Germany and the Nazi Government gave some promise of making the church, legally and technically at least as free as a state church can be. This armistice was broken November 6, when police and Hitler guardsmen closed two independent theological seminaries, one recently established in Berlin, the other at Barmen in Westphalia, which the Confessional Synod had set up free from government control. Both professors and students were placed under temporary arrest and finally turned out of the building.

New Anti-Jewish Decree

The New York Sun publishes the provisions of Germany's new anti-Jewish decree:

1. Jews cannot be citizens, but only State subjects, and only citizens may vote.
2. All Jewish civil servants must resign by December 31. They, and war veterans, will receive pensions on the regular scale according to rank.
3. Jewish teachers in Jewish public schools may remain in their jobs pending an exact definition of their status.
4. Generally no non-Jew may marry a Jew, but there are provisions for waiving the rule in special cases.
5. "Aryan" maid servants in Jewish households may remain in their jobs, if, by December 31, they will have completed their thirty-first year.
6. Foreign Jews resident in Germany are subject to the laws; foreigners generally who are not resident are not affected. (This would apply as regards mixed marriages.)

"Life Movement" in Greece

The Greek Orthodox Church is giving evidence of an evangelical revival. A series of meetings was begun over a year ago by a civil service official, who gathered others in government employ in his home for the study of the prophecies. These groups have been growing larger, and many have made confession of

their faith in Christ. A priest in Athens has founded 50 catechetical schools, enrolling 5,000 children. In Greece at large there are now 559 such schools for Christian instruction, with 45,000 studying in them. This priest has also organized 200 Gospel meetings for women and children. The 126,000 Moslems in Thrace are the object of missionary interest. There is a growing interest in the Bible; Sunday schools are being organized; also many philanthropic societies and religious groups, with weekly meetings.

—*S. S. Times.*

AFRICA

Pioneering in Ethiopia

Southern Ethiopia is peopled by primitive, barbaric tribes, with little or none of the Amharic culture found farther north. These tribes are Hamitic and have no connection racially, socially or religiously with the Semitic ruling class, but are heathen in every sense of the word. Most of them would be classed as animists, and some are even charged with cannibalism. Near the Kenya border is a community where a young man cannot qualify for matrimony until he has first proved his prowess by slaying a man, whose blood must be displayed on his spear blade. Mr. and Mrs. H. B. Street, of the Sudan Interior Mission, have entered this field, and being the first white people to appear found themselves objects of curiosity of a friendly sort.

For the first few months the Streets found a most surprising interest in the Gospel message and were encouraged by the large crowds that gathered regularly to listen. Some years ago a native prophet had exhorted the people to repent and turn unto the Lord. He told them that some day a white man would come proclaiming the way of salvation, whose words they should carefully heed. Then the devil took a hand. While the Streets were away several deaths occurred in the community. The old men concluded that the reason for these deaths was the

presence of the missionary. They accordingly decided that any women or children caught bringing wood or hay to the foreigners would be put in chains. The old men said that their god was angry with them for listening to the "Jesus Christ matter," and that they had decided it was best to continue offering their sacrifices to Asa, the native prophet, but the missionaries are not discouraged.

—*Moody Institute Monthly.*

Prayer for Ethiopia

The Ethiopia Prayer League has been formed in England to enlist and encourage prayer during the time of Ethiopia's need, and to supply information concerning the missionary situation in that land. The issues involved are not primarily economic, territorial or racial, but spiritual. Progress of the Gospel in Ethiopia during the past seven years has been possibly without precedent in the history of missions. Evangelism is being intensified from Lalibella in the North to Bulke in the South, a revision of the whole Bible in Amharic is in progress, the blind are being taught to read, the sick are being healed, and hospitals and churches planted—all this is jeopardized by war. About 100 missionaries remain at their posts, and look for prayer-support during these crucial days.

—*The Christian.*

Menelik Wrote a Missionary

It is of interest to read a letter written in February, 1896, by Emperor Menelik of Ethiopia to an English missionary. He said:

"You are mistaken in thinking that I do not care for your prayers. All prayers of believers are dear to me, even when they come from the children of Europe. Not all are aggressors on my kingdom: not all commit the iniquity of attacking those whom they hope to find weaker than themselves; not all have bent the knee before Baal, the god of destruction and the slaughterer of his brothers. Many, I am sure, still truly adore the God of the Cross, the God of justice and

peace. . . . I only wish that . . . instead of a mutilated Gospel which explains the confusion and the infidelity of the peoples of Europe they would return and lead others back to the true Gospel which began with the creation of the world."

—*Woman's Missionary Friend.*

Suez Men's Work

Moslem bigotry combines with intense nationalism to put obstacles in the way of the "Suez Men's Work." It had been evident that some institution, in itself unobjectionable to the "man in the street," was called for, especially since the majority of Egyptian men know practically nothing of the social side of home life and spend their leisure sitting in cafés where the atmosphere is harmful. After many attempts a "Reading Room for Young Men" was opened. Arabic texts and Copping pictures adorn the walls. One room is provided with papers and magazines, secular and Christian, and there is a small library, chiefly of religious books. Another room is devoted to games; another is a retreat for inquirers, and it is hoped eventually for Bible classes. A radio has been installed and is proving a great asset.

—*Egypt General Mission News.*

Sudan United Mission

In a little over twenty-five years the Sudan United Mission has established a chain of mission stations across the Sudan, and today 136 missionaries are actively at work. Until 1910 only one convert had been baptized, and at that time there was not a New Testament in any of the languages spoken in this region. Now there is a whole Bible in Hausa available and in growing use, and a number of smaller portions of Scripture in several of the tongues. In the last two years more than 200 were baptized. Sunday church attendance averages 5,000.

From the first small beginnings the Mission's work for the

relief of the sick and suffering has grown considerably, the last report telling of over 300,000 treatments given at various hospitals and dispensaries. It is now possible to travel by motor almost from the Niger to the Nile, stopping each night at a Christian mission station.

—*The Christian.*

Teaching a Mute the Gospel

Mr. H. A. Ogilvie, of the Sudan Interior Mission, sends this interesting story to the *Moody Institute Monthly*:

A frequent visitor at the mission compound was Wawa, a mute, a bright, cheery-faced boy. To teach the boy the mission house was used as an object lesson, the missionary using the sign for to build, and then pointing to himself, thus meaning that he had built the house. Other objects which the missionary had made were used, and finally a tree. This time the missionary shook his head to show that he had not made that. He pointed into the sky, using the sign for father. Other objects were used, as rocks, birds, flowers, the missionary each time pointing up and using this sign. Wawa is a quick lad, and he perceived that he was being told of the Maker of all things.

Then the sign for son was used, teaching that the Maker of all had a Son; an only One, holding up one finger. Different signs were used to depict the suffering of the Son for us, His death and His resurrection. Heaven was described as the place where there is no sickness or death. No stubbed toes, which would have an appeal to a barefooted boy. Step by step signs were worked out which would declare the way of salvation by faith in the Son. It was surprising how quickly the truth was grasped, and before long Wawa was going into town and by his sign language telling his people of the Maker of all things who lived in heaven, and of His Son, who is the Saviour and Friend of sinners.

Christians Grow Slowly

At McLean Station, Presbyterian West Africa Mission, one group rebelled against the discipline of the church, withdrew, and attempted to start a new church of their own. It is a tribal affair, for they are very jealous of other tribes. For two years this has been going on, but they are beginning to realize that a church which defies the rules given in the Bible for Christian living, soon becomes a

very weak affair. Some are coming back, a few of the women, one or two of the men, being brave enough to come and say, "I am finished with it. I see it is nothing and I do not want to have anything more to do with it." We have put them to the test, in asking them if they would give the offering they had refused to give the church the past year, and they have not only consented but have done so, two very different things in this country where lying is second nature and no one has any scruples about it.

—*Presbyterian News.*

Congo Statistics

At the beginning of 1935 there were 42 Protestant Missions and three independent stations having work in the Belgian Congo, and in the Belgian mandated territory of Ruanda Urundi, an area covering some 966,000 square miles with a population of about 14 millions. The total number of Protestant mission stations in this vast central portion of Africa is 199, with 893 missionaries. As for native helpers, there is now a splendid army of 13,058 pastors, evangelists and teachers, among them a large number of well-trained Christian men of many years experience in Christian work. The adult baptized church membership now numbers 238,807, and the total Protestant community exceeds a million.

—*Congo Mission News.*

Fighting Heathenism with Peroxide

A boy of seventeen, student at an Episcopal boarding school in Johannesburg, heard that two of his sisters had died suddenly in one day and a third was violently ill; that heathen neighbors were trying to persuade the mother to go to the witch-doctor to learn why the daughters died. The boy returned to his heathen home at once, in great distress of mind to fight the heathen.

He told the school teacher that the only thing to do was to start a Sunday school to combat the evils. He left school armed with

Paterson Smyth's "Life of Christ," Father Gerard's "Manual of Intercession" and a bottle of peroxide. After reading the label on the peroxide bottle he thought that it would be a good beginning. Many came for the medicine and were inclined to listen to what he had to say as he was from a secondary school. Later the missionary sent him a useful parcel of medical stores and prayed for him.

WESTERN ASIA

End of German Missions in Turkey

The question of religion is agitating the minds of the Turks to a great extent. It appears that not even Mohammedanism can continue to hold them noticeably at present. The reason is that the Turks are casting about for a religion that might be considered intrinsically Turkish. Their writers lean to the view that anything coming to them from the outside cannot fill the requirements and are seeking to construct an eclectic religion that is more or less ethical and that is not earmarked by the influences that are not strictly Turkish. As a result Christian and even Mohammedan missions have a hard time of it. This is only in line with the extreme nationalistic tendencies that are everywhere at work along non-religious lines as well.

The Hilfsbund of Frankfurt, has now, two years after the driving out of the last German sisters from Marash, succeeded in disposing of the last properties it had left there. The missionaries had the feeling that since the prospects for further mission work in Turkey are over, God Himself seemed to have closed the doors to them and so they have sold all that was left to them.

The Christmas Spirit in Iran

Assyrian refugees and Russian prisoners in Meshed have been cared for by the mission group, not only with gifts of clothing and payment of rent

but with books and other extras. At Christmas time a Russian woman of Meshed joined a missionary in getting up a party for refugees when, for once at least, everyone had all he could eat.

In Hamadan students in the girls' school asked to have gifts intended for them sent to children in an orphanage. The girls themselves made up Christmas bags and filled them with gifts they could make from their scanty resources. In Tabriz, older students made it possible by gifts of clothes and money for two very poor girls to continue in school.

—*Pastors' News Sheet.*

INDIA AND SIAM

Evangelism on the March

A Five-Year Forward Movement, planned by the National Christian Council, is the Christian response to communism, nationalism, secularism, atheism, modernism or whatever other "isms" challenges the Gospel as the power of God unto men's salvation. Efforts of other agencies are all bearing fruit; the entire Bengal - Orissa Mission reports Forward Movements. The main responsibility for the movement will be on the churches themselves, the National Christian Council and provincial Christian Councils, which will arrange conferences, issue literature and attend to details. Before the special efforts begin, early in 1936, a preparation of seven weeks by churches is suggested.

Sacred Books Burned

Following a recent decision of the Depressed Classes to leave the Hindu fold, about 1,000 Depressed Class youths from villages in Bombay Presidency met at a conference recently and performed "obsequies" to Hinduism. The ceremonies included the burning of the *Manu Smriti* (Laws of Manu) and other Hindu sacred books upholding untouchability. A pyre was prepared into which books, one after another, were unceremoniously thrown to the accompaniment of funeral orations detail-

ing the offending passages in the books. —*The Living Church*.

Bible Week in West India

The Bombay Auxiliary of the British and Foreign Bible Society invited all missions and churches of West India to take part in a united campaign of Scripture distribution during the first week of last November. The objects were thus summarized by the Society:

To reach people and districts hitherto insufficiently visited, or entirely untouched, by present colportage methods.

To counteract the influence of cheap secular literature, definitely harmful in character, which is finding an increasingly wide circulation throughout India.

To emphasize the value of Scripture distribution as an effective means of evangelism and worthy of a more prominent place in the evangelistic program of missions and churches.

To encourage voluntary service and individual witness on the part of all members of the Christian Church.

To cooperate with the National Christian Council in its projected program for a Forward Movement in Evangelism. —*Dnyanodaya*.

Refuses to Teach Koran

A Mohammedan convert named Nur (Light) is one of the new pupils in the United Presbyterian Normal School at Sialkot. Since her baptism she has been teaching in a Mohammedan village school, where she refuses to teach the Koran. She regards the theft of her Bible as the hardest persecution she has suffered. She had the joy, however, of seeing her mother, who is still a Mohammedan, enroll in the beginners class of that school in order that she might some day be able to read the Bible for herself. Nur's joy at being in school is not so much for the normal training as the opportunity for getting Bible teaching and growing in spiritual things, so that when she goes back to live among her Mohammedan relatives she may better be able to give them the reason and proof of the hope that is hers in Christ.

—*Women's Missionary Magazine*.

Youth Evangelism in Siam

For many years, under the guidance of Dr. William Harris, Principal of Prince Royal College of Chiangmai, teachers of this school have gone out during the hot vacation season to the country villages preaching Christ. In the spring of 1933, more than one hundred young people of northern Siam came together for study and preparation to carry on vacation Bible schools in the villages. In the Chiangmai field alone ten groups went out, and 736 children were enrolled that year. In one particularly difficult village several families came into the church. Other village communities were stirred, friction has been eased and new interest aroused.

These young people continued to work in 1934, and in southern Siam six more vacation Bible schools were added, making a total of 1,292 children enrolled, plus the 1,151 children who were taught the same lessons in special time in seven mission schools. The 196 teachers were the young men and women from the Christian schools who were again willing to give of their time and themselves.

—*Women and Missions*.

For Siam Lepers

The National Church of Siam has been doing a work among the lepers for about two years. This is not a mission activity. A village is maintained with 33 patients, most of whom have become Christians. "During the first ten months or so the problems of discipline and organization were very difficult," writes one of the workers; "during the later months we have been greatly encouraged by the attitude of cooperation and Christian fellowship on the part of the patients. There has been no effort or intention to build a hospital or other expensive edifices in this work; we would like to give all the medical attention the patients need, and the religious instruction necessary. There have been two meetings of the representatives of the community to discuss the possibi-

ties of this work. The Governor and other high officials were present, and several Chinese and Burmese teak dealers and general merchants. These all pledged to do all they could to support the work we have been doing and to try to get leper clinics established throughout the province."

MISCELLANEOUS

Whole Church a Missionary Society

There is no Moravian Missionary Society because the whole church is a missionary society. About one in every seventy-five of the members becomes a missionary, as compared with about one in 5,000 in the churches generally. Countries to which Moravians have carried the Gospel include Northwest America, Guiana, Labrador, Moskito Coast, Demerara, Northwest Alaska and East-Central Africa. They maintain a leper home at Jerusalem, and work among lepers has been carried on in South Africa since 1818. There are over 300 stations, yet the annual expenditure amounts to but little over £100,000; of this less than half is raised at home, the greater proportion being the contribution of the mission fields. —*The Christian*.

Approach to the Jew

Rabbi Mendelsohn, editor of *The Sentinel*, a Chicago Jewish journal, believes in the sincerity of Dr. Conrad Hoffmann, General Secretary of the International Committee on the Christian Approach to the Jews, and says that since Dr. Hoffmann is a born Christian, Jews are glad to listen to him, which they would not do, were he a converted Jew. "Jews object," says Rabbi Mendelsohn, "to the method and type of approach usually pursued. If those who are interested in missionizing among Jews will send to us only men like Dr. Hoffmann they will obviate a serious obstacle on the road to goodwill between Jews and Christians."

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

The Turkish Transformation. A Study in Social and Religious Development. By Henry Elisha Allen, Ph.D. 251 pp. \$2.50. University of Chicago Press. Chicago. 1935.

To make an exhaustive study of the reactions in Turkey and outside of Turkey to the fall of the Caliphate and the rise of the new dictatorial Republic would require several volumes and many years of careful study and travel. The author remarks in his Preface that Islam is not a unit, which is true. On the other hand, it is a system of thought, of social life, and a religion. Whether the forces that are playing on it in Turkey have completed their task or not, the survey here made is of deep interest.

Of the composite mass which goes to make up Islam, no unit today presents a more interesting or amazing picture than Turkey in its eager rush to escape from the toils of ignorance and superstition which have for so many years retarded her progress. When one remembers the centuries of bitterness and bloodshed, of jealousy and misunderstanding, in the relations of Islam and Christianity, and when one realizes that Turkey, long the champion of Moslem orthodoxy and most redoubtable aggressor for the faith of Mohammed, is now making herself into a Western nation according to the very pattern of those European states which for so many years she despised and feared, he cannot deny that he is witnessing one of history's most significant phenomena. Here before our very eyes is occurring a transition of civilizations, the abandonment of practices which originated in Arabia, based upon union of religion and politics, the adoption of patterns which developed in Europe, based upon separation of religion and politics. Far-reaching consequences of this transition may be observed in government, law, education, and social structure. Religion, which but little more than a half century ago was the test of citizenship, has been severed from the constitution. Islam, shorn of its prestige, strives to adapt

itself to a new situation wherein it must confine itself to the domain of conscience.

The question remains whether Islam as a religion can function effectively in such a secular state. The author has used his material with great skill. After an historic introduction and an account of the penetration of Western civilization, he deals with Turkey's resentment against the religious incubus of her own faith. This first part of the book is followed by an account of the revolutionary changes that have taken place, the construction of a loyal unified state and the new spirit evident in Turkey's present social institutions. The two final chapters deal with missionary education, its possibilities and limitations, and the place of Islam in the new Turkey. There is an extensive bibliography and a good sketch map in the cover.

S. M. ZWEMER.

The Origin of Religion. By Samuel M. Zwemer. 8 vo. 256 pp. \$2.00. Cokesbury Press. Nashville, Tenn. 1935.

The original lectures delivered by Dr. Zwemer at the Columbia Theological Seminary at Decatur, Georgia, have been supplemented by additional material. The whole volume deals with the origin of religion, of the idea of God, of the world and man, of prayer and sacrifice, of fire as a symbol of deity, of marriage and ethics, of the belief in immortality. Dr. Zwemer does not accept the naturalistic theory of these origins. He believes that monotheism is the primitive faith of mankind and not an evolutionary development. His book is buttressed on every page by

authorities in the investigation of the earliest traces of human life and thought on our earth. The book is the reasoned conviction of a true and sturdy Christian scholar in defense of the biblical account of man's origin and of the origin of his religious belief and fundamental social and moral ideas. It is amazing to see the facts which Dr. Zwemer has gathered showing the return of contemporary thought toward the historic Christian tradition. It need not be said that one feels throughout the glow of Dr. Zwemer's deep faith and rich spirit. R. E. S.

Ethiopia, a Pawn in European Diplomacy. By Ernest Work, Professor of History, Muskingum College, Formerly Advisor to Ethiopian Government. 8 vo. 354 pp. The Macmillan Company. New York. 1935.

The Italo-Ethiopian controversy has centered the attention of the world on a country until recently practically unknown to most of the reading public. True, the coronation of the Emperor Haile Silassie I in November of 1930 gave this country much publicity, but the general impression left by news reports at that time was that the country was some semibarbaric curiosity. Today she stands before us as the prize desired by a European nation and one to be secured by warlike conquest.

Professor Work's book will convince the reader that the world powers in general are aware of the value of this country, the last independent empire in all of Africa, but the general public is unaware of the subtle machinations of international politics. In vivid fashion, with every important statement sup-

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

ported by documentary evidence, Professor Work shows how Ethiopia has been for more than half a century the pawn on Europe's chessboard, with England, France, Italy, Russia, Germany, Turkey and Egypt as the players. Ethiopia the lowly pawn has been shoved about at will, sacrificed whenever a new move in the game demanded it. Egypt, Turkey, Germany and Russia have been eliminated by clever moves of the other contestants until only England, France and Italy remain.

Professor Work continues his report of the game of interesting, although at times also shameful and nauseating, international politics by citing the clever moves of each of the three contestants — England, France and Italy — to eliminate the other. The chessgame became more like a foxhunt, with the fox himself watching every move and outwitting the hunters at every turn. What a fox Menelek II proved to be, learning the subtleties of the game from observation, eluding them one after the other! The prize fell to none of the three because each was so zealous that the other should not get it.

The picture Professor Work leaves with us as we finish reading and reflect on the plight of the present Emperor, Haile Selassie I, is that of a lion—the Lion of the Tribe of Judah—as many have called His Majesty, although he does not call himself by this name for he knows it refers to Christ. The Lion roars from the Ethiopian heights, as he sees the hunters closing around him. His eyes flash as he sees those whom he thought his friends, turn against him and betray him—no cringing monarch of Africa but a fearless lion showing his teeth.

The student of accurate, living history, proven by authoritative documents, will find the scales dropping from his eyes so that he sees the professed altruism and big-brother protective attitude of the larger nations toward small ones are sham. Further, Professor Work's book almost enables one to predict

what is to happen in the future. If Italy gains the land she desires so as to connect Eritrea and Italian Somaliland, then France is cut off as a competitor, and only England and Italy remain. If Haile Selassie objects to this amputation of his strong right arm—the barrier country so valuable to his future—it may be that the League (*viz.* England, France and Italy) will have to put sanctions *on him* to enforce the amputation.

This is not a volume to be skimmed through in an evening. There is much solid food for thought. The chapters entitled, *The Land and Its Surrounding*; *Italy Tries for the Pawn*; *Italy Loses the Pawn*; and *The Present Situation*, are especially interesting. The seventeen maps are of inferior quality as to clearness and art and could be greatly improved. A comprehensive Index and Bibliography are appended. There is perhaps no other one book which covers even a chapter of the same material here presented, as Professor Work refers extensively to official documents not readily accessible. He presents the case of Ethiopia most clearly.

STUART BERGSMAN.

Religion in the Republic of Mexico.
By G. Baez Camargo and Kenneth G. Grubb. Illustrations, maps and charts. 8 vo. 166 pp. 5s. World Dominion Press. Mildmay Park. London. 1935.

We have here timely study of a land and people much in the public mind. The authors are well qualified to speak with authority. Prof. G. Baez Camargo is a Mexican Christian, secretary of the National Council of Evangelical Churches in Mexico and secretary for Christian Education. Mr. Grubb was formerly a missionary in Latin America and recently visited Mexico to study the situation. The survey is reliable and up to date with descriptions of ancient and modern Mexico, recent political and religious developments, and the evangelical situation and outlook. There are very valuable appendices on Protestant missions, five excellent maps and two charts showing the Evan-

gelical Church and Sunday school membership.

The story of the present Evangelical Movement is encouraging as it gives evidence of spiritual life in the Mexican Church. Anyone wishing a just, clear and accurate appraisal of Mexico today must read this book.

Ralph Norton and the Gospel Mission. By Edith F. Norton. Illus. 8 vo. 253 pp. \$2.00. Revell. New York. 1935.

This stirring love story tells of the ideal married life of Edith Fox and Ralph Norton whose love for each other is subordinate only to their devotion to Christ and to those for whom they gave their life service. The Nortons have done for Belgians what Robert W. McAll did for the French. With a less widespread organization behind them in England and America, they have been used to accomplish as great spiritual results as the message of love, voiced by Mr. and Mrs. McAll accomplished among the working classes of France.

Ralph Norton was born in Indiana on November 10, 1868, and after attending DePauw University, followed by a brief business career, entered Moody Bible Institute. He took up evangelistic work, became Religious Work Director of the Y. M. C. A. and then for ten years was associated with Dr. J. Wilbur Chapman and Charles M. Alexander. During the World War, Mr. and Mrs. Norton worked among the soldiers and refugees. They went to the Belgian Front and as a result the Belgian Gospel Mission was founded in 1918. Since then sixty-six stations have been established for evangelical mission work in nine provinces; thousands have accepted Christ and have been transformed. Two Bible Training schools are conducted and evangelistic work is carried on in halls, tents and by Gospel cars. This mission is one of the few good outgrowths of the World War. It is being carried on by Mrs. Norton and her associates, with the help of an American Committee of which Dr. Charles G. Trumbull is treasurer.

How to Teach Evangelical Christianity. By Theodor Heckel. 8 vo. 121 pp. Zondervan Pub. House. Grand Rapids, Mich. 1935.

Dr. Norman E. Richardson, of Chicago, and Klaas Jacob Strameir have translated this work of the "Counsel for the German Evangelical Church Union." It is a book for teachers and preachers, an exposition of methods found effective in Germany for reading and teaching the Bible as the Word of God. We will do well to learn from Evangelical German Christians—as we have since the days of Luther. Theodor Heckel is a representative of the scientific and spiritually-minded German teachers. The Bible is to be taught as fact, not fiction; as revealing man in his weakness and the possibilities of growth in holiness; God as supreme and Christ as divine Saviour and Lord. Many helpful suggestions are here made on how to make the Bible live.

Christ and the Student World. By Robert P. Wilder. Introduction by Robert E. Speer. 80 pp. Cloth, 75 cents. Fleming H. Revell Co., New York. 1935.

This little volume of eight addresses, given by Dr. Wilder to students in many lands, will be welcomed by students in America and by those who are interested in spiritual work for them. These addresses have already appeared in Great Britain where they have had a wide sale. The topics include the basis for Christian character as found in Christ, the Bible, prayer, moral struggles and Christian service. Dr. Wilder's many years of work for students in India, Great Britain and the Continent of Europe and in America, as well as his own spiritual experience, have given him a deep insight into the needs of youth and the most effective way of reaching them. This book makes an excellent gift for students just entering college.

I Discover the Orient. Fletcher S. Brockman. 12 mo. 211 pp. \$2.00. Harper & Bros. New York. 1935.

Fletcher Brockman, a Southerner from Georgia, went from

college into Y. M. C. A. work in China. Later he became secretary for Asia and through his travels at home and in Asia met a multitude of interesting people, Chinese and Americans, and has had many valuable experiences during China's revolutions. These he describes in a delightful, informal way, without philosophical digressions but with interpretive insight. The chapter, "I Take My Bearings," is particularly refreshing and revealing. Mr. Brockman, however, seems to us to misrepresent early missionary motives and to "discover" many things that other missionaries have long known about the Orient.

The Bible in Our Day. A Symposium. 12 mo. 184 pp. \$1.00. The Oxford Press. New York. 1935.

The four hundredth anniversary of the English Bible has brought forth many volumes on the subject. Here is one with much stimulating thought by seven well-known writers of different denominations.

Coverdale Speaks, by Charles F. Wishart of Wooster College.

Searching the Scriptures, by Chas. E. Jefferson of New York.

One Book for All People, by James I. Vance of Nashville.

Rejoicing in Hope, by A. W. Beaven of Rochester.

Life in the Light of the Bible, by W. Russell Bowie.

Across the Barriers of Language, by A. R. Wentz of Gettysburg.

For Such an Age as This, by Lynn Harold Hough of Drew University.

The presentations are popular, not theological; practical, not critical.

With the C. M. S. in West Africa. A Study in Partnership. By Phyllis L. Garlick. 12 mo. 79 pp. 1s. Church Missionary Society. London. 1935.

The work of the Church Missionary Society in West Africa began less than a century ago when slavery, warfare and superstition everywhere prevailed. Today the people are free and many have found new life in Christ with education and positions of trust. Nigeria is the field in which Bishop Samuel Crowther served effectively for

many years as the African St. Paul of the West Coast Church.

Miss Garlick describes graphically the planting and growth of the Christian Church, the establishment of schools, training of Christian workers and the transforming influence of the Gospel—in Nigeria, Sierra Leone and the Yoruba country. It is an inspiring story.

The Answer of God. Seventieth Anniversary of the China Inland Mission. By Marshall Broomhall. Paper Cover. 12 mo. 93 pp. C. I. M. London. 1935.

Some think the age of miracles is past. Here is the story of seventy years of miracle. This brief history of the China Inland Mission reveals the wonderful way in which the Mission was born and developed, was guided, protected, provided for and made fruitful. The Mission began with one station and no converts; now there are 345 stations in China and 8,670 were baptized in 1934. During the first fifty years, 50,700 publicly professed their faith in Christ; during the last twenty years, 107,000 more were baptized—an average of over 2,000 a year for the whole seventy years. The income—without any denominational church backing or definite appeals—has grown to nearly \$1,000,000 in one year. The total income for seventy years has been over \$25,000,000. There are now 1,082 missionaries on the field and 286 at home.

Winning the Border. Baptist Missions Among the Spanish-speaking Peoples of the Border. By Una Roberts Lawrence. Pamphlet. Home Mission Board, Southern Baptist Convention. Atlanta, Ga. 1935.

The Mexicans in the United States and over the border have constituted a real problem in the southwestern states. Here is a study of their background and characteristics, their history and Evangelical work among them. The book is especially valuable for Southern Baptists but contains much interesting and useful information for all who seek to promote the Kingdom of God. There are 857,194 Mexicans in Texas, New Mexico and Arizona.

Useful features of the book are the pronunciation of Mexican words, suggestions for teaching and questions for discussion. The work of the Baptists has been greatly blessed among these people.

The Solitary Throne. Some Religious Beliefs of Mahatma Gandhi in the Light of Christ's Teachings. By Bishop Brenton T. Badley. Booklet. 62 pages. Lucknow Publishing House. Lucknow, India. 1935.

If any one wishes to know just where Mr. Gandhi stands in reference to Christ and His teachings, he cannot do better than read this book by one who knows both Christ and Gandhi. Bishop Badley, who has been a Christian missionary in India for 35 years, gives forty quotations from Mr. Gandhi—all of which contradict the clear teachings of Christ. In many points the Hindu teacher is in harmony with Jesus but in points that differentiate Christianity from the ethnic religions he is at variance—especially as to His deity, His unique character and authority, His position as the only Saviour from sin and the only hope of immortality. Mahatma Gandhi looks upon Christ as a great teacher and example but he says: "When I fancied I was taking my last breath, the Gita (Hindu Scriptures) was my solace."

The New Home and Other Papers. By Capt. Reginald Wallis. Paper. 1 s. Pickering & Inglis. Glasgow. 1935.

Captain Wallis is an evangelist and Bible teacher, with a mission especially to young men. His addresses here printed relate to heaven, death, conversion, creation and victory. They are the products of Bible study, spiritual experience of God and knowledge of men.

Oh Carry Me Back. By E. A. Bland. 8 vo. 317 pp. 2s. 6d. Pickering and Inglis, London.

This boys' book records the development of a thoroughly human youngster, Quaker background, who sinks to the depths of degradation, but is rescued by his mother who crossed the ocean to find him.

New Books

A Serious Aspect of the Abyssinian Situation. Joseph J. Cooksey. 50 pp. 1s. World Today Series. New Mildmay Press. London.

China Christian Year Book—1935. Edited by Frank Rawlinson. 458 pp. Christian Literature Society. Shanghai.

The Case for Missions in Modern India. E. C. Dewick. 30 pp. 3 Annas. The Palghat Mission. Palghat, South India.

The Church of Christ and the Problems of the Day. Karl Heim. Chas. Scribner.

Christ and the Student World. Robert P. Wilder. 80 pp. 75 cents. Revell. New York.

The Essentials of Life. W. H. Griffith Thomas. 126 pp. 1s. Pickering & Inglis. London.

Eastern and Central Asia. World Today Series. 34 pp. 6d. New Mildmay Press. London.

God the Christlike. James Robertson Cameron. 242 pp. \$2.00. Cokesbury Press. Nashville.

The Great Evangel. Lynn Harold Hough. 164 pp. \$1.50. Cokesbury Press. Nashville.

"An Hundred Fold." The Faithful Steward's Dividend. David McConaughy. 31 pp. B. I. C. Assn. Chicago.

His Things of Power. Norman B. Harrison. 62 pp. B. I. C. Assn. Chicago.

The Lad with the Lunch Basket. Donald Davidson. 1s. 96 pp. Pickering & Inglis. London.

Duncan Main of Hangchow. Alexander Gammie. 3s. 6d. Pickering & Inglis. London.

New Testament Biographies. H. C. Moore. 75 cents. 230 pp. Baptist Sunday School Board. Nashville.

Religion in the Republic of Spain. World Dominion Survey Series. C. Araujo Garcia and Kenneth S. Grubb. World Dominion Movement. London.

Ruled by the Rudder. K. M. MacLeod. 320 pp. Pickering & Inglis. London.

Songs from the Slums. Toyohiko Kagawa. 94 pp. \$1.00. Cokesbury Press. Nashville.

Taken Unawares. John Macbeth. 112 pp. 1s. Pickering & Inglis. London.

The Unveiled Vision. Edith Hickman Divall. 1s. Pickering & Inglis. London.

When Do Teachers Teach? Doak S. Cambell. 60 cents cloth, 40 cents paper. Baptist Sunday School Board. Nashville.

Year Book of Negro Churches. Compiled by Bishop Reverdy C. Ransom. 111 pp. Wilberforce University, Wilberforce, Ohio.

Una Alajaba de Flechas Para Los Arqueros Del Senor. Bautista Rinorosa. 120 pp. Institute Evangelico. Rosario, Argentina.

The Furtherance of the Gospel. W. O. Carver. 146 pp. 60 cents cloth, 40 cents paper. Baptist Sunday School Board. Nashville.

Prove Me Now. J. Edwin Orr. "10,000 Miles of Miracle to Moscow." 128 pp. 1s. Marshall, Morgan & Scott. London.

Can God? "10,000 Miles of Miracle in Britain." 1s. 128 pp. Marshall, Morgan & Scott. London.

World Friendship. A Bibliography. Gertrude E. N. King. 79 pp. \$1.00. Chapman and Grimes. Boston.

Philosophies of Father Coughlin. Sermons by W. B. Riley. 58 pp. 25 cents. Zondervan Pub. House. Grand Rapids, Mich.

The Making of a Pioneer: Percy Mather of Central Asia. Mildred Cable and Francesca French. 288 pp. 5s. Hodder & Stoughton. London.

India's New Constitution. A Survey of the Government of India Act, 1935. J. P. Eddy and F. H. Lawton. 239 pp. 6s. Macmillan. London.

A History of Abyssinia. A. H. M. Jones and Elizabeth Monroe. 196 pp. 6s. Oxford University Press. London.

The Real Abyssinia. C. F. Rey. Illus. Map. 291 pp. 10s. 6d. Seeley Service. London.

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ONE HUNDRED YEARS OF THE BIBLE IN SPAIN

Last November marked the one hundredth anniversary of George Borrow's arrival in Spain as agent of the British and Foreign Bible Society. Since then the circulation of the Bible has been maintained whenever political conditions permitted, and the total circulation of the Society in the last 100 years has been approximately 6,857,000 copies. On July 20, 1935, a Bible coach bearing the name "George Borrow" was dedicated in Barcelona for the work. The National Bible Society of Scotland (N. B. S. S.) began work in Spain in 1862. By far the greater part of the circulation has been in Spanish, although there is an increasing demand for a translation in modern Catalan, and several parts of the New Testament have been published in that language.

In 1930 both societies circulated 277,099 copies and last year 249,903. The demand has not decreased but the supply has been limited, due to lack of funds.

The value of the Bible cannot be estimated in these figures. The desire to understand the Book has been a not inconsiderable factor in the spread of literacy; and it is the ground of faith in the hearts of many who have not identified themselves with any organized Christian Church. It has influenced the outlook of leaders and thinkers, and increasing familiarity with it is already being reflected in the literary expression of Spaniards. It is a matter of much satisfaction that since the Republic both the Roman Catholic Church and the publishing business have increasingly seen the need of placing the Book within the reach of the people.

The Bible is the most valued possession of the Evangelicals in Spain. A study made in 1932 by the World Dominion Press showed a Spanish Evangelical community of only 21,900, of whom 6,259 were full communicants. But, as with the Bible so it is with those who cherish it: their influence is out of proportion to their numbers. Persecution and absence of liberty have rendered the existence of evangelicalism exceedingly precarious in the past; while today Christians of all convictions have to face the spread of organized godlessness.

A great task thus still awaits accomplishment in the Peninsula. In 1932, of the 48 provinces in Spain, 11 could show no organized Evangelical church; and in 27 provincial capitals there was no Evangelical witness of any active kind. In so far as has been possible the conditions of wider liberty afforded by the Republic have been taken advantage of, and in the task which still lies ahead the Bible will continue to be the foundation of all evangelistic and Christian achievement.

KENNETH G. GRUBB.

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Dates to Remember

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

* * *

Personal Items

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

Passages to Memorize

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

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First captions only are given below.

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The second series:

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Passages to Memorize. Series Two, is available in English, Polish, Yiddish, German, French, Old Russian, Russian, Italian and Arabic.

Old Testament Selections, particularly Messianic Prophecies is available in English, Bohemian, Greek, French, Russian, Polish, Dutch, German, Hungarian, Lithuanian, Portuguese, Norwegian, Italian, Ukrainian, Finnish and Swedish.

Atheism is Folly. Available in English, Finnish, French, German, Italian, Russian, Polish, Spanish, Yiddish, Hungarian, Portuguese, Japanese, Cantonese, Modern Russian and Old Russian.

A Duty to Warn. Available in Polish and English.

How to Test Teachers. In English, Japanese, Portuguese, Hungarian, Old Russian and Modern Russian.

All the leaflets are sold at 1 cent each, 75 cents per hundred. However, to secure wider distribution, special consideration will be given to accredited Christian workers.

Bible Verse to Memorize. This very attractive cloth book contains all the Bible verses in Series One and Two and Messianic Prophecies together with the miscellaneous leaflets. This book is an ideal gift to encourage the memorizing of choice passages. A wealth of Biblical material is at your disposal. A practical minded pastor or lay worker will find many uses for this book. Price, 50 cents, postpaid.

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

* * *

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

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

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Editorial Chat

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

* * *

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

* * *

Is the missionary society of your church subscribing for and reading THE REVIEW? If not, they are overlooking valuable information and are missing much practical help in the preparation of missionary programs. Read "Effective Ways of Working."

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

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

* * *

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

MISS STELLA A. MINNEMEYER.
Pittsburgh, Pa.

Obituary Notes

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

* * *

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

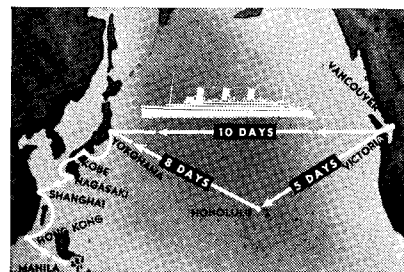
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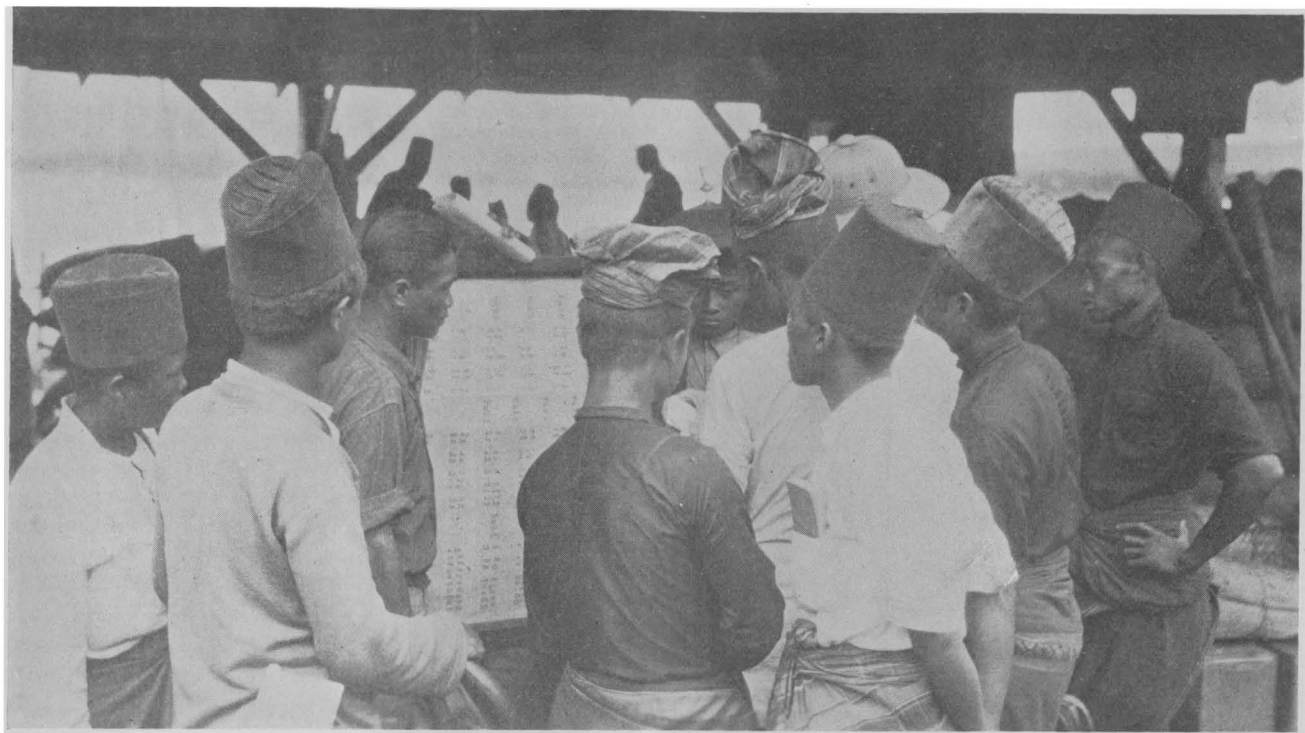
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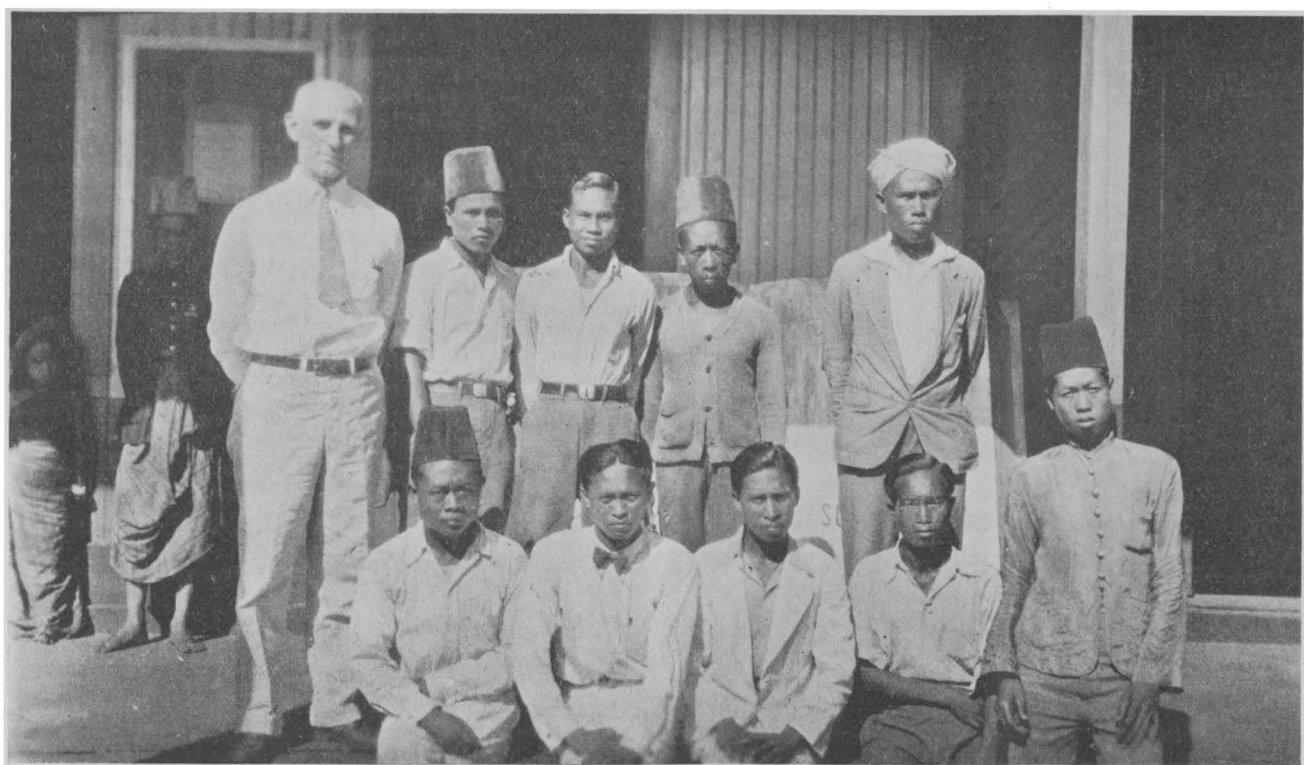
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THE MISSIONARY REVIEW OF THE WORLD

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VOLUME LIX

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Topics of the Times

THE JAPANESE SHRINE PROBLEM

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

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

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

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

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

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

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

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

OUR MISSIONARY OPPORTUNITY

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

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

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

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

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

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

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

CONFERENCE ON THE RURAL CHURCH

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

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

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

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

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

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

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

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

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

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

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

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

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

FURTHERING THE GOSPEL IN MEXICO

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

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

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

3. There is a growing emphasis on united

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

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

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

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

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

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

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

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

AMERICAN CHRISTIANS IN RUSSIA

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

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

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

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

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

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

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

ARTHUR T. PIERSON.

The Divine Constraint of Christian Missions^{*}

By the VERY REVEREND WILLIAM TEMPLE, D.D.

Archbishop of York

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

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

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

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

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

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

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

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

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

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

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

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

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

The Obligation to Impart

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

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

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

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

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

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

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

The Fulfillment of All Hopes

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

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

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

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

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

Every Christian a Missionary

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

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

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

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

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

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

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

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

The Christianity the World Needs

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

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

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

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

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

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

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

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

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

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

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

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

When those who mocked Him said: "He saved

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I flung up my arms and said:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



MORO BOYS IN THE MISSION LIBRARY

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

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

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

EVERY CHRISTIAN A SERVANT

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

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

JEAN KENYON MACKENZIE.

Women Pioneers for Seventy-Five Years

By JULIA H. BRONSON, New York

Editorial Secretary of the Woman's Union Missionary Society

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

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

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

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

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

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

A PRAYER FOR MISSIONARIES

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

Christian Missions Are Marching On

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

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

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

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

I

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

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

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

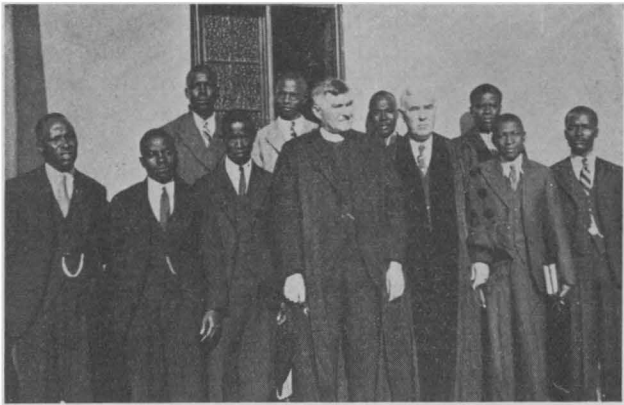
I saw a sight on a street leading into the heart of Delhi that lingers in my mind as a symbol of the way in which the non-Western world is not only adopting but also adapting its borrowings from the West. A young man was riding along on a bicycle with the carcass of a dressed sheep across the handlebars.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

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



RIVAL TRANSPORTS IN THE SUDAN

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



PREPARING AFRICANS TO PREACH CHRIST

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

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

II

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

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

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

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

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

III

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

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

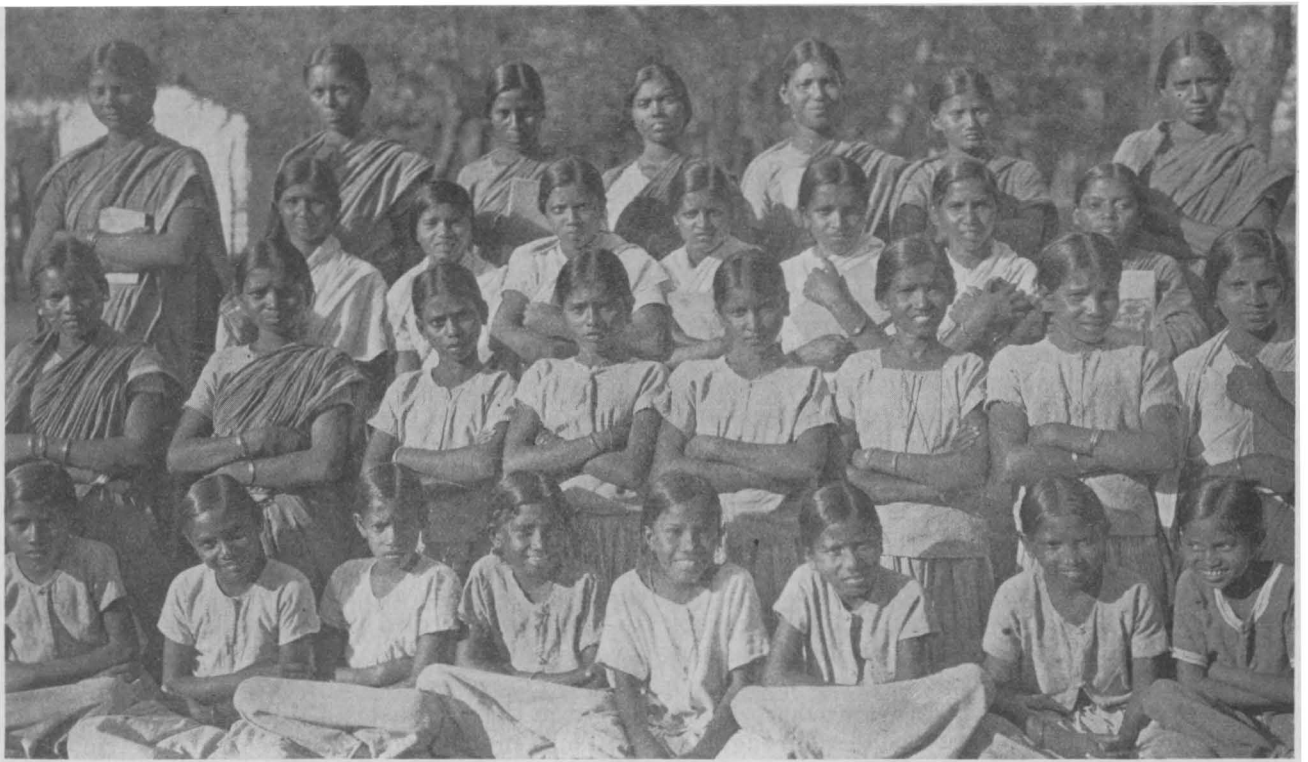
R. E. S.



A SCENE AMONG THE NEEDY VILLAGERS OF SOUTH INDIA

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

F. F. G.



SOME GIRLS OF THE DORAKAL BOARDING SCHOOL IN INDIA

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

This Enlarging World

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

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

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

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

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

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

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

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

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

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

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

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

Contacts with Non-Christian Peoples

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

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

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

When the East Knows the West

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Kil Sunju, Korean Preacher and Evangelist

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

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

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

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

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

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

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

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



REV. KIL SUNJU

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

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

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

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

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

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

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

in both the local presbytery and the General Assembly.

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

A Great Bible Student

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

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

The greater your reputation, the more your enemies;
the loftier your virtue, the fewer your friends.

The righteous can find heaven in prison, but the wicked would find hell in heaven.

As rain fertilizes the parched ground, so abundant grace waters the thirsty soul.

Harmony brings heaven to the home; discord brings hell to society.

Sin is the poison that destroys human life; prayer is the means for the entrance of the grace of God.

There is no hell for the righteous man and no heaven for the sinner.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Religious Destitution in Maine

By REV. CHARLES W. SQUIRES, Limerick, Maine

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

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

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

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

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

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

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

Here are a few communities in dire need of help:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

POEMS WRITTEN BY CHRISTIAN LEPERS

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

I

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

II

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

III

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

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

IV

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

V

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

From Bondage to Liberty

By LAURA JORQUERA, Santiago, Chile

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

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

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

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

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



LEADERS OF CHRISTIAN ENDEAVOR IN SANTIAGO

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

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

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

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

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

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

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

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

With the Printed Page in Chile

By HENRY WAGONER, Temuco, Chile

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

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

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

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

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

Do I Know Myself and Christ?

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

HONESTY

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

PURITY

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

UNSELFISHNESS

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

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

LOVE

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

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

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

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

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

Some Down to Date Plans

A PANEL VISUALIZATION—ILLINOIS AND A CHRISTIAN WORLD

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

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

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

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

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

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

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

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

The introductions are made as before by an official worker.

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

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

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

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

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

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

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

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

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

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

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

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

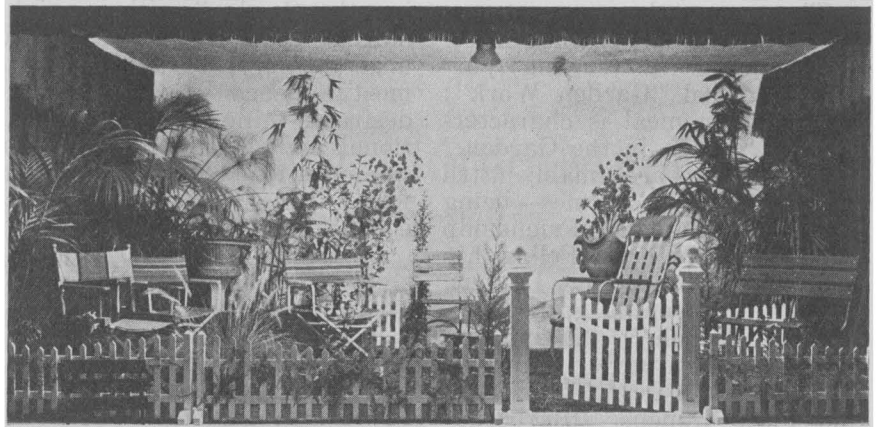
The foregoing was termed a "Personalities Picture" and proved one of the most impressive services ever held under similar circumstances. The simplicity of it and the strong appeal to the eye render it worth duplicating in many conventional assemblies.

A CHOICE YEAR BOOK

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

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

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



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

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

(Several stanzas are omitted due to space limitations.)

The Lord God Planted a Garden

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

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

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

The page on the Executive Board is headed,

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

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

At the top of the Missionary Reading page appears:

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

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

Industrial Department has for its motif:

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

For the Social Department there is:

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

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

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

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

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

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

For Church Decorating:

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

The invitation on an early fly-leaf begins:

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

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

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

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

Program features beginning with September are as follows:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MY GARDEN

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

BULLETIN OF The Council of Women for Home Missions

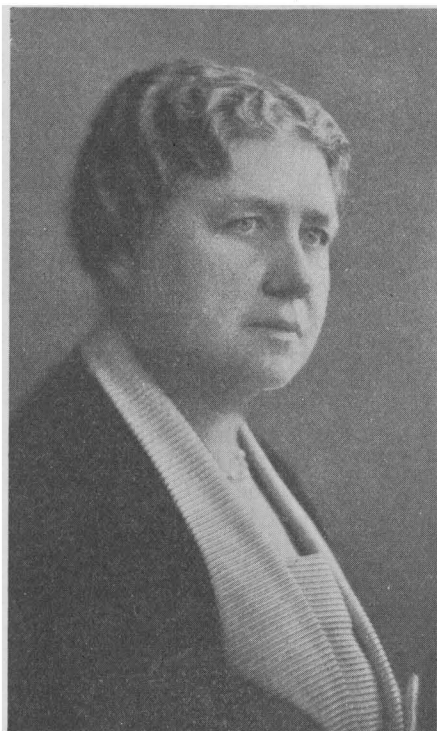
ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

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

BRIEF REPORT OF ANNUAL MEETINGS

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

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



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

is translated into the lives of people."

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

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

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

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

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

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

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

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

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

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

OUR TASK WITH YOUTH

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

NORTH AMERICA

Need for Bible Reading

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

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

—*The Bible for China.*

Clear Out the Slums!

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

Following the opening of these houses, an interfaith manifesto

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

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

Gold Dust Lodge

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

EDMUND B. CHAFFEE.

The Migrant Problem

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

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

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

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

GRETA P. HINKLE.

Do Millionaires Give Freely?

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

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

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

C. V. VICKREY.

Aid for Students

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

—*Watchman-Examiner*.

National Preaching Mission

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

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

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

Fifty Years in New York

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

Indians Measure Up

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

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

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

Two Chinese Missionaries for U. S. A.

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

LATIN AMERICA

Tourists in Mexico

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

She ventures a few reasons:

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

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

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

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

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

Bible Reading Increases

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

—*Alliance Weekly.*

Distress in Nicaragua

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

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

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

—*Moravian Missions.*

West Indies Mission Center

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

Bibles in Ecuador

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

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

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

In Trinidad

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

—*United Church Record.*

Deplorable Conditions

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

—*The Neglected Continent.*

Faithful Brazilian Christians

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

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

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

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

New Spirit in Paraguay

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

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

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

EUROPE

Children's Missionary Society

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

—*The Christian*.

Two Steps in Cooperation

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

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

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

McAll Mission Program

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

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

—*The Life of Faith*.

Giving Spain the Bible

A Scripture Gift missionary for 41 years in Spain writes:

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

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

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

—*Scripture Gift Mission.*

Churches in the Home

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

Methodists Not Molested in Germany

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

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

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

—*The Christian Advocate.*

The Rhenish Mission

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

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

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

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

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

Baptists in Prague

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

—*Watchman-Examiner.*

Light in Albania

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

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

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

AFRICA

Swedish Missionaries Ordered Out

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

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

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

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

Pioneering in Nigeria

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

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

Protestantism in the Congo

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

—*London Missionary Herald*.

A Christian Center of Power

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

Kpata has been left rather badly off herself.

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

New Life in Angola

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

—*United Church Record*.

The Blind in South Africa

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

to stimulate the employment of employable blind.

—*The South African Outlook.*

WESTERN ASIA

Saloniki Secures Church Building

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

Hebrew Telegraph Service

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

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

—*Alliance Weekly.*

INDIA AND SIAM

Hinduism Looks at Life

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

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

—*C. M. S. Outlook.*

Teachers Needed in Aurangabad

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

Three Days' Journey for a Bible

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

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

—*The Life of Faith.*

A Traveling Ashram

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

Bengal Baptist Mission

The newly formed Bengal Baptist Union undertakes all

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

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

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

—*International Christian Press.*

An Outpost for Siam

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

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

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

Winning the Tibetans

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

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

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

—*The Christian.*

CHINA

Christianity in Everyday Life

The following story of Christian courage is worth retelling:

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

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

—*C. M. S. Outlook.*

Forum of the Church

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

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

Students and Religion

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

New High in Enrolment

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

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

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

Short-Term Schools

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

—*The Living Church*.

Medical Cooperation

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

more vaccinations were attended to in one afternoon.

—*Presbyterian News*.

In Chinese Turkestan

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

—*China's Millions*.

Many Nationalities in Manchuria

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

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

—*The Bible for China*.

JAPAN-CHOSEN

Christianity Growing

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

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

Administrative Change in American Mission

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

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

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

—*The Missionary Herald*.

Tokyo's Christian Daily

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

Church Opens Trade School

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

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

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

—*The Missionary Herald*.

Student Pioneers in Chosen

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

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

—*Chosen College Bulletin*.

Doctor Saves His Face

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

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

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

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

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

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

ISLANDS OF THE PACIFIC

Tonga's Christian Queen

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

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

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

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

—*The Christian Advocate*.

New Field in New Guinea

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

—*The Life of Faith*.

A New Bible Translation

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

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

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

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

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

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

C. T. BENZE.

Fijian Methodist Celebration

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

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

—*The Christian Advocate.*

MISCELLANEOUS

Facts to Ponder Over

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

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

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

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

—*Presbyterian Banner.*

Low Overhead Expense

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

—*Marcus Spencer.*

Mass Exodus of Jews Recommended

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

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

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

Bible Distribution to Seamen

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

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

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

The Problem of the Aborigines

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

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

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

L. L. LETGERS.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

NINE NEW BOOKS ON MEXICO

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

S. G. INMAN.

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

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

and are in language that very small children will understand.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

New Books

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Obituary Notes

(Concluded from page 113.)

preaching and teaching the Lao people.

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

* * *

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

* * *

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

* * *

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

* * *

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

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

* * *

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

* * *

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

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Undergirding the Christian Home

Clementina Butler

The Emancipation of Indian Outcasts

L. O. Hartman

The Awakening of Egypt

Anna P. White

Congo Crosses

Julia Lake Kellersberger

Dates to Remember

April 29-May 5—National Convention, Y. W. C. A., Colorado Springs, Colo.

May 1—General Conference, Methodist Episcopal Church, Columbus, Ohio.

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

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

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

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

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

May 27—General Assembly, United Presbyterian Church of North America. Pittsburg, Kansas.

May 28—General Assembly, Presbyterian Church in U. S. A. Syracuse, N. Y.

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

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

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

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

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

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

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

Annuities in Operation Over Seventy-five Years

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

Inquiries concerning ANNUITIES AND LEGACIES may be addressed to

Samuel Bryant, Treasurer

The American Baptist Home Mission Society

23 East 26th Street, New York City

Personal Items

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

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

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

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

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

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

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

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

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

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

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EST. 1886

THE MISSIONARY REVIEW OF THE WORLD

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Editorial Chat

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

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

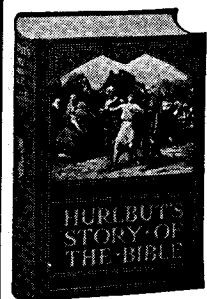
* * *

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

* * *

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

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

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

* * *

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

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

* * *

ANNUAL MEETING OF "THE REVIEW"

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

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

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

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

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

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

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

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

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

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

Respectfully submitted,

DELANVAN L. PIERSON, *Secretary.*

* * *

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

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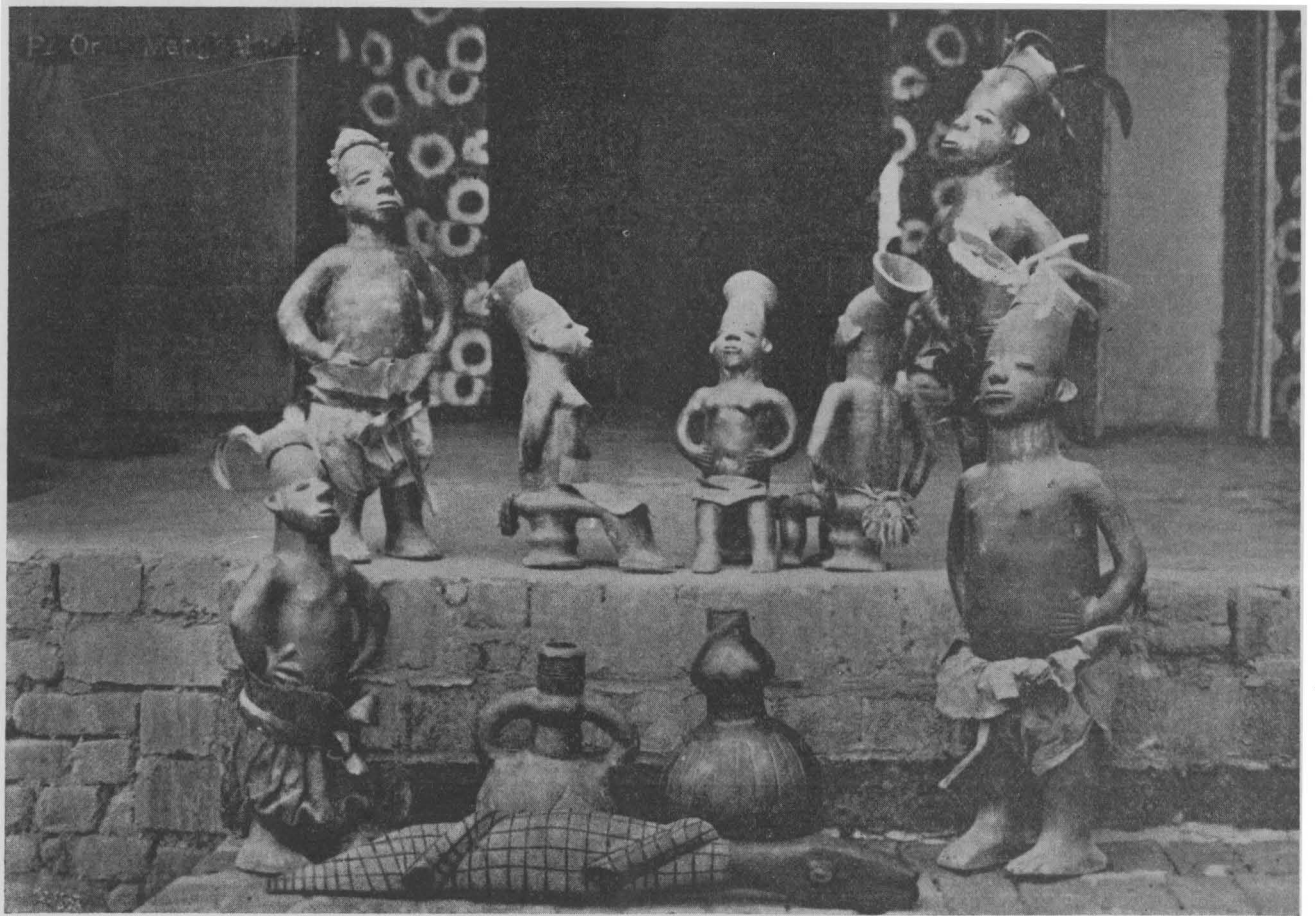
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MATERIAL EVIDENCES OF IDOLATRY AND FETISHISM IN CENTRAL AFRICA
SIDE LIGHTS ON SOME CONGO CROSSES (See page 173)

THE MISSIONARY REVIEW OF THE WORLD



AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

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Topics of the Times

CRISIS AMONG THE OUTCASTES OF INDIA

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

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

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

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

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

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

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

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

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

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

GANDHI AND INDIAN CHRISTIANITY*

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

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

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

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

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

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

UNREST IN ITALY

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

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

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

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

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

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

STUDENT EVANGELISM IN CHOSEN

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

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

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

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

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

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

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

COOPERATION IN LATIN AMERICA

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

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

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

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

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

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

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

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

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

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

Christian Mass Movements in India*

By BISHOP J. WASKOM PICKETT, D.D.

Author of "Christian Mass Movements in India"

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Among these convictions are the following:

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

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

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

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

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

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

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

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

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

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

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

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

These are typical of scores of experiences that were told to us during this part of the study. These conversions are bringing to the church many new problems. When high-caste, egotistical employers join the church of their long-despised servants, problems of relationship inevitably arise. The masters have to resist a strong natural disposition to assert their control of the church; the servants to resist a no less strong disposition to take advantage of their opportunity to rule in the one sphere where they meet their masters on equal or better terms. In these conditions it is not surprising to discover a tendency on the part of high-caste converts to seek baptism as a sign of their recognition as Christians, but to refrain from any active association with the church. The

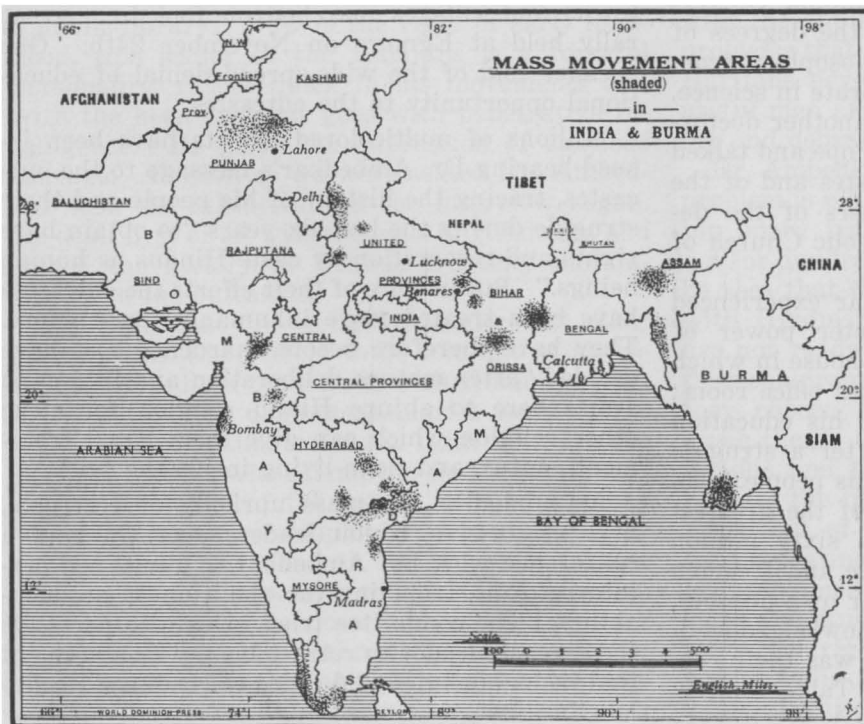
study was undertaken chiefly for the purpose of discovering how the numerous problems are being handled and with what results. It is hoped other lessons will be learned which will result in greatly improved work.

For Whom Did Christ Die?

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

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

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



By Courtesy of World Dominion, London

The Emancipator of Indian Outcastes*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Congo Crosses

By JULIA LAKE KELLERSBERGER*

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The Cross in the Sky

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

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

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

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

The Cross on the Land

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

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

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



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

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

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

The Cross Upon the Back

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

The Cross Within the Heart

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

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

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

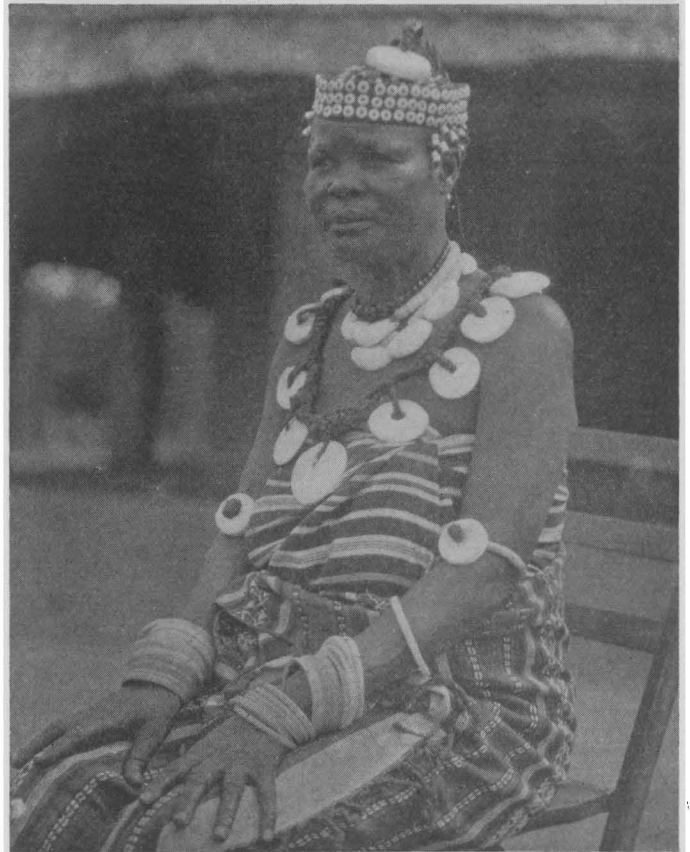
The Cross Along the Road

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

The Cross of Calvary

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

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



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

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

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

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

The Awakening of Egypt*

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

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

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

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

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

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

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

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

An Intellectual Awakening

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

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

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

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

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

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

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

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

A Social Awakening

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

but through education. Both men and women have come to see a new dignity in womanhood, and to place a new value upon childhood. Here again Christian women from the West showed a new way.

Egyptian women have recently organized numerous societies for the help of their own people. The "20," with their new privileges, are reaching out a helping hand to the "980." These women have created public opinion that demanded many new laws. They asked for schools, equal educational privileges for girls, hospitals, eye clinics, orphanages, reforms in marriage customs, new rights in divorce courts, raising the marriage age to 16, and other reforms relating to public hygiene, immorality, evil customs and superstitions.

Professor Cleland of the Cairo University, through the Extension Department, is making a fine contribution to this awakening among both men and women, through moving pictures, and by having outstanding speakers discuss among other subjects the social problems of Egypt. A similar contribution is being made by the Egyptian Branch of the Young Men's Christian Association through lectures to men, and through discussion groups among young Egyptians.

A Spiritual Awakening

Best of all there is a spiritual awakening. Eighty-one years of Gospel teaching and eighty-one years of the demonstration of Christian love have brought forth glorious fruits. There has never been any Christian mass movement in Egypt; never has there been a time when great numbers were swept into the church, but there has been a steady growth year after year.

There is an Evangelical church built up of men and women and youth who have found Christ as the only One who can give them new life, joy and peace and help in all their problems. It is not a perfected church, but it is one exhibiting devotion to God's Word, faithfulness to His ordinances, generosity to His work, and a willingness to serve.

Watch the students in the Cairo College for Girls going home to conduct Vacation Bible Schools; or follow the students of the Training College and the Pressly Memorial Institute in Assiut as they go out to give this same service in the small villages in Upper Egypt. Or listen to the little bands of college boys conducting street Sunday Schools, and the girls holding little services with groups in homes in the city of Assiut.

Hundreds of our trained Christian teachers add to their schedule in school a period of Bible study daily.

Many of the church members give voluntary service during "Witness Week" as they go among

their neighbors selling Scriptures or giving portions to those too poor to buy.

Time would fail to even mention the services of the ministers and elders and Sunday school teachers and Bible women; of the Christian doctors, nurses, and child welfare helpers; of the thousands who cooperate with this self-supporting, self-governing church.

For thirty years the only Protestant church carrying on work in Egypt was the United Presbyterian Church of America. Later the Church Missionary Society of England undertook a special work for Moslems in Old Cairo where this society conducts one of the largest missionary hospitals in the world.

The Egypt General Mission, an independent British group, labors in the Delta, cooperating with the Evangelical Church, and other small groups are sharing in the service for Egypt. Statistics alone may seem to show the investment of eighty-one years has produced small profits, but there are many secondary results.

The Coptic Church for years conducted its worship in a dead language so that its people were not fed on the Word of God. Living in the midst of the overwhelming Moslem population, they were not far removed in life and practice from their neighbors. When the late Theodore Roosevelt was in Egypt twenty-five years ago, he was entertained by a bishop who is now the Patriarch of the Coptic Church. When the bishop was praising the Americans, Mr. Roosevelt asked: "What have they done?"

"Many, many good things" was the reply.

Mr. Roosevelt in his characteristic way, said, "Tell me one outstanding thing they have done."

"They have given us the Bible," replied the bishop. He did not mean that they had translated it into the language of the people, for that had been done years before by Americans in Syria; he meant that the Evangelical Church had proven that if Christianity is to have power in the lives of men and women, they must be taught to read and understand the Bible. Today the Coptic Church uses the Bible in the Arabic language and in an increasing number of churches, the priests preach Gospel sermons. Sunday Schools have also been organized for children, and among the men have been organized "Friends of the Bible" classes. The Coptic Church now joins the Evangelical Church in some centers in annual Sunday School Conventions, where they confer together and plan for better methods of building up the Kingdom of God.

How has the Moslem life been touched? To quote Prebendary Wilson Cash, "The Christian faith is a life to be lived and the reason why Moslems are so often repelled is because it has never been adequately tried by any large body of people or nation . . . We cannot attack the faults of others when we are so conscious of our own failures, but we can seek to show by love and service what Jesus Christ taught and what His ideals, if applied, would mean in world regeneration."

This is what missionaries have done. Hospitals, clinics, orphanages, and child welfare centers have been established to minister to thousands; and how often a poor suffering woman, feeling the gentle touch of physician or nurse, has exclaimed, "Our religion never does this for a *fellaha*." Thousands of children have received their education in Christian schools and they grow up as friends to the Christian missionary.

Dr. Sadek, a professor in the Egyptian State University, delivered a commencement address in June, 1935, at the College for Girls in Cairo, where more than half of the students are Mohammedans. Among many other fine things, he said:

"I consider that this college stands high amongst all other schools by virtue of the characteristic stamp which it imprints on all its students."

One of the graduates of the class of 1935 took as a subject for her commencement essay, "The Cries of Egypt." She pointed out the evils and sorrows of her land and in a passionate appeal summoned her hearers to help. "I have done this," she concluded, "only with the hope of finding an immediate response, especially from both graduates and students of our College where we learn the true meaning of help and self-sacrifice."

From among all these influences and achievements of the Christian Church, an increasing number of Mohammedans are coming and saying, "Sir, we would see Jesus."

Yes, Egypt is awake after a sleep of centuries. It is significant that an Egyptian artist should have conceived the idea of a woman as the agency through whom this awakening should come. The true spiritual awakening must come through the woman who has been touched by the power of Jesus Christ. Those who share their service, their gifts and their prayers with the Evangelical Church of Egypt will go forward with joy, believing that they are helping to fulfill the prophecy made centuries ago that "the Egyptians shall know the Lord" and "the Lord of hosts shall bless her saying, Blessed be Egypt my people."

Recent Progress in Mexico^{*}

By GONZALO BAEZ CAMARGO

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BECAUSE of the unreliable press reports upon which the mind of the average newspaper reader is being fed, Mexico is commonly associated with strange and often ludicrous ideas of disturbance and backwardness. There is another side of the picture, however, of which the American people probably seldom hear and to which I want to refer briefly. The truth is that Mexico is steadily moving forward, carrying on its remarkable program of social reconstruction, which is being entrusted more and more to educational and peaceful methods.

The shifting of the political power from one group to another had been hitherto practically always a bloody affair in Mexico. But the fact that the country has been able, in the last few weeks, to pass through a very serious political crisis of that type, without resorting to civil war and bloodshed, is in itself a very hopeful and encouraging sign.

Among other signs of progress, the following should be especially mentioned: the effort to build up a strong national economy, opening new roads and developing the material resources of the country; a new appreciation of the creative capacities of the Indian, who for many centuries was held back as an inferior being, in a desperate condition of ignorance and poverty; and, what is best of all, an educational awakening which has no precedents in the whole history of Latin America. In referring to this educational movement, Frank Tannenbaum writes, "It is the most modern, yet the most delicate and sensitive, large-scale movement of cultural stimulus and social awakening that can be recorded in America, and perhaps in the world."

Special attention has been given, in this educational program, to the rural communities and particularly to the Indians. Thousands of rural schools are now functioning all over the country. During 1935 over 2,400 new rural schools were established. The educational program provides for 2,000 new schools each year. The budget for the army has been reduced and the budget for education considerably increased. The amount

assigned for public health is also gradually increasing every year. Within the next four years a total of fifty million Mexican dollars will be granted for agricultural credits and the same amount for irrigation works. Physical culture and the campaign against alcoholism are being strongly encouraged.

In the midst of the present profound changes that Mexico is undergoing, two facts belonging to the spiritual realm ought to be mentioned. In the first place, strange as it may seem, in view of the press reports that reach the American public, there is an unprecedented interest in religion, not only among the common people but also among the educated classes. Contrary to the Latin American tradition, according to which truly educated people are not supposed to take any real interest in religious questions, apart from the routine compliance with the established rites of the churches, a new and deep concern for religious problems may now be detected in these circles. Religion is becoming a burning question for everybody; books which deal with it are increasingly in demand, and the idea of free discussion of religious subjects is spreading.

In the second place, from certain influential quarters comes an open challenge as to the place and function of religion in the life of the individual and of society. As a result, some of the fundamental truths of the Christian religion are being seriously questioned in the minds of many. The real truth and power of the Christian religion has not been known to the great majority of the Mexican people, and a good number of them feel inclined, of course, to interpret Christianity in terms of a very imperfect realization of its real content and meaning. Upon these unsound grounds, there are many who feel justified in rejecting what they think is the Christian religion because they find in it many elements which they believe to be opposed to the enlightenment and social progress of the people.

The Mexican nation is deciding, at this very hour, whether the religion of Jesus will become a fundamental and dynamic element in the remaking of the country, or whether it will have to be

^{*} An address given at the Florida Chain of Missionary Assemblies, 1936.

left out as a useless tradition of a dying past. It is a most solemn hour of decision, not only for Mexico but also for the rest of the Latin American world.

Out of these two outstanding facts, there grows the pressing need of presenting to the Mexican people an objective interpretation of true Christianity, in terms of individual and social behavior. To demonstrate Christianity, factually and distinctly, as a supreme and incomparable force in regenerating the individual and shaping society according to the principles of Love, Justice and Fraternity, is coming to be, therefore, the greatest task of all those who bear the name of Christ in Mexico.

Benito Juárez, the great Indian president of Mexico, once expressed his hope that Protestantism should become an active force in liberating the Mexican Indians from the state of ignorance, superstition and vice in which they lie. And more recently, ex-president Portes Gil, now the head of the National Revolutionary Party which controls the Government of Mexico, said: "If our children are to become Christians, let that be by seeking the original fountain, the words of the Master which are in the gospels." Antonio Caso, the leading Mexican philosopher, has sounded this energetic proclamation: "The arms of the Cross are still sufficiently strong to permit us to hang our destinies upon them."

The Protestant forces in Mexico are ready to do their part, in spite of their numerical inferiority, in answering these ringing calls to Christian constructive action. They are awakening to a new sense of responsibility, out of which a creative and expanding program has gradually emerged.

Six denominations have organized a National Council of Evangelical Churches, under which a strong cooperative forward drive is being conducted. Its General Department of Christian Education is very active, promoting the improvement of the church agencies and mainly Christian education in the home. In 1933 Mexico occupied the second place in Latin America in the work of Daily Vacation Bible Schools. During the last year seventeen different camps for young people were held. A committee appointed by the Evangelical National Convention has begun to organize discussion groups among the students. A native evangelical scout program is being developed and experimented in Mexico City. The circulation of the Bible has had an increase of almost a hundred per cent since 1931. Special attention has been given to the preparation and publication of Christian literature. The Regional Committee on Curriculum has published a series of monographs on methods of religious education work, material for Vacation and Sunday schools, literature for

the home and a book on principles and methods of Christian education. The Union Publishing House, an interdenominational concern, is developing an intensive literature program. Books on Christianity and Communism, science and religion and other subjects have been published. One of them deserved three columns of editorial comment in a leading daily of Mexico City.

By means of prayer circles, organized in the local churches, and by special emphasis on personal evangelism, the work is being spiritually nourished and strengthened.

The training of workers for Christian service is entering into a new stage. The Union Theological Seminary, which had been concentrating its work upon the training of ministers, with headquarters in Mexico City, is now developing an intensive training program for lay workers all over the country, by means of a chain of six-weeks' training schools, with an itinerant faculty, functioning in the denominational fields and rendering valuable services to the local churches. More than a dozen of these new training schools were held during the last year.

There are many elements in the Mexican situation which have been an acid test of the steadiness and quality of the Protestant work. It has been a time of trial. But it has finally turned out to be a real time of splendid and unprecedented opportunity. As a whole, it may be said that the Protestant churches in Mexico are not so much concerned about a theoretical recognition of religious liberties as to the much more practical issue of how to make the best use of the present opportunities, for the spiritual upbuilding of the nation, for the benefit of the people and for the extension of the true Kingdom of God in Mexico.

THE AWAKENING IN BRAZIL

In few mission fields of the world, perhaps in none, is Evangelical Christianity making such rapid and amazing progress as in the great Brazilian republic. The latest news refers to a great evangelistic campaign in the City of Sao Paulo, during December. This campaign was conceived and initiated entirely by Evangelical Christians in Brazil and took the form of simultaneous meetings held in forty centers in the great City of Sao Paulo. Ninety Brazilian preachers, representing all the Evangelical denominations and including Southern Baptists, Methodists, Presbyterians and Episcopalians, cooperated in the effort, breaking across the denominational lines. Three hundred prayer groups met regularly in this one city before and during the evangelistic campaign. The effort originated in the Brazilian Committee of Evangelical Youth of Sao Paulo.

The Final Motive for Foreign Missions

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WHAT may there be in missions which makes their prosecution the duty of the Church until their great purpose has been accomplished? What is their final objective? What the impelling motive? There are the minor motives. There is a final and compelling motive.

Warneck's definition of purpose is this: "*Pflanzung und Organization der christlichen Kirche unter nicht-Christen.*" Unless you read a great deal into the statement it makes the prime object of missions to be the propagation and organization of an institution—the Christian Church—among non-Christians.

Dr. Robert H. Glover, in his "Progress of World-Wide Missions" says: "The aim of missions is to make Jesus Christ known to all men as the only Saviour from sin."

The Lutheran Pietists of Germany and Count Zinzendorf, the Moravian, said the purpose of missions was "*Seelen für das Lamm zu werben*"—to win souls for the Lamb.

Dr. Arthur J. Brown says: "The aim is to present Christ so intelligently that they will accept Him as their personal Saviour."

Take these and other definitions together and no one can raise serious objections. This is not only the purpose of foreign missions but of home missions also, it is the purpose of the Christian Church. It is the purpose of the Incarnation. It is the reason for the work of God among men. Or as Glover puts it: "Christian missions is the proclamation of the Gospel to the unconverted everywhere according to the command of Christ."

This purpose is so exalted, so extensive, so costly, so humanly impossible for Christians to accomplish (who after all are only a fractional minority of the earth's population and few of them are spiritual giants) that we may well ask what motives inspire men to dedicate themselves to so heroic a task. Of course the power must be divine; there is no other sufficient motivation for the Church's continuing self-dedication to this heroic, world-encircling task.

Glover says that essentially there are only *two motives*, both biblical. The first is based on external facts—springing from the consideration of the material condition of the heathen, temporal,

moral and spiritual. The second motive is based on internal experience, springing from a consideration of Jesus Christ and our relation to Him, loyalty, gratitude and love.

Dr. Cleland B. McAfee notes five fundamental missionary motives, all historic. 1. The Commission of Christ. 2. The need of the world for all that Christ brings. 3. The nature of the Christian faith, its universal truth and its value for all men. 4. The need of the home church to fulfil life by the evident expression of its spirit. 5. The work already done and now in progress in all lands.

Permit me to treat the motives less technically, more practically with illustrative material drawn from the history of missions and from the mission field at the present time.

The Boom of Christian Missions

Dr. Arthur J. Brown wrote his book "The Foreign Missionary" in 1907, near the beginning of the century. He says: "The foreign missionary enterprise is the vastest enterprise of the Christian Church. There are now 28,000 Protestant foreign missionaries in non-Christian lands; 2,408,900 adult communicants are enrolled in a Christian army of 5,145,236; 140,000 native ministers, evangelists and teachers, 36,616 Sunday schools with 2,000,000 pupils. Then he lists all the charitable, educational and Biblical institutions in the heathen world and ends with the sentence "The Christian people of Europe and America gave last year for the maintenance of these varied activities \$44,448,000."

When E. W. Smith issued his "The Desire of All Nations" he could honestly and enthusiastically write: "It took a hundred years to win the first million converts from heathenism, twelve years to win the second million, less than six years the third, and the number is mounting now with a swift acceleration. In all but two or three of the great strategic centers of the world, Gospel stations are firmly planted."

Such optimism! Such enthusiasm! And surely all who know the marvellous expansion of missions in the last seventy-five years would justify the optimism. Japan opened to missionary in-

fluence in 1859, the larger efforts in China since 1860, Livingstone's travels in Africa till his death in 1873 and the enormous development of missions there since his death, the great work in Korea since 1884, the wild colonization period which gave unparalleled opportunity to missionary forces in England, France, Belgium, Italy and Germany.

This was paralleled in America and English-speaking countries generally by the missionary excitement engendered by great movements and slogans, "The Evangelization of the World in this Generation." The generation that coined the phrase is dead—the world is not yet converted. Alexander McLeish last year wrote a book "Jesus Christ and World Evangelization" to prove that the world can be evangelized in this generation, that indeed any generation could have done it. Professor Kenneth S. Latourette of Yale recently called for a revival of this watchword. Other famous battle cries were: self-supporting, self-governing and self-propagating churches, the church-council system of Anglican missions, (congregations taking care of their own needs while the episcopacy was responsible for leadership in missionary extension); indigenous churches—fostered by the World Dominion Movement; Volk-skirchen—the pet theory of the German churches, (Gustav Warneck's five-volume "Theory of Missions" is based on this idea); National Churches, the latest and at present the most ambitious scheme—that of uniting all denominations at work in each of the great pagan nations into one church truly national; Student Volunteer Movement and Missionary Education Movement, the Laymen's Missionary Movement.

None of these ambitious and enthusiastic movements has been an unqualified success, but back of them all is this one great fact: the past history of missions proves that God has manifested His power in the preaching of the Gospel. We are not facing a foolish or impossible task. Christianity is far from perfect, but the marvellous transformation of individuals and nations demonstrates that the power of God is in the Gospel. Past triumphs guarantee the final and complete triumph.

The Threatened Collapse

The optimistic note was still dominant at the Edinburgh Conference in 1910. Since then things have happened. At the Jerusalem Conference, 1928, there were dark clouds on the sky. Today Christianity is definitely on the defensive. Spengler says there is nothing in the world but "the inexorable course of events, senseless chance, the actuality of history with its un pitying march through the centuries, into which the individual

is born irrevocably with his tiny personal life at some definite point."

If all that is true, then missions never did and do not now have a worth-while *raison d'être*. As Karl Heim says, missions could then be considered only as a means of culture, propaganda or "religious imperialism," as a part of the conflict of the whites with the colored races. "We could then view missions from a strategic, political and national viewpoint, and ponder the question whether it would not be better for the present to give up all ecclesiastical propaganda in pagan countries, especially as the success of missions is seriously threatened just now in China by Bolshevism, in India by religious and political nationalism and in Africa by the ever-increasing secularization of civilization."

Well, the missionary authorities do not at this point stop and hire a blackfaced "crooner" to sing "Is I Blue?" They are convinced that what is wrong with the world and missions is not caused by the relentless power of elemental forces. The present mission situation has not always existed. It did not exist at the end of the last century. It is an emergency. The causes of that emergency are well known; so are the details of the present crisis; almost anybody can guess what consequences might result if the dangerous tendencies are not counteracted by definite, resolute, faith-filled energy. Elemental forces are entirely irrevocable. Pills for earthquakes are always fake. But human emergencies are not irrevocable. The best definition of the word emergency is; "A sudden condition calling for immediate action."

The missionary leaders consider the present mission situation "a sudden condition" and they loudly call for appropriate action. Dr. John R. Mott says: "It is my conviction that the past twenty years witnessed incomparably greater changes in the world than any other period of like extent." In 1931 he said: "Without doubt the Christian cause all over the world is either losing ground or failing to make triumphant advance, in consequence of failure to press the present unprecedented advantage." In 1935, in his book "Cooperation and the World Mission," Dr. Mott writes:

Never was there a more critical moment. The materialistic philosophy of the day, the violence of the destructive communistic activity, the power of paganism and of faiths and systems contrary to the teachings of Christ, the reactionary attitude of so many governments with reference to religious liberty, the perilous subordination of religion to serve the political ends of totalitarian conceptions of the State, and the necessity of recasting the prevailing industrial and commercial system so that it will not negative the principles of Christian love and brotherhood nor conduce to international war, all present a challenge to Christ's followers which has never been surpassed

in gravity and urgency. In truth we are facing stupendous changes in the whole makeup of the world, changes as revolutionary as any in the history of mankind.

Dr. Charles R. Watson says "that the prevailing atmosphere is unfavorable to foreign missions goes without saying."

Before outlining the causes of the mission collapse, it is best to let Dr. Julius Richter tell us "that our era is a period of low ebb in religion the world over. The Russian Orthodox Church has collapsed; Pan Islam also, and is disestablished in Turkey; so with Confucianism in China. The animistic religion of primitive peoples the world over is disintegrating irresistibly. The spiritual wasting away of the churches of Christendom is an open fact—its forms changing into spiritualism and superstition or into secularism, agnosticism or atheism."

Dr. Richter in his last book lists the following causes of collapse, the first five of which are the most important:

(1) The financial stringency; (2) the wide recrudescence of nationalism; (3) alienation of the younger generation from the Christian background and missionary impulse; (4) the new intimacies of the world-wide contact; (5) transformation of the social structure of the nations; (6) fatal loss of prestige of Christianity due to the brutality of the war psychosis; (7) the un-Christian character of science and technology; (8) the effort of pagan nations to obtain the valuable fruits of Western civilization without the Christian background; (9) competitive friction between Protestantism and Roman Catholicism; (10) the renewed advance of Islam as a dangerous antagonist of Christian missions, especially in Equatorial Africa and the Dutch East Indies; (11) the gigantic propaganda of Bolshevistic Communists; (12) endeavors of one nation after another to restrict the scope of its missionary agencies, especially educational and medical; (13) the immoral life of many representatives of the white ruling class; (14) the tendency of our institutionalism, by which so many men and so much money are absorbed by colleges and hospitals, and active evangelistic advance is made more difficult.

Every pastor might well speak of these great world tendencies hostile to Christianity and missions and appeal to the spirit of the heroic in them to come to the help of the Lord against the mighty. It is nevertheless a fact that this motive lacks power—unless the final motive is present.

The Critic of Missions

The general atmosphere, miasmatic for missions, undoubtedly is a very real thing. Dr. McAfee asserts the interest in missions was steadily declining for a decade before the great depression, because the validity of missions was questioned. It is a fact, nevertheless, that the atmospheric conditions and the antagonistic forces can accomplish their nefarious purpose on only one condition—they must become incarnate in the vocal critic. His name is legion. Most of them are

ignorant and idle talkers, not worth wasting time over. Yet E. Stanley Jones, in the Foreign Missions Conference Report, 1934, in connection with a tour of all America says he found very little hostility to missions.

But Dr. Mott in his book, "The Present Day Summons to the World Mission of Christianity," pleads earnestly for multiplying the number of apologetic voices and pens in the mission cause. Perhaps we need more witnessing than apologetic voices.

Many criticisms are mere shadow-boxing, smoke screens, behind which hide selfishness and sheer indifference. Such are the statements:

"It takes a dollar to send a dollar."

"The mission secretaries line their pockets with the money given for heathen."

"British missionaries must put sound Manchester pants on the heathen as a holy duty."

"Whenever a German missionary sails for heathen countries you can always see some man near waving a *roth, weiss* and *schwarz* flag and yelling, '*Hoch der Kaiser*,' till his face is red."

"The American trader says that trade follows the flag—the flag he means is the church flag of the missionary."

We are advised in Proverbs 26:4—"Answer not a fool according to his folly lest thou also be like unto him."

But there are honest critics. Give them an honest answer. Almost all missionary books print long lists of criticisms and refute the attack, as Dr. McAfee's books; Dr. Brown's "The Foreign Missionary," (chapter 16); E. W. Smith's "The Desire of All Nations," (chapter 7); Henry A. Perkins, "The Case for Foreign Missions"; "Are Foreign Missions Done For?" by R. E. Speer; "Meeting Current Objections to Missions," by E. Stanley Jones, (Foreign Missions Conference Report, 1929), and there is an almost endless list of other books. Apologetic voices will not accomplish much, unless the final motive is present.

Missionary Strategy and Policy

Some say that we are afflicted with too many missionary statesmen: with too much policy and administration. The horde of executive secretaries and specialists of all kinds and description in the Church and in missions not only cost a great deal of money; they keep the poor missionary's head awhirl with programs, reports, percentages, graphs, plans and what not; he cannot get down to the real work for which he was sent out.

And yet—while first of all the Christian Church must be the bearer of the Evangel to the utmost parts of the earth, it is none the less a fact that the Church is also the best representative on earth—imperfect as she is—of the Kingdom of God on

earth. Jesus spoke much of the Kingdom of God and of heaven. Certainly the first purpose of missions is to win souls to the Lord Jesus, but when large numbers are won the Church cannot honestly shun the task of organizing them into a Kingdom for the Lord Jesus. That duty creates great tasks in the mission fields. Great tasks require great leaders—missionary statesmen. Who better than these know the enormous difficulties created in the mission fields by extreme nationalism, the totalitarian state, secularism, dictatorship, by international misunderstandings, by business depression, unemployment and financial stringency, by feminism, education, secular, materialistic, scientific and technical, and the general religious disintegration at home and in heathen lands?

In the *International Review of Missions*, July, 1934, Dr. Richter declares four gigantic problems of mission strategy are: (1) Among primitive people, especially Africa, the Indies and Oceanica, primitive beliefs are disintegrating; (2) China—the cultural structure of centuries is completely broken down; (3) Russian Bolshevism—in Russia and its world-wide propaganda; (4) Islam—disestablished in Turkey, its propaganda is on with zeal and success in Equatorial Africa and the Dutch East Indies.

How may a pastor get the information to preach with intelligence and convincingly on such matters? Read the books of the missionary statesmen. It is a serious task. Get the reports of the missionary conferences. Many great sermons can be preached on such themes—sermons that will make sleepy parishioners sit up and take notice.

But missionary statesmanship deals not only with the adversaries. There are *problems of development and organization* of great importance, even if of less preaching value. For instance: the main objective of the World Conference of the International Missionary Conference to be held at Kowloon, China, 1938, is to be "The upbuilding and maintenance of younger churches as a part of the historic world-wide communion." I do not expect to preach a sermon on that theme.

In the meantime the missionary statesmen have a *great task at home* in the great idea of cooperation in every phase of mission work—even in the matter of administration. A plea for such unified control of the world's far-flung mission work is a choice part of "Rethinking Missions." But there surely is nothing new in that idea. Dr. Mott has recently issued a book on "Cooperation and the World Mission"—but it is not the first time he has written on that theme.

A pastor may well keep in touch with these great movements and preach about some of them, but he will not accomplish much by such mission-

ary preaching—unless the impelling motive is present.

The Model of Missionary Method

St. Paul has been the model for many generations. He claims to have been commissioned to *preach*—to preach the Gospel. The best book on his method is "Missionary Methods, St. Paul's or Ours," by Roland Allen. Paul's methods agree with the commands of Jesus: "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." The Great Commission says "*teach* all nations" and contains no reference to humanism and charity.

"The foolishness of preaching," and the power of the Holy Ghost in "witnesses" (Acts 1:8) has indeed been a supernatural force that produced the missionary success of the past. What an almost magical power witnessing may exert! For an artistic representation of it, study Schuesselle's "Power of the Gospel" in the Archives Building of Moravian Theological Seminary, but please do not forget the equally magical power the same witnessing exerted in the social, economic and moral life of converts. The material benefits of a spiritual religion—what a wonderful thing that is. And how little the modern world thinks of it! The fact is that all the enormous progress of the present civilized nations has been made under the preaching of the Gospel. Sociology, economics, charity as quasi-sciences are not old enough to claim the credit. Admit all that is good in them—the truth is they will have to travel an enormous distance before they will overtake the humanistic effects of the preaching of the Gospel, probably never will overtake it.

Dr. Albert Schweitzer is the ideal and model of many moderns and liberals. He is only a very prominent representative of a widespread idea. And then Albert Schweitzer himself refused to preach; he said that he wished to practice. He is a liberal—the liberals sent him to Africa. He wished to give the world at least one instance of liberals doing what Evangelicals have been doing for centuries. He believed that humanism derives its sanction from our human nature, not from our connection with God. He says: "It was and still is my conviction, that the humanitarian work to be done in the world should for its accomplishment call upon us as men, not as members of a particular nation or religious body. We are not free to confer benefactions on the Negroes or not, as we please: it is our duty. Anything we give them is not benevolence, but atonement."

"Pity the poor heathen" is a materialistic plea. St. Paul says: "My heart's desire is that they might be saved." . . . "That I might by all means

save some." . . . "I could wish that myself were accursed from Christ for my brethren." That note has largely died out today. The Grenfell Mission to the Labrador has captured the imagination of the entire English-speaking world. Doctors and nurses by the score fight for the privilege of working a year or two with him. Whether impelled by the love of adventure or the love of souls—who can tell? Only one thing is certain: there is not enough money in the possession of the Christian world to carry on all foreign missions in the world at the same rate of expense as his Labrador mission which reaches only 12,000 people.

Certainly the humanitarian appeal for missions is legitimate. Humanism is always good. John Wesley said: "Do all the good you can, in all the ways you can and to all the people that you can." Charity is always sweet. He who spoke the Parable of the Good Samaritan always puts His blessing on it. Schiller once said: "Rousseau converted Christians into human beings." Nay, verily, Christ did, long before Rousseau was born.

But this is not the final motive for missions. Humanism without evangelization has lost its proper motivation. Man needs God as much as he needs bread and more than clothes. And alone, humanism always fails as a missionary motive, for make your appeal solely on that and the next thing you hear will be: "charity is mostly palliative, not curative. Sweet charity relieves the distress of a few; it does not end the poverty and misery of the many." You can answer: "But humanism is the expression of the inmost spirit of a real Christian and is also a means of exerting a good influence upon the recipient, possibly even of winning him for God." And then comes the reply: "Fine, but till you have exhausted your charity on the needy at home, you should not bother with the heathen." It is hard to answer this—so long as the discussion is based on humanism only, exclusive of consideration of the spark of divinity in man.

The criticism of humanism for home lands and for missions is steadily gaining in volume. In "Thinking Missions with Christ," Dr. Zwemer says: "What we need today in missions is less comparative religion and more positive religion."

Toyohiko Kagawa of Japan opposes Lenin's famous phrase, "Religion is the opiate of the people," by setting up the contrary standard: "Economics and religion are one. Without God there is no economics and no life." Kagawa is a Christian; he is also a leader of a social movement. He established a toothbrush factory, for instance, for the social welfare of his people. Yet he declares very positively that welfare work is not an effective remedy for pauperism. The Moravian Church has

a two hundred year record of encouraging agriculture, industry and trade in its fields among primitive people. Undoubtedly much good has been done, but if you wish to run the risk of making Dr. deSchweinitz weep, ask him about reindeer in Alaska and rice culture in Nicaragua.

The story is making the rounds that the priest and the Levite passed by on the other side because they were in a great hurry to get to Jericho to the convention which had for its major topic of discussion: What can best be done for the world? There evidently are people who think it is time for humanitarians to do something besides talk.

In Karl Mueller's "*Gotteswirklichkeit und Religion*," he quotes this startling sentence from Zinzendorf: "The christianization of unconverted heathen is a work of the devil and leaves them more unhappy and unholy."

Humanism is a legitimate mission appeal—but it will largely fail of its purpose, unless the final motive is present.

The Reality of God

Missionary zeal has in every case been the outgrowth of and a result from the indwelling of God in human hearts by His Spirit. Cold hearts have never responded to the Great Commission. Mere orthodoxy never started fires burning in foreign parts. The intellectualism of culture has never set the world on fire. Scepticism, however honest and genteel, has never carried the banner of the Cross into the far away and hard corners of the earth. The ancient Moravian Unity had no foreign missions. Bishop Comenius recognized the duty, but the violent persecutions of the Jesuits made it impossible for them to undertake it. Dr. Glover, in the "Progress of World-wide Missions," writes: "The Reformation was not missionary in character. Luther, Melancthon, Calvin, Zwingli and Knox seemed to have had no serious sense of the responsibility for direct missionary efforts in behalf of heathen or Moslem, though the Jesuits were carrying on extensive missions in the Orient."

For at least a century the Reformation Church and its leaders were almost completely devoid of missionary spirit and effort—of course one might ask what more one has a right to expect from those great men—giants indeed but yet human beings, with human limitations.

Julius Richter in his "*Das Buch der Deutschen Weltmission*" (pages 6 and 7) lists a number of arguments against the legitimacy of foreign missions dating from the period of the "benumbed"—he does not call it "dead"—orthodoxy, as: For missions, glossology and the power of miracles are required; as long as God does not bestow these, missions are merely an impertinent interference

with the plans of God. The Gospel was preached to the heathen by the Apostles; they refused it; hence neither God nor the Church need offer it the second time. The business of the Church is to preach the Word of God in the ordered congregations; if the Bible is to be brought to the heathen, let that be the duty of the governments, etc.

There is a school of German Evangelical thought about missions which explains the difference between the missionary and non-missionary Christians by one big word: *Gotteswirklichkeit*—"The reality of God." Persons who merely believe in God may be good people, but only those who have a sense of the reality of God are likely to assume the responsibility and sacrifice for foreign missions. Spinoza was not a Christian; the Jews excommunicated him, but his *amor intellectualis Dei* was so intense that he has been called the God-intoxicated man. But he surely never dreamed of taking his kind of love of God to the heathen. Most of us would probably join in the prayer: "From philosophical love of God, deliver us gracious Lord and God." The poet, the scientist, the materialist and the humanist, all have their definition of God in his ineffable power and glory—as "First Cause," "Bright Essence Incarnate," "Mobile Cosmic Ether," "Omnipotent Matter," "Man's Giant Shadow Skyward Thrown," "Kindly Light," "the active relation between the ideal and the actual"—but no such faith in such a God has ever been known to produce a loving surrender and dedication of life to Him.

All in all, while fully admitting the greatness and power of *Gotteswirklichkeit*, it seems that something more than this is necessary as the primal motive for foreign missions.

Wilhelm Bettermann finds the secret of Zinzendorf's spiritual nature and his missionary enthusiasm at once in this: "He was simply overwhelmed with the reality of God in Christ." "In Christ" is his contribution to the search for the final missionary motive. But this is not Zinzendorffianism or Moravianism only or primarily—it is the essence of all Christianity. Christ is Christianity; "the Word was God"; the Word made flesh was Jesus Christ; Christ is God manifested in human form; He came to reconcile the world unto Himself, to save the lost, to bring us unto God. The personal experience of this blessed truth—a profound conviction of its reality—that always was and ever will be the essence of Christianity—it has always been the final motive for missions. For such a salvation, in such a Saviour, must be proclaimed at home and abroad. There is a marvelous expansive power in such an experience. People with that experience have always been missionaries and missionary supporters. For that experience produces a passion—an inward

necessity is laid upon them—to give loyal, loving obedience to the Saviour's last command—the Great Commission.

If it will not be misinterpreted, I would like to add a brief statement of the characteristically Moravian view of missionary zeal and power. As is well known, missionary zeal is Zinzendorf's contribution to Moravianism. Credit must up to a certain point be given to the Lutheran Pietistic influence upon him at Halle, where as a school boy he heard letters read from the Danish-Halle missionaries in India and met several of them personally. But he owes them nothing with reference to the method and power of missions. Remember that Zinzendorf, as a four-year-old boy, deeply loved the Saviour; he was then already overwhelmed with the reality of God in Christ—that is only one part of the real Zinzendorf. For the other part you must go to the famous picture gallery in Duesseldorf. See the rich, elegant, high-minded, marvelously gifted nobleman of nineteen years stand before Domenico Feti's picture of the thorn-crowned head of Christ. Beneath is the text: "This have I suffered for thee; what hast thou done for me?"

In that dramatic moment, Zinzendorf fully realized the price paid by the Saviour for his salvation; only by the Saviour's passion could Zinzendorf be saved—or anybody else. From then on, Jesus and His Cross were the only theme of Zinzendorf's thought and activity. The missionaries, however degraded the people to whom they went, were told to preach the passion of Christ for the saving of souls.

Robert Speer, in his "The Finality of Christ" (page 148), says of the Moravians: "The doctrine of Christ's expiatory death and all-sufficient merit has been, and must ever remain, the grand means of conversion. The Moravian missionaries at the present day make the atonement of Christ their continued theme. They attribute all their success to their preaching of the death of our Saviour." Every word of that is true. Zinzendorf's personal experience of his personal salvation in the passion of the Saviour (which for him was in entire agreement with Luther's and Paul's justification by faith) so fired his heart with zeal for the conversion of souls that he risked his life to win souls for Jesus and inspired scores of others to do the same. Listen to Zinzendorf dramatically cry out in the extreme of holy passion: "More human beings must be saved. Bring heathen! Bring Christians! Bring men to the Saviour! If that is not possible in Christendom, I will go to the heathen. We cannot help it, we cannot tie the Gospel to a chain." What a compelling force! Souls must be brought to the Saviour.

When Fatimah Learned to Love^{*}

By MRS. PAUL W. HARRISON, Matrah, Arabia

CAN it be that I have learned to love this land? The dark mountains of Oman are heartless and cruel. Death lurks in their desolate valleys and rock strewn paths. The burning hills glare back at the everlasting sun and tell man that he is futile and doomed.

The days are busy ones. In the morning clinics on the hospital veranda I meet many old friends. One day Miriam slips in with the crowd and stands by my table. She is not carrying her babe, and my heart is seized with a sudden fear. I cannot ask where is her little Zuwaan for I do not want to hear the answer. The neighbor women volunteer the news. One day there had been a quarrel among some women in the street near Miriam's house, and Miriam was with her baby up on the little roof. Wanting to see what the quarrel was about, she left her little Zuwaan and went down to look on. While she was gone the baby had gone too near the edge and had fallen to the ground.

Miriam lifts her hands in a gesture of helplessness but says no word. "It was written over her," comforts one woman.

Fatimah comes for her lesson. Her face has a look of contentment it has never known before. And I am not surprised when she says she wants to tell me of something that has made a change in her. One day she heard that her husband's other wife was to come into her neighborhood to call. In fact, some friend had been so thoughtless as to invite them both at the same time. This was more than Fatimah could stand. All her pent-up hatred burst its bounds. A terrible rage seized her. Like one mad she screamed and cursed and threatened. Her husband beat her and then fled. Determined to make a complaint before someone she strode out of her house.

"No judge will hear me rightly," she thought. "Why do I try to get help in this place? I am a stranger and I have no friends."

Without knowing why, she turned in to the hospital gate. "I shall tell this to the Hakeem. He will hear me."

Coming from a sick call the doctor found Fatimah sitting on the sand by the gate. Into his ears

she poured her tale of bitterness and woe. The doctor looked at her calmly and said, "Yes, you have a heavy burden to carry; it is very heavy. And what you have said is true—your head is hot and you cannot bear this thing any longer. There is only one thing I can tell you to do and that is to give this all to Christ and let Him carry it for you. He will take out of your heart all this hate for the other one and make you able to pity and love her." The doctor asked her to pray with him. So she repeated words after him and asked Christ to take away her burden and give her love instead.

"And from that moment the hate did leave me, Khatune," said Fatimah. "Since then I have been able to be patient and quiet, for my heart is light. I do not know how, but it is different now."

A few days later Fatimah's husband was taken very ill. I went to call. At the door of the little room I stopped in surprise. For there, sitting against the pillows was Fatimah and with her was the other wife. Little Moosa was toddling back and forth between them. I looked into Fatimah's eyes and she smiled back at me. She had kept her promise to God that she would show love to the one she had always hated. How great was her victory only God can know.

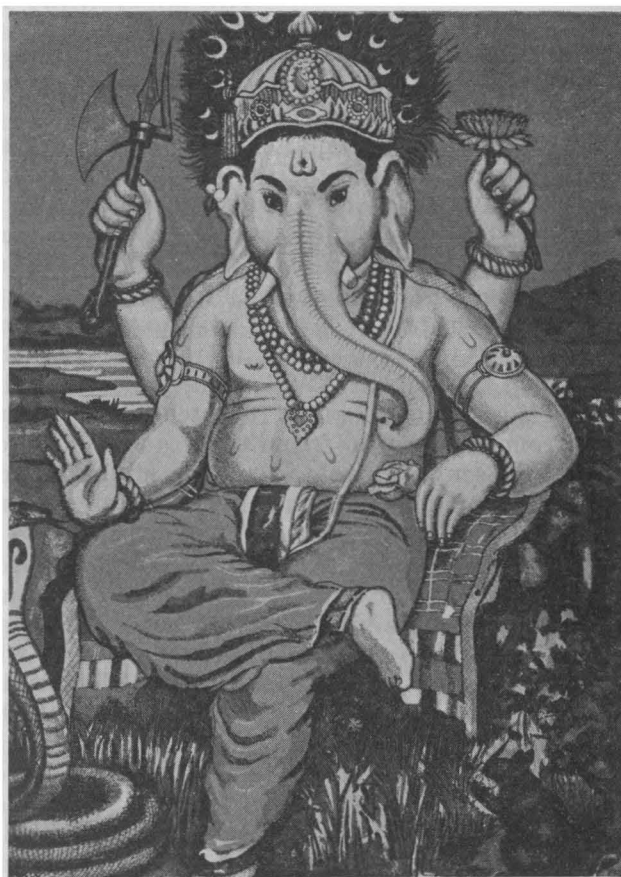
The winter months bring showers of life-giving rain to Arabia. In Oman most of the water rushes down the hard, dry hills and through the stony beds to the sea, but some of it sinks into the little hollows and sloping ground. Then a miracle is given to us that we may see and believe. Where all was bare and brown there are now soft shades of green and tiny blossoms look up to the hills. Through all the months of heat and drought the seeds waited. Life was there though it could not develop and grow. It needed only the nourishment of heavenly rain to let that life become beautiful and strong.

In all this barren land, strewn as it is with rocks of evil and unbelief, there are seeds of Life. We cannot see them and it would do no good to search for them. But when the gentle rain of God's knowledge and mercy is given them they spring up and blossom. God has created seed to grow and hearts to love and nothing can withstand the purposes of His grace. Even the desert shall rejoice and blossom.

^{*} Condensed from *Neglected Arabia*.



CHRIST, THE GOOD SHEPHERD



GANESH, THE HINDU GOD OF WISDOM

Undergirding the Christian Home

By MISS CLEMENTINA BUTLER,
Boston, Massachusetts

*Chairman of the Committee on Christian Literature
for Women and Children in Mission Fields, Inc.*

THE Phylactery which the Orthodox Jew binds upon his forehead and on his arm in Sabbath worship contains a parchment on which is the summary law of God as given in Deuteronomy. The divine command is that this law shall be upon their hearts; shall be bound as a sign upon their hands and for frontlets between their eyes. (Deuteronomy 6: 4-9.) The third part of the command is less familiar to us and yet to the Orthodox Jew it is just as binding: "And thou shalt write them upon the door posts of thine house and upon thy gates." The literal obedience to this command may be seen by anyone admitted to intimacy in an Orthodox Jewish home. The parchment with

the sacred name of Jehovah appears under a glass in a little case nailed on the door post. Orthodox Jews touched their lips to this as they passed in and out of the door.

The child in an Orthodox Jewish home is still taught the law of the Lord found in the Old Testament which is the law of the household. This foundation laying may have much to do with the persistence of the race in spite of the age-long persecutions. What might be the result if in every Christian home there were a faithful teaching of the law and the Gospel? There might be less of modern self-expression and more respect for "Thus saith the Lord." Is there any doubt

but that this would result in greater happiness for our children and for the higher development of their Christian characters?

The task of the parents to instill the right ideas of God and obedience to His law into the minds of children is a heroic endeavor anywhere. In a non-Christian community, where false ideas are common, the task is doubly difficult. Public opinion outside must be combated by careful teaching at home, if the truths of the Christian faith which the parents have accepted is to command the loyalty of the children. When this is not done the result is apt to be like that reported by a missionary from Ceylon who found the grandchildren of Christian converts from Hinduism slipping back to the harmful beliefs and practices of ancient faiths by which they were surrounded.

The Committee on Christian literature for Women and Children in Mission Fields, Inc. has been studying this problem. How can a Christian home be made so attractive that the children will not be tempted to leave it to attend idolatrous Hindu festivals and processions? It seems to be well authenticated that one-third of all the children who learn to read in the primary schools of India, lapse into illiteracy within five years after leaving school. Here is a need to be met. Whole-some literature has been issued by Christian agencies for adults, for students, for educated folk and some excellent magazines have been provided for little children, but for the 'teen-age youngsters, in that most difficult period when their awakening minds need mental food, little had been attempted, until this Committee began the publication of a magazine for youth. It contains simple scientific articles; histories of the great men of India and other lands; clean wholesome stories, puzzles and contests that help mothers to keep their children contented in the Christian home. So great was the success of the English edition that there was a demand for vernacular issues. A missionary is set apart for editing the English edition of the *Treasure Chest*. With comparatively small expenditure of time and effort busy missionaries in other language areas, with a small grant of money from this Committee, are able to issue vernacular editions, translating from the English *Treasure Chest* what is suitable for their people and adding local color. The magazine is now published in Urdu, Marathi, Tamil, Kanarese, Gujarathi, Hindi, Bengali, and Telegu. It has even crossed the Bay of Bengal where a Burmese edition is issued from Rangoon. The economy of this plan by which suitable reading matter is provided for these 'teen-aged children is not only in the stories and articles which may be adapted, but in the exchange of cuts and fancy covers which appear in

the English edition which may later help to adorn a vernacular edition.

A new form of service came to the attention of this Literature Committee when one of its members stood in a *muhalla* where ten or twelve families live in one compound. The missionary escorting the visitor said: "These are all Christians and all the children attend Sunday school. These humble folk come from low castes but now belong to the Christian fold which acknowledges no caste." Later, going into the one-room hut which served as the home for one of these families, we were surprised to see on the mud walls pictures of the gods of Hinduism—Ganesh with his elephant head, Kali with her necklace of skulls, the five-headed cobra god and the sacred monkeys. This was indeed a startling revelation—to find the gods of Hinduism in a Christian home! In answer to our exclamation of surprise the father of the family replied that they did not believe in those gods any longer, but that they were "pretty decorations." Looking around on the mud walls, thatched roofs, the bare compound, one realized that there was nowhere any spot of beauty to meet the color-loving eye of the Oriental. What could two hours of training in Sunday school do to overcome the effect of seeing for the whole week long cheap chromos of these idols in the brilliant colors? On his wages of ten or fifteen cents a day the father could not afford much in the way of gifts for his children. One of these "pretty" idolatrous pictures could be bought for one anna (about two and a half cents). No Christian pictures could be found at any such low price.

To overcome this difficulty, the Committee has solicited gifts in America to pay for lithograph stories of the lovely Christian pictures so familiar in our homes. The initial expense having been met, these Christian pictures can be sold in India at the one anna price, with something left for a "turnover."

God clearly led our Committee in India to issue for the first of the series the picture of Christ as the Good Shepherd. This appears just when the startling announcement is made that the representatives of the sixty million Untouchables have openly declared their intention to abandon the Hinduism which so debased them, has denied them entrance into their temples and has left them without hope. These Untouchables are now advised to seek a new religion which will give them greater liberty and greater hope. Christian workers who go to the seeking millions with their invitation to enter the Christian fold will find a strong appeal in this picture of Christ who, instead of the terrifying form of an elephant-headed god, is presented as the friend of little children and as the good Shepherd who goes out

to look for His lost sheep. These people know that they are weak and this picture shows the tenderness of the Saviour as he carries the frail little lamb in his arms. Above all the children hear His loving recognition of their right to come to Him who says: "Other sheep have I which are not of this fold. Them also I must bring, and there shall be one fold and one shepherd."

There is today an unprecedented opportunity presented to missionaries of Christ in this startling action of the leaders of the Untouchables. The Literature Committee therefore felt that instant action was necessary and has already sent word to India authorizing the immediate printing

and distribution of seven thousand free copies of the Good Shepherd picture to workers among these, His other sheep, so helping them, through the eyegate as well as the eargate, to understand His loving invitation to follow Him.

The need for such help for our Christian homes is proven already by the sales of this picture. Without much advertising or any agents to push the sales, the number bought in the first five months since it was issued amounts to the astonishing figure of thirteen thousand copies. Two other pictures are being prepared for the Easter season, one of the Crucifixion and the other of the Resurrection.

Indian Hill States in Need*

By GEORGE HART

Home Secretary of India-Northwest Mission

THERE are 500 Indian States (usually called Native States) which are without the Gospel. Those which we shall mention are Hill States in the Panjab. To show general conditions, let us say something first about a residential station around which evangelization is being carried on.

Around this station little groups of houses are found here and there, something like a village. It takes some tramping to visit thoroughly, but the people have to be reached. Every means is devised for convincing and converting. As we go out in the morning we pass the local temple and hear sounds like children rattling tin cans. "They are wakening their gods," says an evangelist. We who know the living God whose ear is ever open to our cry feel constrained anew to get the knowledge of Him spread abroad. In an open space, amid some farm houses, after a few calls by the missionary, which carry far in the clear air, men begin to appear. The women come too, for these hill women are not so retiring as those of the plains. As the message proceeds we notice a late-comer hurrying to hear it. Sounds had reached him, and he knew we had come again with the Word of Life.

Truly this is a religious people, but it will take something very persistent to break them from their age-long superstitions. "Nothing shall be impossible"—it never has been impossible, anywhere. And the people here listen. One wonders if our forefathers in pagan Britain gave so good

a hearing. We saw two of the "almost persuaded" yesterday. One asked for prayer that Christ might become as real to him as He is to us. This individual work has great possibilities, and was the chief method of the early Christians.

And now a contrast. Last Sunday, as we started out, we saw some men making idols of clay. We asked if these things were really for worship. While we were speaking, a voice hailed us from the road above, for an Indian does not stand on ceremony if he wants to know something. The man enquired why we should wish to keep anyone from any object of worship, but, after being answered, he scrambled down the bank, saying, "I should like to know anyone who can lead me to God."

He was a Sikh who had newly come to the district. It was plain that what impressed him most was our clear testimony that this Jesus, who is called Christ, had brought peace to our souls, and assurance which no "religion" brings. We insist that we are not merely bringing to them "another religion," but the one and only salvation. This cannot be too clearly stated, or too often, for the effect on them is noticed over and over again. We had some notable decisions in this place.

"I would not like to climb that mountain to pour milk on it," said a friend, as he walked with me. He had climbed it on a previous occasion to visit Indians at one of their religious gatherings, doing his best to bring them to Christ. But what was on his mind when he remarked about going up to

"pour milk on it"? On a previous day we were out among the villagers round the base of the mountain, and heard that a trial was to be held in the open before an idol. A man had lost three sons in one month, and the gathering was for the purpose of finding out why the god was angry, and what was to be done. We shall never forget the scene. The bereaved man sat among the crowd of leading men from the villages. The priest of the little temple containing the idol worked himself into the state of a spiritist medium, though not losing consciousness. Shaking violently, he began in a shrill voice to speak from the "god." (Very plainly it was from the devil.) First, the bereaved man was told that he must bestow two goats and some money to ward off further evil. (Eventually this was brought down to one goat and a rupee-and-a-quarter. Perhaps the god knew what he could pay!) Amid the babblings of the medium—in which the chopping and changing of his commands made it plain that the "father of lies" was at work—one thing seemed clear and that was that the god was angry with the district because the people had departed from the custom of their forefathers who used to climb the mountain and pour milk on the top of it every time a calf was born. This would have to be resumed.

The whole episode was a spur to us to do everything possible to rescue these benighted people, though it is shameful that people in our own enlightened land have begun to consult mediums too.

The people were suspicious of us at first, and wanted none of our Gospel. Now we can go anywhere with acceptance, save among such a gathering as we have described. When we were seen approaching, men came and barred our way. One said, "If this were a marriage, you might come very happily and preach, but this is a special affair."

Across the road from the mission hall sits a fakir under an arbor—a "holy man." Our evangelist found him the other evening drunk and cursing. This evangelist is the son of a Bible-woman and is a tireless itinerator with the Gospel. He is now sought out by men, notably Sikhs, in the mission hall. A gentle, quiet man in private, his liberty of speech on the Great Theme is very fine.

A recent tour showed the needy condition in other parts of these Hill States. Two of our missionaries and the writer did a round of 150 miles through various States. Our mode of travel was on foot, our baggage on mules. Nowhere did we find any open enmity to the Message. Many a time there was an intense hearing, everywhere need, but nowhere any settled witness until we

came to the last State on our list and found our busy evangelist, himself an ex-Mohammedan.

The postmaster of a chief village, a few miles from our starting point, tells me he has "a great respect for Jesus Christ." He is typical of many of the better educated Indians, who, for one reason or another, have dipped into the Bible and seen a Person who strangely attracts them. It may be that they have read to see why we worship Him. A Hindu Sadhu with plastered brow, "searching for salvation," has never heard of Christ. He cannot read but is hoping for something in the next transmigration—that blight on the mind of India. They believe that their souls must go through innumerable other bodies and then go out they know not where, when they have thus purged their lives of sin. To shorten the process, or to have better rebirths, is their one hope. We do the best we can for the poor man.

We enter one Native State, and find the officials more than friendly. Not only is every facility given for the preaching of the Gospel, the head-men all attending, but the missionaries are made welcome to come and stay at any time, and as long as possible, in free premises. The ripeness of this place, from which many villages can be reached, is very striking, and we ask most earnest prayer for it.

Trekking in India bears its own reward, taking one to places where there are no roads, revealing the need, and giving opportunities of witness which may reach far and wide. For instance, at a village at the entrance to the State, where an audience of fifty quickly gathered, we found on enquiry that there were men present from places as far apart as Rampur and Baltistan (a distance of nearly 500 miles) for the Indians are great trekkers too. Who can tell where the seed of the Gospels sown and the earnest preaching may take root? The priest of the village took one of our Gospels.

Another scene: two ash-smeared and almost naked *Sadhus* (holy men) are lying by the roadside. What a sight they make! Our hearts are moved with pity at the delusion of these men, making for far away Hardwar, and hoping by their very discomfort to please some kind of god. Now comes a contrast. It is worth a few miles of walking at the other side of the State to visit a promising Sikh household. We are struck by its cleanliness and by our kindly reception by its inmates. There is a reason, the man is regularly reading a Hindi Bible supplied by the workers, and is not far from the Kingdom. The evangelist sells Gospel after Gospel on the way back. This sowing of the seed will not be in vain. God says it will not.

Missionary Experiences in Ethiopia

Extracts from Letters of Mr. and Mrs. Merle Anderson

Missionaries of the Africa Inland Mission, Bulke, Gofa

Ethiopia is so much in our minds and on our hearts these days that an intimate view of missionary life there as told in home letters of Rev. and Mrs. Merle Anderson, a young couple at Bulke, the capital of Gofa Province, will be of interest.

E. B. D. P.

ETHIOPIA is composed of a number of tribes or "nations," each with its own native king or chief over whom reigns His Imperial Majesty, Hailie Selassie, King of Kings. The actual control in each of these provinces rests in the hands of a man appointed by the Emperor. He may be called a Governor, a Rass, a Dejaz Match or a Fiterarie as the Emperor may decree, titles representing different degrees of authority.

About half a century ago the independent tribe or nation of Gofa Province, with its boy king, by conquest became a part of the empire of Ethiopia. The little king was educated at Addis Ababa, and now is as much of a world citizen as his surroundings admit. Mr. and Mrs. Anderson, of the Sudan Interior Mission, say that on their first visit the young king pumped them nearly dry, seeking information regarding the outside world of politics. When a second visit followed the missionaries had an opportunity to speak of spiritual matters of deepest interest to them, and presented the ruler with a copy of the Gospel of Mark in Gofa and a pamphlet of Scripture quotations called "God Hath Spoken." The king is a reader and gratefully accepted the gifts which the Andersons are praying may plant seeds of truth that will take root quickly, for the king is in failing health.

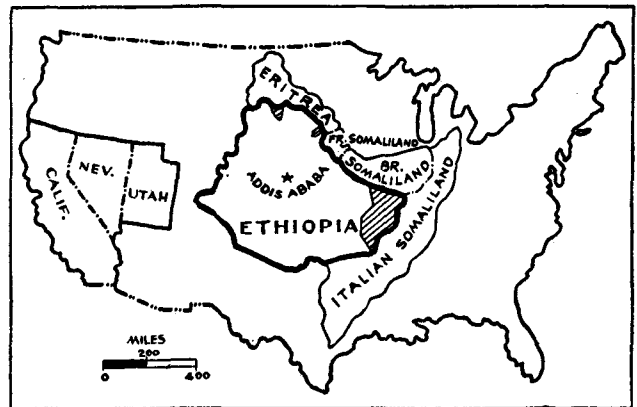
Summer in America comes at the winter or rainy season in Ethiopia. It is marked by no zero weather or frozen lakes but by cold rains, when the sun fails to pierce the clouds and fog for days at a time. The thatched roof houses are seldom waterproof and unheated homes 8,600 feet up in the air stay chilly and damp for weeks. When the dry season comes, the missionaries take the opportunity to make sundried bricks to mend their walls and enlarge their living quarters. The process of brick-making is primitive. Barefooted natives tramp around in wet holes ten foot square, making mud puddles as smooth as custard. Then they work in chopped straw and set the mixture in molds to dry in the sun.

As soon as the new missionaries begin to learn the language, family morning prayers on the hill-top become a community affair. Not only the mis-

sion chore boys, but all the neighbors come who are free at that hour. Then clinic patients arrive, ahead of office hours, and vendors of chickens, eggs and wood, drop in to hear God's Book read.

Among the greatest obstacles to the Gospel are devil worship and belief in demon possession. One lad of about twenty, whom the natives called "possessed," came one day to the family prayer hour. He had been wandering about in a dazed condition, crawling in the tall grass like a hunted animal, and slipping out at nights into the jungle where wild animals prowl. The missionaries joined in the hunts for him, and finally a contact

IF ETHIOPIA WERE PART OF THE UNITED STATES



Ethiopia superimposed on a map of the United States; shaded portions represent early Italian inroads, showing the relation of occupied territory to whole of country. In size and terrain Ethiopia resembles the States of California, Nevada and Utah.

was made that resulted in the boy attending morning prayer gatherings regularly. He asked other boys to call him if he was not present when the Bible reading began. Soon a noticeable change came over him. There were no more hideous and terrifying facial expressions; even the usual listless and sullen looks disappeared. One morning he testified that a great joy had come into his heart and that he had been healed of his malady. With a beaming face he said, using the native form of speech, "I have taken hold of God's Book." He gave God all the glory. The *kalecha* or devil doctor who had been impoverishing the boy's father at last lost his power over him.

The native religion is animistic, consisting of sacrifices offered to certain trees, reading portents from the entrails of slaughtered animals and the contours of broken stones. Sickness is treated

in Ethiopia by burning the body with hot coals or irons, and the devilmen are the only doctors called to cure disease and various perplexities.

The fondness of the Ethiopians for wild animals as pets and the custom of giving them the run of the house is not an exaggeration of sensational writers. Mr. and Mrs. Anderson tell of a visit to the Governor of Gofa, in response to an invitation to dinner. The parents rode horseback and took along their year-old baby, carried by native boys in his "perambulator" slung on bamboo poles. The Governor's home seemed like a small zoo, with lion cubs, a leopard, monkeys and strange birds wandering at will. It was almost too much to expect the missionaries to be attentive and responsive table conversationalists while lion cubs only two weeks out of the jungle were showing interest in their excited little baby. When the meat course was brought on, the animals poked their noses into the ribs of those at table, and growled! The baby was fascinated, and cried when the servant switched the cubs for getting too friendly and drove them out. He would not be comforted, so that the Governor ordered them to be brought back. Later, when a large lion was brought in, two guards with clubs took their positions by the baby's "pram." The beast sprawled on the floor, while the cubs jumped and rolled on him to the accompaniment of the baby's delighted gurgles. The parents thought that surely this lion had been brought up in the bosom of the family from cubhood; but no, it was a recent capture! The visit was not prolonged beyond the requirements of courtesy, and they were relieved to find when they left for home that the leopard at the gate was tied.

Emperor Hailie Selassie is doing everything possible to put an end to slave trading. Punishment is swift for any slave raiders who are caught, but this type of banditry is difficult to eradicate in a mountainous country, sparsely settled. The Emperor eagerly desires the best for his people, and welcomes missionaries with their Gospel and their medical help.

On the day when Ethiopia's cry for help was to be considered by the League of Nations, all the missionaries in Addis Ababa, and their groups of Christians and adherents in their several stations, were asked to join with the Emperor and his household and loyal subjects in fasting and prayer.

* * *

We are located in the midst of a small hilltop settlement, the only suitable location available at the time the mission came here. We were offered a location in Bulke but this was very undesirable because the capitals are always filled with Amharas, the ruling class. It is the purpose of

the stations located in the various provinces to work first of all among the native provincials. The Amharas are mostly Coptic Christians and as such are faithful in their various rituals, keeping of fast days, giving alms, etc., "a form of godliness but denying the power thereof." In the various provinces among the pagans you find various forms of devil worship, offering sacrifices to sacred trees, killing of animals and reading their intestines, breaking of stones and reading them, fearing and so worshiping various animals, fearing the rain god or the sun god and so paying money to have rain or sun; also devil men, bewitchers and such like.

We find ourselves in the midst of altogether about twenty native hunts, the people consisting of a strange combination of native Gofas and "would-be" Amharas. These people, while Gofas and descendants of true Gofas, have a desire to be Amharas and so claim they are Amharas; in some cases they base their claims on an Amharic mother, or perhaps father, and in other instances just simply because they have learned to speak Amharic and keep the fasts and feasts, which every true Amhara must do. Of course this means that they have been baptized by the Coptic priest. So among these people we find the strange mixture of observing fasts and feasts as well as following the ancient pagan forms of devil worship.

Our larger work is all through this language speaking area. The people are scattered about in small villages, a village of one hundred houses being rare, so that the bulk of the work must be done by itinerating. This is done by choosing a good settlement; then we pick up tent and provisions and settle in such places for a week or ten days, visiting among the people and holding daily meetings.

We experienced a very happy occasion when the first Gofa converts made public confession of their faith in Christ and were baptized. Two brothers, Sonkura and Sucka, sons of a slave, and the other, Simberu, himself a slave, were the first to seek baptism and after being thoroughly examined by Mr. Ohman, were publicly baptized after the Sunday morning service with some thirty or more witnesses. Sucka and Simberu have been active in going out to various places where the true Light has never gone and telling God's Word. One Sunday recently we were out in a new section, and having stopped at a house where a small crowd had gathered, we told some of the old, old story; we then asked if they had ever heard it before, wondering if perhaps the Ohmans might have been there, when the man of the house replied, "Yes, two black boys were here one Sunday not long ago."

Remember this work in your prayers.

Ngombi—A Black Man With a White Soul*

By CASA COLLIER, M.D., Nashville, Tennessee

NGOMBI was my gun bearer on hunts in the Cameroun. I walked beside him for nearly two months in that grass country and even now at times, in that dreamy state that comes between sleep and consciousness, it seems as if I can see 'mid the shimmering heat waves his round, kinky head and broad black back, shining and wet from the sweat of the terrible heat.

At the end of my hunting trip I asked Ngombi if there was any message that I could take my people. He lifted me in his great black arms and then as he stood me again upon my feet he gave me the message, which is the same that has rung down through the ages, "Come over and help us." Ngombi's message to you is this, "My people need your help very much—without it we sit in sin and darkness; with it we will be free."

When we left the Bulu country and went into the grass country, this black man went along with a song and a shout, and a smile upon his broad black face. He was happy; I was happy too, because I was realizing the dream of a lifetime—hunting in Africa—and I thought that Ngombi was happy for the same reason. I did not find out until several weeks later that he was combining his hunting trip with a missionary trip. When we went into the little villages, after Ngombi had seen to it that we were properly quartered, he would always be gone for a while. I saw him with his little gatherings on the edge of numerous villages and I thought that he was telling stories or merely visiting sociably. When I asked him why he was so happy, he told me of his long desire to bring this Christian message to these people and now he was realizing his long-wished-for opportunity. He was not merely chatting with his friends as he sat with them at the edge of the village, he was telling them the story of Jesus.

One afternoon while I was sitting in a little dusty village watching some boys scrape some skins of animals just killed—Mbiam had brought me a cup of orange juice—Ngombi came and stood by, and with him as interpreter I talked with the boys. After asking them numerous questions and answering many of theirs, I asked how many of

them knew Jesus. There were thirteen boys in this group and twelve of them had never heard of Christ. One boy thought he had heard of him, but did not know who he was nor from whom he had heard of him. With the assistance of Ngombi, I told these boys the story of Christ. Some of them scampered away for their parents or for other boys, and before long we had most of the village attending this little service.

One Sunday morning at the church in Bafia, the missionary in charge, Mr. Anderson, asked me to talk to these people about Palestine. I went into the great thatched church and with his aid as interpreter told them of Bethlehem and Nazareth and Galilee which I had visited. Two years before this time these people of Bafia were almost untouched by Christianity—yet I saw more than a thousand of these "savages" gathered to worship on Sunday morning. I heard them as they sang:

A never-dying soul to save, and fit it for the sky.
A charge to keep I have, a God to glorify.

I turned to Mr. Anderson and said, "If I had not seen it, I could not have believed that these people could so quickly have been brought under an influence that would make them know that they had a never-dying soul to save." His answer was, "Doctor, only one thing could do it, and that is Christ." This truth impressed me greatly on all sides while in that mission field.

I wish you could see the offering taken in an African mission church. I have tried to be liberal in my financial support of the Church and for years have been a tither, but I admit that I never saw the plate passed while in Africa that I did not blush for shame when I thought of how little I and the average member of my church had contributed. In Cameroun everybody contributes. Even if they have no money, what they have goes into the collection—peanuts, palm kernels, sugar cane, eggs, pineapples, bananas, occasionally a chicken or a duck; and once in a while a goat is tied to a tree near by waiting to be taken after the service.

One of the servants of a missionary had seen the missionary wear some green-striped pajamas and had secretly longed for them. In the due course of time he fell heir to them and the following Sunday he proudly marched down the center

* From a leaflet printed by the Presbyterian Board of Foreign Missions, U. S. A.

aisle of the church wearing them. After service he carefully wrapped them in a banana leaf and stored them away in the eaves of his little thatched hut. Every day he unwrapped them and sat in the sun by his hut admiring them. The following Sunday the pajama pants were put in the collection plate. Upon being questioned as to why these pants were so disposed of, his reply was, "I loved them so much that I knew it would be a sin for me to keep them, so I gave them to the Church." I am quite sure that I have never made such a sacrificial gift, but when our giving begins to be made upon such a basis the financial problems of our Church and mission field are solved.

Ze Tonga, who works for the Beanlands, is one of the finest Christian characters I have ever met. On one occasion, while the missionaries were on furlough, he went back to his native town to preach. When the Beanlands returned, Ze Tonga went back to Metet to resume his duties there. He told Mr. Beanland of the need for a native preacher in his town, but no native preacher could be sent, as there was no money. Ze Tonga said, "How much are you paying me?" "Thirty-five francs per month," was the answer. Ze Tonga's reply was, "Pay me fifteen francs and we will get a preacher to go for the balance." Now there is a preacher in that town and Ze Tonga has the joy of knowing that his townspeople are Christians and are having the same joy in it that he has.

Membership in the Church on the mission field means a great deal more than in America. When a native becomes a candidate for membership, he must live on probation for a year or two and demonstrate his ability to be a Christian. At the end of the probationary period, if satisfactory, he is admitted. If membership in my church was gauged by the same requirements as exist there, the roll in my church would be nearer one hundred than three thousand.

I wonder how many of you have any idea of what a leper colony is like?

Those who are a little cool in their belief regarding foreign missions should visit a mission field. After such a visit they would entirely change their views regarding the necessity of foreign missions. Many say, "This black man has his own form of worship—let him stick to it; it will suffice for him." I defy you to name a single country where Christianity is not known and generally accepted that has not already decayed or that is not in the process of deterioration. While Abraham's forefathers were living in goatskin tents in the desert, the Egyptians were living in palaces. They

used the adz, the lever and the saw, their artisans were making jewelry and glassware, some of which are marvels today, but Egypt is gone. Confucius could not maintain a civilization, Mohammed could not do it, but Christ can.

These people in Africa are just as much entitled to Christianity as are our people. The fact that they are black did not in the least lessen the suffering of Christ on the cross—his pain and agony were as much for them as for us. I wish you could see the difference that Christianity makes in these people. I visited in towns that had been under the influence of Christianity and then I visited in others where the Christian influence had not yet come. What would you mothers think of selling your ten- or twelve-year-old daughters into a slave marriage? This is a common custom in Africa. What would you wives think of being sold if you did not altogether please your husband? For twelve or fifteen dollars' worth of trade goods, one can buy a girl in Africa and thirty dollars' worth of trade goods will buy a very good wife. Women are bought and sold just as are dogs or goats. Christ puts an end to this and to the unspeakable things that accompany such traffic. Other things too numerous and too horrible to mention cannot be abolished by anything except Christianity; just as sin cannot be cured by legislation, but only by the Spirit of Christ.

One of the most pitiful things that I saw in Africa was a great strong man dying with fever, clutching his spear in his hand, raving in his delirium, fearful that the evil spirits would take him before he was dead. His three wives were disfiguring their bodies with clay and ashes, making all kinds of incantations to their gods, screaming in the agony of fear at the approach of death—what a horrible, unspeakably sad thing for this man to go out into the darkness with no hope other than his spear clutched frantically in his dying hand! How different was the death of Ngo Ntoto! This man had been a native pastor for his own people. His life was an inspiration to hundreds of others, both black and white, and when his time came to reap the reward of his labors he gathered his family about him for prayers, and then asked them to sing. His wife stood holding one hand, and on the other side of his little bamboo bed stood his stalwart son holding the other. They sang "Nearer My God to Thee" and as the song was nearing the end, he closed his eyes and was heard to say, "*M'bolo Jesus, Zambe, M'bolo*," which is the Bulu salutation saying, "Good morning, Jesus, Master, good morning."

The Bedouin Women in North Africa

By the late ARTHUR V. LILEY of Tunis

IN THE Mohammedan world none has a harder life of cruelty and drudgery than the Bedouin woman, "the daughter of the tent." No cries of joy are heard, neither is a profusion of compliments paid to the father when an unwelcome little stranger, a girl, comes into the world. When the little one is able to amuse her father with her childish prattle, some notice may be taken of her, but soon he becomes tired of his new toy and the child takes her despised place among the women.

The fathers of families are charged to teach their children the duty of the creature towards God and the rules that they should follow in living among their fellowmen. But being themselves too brutal and corrupt to worthily fulfil the difficult part of examples to their children, the fathers hasten to send the girl to the work of the tent, abandoning her at a tender age to her natural instincts and the evil effects of bad influences.

Often the little girl is struck in a revolting and brutal manner in order that the father may obtain absolute silence, passive obedience and respect. All through life she is exposed to all kinds of injustice from her father, brother or husband.

At a tender age children are left to themselves, half naked, spending whole days without any guardian in the fields or woods to mind the flocks and herds. It is then that they learn those deplorable habits of lying, thieving, cruelty and the disdain for all things respectable and refined. Without religious or moral education and with nothing in their minds or hearts but vain forms of prayer and empty politeness, they are abandoned to their natural instincts, and know no restraint or governing power. Conscience being almost dead, they have little idea of right and wrong, good and evil. Lying is such a familiar habit among the Bedouin Arabs that everything becomes doubtful, even their duty.

Most of these young people live far away from all refining or Christian influences. In the cities some of these young Arabs are being reached by means of mission classes and schools; and natives, seeing the difference in the girls who have come under the influence of Christian teaching, have sought some of them for wives, rather than take those who have been brought up in ignorance.

From a very early age the girls among the country Arabs are accustomed to take their share of

the work in the tent. They are sent to the wells for water and to the forest for wood, a small goat-skin bottle of water or a load of wood being placed upon her back, according to her size and strength. These are occasions of great joy for they mean getting away from the restraint of the tent and the severity of the father. While the girls wander into the woods and fields, the old women sit together and talk over the news and scandal of the camp or tribe.

Later the girls learn to weave the tent covering, plait the palm leaf, or halfa grass baskets, make the rough pottery, milk the cows and goats, saddle the beasts of burden, and to put up and take down the tent. The tent is made up of a number of *feloudj* sown together. These consist of camel and goat's hair spun with the fiber that surrounds the palm root, and are woven into long strips about two and a half feet wide and eight or ten yards long. They are not unlike cocoa-nut matting of a dark color, without pattern or design. A pole eight or nine feet long holds up the middle of the tent while a number of cords, attached to pegs, keep it fixed to the ground. Shorter sticks are used to prop up the tent in order to give more space and allow the inhabitants to move about without continually bending. All the tents of the camp are the same and only vary in size and state of preservation.

In the center of the tent and at the base of the supporting pole are placed two or three large sacks, called *telles*, which contain provisions of wheat, barley or dates for the family for a fortnight or so. In the same place is a large trunk in which are kept the family clothing and jewelry. The furniture of the tent is very primitive, consisting of a few halfa grass mats spread on the ground, two or three woolen coverings, some earthenware pots and pans, a few wooden spoons and the sieves for sifting the coarse wheat flour which forms their staple food. Everything in the tent must roll up or be such that it can easily be packed and placed on the backs of the beasts of burden to be carried to the new camping ground.

When evening arrives, the children and old women lie down to sleep side by side. The master of the tent lets down the *feloudj* which forms the door of the tent; then he seeks his mat and woolen covering on which to rest. For him the

night is one long watch. With his head turned towards the flocks, his pistol under his pillow and gun by his side, he is ready to rush out at the least noise—it may be a thief, a jackal or some other enemy. The wolfish looking dogs with sharp teeth help the Arab in his watch for by the manner of their barking or the inflexion of their voices, he is able to tell whether the intruder is an animal, a distant passing stranger or one or more thieves. It is only when twilight begins to appear, that the master of the tent is able to fall asleep.

It is a hard life, hard in every sense of the word. The Bedouin child is born on the hard ground, in a tent exposed to all varieties of weather and lives on food often coarse and scanty. The life is hard, for the Arab is in continual fear from all kinds of enemies, difficulties and dangers. Even Islam, his religion, gives little or no consolation, for it also deals hardly with him, with its

five times of prayer daily, the fast month of Ramadhan, the tithes and gifts demanded from his hardly earned harvest. After all this has been faithfully observed he has no "sure and certain hope" but looks forward with fear and trembling to the day of judgment, faintly hoping "the merciful, the compassionate" will deal lightly with his many misdeeds and admit him into Paradise after the intercession of Mohammed.

To these people we gladly carry the message of blessed hope in Christ. It has not always been casting the seed by the wayside, and yet how sad it is to hear some women say, "we have no minds, we are no better than the cows." But we go on preaching the Gospel of Christ, for it is "the power of God unto salvation to every one that believeth." Pray that God will thrust forth more laborers into the harvest field and that all things needful may be supplied "according to His riches in Glory by Christ Jesus."

A MOSLEM LEARNS THAT GOD IS LOVE

I am a Mohammedan, as were my fathers before me. My creed is: "There is no god but God, and Mohammed is the prophet of God." I scorn idolators, I pray five times a day, I fast one month in the year, I have made the pilgrimage to Mecca.

Further, I am an Arab; I fear nothing. I am ready to kill unbelievers, as my fathers did.

The other day I was sitting in a coffee shop when a foreigner passed by. I had never met him but people told me that he was a missionary. I cursed him under my breath. But he must have heard me for he turned around, stopped, came back, and sat down on the bench beside me.

"Peace be upon you," he said, and I had to reply in kind.

"I have been looking for you," he said.

"Do you know me?" I replied.

"No," he said, "but my Master told me this morning to go and find some one who was cursing me."

"And what did He tell you to do then?" I said.

"Why," said he, "He told me to bless you. And so I want to assure you that I hope that Allah will give you all health and happiness."

"But who is this Master of yours?" I said.

"Jesus Christ," he answered.

"But are you a Christian?" I asked again.

"Well," he said, "my Master said that by this we are known as His disciples, if we have love one for another. . . . for God is Love."

He went away; but his words have been ringing in my ears. I am afraid of such a Christian.

Prayer: Oh, Allah, I have prayed to Thee thousands of times, but I have not heard Thy voice till this morning. Art Thou really Love? And dost Thou love me? Then I have been all wrong in my thoughts of Thee. Teach me what Thou truly art. Amen.

ABDULLAH BIN HUSSEIN.

Two Pioneering Grenfells

A Sketch of George Grenfell and Sir Wilfred Grenfell

By L. S. HOGENBOOM, Princeton, N. J.

THE name Grenfell today, to ninety-nine missionary-minded people out of a hundred, means Sir Wilfred Grenfell of Labrador. His name calls up visions of a rocky, ice-bound coast, of bleak, wind-swept wastes, and of a beloved physician ministering to poor, hard-working, fisherfolk—such is the efficacy of the printed word!

But in England fifty years ago the name Grenfell would bring up far different visions. Instead of the bitter cold of the North Atlantic the mind would have pictured the steaming jungle of the Congo valley. Instead of frost-bitten fishing villages the name would have suggested grass huts, baked by an equatorial sun. Instead of a ministering doctor in fur coat driving a dog team, the name Grenfell meant a stocky, bearded man at the wheel of a small steamer pushing his way up uncharted tropical rivers. Grenfell in those days meant George Grenfell, pioneer missionary and explorer of the Congo River basin.

Both of these men sprang from an old and illustrious family of Cornwall. Both claimed affinity of blood with Sir Richard Grenville, that bold adventurer of Elizabethan days. The trouble which he caused the Spanish navy was one of the family's proudest memories.

Something of the untamed spirit of their sea-going ancestor must have followed the blood line down through the successive generations. Neither of these later Grenfells was so happy as when afloat; the deck of a rolling ship was always more congenial than a lecture platform. Both were of that hardy clan that listens with expectant ear to an inward compelling voice:

Something hidden — Go and find it.
Go and look behind the Ranges.
Something lost behind the Ranges,
Lost and waiting for you; Go!

Though only sixteen years separated these men in age, they really belonged to two different generations. George Grenfell was born in 1849 and saw the zenith of his usefulness during a time of tremendous British expansion in almost every line, colonial and industrial, as well as missionary. Wilfred Grenfell's work has become famous in the present century, chiefly as an example of a man

not swept away by the madness of these frantic years but who has carried on his work of healing in an obscure field, unmoved by the materialism of our day.

These two men differ widely in background. George's parents moved to Birmingham when he was three years of age and his youth was spent in a dirty factory town in the midst of the abuses of the industrial system. Wilfred's father was a schoolmaster and his boyhood was spent in care-free sport on the "Sands of Dee."

The most significant event in George Grenfell's early life was his transfer from the Church of England to the Baptist communion. The cause was trivial—a bully who plagued him and his brother—but the result was thirty years of work under the Baptist Missionary Society.

The calls of these men to missionary service were far different. At the age of ten George decided to be a missionary. He was active in the Young People's work of the church and at the age of twenty-two became editor of *Mission Work*, a Baptist young people's periodical. His close acquaintance with the missionary enterprise resulted in his decision to enter Bristol College and prepare for active service in the foreign field.

Wilfred Grenfell, on the other hand, was led into his life work in Labrador through his medical and surgical practice. He had a vital religious experience during a Moody and Sankey revival in London. For some years following the completion of his medical studies he served on a Deep Sea Mission boat among the fishing fleets of the North Sea. Then he decided to accompany a ship sent out on similar service among the fishing boats of Newfoundland and the Labrador. Upon arrival he sought to meet the needs of the people and remained to become world famous and to write "Forty Years for Labrador." His motives seem to have been largely humanitarian and his theory of missionary calling is bound up in his statement that he always believed that the Good Samaritan crossed the road and helped the wounded man because he *wanted* to do so.¹

¹ Grenfell, Wilfred—"Forty Years for Labrador," p. 71. Houghton Mifflin Co., Boston, 1933.

The important thing is that they both entered the service of Christ without any reservations, ready to go wherever He should lead them. That their respective fields lay so far apart is another proof of our Lord's interest in all parts of His far-flung battle line.

The Explorers

When George Hawkes, a schoolmate of George Grenfell, was asked by the Baptist Missionary Society to write the story of his schoolmate's life he consented to do so on one condition—someone qualified for the task should make a scientific appraisal of Grenfell's work as an explorer and that report should be incorporated in the biography. Instead, a whole book on this subject was written by Sir Harry Johnston, entitled "George Grenfell and the Congo."

We have seen how Wilfred Grenfell went through a "seasoning process" in his ministrations to the fishermen of the North Sea in preparation for his life work on the Labrador Coast. Likewise George Grenfell spent four years in Cameroon, West Africa, as a "finishing school," under the saintly Alfred Saker. Here he learned to make friends with natives, did some preliminary exploring and experienced some of the hardships of missionary life. Here, too, he met his first great sorrow, when his bride of less than a year died of puerperal fever.

In August, 1877, Henry M. Stanley completed a three-year journey, crossing Africa from Zanzibar on the east coast to Boma at the mouth of the Congo River on the west. He had followed the course of the Lualaba River which Livingstone believed to be the headwaters of the Nile. Stanley proved it to be the source of the Congo. This discovery challenged the Christian world to occupy the vast region of central Africa. Other missionary societies followed the footsteps of Livingstone in East Central Africa, and a special gift from Robert Arthington enabled the Baptist Missionary Society to assume responsibility for the evangelization of the Congo Basin. Grenfell and his friend, Thomas J. Comber, were invited to conduct a prospecting expedition. They soon learned that the Congo was navigable for only a short distance from the mouth and that two hundred miles of rapids barred the way to the interior. Grenfell's first journey therefore was overland to San Salvador, capital city of Dom Pedro, black King of the Congo. Grenfell decided that the opening up of the interior could best be made by boat above the cataracts.

Thus came about the greatest exploit of his life. Under his advice a seventy-foot steamer, named "The Peace," was built in England, so designed that only three parts weighed more than sixty-five

pounds, the maximum pack load for a bearer. The vessel was taken apart, shipped to the foot of the cataracts and then carried two hundred miles through the jungle to Stanley Pool. The engineer, sent to reassemble the ship, died on the way, but Grenfell, using native helpers, rebuilt and launched "The Peace" in 1884. It was an almost incredible piece of work, but it was completed and the way opened for the exploration of a river system which drains an area of over two million square miles. The main stream and its tributaries total a distance of eleven thousand miles.

For twenty-two years George Grenfell sailed "The Peace" up and down those miles of treacherous waterways. He charted the channels, mapped the tributaries, and made the way comparatively safe for the advance of civilization. More steamers were brought in and a railroad was built around the cataracts. The territory thus opened to trade is as large as Europe from the Black Sea to the English Channel.²

For his part in the project Grenfell was honored by the Royal Geographical Society, receiving its Founder's Gold Medal. He was also honored by the Belgian Government and represented King Leopold on a commission to settle a boundary dispute with France.

It was in his relation with King Leopold that George Grenfell made his greatest mistake. He was a believer in the desirability of a strong European power taking over the country in order to stop the petty intertribal wars and the horrors of the slave trade.³ He therefore looked upon King Leopold as a great benefactor and in this opinion he was seconded by his Society.⁴ But he had failed to reckon on the greed of men who saw in this vast territory a source of income from rubber. This greed led to almost unbelievable atrocities. The oppression of the rubber trusts proved worse for the black folk than the villainies of the Arab slave raiders. John H. Harris, in his book, "Slavery or 'Sacred Trust'" estimates the deaths during a thirteen-year period at five million.

When public indignation rose too high to be ignored King Leopold appointed, as a blind, a commission for the protection of the natives and named Grenfell and Holman Bentley as members. Nothing was accomplished, and the horrible abuses went on long after Grenfell's death.

One cannot refrain from placing the vast explorations of George Grenfell beside those of Sir Wilfred. The latter did worthy service to navigation by correcting charts and maps of that dangerous coastline which has been called the graveyard of the Atlantic. He was honored by

² Mathews, Basil—"The Book of Missionary Heroes," p. 150.

³ Hemmens, H. L.—"George Grenfell Pioneer in Congo," p. 198.

⁴ Report of B. M. S. for 1885 quoted by Hemmens, p. 200.

the Royal Geographical Society with the Murchison Prize in 1911.⁵ Later, under the encouragement of the British Admiralty, he further surveyed the coast. Much of this work was done by aerial photography.⁶ Later he was knighted for his services by King George V.

These efforts are valuable from a commercial point of view. Dr. Grenfell tells of seeing five steamers piled up on one reef at one time.⁷ And from a humanitarian point of view it was no less so. It is better Christianity to make good charts than to wait "to play the Good Samaritan to the surviving families of those fishermen who had drowned because no reliable chart existed."⁸ Yet a fair comparison of this bleak coast with the rich interior of Africa, leaves one with the impression that society is indeed whimsical in the disposition of its honors.

The Missionaries

"The end of the geographical feat is the beginning of the missionary enterprise." These words of Livingstone were likewise the motto of his ardent admirer, George Grenfell. It was his appointed task to blaze trails or, more literally, to chart channels, but always his objective was the spreading of the Gospel of Christ and the building of an indigenous church. From that single aim nothing could move him. Even when requested by the King of Belgium to serve as Royal Commissioner on the boundary question between Belgium and Portugal, he referred the letter to the Missionary Society and accepted the offer only after securing its consent.

His aim throughout all his explorations was a chain of ten mission stations from Stanley Pool to Stanley Falls, a distance of a thousand miles, and he complained bitterly to the British churches because the execution of this plan was so long delayed for lack of reinforcements. "The Peace" was brought out and operated to facilitate communication between such stations. He lived to see that hope realized.

The population of George Grenfell's vast "parish" varied from the tiny four-foot Batwa pigmies, light red-skinned folk with huge bearded heads who lived part of the time in trees, to the Banalyas, an advanced tribe which smelted iron and practiced carpentry. Naturally, Grenfell never had much time for the settled routine of a mission station. He continued to pilot "The Peace" and later the "Goodwill" up and down the river.

Yet he also managed to do some literary work. He translated the Gospel according to Mark and the Ten Commandments. He was a firm believer

in educational and industrial missions, and schools were among the most successful of his projects. He rightly believed that if the elimination of tribal warfare was not to leave a dangerous vacuum some other occupation must be provided for the people. Accordingly he taught them how to make bricks from clay and so to replace their miserable huts with decent houses. Grenfell saw the necessity of isolating the children from the associations of heathen life and this was done by means of boarding schools. At first pupils were hard to get, but before his death he saw them coming in increasing numbers.

Like many pioneer missionaries Grenfell was criticized by the churches at home for the scarcity of converts. Those in England who had visions of teeming thousands of black men hungering for the Gospel failed to appreciate the difficulties. The frightful loss of life due to inexperience in a new country also put a strain upon his courage. His own daughter, newly sent out as a missionary, died of blackwater fever.

His most persistent enemy, however, was the awful slave traffic. The Arab raiders had pushed westward from Zanzibar and threatened to take over the whole Congo basin. Their inhuman treatment made the natives wary of strangers with light skins and often flights of poison arrows greeted the passengers on "The Peace."

Complications with the Belgian Government also threatened to upset his plans. At one time the authorities seized "The Peace," hauled down her British flag and used her to transport munitions up the river. A protest from London to Brussels brought restitution and an offer of indemnity.

George Grenfell closed his career at the age of fifty-seven in a lonely outpost surrounded by black men who loved him. They put him aboard "The Peace" and the famous old boat carried him to Basoko and a doctor. But on July 1, 1906, the sturdy old missionary river pilot crossed the Bar and sailed out into the great Beyond.

The Grenfell "everybody knows" and the Grenfell "nobody knows" were both missionaries, rather than theologians. Sir Wilfred, as a physician and surgeon, has a rough and ready brand of theology. He says: "Of one thing I am convinced. Religion is the reverse of any one cubbyholed experience. If I am not Christian in the way I eat and drink, and in the way I deal with my wife, or my crew, or my students, or my customers, as the case may be, the fact that I accept all the theology ever taught does not make me so. . . . How each individual keeps touch with God, I consider it impertinent on the part of any other individual to criticize. Only Christ, so far, has proved the right to say, 'Follow Me.'"⁹

⁵ Grenfell, Wilfred—Ibid., p. 182.

⁶ Grenfell, Wilfred—Ibid., p. 242.

⁷ Grenfell, Wilfred—Ibid., p. 169.

⁸ Grenfell, Wilfred—Ibid., p. 241.

⁹ Grenfell, Wilfred—Ibid., p. 339.

Nor was George Grenfell a stickler for dogmatic theology. In a letter to Joseph Hawkes, written in his last illness, he says: "I am less confident in trying to explain the Trinity, the Atonement and Justification than I used to be; but this I know, better than ever, that Salvation is by grace through Jesus Christ, by faith."¹⁰

There is no notable difference in the sacrifices which these men made. Both lived strenuously. The great contrast lies in the people to whom they ministered. Sir Wilfred has for forty years served a scattered population of fisherfolk of Newfoundland and the Labrador, mostly Anglo-Saxon whites, comparable to the southern mountaineers of the United States.¹¹ There are only a few hundreds who live there all year around. Their missionary has no new language to learn, and with the aid of American university students and others, is able to handle their needs in a fairly adequate way.

¹⁰ Hemmens, H. L.—*Ibid.*, p. 239.

¹¹ Grenfell, Wilfred—*Ibid.*, p. 90.

Contrast this with George Grenfell's problem. No one has ever accurately counted its population, but it runs into the millions, and of these almost every tribe speaks a different dialect. The climate is one in which no white man can live long without seriously impairing his health. One begins to see that, judged by almost every objective criterion, George undertook a more difficult task.

George Grenfell died at fifty-seven. Sir Wilfred is now past seventy. World recognition has come to him largely during the past twenty years. Had his lesser known kinsman rounded out his full three-score-and-ten he too might have reaped more of the world's honors.

Both men are specimens of that staunch clan of missionary heroes that every day brings a little nearer the day when the kingdoms of this world shall become the Kingdom of our Lord and of His Christ.

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"Can't Afford to Give to Missions"

Many churches and individuals contend that the claims of home needs are so great that they cannot afford to give to missions. Many churches in Christian lands are housed in expensive buildings, and are heavily mortgaged, while the spiritual house and work of Christ are handicapped by poverty. Recently a mortgage company refused to modify its claims on church property or to reduce the interest while that church was using part of its income to support missions. If the church could afford to give away, surely it could afford to pay its debts. What is the answer? The time to avoid this dilemma seems to be before the debt on the church property is incurred. Every congregation, like an individual or a family, has a twofold obligation—for its own maintenance in the interest of efficiency, and for sacrificial service to others. On the one hand there is no reason for an individual or for a church to exist merely for self; on the other hand service cannot be adequately rendered to others if personal effectiveness is not maintained.

Every Christian and every church is a steward, commissioned to promote the work of Christ at home and abroad. Should the needs and opportunities for work abroad hinder the work at home—or *vice versa*? A church desires to enlarge or modernize its house of worship or its parish house. Should this desire be gratified in such a way as to hinder the response to missionary appeals? The work abroad and in the home field greatly needs

funds. Should this fact take precedence over the needs of the local congregation?

The same principle and problem applies to a family. When should the desire for a new house or better furnishings be given the right of way over the pressing needs of absent members of the family? Obviously the answer is that vital needs—life, health, education for service—should take precedence over comforts, conveniences and self-indulgence. Few find satisfaction in self-denial for the sake of discipline but many find real joy in self-denial for the sake of loved ones or for the promotion of some needy and worthy cause.

Experience proves that those who put "first the Kingdom of God," have their own essential needs supplied, while those who put first their own comfort lose satisfaction in material things and do not experience the joy of fruitful service. Many churches with large and elaborate buildings are spiritual paupers and show little or no fruit to justify their existence. Other individuals and churches that live for Christ and His Kingdom have the joy of reaping rich spiritual harvests and at the same time find their own needs adequately met. All admire heroic self-sacrifice but few of us practice it. It is a satisfaction to give sacrificially to an enterprise doing a Christlike work in a Christlike way. The true sign of life in a church or an individual is the stream of Living Water that flows out to vivify and beautify the lives of others.

A Fire-Walking Festival in India^{*}

By MILLICENT MOODY,
Chota Nagpur, India

CHUTIYA is an ancient Hindu village which consists of a narrow pavementless street about a mile long with mud houses and small shops on both sides. There is a very ancient temple at the beginning of the village and a new one, only half completed, at the end; both are dedicated to Shiva.

Once a year a very interesting festival is held in this village. It goes back to ancient times when the aborigines worshipped the sun. The festival is called "Fire-walking" by foreigners, but the Hindus call it *Manda*. One of my colleagues, who works in Chutiya, invited me to join a small party to witness the festival under the care of her Hindu *pundit*.

We set out at 10 p. m. with our flashlights. The narrow street near the first temple was thronged with men and boys, all making for the other end of the village. As the street took a bend we saw a flare of lights in the distance and then saw that the temple dedicated to Parvati, Shiva's wife, was lined with tiny oil lamps. The crowd had become quite dense, for we had almost reached the spot where the chief ceremonies were to be performed. The chief temple was on our left, and from it came drumming and chanting. Many hundreds of people had collected and worship was going on in the temple at full swing.

We walked along the rough veranda of the temple to a large iron-barred window which gave us a clear view of the inside. Both inside and out crowds of women and a few men were gazing intently at the performance of the chief priest and his helpers. A circle of about eight devotees stood round the priest. These were young men for the most part, who had just been swung over fire and in a short while were to show their devotion to their god, Shiva, by walking through a trough of fire in his honor. What was fixing the attention of the crowd? An evil-looking priest bearing Shiva's trident marked in lime on his forehead, sat cross-legged, before a rounded stone pillar which rose from the ground about two feet. Look! He is putting a handful of boiled rice on top of the pillar. He is moulding it as a child would make a sand castle. He is placing a nut, like an acorn, on the very top. The drums beat; the devotees chant; the priest mumbles and waves his hand—the chanting and drumming continue for two or three minutes, and the loose rice falls a little; the

nut falls too. Immediately the priest gathers up the remaining rice and smooths the little pillar clean. The drums and chanting cease; the women talk and push and change places. Evidently something important has happened.

We were told that the stone pillar represented Shiva, the creator. The rice and the nut had been placed on the god by the chief priest at the request of a childless woman, who has paid a sum of money for the priest to tell her whether or not her longing for a son will be realized. The nut had fallen, so Shiva would grant the woman's request.

Again and again other women came, but we did not see the nut fall a second time. Alas! maybe the gift of money which accompanied the request was too small to satisfy the greed which showed so clearly in the priest's face.

The noise and heat on the veranda of the temple was so great that we were glad to put on our shoes and sit once more in the open space near by. It was now getting late, so we hoped the chief ceremony would not be long delayed. Soon the *pundit* hurried back to say that we should come at once. So we joined the crowd in front of the temple and presently a passage was made from the temple steps to the trench of fire by men holding primitive flares made of stout sticks with rags soaked in oil on one end. Everyone was kind and gave us good places facing the passage. The chief priest appeared at the temple door and then the devotees streamed out and down the steps. The chief holy man (not the priest) came first and stood at the bottom of the steps and after him the others came out one at a time. They wore either pure white turbans or wreaths of white scented flowers on their heads; they had garlands of these flowers, which are like tuber lilies, round their necks.

Then began the interesting ceremony of "the kiss of peace." Each man embraced the others in turn by touching arms and kissing first one side, then the other, and finally saluting with a little bow, with both hands raised to the face as if praying. This was repeated three times, the devotees returning to the temple between each set of greetings. Then they all ran down the passage between the crowd and surrounded the trench of flaming charcoal, while the chief devotee grasped a double handful of glowing embers in his cupped hands and rushed back and up the temple steps and bore the fire to Shiva's shrine. We saw the man shortly

^{*} From *The Mission Field*, London.

afterwards and he did not appear to be burnt at all.

The actual fire-walking was to come later, so we went to see the dancing of various sets of villagers. We joined an enormous crowd, hundreds of men and boys, seated on the ground around an

tesque masks, and bells on their ankles. Most dances took the form of a mock fight between two hunters who carried huge flower-decked bows and arrows. The performers clicked their bows and arrows and went through curious antics, much to the enjoyment of the crowd, but as each item finished there was no attempt at applause. All the dances were accompanied by drums and weird hunting cries.

We were told to return at once to the trough of glowing charcoal, as the devotees were about to walk through the fire. The crowd was so dense that we could only make very slow progress so when we reached the spot the men were coming up from the fire and returning to the temple. They had encircled the fire, saluted it and then had walked through it. The trough was several feet wide and eight to ten feet long and was filled to the very top with red-hot charcoal. The men seemed to be quite unscathed from their ordeal.

We longed to be able to claim that huge crowd for Christ and to be able to change all the devotion to Shiva into devotion to our Lord. We know that many in that *Manda* crowd are Christians at heart as a result of years of faithful teaching from our Mission and the secret working of the Holy Spirit within them. We pray that the time will come when a large group of these people will be brave enough to free themselves from the fetters of caste, fear and public opinion and come out as Christians. If some will do this others will follow their example. Pray for Chutiya and remember the educational and evangelistic work, especially the group of non-Christian boys under instruction.



FIREWALKING IN ENGLAND

Kuda Bux, Kashmir magician showed no sign of blistering after he had walked twice in a trench filled with glowing embers.

open-air stage. Every other person seemed to be carrying a long bamboo stick—six to eight feet long. These were to protect them on their homeward way, but now the poles gave the effect of a forest, for everyone held them upright as they sat.

The dancers were all men dressed in spangled clothes with tall shimmering head-dresses, gro-

There are about one hundred million people in India living in areas that are not adequately reached by the Christian message. To remedy, the situation there should be a (1) better distribution of the Christian forces; (2) greater emphasis upon the ideal of a united church; (3) more emphasis placed upon evangelism. (4) The concentration of missionary institutions in the larger towns is a handicap. (5) The Indian Church needs more ordained leaders. (6) Steps should be taken to take the Christian message to the unoccupied areas. (7) The National Christian Council should consider what can be done about Christian work in the Native States. (8) The progress of the Church will largely depend upon the indigenous nature of its activity and growth. (9) Higher educational institutions should cultivate a more Christian atmosphere and a comprehensive effort should be made to stamp out illiteracy in the Christian Church. (10) Greater efforts should be made to produce and distribute Christian literature of a high character.

At the Sat Tal Ashram^{*}

Those who were fortunate enough to be a part of the fellowship will look back upon our experience at the Sat Tal Ashram last summer with the deepest gratitude. One new part of the landscape was a cross on the opposite hillside from the prayer nook. It was a rough hewn cross probably not unlike the first cross on another hill. This cross, from the very first sunset meeting until the last morning quiet time, branded our very souls. The experiences revolved around the cross of which this one was but a symbol.

Sat Tal has a reputation for being a place where lives are changed. Each had various needs, but all wanted that "victorious vitality" that would make us a part of the "cure instead of a part of the disease" of this sin-sick world. We not only needed to be changed but we wanted to get to the place where God could use us to change other lives.

Every day we were brought to face the needs of our social order as Dr. Stanley Jones discussed "Christ and Communism." All through the centuries man has been talking about the Kingdom of God as though it was meant for some future time and place. We have been in the habit of toning down Christ's teachings about the Kingdom to fit the social order. During those periods of discussions we realized, as never before, the sins of society the world around and that the only order that will stand the test is the Kingdom of God. It is impossible for one to set up the Kingdom of God in his heart and fit into the present social order. If the Kingdom is within us the social order around about must change. We believe the answer to the problems of the individual and the world is Christ, and with a real determination we returned to our stations to bring about changes. "The plant that my Father hath not planted it shall be rooted up." We are awake to our responsibility in the rooting up process. The cross Christ is carrying, because of poverty, injustice, and sin in the present social order, is so great that we could not begin to comprehend its weight.

After all, the social reconstruction depends upon the individual and the "victorious vitality" will put dynamic in the social reconstruction. Christ's redemptive power was felt mightily as we sat facing the cross and we realized that there was grace and power enough not only to transform us but also to transform the world.

Communion and sharing bound us all together in a real fellowship. Barriers came down as we

sat at the foot of the cross. Communion in Sat Tal is communion indeed. "Heaven comes down the soul to meet and glory crowns the mercy seat." Every Sunday at least one person had a fresh victory to share, and we all rejoiced together.

Every day just before the sunset meeting we met to transact Kingdom business. There was frank open sharing of spiritual needs and victories. No one was afraid to be perfectly honest as we tried to face ourselves. We got to really know each other as we met day by day and shared the deepest experiences of life. We shared our experiences in keeping quiet times, guidance, sharing, surrender and life changing. The discipline and fellowship helped to make us eager to get into the lives of others.

The best that each had, we gave and from each other we took that which met our individual need. The greatest contribution, however, came from God Himself. By the lakeside in numberless nooks, on special rocks, or by certain paths, we met our Maker and He continued His new creation in our lives.

Intercession such as I never have experienced was a part of our experience at Sat Tal. In this we had an opportunity to feel a fractional part of the weight of some of the crosses that Christ is bearing all the time. We learned the power of prayer.

I am unable to describe the inner life of the Ashram which I had the privilege to share for eighteen days. The fellowship of work, whether it be cleaning the drawing room or cleaning lamps, was a rich experience. It helped to make the Ashram a home, and knit us all together into a brotherhood.

Thursday was the day of silence. On this day we did not have our work period. The value of this day lay in the silent fellowship that we had with God and with each other. One of our members expressed it something like this, "We enjoyed each other's fellowship without trying to get our ideas over to one another."

It was a great vacation. I felt, as I checked up my life before and after, that before I went to the Ashram I had been standing beside an inlet of the ocean and calling it the ocean. As I stood beside it, I seemed tall and important. After the experience at the Ashram I find myself standing beside the real ocean and am overwhelmed with its greatness and in comparison I have come to my proper stature. Christ has me, all of me and the cross has been branded on my soul.

^{*} Condensed from an article by P. E. P. in *The Indian Witness*.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

The Kingdom of God Movement

BY ELIZABETH M. TURNBULL*

We were led most naturally to take as ours the ideas inherent in the Kingdom of God Movement. The more immediate years after the union of The United Church of Canada of 1925 were necessarily concerned with organization but at the third General Council in 1928 the Moderator of The United Church, Dr. W. T. Gunn, called the whole membership to a spiritual advance. His words created a profound impression: "We cannot organize a revival, but by the grace of God, we can begin one."

In the following year this appeal was strengthened by the challenge of two remarkable men—Dr. C. Y. Cheng of China and Kagawa of Japan. In the summer of 1929, Dr. Cheng, President and later Secretary of the National Christian Council of China and first Moderator of the Church of Christ in China, visited North America. He had recently inaugurated the Five Year Movement in China with its searching prayer: "O Lord, revive thy Church, beginning with me!" At about the same time Kagawa of Japan had begun his crusade, "A Million Souls for Christ," a "Schedule of social organization to establish the Kingdom of God on earth"—evangelization in 1930;

education in 1931; Christian economics in 1932. Both these modern apostles were deeply aware of the need of a new interpretation of the message of Jesus Christ for the whole world. More than once in the years following they spoke to audiences in Canada and deeply impressed us all.

The Anniversary of Pentecost followed, with its summons to a deeper and fuller life. In April, 1930, the Executive of the Woman's Missionary Society, stirred by the call of the Oriental leaders, sent an open letter to the membership asking for more prayer and a thoughtful, reverent seeking in the Bible for Christ's way of life. It seemed to us that God was making way in every land for a new revelation of Himself. In his book of that year, "The Christ of Every Road," Dr. Stanley Jones said: "The world ground is being prepared for a spiritual awakening on a wide-spread scale. We are on the verge of something big." We felt that we were part of this great movement and we realized as never before that although the Kingdom of God was, first, a personal experience of God as Father and a consecration of oneself to His purposes—we would miss the richness of that experience if we did not also find the same marvellous fellowship in groups that marked the friendship of Jesus with His disciples and the united membership in the early church. So a number of groups of women, sometimes in auxiliary meetings, often in little groups in homes, began to study the social implications of Christ's teaching regarding the Kingdom of God.

Leadership relating to the movement came through the following channels: *The Missionary Monthly*, the official magazine of the society, in articles by leading women in all the provinces and members of the Board; circular letters, a Prayer and Purpose card and little leaflets issued by the board for distribution. Some of these last had to do with our relationship in the society itself; others had to do with aspects in the objective of the movement such as: "The Kingdom in Every Day Life," "Living in and for the Kingdom." A later booklet, "The Way of the Kingdom," a series of fine Bible studies tracing the growth of the idea of the Kingdom of God through Old Testament times to the present and challenging us to face that idea in all its implications, was widely used in monthly executive and committee meetings, in group gatherings and in private devotions.

We were greatly enriched by cooperation with our church's Board of Evangelism and Social Service in the publication of a little booklet entitled, "Aids to Worship in the Home," and we took advantage of the fine leaflets released by this board on the Kingdom of God Movement. Marked interest was shown in the reports presented to the General Council in 1932 on Christian Marriage, on Evangelism and on the Church and Industry.

Another manner in which guidance came was by the suggestion of certain devotional study books by the executive, such as "The Meaning of Service" by Fosdick; "The New Challenge of Faith" by Sher-

* Mrs. Turnbull is the editor of *The Missionary Monthly* in the United Church of Canada and lives in Toronto. If a movement such as she herein describes might become general among Christian people, the consequent spiritualization of the Church would solve the missionary problem in all its aspects—money, personnel, revamping of methods and motivation. Nothing but a spiritual dynamic will ever bring it into its dominant place in the Kingdom of God.

wood Eddy; "Christ of the Mount" by E. Stanley Jones. Young people were urged to read Stanley High's stimulating book, "Today's Youth and Tomorrow's World." In 1933, "Personal Religion and the Life of Fellowship" by William Temple, Archbishop of York, and the year following "Jesus and Ourselves" by Leslie Weatherhead, brought to us a deeper understanding of God's will for us in relation to the needs of the hour.

In 1933 a Call to Prayer was issued by the Board and published in the *Easter Missionary Monthly*. It closed with these significant words: "O God, my Father, I pray: That I may make the doing of Thy will the supreme guide in all my relationships, believing that Thou hast called me into membership in Thy Kingdom that I may be used of Thee to extend Thy rule of truth and love in every area of human life. In my home, in my church, in my community, in my nation, Thy Kingdom come, O Lord, Thy will be done. *Thy will, O Lord, victorious be, in every land—all lands—in me.*"

What has been the result of this intensive campaign? It is not easy to tabulate results in spiritual development and yet if no growth is evident the experiment has surely failed. Some very definite things have emerged in the past few years. One is a reality in worship for many who had long been accustomed to stereotyped and formal prayers. And this experience hinged upon the second thing: our study made us come to grips with social problems confronting our Church, community and national life, and that struggle found expression in our prayer life. Many of us have become conscious of the tremendous need of a transformed society and of our responsibility for its achievement. So, in addition to study, we saw to it that our worship services for old and young, published from month to month in *The Missionary Monthly*, were grouped around themes for a social awakening as well as personal consecration. As it grew, the movement gave a

greater unity and power in the religious life of the organization.

Auxiliary women cooperated with the pastor in visiting those no longer associated with any church. It was agreed that the most effective way in which the Woman's Missionary Society could contribute to the Church's work of Evangelism, was by "concentrating on cooperation with the local minister in *studied outreach* for those not yet committed to the Christian life."

We led our young women in discussion material regarding wide issues such as interracial and industrial problems, peace or war, economic questions, etc., and saw to it that their worship was linked with these. We invited conferences where older and younger met together. We realized that many of the young people of today were much more socially minded and world-minded than the older women and we welcomed their fresh approach. We called them as we called ourselves to take action as citizens when public issues come before them relating to the happiness and well being of men and women and particularly little children.

But perhaps the greatest thing we have gained in this devotional study has been the growing consciousness of the paramount importance of the missionary task today. The new challenge of Dr. Stanley Jones, himself one of the best-known missionaries of the Christian Church, in "Christ's Alternative to Communism," has answered a question which perhaps has been in the minds of many during the last few years: "Why should missionary women concern themselves with economic, social and political problems?" He wrote the book under an urge too great to resist after a visit to Communistic Russia. "Shall we give ourselves to the inner life," he asked himself, "and let the question of the new world order alone?" He found it impossible to do that. As a missionary, he had been asked, "Can Christ save society as well as individuals? Has He a program—if so, why is it not more effective in

so-called Christian lands?" He was impelled to answer that question. To that end he re-dedicated himself and we are glad to be coworkers with him in that work. It has given our missionary program a scope and direction we have never known before. We feel as Stanley Jones says: "This age is on the verge of a discovery of the meaning of the Kingdom of God."

A HOMEMADE DOLL FESTIVAL

MRS. HELEN T. LEACH*

Our Sunday school juniors celebrated the Doll Festival last spring as the culmination of a happy season's study of Japan. There are so many delightful things one can do about Japan! Of course there are pictures—many and beautiful. Then there are scrolls to be made from strips of unbleached muslin with copies of Japanese scenes crayoned on an oblong in the center. On cheap trays one can form landscapes from newspaper squeezed out of water, dipped into a thin cement mixture and then shaped into mountains, streams, bridges, gardens—the whole coated, when dried, with bright lacquer paint, leaving the rim of the tray in black. (Yes, it is messy, but pretty when finished.) Then the Japanese houses from corrugated paper boxes, with thin paper windows and doors, are easy to make.

Most of all, however, we enjoyed our Doll Festival. Not being Japanese with a collection of dolls dating back to babyhood, we had much preparation to make. First the doll shelves had to be built—a flight of five steps constructed from orange crates by a good-natured boy scout. These were covered with red crêpe paper in lieu of red silk and a rich blue canopy was arranged over the top step, while a gold screen stood behind this step marking the honorable location of the emperor and empress dolls. We dressed them in real oriental tapestry robes. On the

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second step, just below the royal pair, stood three ladies-in-waiting in red skirts and white kimonos with a dignified guard on either side armed with bows, arrows and spears. A tiny orange tree (made of twigs and crêpe paper) stood at one end of this step and a cherry tree on the other. The next step below held the five musicians dressed in purple who with drum, cymbals, flutes and violin entertained the royalty. Next below



came the ancient man and woman dolls, bringers of good luck—he with a hoe to clean unkind gossip out of the town and she with a broom to sweep in the good. The lowest step had a tiny lacquered table set with rice bowls and chopsticks (tooth-picks). Purple cushions were laid for the guests to sit on and genuine little Japanese teacups and a teapot sat on the ends of the step.

"Where did you get your little Japanese dolls?" several people asked me, and I had to admit they came from the ten-cent store and that I had given them the oriental touch by blacking their hair with lacquer paint. (Be sure to lay them face down to dry or an unexpected black pig tail may ooze down the back or the face may become African in streaks.) Can you imagine the good time we had learning the delightful doll customs of Japan and planning for our festival, which you probably know comes on the third day of the third month in Japan?

We made our room gay with Japanese lanterns. The Doll Shelves had the place of honor, and above and back of these the window space contained a big water color scene of Japanese children at play under cherry trees. On tables at one side and in the wall space we snuggled our handwork of the year, for admiration of one year's work does spur us on to another year's plans. To this doll tea party our mothers and a few friends were invited, but the real guests were the 25 dolls who came with them and were duly registered in a little book with a big doll painted on the cover.

The dolls had reserved seats at tables on either side of the shelves. There were dolls from India, China, France, the Philippines, an American Indian, two dolls 80 years old and many others. Best of all were "Spring" and "Peace" from the doll family of a resident Japanese, Mrs. Chosaburo Kato, who in her dainty kimono added the finishing touch to our party. How pleased we were, when we passed tea and cookies to her, to see her eyes shine as she asked if we would mind if she took home some of the flower-shaped, pink-frosted cookies and the little favor (a pot of flowers made from a marshmallow, tiny gum drops, wire and crêpe paper) for Mr. Kato to see; "for," she said, "that is just what little girls in Japan do at their doll parties."

Methods Seedlings

Dramatizing a mission study book, which has prime values in previewing, reviewing, summarizing or popularizing its subject matter, is not difficult. A good example is that of the pageant founded upon the book, "Between Two Centuries," mentioned last month in the review of the Santa Ana Baptist women's year book. Its author, Mrs. Ethel M. Harp, used the Spirit of Missions and the Spirit of Commerce, standing on opposite sides of the platform, to supply background material and connective tissue for the narrative

featuring four fields, one brief episode from each of which was introduced and a suitable hymn used to cover changes of stage setting. Placards placed successively upon an easel announced the fields. The Spirit of Missions bowed her head at the close of each scene while someone in the audience rose and offered a brief prayer for the field just considered. As a last feature, this Spirit made an earnest appeal to the audience for the specific objective of the whole.

A Modern Grab Bag. Rev. H. D. Davies, regional secretary of the Commission on Missions of the Congregational and Christian Churches, has sent copies of *The Pilgrim Herald*, the official publication of the Congregational Conference of South Dakota, in which he edits a department called "A Grab Bag of Standard Missionary Methods," the tiny prizes being tabloids of workable plans. In two issues alone your Editor counted 19 excerpts from THE REVIEW, duly accredited, and it was a satisfaction to realize that contributors to this Department were thus broadcasting energizers for the King's Business. And now, in this issue and the next, we propose to dip into Mr. Davies' grab bag for our innings of exchange trinkets, as follows:

Collect old Christmas greetings to send abroad. About 25 pounds of these were sent from the Midwest Regional office in July to Africa, China, India, etc.

Use the supper table worship period to tell something of interest, such as a missionary story.

Talk casually of missionaries and missions in a favorable way, so that they will be taken for granted as subjects as normal as play, movies, school, church, etc.

Have a missionary in the home if possible. Impressions will be lasting.

Encourage the reading of books of travel, etc., that depict needs, conditions and actual doings of teachers, doctors, nurses and preachers in foreign countries.

Have a 24-hour-a-day plan to raise money that keeps missionary work going when we are at home asleep.

See Dr. J. L. Lobinger's pamphlet, "What Shall We Do about Missions—Plans and Methods for Young People."

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

Discipline and Sacrifice

A MEDITATION

I. To sit at the feet of a Master-Teacher makes one a disciple, and to practice the way of daily living taught and practiced by the Master Himself is discipline.

Paul in writing to the Christian church at Philippi urged: *"Have this mind in you which was also in Christ Jesus: who existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross."*

II. On the editor's bookshelf is a book belonging to one of her forefathers—or mothers. The title is, "The Teacher Taught. An Humble Attempt to Make the Path of the Sunday School Teacher Straight and Plain." It was "written for the American Sunday School Union, and Revised by the Committee of Publication." It was "entered according to Act of Congress, in the year 1839." In the preface the psychological approach is indicated by, "It has been said that teachers are of all men the most indocil. (Page the Town Crier!) We trust that such a remark is inapplicable to Sunday School teachers, inasmuch as they are presumed to be examples to their pupils in all things."

The frontispiece, here reproduced, is the only illustration, and is given with this Lenten meditation for benefit of others as well as clergy. The reader is



referred to page 110 of the old book. There is found under the heading of "discipline," counsel to the teacher to visit the parents "for the particular purpose of representing to them the conduct of the child." . . . Graphically the story is told of Mr. Raikes whose custom it was "to visit in person, the families of the poor, and to persuade the parents to feel interested in the well being of their children." On one such occasion, he visited "a poor but respectable woman" who "lived in a very decent house, but her life was made unhappy by the behaviour of her little girl, who had a very bad temper." At the time of the visit, the little girl happened to be in a sulky mood. (See the picture.) Even when Mr. Raikes talked seriously to the girl, she continued sulky. And now for the point of this meditation. Mr. Raikes is seen in the illustration humbling himself in the child's

stead and asking forgiveness of the mother. We are told that the child burst into tears, asked her mother's forgiveness, "and from that hour conducted herself as an obedient and gentle child."

Gentle Reader, do not say "stuff and nonsense." Please forget the method for the moment and see the teacher winning the child to better conduct!

III. Kagawa, the Christian gentleman, Christian economist, and Christian missionary is at present traveling in our country with a message about the whole of life and the Kingdom of God to include us all. His outlook and service are of universal value. For Lenten reading especially in Holy Week, use of his book "Meditations on the Cross" and his "Songs from the Slums" are recommended. You may also wish to read what he is saying about Christian Cooperatives. Only three quotations from "Meditations on the Cross" follow. From the first chapter,—"We must make the world's sorrows our own. That is Christianity . . . Christianity for me means to dedicate myself to serve others even unto death."

And,—

"The third significance of the Cross is the conquest of death . . . When Jesus was on his second journey he said, 'I will die in a short time,' showing that he had included death in the program of his life. He also said he would come to life again . . . When we feel as though we would like to live here forever, death becomes a sorrow, but when we put it in our program right from the start, it becomes a joy. Death becomes part of one's mission, one's allotted task."

Kagawa closes the chapter on "The Cross and Daily Life" with the prayer—"O God of heaven and earth: We thank Thee that nineteen hundred years ago Thou didst reveal the perfect figure for mankind in the person of a carpenter. Through his courage, through his pity, his love of his fellowmen and his victory over suffering, sorrow, selfishness and sin, and death, Thou didst manifest to us the perfect man. Teach us that our own pathways of life must lead on into the Way of Christ who hung upon a cross. Wavering, unwilling to make the choice, we hesitate. We humbly confess it. Cause the spirit of Christ to dwell in us, that we may kill selfishness, and be children of God who love our fellowmen. This we pray in the name of Christ. Amen."

Advance Announcement

The new study and reading books for Missionary Education, 1936-1937 are on Africa and The Negro in America.

For the home mission study texts, there will be

FOR ADULTS

A Study Book. By Charles S. Johnson. The director of the Department of Social Science, Fisk University, writes on the present status of his own people in American life, trends in Negro-white relationships, and the task of the churches in interracial affairs. Cloth \$1; paper 60 cents.

Brown America: The Story of a New Race. By Edwin R. Embree. Collateral reading on Negro life and history for study groups. Originally published at \$2.50. Special edition, cloth binding only \$1.25.

FOR YOUNG PEOPLE

The Story of the American Negro. By Ina Corinne Brown. A brief, popularly written history, based on the soundest scholarship, and an illuminating interpretation of Negro life and of interracial movements in contemporary America. Miss Brown is an author and leader in young people's work, Methodist Episcopal Church, South. Cloth \$1; paper 60 cents.

FOR INTERMEDIATES

A Reading Book. By Mary Jenness. A collection of life sketches of outstanding Negroes, mostly young people, who are making distinguished contributions to American life in a

wide variety of vocations. Cloth, \$1; paper, 60 cents.

FOR ELEMENTARY GRADES

Courses based on the various study books are in preparation. Titles and prices to be announced. For fuller information see later announcements or apply to the literature headquarters of your own denomination.

Christian Youth in Action in Rural America

The fact that Christian young people are in action was established again at the Youth Rally held in Washington, D. C., on January 16, 1936, in connection with the Annual Meeting of the Home Missions Councils. There in the large auditorium of Calvary Baptist church young people gathered from many of the Washington churches, from the Y. M. C. A., the Y. W. C. A., from near-by colleges and rural communities. B. Y. P. U., Epworth League, Pilgrim Fellowship, Christian Endeavor, and others,—all were united under the banner, "Christian Youth Building a New World." This interdenominational rally was a part of the National Conference on the Rural Church, and the program featured young people who are today, or have recently been, in action in rural fields in America.

There were four youth speakers and their vivid personalities and live messages threw an added note of hope and encouragement into the conference. Mr. Warner Clark, who served last summer in a coal-mining field under the Friends' Service League spoke of his experience as a rare opportunity to "put your thinking into practice,"—to see life in all its reality and to learn to "live more abundantly."

Mrs. Caryl Adams, until recently engaged in caring for children in some of New York State's Migrant Centers described her little migrant friends as being "dirty perhaps on the outside but clean on the inside." She pled for more awareness on the part of Christians everywhere to the needs of these many thousands of migratory laborers.

Vine Deloria, a young Indian

minister from the Dakotas, revealed some of the difficulties in the lives of the younger Indians and gave striking testimony as to the change which Christianity has brought into his own life.

Dan Poling, Jr., now in his first pastorate in an eastern rural community, spoke of his work with glowing enthusiasm. "I am in the greatest rural parish in the world," he announced; "not from point of perfection but from point of opportunity. We rural pastors have a real responsibility and we must meet it." "Faith in Jesus Christ," he said, "is the need of the rural church." The meeting was presided over by Miss Mary Lesta Wakeman, a student at American University who in her introductory remarks spoke of the inspiration she had received at the Student Volunteer Convention in Indianapolis from which she had just returned.

A delightful feature of the program was the processional *Youth March* participated in by fifty Girl Reserves and younger members of the Washington Young Women's Christian Association, under the leadership of Miss Mary Burnett. The music of the march was contributed by a young composer, Mrs. Eleanor Weddell-Roberts and the words, which follow, were written for the occasion by Miss Marie Whiffen of the New York City Young Women's Christian Association.

YOUTH MARCH

Youth! Bearing the torch of truth,
Steps with firm and determined tread.
Filled with united need,
Willed both by word and deed.
Daring the years which unfold ahead.

Youth—Youth
Questing for truth—truth
Testing the tools which have been
tried before.
Spurred by the desire for universal
claims
Led on to higher aims,
Stirred by the fire and flames,
Sped by the flames of the torch to
explore
Truth—

Youth! Bearing the torch of truth,
Steps with firm and determined tread.
Weighing the world's release,
Praying that wars may cease,
Daring the peace which unfolds ahead.

—Sue Weddell.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

INDIA-BURMA-SIAM

Child Wives and Widows

The following figures show the need for the Indian Women's Movement to combat some of the handicaps of women and children in India.

There were 9,066 wives under the age of one in 1921, but in 1931 there were 44,082—almost a fivefold increase, while the population had increased only one-tenth. There were also reported 759 widows under one year old in 1921, and 1,515 in 1931.

The 1931 Census Report gives the following figures:

Child Wives	Per Cent
Up to one year old .....	.8
One to two years old	1.2
Two to three years old	2.0
Three to four years old	4.2
Four to five years old	6.6
Five to ten years old	19.3
Ten to fifteen years old	38.1

Child Widows	Actual Number
Up to one year old	1,515
One to two years old	1,785
Two to three years old	3,485
Three to four years old	9,076
Four to five years old	15,019
Five to ten years old	105,482
Ten to fifteen years old	185,339

The yearly average of mothers' deaths in childbirth is 200,000, or 24.5 per 1,000. In some parts of India the average infant mortality is 400 per 1,000.

—*Dnyanodaya*.

The "Family Snake"

It is strange but true that millions of people in India worship snakes—live snakes of every variety. Not only are there snake groves in every little village, but in some homes the family snake roves about the hearth unmolested. *India's Millions* gives some authenticated facts:

Here snakes are encouraged to dwell, in order to ensure freedom for

the family from many evils and misfortunes—leprosy, itch, ophthalmia, the death of young children and the invasion of the house and garden by harmful snakes. The lack of children is another of the misfortunes entailed by any failure to perform regular worship in honor of the family snakes.

There is a "serpent grove," where the worshipper may repair. Shrines are in the form of a hooded cobra, carved from granite. Sacrifices and elaborate ceremonies attend its installation upon a low platform.

The Mangs Ask for Teachers

Miss Lillian Picken writes to the American Board that a group of Mangs (outcastes, string workers by trade) desired regular Christian instruction in the Mang Wada for two hours every night. After showing their leader that they would be laying themselves open to persecution and trouble of all kinds, and explaining to him that any desiring baptism must submit themselves to Christian instruction and Christian discipline for at least one year, after which if they proved worthy they could be baptized, Miss Picken agreed to go to them.

On the fifth night a party of Brahmin gentlemen came to protest in courteous fashion. On being told that one must teach when asked to do so, they aroused the whole city. Persecution began in earnest; Mangs were threatened with loss of livelihood. Extravagant offers were made to Mangs who would abandon the meetings. But the group stands firm, and asks for continued teaching.

Bible Caravan Experiment

The British and Foreign Bible Society is carrying on an experiment with a motor caravan for carrying the Scriptures. It is so built that they can be attrac-

tively displayed behind glass on the side of the car. There is seating accommodation for four passengers, in addition to the driver, and a sleeping berth is available when necessary. It carries also a gramophone with vernacular records and a magic lantern for showing slides on the Life of Christ, and on the work of the Bible Society.

Two and a half months were spent in the Tamil country last year, during which time over ten thousand Scripture portions were sold.

—*The Indian Witness*.

Temperance Advance

The Temperance Committee of the South India United Church passed the following resolutions last September at Madras:

1. In each Council there should be a Temperance Committee to study in all its bearings the question of Temperance and its relation to the spiritual life of our congregations and our members.

2. That wherever possible a survey be made of the location of liquor shops within the area covered by such congregation, and that efforts be made through local channels to have such shops closed.

3. That in town congregations, pastors and Church Committees make efforts to foster a public opinion among its members with a view to discouraging the use of liquor and bringing the Gospel to bear on those, whether within the Church or beyond its bounds, who are in danger of coming under the power of the drink habit.

4. That those having votes in election of members to the Legislative Council or Assembly should satisfy themselves that those for whom they vote will use their influence and position for the furtherance of temperance.

—*International Christian Press*.

Negro Delegation Heard

Mention has been made of the Negro delegation visiting India

under the auspices of the Student Christian Movement. This group has now visited all the important student centers in South India. Everywhere they have been received with great cordiality, not only by Christian groups, but by the general public. Their story of 14,000,000 Negroes who were treated as slaves till some 75 years ago, acquiring for themselves an accepted position in the national life of America challenged attention, and set people to thinking seriously about the 50,000,000 so-called depressed classes.

Traveling Mission Dispensary

A nurse of the American Board Hospital at Ahmednagar, now closed, has started a new enterprise, self-supporting from the beginning: a district traveling dispensary. In a summer trip of ten weeks, treatments were given to more than 730 patients. Experiences of the nurses have not lacked in variety. A cloud of dust; a long trail of humans coming, nearer and nearer they advance. Women with drawn, painful faces, carrying babies on their hips. Babies with marks of inherited disease, big ulcerating sores, eyes dulled by opium. Old men, bent from toil; furrowed faces tell the story of a lifelong fight for the scanty daily bread. Then a procession of young people, each walking with a bamboo stick. What is the matter? Oh, it is the curse of the dirty water, the guinea worms, forming terrible abscesses all over their legs.

"We noticed that you washed a lot, and used very clean things, and you had God's medicine to inject into the body," said one old woman.

—*Missionary Herald*.

Pioneer Work in Burma

The release of slaves in the Hukwang Valley by the Government of Burma in 1925-1928 drew attention to the spiritual needs of this unadministered territory, and as a result of prayer for five years, sanction was received in 1930 for a Medical Mission to be established.

The Valley is 792 miles north of Rangoon, and six days' march from the nearest post office. The inhabitants are Jinghpaws or Kachins and their religion is Animism. A primitive race, they appear to have neither medicines nor cures for diseases, but rely entirely on sacrifices of fowls, pigs, dogs and buffaloes to the spirits for a cure. Medical aid is found to be a tremendous help in presenting the Gospel.

One of the great problems of the Valley is opium, for there are no restrictions, as in other parts of Burma, to poppy cultivation nor to the consumption of the drug. Most of the men take it, often commencing the habit at the age of 15. About 200 addicts have been cured of the habit, but they are warned of the danger of taking it again when they fall sick, and taught that only the power of God can help them to resist the temptation. Some years ago a slave escaped from the Valley and on conversion gave up opium and drink by faith alone. Today, he is a living witness to the power of God. There is now a young Jinghpaw Christian native of the Valley doing the work of an evangelist, and also learning the use of simple drugs. He goes to the villages with a supply of medicines and dressings, preaching the Gospel and healing the sick.

Burmese Bible Centenary

Here is another centenary. The issue of the Bible in the Burmese language, the translator being the great missionary, Adoniram Judson, was on December 29, 1835. The first book translated, the Gospel of Matthew, was printed by George Hough, on a little hand press that he had brought to Burma. No more printing was done until Cephas Bennett arrived in 1830. Then Luke and Ephesians came out, and finally, on December 19, 1932, the whole New Testament was off the press. The Old Testament was printed in detached parts, until the great day came, just a hundred years ago, when

the whole Bible, in four octavo volumes, was in the language of the people.—*Alliance Weekly*.

Pen Picture of Sritamarat

The Presbyterian Board gives a pen picture of Sritamarat, Siam, as seen today. The city has a surface sewer system of ditches and one wide street, also a few side streets. There are no street cars, gas or telephones. Electric lights have recently been introduced, and now the streets are lighted by electricity. The provincial government offices are in Sritamarat. Without the city walls there is a section occupied by the Malays and here they have their market. Further on is the business section, including dry-goods stores owned by Indian merchants, provision and native drug stores belonging to the Chinese and little open market stores kept by the Siamese.

One of the problems of evangelism is how to reach the Chinese who come to this section of Siam to engage in business. As they have their own dialects, it is difficult to find a man who knows several dialects and is thus able to teach them. They are always on the move; going where their business interests are. This fact seriously affects the church membership. The church has tried to keep hold of them by giving each a letter of dismissal to another church, when they leave this field. The work among the Siamese progresses slowly. Buddhism, like Mohammedanism, offers its difficulties to the Christian worker, yet a Buddhist makes a good Christian when once converted. More helpers are needed to go out into the surrounding districts where the field is large and waiting for the message of Christianity.

CHINA

The "League of Ten"

General Chang Chih Chiang, the head of the Bureau of Physical Culture of the Chinese Government in Nanking, was converted as the result of his observation of the changed conduct

of Christian Chinese comrades. He has maintained ever since a very earnest and consistent Christian testimony. He has acted as the Chairman of the Commission for the Suppression of Opium; has been an active evangelist, and has purchased and distributed thousands of copies of the Bible among his Christian and non-Christian friends.

He is the founder and active leader of an evangelistic movement known as "League of Ten." Groups limited to ten members pledge themselves to daily Bible study and prayer, to the reading of some classic literature in addition to daily physical exercises. Each one promises to bear personal religious testimony to somebody every week, and to seek to win at least one person to Christ every year. As new members are won, new groups of ten are formed.

—*London Missionary Herald.*

From Dark Occultism

The China Inland Mission records the conversion of an old Chinese lady who had been a popular spirit medium. Her home was full of paraphernalia used in demon worship. She heard the Gospel and very soon after dreamed that she heard a voice saying, "If you have anything to do with this Jesus I cannot use you. He is true. Go to Him." The outcome was that she turned to God, in spite of bitter opposition on the part of her husband and relatives. Eventually she was the means of leading her husband, her three sons and her daughter-in-law to the Lord. In the meantime, all traces of idol and demon worship had been swept clean from her home and burned. The woman, her sons and her daughter-in-law were all baptized, and now services are held every Sunday in her home.

Deserted Temples Reopened

Miss Lilian Barrett, of the Bible Churchmen's Missionary Society, thinks that Western civilization has more influence

than Christianity in China. She writes in *The Life of Faith*:

Nanning is becoming a very up-to-date city. Beautiful buildings are being erected everywhere; wide motor roads are constructed in place of narrow cobbled streets, and motor cars are taking the place of sedan chairs, but in spite of all the outward signs of improvement, the hearts of the people are still dark with sin, and they seem more indifferent to the Gospel, harder to win for the Lord Jesus. Many of the deserted temples have been cleaned up, and new, gaily-painted idols placed in them.

At a woman's temple one sees a constant stream of worshipers; at the entrance they purchase quantities of paper money which are immediately burnt in a charcoal fire. The smell of incense fills the air, and the monotonous chanting of the women priests makes one feel conscious of the powers of darkness.

Museum and Evangelism

Rev. D. C. Graham, Baptist missionary in Chengtu, West China, is in charge of the new University Museum. It contains more than 15,000 objects at the present time. One of Mr. Graham's objectives is to make the museum a means of evangelism, and moral and educational uplift.

"While traveling among the Chuan Miao," he says, "collecting curios and studying their customs I have preached to them. I started the first evangelistic work and helped in the opening of the first school among them. Our mission was unable to continue the work there and I have helped connect it up with the United Methodist Church working in that area. Today the believers number one thousand; there are 13 junior primary schools and one senior primary school. The first Chuan Miao student has entered the West China Union University here at Chengtu and is preparing for evangelistic work among his own people. The museum has been the entering wedge."

—*Watchman-Examiner.*

China Council Sees Progress

The China Council of the Presbyterian Church is the clearing house for all the work of that great church in China, with its seven missions. The Council at

its last meeting noted that there had been a definite increase in the quality and amount of direct evangelism during the past year. Attention was called to the dearth of new missionaries, and the net loss of twenty-five missionaries from the mission staff during the year. There are at present 380 workers, scattered in many provinces.

The Project Plan, which seeks to take away subsidies from the local congregations and use the funds in projects, is already functioning in four-fifths of the stations. The spiritual results are already definite and widespread. The churches have been stimulated. There has been a great increase in Bible study, volunteer work, revival services and efforts to reach the unevangelized as never before.

—*The Presbyterian Tribune.*

Finnish Missionaries

The missionaries had been driven from the field by bandit Reds. For a while there was not even any knowledge of their whereabouts.

In the October number of the *Missionstidning för Finland* it was stated that the missionaries had contacted with Tsingshih and the Home Board sent a cablegram to this place. This supposition has proved to be correct and a letter was received by the Board which describes the conditions in the field. This letter has now been published in the November number of the *Missionstidning* and also in the *Suomen Lähetysseuran*.

Missionary Koskinen, who succeeded in assembling the missionaries who had been in the field at Tsingshih, had gone with Pastor Meedar as far as Tayung. While the Reds have not been cleared from the whole field, the government troops had the upper hand. The government plans to construct a new road for automobiles running from Changteh to Tzeli and it is soon to be open to traffic.

Missionary Finck, of Tsingshih, reports that in his locality mission work is again in full swing and the missionaries are

thanking God for having again opened the doors.

Cambodian Uses His Opportunity

A Christian Cambodian is pilot of a ferry on the great Mekong River, French Indo-China. He sits on his boat with a small box close to his seat. Every one that crosses on his ferry is sure to have some portion of the Word when he leaves. While the Cambodian portions are forbidden in all of Cambodia, here is one place where a Christian does as he pleases. He gives away portions every day in four languages, and so far no one has stopped him. Recently he gave out portions in French to four men that crossed with him. He tried to tell of Christ, but does not speak French; they accepted with smiles and thanks. About 50 miles from the ferry their car skidded at a curve and all were killed. He felt he had given them the last warning, and perhaps the only one they had ever had. God is using him mightily, and will have a harvest of souls some day from this great province. No preacher has been able to get residence in this section. The relief pilot has been taken off and he is obliged to stay on duty 24 hours a day, sleeping when he can. These conditions have almost driven him from the place, but he has decided to stay on for the sake of the testimony he is able to give.

New Hymnal Ready

In 1928 the Episcopalians began to prepare a hymnal which should be a more indigenous expression of divine worship for Chinese than anything published up to that time. Three other groups were planning to produce hymnals for their own communions. Someone proposed that a union hymnal be published which should include all groups, and the idea caught the imagination of church leaders. As a result, after much prayer and labor, a hymnal has been produced with a unique inclusiveness and catholicity of expres-

sion and thought, covering the best in many nations and in many ages.

Fifty hymns are Chinese originals, both in words and in music. Contests for the fifty hymns and tunes were organized, with the result that 200 hymns and 500 tunes were submitted, thus demonstrating a tremendous interest in the Chinese Church in such a task. Selections from the book are being sung in America.

—*Advance.*

To Improve Christian Literature

Fifteen Christian literature agencies working in China were represented at a conference on Christian Literature held in Shanghai, November 12-13, under the auspices of the National Christian Council. This conference was unique in that it brought practically all China's literature agencies face to face for the first time. The first day was spent in reviewing literature as existing and needed. This furnished the basis for a united program in which each society might share according to its particular purpose. The principal fruit of the conference was a decision to share cooperatively information about books needed and in preparation. The Association of Theological Seminaries, organized last summer, is to be approached for aid in securing funds from Nanking Theological Seminary for subsidizing theological literature. Another conference is to be called in the near future.

—*The Christian Century.*

Weddings En Masse

Miss Helen Calder, retired secretary of the American Board, is spending a year in China, and sends this incident of human interest:

Yesterday we were invited to one of the mass weddings which are being pushed all over China, to reduce the heavy expenses usually incurred at private weddings. Families borrow money at 24 to 36 per cent interest to pay the bills, and get saddled for life with debts. This wedding was the second to be held in a country place and was arranged by the Na-

tional Economic Council office. . . .

Seventeen couples were married at this joint ceremony. The invitations were for ten o'clock. We arrived at ten-thirty and the ceremony was actually begun at high noon and lasted one hour, during which time the couples, their friends and relatives, and hundreds outside, stood patiently. . . .

As we left the place we looked in at the married couples and their relatives who were seated at square tables waiting for the feast provided for them as part of the ceremony paid for by the two-dollar fee. They are under obligation not to have any private feasts at home to run up additional expenses.

We were told by one of the leaders in this rural reconstruction work that the main object of these mass weddings is not to save expense, but to break an established custom that is crippling the people. If one can be broken, others may be also.

"Brotherly Love"

A cloudburst wiped out several Chinese villages. Rev. Edward H. Smith, of Ingтай, China, was doing relief work. Finally he started home with a group of boys from 7 to 10 years of age, who would walk the entire 50 miles. In the road stood another ragged, barefoot chap. His eyes were full of tears and he said over and over again: "You must take my little brother. Here he is only six years old. I can find something to eat watching goats, but I can't take care of my little brother. You *must* help my little brother. Never mind about me." "A Huo, I can't take any more and your little brother is too small to walk these fifty miles," replied Mr. Smith. Clutching Mr. Smith's coat the boy sobbed, "Oh, sir, yes, he can—he can walk, and I can't care for him. You must take my little brother. I will get along somehow." Mr. Smith adds, "Who could resist that appeal? I said, 'A Huo, I'll take you both. Get your little brother and bring him down to Ingтай. Any boy who can forget himself for his little brother has the right attitude to make a good man.'"

JAPAN-CHOSEN

New Religious Bill

A bill soon to be urged upon the Diet proposes officially to recognize three religions, Shinto,

Buddhism and Christianity; and to place all branches and sects of these faiths under government supervision according to specific rules. This would throttle vital Christianity of power to effect life in Japan. Some see even greater significance in the virtual admission that Shinto is a religion, not a philosophy or patriotic observance, and that a bow before a Shinto shrine is a religious act.

New Picture Method

A time-honored entertainment for children in Japan is known as the paper theater. It consists of a box into which pictures are slipped, and it is quite a common sight to see a bunch of children around a man who tells them old history and fairy stories with the aid of this contrivance. The children each pay about a farthing. This method of showing pictures and telling stories has been copied in Sunday school work, and a young Japanese clergyman uses it with great effect to attract children when he pays visits to near-by country towns. The stories he tells are from both the Old and New Testaments, and it is quite customary for him to get an audience of a hundred children, who listen and watch with rapt attention.—*C. M. S. Gleaner*.

Christian Monthly Suspended

The *Christian Graphic* for December was confiscated by the Japanese police and temporarily discontinued publication. The *Graphic* has been well known in Japan and in other lands as a nondenominational pictorial monthly with English and Japanese magazine sections, and devoted largely to the cause of Christian evangelism, social justice and world brotherhood. On several occasions since the conflict in Manchuria and Shanghai, the sheet has been in police toils over questionable material appearing in Japanese, but this time the trouble has arisen over an English article by Willis Lamott, prominent Presbyterian missionary, on "Japanese Patriotism." Too frank and fa-

miliar treatment of the imperial family and tradition as the center of Yamato-Damashii was represented in certain circles.

Following the recall and suppression of the entire edition, the staff of the *Graphic*, both Japanese and American, were subjected to thorough questionings as to the history, nature and purposes of the magazine. It is now hoped to resume publication in the near future, but it is safe to prophesy that both Japanese and English editions will be less liberal and aggressive in the future.—*The Christian Century*.

Kagawa Wants Rural Churches

Dr. Kagawa, who has little use for imposing architecture, laments that while Japan's cities have many churches for the well-to-do, the humble Japanese farmers and fishermen, numbering some 30,000,000 in 9,600 villages, have almost no churches. There are only 170 chapels for religious exercises which, Dr. Kagawa thinks, should be held at least twice each week, probably on Sunday and Wednesday nights. Besides, the chapels should offer meeting places for classes and discussion groups. Such church buildings could be erected at a cost not to exceed \$280 each, or \$280,000 for the thousand that the Japanese leader hopes to build. A corps of 5,000 trained laymen, most of them farmers who can earn their living in their trade and preach for nothing, have been enlisted to furnish the leadership.

Dr. Kagawa says that 150,000 new members have been added to the Christian churches of Japan in the last ten years. The people are eager for the realities of religion. In the high schools of Tokyo, for instance, a religious week is observed each year, and a day is given over to each of the nation's faiths, including Christianity. In some of the schools it has been shown that as high as 60 per cent of the students are Christians. Everywhere the students are getting Christian ideas and ideals, despite the strong na-

tionalistic movement that has swept the country.

Salvation Army in Chosen

So eager are Korean children for modern education that groups of school boys are sometimes seen on a train at a quarter to four in the morning, on their way to the nearest government school. They return home at 8 in the evening, do their homework, sleep on the floor of their one-room home with the rest of the family, and catch the early train next morning. Such is the report of a Salvation Army major, after twenty-five years' service in Korea. In his pioneer days, the usual method of travel was by pony or on foot. Often the major had to walk 30 or 40 miles to his services. His wife was the only white woman within many miles. Crowds came just to see her, and were converted through her singing.

Today, there are increasing numbers of Korean Salvation Army officers, and in some cases the second generation of Christians are taking their place in the Training Home of the Army.

—*The Christian*.

ISLANDS OF THE PACIFIC

Fiji After Fifty Years

Joni was the first Fijian convert to Christianity, and the first local preacher. The Jubilee celebration in 1885 marked the turning of the whole people of Fiji from darkness to light, elementary though their Christian knowledge was. At the centenary celebration in 1935, further change was expressed in one phrase, *Fiji is reborn*. Heaviness and dullness have given place to an appearance of intelligence and attractiveness. Incongruous attire is no longer seen. The change in the children was very noticeable. Instead of the ringworm, ugly sores, eye diseases, so common years ago, one saw clear skin and bright eyes; instead of furtive, frightened looks, happy, smiling faces.

Another development has been in the musical field. Half a cen-

tury ago, a missionary stated in a magazine article that the musical ability of the Fijian was "about equal to that of a cow."

At the Centenary a group of Fijians sang the Hallelujah Chorus without conductor or accompanist, in a manner that won the highest appreciation, and will live in the memories of all who heard it.

—*The Missionary Review*
(Australia).

Revival in West Borneo

Two students from Makassar Training School, working among the Dyaks of West Borneo, tell of "human skulls taken from the long-houses and buried, drunkenness ceasing, men returning to their deserted wives, men and women healed of sickness, and some even raised from death's door. Some two thousand have shown genuine interest in the teaching of the Gospel, and of these 508 have been baptized."

In Sumatra the Christian Alliance has effected entrance among the Kooboos, an aboriginal race of low order. They have little clothing, live in dirt and squalor, the children are covered with nasty sores, and are often deformed. The homes are rickety shacks overrun with cockroaches. Yet these folk are responsive to the Gospel.

Mr. Jaffray, of the Celebes, tells of two Chinese defaulters, in prison, who were both brought to the Saviour and became witnesses among fellow prisoners. They have become fast friends, and on their dismissal from prison agreed to go into business together. They are now visiting China and Japan, making plans for an extensive business, and have laid down as a foundation principle that one-tenth of their profits shall go to the furtherance of the Gospel. Thus the seed is being sown.

—*S. S. Times*.

Head Hunting Breaks Out

In spite of 35 years of American and church influence in the Philippine Islands, head-hunting has begun again. The trouble started, according to Bishop

Mosher, of the Philippines, with the disappearance of a feeble-minded Bontoc. One of the older women dreamed that the inhabitants of the near-by village of Tukuran had done away with him, and in revenge, after an abortive attack upon Tukuran, the Bontocs murdered the governor's secretary. They stoned his children, threatened to burn his house, and then speared him in the back. The Philippine constabulary succeeded in averting pitched battles between the two villages, but the trouble is far from settled.

—*The Living Church*.

Evangelism in Bohol

Between the large northern island of Luzon and the Morofamed island of Mindanao is the smaller island of Bohol. It is of interest to travelers because of its corn crop; its smooth, dazzling-white coral surfaced roads; and its many beehive-shaped hills. It is of interest to the missionary because of the 420,000 people who dwell there.

A missionary at work there decided that the best way to bring a revival to the group was to lead their old believers of twenty years standing into active work for Christ. He therefore led a party of them to different small islands in the neighborhood. There they witnessed concerning Christ's saving power and finally found a village ripe to the harvest. As a result, when the missionary visited there at the close of the vacation season, he baptized 28 persons.

More Daily Vacation Bible Schools were conducted this year than ever before. The 77 volunteer teachers taught 46 schools during the vacation season, reaching 1,450 children with Bible teaching. Thirty thousand Scripture booklets and tracts, 24,000 pages of mimeographed material, and 500 Gospels were distributed.

—*The Philippine Presbyterian*.

A Banner Year

Last year, the thirty-sixth of the Presbyterian Mission in the Philippine Islands, has been

widely characterized as "the best yet." Among outstanding activities of the Mission have been the establishment of more extensive Christian Leadership Training Schools and Bible classes in three of the four dialect fields; the change of status of Silliman Institute to university standing; and revivals and evangelistic efforts which have been a blessing.

Because of the very abundant opportunities for Christian service for lay workers, training schools have been established, varying in length from five days to four weeks, but in all of them leaders of congregations gather at some central point for a period of Bible study and spiritual inspiration. In addition, many three-day Bible classes have been held in individual congregations by itinerating missionaries. Much faithful service for the Master is being done by young women who have been trained as deaconesses and kindergarten teachers. Bible reading has been greatly stressed; millions of pages of Christian literature have been published in the various dialects, and in English by mission and commercial presses.

—*The Philippine Presbyterian*.

NORTH AMERICA

Religion and Unemployment

Roger W. Babson, statistician, maintains that the United States has never worked clear of unemployment cycles until there had been a great wave of religious revival; and that it is not likely that the present unemployment problem will be solved without a national spiritual awakening. "During our country's history there have been many panics, but in 300 years there have been only six great movements in employment," he said. The first movement away from unemployment in 1680 was accompanied by a wave of revivals; the preaching of Jonathan Edwards and Whitfield marked the second in 1730; the movement between 1800 and 1810 was coincident with the preaching of Finney

and other evangelists; in 1850 came D. L. Moody and in 1898 Billy Sunday and the evangelists of his day."

—*Watchman-Examiner*.

Religion On the Air

The Living Church says that there are more than forty religious programs broadcast every week through national or sectional hookups, and sponsored by established religious groups. These regular programs are under Protestant, Catholic and Jewish auspices, and do not include the scores of broadcasts made periodically by single groups, such as local church federations and individual clergymen.

There are at present 14 national broadcasts under Protestant auspices every week, 13 of which are supervised by the Department of Religious Radio of the Federal Council of Churches. There are 16 regular broadcasts of Jewish interest, according to information issued by the Union of American Hebrew Congregations. Roman Catholics have 10 regular programs while, according to the National Council of Catholic Men, there are an additional 26 programs. Many of the latter, however, may have been discontinued recently.

Plans for Methodist Union

In Cincinnati, on December 5th, a joint committee of fifteen, representing fifty commissioners who in turn represent the Methodist Episcopal Church, the Methodist Protestant Church and the Methodist Episcopal Church South, approved a plan for the union of the three great Methodist churches in the United States.

This unification plan must be ratified by the churches themselves in their general and annual conferences, before it becomes effective, and that is likely to take at least six years. It is hoped that by 1944, 100 years after the church in the South separated on the question of slavery, the union will become a fact, uniting in one body more than 7,000,000 communicants.

The Methodist Episcopal Church, which commonly is regarded as the "Northern" group, numbers 4,259,000 communicants; the Methodist Episcopal Church South has a membership of 2,243,000, and the Methodist Protestant Church about 200,000. These churches in foreign countries have about 600,000 members.

Under the proposed plan the church—to be called the Methodist Church—will be divided into six conferences in the United States, five for whites and one for Negroes. Each jurisdiction will elect its own Bishops.

Presbyterian Diamond Jubilee

The Southern Presbyterian Church is observing its Diamond Jubilee in a forward movement in which daily Bible reading is given a prominent place. Other aims put forward, says the *Christian Observer*, are:

1. To foster a more vital sense of the fellowship of Christ, and a more ardent desire to do His will.
2. To develop in individuals and in the churches a more fervent and constant spirit of evangelism, that the Church may not lag in her supreme business of winning men to Christ at home and abroad.
3. To lead people into a better understanding and more faithful practice of Christian stewardship of life and possessions.

The Jubilee Theme is "Christ and His Church First."

Race Relations

Young Southern Christians, meeting in Memphis, December 27-30, had this to say regarding race relations:

1. We recognize we cannot rightfully call ourselves Christians until we face honorably our responsibilities as members of the social order in which prejudice, discrimination and injustice are the daily portion of a vast number of those of other races who rightfully call America the land of their birth.
2. We must adopt an attitude leading to the treatment of every other person with complete courtesy and respect regardless of race, color or nationality.
3. To inform ourselves and seek to enlist others in efforts to better understand other races through actual observation, reading, study, discussion,

interchange of plays and programs, and other cooperative means.

4. We shall expressly set our faces like flint against mob violence for any cause whatsoever, and shall use our utmost influence upon public officials and opinions for complete eradication of mob violence.

5. We have been taught, "God hath made of the same blood all men for to dwell together on all the face of the earth." We believe that.

—*The Christian Advocate*.

"Unofficial Ambassadors"

The year 1936 marks the completion of twenty-five years of service of The Friendly Relations Committee, whose secretary is Charles D. Hurrey. During the quarter century approximately one million dollars have been expended in a varied program of activities among students from a hundred countries.

At least ten Foundations have appropriated generous sums for fellowships for foreign students. Governments abroad are facilitating the exchange of students and professors between their countries and ours.

Seen through the years, foreign students have been a transforming factor in American life. Their frank criticism has influenced the revision of some textbooks in our schools; teachers have become more friendly toward the alien's problems. From the American viewpoint, gains from this interrelation have been many.

LATIN AMERICA

Religion in Mexico

A recent book, entitled "Religion in Mexico," by G. Baez Camargo and Kenneth G. Grubb, says that the Roman Catholic Church in Mexico has collapsed. Where in 1926 there were 4,493 priests in active service in Mexico, today only 197 are allowed to minister to the people. Mexico will never again be an exclusively Roman Catholic nation.

The Social Revolution has paved the way for broader evangelistic work; it has opened the door to the Indians of the countryside. One of the opportunities is to interpret our religion to a people that every day is becoming more awake socially.

Prof. Camargo is writing for the leading daily paper of Mexico; he is meeting the intellectuals on their own ground; he is loyal to the Gospel in showing them that in it we have a force to lead Mexico out of its maze. "We are thankful for the situation," says he, "for it is forcing us to change much of the technique of our work in the churches of Mexico. We are shifting from the program and form taken to Mexico by the missionaries to a program developed in answer to the needs and opportunities of our own people. We are now stressing camps for evangelical teaching, evangelism among soldiers and sailors, a program of Christian literature, and training schools and institutes 'on wheels' for training Christian workers."

—*Watchman-Examiner*.

Only One Remedy

In the Aztec town Cuautla, in the State of Morelos, Mexico, the Indian village chief was talking with Mr. W. C. Townsend, a missionary who was learning the Indian language. The headman complained about the awful vice and ignorance of his town and Mr. Townsend suggested some reforms.

"No, professor," replied the chief, "those won't work. There's only one thing that will. It's the Bible and it must be in our own language."

—*Pioneer Mission News*.

An Image That Runs Away

A writer in the *Central American Bulletin* tells of a Catholic barn-like temple in a town of Guatemala, which houses "El Señor de Chajul" (The Lord of Chajul). "We were told that this image at least twice had left its place in the church, and had been found by the roadside a short distance out of town. In order to keep it from running away again it was put in a glass case, two wooden soldiers were placed, one on either side, to guard it, each soldier in uniform, a wooden rifle in hand, and a jug of whiskey at his feet to give him strength for his long vigil.

"They say that people make long pilgrimages to burn candles before this shrine, many kneeling a block away from the church and approaching the image on their knees. In speaking to one of these people about the Lord one finds it very difficult to get his mind away from his 'Señor de Chajul' and centered upon the true and living Lord Jesus."

Witnessing in Brazil

When Mr. and Mrs. O. M. Thompson, of the E. U. S. A., went to Januria, Brazil, as pioneer missionaries two years ago they found that the "whole north of the State of Minas Geraes had been unaccountably neglected by Evangelical forces." Confronting them was a wall of Roman Catholic intolerance, furthered by the priests. However, several families have been won, and there is now a Gospel Hall in Januria. The outstations are the most fruitful fields. The country folk seem to have greater desire for spiritual verities; there are fewer worldly diversions in small villages and on farms. One village now has a regular Sunday school. The police authorities of this place telegraphed to the capital, asking what action must be taken to silence a Protestant preacher. The reply was on the side of the preacher. In the Fabiao Valley several young men, brought up in an atmosphere of bigoted belief in saint worship, now carry in their pockets copies of the New Testament.

—*Life of Faith*.

EUROPE

Poland Closes Methodist Mission

The Warsaw Government has appointed a receiver for liquidation of the properties in Poland of the Methodist Episcopal Church South, which are valued at \$500,000. This outpost of the Southern Methodist Church of the United States, established in Warsaw in 1921, had become an important center for religious and educational work. It oper-

ated the largest English school in Poland, with 700 pupils.

Objections of the Polish authorities were based on alleged failure of the organization to conform to the Government's administrative requirements; there were no objections to religious activities. It is questioned whether the Southern Methodists will obtain compensation for their investments in Poland.

Ukraine Reformation

Protestants in Europe and America are watching with sympathy what is known as the Reformation in Ukrainia. There are between thirty and forty millions of Ukrainians, of whom seven millions are in Galicia, where an evangelical revival was begun by returned prisoners after the Great War. Dr. Adolf Keller, Secretary of the Central European Bureau of Inter-Church Aid, declares that scenes of the early Christian Church are being repeated. The revival was led by laymen, as ministers and teachers after the War were almost entirely lacking. Converts gathered in farm buildings or dwelling houses, or in the open air. Eventually, a European Committee was constituted to assist in the organization of the Reformation. Plans are under way for translating both Old and New Testaments into Ukrainian; also for a translation of the Augsburg Confessional Catechism.

Ukrainian Protestants are rich in faith, and generous to the point of extreme self-sacrifice, but they are very poor in worldly goods.—*Life of Faith*.

News from Greece

The Orthodox Church in Greece is today using with profit methods which have been associated with Protestant work, such as tract distribution, Sunday schools and Bible classes. Greece is also the best purchaser of Scriptures among the Balkan countries; 66,658 copies were sold last year as against 38,264 in Bulgaria, which is a country of about equal population. The Union of Greek Evangelical

Churches has now 11 organized churches of which seven are self-supporting. There are 20 preaching stations where communicant members reside, and 30 towns and villages where the Gospel is being proclaimed. The small Evangelical mission to Moslems in Greek Thrace gives cause for encouragement.

Is the Church Extinct in Russia?

A bulletin of the World Dominion Movement reports that the Reformed Church in Russia is wiped out completely. The 200 Lutheran pastors are reduced to 18, Orthodox priests are continually being shot and the bishops sent to prison. Laymen are taking the place of the priests. There is real hunger for the Word of God, which many are studying eagerly. Bibles are entering through Siberia and the neighboring countries. A representative of the Federal Council of the Churches of Christ in America has recently visited some of the few churches still open. The worshippers were mainly old people. No young men were being trained for the ministry. The Church is already thought of as a remnant of the past.

AFRICA

Transportation and Missions

Even when a missionary is fortunate enough to have an automobile of sorts, he cannot be sure of reaching his destination. On a trip from Yaounde to Efulan a Presbyterian missionary started out by automobile and made rather good time so long as the road lasted. But it came to an end, and there was a river to be crossed on a pontoon raft, which took water so fast that half way across it listed and the car slid off into the water, disappearing entirely. There were only a few people in the village on the bank, but these cut bush rope and diving down managed to tie it to the rear of the car and raise that end; but the front stuck fast. So they beat the call drum to say that there was *Mbia*

jam jai (a bad thing happened in the village). When the people came running from all directions to learn who was dead, the missionary told them it was his car. With much maneuvering, the car was finally dragged to shallow water where the men could wade in and lift it to dry land. It was then too late to reach Efulan that day, but before daylight the next morning the missionary left the car to dry out, while he continued on foot. —*Presbyterian Banner*.

A Teaching Experiment

Teachers in Africa as well as in the United States must face the problem of making Bible study a subject of real, living interest to schoolgirls. Miss D. N. Summerhayes tried an experiment along this line which is described in the *C. M. S. Outlook*:

I started a small study group for African teachers themselves. It proved to be well worth while. Barriers began to go, and I hope the Bible became more alive to them. Then we worked the Old Testament syllabus for the year into a pageant, "The Captivity of the Jew." Each leader worked at one episode with a group of girls; all the words were learned by heart from the Bible, several psalms were sung, and as the pageant gradually began to take shape and live, it became a reality among us, and the final performances an uplifting experience for the school. We performed it to an audience of African neighbors and friends, and then were asked to do it again for the Christian Council which was meeting in Onitsha.

"Baby Week" in Tanganyika

A "Baby Week" held at Mvumi proved a great success. Fathers as well as mothers and babies were invited; special lectures were provided for them, and on the day devoted to competitions one of the prizes was for the father who made the best cot for his child. More than 200 women attended on the first day, in response to an invitation to all mothers whose babies had been born in the mission hospital. Nearly 500 babies were present during the week, and from these it was easy to pick out those whose mothers had profited by the teaching given at the welfare clinic; for they

looked healthy, clean and well cared for. A lantern lecture with slides showing the connection between dirt and disease, hospital work in other places, etc., was given during the week, as were also demonstrations of improved cooking methods, and cleanliness in the home.

—*C. M. S. Outlook*.

Example of Faith

A gift of \$5,000 has been received at Bafia, Africa, for the erection of a brick church, coming as a direct answer to prayer. The people at Bafia are too poor to give enough money to build a church large enough to house the big congregations, but they did pray for help from America to enable them to put up a building for the worship of God. When it seemed that all chances for such an undertaking were impossible, in direct answer to their prayers the money came from an individual who is also drawing the plans for the church. The lack of wonderment or surprise on the part of the natives when they heard that the money had been given was quite impressive. Hadn't they prayed for help? Naturally, they would receive it.

—*Presbyterian Banner*.

Dondi Medical School

A Training School for African Medical Workers was opened in Dondi, West Africa, October 1, under the auspices of the American Board. It provides a three-year course for eligible young men and women. Students must be recommended by both missionaries and the churches of which they are members. Food and lodging will be furnished by the Mission Hospital, the Sara Hurd Memorial Hospital. A small tuition is necessary to cover some of the heavier expenses.

Pilgrimage in Madagascar

Malagasy Christians observe an annual pilgrimage to the Rasalama Church at Tananarive, Madagascar. Last year saw a record crowd, some ar-

riding in bullock carts, many on foot. The Rasalama Church commemorates the Christian martyrs of that great island. This year's pilgrimage brought together 215 pastors as well as theological students to the "pastors' week" held in connection with the pilgrimage.

A native Sunday school missionary writes that in districts far from Tananarive, many of the inhabitants are still heathen and worship idols. In Anativalo there are a few Sunday schools, but the great difficulty is that many of the heathen parents refuse to allow their children to go to these Sunday schools, but send them into the fields on Sundays to attend to the cattle. Nevertheless, the number of Sunday school scholars is increasing. In Bezanuozano heathenism is steadily decreasing, and there are churches in many of the villages, most of which have their own Sunday school.

WESTERN ASIA

Week of Prayer in Syria

The World's Week of Prayer was observed in Syria in the Arabic and Armenian Evangelical churches this year as in past years. A joint communion service was held in Beyrout on the Sunday following, when the church was filled to capacity, as many as 600 being present. Six ministers officiated, using six different languages—Arabic, Armenian, English, French, German and Turkish. Hymns were sung in the six languages—probably other languages were used, for one noticed at the service people whose language was Danish, Swedish or Greek. Hymns such as "Nearer My God to Thee," "How Firm a Foundation," "Just as I Am," and "My Faith Looks Up to Thee" are equally dear to all. The Lord's Prayer and the twenty-third Psalm also were repeated in unison. Prayer was offered in Turkish.

This service is coming to have a large place in the life of the Protestant movements in Beyrout. The Week of Prayer prepared the way for it, with its

emphasis on those things which draw all Christians together and the union of the body of Christ.

—*Presbyterian Tribune.*

Useful Arabic Literature

A missionary lately returned from Iraq states that he has for seven years toured extensively in that country and has widely used the Arabic edition of "Selected Portions from the Word of God." He states that it is one of the best booklets in Arabic which he could obtain and that it was very often accepted with gratitude by Mohammedans, Jews and nominal Christians. He gives as reasons for its popularity and usefulness the following points: 1. It gives concisely the Scriptures which show man's condition by the fall and the doctrine of redemption through the Lord Jesus Christ. 2. It begins with the story of the fall and other Old Testament passages which are attractive to Moslems. After interest is aroused the reader is often willing to go on to the Scriptures which show Jesus Christ to be the Son of God and Saviour.

In Egypt the old controversial type of book has been replaced by a newer type, which seeks to meet the difficulties of the Moslem without arousing antagonism. Recently a new form of apologetic has been introduced in the form of a Christian novel, written by Mr. J. E. Kinnear. The story presents a contrast between the ideals and practices of a Christian and a Moslem young man. Some of the claims of Christianity are introduced into the dialogue.

—*A. C. L. S. M. Newsletter.*

MISCELLANEOUS

The Bible in New Tongues

The American Bible Society announces that the number of languages in which the Bible, or some part of it, has been published now totals 972. Recent publications include a revised New Testament and Psalms for use in Ponape, largest of the Caroline Islands. Five nationali-

ties are participating in this project: translated by Germans, printed in England, financed by Americans, distributed by Japanese and used by Ponapasians.

An analysis of the American Bible Society's records shows that of the grand total of 972 languages in which Scripture publication has occurred the complete Bible has now been published in 175 languages; the New Testament in 208 additional languages; portions of the Bible, or one complete book, in 514 more, and selections from the Bible; that is, less than a complete book, in 75 more languages.

Centenary of Spirit of Missions

The official missionary periodical of the Protestant Episcopal Church, published its first issue 100 years ago. Consequently that journal celebrated its centenary by printing its January issue as a centennial number. The cover is a reproduction of that which appeared one hundred years ago and the issue abounds with arresting, historical material. That the first editor appreciated the value of the printed word was made plain in his introductory announcement in the new journal:

It is an instructive lesson of God's providence that when the fulness of time had come for the redemption of His Church from papal bondage, a new art was prepared, by whose strange agency the truth, which was to make men free, should be borne forth, as "on the wings of mighty winds," to all the nations. It was in the promotion of this great cause that the wonderful influence of the press was first made manifest. . . . It may be doubted whether we have paid sufficient heed to this instructive lesson of the consecration of the press.

—*The Churchman.*

* * *

"Give us strength to walk the rest of the road, looking unto Jesus, the author and finisher of our faith. Restore us to our rightful sonship, and keep us from leaving the path along which He went who, for the joy that was set before Him, endured the cross, despising the shame. Amen.—*Robert W. Norwood.*



A CHRISTIAN STUDENT CONFERENCE, HELD AT AN OLD PALACE IN IRAN

ORIGIN OF THE HOLI FESTIVAL IN INDIA

"Holi" is the name of an Indian woman. At first abuse was given only to her, but now, during her festival all are subject to the same treatment, so that it is not safe for respectable women to go abroad till this celebration is over. The following story about her is told in Hindu tradition.

Parlad, having heard that the god Vishnu was almighty and omnipresent, sought to put this to the test. When a potter was making a fire to bake his earthen pots, Parlad saw some live kittens in one of the pots and prayed that Vishnu would preserve them. His prayer was answered and as a result he became a firm believer in Vishnu, much to the disapproval of his father who worshiped Shiva. Failing to persuade his son to give up the worship of Vishnu, the father decided to kill Parlad. He threw him into the water, but Vishnu made him swim and so saved his life. Then the father commanded an elephant to trample the son to death, but the omnipresent Vishnu being in the elephant, the beast refused to touch him. At last Parlad's aunt, named Holi, said, "I will hold him while you heap faggots of fire around us. If I die with him it matters not." Again Vishnu being in the fire, saved Parlad while his aunt perished. As a result Holi is despised by worshipers of Vishnu and at her festival all women are subject to abuse so that it is not safe for them to appear in public during the celebration.

As a missionary in India, I found it useful to tell this story to show that the best way to celebrate the festival is to follow the example of Parlad in accepting truth, even at risk of his life. We should be ready to forsake the religion of our parents if in this way we follow the true God. There is a great contrast between the quiet, reverential worship of Indian Christians and the howling mobs who celebrate the Holi festival. Such were some of these Indian Christians before they were made clean by the blood of Christ.

THE REV. J. G. POTTER.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Duncan Main, of Hangchow. By Alexander Gammie. 3s. 6d. 159 pp. Pickering and Inglis, London, Glasgow and Edinburgh.

Dr. Main was one of the most notable medical missionaries of the past generation. He was born in Scotland in 1856, went to China under the Church Missionary Society in 1881, worked in Hangchow for forty-five years, returned to Scotland in 1926, and died on August 30, 1934. When he arrived in Hangchow the medical equipment consisted of a small house with four rooms and sixteen beds. When he returned to Scotland he left four hospitals with 500 beds, outpatient's department, medical and pharmacy training colleges, nurses' training schools for men and women, radio and electrical equipment, homes for children, lepers, consumptives, incurables, Chinese Christian workers and convalescents, with fresh air homes, isolation hospitals, etc., one of the most extensive and complete medical plants in China and entirely his own creation, for which he raised hundreds of thousands of dollars.

Dr. Main was a unique personality. His Chinese name was "Dr. Apricot of Heaven Below." His motto was "Keep Smiling." His humor was irrepressible and his energy absolutely indomitable. He was one of the most loving and lovable Christians in the world. He was a remarkable horseman, a jack-of-all-trades, a skillful mechanic, a miracle-working surgeon, a gentleman by Western standards and Chinese standards alike, the leading citizen of Hangchow and a man of God who preached and also spoke of Christ in the most natural and persuasive ways in all

his human contacts. "A really grand type of man, honest, broad-minded and genuine," said the North China *Daily News* of him when it heard of his death. One could not find in missionary history a more really model medical missionary.

The biographer preserves the flavor of Dr. Main's rich personality, but has not dealt fully enough with the real missionary problems with which Dr. Main had to cope, especially in late years as a result of the pressure of Western influence and money in shaping medical education in China. But he has preserved well the rich fidelity of Dr. Main's medical work to its supreme missionary purpose.

R. E. S.

The Church of Christ and the Problems of the Day. By Karl Heim, D.D., Ph.D. \$1.75. 172 pp. Charles Scribner's Sons, New York. 1935.

This is a great little book. It comprises the Sprunt Lectures delivered at Union Theological Seminary, Richmond, Va., in 1935 by Karl Heim, of Tübingen. The seven lectures deal with the failure and decay of the idea of the sufficiency of man's reason; the rise of the new faiths of nationalism and communism; the fresh discovery of the Eternal and Transcendent God; the reality of sin and the reality of the atonement; the substitution of leaders for ideas in the life of the modern world; the sole sufficiency of the divine leadership of Christ; the power of prayer and the meaning of the resurrection. The book is an illuminating illustration of the new currents of theological conceptions which are dominant in the churches of Europe today. The

Gospel of the New Testament is being recovered. To Dr. Heim, Jesus Christ is the Saviour who wrought salvation for us and who is evermore the risen and living Lord. Prayer is a reality. The Gospel is not sociology, because it is so vastly more. The depth and the heights of it which humanism has lost are proclaimed here, and the length and breadth of it make the dimensions of humanism seem small. The Gospel is greater than this and all other statements of it, but each such attempt to state it carries us onward toward its infinite fullness.

R. E. S.

Pratt: The Red Man's Moses. By Elaine Goodale Eastman. 8 vo. \$3.00. University of Oklahoma Press, Norman. 1935.

This is more than the life story of an army officer who devoted the most active years of his life to the education and civilization of America's aborigines. It is in fact a careful and conscientious review of the Red Man's relation to Government administration covering over half a century. It deals with the varying policies of Indian administration, often contradictory, due to frequent changes in the political set-up of the Indian bureau, and traces the struggle of Col. Pratt who launched a far-reaching experiment in Indian education at the Carlisle School with the slogan: "To educate the Indian, get him away from the reservation into civilization, and when you get him there, keep him." Naturally this advanced idea for the ultimate assimilation of the American Indian into our body politic created intense opposition on the part of those who believed then, and still be-

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

lieve, that the Red Man belongs to the stone age civilization and that all efforts to give him a modern education are more or less futile.

Pratt in founding Carlisle sounded the death-knell of tribalism, segregation and isolation. Nevertheless, even today there are abortive attempts on the part of some who seem to prefer to have Indians isolated on western reservations under their own tribal set-up, where tourists may view them as a sort of human zoo. Needless to say the quickest and surest way to exterminate the Indian is to isolate and segregate him from the rest of humanity. Pratt was ahead of his day in sensing this idea in all its implications, and he proved to be a redoubtable champion of the idea of liberating the Indian from bureaucratic domination.

The fight thus launched by Pratt in 1879 is by no means won. Today the forces of bureaucracy are still at work, and while they use such high-sounding rubrics as "preservation of native culture," "religious toleration," "home rule" and similar shibboleths, their efforts point unmistakably in the direction of turning the clock back for "Poor Lo," at least a half century.

Mrs. Eastman, herself a writer and authority on Indians, was for many years a teacher and worker among them. She points out that Pratt was sometimes a sharp critic of the missionary work on the reservations. He felt that the efforts of the Boards and societies to build up native churches, using their own language and under native leadership was tantamount to encouraging tribalism and prolonging the evils of reservation life. While this criticism had a measure of justice in it at the time of Pratt's activity it should be noted that today the churches are practically a unit in opposing further isolation and segregation, as well as the revival of tribalism. Mission Boards today hold rather to the dictum that "the Indian must be saved by a process of Christian assimilation to American life, not by a care-

fully guarded and subsidized segregation."

To all friends of the Indian who envisage his future as that of enjoying the privileges and sharing in the responsibilities of full citizenship, as well as responding by "outward and visible signs" to the "inward and spiritual grace" bestowed upon him through increasing knowledge of the word of the "Great Spirit," Mrs. Eastman's book is welcomed as particularly timely and filling a long-felt need.

G. E. E. LINDQUIST.

Joseph Wolff, *His Romantic Life and Travels*. By H. P. Palmer. 222 pp. 7s. 6d. Heath Cranton, London, 1935.

Probably few now living know much if anything about Joseph Wolff. He was a famous man in his generation, a missionary whose adventures were stranger than fiction. Born in 1795 in Franconia, the son of a Jewish rabbi; he felt, before his youth was passed, the need of something in religion that he did not find in the faith of his fathers and entered the Roman Catholic Church, some of whose priests had befriended him. He decided to be a missionary and became a student in the College of Propaganda in Rome. He was welcomed as a young man of high promise, Pope Pius VII and several cardinals taking a personal interest in him. But his alert and inquiring mind soon challenged some of the Roman Catholic dogmas and he got into difficulties that led to his dismissal. After various wanderings Henry Drummond, a wealthy Englishman, persuaded him to go to London where he found in the Church of England the spiritual fellowship that he sought. He studied at Cambridge, and at the age of twenty-six began his mission to "the dispersed of my people in Palestine, Egypt, Mesopotamia, Persia, the Crimea, Georgia and the Ottoman Empire." He was supported at first by his friend Drummond and later by the London Society for Promoting Christianity among the Jews. His travels were amazing. After preaching in the countries named above, he la-

bored for his brethren "in England, Scotland, Ireland and the Mediterranean. I then passed," he continues, "to Turkey, Persia, Turkestan, Afghanistan, Cashmere, Hindustan and the Red Sea."

His experiences were as varied as his travels. He was sought as a lecturer at famous universities, and he married the daughter of an English earl. He received the degree of Doctor of Laws from Trinity College, Dublin. He was the friend of statesmen and scholars, entertained by ambassadors, welcomed as a distinguished guest by princes and governors, and thousands hailed him as a man of distinction. But there were other experiences. He contracted typhus fever. Kurds inflicted 200 lashes on his bare feet, so crippling him for months. Arab tribesmen robbed and scourged him. In Khorasan, he was stripped naked, tied to a horse's tail, thrown into a foul dungeon and offered for sale as a slave. He was repeatedly threatened with death, and several times barely escaped. Bandits seized his horses and supplies and clothing, and he was compelled to walk shivering with cold 600 miles in bitter winter weather. But he endured everything undismayed.

He was a man of exceptional ability and impressive personality—kind and generous; a brilliant conversationalist, a gifted linguist who fluently preached in half a dozen languages, and a missionary whose zeal for the conversion of souls was flaming fire. But he was a restless spirit, seldom staying long in one place, proclaiming his message and making little or no effort to establish churches. He was fond of disputation with Jews, Moslems and any others whom he could induce to listen, and tenaciously held extreme opinions about the millenium and the restoration of the Jews. His closing years were spent in a quiet parish in England, where he died in 1862 at the age of sixty-seven.

Archbishop Whatey characterized him as "a missionary Shakespeare"; the editor of *Blackwood Magazine* called him

"the most notable of wandering Jews," and added: "We know neither priest nor travelers to compare with this son of the desert, this wandering cross-bearer, this Grand Dervish of Christendom."

We may well be grateful to Mr. Palmer for the biography of this remarkable man. He has written sympathetically and yet with judgment, not hesitating to mention the defects and limitations of his tempestuous and sometimes erratic subject, but concluding that he was "an eccentric powerful figure, unlike anyone who has ever appeared on the clerical horizon before or since his day," and that "it is impossible to read the story of his life without admiring his talents, his heroism and his affectionate disposition."

ARTHUR J. BROWN.

China Christian Year Book. 1934-5. Edited by Frank Rawlinson. 12 Mo. 458 pp. Christian Literature Society, Shanghai. 1935.

For twenty-five years these annuals have been enriching our minds on China, the Chinese and Christian progress among them. The forty-three contributors include Chinese, business men, teachers, editors, authors, executives, Y. W. C. A. workers, and missionaries of many societies. Part I relates to National Life (92 pp.); Part II, Religious Life (120 pp.); Part III, Missions and Missionaries (17 pp.); Part IV, Education (108 pp.); Part V, Medical Work (13 pp.); Part VI, Literature (30 pp.); and appendices and index (58 pp.). There are articles on Relations with Japan; Modern Chinese Women; Communists; The Roman Catholic Church; Among the Tribes People; Salvation Army; Union Movements; The Missionary Situation; Education; Flood, Drought and Relief; Bibliography, etc., but no missionary directory. Here is a storehouse of reliable, up-to-date information in compact form—especially valuable to editors, libraries, missionaries and others interested in China. It may be secured from the International Missionary Council, 156 Fifth Avenue, New York.

John White of Mashonaland. By C. F. Andrews. 8 vo. 205 pp. \$1.50. Harper & Bros. New York. 1935.

Many missionaries, comparatively unknown to men, are heroes and heroines, who have given their lives to carry the Gospel of Christ to dark and difficult fields. The story of such lives is illuminating, and Mr. Andrews has done well to rescue this one from oblivion.

John White was a British Wesleyan missionary to Africa. He was born in Cumberland seventy years ago, and went out to Mashonaland in 1894, and there had many experiences with wild beasts, snakes and savage men. He bravely opposed the oppression of the blacks by white men and helped the people in times of war and massacre.

Mr. Andrews has told the story of this sacrificial life with sympathy and simplicity. It is full of inspiration for life and of lessons on missionary service.

Christ's Alternative to Communism. By E. Stanley Jones. 8 vo. 302 pp. \$2.00. Abingdon Press, New York. 1935.

This is the best study of the subject we have seen. Dr. Jones has studied communism at first hand in Russia and China. These studies of this social system, in comparison with the example and teachings of Christ, were discussed in his Indian Ashram at Sat Tal. The result shows how completely Christ would fulfill the highest ideals of communism by substituting love for selfishness and by providing the program and dynamic with which to set up an ideal society. The book is written in Dr. Jones' usual style—with a careful and discriminating use of facts, a comparison with Bible teachings and experiences. Christ alone is able to establish and govern an ideal society—but there is, to our understanding, no promise or prospect that He will make effective His earthly kingdom before His second advent. It is, however, the Christians' responsibility to realize the sovereignty of God in the human heart and to help carry out the program announced and made pos-

sible by His first coming 1900 years ago.

Jesus Through Japanese Eyes. By Toyohiko Kagawa. Cloth, 160 pp. Price, 3 shillings—75 cents. The Lutterworth Press. London. 1935.

The present visit to America of the distinguished Japanese author of this little book lends special interest to anything from his pen. Written for the purpose of informing the non-Christian reading public of Japan regarding Jesus' life among men, Dr. Kagawa accomplishes his purpose with a direct simplicity that occasionally goes to the heart of great moral issues.

Knowing the great sacrifices that the author has made for his ideals, one hesitates to say any word of criticism regarding his teachings. Yet it must be confessed that this little book gives the impression of incompleteness as regards the great redemptive mission of Christ. Surely Dr. Kagawa believes earnestly in the Evangelical faith. Therefore, without gainsaying the magnitude of his social influence and work, one would wish that, even in this brief study, he were more definite respecting those facts of salvation that make all the difference between spiritual life and death. F. E. GAEBELEIN.

Our Korean Friends. By Frederick S. Miller. 191 pp. \$2.00. Fleming H. Revell. New York. 1935.

These delightful character sketches make the people of the one-time "Hermit Nation" seem very real. Dr. Miller, who is a Presbyterian missionary, knows how to weave odd bits of humor and quaint revelation of human nature into a story that proves all the world akin. Here is this typical incident. "Someone knocked timidly at the missionary's door. Opening it, he saw an old woman, a bag in one hand. 'Do you eat grasshoppers?' she asked, bringing out a string of them. 'I read that John the Baptist ate grasshoppers and thought you might like some,' she explained. It was her alabaster box—the best she had to offer."

Or take the story of "Concordance Ko," who thought he could not find time for Bible study. "I'll tell you," said his wife, as they started for their field work. "I'll tie an open Testament on my back and go down the row in front of you. As we squat on the ground you can commit a verse each time." This animated bookstand, in time, enabled Ko to supply chapter and verse when the Western missionary could not locate his text. And thus he became known as "Concordance Ko."

The book is a collection of just such telling incidents.

H. H. F.

The Student Volunteer Movement for Foreign Missions—Personal Reminiscences of its Origin and Early History. By Robert P. Wilder. Foreword by Jesse R. Wilson. Pamphlet. 63 pp. 25 cents. S. V. M., New York. 1935.

One of the most outstanding movements, initiated and guided and empowered by the Spirit of God, is the Student Volunteer Movement. Like the foreign missions movement in the days of the Apostles and as led later by William Carey and the Haystack group, so the movement founded through Robert Wilder has had a remarkable and inspiring history. Here Dr. Wilder gives his own personal recollections. They ought to be read and prayed over by all interested in world evangelization. They furnish much food for thought and prayer and inspiration for a new advance. The secret of the early success of the Movement was the prayer and Bible study, the sacrifice and devotion of its leaders and their full surrender to the Will of God.

Gold by Moonlight. By Amy Carmichael. Illus. 8 vo. 182 pp. 5s. Society for Promoting Christian Knowledge, London. 1935.

Another beautiful Dohnavur book—beautiful in conception and execution, in text, illustrations and printing. "Gold by Moonlight" has come from the furnace of suffering and a deep sense of human need with a realization and experience of the power to bring life and peace and joy out of the midst of trial. Miss Carmichael digs her treasures

from many mines—Amiel, Rutherford, Guyon and poets—but chiefly from human experience and the inexhaustible treasure house of the Bible. Mingled with many Dohnavur songs and photographic gems, is a spiritual message to those eager to know and do the Will of God in the midst of storm and strife.

Eastern and Central Asia. Pamphlet. 33 pp. 6d. New Mildmay Press, London. 1935.

This is one of *The World Today Series* of booklets, the purpose of which is to give information as to what has been done and what remains to be done in world evangelization. They will prove of value to those who wish to pray for the work and workers in these lands. In this booklet are given important facts as to Japan, Korea, Manchukuo, Mongolia, Tibet, Turkistan, China, Indo China and Formosa—a large order for sixteen pages! Naturally the information is meagre, but it serves as an introduction and stimulus to prayer, and shows in what proportion the fields are occupied by Evangelical missionaries.

The Serious Aspect of the Ethiopian Situation. World Today Series. By Joseph J. Cooksey. Pamphlet. 1s. New Mildmay Press, London. 1935.

This timely booklet reviews briefly the Abyssinian situation—the history of the land, the people, the church and modern missions. The map is clear but not full, and the statistics, while not complete, are the most complete published. They include Roman Catholics who report 45 missionaries, 30 native priests, 94 European workers, 63 native workers and a total Christian community of 16,000.

Here and Now. By A. C. Chakraverti. Booklet. Illus. 80 pp. 8 Annas. Lucknow Publishing House, Hazratganj, Lucknow, India. 1935.

In the form of a simple narrative—possibly autobiographical in part—is this booklet by A. C. Chakraverti, a convert from Hinduism and the founder of a Christian ashram at Brindaban. It is the story of a young Brahman, a sinner, who sought peace

and pardon in Hinduism, but without success. Then he found Christ and entered joyfully into His service. The story is a testimony to the power of Christ to save and suggests ways in which to deal successfully with Hindu seekers. It is interestingly told and is true to the Gospel.

They That Sow. By Mary Warburton Booth. 199 pp. 3s. 6d. Pickering & Inglis. London. 1935.

This simple narrative tells of sowing and reaping among the women of India. It is admirably illustrated and each chapter is prefaced by one of the author's poems on the same theme.

H. H. F.

New Books

By Ways Appointed. Briggs P. Dingman. 128 pp. 75 cents. B. I. C. Assn. Chicago.

Christ in the Indian Church—A Primer of Christian Faith and Practice. A. J. Appasamy. 170 pp. Christian Literature Society for India. Madras.

Crossing Africa in a Missionary Way. Stella C. Dunkelberger. 106 pp. \$1.00. S. C. Dunkelberger. Germantown, Pa.

The Cross and the Reign of God. Alec O. Hardy. 86 pp. 1s. S. P. G. House. London.

From Fetish to Faith—Growth of the Church in West Africa. W. J. Platt. 2s. Livingstone Press. London.

Facing Facts—Year Book of the American Missionary Association. 120 pp. American Missionary Assn. New York.

A Grain of Wheat. Toyohiko Kagawa. 150 pp. \$1.00. Harper & Bros. New York.

Gwyneth at Work. Margaret P. Neill. 320 pp. 2s. 6d. Pickering & Inglis. London.

Here and Now. A. C. Chakraverti. 80 pp. 8 Annas. Lucknow Pub. Co. Lucknow, India.

In Seven Nations—Twelve Mission Studies on India, Africa, Japan, China, South America. 50 pp. United Lutheran Church. Baltimore, Md.

The Kingdom of God in Japan. C. Burnell Olds. 69 pp. 25 cents. For 10 or more copies 10 cents each. C. N. Olds, Jr. Cleveland, Ohio.

The Land and Life of Africa. Margaret Wrong. 2s. 144 pp. Livingstone Press. London.

(Concluded on third cover.)



THE SCENE AT QUETTA, BELUCHISTAN, AFTER THE EARTHQUAKE, ON MAY 31, 1935
(Reconstruction work is now going forward)

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A New Version of the Arabic New Testament	E. F. F. Bishop
The Nile Mission Press	J. R. Menzies
Rue and the Evil Eye in Persia	Eda W. Lindquist
Some Slave Girls of Morocco	An Old Missionary
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Obituary Notes

Dr. Charles E. Hurlburt, formerly a missionary in Africa, died in Los Angeles, January 28th, at the age of 76. In 1899, he became president of the Africa Inland Mission, a work begun four years earlier in British East Africa (now Kenya), by Peter Cameron Scott, a young Scotsman.

Under Dr. Hurlburt's direction the work grew until it covered an area from Kenya to Tanganyika, and to the West Nile district of Uganda, to the Belgian Congo and to French Equatorial Africa. Today there are 224 missionaries of the A. I. M. working among 25 tribes, with 1,600 native evangelists and teachers. Last year over 7,000 baptisms were recorded.

* * *

Rev. Jay Thomas Stocking, D.D., Moderator of the National General Council of Congregational and Christian Churches, died of pneumonia on January 27 at the age of 65. Dr. Stocking had long been an important figure in Congregational Church circles, and was widely known beyond his own communion through his many religious books.

* * *

Rev. W. W. Duff, Presbyterian missionary to India since 1921, died at Perozepur, January 23. He had been located at Moga since 1929, and was a member of the India Council of the three Presbyterian missions in India.

* * *

Dr. Charles B. Tenny, who for thirty years was a representative of the Baptist Foreign Mission Society in Japan, died January 12 in Rochester, New York. Dr. Tenny was counted one of the great missionary statesmen of his time.

* * *

Dr. George S. Avery, for 35 years resident manager of the Christian

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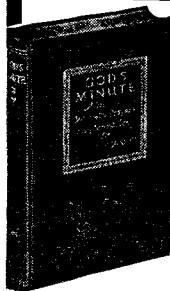
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Home for Intemperate Men, died of pneumonia on March 3d at the age of 81. The Chestercrest Home, as it was known, was originally located in New York City and later at Mt. Vernon, N. Y.; recently it was moved to Katonah, N. Y. Dr. Avery was formerly an evangelist and has been the means of the conversion and reformation of thousands of men addicted to strong drink and narcotics. He was highly honored and greatly beloved by fellow workers and by many who had come under his care.

New Books

(Concluded from page 223.)

The Missionary Education of Young People. John Irwin. 182 pp. Missionary Education Movement. New York.

Nectar from Indian Saints. English Translation of Mahijati's Marathi Bhaktalilamrit. J. E. Abbott, Pun-dit N. R. Godbole, J. F. Edwards. 3 R. 498 pp. Aryabhushan Press. Poona, India.

On Two Hemispheres—Bits from the Life Story of Lewis G. Jordan. Lewis G. Jordan. 80 pp. 35 cents paper; 50 cents cloth. L. G. Jordan. Nashville, Tenn.

Oil Lamps Lifted. Pearl Dorr Longley. 86 pp. \$1.00. Revell. New York.

Our Korean Friends. Frederick S. Miller. 191 pp. \$2.00. Revell. New York.

Pioneers of the Kingdom. Phyllis S. Garlick. 158 pp. 2s. 6d. Highway Press. London.

Popular Hinduism. L. S. S. O'Malley. 246 pp. \$2.50. Macmillan. New York.

Religious Education as Character Training. Leonid V. Tulpa. 96 pp. \$1.50. L. V. Tulpa. Pomfret, Conn.

The Serious Aspect of the Ethiopian Situation—World Today Series. Joseph J. Cooksey. 1s. New Mildway Press. London.

The Student Volunteer Movement for Foreign Missions: Personal

Reminiscences of Its Origin and Early History. Robert P. Wilder. 25 cents. S. V. M. New York.

Sure Anchor Reciter. Henry Pickering. 96 pp. 1s. Pickering & Inglis. London.

Stories from Brazil. William Anglin. 96 pp. 1s. Pickering & Inglis. London.

Songs of the Saviour. Carey Bonner. 64 pp. 2s. paper; 2s. 6d. cloth. Pickering & Inglis. London.

Billy Sunday—The Man and His Message. William T. Ellis. 520 pp. \$1.50. John C. Winston. Philadelphia.

The Silence of God. Sir Robert Anderson. 212 pp. 1s. Pickering & Inglis. London.

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CHURCH MANAGEMENT

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inary Foundation, Hartford, Connecticut, died on March 29th in South Africa where he was visiting the home of his boyhood. Dr. MacKenzie was born in Orange River Colony, South Africa, seventy-six years ago, the son of John M. and Ellen MacKenzie, missionaries of the Presbyterian Church of Scotland. After receiving most of his higher education in Scotland he was ordained a minister of the Congregational Church in 1882, and three years later became professor of Systematic Theology in the Chicago Theological Seminary. In 1904 he was called to be president of Hartford Seminary and was professor of Systematic Theology until he retired in 1930. Among the many books of which he is the author are "South Africa, Its History, Heroes and Wars," "Christianity and the Progress of Man," "Christ and the Christian Faith." His wife, Alice Crother of Carlisle, England, died in 1926. Dr. MacKenzie was very highly respected and greatly beloved by Christian leaders in many lands.

* * *

John C. Harris, who died in England early last March, was a preacher of rare gifts who wrote two "best sellers"—"The Life of Khama" and "Couriers of Christ." As an organizer and administrator he drew to the Congregational Church many gifted men.

* * *

Rev. Len G. Broughton, internationally known Baptist minister, died February 22 at his home in Atlanta, Ga., at the age of 72. In the 1890's Dr. Broughton founded the Atlanta Tabernacle and ministered there for 22 years. He later held pastorates in Tennessee and in Florida. In recent years Dr. Broughton was engaged in speaking at Bible conferences and evangelistic meetings.

* * *

Dr. Charles B. Tenny, outstanding leader of the Baptist Mission in Japan, died in Rochester, N. Y., January 11. He was 65 years of age and began his work in Japan in 1900. As teacher and principal of the Baptist Theological Seminary and later as founder and principal of Mabie Memorial School for men in Yokohama, he served with marked efficiency.

* * *

Rt. Rev. Dr. Thomas Charles John, Assistant Bishop on the Niger since 1932, died recently at 64 years of age. He was the sixth African to be raised to the episcopate. He belonged to the Hausa race, and was a grandson of slaves. After holding various pastoral and educational posts, he became principal of the C. M. S. grammar school at Freetown, Sierra Leone, where he had been successively pupil, teacher and vice-principal.

* * *

Rev. George Washington Taylor, Southern Presbyterian missionary to Brazil, died January 1, aged 47. In 1920, he was put in charge of a Boys' School at Garanhuns, and under his leadership the influence of the school

(Concluded on third cover.)

Dates to Remember

Obituary Notes

May 1—General Conference, Methodist Episcopal Church, Columbus, Ohio.

May 6-20—General Conference, African Methodist Episcopal Zion Church, Greensboro, N. C.

May 6-21—General Conference, African Methodist Episcopal Church, New York.

May 12-15—National Council of Federated Church Women. Dayton, Ohio.

May 20-24—Northern Baptist Convention. St. Louis, Mo.

May 22-24—National Federation of Men's Bible Classes. Kansas City, Mo.

May 24-29—Church Conference of Social Work. Atlantic City, N. J.

May 27—General Assembly, United Presbyterian Church of North America. Pittsburg, Kansas.

May 28—General Assembly, Presbyterian Church in U. S. A. Syracuse, N. Y.

June 4-9—General Synod of the Reformed Church in America. Rochester, N. Y.

June 10-17—Annual Conference, Church of the Brethren. Hershey, Pa.

June 16-24—General Council of Congregational and Christian Churches. Mt. Holyoke College, South Hadley, Mass.

June 23-28—Christian Youth Council of North America. Lakeside, Ohio.

June 27-July 4—Geneva Summer School for Missions. Lake Geneva, Wisconsin.

July 6-12—Twelfth World's Sunday School Convention. Oslo, Norway.

July 9-August 12—Winona Lake School of Theology. Winona Lake, Ind.

August 16-23—World Missions Institute, Chautauqua, New York.

Dr. Charles E. Vail, since 1907 a missionary of Presbyterian Board of Foreign Missions in Miraj, India, died there of cancer on March 21st. Dr. Vail was born in Cornwall, New York, fifty-five years ago. After attending Princeton University and receiving his medical degree from the College of Physicians and Surgeons, New York, he sailed for India and at the time of his death was head of the famous Miraj Hospital founded by Sir William Wanless. His fame spread throughout India and ten years ago he was decorated by the late King George V of England for medical service. He is survived by his widow, Elizabeth Crane Vail and by two daughters.

* * *

William Douglas MacKenzie, D.D., president emeritus of Hartford Sem-

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Editorial Chat

The next issue of THE REVIEW will be the special American Negro number. This covers the Home Mission study topic of the coming year. You cannot afford to miss it. Some of the leading Negro Christians in America contribute to this number, giving their views of the problems, the progress, and the prospects that relate to 15,000,000 Colored Americans in the United States. There are also articles by white contributors who are working with and for the Negro. Secure copies of this number for your pastor, your missionary chairman and your study circle.

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Young People's Department, Board of Foreign Missions, Presbyterian Church, U. S. A.

"I always look forward to the coming of the REVIEW with interest, and always read with profit and inspiration. May blessings be upon you and the splendid work you are doing for the great work of helping to build the Kingdom of the Master in the hearts of men and nations."

H. C. TUCKER,
Rio de Janeiro, Brazil.

"Through THE REVIEW you are supplying one of the great needs of the Christian Church today, namely: a more adequate picture and presentation of the fact that 'the Gospel of Jesus Christ is the power of God unto salvation to every one that believeth.'"

ARTHUR Y. MEEKER,
Upper Montclair, N. J.

"I have been taking THE MISSIONARY REVIEW OF THE WORLD for ten years or more. I enjoy it immensely. It is splendidly edited for one thing. Then the articles by the various persons from all over the world are highly educational."

MISS SARA L. HAMILTON,
Long Beach, Calif.

Personal Items

Rev. and Mrs. C. R. Callender and Mrs. C. E. Park have gone to what is now the most remote mission station under the Presbyterian Board—Kiulungkiang Station, on the Mekong River in Yunnan, China, about eleven days journey north of Chiengrai. It was opened by missionaries from Siam in 1917. In addition to evangelistic work in Kiulungkiang and neighboring towns, they will find medical, educational and leper work to be done in a vast, raw and needy field.

Hon. D. Tagawa has resigned as President of Meiji Gakuin in Tokyo. He has been a leader in many Christian movements and is well-known as a political liberal, having been vice-mayor of Tokyo at one time and a member of Parliament for a number of terms. His position at Meiji Gakuin will not be filled immediately.

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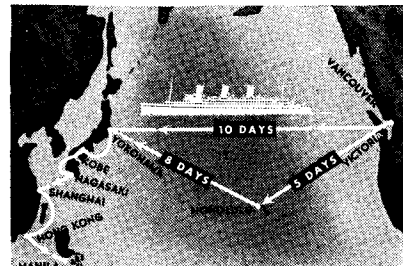
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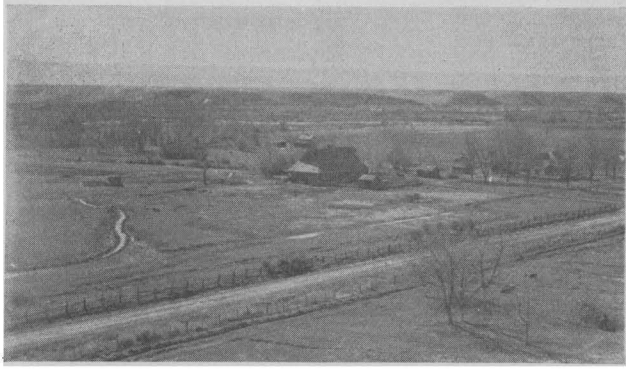


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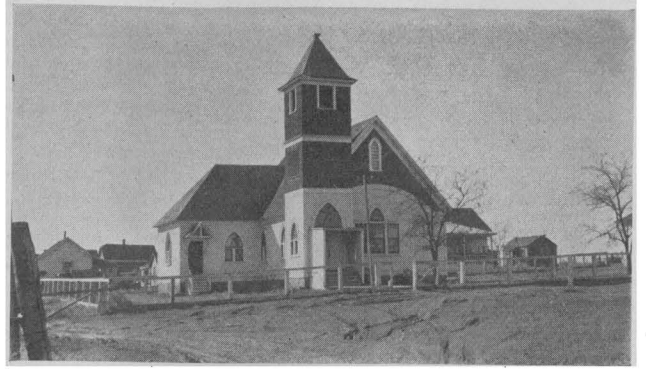
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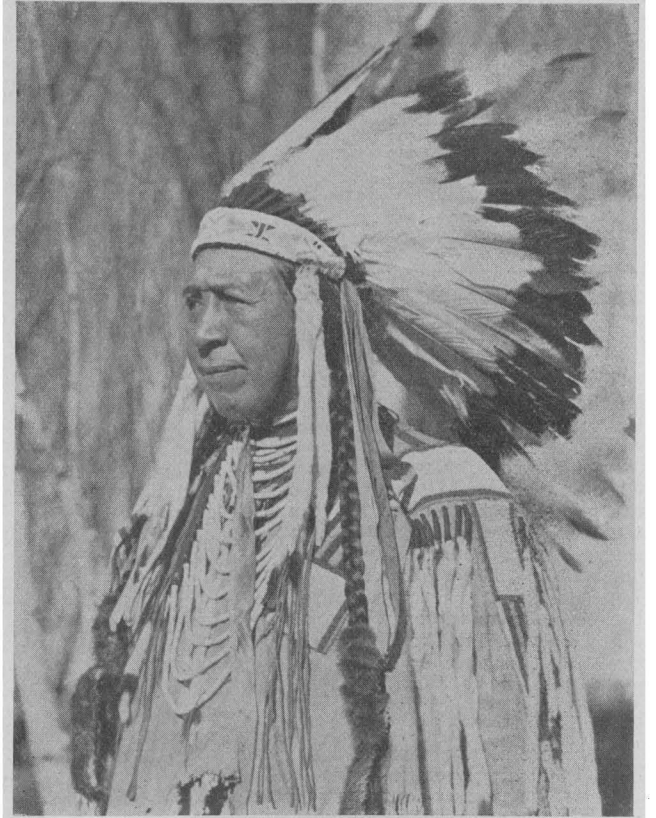
THE SCENE OF THE WHITMAN MASSACRE



THE TUTUILLA INDIAN CHURCH TODAY



MARCUS WHITMAN — PIONEER TO OREGON INDIANS



PATAWA, LEADER IN THE TUTUILLA INDIAN CHURCH



THE GRAVE OF MARCUS WHITMAN



THE MARCUS WHITMAN COLLEGE

(See page 243.)

THE MISSIONARY REVIEW OF THE WORLD

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Topics of the Times

THE AWAKENING IN IRAN

Great changes are taking place in Persia or Iran as it is correctly called. The whole country is charged with a different atmosphere. Ten years ago the old conservative Kajar dynasty was overthrown and a new progressive dynasty was inaugurated under Shah Riza Khan Pahlevi. Since then there have been many evidences of progress in the government, in material improvements and in education, but the nation has still been under the influence of Moslem laws and customs. These have held the people back—socially, intellectually and religiously. Recent letters from Iran, however, report remarkable progress on each of these lines.

First the men were commanded to discard the Moslem fez for the Occidental hat or cap as an evidence of a "new day." Now the women are told to lay aside the veil—which they believe Mohammed commanded—and to adopt modern dress. Women teachers who do not discard the veil are dismissed and government officials cannot draw their pay until they bring their wives with them unveiled. Moving picture theatres do not allow veiled women to enter, and educational inspectors send home schoolgirls who have not adopted modern dress. Recently the Governor of Kashan, with the Chief of Police and the Superintendent of Schools, gave a series of talks in the Girls' school which resulted in all throwing off their veils, and on January 9th a decree was issued certifying the new freedom of Iranian women. One notable result is seen in the fact that women of the Court, without veils, are now attending public receptions with their husbands and are introduced to other men. The wives of members of the Mejlis (National Assembly) sent a telegram to the wife of the Shah, expressing gratitude for her efforts in behalf of the emancipation of women. Many of the mullahs and other Moslem leaders

have endeavored to raise a revolt against the new order but they have been powerless against the central government.

Unfortunately the new idea of freedom and the equality of the sexes is in danger of breaking down wholesome restraints. Moving pictures from Hollywood—such as "The Gay Divorcee"—and photographs and stories in illustrated papers convey the idea that Western civilization and freedom necessarily involve freedom in divorce and low moral standards.

Modern education is also making progress in Iran, and the government has assumed the responsibility for training the youth in Persian ideals. One government order makes all primary education, up through the fifth grade, co-educational. It is expected that this will soon be extended to high schools. Boy Scouts and Girl Scouts are being organized. The result will be a greater freedom in the mingling of the sexes and in marriage from personal choice—rather than by parental arrangement.

Reform is in the air in Iran but there are also signs of religious change and of a spiritual awakening. Most of the Iranians are by inheritance Moslems, but leaders are declaring that Islam has had its dead hand on the people long enough. Christian workers have new opportunities to call attention to Christ and His power to give true light and liberty. The movies are introducing pictures with a Christian background—including a film called "Golgotha," showing the trial, death and resurrection of Jesus. In Meshed, the pilgrim center of Shia Islam, the theater was crowded with Moslems for several days. A few years ago such a film would have caused a riot; now it was viewed with quiet attention.

Iranian Christian evangelists reported recently that a *morshid* (leading Sufi dervish teacher or mullah), a man who claims to have more than a

thousand followers in all parts of Khorassan, has made confession of his sins and his faith in Christ, saying, "I have been totally lost and without God in my beliefs. I now see that salvation is with Christ and I believe and accept Him, and I am ready to go forth to tell this good news to my followers."

A correspondent writes:

"God has been working here in a way I have never seen before. Twenty-four new believers were introduced to the church on Christmas Day, and ten more have come since then. Many of them are men of position and influence—three have been judges, two lawyers, two doctors, one a prisoner serving a life sentence. It seems like a quiet revival beginning. God is bringing people to us in most unexpected ways."

Another thrilling movement is due to the influence of a young medical student, Dr. H——, who came to America to study and here became a Christian. Last summer he returned to Teheran and first of all began to trace all his old friends and encourage them to become Christians. He opened a clinic where he met a large number whom he also encouraged to study Christianity. He organized a meeting which grew in numbers and power. His personal witness is remarkable. One of his groups included army officers, grocers, policemen and students. He told them of his quest for a happy life and how, since he had accepted Christ, he had been supremely happy.

He said: "Islam has blinded us. We have lived all these years in the shadow of truth. My old friends and new friends are still unhappy, borne down with a feeling that they are not getting any real value out of life. We can never feel that we have accomplished the purpose for which we were created unless we do it through Christ."

Through his influence a large number have been interested in Christianity and on Christmas morning over four hundred were present in the church. Twenty-three men and four women were accepted as Catechumens in the church. At the close of the service on last Christmas morning one of the most prominent leaders in the Department of Justice went up to the platform and stated that he wished publicly to identify himself with Christ. Such an unprecedented event created quite a stir. Formerly each Christmas there had been a special service, but it was evident that this year the service was limited to those who had not been associated with the church; Christians were excluded in order to make room for others. Tickets were given out and the church building was crowded.

WALDENSIAN SUFFERERS IN ITALY

What has the Italian invasion of Ethiopia to do with the progress of Evangelical Christianity in Italy? Much, every way. Most of the Italian

Evangelicals are connected with the Waldensian Church—that faithful body of Bible Christians in the Piedmont Valley who trace their origin to the early apostles and never were under the control of the Pope of Rome. They have always been a humble, hardy and mostly peasant folk, but intelligent, courageous and highminded. After many trials, with persecution and bitter warfare, they were finally granted religious liberty on February 17, 1848, now observed as "Waldensian Day." Those Evangelical Christians have spread, like the Apostolic Church and are now found all over Italy. They include men in high places of responsibility.

But the World War, economic depression and the Italy-Ethiopian campaign have brought many great hardships. The Waldensian Church, being composed largely of poor farmers, while giving generously to support its own churches, has not been able to carry on its larger work without the help of Christians in America and the British Isles. These gifts from outside Italy have so fallen off in recent years that the Waldensian work has suffered greatly. Gifts from America alone have been greatly reduced from what they were formerly. As a result churches have been closed, pastor's small salaries have been reduced not once but four times. In many cases one pastor must serve many scattered communities.

Now the Italian campaign in Africa has taken many of the Waldensian young men; the "sanctions" imposed by the League of Nations and the strict regulations of the Italian Government have produced further hardships. The spirit of the Waldensians is unshaken. In one community the farmers agreed to set aside a piece of land, to furnish free seed and labor so that the crops might be sold and given for the central funds of the Church.

Naturally in most districts the Roman Catholic clergy are bitterly opposed to the Evangelical work in proportion as it succeeds in drawing the people from the Church of Rome into deeper spiritual experience. But in many places the people welcome the Gospel and attend services in larger numbers. One Roman Catholic, after attending a Waldensian Day celebration, wrote to Signor Paolo Bosio, the Waldensian pastor, as follows:

The commemoration was one of the most solemn and unforgettable events I was ever privileged to attend. . . . The immense congregation was moved and thrilled. I do not belong to the Waldensian Church but I admire her and partake with enthusiasm in her fight and rejoice in her victories for the truth—a most needed work, especially at this time. I believe that nothing but a true spiritual awakening will make our dear country really great.

The Waldensians are not only thrifty, earnest Bible Christians, but they are missionary-minded and are seeking to spread faith in Christ and the Gospel throughout Italy. They have established

modest churches, schools (most of which are now closed), hospitals, homes for the aged and orphan-ages in various parts of the country and their workers are endeavoring to promote child welfare through clinics and in other ways to build up intelligent, self-supporting Christian communities. They are in need of sympathy and help from fellow Christians. Fourteen congregations have been deprived of ministers in the past year because of the financial depression. Dr. Guido Comba writes: "The need is very urgent. We must have help now or we shall be forced to abandon many mission stations and to close down several parts of our work."

The Waldensians themselves are giving as generously as they can. Recently they observed self-denial week by making extra gifts for the support of the work. Rings, gold chains, watches and other treasures, as well as money, were contributed to the fund.*

When we think of Italy, and are inclined to severely condemn the unprovoked campaign of Mussolini in Ethiopia, let us not forget the faithful Waldensian Christians who suffer from the warfare but do not condone the selfish purposes of the Government. In their Confession of Faith we see their attitude: "Established authorities we honor and unto such we gladly submit; but human institutions we loathe when they put in danger the freedom of conscience."

UNITY OR UNION IN MISSIONS

Many movements for church union are in the air. Some are already realized. Interdenominational church union is an accomplished fact in Canada, in India and in China and in branches of similar church families in America and Scotland; the younger branches of various churches in Japan, Korea and other mission fields have also formed National Christian Churches. Other similar movements are strongly advocated at home and abroad to take in a larger number of church bodies. The Presbyterian and Reformed churches in the United States are hoping to unite and there is some talk of union between Methodists and Presbyterians. The Church of England is joining in conferences to effect consolidation with other churches in India. There are already in active operation a large number of inter-church federations in America, as well as many union cooperative educational and philanthropic enterprises on the mission fields. Various inter-church conferences, such as those on Faith and Order, Life and Service, the Home and Foreign Mission Conferences, the International Missionary

Council and the thirty-eight National Christian Councils are all evidences of a healthy desire for Christian fellowship and closer cooperation; they are important steps toward greater unity of spirit, purpose and action, though these do not necessarily advocate organic church union. They are motivated by a desire to carry out the expressed desire of Jesus Christ that all His followers might be One, with the same kind and degree of spiritual unity that exists in the Godhead.

There is a vast difference in the ideals and aims that actuate these movements. Some would sink all doctrinal and ritualistic differences to bring about organic union; others would maintain independence of thought while promoting unity of spirit and closer cooperation. While man is man and full of imperfection and the spirit of independence, perfect union seems to be unattainable if not undesirable. Many interdenominational enterprises have proved failures because they were looked upon as requiring compromise or surrender in important matters of faith and practice. How can those unite in matters of Christian testimony who disagree on such important questions as the deity of Christ, the atonement on the Cross, the resurrection of Christ from the dead and the Scriptures as the inspired revelation of God? It is not necessary to be contentious, suspicious or aloof in order to hold firmly to these beliefs but there must first be unity in essential matters of faith, loyalty and aim before there can be any true union in organization and operation.

Dr. E. Stanley Jones, who has been so greatly blessed in his ministry in many lands, makes a strong—and, we believe, a practical appeal to Christians of every name to drop divisive labels; he recommends that all evangelical churches adopt the name "The Church of Christ"—adding any useful distinctive title to indicate the locality or special family to which the church belongs. Thus: "The Church of Christ in India—Methodist Branch"; "The Church of Christ in China—Baptist Branch," or "The Church of Christ in the United States—Presbyterian Branch."

There is no question but that the present divisions and even rivalry in the present evangelical Church are a hindrance to Christian growth and testimony, if not a public scandal and a dishonor to Christ. There is a growing desire for unity and cooperation in so far as these are dictated and directed by loyalty to Christ as Head of the Church. At present there is no call for uniformity or organic union.

The reasons for true Christian unity and closer fellowship are:

1. The fact that all Christians are ideally one in Christ and should recognize this oneness.

* The American Waldensian Society, of which the Rev. Robert W. Anthony is the new secretary, is located at 156 Fifth Avenue, New York.

2. The effect on the world of a united body in contrast to the effect of a divided church.

3. The great need to avoid dissention and even the appearance of rivalry among the professed followers of Christ. Each should recognize the rights and values of others.

4. The vast unfinished work that Christ has given His Church to do and that requires united, harmonized witness and service.

5. The fact that diversity in nonessentials of doctrine and practice is consistent with perfect unity in loyalty and service to Christ in different ways and places.

6. A great saving of money and effort will inevitably result from increased unity and cooperation.

7. The fact that the conscious experience of such oneness is the expressed desire and plan of Christ, the head of His body, the Church.

There has been good cause for the protests against error and for the emphasis on certain forgotten or neglected truths that have given birth to various denominations, but the ideal is the unity of the body, directed by one head. The vine is one, and though it has many branches going out in different directions, all draw life from the same stock and all bear the same good fruit. The ideal family has different branches, that may function in various ways, in various localities, under different names, but all are one in loving fellowship and in harmonious service. All Christians should contribute some important part to the whole, though their individual characteristics may express themselves differently.

God is too great for any human individual or group to reveal Him; the work of Christ in the world is too vast for any one organization to perform every task and to complete it.

DIFFICULTIES OF CHINESE YOUTH

The youth in China are having a difficult time. Not only is their land torn by internal strife and threatened from the north; not only do they face poverty and distress on every side; but multitudes of the youth are drafted for military service and an early death before they are out of their teens. They learn to fight but know not how to earn a living when they leave the army. The better educated Chinese youth, like those of other lands, are inclined to be idealistic and to seek a speedy correction of the evils they see—correction by force if peaceful methods do not immediately accomplish their purpose.

Political, economic, social and religious conditions in China are all far from ideal and many different remedies are recommended. The situation in China presents a great problem. At a re-

cent conference of religious education directors in Canton, one of the delegates mentioned the following difficulties in the training of youth:

1. Since the Government has forbidden Christian teaching schools, students are inclined to regard religion as discredited, or at least unimportant, and some are inclined to despise Christianity.

2. The non-Christian students so far outnumber the Christians, even in mission institutions, that the Christian atmosphere and influence is weak or lacking.

3. The divided opinions, lack of training and different standards of nominal Christians make it difficult or impossible to unite them—the result is a divided church.

4. Non-Christian teachers are very apt to undermine the Christian ideas and ideals of students so that they are confused or become agnostics.

5. The Christian services in many mission institutions fail to attract or meet the needs of students. In the churches, especially in large centers, they often find divisions and controversy which perplex them.

6. Worldly influences tend to draw young Chinese away from Christian life and service; they incline to seek political preferment, money-making or pleasure. The Christian motive and values of life are not presented with sufficiently appealing force.

7. The evidence of injustice, the selfishness, the immorality and dishonesty in so-called Christian lands, are looked upon as a virtual denial of Christ and discredit His teachers.

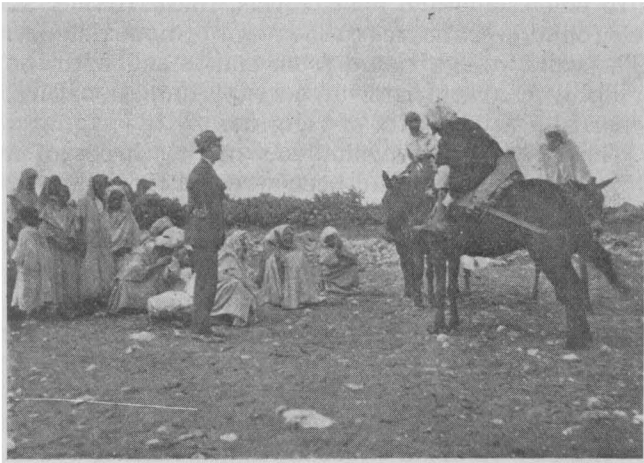
To correct these difficulties in Christian institutions, H. A. Wittenback suggests (in *The Chinese Recorder* for March, 1936) that all must have a truly positive and attractive Christian atmosphere. Every member of the staff must be a positive, intelligent Christian, able and eager to make helpful contacts with students in order to win them to Christ and prepare them for His service. Christianity expressed must also appeal to students, truly vital but adapted to their minds and needs, with challenging opportunities for service that will promote human welfare. The optimism and courage of youth must be enlisted in the cause of the living, all-powerful, divine Leader who sacrificed Himself for others.

The youth of today, in China, in Europe, in America, need the challenge of a cause worth living for and worth dying for, under a Leader who consents to no compromise and offers no easy task, but who fearlessly, wisely, powerfully, leads on to victory.

A Visit to the Atlas Berbers

By JAMES HALDANE, Mazagan, Morocco

THE origin of the Berbers of North Africa is still obscure notwithstanding all the efforts of scholars to trace it. But this failure, far from curbing curiosity, has given it impetus; the lack of a knowledge of facts has brought several theories to the fore. According to some scholars



CALLED TO HALT AND EXPLAIN

meet in the recorded history of Morocco. When the Arabs invaded the country it was with these they clashed in the struggle for supremacy.

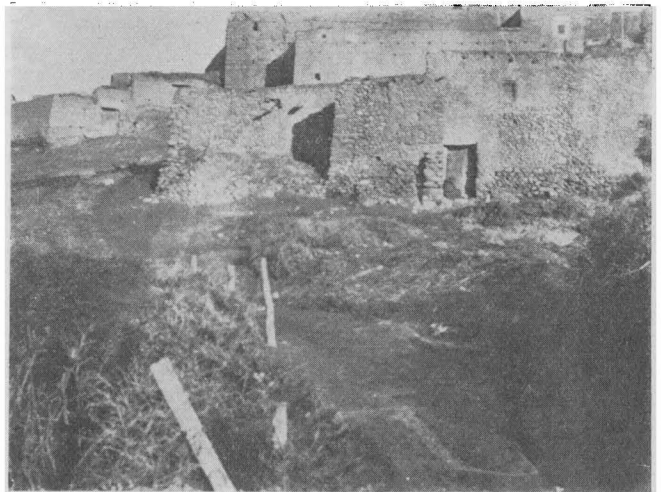
At any rate, the Arabicized Berbers are now living in the plains and other sections of the country. In recent years we have been able to open four stations at the base of the Atlas Mountains, but penetration to the glens, or ascent to the high plateau, for permanent mission work, has not been possible. For more than a millennium these people have lived behind their great natural barrier, isolated from the outside world, having no contact with men of another tongue, save when they descended to the plains to plunder.

But the creaky doors of this great wall, which have been bolted and barred so long, are now beginning to budge, and here and there at some pass they now stand ajar. Some little time ago I slipped in through one of these, traveled along the furrow and slopes and entered the glens to preach the Gospel where, as far as we know, no missionary of the Cross had ever proclaimed God's way of salvation through Christ.

the Berbers are "The people whom Joshua, the son of Nun, drove out before him." Renan, the famous French historian, championed this origin. Others, allowing their imagination some scope, incline to believe that they are descended from Goliath, whom David slew in combat. This theory is based for the most part on the phrase, "people of the pebble" as a section of the Berbers call themselves, and who to this day repeat fragments of the story of David and Goliath.

A third theory takes us far back into a hazy past—the Pleistocene Age. At this juncture of history, it is said, there was no Mediterranean Sea, North Africa being territorially joined to what is now southern Europe, while the Atlas Mountains of North Africa were a continuation of the Iberian and Italian ranges. If we accept this last theory we must treat the Berbers as descendants of a southern European race. Support is found for this claim in the fact that the Berbers are a white race without any of the characteristics of real African people found south of the Atlas.

One thing, however, we know with certainty, namely, that the Berbers are the first people we



OUTSIDE A TYPICAL BERBER VILLAGE

We began to climb at a point where a few years ago several Europeans were suddenly surrounded by a group of armed mountaineers. They were led away to the far heights where a powerful governor held them for ransom, demanding 3,000,000 francs for their release. A military expedition

into the region was out of the question, and in any case would have cost many times over the sum demanded. An effort was made to lower the figure, but the crafty Caid perched upon his plateau, surrounded by a ring of peaks rising to 12,000 feet, far from the reach of cannon balls,



A GIRL OF PURE BERBER STOCK

would not budge. So the ransom money was paid and the captives were released.

We had not gone far when a man brought us to a halt. He looked vicious and fanatical and required some tactful handling before we could get a hearing. By the use of a little humor we forced his fanaticism into the background and in-

troduced ourselves: "We are ambassadors of a King, one called Jesus, and we are bearers of a precious message." The barrier in our way was removed and we proceeded on our journey. The slopes were too precipitous to allow the building of villages upon them, and so we climbed until, at an altitude of some 9,000 feet, we suddenly debouched into a fertile glen. The place was studded with small villages and for the first time, probably, the people were to meet a missionary.

A hurried visit and superficial observation would lead one to conclude that here in this fertile valley, walled in with snow-capped conical peaks, far from those crushing cares that swamp civilized communities, we should find serenity, friendship, hope and love—the virtues that make life wholesome and good. Alas, these virtues, so we found, were scarce to the point of nonexistence. The valley was vitiated from end to end with the villainy characteristic of corrupt human nature, encrusted with a film of religion.

The first man we met was in the throes of a lawsuit. His land had been wrested from him by a neighbor. "If it were a matter of justice," he told us, "I would have no fear. But lawsuits here spell bribery, and my only chance of victory is to put down a larger bribe than my opponent."

This story was typical of many to which we listened. Up on those heights human nature was hatching out the same forms of evil, with small variation, which are rampant among the Negroes living in swamps a thousand miles further south.

We found the sex evils, inseparable from Islam, in sturdy growth. The tendency to divert conversation into this channel was conspicuous in almost every audience. One man, whom I nicknamed "Sidi Sixty," had just divorced "Lilla Thirty" and married a maid of twelve. He told me that "Lilla Thirty" was jammed with jealousy and had threatened the maid of twelve with poisoning. At the end of a long story he concluded: "If this threat materializes it would be serious for me, because I bought my young wife with a bullock and two sheep." The audience enjoyed the narrative of their friend's predicament. When I pointed out to them that this conduct was immoral the spokesman naïvely replied: "We are Moslems, not ethicists."

In all their conversation we heard the name of God pattering about their sentences like hailstones on an iron roof. No one seemed to be in earnest about life. Valorous effort for anything but plunder was not known among them. Again and again I noticed that when one man asked a question of another he was answered with: "God curse your parents," or "God burn your ancestors." They did this because it was easier than going to the trouble of making an intelligent reply.

In our village a number of men, twelve in all, took to praying. All that was necessary to fit them for the change from filthy talk and evil practices to the presence of God was a sprinkling of water and a solemn visage. Everywhere there was manifest an extraordinary show of both religion and roguery! We asked for an explanation of this strange mixture. There was no answer. A pious exhibition of religion which is not counter-poised by a solid basis of morality finds its strongest support in silence.

We carried with us copies of the Scripture in the Berber tongue. There was a reader in each village, but it was rare to find more than one. They had never seen the Gospel in Berber; and our feelings were stirred as we listened to them reading the first chapter of John, while over their faces expressions, suggestive now of surprise, now of fear, now of amusement, chased one another. This, with the message I proclaimed, was the first glimpse they had of Jesus. What feelings surged through one's soul as one faced these men and women who had dwelt so long alone, and who were now hearing for the first time of an event of supreme importance to them, but which happened long centuries ago!

As I write this article that glen lies deep in snow. Away among the peaks groups of houses, huddled together to form a village, hang on the slopes like cages on a wall. Here and there—so I imagine—a venerable looking man takes out a book as the people gather around their fires, and reads to them in Berber, "Ye must be born again." "Greater love hath no man than this, that a man lay down his life for his friends."

Toward the end of this glen we crossed a river

whose waters were gathered from the melting snows of the surrounding mountains. After going some thirty miles beyond this river we turned north into a mountain pass and after traveling through it for some twenty miles, we found ourselves in a cul-de-sac. It was a beautiful district with abundance of water, hundreds of villages, while on every side were almond trees, vines and extensive crops. In this pass we found a small community of Jews. They wore black skull caps, had long tapering beards and heavy earrings hanging by their cheeks. How strange it seemed to find this Jewish group tucked away in this lovely pass! And yet their ancestors were here before the dawn of the Christian era. Here they had their synagogue, read the Old Testament in Hebrew and passed on from generation to generation the salient features of Judaism so that today the physical and religious characteristics of the Jews are retained in this small community.

They found it hard to believe that our sole mission was to preach the Gospel. "Searching for gold?" they hinted. Fortunately we had some New Testaments in Hebrew and some of these were received by readers. But they were disappointed with the book, and handled it carelessly. They wanted us to go prospecting for gold away up on a mountain towards which they directed our attention.

God willing we shall return to these people, and we trust that the day is not far distant when, by the prayers and gifts of God's people, we shall have a permanent mission station upon these heights from which the messengers of the Cross shall go forth to proclaim to Jew and Gentile the glad message of the grace of God.

On The Tibetan Border

Recently we took a trip with our cook, who is also a real help in preaching, to the county of Weiyüan across the mountain range to the north. The object of our itinerary was partly to gain information as to the extent and population of the district, prior to more intensive evangelism. In this whole county is one Christian, a hairdresser of whom it may truly be said that no one whose head he shaves is ignorant of the Gospel. I made the county city, where he lives, my headquarters, and while there held meetings in his humble cottage and on the street, several entering their names as enquirers. I feel sure that a series of evangelistic meetings will mean the establishment of a church.

Traveling around the district proved difficult owing to the absence of inns and the scattered nature of the population. To the west the country rises on to high, cold plateaux, well above the

13,000 ft. mark, where crops cannot be grown and the inhabitants, except for a few Moslem gold-washers, are nomadic Tibetans in their black, yak-hair tents. In one of these tents, prevented by rain and darkness from making our destination, we were forced one night to seek shelter. It was in answer to prayer that a young Tibetan called off the two big dogs that rushed out at us, and invited us in.

Beside the fire sat a toothless old man, slowly turning his prayer wheel and muttering the while. On the other side of the fire, our host, showed his hospitality by knocking his wife over the head with a "waddy," and personally helping us to a handful of ripe butter in our tea. Another night found us in the now familiar interior of a lamasery, where the red-robed priests fell over each other in an endeavour to get tracts and Scriptures in Tibetan.—*H. H. Knight, in China's Millions.*

A Letter from Iran to America

FOR years I have been reading articles in church and missionary periodicals scolding members of the American churches for their failure to influence foreign residents in the United States. It is said that some Chinese Christian student has lost his faith while studying in a supposedly Christian college in America. A missionary, writing from the foreign field, has stated plainly that one of the great handicaps to the work abroad has been a lack of zeal and a bad example at home.

Such statements hurt me a lot, for we are partners. While I know there are too many in the churches of America whose lack of spirituality and careless lives give rise to such criticisms, yet I also know that thousands in every State at home feel badly cut-up by these accusations, for you are trying to be worthy of our Lord and to testify for Him as sincerely as any missionaries in other lands. Sometimes I have wondered as to the sad results, in the case of Christians and truth-seekers who come from other lands to America, whether the fault may lie with the strangers themselves. For instance, have the "Christians" among them had a firm grounding in their new faith before they fared forth abroad, and have they sought in the right places and kept at it wholeheartedly before they made their decision that Christianity is ineffectual in America. However that may be, I have two bouquets that may compensate somewhat for the brickbats you have grown accustomed to receive.

More than a decade ago a young Zoroastrian who had become a Christian in our college in Teheran went to Detroit with a group of Iranian students for a special course in the Ford plant. Some missionaries were rather fearful of the results, for he was a very young Christian; but we gave him a letter which he could present to some Detroit pastor and sent him off with our prayers. He made use of the letter (which too often such students fail to do) and found a welcome in a Detroit church. He identified himself completely with that church and its young people, and his Christian experience steadily deepened during his stay there. Then came misfortune in the shape of a disease which meant long weeks in the hospital and permanent incapacity for further study or work. He was sent back to Iran and for years has lived the life of an invalid at home. His American friends in the Detroit church have never forgotten him and many have kept in touch with him through their letters and gifts. Their friendship he counts one of his choicest blessings in a life radiant with Christian faith and joy.

The non-Christian members of his household used to tell him that his illness was a retribution for changing his religion, but his life of joy has been a living denial of any such allegation. He is known far and wide in Teheran by the nickname of "joyful liver" and his influence is immense, not only in the church but among non-Christian students and all with whom he has contact.

More recently a mature Moslem doctor went to the United States for two years of graduate medical study. He had worked in the American hospital in Teheran some years ago but his contacts with Christianity were only superficial. He was spiritually restless, and one purpose of his journey was because he found no such happiness in his work as he had observed in the lives of the missionary doctors. In America he made contact with a hospital in the Boston area and located there. At first he had great difficulty with the language and decided to attend a church largely to improve his English. But the Christian fellowship he experienced, together with a remarkable dream in which he heard the call of Christ, resulted in his conversion. He and his two school-girl daughters were baptized before his period of study was ended. For some months now he has been back in Teheran, and never have we had an Iranian Christian with more evangelistic zeal. The doctor is simply indefatigable in introducing relatives, friends and patients to Jesus Christ, and a number have already been converted, including men prominent in the life of the nation. New evangelistic meetings and Bible classes are being carried on in Iranian homes, and the doctor is the heart and soul of them all. The Teheran church seems to be entering a new era in its development through his influence. To our fellow missionaries at home are due our heartfelt thanks for this invaluable contribution towards winning Iran for Christ. An important feature of your contribution is that at present there is a law against religious propaganda in Iran which theoretically makes it illegal for a foreigner to urge non-Christians to accept Christ, but no such law can touch the case of a man who, thousands of miles beyond the frontiers of Iran, accepted Christ on his own initiative.

If you in America will give the student from the mission field that hearty friendship which you can so charmingly offer, and will not be too hesitant about sharing with him the faith and experience in Jesus Christ which mean so much to you, America will not harm him, if he is sincere.

WILLIAM N. WYSHAM.

Teheran, Iran, November 22, 1935.

D. L. Moody—Ambassador of Christ*

By the REV. JOHN McDOWELL, D.D., New York

Some day you will read in the papers that Dwight L. Moody, of East Northfield, is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now. I shall have gone up higher, that's all; out of this old clay tenement into a house that is immortal—a body that death cannot touch, that sin cannot taint; a body fashioned like unto His own glorious body. I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die: that which is born of the Spirit will live forever.

THESE words of prophecy by Dwight L. Moody are today reality, luminous and living reality. In December, 1899, death took the body of Mr. Moody from us but not his spirit. That abides, and will abide forever as a benediction and blessing to the whole world. He lives today in the multitude of men and women all over the world whose lives he touched with his inspiring and transforming message; he lives in the institutions which he established for human welfare at Northfield, Mt. Hermon and Chicago. He lives in his printed sermons and in the books which he published. He lives in the hymns which he inspired, and in the movements which he inaugurated for human service, and in the outstanding leaders of many of the mightiest movements of modern life.

We cannot come in touch with a man of such colossal achievements, transforming influence and masterful power without asking, what was the secret of this man's influence and where were the headings of his power? Great men influence the world in three ways: by what they say, by what they do, and by what they are.

1. Dwight L. Moody influenced the world by *what he said—by his preaching*. Mr. Moody was most himself, most eager and most energetically alive when he stood before vast audiences to pour out in strong, animating words the Gospel of God's love for man. His preaching was always Biblical, vivid, picturesque, vital, positive, urgent, reasonable and intensely personal. It is generally conceded that no man ever spoke to more people directly than did he. Here was a man who held and swayed multitudes six days in the week for over thirty years and never lost his drawing power. People never seemed to tire of his preach-

ing. Through all those wonderful years from 1871 to 1899 the crowds were as great as ever, surging around the doors and cramming the hall as soon as the doors were open. Mr. Moody was the embodiment of a wise and effective evangelism that was Scriptural in its basis, spiritual in its aim, personal in its method, social in its expression, cooperative in its action, effective in its appeal, and fraternal in its spirit. His preaching was always vital, transforming and practical. It changed human natures and made for holy and useful living.

After a sermon preached in the Congregational Church of Gill (town not far from Dr. Moody's home), some of his hearers, who were farmers, were discussing him. All of these farmers knew him as a boy. One said: "Whatever criticism you may have of Dwight's preaching, it has been my observation that our chicken coops are always safer after Dwight preaches in this town."

Mr. Moody was never at a loss for a reply to any question or criticism from his audience. When preaching in Hyde Park, London, on "Christ As the Light of the World," one man shouted: "Ah men, the man who invented gas did more for the world than Christ," to which Mr. Moody replied; "Then I suppose, my friend, when you come to die you will send for the gas fitter." All of Mr. Moody's replies and retorts were in the spirit of kindness and helpfulness.

By his spiritual motives and sane methods, which were void of all sensationalism and clap-trap, Mr. Moody not only won the hearty cooperation of all spiritually-minded people and secured the conversion of multitudes of the ungodly, but more completely than any other man of his day he impressed upon the Christian Church her responsibility for lost souls and her inescapable obligation to be always and everywhere evangelistic. He was the inspiration of the summer open-air preaching campaigns in many cities, campaigns which carried the Gospel to hundreds of thousands of people during the summer days when many churches were closed.

"God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life" was the sum and substance of His message and the heart of His appeal. Mr. Moody was always in-

* Part of an address at the anniversary of the ninety-ninth birthday of Dwight L. Moody, founder of the Northfield Schools, on February 5, 1936, by Dr. John McDowell, a member of the class of 1890, Mt. Hermon.

tense in spirit but was generally conversational in tone and never was theatrical; his gestures simple and his sentences direct and pungent. The *New York Times*, in speaking of Mr. Moody's work in New York City, said: "Whatever philosophical skeptics may say, the work accomplished this winter by Mr. Moody in this city for private and public morale will live. The drunken have become sober, the vicious virtuous, the worldly and self-seeking unselfish, the ignoble noble, the impure pure, the youth have started with more generous aims, the old have been stirred from grossness. A new hope has lifted up hundreds of human beings, a new consolation has come to the sorrowful, and a better spirit has entered the sordid life of the day through the labors of these plain men. Whatever the prejudiced may say against them, the honest-minded and just will not forget their labors of love."

"Dwight L. Moody was undeniably the most extraordinary Gospel preacher that America has produced in this century as Spurgeon was the most extraordinary that Britain has produced, said Dr. Theodore Cuyler. "Both had all Christendom at their feet."

The Testimony by Deeds

2. Dwight L. Moody also influenced the world by *what he did*. The man of thought is the brain of the community, the man of feeling is the heart of the community, the man of deeds is the hand of the community. Many facts show that Mr. Moody was all three of these things in every community in which he lived and worked. "Time," said Prof. Drummond, "has only deepened the impression not only of the magnitude of the results immediately secured through Mr. Moody's visit to Scotland, but equally of the permanence of the after-effects upon every field of social, philanthropic, educational and religious activity." Mr. Moody was keenly alive to the fact that religion and education were the primary factors in the making of the individual and the nation. Out of this conviction grew his untiring effort to make and keep both religion and education genuinely Christian. The primary aim of every institution which Mr. Moody founded was to make Christians, not critics; to make servants as well as scholars. Mr. Moody sought not simply to educate but to educate for a definite service, the service of Christ.

Mr. Moody's conviction was that without religion life cannot be noble, without service it cannot be unselfish, without duty it cannot be free, and without companionship it cannot be human. Over and over again he used to say to us: "The purpose of life is service, and the reward of service is more service." It was his conviction, also,

that the primary purpose of education is formation rather than information, that the mere acquisition of knowledge is in itself not enough. He believed that the real goal of all true education is the full integrated personality that finds expression in clear thinking, right feeling and effective action. Mr. Moody rejoiced in all that made the minds of men and women more capable of understanding. He also believed that the man who could read the Bible for himself had opened up the avenue through which God could speak to him. This was a fundamental conviction in the life of Mr. Moody, and for this reason he made the Bible central in all the work of his schools, going so far as to put a Bible in the cornerstone of every major building erected on the campuses of the Northfield Schools.

Dr. Arthur T. Pierson has well said: "As Arnold made Rugby a nursery of a peculiar type of British man of culture, Moody made the Northfield Schools nurseries of Christian character and Christian service." Mr. Moody recognized that the methods and means of Christian education would change but its purpose and aim should remain unchanged and unchangeable. There was no divorce in Mr. Moody's mind between his work as an evangelist and his work as an educator. All of his activities were one in his own mind, and hence wherever he was and whatever he did he was preeminently *The Ambassador of Christ*, and that because in his faith Christ was his Saviour, his Teacher, and his Lord.

Measured by whatever standards you please, whether by his influence on men or on movements, or both, Mr. Moody stands out as one of the greatest men in the magnitude of his achievements and the preeminence of his influence. As a preacher of the Gospel, as a master of great audiences, as an administrator, as an agent for men of wealth, as a transmuter of money into bricks, stones, books, tracts and Christian character, Mr. Moody rightly ranks as one of the greatest men of any day.

The Testimony of Character

3. Mr. Moody also influenced the world by *what he was—by his life and his character*. Emerson said: "Men are not quite so anxious to know what you do as what makes you do it." The dynamic forces of Mr. Moody's life were spiritual forces. He was the product of his faith in Jesus Christ and apart from this faith it would be impossible to account for him. He was a man of unfaltering faith, a faith that was real to him and he made it real to others. It was active rather than passive for it was intensely practical. Its nature is splendidly set forth in a reply he once made when asked why he did not run his schools on faith. "I do," he quickly responded, "I always

have and always will. As an evidence of it if you will tell me of any Christian man who has money to whom I have not written or on whom I have not called, I will do so at once. I show my faith when I go to men and ask them to give to God's work." Faith in Mr. Moody was a matter of consecration as well as affirmation, a way of walking rather than a way of talking, a way of working rather than a way of loafing. It was the power that held him rather than a form of truth which he held. He was the embodiment of a "faith that worked by love." "I have never known," said Lord Kinnaird of Scotland, "anyone whose faith was so real and abounding. No difficulty could daunt him, no perplexity could cloud his faith in God or dim his calm belief that all would be well."

He was also a man of singleness of purpose. His heart was in everything he did. As a salesman in the shoe store, a teacher in the Sunday school, a preacher of the Gospel, a leader of men and movements he showed that his life was dominated by one great purpose, namely, the doing of the will of God. His was not only a consecrated life, it was a concentrated life. He realized that the secret of all moral force, of spiritual success, of reality is in consecration and concentration. He could not only set a dozen men at work, he could outwork them.

He was a man of sterling sincerity. "It is refreshing at all times and especially in this superficial and artificial world," wrote the editor of *The Catholic World* at the time of Mr. Moody's death, "to come into contact with such a genuine soul, a nature so sincere, so simple that it seems a mirror of nature itself." Mr. Moody never sacrificed sincerity for success. The transparency of his character and the sincerity of his acts were so marked that none who ever knew him could never forget them. Between his pulpit utterances and his private life there was no fixed gulf, nor was there any between his Monday warfare and his Sunday worship. He had a passion for sincerity, "the clean heart," "for truth in the inward parts." He had an inborn dislike for all sham and deception. For a man to say what he really thinks and to be outwardly what he really is in his heart requires heroism of no mean type. This heroism Mr. Moody possessed in a remarkable degree. His presence killed insincerity and inspired sincerity. He was a hero to his own children and to his friends.

He was a man of genuine humility. Henry Drummond said: "The way he turned aside from applause in England struck multitudes with wonder." The criticism which sours and the adulation which spoils left untouched this man who forgot himself into immortality. Among college students, Mr. Moody was always a vital power.

Of his visit to Harvard, Dr. Francis G. Peabody, in *His Reminiscences of Present-Day Saints*, said: "Moody immediately impressed all hearers as completely single-handed and sincere. He was genuinely conscious of his own limitations, and while a guest at my house with his wife for a week's meetings with Harvard students inquired one morning about the duties of a professor. Being told that one usually lectured four or five times a week during the whole winter he said across the table to his wife: 'Emma, this is no place for us, I only last three weeks.'" "His prodigious popularity," continued Prof. Peabody, "had not cost him his simplicity or humility. He remained a plain man and knew himself to be about his Father's business."

If wisdom is knowledge made our own and applied to life, then Mr. Moody must be credited with large and unusual wisdom. If education is not a dead mass of accumulated items but power to work with the brain, then Mr. Moody was one of the best educated men of his day. If the mark of an educated man is found in the union of capacity and sagacity, innate mental vigor and practical ability to use it for a purpose, we come to say that Mr. Moody was no common specimen of a man of education in the best sense. Recently in New York City in one of the public schools a teacher asked a class composed mostly of children of foreign-born parents what the difference was between an educated man and an intelligent man. One of the pupils replied, "An educated man knows what other people think; an intelligent man works his own thinks." On the basis of this definition, Mr. Moody was not exceeded by any man in his generation.

He was a man of democratic spirit. He knew no difference between rich and poor, high and low. He knew everybody in the community, and everybody knew him and loved him. One evening at a great meeting in London a certain peer was introduced. "Glad to meet you, Lord," said Mr. Moody, "just get two chairs for those two old ladies over there, will you?" That was the spirit of the man.

Mr. Moody's keen wit and practical common sense is splendidly illustrated by the following incident. On board a train on which Mr. Moody was riding the newsboy came through shouting: "Ingersoll on Hell." Mr. Moody caught the boy and placed one of his own books, a book on heaven, in the boy's hand, saying: "Here, my lad, here is another book. Give them that at the same time." In a few minutes the boy came through the train shouting: "Ingersoll on Hell, Moody on Heaven." Mr. Moody was a firm believer that the best way to show that a stick is crooked is not to argue about it or to spend your time denouncing it but

in laying a straight stick alongside of it. Much of his success in dealing with many of the complicated problems which confronted him was due to this kind bit of practical philosophy.

D. L. Moody was a man of unceasing prayer. Here we touch the source of his matchless power. God was not to him a mere law or an abstraction, but he knew God was a Person who feels and thinks, a Father who rules and loves and is concerned with everything which affects His children. As a result we are not surprised to find Mr. Moody leading a life of ceaseless communion with God, out of which grew a life of overcoming strength. There was a correspondence between Mr. Moody's life and his prayers: both were massive and on a grand scale.

He was a man of deep, strong, abiding love. This was the motive of his life, the essence of his

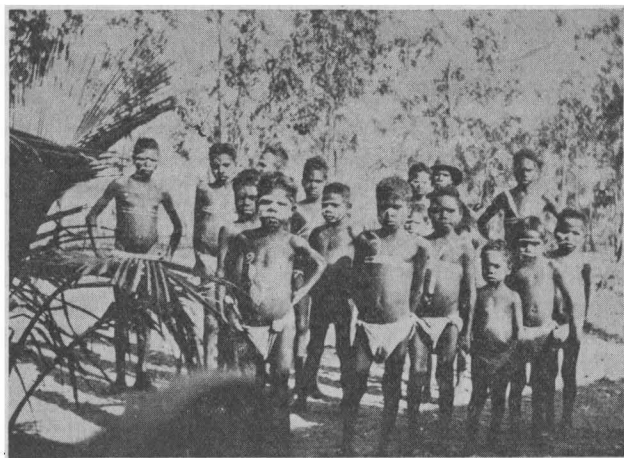
religion, the center of his message, the incentive of his achievement and the secret of his power. When urged on one occasion by a supporter of his schools to raise the tuition from \$100 a year to \$200 with the suggestion that those who could not pay the extra \$100 should secure some friend to do it, Mr. Moody with tears streaming down his face replied: "It has been the prayer of my life that I might be that friend to every student who enters these schools," and he was until the day of his death. His interest in his students never ceased. They were on his heart day and night.

No career of modern times is a better commentary on the high motto of the Apostle Paul, "For me to live is Christ, and to die is gain," than that of Dwight L. Moody. Neither God nor man will let such a life die.

Among Australian Aborigines

By MRS. D. MATTHEWS, Adelaide, Victoria, Australia

THE aborigines of Australia are said to be the most difficult race in the world to civilize and Christianize. My experience among them dates from 1872 when Mr. Daniel Matthews and I were married in Melbourne and went forty miles out among the mountains to spend our honeymoon on a mission station superintended by a Scotchman named Green.



ABORIGINAL CHILDREN AT PLAY

They amuse themselves painting their bodies with clay for a native dance

Mr. Matthews had a store at a place called Echuca, about 150 miles from Melbourne, on the Murray River. After two years we went sixteen miles further into the bush and began our mission at Maloga (aboriginal name for sand). About ten miles from Maloga there was a camp of blacks on a squatters station — one woman,

who was a full black with eight half-caste children. Mr. Matthews had selected the land formerly belonging to the squatter and tried to keep the black and white men working for him. We had a schoolhouse built and I was there with our little daughter and a piano. Eventually the numbers in the school increased to one hundred and fifty-three. It was a work of faith and the income grew from £30 to over £1,000 a year. We prayed for an outpouring of the Holy Spirit and showers of blessing came until one hundred were converted and became bright Christians.

One of our interesting characters was Burrawaja, a fearless little Australian aboriginal, ready to meet an attack at a moment's notice. He was tall for his age (eleven years), truthful and always ready to own up to any wrong-doing, even if it meant punishment. He would ask to be corrected if he had done wrong and was not content if a fault was overlooked. Burrawaja's father (known by the name of "Flourbag") was a fine type of Australian aboriginal. So were Torraline, his clever mother, and Badbagurrior, his elder brother, a handsome young man of seventeen. Any of our brown girls would be proud to be thought fit to marry Badbagurrior. These, with two older members of the family who have not had the privileges of the mission home, were all noble in bush character. Each one a jewel worth winning for our Saviour's crown.

The father and mother were chosen to go as guides to assist Sir Hubert Wilkins (then Captain Wilkins), the Antarctic explorer, a wonderful hero in the eyes of Burrawaja, our young warrior of Arnheim land in Northern Australia.

The Next Step in Foreign Missions

By BISHOP PAUL B. KERN,
Greensboro, North Carolina
Methodist Episcopal Church, South

“WE ARE at the end of an era and on the border of another for which we have no technique,” said Frederick W. Norwood recently. “We have really succeeded in reaching our objectives and are in danger of being defeated by our own victories.”

These words hardly startle us any longer. The average informed citizen complacently recognizes the fact that an old era is dead and a new one is being born. The fact of the imminence of a new world order is no longer questioned; the interesting query that still claims our attention is what kind of a new national and international set-up will eventuate from the present confusion and turmoil. If a new day for mankind will be born tomorrow what kind of a day will it be?

The Christian Church cannot for a moment allow herself to be indifferent to the revolutionary processes which are remaking the very world in which we live. Our faith was born in a time of restless world agitation. Conflict is consonant with its very nature. The Church has grown great and influential when it has taken its courage in hand and dared to become a central factor in those critical periods which have marked the upward climb of nations and races toward a higher social dream. She remains aloof only to imperil her soul rather than save it. When her faith falters and her voice hesitates the ardent spirits of the world's adventurers turn to lesser creeds and more selfish loyalties, the Church refusing to risk her life by losing it in the common struggle for a higher Kingdom of values.

No part of the Church can less afford to remain insensitive to these structural changes than that group which is specifically charged with the administration and projection of the world mission

of Christianity. Missions is by its very nature cosmic. It is at home only amid universal concepts and reaches its true height and power only as it deals with humanity in the totality of its life as nations and races and civilizations. For this reason, therefore, we have always looked to our missionary enterprise to set the stage for the advance of the Christian faith and if it should fail in this daring commission which is so vitally a part of its very essence, then it would not only collapse as a movement within the Church but it

would entail a far more serious result, namely, the lowering of the spiritual tone and the obscuring of the spiritual outlook of the Church itself. Christianity could never have survived had it timidly entrenched itself in Jerusalem. Its very perpetuity was dependent upon the agonizing recklessness with which it broke away from ecclesiastical traditionalism and thrust itself and its risen Lord and His Way of Life into the indifferent, lust-infested centers of Asia Minor and Europe. It grew great by refusing to stay safely at home. When therefore we are discussing “Our Next Step in Foreign Missions” we are dealing with

a theme which holds implicitly within it the immediate future and destiny of the Christian Church. For neither the Church nor the Gospel can stand still in a world that is moving forward.

A Clear Message and Purpose

What then are the next steps that insistently challenge us in our foreign missionary undertaking? In the first place, we must *reexamine and reaffirm Christianity's central message and purpose*. Many world currents and modern philosophies have combined to throw an element of dubiousness around the Christian message and ideal. Conceptions of society which afford either

We cannot stand still in personal life; we either advance or retrograde. It is equally true that we cannot merely mark time in foreign missions; we either advance with Christ, who is always leading on, or we drop behind and lose our vital contact with Him. Bishop Kern, in his Florida addresses, has called attention to the “Next Steps in Foreign Missions” as he sees it—the end of one era and the entrance on another—will it be forward with Christ or a step backward, with separation from Him and His service?

* An address delivered at the Florida Chain of Missionary Assemblies, 1936.

no place for religion or a place of subservience for the Church have taken shape in Europe; an increasing dependence upon diplomatic maneuvering and ever-mounting armaments has supplanted our growing confidence in the power of international goodwill; the fading of democracy from the international map carries with it a conception of the value and dignity of the common individual in society which leads to the glory of dictators but the submerging of rights of the individual; the prevalence of pessimism and despair upon the part of so many of our fellow citizens who are the victims of economic selfishness and maladjustment raises questions which involve the effectiveness of the Gospel in our American social order; the easy-going creed of humanism and the brittle philosophy of materialism have left us groveling in the dust rather than struggling upward to meet a divine ideal which is ever reaching down to set our hearts on fire for godlikeness. This is today's challenge to the Christian Church. Will she be able to offer moral and intellectual leadership for the confusion of our times? "The Church can never interpret its own truth in terms of the world's falsehoods." She must declare a transforming message that will be true to New Testament Christianity and at the same time be adequate to meet the grievous needs which arise out of the moral bankruptcy of our times. It is not our business to conform our message to the passing fashions of each generation. It is rather our business to bring each passing age into conformity with the eternal Gospel.

Unyielding Certitudes

The reexamination and reaffirmation of the doctrinal basis underneath our message will reveal three cardinal and unyielding certitudes. Jesus is Lord. He is not merely a way but *the Way*; not merely a truth about God but *the Truth* about God; not simply a life redolent with the divine but *the Life* through which and in which God completely and unequivocally revealed Himself. Or as Principal Forsyth has said, "In Jesus Christ we have one who was conscious of standing in an entirely unique relation to the Living God. He held a relation to God as Father that never existed in any man before, nay, more, it was one that no man can ever reach again." Let us frankly face the fact that ours is a supernatural religion because at its fountain head stands One "who spake as never man spake" and lived as never man lived.

The second cardinal fact which needs reaffirmation is that Christianity offers salvation for the individual life. It undertakes not merely to change one's environment but rather to reconstruct the centers of one's personality. The world needs supremely not a moral teacher but a divine

Redeemer. James Denney summed it up when he said, "Christ not only *was* something in the world, he *did* something that make an infinite difference, and that puts us under an infinite obligation. He bore our sins." And central in the Gospel message is the Kingdom of God. Jesus held out as a practicable ideal a new world order in which love should supplant hate and cooperation should put to rout unholy competition. That we have so slowly achieved this commonwealth of divine goodwill is an indictment of our perverse human nature rather than a reflection upon the practicality of the Sermon on the Mount.

How strongly do we believe these central facts of our Christian message? Do we not need at home and abroad to reaffirm their inescapable centrality in all our teaching and preaching? Our first step, therefore, is to redefine the intellectual and doctrinal basis upon which we posit the whole Christian movement. This must be done in no formal and indifferent manner. A Church that refuses to believe greatly cannot live grandly. Unless in the center of our souls bells ring with a clear and impelling sound they will call no worshippers to prayer. Amid the welter of confusion that besets the world mind today the Christian evangel needs to proclaim a gospel that has about it the dogmatism that is implicit in the utterance of Jesus when he said, "Ye have *heard*—but *I* say unto you."

It is no theoretical reason which calls for the redefinition of our faith in terms which are modern because they are eternal. Every practical consideration drives us to the same strategy. The Church itself needs to clear up much of the mood of uncertainty in faith which has characterized her hesitancy in more recent years. The world enterprise will not proceed further in geography than it does in belief, and men and women will not go to the ends of the earth merely to ask questions and lead discussion groups concerning God and the eternal life. Also we take note of the fact that competing non-Christian religions are stripping themselves of superstitions and outworn customs in order to meet the issue of a more widely diffused knowledge. Buddhism is having an intellectual rebirth and Confucianism and Shintoism are being readapted to the needs of the intelligent Oriental. Christianity cannot remain an obscurantist faith in a world where the light of education is steadily lifting the level of intelligence. Furthermore, Christian youth in our own land needs to be reassured concerning the future of the missionary enterprise. Far too many of them have been forced to abandon life purposes which had thoroughly captivated their wills because the church under whose banner they were eager to serve has been retreating rather

than advancing, has counseled them to wait and wait and keep on waiting until the precious years of their young manhood and womanhood have slipped away and the Church sends them not forth unto the fields which are white unto the harvest. If the youth of our colleges and seminaries give to this enterprise all that they have to give, namely, their lives, has not the hour come when the Church should carry on the campus again a modern philosophy of the missionary enterprise and a resolute and dependable world program into which our choicest young men and women may build their lives with confidence?

A Complete Gospel

The clear emphasis upon the cardinal necessity of a belief in a complete gospel, embracing a divine Saviour, a redemptive power that redeems the individual, and the Kingdom of God as the urgent ideal that awaits our full obedience to Christ, is made even more pertinent because of certain trends of the native churches among which we have been working. Take for example the doctrinal conflicts which have arisen in Africa and China. Upon the rear end of every missionary enterprise there seems always to be a fanatical fringe of well meaning conservatives who interpret religion in terms of nonessentials and abnormal manifestations rather than accept the great underlying verities of the Christian faith. This minority has about it all the enthusiasm of ignorance and often in energy far outstrips the saner interpreters of the Christian message. Unreasonably rigid ideas of the Bible, psychic faith healing, rabid individualism and exclusivism, all these come in the trail of the Christian movement and often embarrass not only the missionary but the earnest native seeker after the Christian way. These proponents of a marginal gospel make up for their lack of intellectual acceptability by their dogmatic and unyielding confidence in their gospel. And the world listens strangely enough to men who make the impression that they know. The cure for this condition which embarrasses the Christian movement in more than one area is not the hesitancy of views tentatively held but assurance regarding pivotal beliefs which grounds itself not alone in intelligence but also in experience and widely tested social action.

Let us therefore reexamine in the frankest spirit the elements that make up our Gospel, and having found them to be eternal and sufficient, let us proclaim them in faith that is rooted in belief and confidence that is born of God.

The second forward step in missions lies in the realm of cooperation. *We should definitely seek a larger unity of effort in accomplishing the work ahead of us.* We need to think, plan, pray and act in terms of the wholeness and oneness of our

common task. To underestimate the gravity and the urgency of our world problem is to be blind to the signs of the times. "The materialistic philosophy of the day, the violence of the destructive, communistic activity, the powers of paganism and of faiths and systems contrary to the teachings of Christ, the reactionary attitude of so many governments with reference to religious liberty, the perilous subordination of religion to serve the political ends of the totalitarian conception of the State, and the necessity of recasting the prevailing industrial and commercial system so that it will not negative the principles of Christian love or conduce to international war," these — to use the words of Dr. Mott—present a challenge to the followers of Christ so momentous and far-reaching that they can be met by no one group but only by all Christians acting in common effort for the preservation of the faith and the spread of the Christ ideal.

A pioneering period is always a time of individualism in effort. But we believe that there is no longer a need for an independent, noncooperative enterprise on the foreign fields. The emphasis must rather be upon the Kingdom of God, the unity of purpose and faith in Christ of all those who labor for the salvation of the world, and the primacy of love as the exhibition of Christ's way and the open road into the heart of mankind. Who can doubt that Christ wills this kind of unity for all His disciples? Our luxurious and expensive divisions cannot longer justify themselves at the bar of the Christian judgment.

This cooperation does not imply the fusing of all denominational groups into one. Such types of unity can come only as men grow together in Christ and cannot be superimposed by idealistic missionary strategists. But we can multiply the apostles of reconciliation, clear up recognized objections and difficulties, embrace the spirit of tolerance, minimize nonessentials, magnify Christ and seek the unity of the spirit in the bond of peace. The results of this attitude, at home and abroad, will not only more effectively extend the Kingdom but will assure us of that divine leadership which becomes operative only when men share the Master's consuming passion that they may all be one.

Onward to Victory

The next step that lies before us beckons from the angle of both faith and action. Faith is still the victory that overcomes the world. The annals of missionary history are rich in examples of how faith "conquered kingdoms, obtained promises, shut the mouths of lions, quenched the power of fire and routed hosts of foreigners." If we lose this element from our planning, this daring courage to undertake the humanly impossible in the

name of Christ who assures us that "all things are possible to him that believeth"; if we lose, I say, this divine reinforcement through lack of faith, then our enterprise drops to the level of a drab bit of proselytism which soon defeats itself. In this spirit therefore, let us face our third and final step: *we must initiate a definite and strategic advance in the face of an awakened but hesitant Church and a confused but eager world.* Barriers that once blocked us are gone, "a world is on the anvil," and we may create a new type of Christian world culture if we are sure of our goal and our spiritual resources. The safest defense is a bold offense. There are latent powers of love of money, of personality which the Church will never place on the altar of humanity's need until it beholds in all its appalling agony the condition of a world without Christ and catches the inspiration of a leadership which shares the sacrificial abandon of a Saviour who counted not his life dear unto himself. . . .

The Christian mind in our churches must come to view the missionary task in its world relationship. Never have so many intelligent citizens been so conscious of a world conflict as today. Whether it be in South America, China, Japan, India or the Philippines, or where not, forces are in conflict that are remaking the world. Jesus commanded us to "make disciples of all nations." He visioned Christianity as a world force. It structurally affected the Græco-Roman world. It has been, as it was meant to be, a vitalizing, integrating, redeeming force in the political and social life of every generation. . . . The Christian message and the Christian messenger are indispensable factors in building a new world order and no nation will long be safe when the foundations of world security crumble through lack of moral strength.

All of this is only another way of saying that we need to project a program of missionary education into the life of the local church that shall deal with missions in the light of present-day developments and ideals. Far too few of our ministers are preaching missionary sermons which reveal a modern viewpoint and impress the faithful and intelligent judgment of Christian laymen of the higher and creative type. A whole new generation of church leaders has arisen which has never confronted the imperative and persisting quality of Christ's last command. Ours is a holy cause. Let us not hesitate to lay it upon the heart of the church with unabated zeal.

Another urgent reason for this advance is that the unoccupied areas of the world are still unoccupied. Why is it that there are today virtually as many unoccupied fields in the world as were reported at the Edinburgh conference twenty-five years ago? Is it spiritual apathy or the lack of

a pioneering spirit upon the part of the Church?

Take as a concrete illustration of this unfinished task the work awaiting us in the villages and open country of Japan. I can testify to the sustained enthusiasm with which the Gospel is received in these rural areas. Japan has 11,434 towns and villages. Of her towns of 2,500 and more exactly one-half have some Christian contacts, even slight though it is. Of her 9,737 villages only 610 are occupied by a church or preaching place, leaving 9,127 lying beyond the range of the Christian advance. These figures speak for themselves; almost 10,000 towns and villages still remain absolutely virgin soil for the Gospel. More than one-half of Japan's population have never in any true sense heard a Christian preacher. Small wonder that Kagawa could say recently, "I feel that the evangelization of Japan, very far from being accomplished, is only barely begun." There is a Japanese proverb which says: "If you are in a hurry, don't try a short cut." One wonders how soon we shall arrive by re-trenching on every field and taking short cuts that lead us only into confusion and retreat.

One other step is immediately ahead. We need to be finding and training a selected group of young men and women to be thrown into this battle line within the next ten years. There can be no random commissioning of the Church's second best. Sound bodies to bear the strain of inhospitable climates; steady psychic centers to overcome novelty and loneliness; keen, well-trained minds capable of entering sympathetically into age-old cultural backgrounds; hearts that are aflame with incandescent ardor for Christ and a Christless world—upon these must the Church lay the high commission of the Master: "Go ye into all the world. . . . Lo, I am with you always."

When the Church has done these things, has acted on the light she has, has dared to adventure for God—then she can pray in righteous sincerity, "Thy Kingdom come." Faith without works is dead and prayer without sacrifice is futile. We used to say, "When a million Christians go from their knees to any task, it shall be done." Possibly we need now to reverse that historic statement and say, "When a million Christians go from any task to their knees, God will answer."

And so our next steps are clearly to accept the abiding obligation which the cross of Jesus placed upon all believers, to minimize our differences and magnify our agreements, laboring together for a common goal in Christ, and finally, to move out upon His promises, trusting where we cannot see, until the eternal purpose which He purposed in Jesus Christ shall become the glorious fact which God believed possible when He gave the world His only begotten Son that whosoever believeth on Him might not perish but have everlasting life.

The Whitman-Spalding Centennial

By the REV. ARTHUR H. LIMOUZE, New York
*Secretary of Promotion, Board of National Missions,
Presbyterian Church, U. S. A.*

ONE hundred years ago a little group of missionaries took the long fearsome overland trail from the East to Oregon to write a chapter in the Christian occupation of the Northwest that will engross the attention and challenge the pioneering spirit anew of the Church of Christ today.

Marcus and Narcissa Whitman, Henry and Eliza Spalding, and William H. Gray were in that venturesome band. Within two years they were joined by the Walkers, the Eells, and the Smiths, all commissioned by the American Board of Commissioners for Foreign Missions. These were the days when, under "The Plan of Union," Congregationalists and Presbyterians interchanged pastors and cooperated not only in local churches but also in foreign missions. Presbyterians like the Whitmans and Spaldings went "into all the world" commissioned by that great pioneer missionary organization, the American Board. Together this group sought the evangelization of the Indians of Oregon Territory, and the establishment of the Church. In this particular instance they went to what was known as a "foreign missions" field.

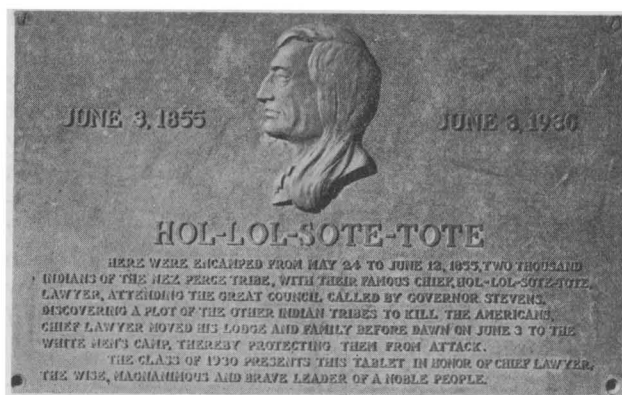
A foreign field it was then, indeed. If a strange environment, a native people, a new tongue and separation from home are factors creating such a field, then theirs was such. Today we make much of the length of time required for a letter to reach remote mission stations. Narcissa Whitman waited two years and five months in distant Oregon, after leaving her New York home, for a letter from her people. "Home and friends and kindred" were further away from Waiilatpu, "the place of rye grass," and Lapwai, "Butterfly Valley," in Oregon, than is the most distant mission station in the world today.

There were no planes, or radio communications to keep these missionaries in touch with the folks back home. A depression could occur, as it did in 1837, and be over before word of its occurrence reached them. The untimely end of Wiley Post and Will Rogers was known in the States within a few hours after it occurred near the Presbyterian Mission at Barrow, Alaska, due to the wire-

less; but news of the massacre of the Whitman party in 1847 crawled on leaden feet across the continent.

Yet, in spite of the speedy tempo of our own day, it is a question whether our missionary enterprise is any more farseeing and aggressive than the Oregon mission of 1836-1847.

The Whitmans and Spaldings had a real missionary program. It included the creation of that fundamental of American society—the Christian home, the evangelization of the Indian for Christ, the ministry of preventive and curative medicine, the project of agricultural missions, anticipating the economic needs of nomads soon compelled to settle down; the establishment of schools; the development of community life; and the organization of the Christian Church.



TABLET TO HOL-LOL-SOTE-TOTE WHO PREVENTED
A MASSACRE

All of this had to be wrought out anew. If Oregon was virgin territory for settlers, it was the same for mission work. Out of what they dragged over prairies and mountains, across rivers and deserts, and from that which was native to the field, these pioneers brought into being a crude replica of the dear familiar ideals and institutions of their eastern homes. The story of what they accomplished, in the face of difficulties natural and human, is remarkable. Clifford Merrill Drury, in his new book, "Henry Harmon Spalding, Pioneer of Old Oregon," por-

trays in a vivid and accurate fashion the goals they reached in the short years they labored. They were real pioneers for Christ, the Church and civilization.

The Whitman-Spalding Mission was the result of the urge to carry the Gospel to the Indians of the Northwest born of the visit of four Nez Perce Indians to St. Louis in the fall of 1831. Their famous quest for "the White Man's Book" has come down as a familiar story in modern missions. The spiritual hunger they represented stirred the Methodist Episcopal Church to send Jason Lee and his compatriots to the Willamette. It moved Dr. Samuel Parker, a Congregational minister of mature years, already touched by the zeal of the Haystack Prayer meeting spirit which fired him at Williams, to offer himself to the American Board for a similar mission. It caught up Dr. Marcus Whitman, a Presbyterian elder of Rushville, N. Y., as his companion on a trip of exploration, sent him back to New York to secure Henry Harmon Spalding, a graduate of old Western Reserve College and Lane Seminary, and his young wife, Eliza Hart of Holland Patent, N. Y., as well as Narcissa Prentiss as wife and fellow laborer, for the mission to be established in Oregon. It also enlisted William H. Gray, of Fairfield, N. Y., as an industrial missionary later to become the writer of that "History of Oregon" which describes in eye-witness fashion the labors and sorrows, the victories and the tragedies of the Whitmans and Spaldings.

The Whitmans and Spaldings lived in a stirring era of America's history. It was a time of great national territorial expansion. The year they started for Oregon was the year of the Alamo, when that little band of Texans within the mission building at San Antonio were wiped out by Santa Anna and his three thousand Mexican troops. That massacre led to the birth of a new State and a further increase of the territory of the Republic.

With increasing land area went an accompanying growth in population, industry, transportation, and educational opportunities.

Immigration began to swell until in one year it shot up from 10,000 in 1825 to 300,000 in 1849. In the two decades of 1830 to 1850 two and a half million foreigners were added to the population of the United States.

Along with this increasing immigration a movement set in which carried westward "16% of all persons born in the Middle Atlantic States, and nearly 27% of those born in the Southern States."

At the same time industrial mills began to spring up in various sections of the East, turning wool and cotton into piece goods and creating

an industrial situation marked by long hours, poor pay, and all the problems of mill towns.

Canal and river transportation grew by leaps and bounds. "By 1834 river navigation had become important. In the forties the West had more marine tonnage than the entire Atlantic seaboard. By 1850 there were nearly a thousand boats operating on the Mississippi, and as early as 1834 the steam tonnage on that river was nearly half that of the British Empire."

Whitman and Spalding with their wives were the products of a growing educational system marked by two characteristics: the inauguration of free education in the lower grades, and the multiplication of colleges, 150 denominational institutions coming into being by the middle of the 19th Century.

The great question of human slavery was being raised in many quarters. Just five years before, in 1831, William Lloyd Garrison had published "in the sight of Bunker Hill and in the birthplace of Liberty," Boston, his first number of *The Liberator*. Daniel Webster was shaping a principle of nationalism that was to be of profound significance within thirty years. The Church itself was being divided by the issue of slavery. Old School and New School Presbyterians were forming their lines, while at the same time the great foreign missionary passion of the Church was gripping its ministers and youth.

"The wants and woes of the heathen," wrote Eliza Spalding from Cincinnati to her sister, "have too long been neglected by Christian nations, who have not only the Saviour's command binding upon them, to go and proclaim His Gospel to all nations, but are furnished with ample means for the mighty work. When I reflect upon the wretched condition of those benighted souls who are sitting in the gloom and shadow of death, I actually long to depart and be with them, to tell them the story of a Saviour's dying love."

Marcus Whitman and Narcissa Prentiss were united in marriage on February 18, 1836, in the little Presbyterian Church in Angelica, N. Y. Immediately afterward they started west by sleigh via Elmira, Williamsport, Harrisburg and Pittsburgh. They were accompanied on this trip by the two Nez Percé Indian boys, Richard and John, whom Whitman had brought east on his eventful trip with Parker. Along the route they were joined by Rev. and Mrs. Benedict Satterlee. The party proceeded to Pittsburgh from which point they journeyed by river boat down the Ohio to Cincinnati where they met the Spaldings. At Cincinnati they outfitted and then took another steamer to St. Louis. From there the third boat

carried them to Liberty, Missouri, at which point William H. Gray, joined the party. From there Spalding and Gray went ahead with the wagons, expecting the rest to follow by water to the wagon train's starting point.

Left behind by the steamer, whose captain refused to stop for the little group, saddened by the death of Mrs. Satterlee the day before, the Whitmans and the others hurried to overtake Spalding and Gray, finally catching up with them at the Otoe Indian Reservation and then hurrying on to join the fur company's wagon train at the Loup Fork.

Then began the long hard trail overland ending at Vancouver September 12, 1836, which Narcissa Whitman has described so humanly in her diary.

Numerous works deal with the eleven years' labor of the missionary group. Writers such as Myron Eells in his "Marcus Whitman"; Mowry in his work of the same title; Marshall, Craighead, Gray, and more recently Drury and Penrose and others, deal with the development of the mission stations. This period culminated in the massacre of the Whitmans and twelve others on November 29, 1847, at Waiilatpu and for some years all mission activities at that station and Lapwai were suspended.

Today there is a Presbyterian mission at Tu-tuilla, Oregon, among the descendants of the Umatillas, Cayuses, and Nez Percés of Whitman's day. Spalding's pioneer work bears its fruit in a Christian Nez Percé people in Idaho with several churches ministering to the spiritual needs of this loyal people.

The centennial of the founding of this mission will be observed with appropriate celebrations and memorials in different parts of the United States.

In the West the Whitman Memorial Commission of the State of Washington is seeking the Federal Government's participation in the complete restoration of the old mission as it was in Whitman's day. This commission hopes to recreate the buildings as a monument to the heroic sacrifice of that martyred missionary and his associates, and to celebrate the occasion with fitting ceremonies this summer on the campus of Whitman College at Walla Walla, and at Waiilatpu.

In Idaho, the State has purchased twelve acres of land adjacent to the old Spalding Church to be dedicated as a memorial park in honor of the pioneering contributions of Spalding to Idaho's corporate life. The plans in this State call for a pageant, addresses, and dedication of memorials in May.

In the East two of the great denominations, which cooperated in "The Plan of Union" at the

time of the commissioning of the Whitmans and the Spaldings, will observe the centennial in their national gatherings. The Congregational-Christian Church, at their annual General Council meeting in Mt. Holyoke, June 16 to 23, will direct the thought of that great denomination to the contributions of 100 years ago to the missionary enterprise then under their care. The Presbyterian Church, U. S. A., at the convening meeting of the General Assembly in May in Syracuse, N. Y., will recall the spirit of these early missionaries and emphasize the need of a similar pioneering attitude on the frontiers of present-day life to win men for Christ.



CHRISTIAN NEZ PERCÉ CHILDREN AT KAMIAH TODAY

Following the Assembly there will be two significant gatherings in Rushville and Prattsburg, N. Y., communities linked up with the early life of Dr. and Mrs. Whitman and Henry Harmon Spalding. In the old Congregational Church at Rushville, Congregationalists and Presbyterians will unite in a commemorative service, and at Prattsburg, the Presbyterians will have as guests officials of the Synod of New York and of the General Assembly, with officers of the Board of National Missions. The program will include the unveiling of a marker to be located at the site of the boyhood home of Whitman.

Next October the Presbyterian Synod of Idaho expects to rededicate the old Spalding Church, to be restored by a special fund of \$10,000 now being sought by the Board of National Missions of the Presbyterian Church, as a memorial to one of its pioneer sons. This memorial will continue to serve as the House of God for the present Nez Percé congregation, and whose spire will ever point upward to Him whose Gospel it was the joy and glory of Marcus and Narcissa Whitman, and Henry and Eliza Spalding to teach and live.

Indian Shakers of the Pacific Northwest

SARA ENDICOTT OBER, of Crescent City, California, has had a long history of missionary service in the Southern mountains and among the Indians of the Pacific Northwest. She has for the last thirty years been studying the Shaker Movement among the Indians of California, Oregon and Washington. She writes:*

"In a 'former existence,' as I term the decades of my long life, I worked under the American Missionary Association in Tennessee and Kentucky among the poor whites and the mountaineers. That was for seven years, from 1887 to 1895. Later I was two years a pastor of several mission churches in Washington.

"I came west over thirty years ago and became interested in the West Coast Indians, especially in that great religious movement, the Indian Shaker religion. For years I have been trying to bring it up to a better Gospel standard. Yet over that 'bridge' between ancient *ta-mahn-awous* and Christianity have passed thousands of souls from the utter darkness of paganism, ignorance, sin and despair into deliverance from vice, degradation, and drunkenness by a transformation into the image of Christ. The 'shakers' worshiped in the old Indian way, with the dance; but they had a vital conception of Christ—a true worship and reverence for the Triune God—and they experienced the transformation of heart and life only known through our Saviour Jesus Christ. They could not read, and even yet none of the older ones can read, so they refused the Bible, and were prejudiced against it. But their prejudices were because of the differences and antagonisms of the religious bodies with whom they came in contact.

"For years I have been trying to induce them to accept the Bible, and giving them its truths. Many have accepted them. But most of the leaders are strongly opposed, and my work has been very slow and hindered in every possible way. During the past year I have visited quite a number of Shaker churches in Oregon and California, and have distributed over a hundred Bibles and testaments and four hundred small copies of the Gospels. Every one of these has gone where it will be read and welcomed. Now I am waiting till the Indians are ready for another 'dose,' for one cannot hurry an Indian; he must slowly chew, masticate and digest any new food, and

make it his own before he will give evidence of his approval and acceptance.

"Eighteen months ago God opened up the way for me and enabled me to go out upon the work that had burdened my heart for over twenty-five years. Then nearly eighty years old, partially paralyzed, and with serious heart trouble I went forth, rejoicing that my heart's desire was to be given me. I had very little means, but God led me and provided for me, and I sought no one's help, and paid my own expenses, as I have during all the years.

"I lived entirely among the Indians for seven months, attended and took part in nearly eighty Shaker services, and found I was well received. Now I can only wait until the way opens for me to go up the Coast to every Shaker church not yet visited. There are those old leaders who so violently oppose the Word, but God will open the way in his own good time, his own good way; so I wait patiently for Him.

"During my stay with the Indians here the old ones told me the most wonderful legends; not at all grotesque or fantastic like most Indian myths, but exalted in conception, beautiful in diction, marvelous in psychic truths, and revealing insight into natural phenomena and historic events. While waiting I am putting these in shape for publication, hoping to save from utter extinction these chronicles of a fast disappearing race. I have also about two hundred words of their language, only known to these older ones, and to disappear with their lives into oblivion. These legends reveal a strong belief in a Supreme Being, a vital conception of the soul, of immortality, of the powers of the supernatural; crude, primitive, but real. I feel that this work is one of vital importance in revealing the true concepts of Indian hearts, the real nature of these often misunderstood people. I hope to have these legends and also my history of the Shaker religion ready for publication within a few months.

"During the past twenty years I have been among primitive or backward people. For eighteen months I have lived in my suitcase. To gain my information I have 'suffered many things,' dirt, discomfort, privations, extreme fatigue, often dangers, which many times threatened death. I have won the confidence of old Indian hearts; have not only received these priceless legends, but have imparted divine consolation, so many an old Indian has gone into the beyond with hope, courage and solace, instead of utter despair and darkness."

* From a letter to Dr. Geo. W. Hinman, former secretary of the American Missionary Association. (The Indian Shaker Movement grew up in connection with the work of Myron Eells, a Congregational missionary to the Puget Sound Indians.)

Missionary Views on Simple Living

By MURIEL LESTER, London, England

Author of "Ways of Praying"

A NUMBER of friends came up to visit the Ashram that Dr. P. C. Hsu, the Chinese Christian leader, set up in Lotus Valley, Kuling, during August. It was an experiment in Christian communal living and included sunrise prayer times, hours of devotion, study, discussion and writing, as well as doing all the sweeping, laundry, cooking and latrine cleaning.

At an afternoon session one day, a visitor said, "I do not believe Chinese people really object to the difference between the sort of houses we live in and their own. They know the needs of foreigners and don't mind our keeping to our own standards so long as we never assume any attitude of superiority."

A pause followed this remark. The air was heavy with things unsaid. Then rather quietly a woman missionary began to explain why she could not agree. "When I settled down in China twelve years ago," she said, "I felt awkward at the obvious solidity and desirability of the house allocated to me. As soon as possible I found a Chinese girl willing to share it, and hoped that our friends of both races, whether business people, factory girls, or members of the official and professional class, would feel absolutely at home. It worked fairly well, but after a time I grew convinced that I was not really manifesting the way of Christ to the people of China. He threw in his lot with the common people, sharing their disabilities, so that they might share His Good News of God. Our girl friends had come in and out of the house freely; as often as not when I got home at night, I would find people sitting by my fire unasked; the chocolate box was always there, purposely left open. Many working girl friends lived in a hostel; these offer little home life unless the inmates are drawn together into a fellowship. Indeed one can be lonelier in a perfectly organized, sanitary and super-respectable institution than outside it. It was only after I had moved into the girl's hostel that I noticed the width of the gulf I had bridged. I could hear my fellow lodgers talking with their guests—the incredulous exclamation when first the guest heard her as to the actual fact; the tone of voice ex-

pressing satisfaction and quiet confidence. Once you taste that sort of joy in comradeship you cannot easily go back to the old way."

Another missionary contributed her experience. "I felt as the last speaker did when I first arrived here. I'm in country work. Mine was a fairly large house. I simplified it as much as possible and kept 'open house' for all Chinese friends. But the result did not cheer me. My visitors concentrated their attention on every detail of the furniture and were so deeply impressed with the money value of all they saw that they kept inquiring, 'How much did you pay for that?' 'Did you not give a very high price for that?' This was not the sort of reaction I had hoped that Christian fellowship would evoke; these are not the sentiments that go to make good relationships, good citizenship or good character.

"I set my mind on planning, designing and measuring. I found a bit of land in one of the villages I served; it was by a canal side, close to an old stone bridge. I could build a model mud brick cottage there at a cost less than a month's salary.

"'But you mustn't,' adjured all the villagers, 'the spirits of wind and water will surely blow you or flood you out of your home before you've been in it six months.'

"Well, that's where I live now. There's nothing in it that a villager couldn't have except that I have fourteen windows instead of one. They prophesied disaster from those fourteen but none has eventuated. Even the one thief who came, broke in by none of them, but came through the thatched roof. The mud floors are hardened by elm solution. Except for the ordinary village beds, tables and benches, the furniture is mostly made of soap boxes covered inside and out with brown paper. There are shelves round the living room to hold dolls, games and books that children come in to enjoy. The neighbors now have such confidence in me that they leave their babies with me for days at a time when the work in the fields is specially important. I would not change my life for any other."

That afternoon's witness brought to mind other points of view I had heard in China, where gen-

eralizations are impossible, for almost any fact recorded in one area can be denied in another.

"People who go in for living Chinese are only trying to curry favor with the people."

"It is not fair for individual missionaries to lower their standard of living. They ought to remember that this lets down the standards for all of us."

"These innovators are setting themselves up to be better than any one else."

"'Take no notice' is the advice one is often having to give, for a surprising number of people have allowed themselves to be intimidated by such pronouncements."

How funny it is, how self-revealing and rather pathetic, when people talk like that!

All round the world comfortably placed Christians are developing an uneasy feeling that perhaps they ought to live less securely; that the reasons they have always put forward as to why they are not in the same category as the rich young man and need not heed Christ's command to him, are wearing a bit threadbare, that even communists outshine them in some respects.

Unconsciously some of them set to work to produce an alibi for themselves saying, "I'd certainly go the whole way in following Christ and live among the poor—if I were unmarried, if I were a minister, if I were convinced that there is a God, if I did not owe it to my university, or my family, or my position, to keep up appearances."

One missionary came to the conclusion, so she explained to me, that people cannot come to know God merely by sermons, schools and social work; that in the intimacy, the forbearance, the revealing daily routine of ordinary home life, Christ can be more clearly manifested. So this missionary opened to the Chinese her family life. She let a student, who was far from home and lonely, live in one of her extra rooms. Gradually, as the dire need of each became apparent, she took in seven or eight young people of varying ages. One of them proved to be an opium patient. Imagine what it cost her even to appear to risk her children's moral welfare for the sake of a stranger; imagine what it wrought in her of perseverance in prayer, of actual wrestling with fear, to attain her final quality of courage and faith. Today she can give a record of each member of her synthetic family and can note steady improvement in all of them.

* * *

Three stages of development were passed through in a missionary's home in Japan. The first was marked by brick walls and a solid iron gate, effectually hiding from the eyes of neighbors and passersby the attractive nature of that Christian home. His house was ideally situated

for a neighborhood center, the university on one side, an industrial area on another, a residential section on a third, a shopping district on the fourth.

The second period occurred when the family moved upstairs, turned an attic into a kitchen, a passage into a dining room and the guest room by night into a nursery by day. The ground floor was given over to Japanese, and students who had been assiduously attending weekly classes in Christianity now had the bracing experience of being challenged to work out for themselves what they had learned. There had been the usual amount of ubiquitous criticism of missionary paternalism, of foreign ways, of double standards in living expenses. The missionary hated these by-products of the selfish capitalist system perhaps more than any of his students did. So when half his house was put at the disposal of the students, the manual and even menial work which they all performed together in fellowship, foreigners and Japanese, proved a salutary educative force in Christian character building.

The third stage was when the missionary went home on leave and his place was taken by a young man, who, having no family, did not even need the whole of the second floor himself. All the rooms but his own could now be enjoyed by others. When I arrived there on my return visit last February, I found a new sort of Christian home. Four Japanese students and one missionary were living together and sharing expenses and housework.

It was a rare privilege to take part in their devotions before breakfast and supper, to spend long evenings with them and their nonresident friends, discussing the changing national policies and God's unchanging purpose. Most satisfying of all, perhaps, was to do an hour's cleaning with them before breakfast and to know that one's broom and duster were helping to create something significant and eternal.

* * *

The advantages that accrue from living like the Chinese were most clearly demonstrated by the experience of one of my hostesses. She wrote to her daughter:

When we had been out here about a year and a half, we were sent to open a new station. No foreigners had ever lived in Kih sien and none was wanted. It was not easy to find anyone willing to rent a house to us. At last an opium user's need of money made him take the risk. Our first home was a one-roomed mud hut with earthen floor, one paper window and a door made of thick slabs of wood. We were exceedingly happy in this humble abode with friendly Chinese neighbors everywhere. We had expected to live in such a place when we left the States and were a bit disappointed to find the comfort that had been planned for us on arrival in China. As

the opium habit got a stronger hold on our landlord, he gave up more of his place to us.

Our next home in the same yard had three rooms and was made of brick instead of mud. Otherwise it was just the same as the hut which was now converted into a study room for girls. It was the kind of house in which middle class Chinese of the interior live. We put down rough board floors and were very comfortable in these quarters.

As I look back to those early days I can see why that was such a happy spot. Our way of living did not separate us from those whose love and confidence we must win before we could hope to lead them to Christ. They came and went freely with no sense of awkwardness, for many of them were used to coming to that place to see our landlady. Many of them lived in better houses than ours and so possessions did not come in as a barrier to separate us from our friends. Things often create the feeling that we belong to a different class, even when the possessor has no such a thought. We have never since, it seems to me, grown so completely into the lives of our Chinese friends. So completely did they fill our lives that we were never lonely, though the nearest foreign friends were a day's journey off.

When, after nearly eight years among them, we were sent on furlough, it was not an easy parting. When Daddie went off on his long country trips and I was shut up at night in the city, the only foreigner, all sense of fear or loneliness was absent for I was surrounded with loving friendliness. On one of these occasions I was taken very ill and seemed to be dying of cholera. So great is the superstitious fear of a departing spirit that even my faithful servant, Mrs. Tsao, did not dare to come into my bedroom. She had only left her old ways a short time. I do not recall now any concern for myself, but I distinctly remember the look of anxiety on Mrs. Tsao's face as she would peep through a crack in the door or through a hole in the paper window.

Another who taught us much beside the meaning and pronunciation of Chinese words was our cultured and dignified teacher, a true product of Confucian ideals. I had to stumble on to the fact that the cosmic Christ has been revealing some Truth to the Chinese sages long before the missionaries ever reached China. The classics were as sacred to my teacher as the Bible was to me. Whenever we found the same truth revealed in both his books and my Bible, we had a time of rejoicing. Jesus said that He had come not to destroy, but to fulfil, and so I used to memorize all such places pointed out to me by Mr. Ma, convinced that Christ is the full revelation of God. One evening at our vesper fellowship hour when all in the compound, together with any neighbors who wished to join us, gathered together for a time of informal worship, Mr. Ma had his first vital sense of God as revealed in Jesus Christ. With dignified tread he walked up and down the little earthen hall of worship, his face all lit by the light of God within, and he kept repeating quietly, "I have found what I long have sought."

Also there was that *yamen* runner, most dreaded by all in our district because of his merciless ways of extorting money from the people, who in one of these evening hours of worship wept and asked God to be merciful to him, a sinner. He confessed that there was no sin he had not committed. But he was most broken up by the fact that he had sold his brother's widow into slavery. As people met him, they would ask each other, "Can this really be the same man we have so dreaded?" His wife whom he treated with less consideration than he treated his donkey, was frightened by the changed man she saw in their home. She thought that he must have eaten some foreign medicine and that when the effects had passed off he would be worse than ever. She had a leg with a bad sore of long

standing, and when her husband proposed one day that he would push her on his wheelbarrow two days' journey to the nearest hospital, she could hardly believe her ears. By the end of the journey she was convinced that her husband was a new creature in Christ Jesus and she wanted to find what he had found. Her husband has now passed on but she and her daughter are still active in the church work.

In time the growing work called for reinforcements and two foreign women were sent out to join us. A new residence must be provided and the mission decided that it must be a foreign two-storied house. With this move we built a barrier between us and our people. Things foreign were uncommon. Wild rumors were spread about. No matter how often I took people through the house to prove that these rumors were false, they always came away sure that in some closet or in the basement they had seen with their own eyes the proof they needed. They were certain that they had seen dead men's bodies in our basement. Also the house created the impression that we were wealthy. The church, which had been largely self-supporting, began to look for foreign funds to carry on. Why not, since we seemed to have so much?

* * *

In concluding this article I must refer to my own recent leisurely hot weather program of visiting rural reconstruction centers with their farmers' cooperatives, newly set-up clinics and short-term schools. I have had a month or two of travel, staying in remote districts, occupying a mud hut or part of a mud brick house, which already sheltered ten families of villagers. Canned milk was especially provided for me, sugar, bread, bedding, water and basin. A delightful experience for a month or so. One's mind kept reverting, however, to the stalwarts, the quiet behind-the-scenes missionaries, lovers of Christ who have been steadfastly preparing the way for today's renaissance movement, tramping these roads, being jolted in springless carts, week in, week out, for years, itinerating sometimes ten months out of the twelve. No one goes on before to get mosquito lotion or "flit" for them. They sleep in the house of any poorest villager who invites them. Canned milk and sugar perform no appetizing function for them. Their morning and evening meals consist of millet porridge minus even salt, which is a luxury to them. Midday food is rice and a little vegetable for them. Yet these, I have found, are for the most part the happiest, the most serene foreigners one can find in China today.

What does the Church stand for? It stands to offer men Christ; to tell men that way of life is possible by which they become sons of God; that life can be victoriously lived; that Christ offers a reinforced personality, an inward serenity, an infectious gaiety, an outgoing love which would invite the whole world not into a system of belief primarily, but into an experience which spells the mastery of the art of living.

Liberty to Captives in Portugal*

By JOSE ILIDIO FREIRE, ROSE MATHEZ, and
E. R. HOLDEN,
Quinta do Almaraz, Almada, Portugal

JOHN HOWARD, the English Christian philanthropist and pioneer of prison reform, visited the prisons of Spain and Portugal in 1783. He left on record the statement that the main prisons of Lisbon were comparatively praiseworthy. In the *Limoeiro*, which is still the central jail, he found 774 prisoners. This prison had been the Royal Palace to which, in 1387, was brought the English princess, Philippa of Lancaster, daughter of John of Gaunt and bride of Dom João I of Portugal.

In 1868, two English ladies resident in Oporto, Mrs. Hastings, wife of a merchant, and her sister, Miss Frederica Smith who married the United States Consul, Mr. Fletcher, began to visit the *Relação* prison in that city. To the initiative of Mrs. Fletcher is largely due the modern Evangelical movement in Oporto.

During many years after Mrs. Hastings' death, Evangelical and philanthropic work in the prisons of Oporto became restricted to the distribution of Christmas gifts and occasional evangelistic addresses at Christmas or Easter. More recently, contact with individual convicts was again established, mainly through educational work; but at present a not well disposed governor brought the work practically to a standstill. The work in Lisbon and Coimbra jails, though more recent, has made progress.

Twenty years ago Dona Manuela Nuñez, a Spanish lady who was in the habit of distributing tracts in hospitals, gave a tract to a soldier. Later this man committed a theft, for which he was dismissed from the army and was sent to prison. The name and address of Mr. George Howes, the publisher of the tract was fixed in his memory and he wrote from the *Limoeiro* prison requesting a visit. Mr. Howes passed on the request to me, and I thus commenced my mission in the jails.

By the time this prisoner, Mauricio Silva, was transferred to the Lisbon penitentiary, he had numerous tracts and other Christian literature which he began to distribute among his fellow convicts. The result was that several of them

wrote requesting further supplies of such books.

As a result of this work there was formed in the Lisbon penitentiary a nucleus of converted men. Interviews must take place in the *parlatorio*, where the convict and his visitor are separated by a thick pane of glass flanked by strips of sheet iron, perforated to enable conversation to be carried on without any opportunity to pass anything from hand to hand.

This Lisbon prison accommodates six hundred convicts, and it is always full. Men under sentence of penal servitude are first sent there and later to *Monsanto* jail, where they serve part of their sentences.

Alfredo Oliveira and Eduardo Moreira

Not long after we had begun to receive letters from inmates of the Lisbon penitentiary, there came one from Alfredo Oliveira, asking to be given lessons in English. He expected to be deported to Angola where a knowledge of this language would be of use. He was an attractive young fellow, intelligent and well educated, but who had led a life of dissipation, culminating in the murder of an army officer. Being alone in the world, he yearned for friendship. This contact afforded me an opportunity to establish more intimate contact within the prison, and I had the privilege of leading Alfredo to Christ. A little later another convict obtained permission to share the lessons, but he never showed the same interest in spiritual things.

From the Lisbon penitentiary the work spread to Coimbra through the instrumentality of Gilberto Francisco, a man who was transferred from the Lisbon. He distributed tracts among his mates in the workshops and several commenced correspondence with me. The Coimbra penitentiary accommodates 270 convicts, and at one time we were in correspondence with over 25% of them.

The Rev. Eduardo Moreira came to reside in Coimbra and obtained permission to hold a weekly service in this jail. He was even permitted to baptize several convicts, to officiate at two prison weddings and to celebrate the Lord's Supper. Later a hostile governor put a stop to all the Evan-

* This work is endorsed by *World Dominion* and is supported by the offerings of God's people.

gelical work, and men who had professed conversion were subjected to severe restrictions. Now more liberal conditions once more prevail.

In Lisbon permission has been given me to hold services in the *Limoeiro* and *Monsanto* jails, but not in the penitentiary. In the *Limoeiro* the average attendance at Evangelical meetings is over 150. At both places we receive a most attentive hearing, so that thousands have heard the Gospel and not a few have given evidence of conversion during these last fourteen years. Thousands of copies of the Scriptures, as well as tracts and other Evangelical literature, have been distributed and circulated.

When an unknown prisoner writes, asking for information or for tracts, he receives a reply and a number of tracts suitable for such enquirers. If he responds intelligently, he is sent more tracts, and if these have been productive, a New Testament is given. For the supply of the Scriptures and other literature the work is much indebted to the British and Foreign Bible Society and the Religious Tract Society.

Many prisoners, deported to Angola, have kept up correspondence with me and not a few have got into touch with missionaries in the colony. One man proved of valuable assistance in this work. He was subsequently pardoned and has returned to Portugal.

Many of the wardens in the prisons I visit are our friends and appreciate what is done for the prisoners, being impressed by the change in the conduct of the converted men.

Discharged prisoners have great difficulty in finding employment and the families of those in jail are often badly in need of help.

An Appeal to Prisoners

The following extract is translated from an appeal by Mauricio Silva, published not long ago in the "Prisoners' Section" of *O Caminho* (The Way) a little paper I edit. This man to whom was due, under God, the initiation of our work in the prisons, returned from Angola a year and a half ago, on completion of his sentence. He wrote:

Oh Lord, our God and Father, I thank Thee that Thou hast preserved my life till today in a world of corruption, sin and untruth, in order that I may acknowledge how great a sinner I was, and how vainly I strove against sin till at last I won through, strengthened by Christ, our Lord and our Saviour.

After describing his early resistance to the striving of the Holy Spirit from the time when he was impressed by the tract given him in the hospital till my visits to him in jail and his conversion, he continues:

. . . but let me impress upon you, Brothers, that you should not postpone your decision, as I did: today is the

day of salvation, tomorrow may be too late for you. You know not the day of your death, and what if it should surprise you in your sins? God may not patiently wait many years for you as He did for me, so I urge you to forsake your sins this very day and accept Jesus Christ, our Lord, as your Saviour. Thus alone will you enjoy true happiness in this world of corruption and deceit. Satan doesn't slumber, and he will dog your steps continually lest he lose a victim. He even strives to win back those who are no longer his. This he is seeking to do to me and my family, keeping me from finding work and trying us in all sorts of ways. But my soul is no longer his, and will never again be his, as the precious blood of Jesus Christ our Lord has purged me from my sins and His divine grace cheers and strengthens me in all my troubles, Jesus having said: "Him that cometh unto Me I will in no wise cast out."

Oh my God and Father, I pray for sinners, that Thou wilt touch their hearts. I pray for those who already belong to Thee, especially for our missionary brethren in Africa who are facing so many and great difficulties. I pray that they all may have their hearts warmed by Thy love and that they may be granted Thy wisdom in proclaiming the way of salvation—and all I ask through the merits and for the love of Jesus Christ our Lord and Saviour: Amen.

Four years ago, I gave a tract entitled "The Drummer Boy" to a man in *Monsanto* jail, Antonia Correia, a peasant farmer from a village near the Spanish frontier, who had been caught and convicted for smuggling false banknotes. He wrote to me, and I kept in touch with him throughout the two years of his sentence. On his release, he returned to his native village, Esperança, and began to tell his relatives and friends of his faith in Christ. He gave away all his tracts and books, and wrote for more. Being popular in the neighborhood, he was given a good hearing, and his friends were struck by the change in his life. He continues steadfast in his faith and there is great interest in the Gospel among his fellow villagers.

Two years ago, I received an unexpected visit from another ex-convict to whom I had given a Testament ten years previously. Through many ups and downs, he had never wholly lost sight of the truths he had found in the Word of God. He is now leading a steady Christian life, and his four children are members of our Sunday school.

The Conversion of Alves Reis

The most outstanding conversion is, however, that of Alves Reis, a brilliantly clever youth. In 1918, at the age of 22, he was manager of the state railways of Angola, and shortly afterwards was appointed Inspector of Public Works for that colony. He became imbued with a great ambition for the development of Angola, and his fertile brain devised grandiose schemes to this end. The need of capital on a vast scale led him to plan the fraud which ruined him. By means of forged correspondence, purporting to be from the Bank

of Portugal, he induced the Bank's own printers to print an issue of duplicate banknotes which was to total £3,000,000. This involved his making use of various accomplices, including the Portuguese Minister at the Hague and his brother, who were given to understand that he had been intrusted with the promoting of this special note issue under a State secret. On the strength of these bogus notes, Reis floated the *Banco Angola e Metropole*, which was to finance the many development schemes he had conceived.

Overconfidence led to his undoing and arrest; subsequently he sank lower and lower in crime, seeking to defend himself by falsely incriminating prominent men. When he seemed doomed to failure, Reis attempted suicide by means of poison; but he took an overdose, and lived.

In prison, Reis came across an ex-army officer who had a Bible and read it. Reis borrowed this Bible with a view to proving its worthlessness and absurdity. Instead, the Book aroused his interest and he made a careful study of it. He sought help from a distinguished priest of the Roman Catholic Church, and felt impelled to make confession of his crimes, first to this priest, then to his wife and lastly in open court, to the astonishment of everybody throughout the country. He took full blame to himself and exonerated all those he had been accusing.

Reading Reis' confession in the papers, an old schoolmate, grandson of the lady whose tract distribution in the Military Hospital had led indirectly to the commencement of our prison work, felt impelled to send him some of Mr. Howes' tracts.

For six years Reis has been "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ." A visit to him is usually a spiritual tonic for he has a wonderful grasp of Scriptural Christianity. Not a few have learned to go to him for prayerful counsel.

Reis' conversion was later followed by that of his wife, who, in contrast to the life of luxury she led in the days of her husband's ephemeral prosperity, is having a hard struggle to make ends meet for herself and their three boys. When Reis repented and confessed, he was received into the Roman Catholic Church and influential religious people befriended him and his family. When, later, he was impelled by his conscience enlightened by the Scriptures to sever his connection with that church, his boys were turned out of the parochial school. He has received visits from the Cardinal-Patriarch, the highest church dignitary in Portugal, and other ecclesiastics, downwards, offering him material advantages.

One of Reis' dupes, Adriano Silva, manager of the Oporto branch of the bogus bank, nurtured a

deep-rooted hatred of Reis, as the man who had been his undoing. Ultimately, however, he became interested in the Gospel and was so impressed by the radical change in his enemy that the two met daily for prayer and study of the Bible. Silva was set at liberty and is now in a good position in Oporto.

A few days ago I received a letter from a stranger in the penitentiary, asking me to visit him. This man, Santos Carvalho, had been a railway clerk and he is now under sentence in connection with forgery. Religiously inclined, he joined the Roman Catholic catechism class in the jail and he purchased an expensive Roman Catholic edition of the Bible which he read carefully. It seemed to him that some of the doctrines and practices of the Church were not in agreement with what he found in the Scriptures. He drew up a list of these points, which he sought to put forward in the class but the teacher refused. A priest was sent to enlighten him, which he failed to do, so Carvalho applied to me. He placed before me his list of perplexities, which, with God's help, I was able to solve to his satisfaction. Two of the points raised were concerning auricular confession and sacerdotal absolution.

Alves Reis and Carvalho provide two instances of men enlightened by the unassisted reading of the Scriptures.

In Lisbon, stimulated by what was taking place among the men, interest was aroused on behalf of the women. An opportunity came to obtain entry to the *Monicas* prison when I was asked to visit a young woman convict, a Communist of Russian extraction. I was told later by the lady superintendent, now my friend, that I was within an ace of being arrested as suspect when, a stranger and a foreigner, I sought permission to visit this girl!

The *Monicas* is not a gloomy prison. A one-time convent, cloistered and built around a spacious courtyard, it is sunlit and airy, whitewashed throughout, spotlessly clean and orderly. It accommodates all the long-term female convicts of the country and a considerable number of short-term women from Lisbon and its environs, between 220 and 250 in all. Three years ago I obtained permission to hold weekly services and now the average attendance at our meetings is between thirty and forty. Many a dark, sin-stained face lights up when listening to the message of salvation. We see to it that all who can read possess a Testament or a Gospel; but, unfortunately, the majority are illiterate. Some well-educated women attend our meetings, among them a young graduate of Oporto University, convicted of being implicated in a murder. She was then an avowed atheist and up in arms against all the

world. She would listen to nothing we could say, but in answer to prayer, little by little her bitterness was overcome; she began to attend the meetings and finally she was converted. She now says, "I deserve all the suffering I have brought on myself; but I know God has pardoned my sins." She witnesses to this by her changed life, seeking to honor and serve her Saviour among her prison companions. She says, "When I am free, I shall become a missionary," reckoning little on the twenty-four long years in jail still ahead of her unless her sentence should be in part remitted.

Another interesting case is that of a woman of good family and social standing, whose outrageous behavior has landed her time and again in jail. She was the terror alike of wardresses and fellow convicts, but by degrees the Word of God pierced her heart as she read the New Testament and listened to the Gospel. A great change in her life was observed by all in contact with her, and now

she has been at liberty for some time without having repeated her former encounters with the police.

Last Christmas, through the kindness of the Director General of Prisons, we were permitted to give a lantern slide lecture on the life of Christ, at which all the convicts were present. What a joy it was to have this opportunity to tell of the love of God to so many sin-stained, burdened hearts. They paid rapt attention and evinced much gratitude.

When prisoners leave the jail, those who wish it are given the address of the Evangelical church or mission hall nearest their home. We do not seek to persuade them to adopt a new religion, but aim at leading them to God by means of His Word and into "newness of life."

Will you remember in prayer the work in the prisons of Portugal (2 Cor. 1, 11), thus participating in it and in the resultant rejoicing.

Pioneering in Tennessee Mountains

COMFORTABLY settled in districts that offer every advantage of material civilization, many of us are prone to forget the multitude of things that others must go without, things that we count as essentials to health and effective service. We are so accustomed to electricity and gas, to well-heated houses and an abundance of pure water that we sometimes forget the entire lack of such facilities in arctic mission stations like Barrow, Alaska, in the jungles of Africa or the outposts of China. Accustomed as we are to letter carriers, and rapid transportation, to doctors and hospitals, to shops and filling stations, we are prone to forget those who have mail and produce delivered once a year, and who may be weeks or more from the nearest trained doctor. But it is to such outpost stations that many missionaries go to carry the Gospel of Christ. They go gladly and voice no complaints because of hardships. It is well for us to become acquainted with the life of these courageous pioneers, and to share with them some of our transportable privileges.

One of the many stations that it would be interesting to visit is on a high windswept plateau in the Cumberland Mountains of Tennessee whither has gone a refined and educated gray-haired woman as an ambassador of Christ. She chose the place because of its need and lovingly ministers to the people with the skill and energy that would put to shame many a strong man. Miss Anna Belle Stewart, with a young woman

companion and a young man and his wife as helpers, are stationed at Smyrna, near Byrdstown, Tennessee. It is forty miles from a railroad. There are no graduate doctors or trained preachers in this district. One of the preachers is a farmer and the other works in a mill—each of them scarcely able to read. For a funeral they send to Kentucky for a minister to preach the sermon.

Miss Stewart lives in a little four-room shack—half of logs and half of boards. In very cold weather the little wood-burning cookstove cannot heat the kitchen. "One day," she writes, "with our table pushed within one foot of the stove, the milk in the pitcher froze, and when coffee was left for a few minutes in the cups it froze solid." At night the two workers took turns keeping the wood fire going to keep from freezing. Describing the mountain district, Miss Stewart says:

"Our work centers about Lovelady, Smyrna and Fairview—all on rural routes from Byrdstown which, by the way, is the smallest county seat in the United States. At the end of five weeks in this community we had five flourishing organizations, and two more groups are begging for attention; and Fairview wants a Sunday school. The work of Elizabeth, my helper, has been greatly blessed. She has the young people's organizations at Smyrna and Lovelady, in every session of each she makes plain the way of salvation and gives opportunity for decisions for Christ. Several who have never attended any

religious meetings before have become much interested in spiritual things and have asked for prayer and promised to pray for themselves. The Sunday school superintendent at Lovelady said the young people would follow Elizabeth through fire.

"In a small scattered community in zero weather she has a class of over 25 and a young people's group of over 30. There were three Christians when she first took them. There are now five and you can almost see them grow. Elizabeth has asked all five Christians to lead in prayer and four promised gladly while the fifth, a fine young lad, said, 'Holy smoke, I never have.' But he will. They are doing a great many things that they have never done before! Every Wednesday night we have the Smyrna young people here and Thursday night we have the Lovelady group at their schoolhouse. All the night meetings are at six or half-past six, but people come at five o'clock. Twice we missed our meal, before we learned! Last Saturday afternoon I turned over the junior organization at Smyrna to Elizabeth so that I could take the corresponding group at Lovelady. The program in these four organizations include Bible study, chorus music instruction, a social gathering and work for others. How they love it!

"More than sixty years ago, a rough board church house was built, innocent of paint or any decoration. With a few planks missing and a hole burned in one side where a lamp once exploded it still stands the joint property of several denominations which seem to have abandoned the church and the people. Of late years this community has been sadly neglected. One old man said, 'Old Smyrnie was once a godly and religious neighborhood. When we met together we talked of the goodness of the Lord and now we are everyone back-slidden.' In sentences broken by sobs he told of his joy in having someone to talk to them of the Lord and to explain the Bible. He left the first group meeting, praising God and declaring his determination to come back into a close walk with Him. As we visited from house to house, opening the Word and praying for the households and community, a number of the older people wept, remembering former days and again renewed their allegiance to the Lord. The weeks of work in that field were a real joy. The people begged to have a worker sent in and their former church organization renewed. They asked for a Sunday school and for something for their young people who are growing up with nothing to call

them to worship—nothing to make Sunday different from any other day. When the people are so anxious to have a Christian leader the work should go well from the first. It is a wonderful field for service. There has been no Sunday school in this neighborhood nor in the adjoining communities. There are difficulties and problems but unlimited opportunities for service and growth.

Christmas in the Mountains

"We came to the field so late last autumn, that things would not be in good shape for Christmas, but it has all opened up wonderfully. The first Sunday we were here, two schools were organized and plans were made for programs, drilling volunteers for crude attempts at portraying the Scripture story of Christmas. Their enthusiastic presentation of the sacred scenes was in sharp contrast to stately pageants but they caught the true meaning of Christmas. Little tots squealed as they recognized their elder brothers in wise men and shepherds.

"The village of Lovelady seems thrilled over having a Sunday school, even wading the deep snow in wholly inadequate foot gear, with babies snug in blankets and toddlers riding paternal shoulders. The little portable organ is a never-ending delight to them, and how they do sing! For the first time in all our years of carrying Christmas joy by your gifts, the people of Lovelady felt the urge to make immediate return. Even before the Christmas eve distribution was complete, some of the householders had gone into a huddle from which the bravest emerged to ask shyly, 'Would you-all be insulted if we'd bring you some presents? All we have to give is just 'taters and canned stuff and a little fresh meat.' Being assured that their gifts were exactly what we needed, they went away to butcher hogs and appear early Christmas morning with a poor little topless car loaded full of delectable food.

"The Smyrna people did not wait until Christmas. Ever since we came, generous offerings have been appearing with such regularity that only a few staples, such as flour and sugar, have had to be bought. Little gifts blossomed mysteriously on the Christmas trees. One of the wise men volunteered to tend fires. The wife of 'Joseph' in the pageant came with meat and stayed for Christmas dinner. The family of the 'Christmas angel' entertained us all with a crude little battery radio and real refreshments. All day the neighbors kept dropping in 'to let us know that we were among friends and to keep us from being homesick.'"

A GREAT OPPORTUNITY IN CCC CAMPS

One of the most effective ways that chaplains have found of reaching the hearts and consciences of the large number of workers in Civilian Conservation Corps camps has been through Pocket Testaments supplied by The American Bible Society, Pocket Testament League and other organizations.

It is discovered that many of these young men, though coming from public schools and living near churches, have never owned a Testament, nor have they had any religious instruction. Most of them show an eager readiness to receive these Testaments and by this means opportunities are offered to reach their families with the Gospel of Christ. From twenty-five states come testimonies as to the effectiveness of this work. The Testaments are of great value for Sunday schools and Bible classes in "Chapter-a-Day" Clubs, for personal devotions and as a guide to Christian faith and life, and for personal work in soul winning.

Some Testimonies of Chaplains

"We have used the Testaments in Sunday school many times. On some occasions they were the only Christian literature we had. . . . It is not an unusual thing to go into a hut-building and find a group discussing what they read or have read in the Testaments or Gospels." *Alabama.*

"The boys are so eager for copies that they flock around me like a bunch of chickens around an old hen. My only regret is that I do not have enough for everyone. . . . They regard it as a high privilege to be the possessor of one of these New Testaments. Many of them have seen life at a different angle after they have studied these Testaments. Send us 1,200 more copies; they will have their influence upon the youth of America." *Arkansas.*

"We have regularly organized Bible discussion groups in each camp. I never give a Testament unless men ask for it. . . . Many of the boys have never had any sort of Bible or part of one and they have never been given the opportunity to read one." *Florida.*

"I have seen a general change in the atmosphere in the camps since distributing the Testaments." *Georgia.*

"As evidence of the enthusiasm and interest, a number of readers have come to me with questions regarding the meaning of various passages." *Illinois.*

"In one camp a Bible class meets regularly each Sunday evening and the work of the class has done much to heighten the morale of the entire camp." *Indiana.*

"Out of approximately 2,100 boys in ten camps I have between five and six hundred signed up in 'Chapter-a-Day' clubs. In order to become a member, a signer must agree to read a chapter a day of whatever portion of the Bible is agreed upon. I shall endeavor to carry on this program. Without these Testaments such a program would have been impossible." *Iowa.*

"Many who are timid and afraid to take a New Testament in front of the whole company will come after dark and ask for a copy. They really desire a copy and will use it." *Kansas.*

"In my evening visits to the barracks I often see boys lying on their bunks reading the New Testament,

especially in the infirmaries and hospitals." *Kentucky.*

"I have never seen one New Testament go out by way of the waste basket. They are kept and they are prized." *Massachusetts.*

"One young enrollee has gone back to his native state to continue his studies looking toward the ministry, as the result of an interest aroused by a Bible class in his CCC Camp." *Minnesota.*

"In one of the camps where I distributed about fifty Testaments a young man who had been wayward and ungodly came to me privately and said that the Testament I had given him had set him thinking, and that he wanted to join a church in the town near by." *Ohio.*

"I have had CCC boys in my services who were never in a religious service of any kind before. . . . This is the greatest opportunity to reach the unreached, and to carry the printed Word to those still in darkness." *Tennessee.*

"I have been truly amazed to find boys who are so hungry to read the Bible. I have seen as many as twelve boys resting at the lunch hour in the woods 'on the job' reading the Testaments." *Vermont.*

"I have been on this duty for two years, in California and Washington, and it has been my happy privilege to personally place in the hands of members of our various companies several hundred Testaments. I have never had sufficient numbers to supply the demand. No one can possibly estimate the good accomplished." *Idaho.*

"Eighty-three boys in one camp came to me at the car asking for Testaments." *Michigan.*

"I would like to have Spanish Testaments for the Spanish-speaking men. They would read much more if they could have the New Testament in their own language." *New Mexico.*

"I've seen more than 12,000 boys in the past fourteen months of service, and never have I seen anything more worth while in the way of soul-building and character-building. This is the greatest opportunity that the United States ever had in building for future citizens." *Oklahoma.*

But there is a shortage of Testaments and chaplains, rather than a lack of opportunity. There are thousands of young men in camps, other than CCC, for which no chaplains are provided. Why cannot these be served by ministers and laymen from neighboring churches and by ministers without charges? Good literature might also be supplied from the surplus in many homes. Write to the Federal Council of Churches (105 East 22d Street, New York) for information as to this work, which one layman, R. C. Tillinghast, calls "The greatest evangelistic opportunity the United States has ever had."

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

THE CHRISTIAN AND HIS MONEY

It is the greatest partnership in the world and the most profitable but one which, like commercial partnerships, suffers from fluctuations and depressions. "The money question," like "the poor," we have always with us. As the time for setting up the every member canvass in many denominations draws near, we submit the following *spiritualized* plans for church use on a background of the long article on "Concerning the Collection," pp. 363-4 in THE REVIEW last July which gives the undergirding principles of the subject. Leaders in all departments of church life, inclusive of the pastor, may profit from the plans sent in for our consideration.

Joash Chest Service

The *Pastor's Journal* tells of a simple pageant which proved of great value for balancing the budget in a church of Linton, Indiana. After outlining the financial situation the pastor asked:

"And now, my friends, what shall we do?"

Trumpets immediately sounded at the door at the left of the pulpit and as the door opened King Joash was discovered at the entrance.

JOASH: I am Joash, the son of Ahaziah, the king of Judah. In my reign, the temple of Jehovah needed repairs and we had not the money to do it. When I heard your appeal, I came back among men to tell you how my subjects brought gold into the temple of the living God.

MINISTER: Say on, O king.

JOASH: Jehoiada, the priest, took a chest, bored a hole in its lid and put it at the right side of the altar of the Lord. And those who came into the house of the Lord to worship put therein their offering. And behold, a very great sum was brought in and therewith we repaired the house of the Lord. And now, behold the Chest

of Joash is at your service to help you bring money again into the house of the Lord.

MINISTER: O most gracious king, we accept your offer. Let the Chest of Joash be brought in that it may receive the gifts of those who worship here.

(Trumpets sound at the rear of the sanctuary. Bearers of the chest, preceded by the trumpeters, bring it down the aisle and place it on the communion table while the organ plays a march. The trumpeters proceed to the king and conduct him to the chest, where he places his offering and goes back again to his station. The minister follows the king, then the choir and the congregation pass the chest and deposit their offerings therein. When all is completed, chest bearers, trumpeters and the king quietly withdraw. Costumes borrowed from a friendly lodge made this service very effective.)

A Great Adventure with the Tithe

In *The Christian Observer*, Rev. J. M. McKnight tells of his surprise, when he started out to study the tithe, in finding neither any one book or Bible school quarterly teaching or explaining it to the children. He urges our lesson committee to insert into the three-year cycle of lessons one whole quarterly on tithing so that at least once in three years the important matter might be studied intensively. His (abbreviated) account of his own experience is as follows:

The only material to be found on the subject was about 40 tracts and three or four booklets put out by the Laymen's Company, of Chicago, all of which he read and evaluated as to its availability for pupils of the different ages, selecting 13, which he asked the departmental superintendents to read and pass an opinion upon as to their suitability for the different age groups. Then dropping out the regular lessons for a whole quarter they proceeded to substitute their own material, making their own quarterlies.

The 13 tracts in the order in which they would be used were inserted in a loose-leaf notebook, one copy of which was given to every teacher, pupil and home in the church. So the entire school with the exception of the beginners' department studied tithing for a quarter.

The result was that there ensued the largest number of tithers in the history of the church. Cards were merely passed out and the membership so inclined signed up voluntarily. The following month the church debt was paid off. Three months later a building program was started using \$5,000, three-fourths of which was cleared off in one year. The tithing instruction was then dropped for two years, after which the workers' conference was again called to consider the tithe and it was decided to repeat the teaching. It was to be used as a background for a drive in favor of a new educational building. Another supply of tithing tracts was ordered from which each teacher made his selection and gave his instruction for a month, thus avoiding the expense of making the loose-leaf notebooks. (The drive, we take it, is yet in process.)

Every person who had tithed for the past year was asked to write out his experience in 50 words or less, the resulting material being mimeographed and sent through the mail to every home of the church and Bible school. Four or five of the best testimonies were printed each week in the church bulletin. The experiences of persons in the community whom the membership had known for years proved vastly more impressive than any from far-away places. The Laymen's Company has been asked to select the best of the leaflets and combine them in a booklet or Bible school quarterly—which might be done if more than one church agreed to use the material.

How a Missionary Offering Was Doubled

Mrs. C. F. W. Froelich tells in *The Sunday School Times* of the success of an experiment in faith:

In the small Bible school with an enrolment of 50 and an average attendance of 26, it had been the custom to pay local expenses and send

anything left over to missions. But on rally day three years ago the superintendent produced a lighthouse and announced that henceforth all birthday pennies would be placed therein as a one-hundred percent offering for missions. This objective was made a matter of prayer among teachers and children, but birthdays were few and ages discouragingly far below the Methusalean standard. So at the first of the new year anyone willing to place an extra offering in the lighthouse was invited to do so and the heretofore impossible goal of \$25 a year was set.

Each Sunday the superintendent held up the different coins and had the children count the offering for the day, the total being placed on the blackboard so that all might see the fund grow. Then as the offerings were sent out to different individuals or countries, corresponding "rays" were drawn out from a blackboard lighthouse and marked with the amount and the names of the objectives. When the last Sunday of the year rolled around, the total year's offering was counted and amounted to \$51.25. The goal had been more than doubled!

Starting the following year with enlarged faith, the new goal of \$75.00 was set, with the result that the last month of the 12 showed a total of \$103.35! And this in a church where "most of the children are poor and the depression has hit all of us."

Now the missionary program has been extended to the homes. Small, attractive brass lighthouses have been secured and 25 have been given out already, some going to other Bible schools wishing to try the plan and the rest to homes of the congregation. The fund keeps growing month by month and the adventure of faith goes on. A regular schedule of disbursement has been agreed upon. The sum received each month is devoted to that month's objective, concerning which the children have been informed through stories. Several returned missionaries are called in to speak in the course of the year.

[Anyone desiring further information about the lighthouse plan may write Mrs. Froelich at 131 Homer St., Waterville, Conn.]

The Forward Fund

This year the Northern Baptists have instituted a movement called The Forward Fund Project which, in terms of money, is intended to increase missionary receipts by half a million dollars in two years ending April 30, 1937. In its new terminology, a "Candidate" church is one making missionary contributions in excess of the amount paid during corresponding months in 1934-35; a "Forward Fund" church is one making

contributions of the total given for missions during the preceding year. Thus "the status of a 'Forward Fund' church may be reached at any time of the year because a church will be so listed in the first month that sees its giving for the year rise above the amount produced in the 12 months ending April 30, 1935." A "Forward Fund List of Individuals" is also published in some sections. Any donor giving more than the amount contributed last year becomes a contributor to the Forward Fund.

The women are using a poster in which a rainbow-colored road appears whenever the membership of a church gives over-and-above offerings. On this poster a quarter measures one inch, which is taken as the unit of progress on the Road to Triumph. "Multiplying this in linear measure we find a foot is \$3.00, a yard \$9.00, a rod \$50.00, a furlong \$2,000.00, a quarter-mile \$4,000.00, and a mile \$16,000.00. Thirty-one and one-fourth miles will bring us to the goal."

But this financial goal is only secondary, the main objective being a spiritual advance. "The Forward Fund is a banner, a guerdon carried in the van of a pageant whose line of march encircles the world. . . . Even as men and women form a living wall along the route of the Big Parade, so Baptists of every race and clime are watching with eager interest for the Baptist host to appear."

Stewardship Reading Contest

*Church Business** tells of a strong and very successful plan used in Trinity M. E. church of Oswego, N. Y., in which information proved the key to the pocketbook. A general committee was appointed to arrange and supervise details for a contest in which books on Stewardship were selected and given out to all adults willing to join in a friendly contest, the congregation being divided into East and West, the losing side to furnish

a dinner at the close. A leader was appointed for each division, and each leader, in turn, selected five lieutenants. Every leader distributed the books and booklets among the contestants, gathering up and redistributing the material each Wednesday and Saturday evenings and recording the score at the rate of from five to 20 points per unit according to the length of the publications and the value of their contents. This was continued for four weeks and each Sunday the complete score of each division was posted on a bulletin board. Scriptural teaching, experiences of tithers, outlines of methods of procedure, etc., were exploited in the reading matter. The dinner at the close furnished one of the best social occasions of the year. But better still, this intensive reading for four weeks gave the people a wider outlook and deepened sense of obligation to the Owner of all. The minister accentuated this by preaching a strong sermon on the duty of every individual to make an honest return to the Giver of life, ability, strength and possessions—this as a climax to the study. New pledges to become tithers were signed by 115 of the congregation; and those 115, says the writer, gave more to the support of the church and its benevolences than all the other members together. So this method was strongly attested in action.

Another article in *Church Business* says that the basic idea, as conceived by the First Christian church of Pampa, Texas, is to give the stewardship of money a very vital place in the life of each member and show that the financial support of the church is not a necessary evil but a means of grace and blessing to the individual Christian. This church uses the Unified Budget plan, making its success hinge upon adequate preparation for the annual canvass by full publicity, etc., and having a careful follow-up program all through the year. The minister, faced by difficult financial conditions in the current expense and building debts, bor-

* Duplex Envelope Co., Richmond, Va. Copyrighted.

rowed books from the Duplex library and settled upon "The Sunday School and the Church Budget" (Arthur Flake) as the one best suited to local conditions. After much personal work on the minister's part, the finance committee recommended the plan therein outlined to the official board who, in turn, submitted it to various groups and organizations in the church for study. When the matter came to a vote in the congregation three months later, it was approved unanimously. In brief, each group is asked to submit a tentative budget for its own needs, on the basis of which budgets the finance committee builds a tentative Unified Budget. This is submitted to the several groups and finally to the official board for study and criticism. With it goes a ballot affording expression of opinion as to (1) entire approval, (2) general approval but revision on specified points and (3) disapproval of the whole. The plan is working wonderfully; only four dissenting ballots having been received in 1935.

The Duplex Reference Library, by the way, is free to all users of the duplex envelope, the only expense being the payment of postage one way on books borrowed. The collection is of standard books on every subject of interest to workers in church, Bible school and young people's societies, with new books being added all the time. A free catalogue will be sent on request. The subject of religious education and exalting the idea of world friendship is made very prominent. The Editor has looked through a partial list of the books and notes many names of the latest and best among them.

Magazines As a Spur to Benevolences

The Presbyterian Tribune recommends a plan for boosting the subscription list to a good missionary magazine whose reading would, in the natural course of events, stimulate giving. At some special church night serv-

ice, have young people distribute small plain envelopes and pencils—one to each family represented. In the course of the evening, a copy of the publication is held up and attention called to its contents inclusive of subject matter, features and illustrations and a brief talk on the value of such a periodical is given. All willing to subscribe are asked to raise their hands, then either enclose the price or else agree to hand it in later, writing names and addresses on the envelopes, which latter are collected by the magazine's club manager. The plan is reported as working well. Select your own magazine, not forgetting *THE REVIEW*, and get busy.

A Community Brotherhood

The program of the 1935 plans of "The Drummond Community Brotherhood," in Oklahoma, sent by Rev. H. D. Davies, furnishes a pattern which might well be used with profit all over the map. Its declared purpose is as follows:

1. To organize the men of the community in Christian fellowship and service.
2. To promote among them the study of the Bible and subjects of a religious nature.
3. To enlist them in winning men for Christ and the Church.
4. To stimulate interest in civic righteousness and encourage participation in international and community betterment.

The membership consists of men over 16 years of age who accept the purpose of the organization and have been received by a majority vote.

The meetings are not entirely at set intervals but rather capitalize seasons, occasions and probably available speakers throughout the year and are successively in charge of the departments of endeavor, namely, of (1) the Devotional Life; (2) Evangelism, Stewardship, Missions; (3) Training; (4) Fellowship, Social Service, Community Betterment.

With Department 1 in charge,

a meeting in the interests of boys' work was held at which the subjects for discussion were:

- The debt we owe our boys and those of the community.
- Juvenile delinquency, its cause and cure.
- What are our churches doing for boys and what can we do?
- What about the Boy Scout organization?

Department 2 fostered a Fathers' and Sons' banquet.

Department 3 held a debate on "Resolved, that Preparedness Leads to World Peace."

Department 4 conducted "Ladies' Night" with the topic, "Home Ideals," considering the place of the home in civilization; homes of yesterday versus those of today; the place of religion in the home; what a child has a right to expect from his home.

In September the brotherhood discussed "Men's Share in the Church Program"—in increasing church attendance, enlarging the Church School, in the program of evangelism and in financing the church program.

In October the general topic was "Thinking Missions"—reasons for indifference to missions; why each member should be interested in missions; money and the enterprise; can a church survive and not be missionary?

In November the theme was, "Is the Cause of Temperance Lost?"—whether Prohibition was "done for"; the causes of the wet victory; whether Prohibition was a failure in action, and what the price of success against the liquor traffic must be.

In December came "The Challenge of Human Need"—whether the demand for benevolent activities is as great as in the past; whether the Church should assume more or less responsibility for the conduct of benevolent institutions; the evaluation of benevolent institutions in the community, etc.

A closing injunction on the program read:

Man, go to church every Sunday. Start every week right.

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

SPRING SONG

Do only the young sing in the spring?

In "A Catch for Singing," by Wilfred Wilson Gibson, we find the reverse to be true, and the reason for the old young man's singing should be evident to all who meditated recently on the Cross and the Resurrection of Jesus. Several verses of Gibson's poem are quoted to reveal the faith of the "old young man":

Said the Old Young Man to the Young Old Man:

"Both flower and fruit decay."

Said the Young Old Man to the Old Young Man:

"The cherry tree's in flourish!"

Said the Old Young Man to the Young Old Man:

"Alack and well-a-day!

The world is growing grey,
And flower and fruit decay.

Beware Old Man, beware Old Man
For the end of life is nearing,
And the grave yawns by the way. . . ."

Said the Young Old Man to the Old Young Man:

"I'm a trifle hard of hearing;
And can't catch a word you say . . .

But the cherry tree's in flourish!"

The poem is in an old copy-book made by a young person. The punctuation may not be according to the original, but the meaning of the verse was learned and that is enough!

THE PATIENT GOD

Have you ever taken an English Bible test and been asked to place quotations accurately? In what context do you find the expressions, "bring forth fruit with patience," "run with patience"? Who said and under what circumstances, "Lord, have patience with me"? Tell in fifty words so that a child understands the meaning of, "the patience of Job." Is Job the only

patient person in the Scriptures?

What has patience to do with God and religion? One can hear almost instantly the reply of scoffers: "Too much—that's the trouble with this country—the Christians are spineless!" But consider the ways of the truly patient. Verily, *"they have their reward—even eternal life"* in the midst of confusion caused by nature and men. And for them, faith that the cherry trees are in flourish makes them servants of men, hurrying about to help whom they may. At least, they are found more useful in everyday life than the idle scoffers. Paul, in a letter to Roman friends, wrote, *"Now the God of patience and of comfort grant you to be of the same mind one with another, according to Christ Jesus: . . ."* In a footnote, the reader is given the choice of the word "steadfastness" for the word "patience."

Paul continues with, *"Wherefore, receive ye one another, even as Christ also received us."* The "God of Patience" might well be the title of a modern picture of God made by the German artist, Barlach. The illustration here given is the last in a series depicting "The Wanderings of God" in the modern era. You will recall how in the old Hebrew anthem, God contemplated each day his creatures and *"saw everything that He had made and behold it was very good"*; and how He rested on the seventh day and hallowed it for Himself and his creatures. In this modern conception we again find God resting, at the conclusion of a number of visits among his creatures. You may think that the picture shows great sorrow. He may be seen better as the God of patience, or steadfastness.

No doubt God in his wanderings today views children at



AN ARTIST REPRESENTS "THE PATIENT GOD"

play, and at the same time children whose labor is exploited for the comfort of adults who would express horror at child slaves in China but who constantly argue for the "right of little ones to form habits of industry and thrift." What does God think of Christians who say that they can do nothing about the continuance of child labor in the U. S. A., while the parents of the same children cannot find work to earn enough to furnish the family with bread and milk?

Also, God in such a visit would find many "young old men" grown cynical in the midst of earth's abundance, and too few of "the old young men" remembering the promises of spring and the Resurrection of Life. In this modern conception of God one sees with compassion the multitudes of men, women, and children longing rightly for happiness and peace, when their leaders, even statesmen, betray them into war instead of using our God-given reason to secure all the people from flood and famine, fire and desolation, despair and death.

But, "The cherry tree's in flourish!"

[The editor will welcome interpretations of the picture from readers to report later in the Bulletin.]

WORLD DAY OF PRAYER

The next World Day of Prayer for missions, always the first Friday in Lent, occurs in the U. S. A. on Lincoln's Birthday, February 12, 1937. It may be that the holiday will make possible the participation of the whole family. In Coffeeville, Mississippi, this year, "the stores of the town were closed for the hour of service, so that the merchants and employees could attend."

In places like Pittsburgh and Schenectady, the Council of Churches was ready to carry responsibility for the services, planning for participation of men and women, young people, and children in several union services. Many reports tell of the presence of the pastors of the cooperating churches. In

one district in Brooklyn, the pastors presented the interdenominational missionary projects, toward which the offerings are contributed each year. Individuals participated through the radio. We learn that going to offices in autos did not prevent participation in the united prayer for social justice and world peace.

The program for the next World Day of Prayer is being prepared by Miss Mabel Shaw of North Rhodesia, Africa. The holiday need not interfere with the observance, for as you realize, the same program in many languages is used in united service for almost forty hours' intercession encircling the earth. It is now three weeks since the Day. Reports from observances come daily to the Foreign Missions Conference offices and to our headquarters. The attendance in the Greater New York area was nearly 10,000.

Within three weeks following February 28th, in the Council office alone, 1,897 letters from groups—west and south as well as nearer New York were received. The free-will offerings in the 1,897 letters were for the home and foreign mission enterprises carried interdenominationally, and totaled more than \$14,000. One village held its first union services, and in sending the offering of twenty-five cents (six cents to each of the mission projects) wrote "we did the best we could and it was worth while." The offerings from the metropolitan areas, including cities like Detroit and Cleveland were well over a hundred dollars. Many places sending offerings on the World Day of Prayer for others, are now in the troubled flood areas. We pray that relief for them may be speedy and adequate. Thus, the ways of "charity" bind us all together.

The reports as they come in are very helpful and show vital strength of the missionary spirit in our country. Excerpts from reports follow: Macon, Georgia, reported "over 200 present even though at least 70% of our missionary women had illness in

their homes. Ten different denominations and 27 churches united."

In Riverhead, New York, a large map of the world was hung where all the congregation could see it, while young women told of observance of the World Day of Prayer in 1935.

In a little town in southwestern Texas of 150 inhabitants, 35 persons prayed for world peace. The superintendent of one of the Sunday schools sent the offering of \$1.59, with a "blessing on the offering and on those for whom it is given."

Danville, Iowa, sent with the missionary offering a sheet of signatures to the People's Mandate which begins, "We the people are determined to end war." Other places signed the People's Mandate following the services. Many groups report the first Union services. One such group had an all-day meeting even "though it is hard to get folks out to prayer meetings." Thus prayers from Indian Schools, from oil towns in the West and Southwest, from student groups such as the Conference of the Lutheran Student Association of the North Atlantic regions, from towns large and small, from individuals and groups who participated in the radio services, from tens of thousands rose in mighty intercession prayer that God would overrule the blindness and stupid ways of men and bring nearer the Kingdom of heaven on earth.

"A PREFACE TO RACIAL UNDERSTANDING"

The new home mission study text for adults carries the title, "A Preface to Racial Understanding." The word "preface" indicates that the main responsibility rests with the church to bring about better understanding. A selected reading list on the Negro in America may be secured from our office (5 cents). Also for ten cents (stamps acceptable) the New York Public Library Circulation office, 42d Street and Fifth Ave., New York City, issues "A Selected Bibliography on the Negro."

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

NORTH AMERICA

New Church Federations

Dr. Roy B. Guild announces four new church federations which have recently been organized in various parts of the country: The Colorado Council of Churches, organized February 21 with the Rev. Harold M. Gilmore as Executive Secretary. The Jackson (Michigan) Council of Churches with Mr. C. H. Johnson as Executive Secretary. The Bay County Federation of Churches, Bay City, Mich. The North Carolina Council of Churches, formed by ten denominational bodies and a group of Baptist churches, having a total membership of 1,500,000.

Religion for New Communities

Prevention of spiritual destitution in new communities now being developed by the United States Government is urged by the Home Missions Council and the Council of Women for Home Missions, representing more than twenty Protestant denominations. Interdenominational cooperation along the line of the religious work now being jointly done by seven national churches at Boulder Dam was asked for. Grand Coulee Dam in Washington state and Bonneville Dam in Oregon were also mentioned.

—*Presbyterian Banner*.

New Term for "Denomination"

The National Religious Publicity Council, at its annual meeting, appointed a committee to recommend a better term for general use than the word "denomination." Use of that term (though it means only "a name") was declared to be objectionable on the ground that it is a "divisive term." The

committee will attempt to formulate one which will have a constructive connotation.

The committee consists of Dr. George L. Kieffer, statistical secretary of the National Lutheran Council, Dr. William Lampe, Philadelphia, of the Reformed Church in America, and the Rev. Herbert Rugg, Director of Publicity for the Congregational and Christian Churches of America.

Lutheran Foreign Missions

Eighteen foreign missionaries from all parts of the world were present at the Lutheran Foreign Missions Conference of North America in St. Paul, Minnesota, March 24 and 25. A committee was appointed to petition Congress to enact legislation enabling a missionary who is a citizen of the United States to continue his missionary service in a country at war, if he so desires, and relieving his government of all responsibility on his behalf. This would answer the criticism that foreign missionaries are a liability to the government and that "gunboats must be used to protect ambassadors of the Prince of Peace."

Further study is to be made of the possibilities for a joint Lutheran missionary magazine. Next year's convention will probably be held at Detroit, Michigan.

The Rev. M. J. Stolee, of St. Paul, discussing the subject, "What Factors in Modern Missions Require a Changed Emphasis?" declared, "We are not getting results commensurate with the machinery and manpower we have." The disquieting fact is that the population in non-Christian lands is increasing faster than those who turn to the Saviour. "The

present set-up in mission work is too expensive."

To meet these conditions he advocated the almost exclusive use of unmarried missionaries, a more itinerant missionary force, the fuller identification of the missionary with native life, less elaborate station equipment except in strategic centers, and the quicker and less hampered development of native leadership in the Church and its management. "What is wanting in the missionary enterprise is not new machinery, or methods. Foremost is the necessity for a fresh outburst of spiritual life in the Church."

Gideon Bibles

Recently, at the suggestion of an atheistic society, the Gideon Bibles were removed from a 600-room hotel. The first night there were 200 inquiries as to where the Bibles had gone, so the management placed them in the rooms again.

It is interesting to note that in 1934 several thousand Gideon Bibles were stolen from hotel rooms, or shall we say borrowed? —*Religious Digest*.

New York's New Chinatown Center

A new Christian center was dedicated in the heart of New York's Chinatown on March 10. Hundreds of guests crowded the five floors of this recently completed building to hear distinguished speakers. Many leaders of various Chinese groups were present, including Hon. Tsunehi Yu, Chinese Consul General of New York; Mr. Hin Tse Wu, United States representative of Confucians, and Mr. Paul T. Linn, of the Chinese Benevolent Association.

This community center will

devote itself to problems peculiar to Chinatown. It has a Sunday and weekday program of education—religious and secular—with special courses in English for all ages, a kindergarten, scout troops and young people's organizations.

—*The Christian Century.*

"New Americans" Plan for Church

Korean Presbyterians of Los Angeles are making plans for a new church home, to cost between four and five thousand dollars. They have about \$2,500 in hand, and pledges for the balance. This Christian group has been holding church services in rented quarters for nearly 30 years, and their joy in the prospect of having a building of their own knows no bounds.

—*Presbyterian Banner.*

Echoes of Marcus Whitman

Walla Walla, Washington, a city of 16,000 persons, is reported, according to police records, to have passed through 1935 without a traffic fatality, murder or manslaughter case.

This is the town established seventy-five years ago near the place where Dr. Marcus Whitman and his young wife built their log cabin and established a mission among the Cayuse Indians on the Walla Walla River. Two years later they organized a church of seven members. Ten years later, in 1847, Dr. and Mrs. Whitman and others were killed by treacherous and misguided Indians. Later the unfriendly tribes were defeated by government troops and peace was established. Walla Walla was founded as a town in 1859, and has now grown to a well ordered city of 16,000 inhabitants—and no lawbreakers.

Churches Becoming Indigenous

Presbyterian work among racial groups in North America, including the West Indies, is rapidly becoming indigenous. The church in Puerto Rico and Cuba is directed entirely by nationals. Several young Indians

are in college or seminary preparing themselves to become ministers to their own people. All of the pastors of the colored churches are college and seminary graduates. The ministers in the Spanish-speaking churches are trained men. The first Eskimo to be ordained is now the stated supply at Wainwright, in the Arctic Circle. The Sheldon Jackson School at Sitka has sent its graduates into every phase of Alaskan life until today its graduates make up by far the majority of the members of the Alaskan Brotherhood and the Alaskan Sisterhood.

—*Presbyterian Banner.*

LATIN AMERICA Campaign in Cuba

The Superintendent of Southern Baptist mission work in Cuba reports that a province-wide evangelistic campaign in Santa Clara Province has resulted in 500 professions and the revival fires are still burning. This Province, with a population of 1,000,000, has nineteen Baptist churches and sixteen mission stations. There are thirty-nine missionaries. The meetings were held in thriving cities, ranging in population from 8,000 to 60,000.

—*Watchman-Examiner.*

Churches Reopening in Mexico

The government of President Cardenas has decided to permit reopening of the many hundreds of churches closed early in 1935, and once more the religion professed by more than 16,000,000 of Mexico's 18,000,000 inhabitants has opportunity to be put in practice. Churches remain the property of the government. The order does not apply to churches which have been taken over for use as schools, libraries or government offices.

It is said that one of the government's motives in deciding to permit the reopening of churches was the hope that the action would remove opposition by Catholics to the official socialistic education program, and that Catholics would willingly send their children to govern-

ment schools. Several Catholic spokesmen have called the order "nothing but a political maneuver."

Ministering to Neglected Indians

Physicians from the Hospital Latino-Americano in Mexico spend each year five months in the aggregate visiting the Indian tribes in isolated sections. Some of these villages have no doctor except the witch doctor and medicine men. Medical supplies are carried in the saddle bags of the missionary doctors, and upon their trips they are usually accompanied by one or more colporteur missionaries who give out scripture portions. These traveling missionaries undergo the hardships of pioneers, riding horseback over steep and rough mountain trails in order to take the ministry of healing for body and soul to a neglected people. It is hoped that nurses may be trained and sent out to their own people.

—*Watchman-Examiner.*

Home Missions in Nicaragua

The Woman's Missionary Society of the Managua Baptist Church now numbers 100. Last year the membership was doubled. The motto of the society is "Nicaragua for Christ." Baptists have established work in nearly all sections of Nicaragua, the best developed evangelical work being in Managua.

On the east coast the Moravians have evangelized another narrow strip all along the Atlantic Coast. Their work is in English or among the native Indians in their own language. This leaves a wide strip through the center and several sections in the north entirely untouched by the Gospel.

Everywhere is felt the need for trained native leadership. The Managua Baptist Church illustrates what may be accomplished under proper leaders. During three months the Managua Church received 21 new members by baptism, while 5 more have been accepted, and the candidates' class has 20 enrolled.

—*Missions.*

Roman Catholic Growth

Recently Dr. Webster E. Browning, regional secretary of the Committee on Cooperation in Latin America, sent out a questionnaire, asking impressions from a number of leading missionaries and national workers of the evangelical movement regarding the religious situation in various republics. The first question dealt with the growth of influence of the Roman Catholic Church. The substance of replies to this question is as follows: "There is general consent to the statement that the dominant church is, at present, enjoying what may be called a revival of influence and power. There is, it is stated, an increased attendance on its services; there are street processions in cities which formerly forbade them; its schools report a heavier enrolment, especially theological seminaries in which young men of the country are registering in greater numbers; an air of greater confidence prevails and more modern methods are being used in propaganda, such as broadcasting and more effective advertising in the press; and by means of specially prepared books and other literature."

—*The Christian Century.*

Some Problems in Argentina

Methodist work in Argentina owes its origin to Rev. J. Dempster, who arrived in Buenos Aires in 1836, and his initiative has resulted in a Methodist community of some 6,000. The total evangelical community of Argentina is 193,000.

The work of evangelization in this field is somewhat paralyzed, especially as regards that carried on by national workers. Quite often foreigners without the language requirement have the necessary funds to carry on intensive work, but good native preachers are limited to working among small congregations which cannot support them, or give them scope for advance.

Immigration to Argentina continues. Last year Spaniards claimed the largest increase,

followed by Italians and Poles. The many European nationalities create special problems, and in part account for the multiplication of churches.

—*World Survey Service.*

EUROPE

French Protestants Seek Unity

Negotiations for union between the two leading Reformed Churches in France are still in progress. During recent years French Protestants have become convinced that their divisions are a cause of weakness, and that they keep souls in search of truth a way from the churches, paralyzing efforts at evangelization and wasting resources. They have come to see that their doctrinal divergences are not as great as might appear, so that the two churches can adhere to the three evangelical positions stated at the Lausanne Conference. During the negotiations of recent months an attempt has been made to find a declaration of faith which will affirm the eternal truths of the Gospel and the permanent principles of the Reformation, and which will constitute a common basis for thought and action. The principles on which the mixed committee, charged with preparing this basis, is proceeding are the following: common obedience to the authority of the Word of God, common profession of the Christian faith and common fidelity to the true mission of the Church.

—*World Survey Service.*

In Greenland

Hans Egede, the Apostle to Greenland, was born on January 31st, 250 years ago. Greenland is one of the successful mission enterprises of the Lutheran church. Every year, on All-Saints' Day, every congregation in Greenland celebrates the memory of Hans Egede and at Godthaab, there is a fine granite monument erected in his honor. It is reported that on Pentecost Day, May 20, 1934, at Cape York, the last heathen in the whole land was baptized, so that

the country is 100 per cent professing Christian. Since Greenland belongs to Denmark, the Greenland Church is under the Bishop of Copenhagen. A provost is stationed at Godthaab and a vice-provost farther north. Seven Danish and fifteen Eskimo pastors are in charge of ten parishes in the west, two in the east and one at Cape York. The country is so large that the parishes are from 150 to 200 miles each way. Church attendance is good, the people are thrifty and happy, they are literate, and have schools, including normal school and seminary, Sunday schools and young people's societies. Religion is taught in the public schools besides.

—*Fattig og Rik.*

Sweden's Religious Bodies

Religious statistics for Sweden have been compiled from various sources and are, approximately: Adventists, 2,500; Salvation Army, 20,500; Swedish Salvation Army, 2,000; Missionary Association of Orebro, 1,525; Baptists, 68,151; Independent Baptists, 5,000; Roman Catholics, 4,100; Swedish Church (Lutheran), 5,830,000; Swedish Missionary Federation, 200,000; Jews, 10,000; Methodist Episcopal, 30,000; Orthodox Greeks, 349; Pentecostists, 55,000; the Lutheran Church of Sweden has 2,741 pastors at work.

Heroism Brings Revival

A recent compilation reveals that of 83 pastors still remaining within the boundaries of Soviet Russia, 47 have been suffering for years in concentration camps, on the White Sea or in Siberia. Two were recently condemned to death; others have been forced to stop their work. Probably less than twenty Evangelical pastors are still at work in Russia out of the 300 who formerly preached the Gospel there. The same writer relates how two Christian colporteurs were preaching the Gospel in a village. One crumpled up suddenly, struck by a bullet. His comrade, instead of

fleeing, took the Bible from the martyred man, and continued preaching to the frightened listeners. His heroism made such a profound impression that a revival broke out in the village which extended beyond its borders. —*Alliance Weekly*.

Religion in Russia

Observers notice an intensive turning of people in Russia toward religion. Cases are cited where factory workers have voluntarily collected money for a new church building; many were imprisoned for this. New churches have been built in industrial districts, some of the participants actually being communists.

The Russian Missionary Society reports that the ex-commissioner of education in the Soviet has confessed that membership in the communist party has increased only a million in ten years, whereas the Stundists (the equivalent of vital Christianity) has increased six million in the same period, in the face of all the opposition of Soviet propaganda.

AFRICA

Preaching by Works

When the Egypt General Mission commenced work in 1898, it was with no idea of winning the people except by direct preaching of the Gospel. As the work developed in the villages, some of the young missionaries, handicapped by their lack of the language, felt constrained to preach by "deeds, not words" till such time as they mastered Arabic, so they began by carrying bottles of eyedrops with them, to relieve suffering and show forth something of the love and compassion of Christ. Later, this eye work developed until an amateur dispensary was opened in the Delta.

As patients return to their villages they are followed up by a system which has been carefully developed during the last few years. The name of each patient who has been found to have accepted Christ as Saviour,

or been deeply interested in the Gospel message, is marked with a star in the hospital records. There are recorded between 300 and 400 "star" cases, names of former patients, with whom specially to keep in touch in their villages.

—*Edinburgh M. M. S. Quarterly*.

Haile Selassie and Missions

This emperor, whose name means "Hero of the Trinity," is eagerly devoted to the furtherance of his people and is personally concerned that the Gospel should have free course in the country. The Amharic people have been Christians for 1,600 years; but much of their religion is set in rigid forms, especially on account of the long isolation of the country.

While Haile Selassie is a faithful son of his own Coptic or Abyssinian church, he is eager to open it to Evangelical influences. He has been favorable to all missions. The Basel Mission looks back upon a century's participation in the work inasmuch as the first missionaries were trained in Basel, among them the great Samuel Gobat. The Amharic Bible was printed at St. Crishona, near Basel.

The emperor is a zealous supporter of the work of spreading the Bible in the new vernacular translation and he took part personally in the dedication of the beautiful building of the British and Foreign Bible Society in Addis Ababa. He himself publishes Biblical books in two versions, the old sacred translation which is no longer understood by the people and the modern which they can read. He explains all this work in a preface with his own portrait. He sends out loads of these Bibles on mule-back to his leaders for the purpose of distributing them among their people.

He also sets a good example to his people in the matter of church attendance, being at his place every Sunday in the Church of St. George in the capital.

Lutherans Start Mission in Nigeria

The Lutheran Missouri Synod, one of the largest Lutheran bodies in America, with a membership of 1,460,052 in the Middle West, will inaugurate its first missionary work in Africa when Prof. Henry Nau and Mrs. Nau arrive in Nigeria. The synod has been carrying on extensive missionary activities in Asia, Australia, Iceland and North and South America for more than seventy-five years.

Early last year, Dr. Nau, in company with two others from the synod, sailed to Africa to survey the field in response to a petition from Nigeria asking the Synodical Conference of Lutheran Synods to begin mission work there. During his stay, Dr. Nau completed the translation of Martin Luther's catechism and a number of standard church hymns into the native dialect of the people, and when he returned, in June, reported bright prospects for mission work in Nigeria.

Revival Begins with Missionaries

W. J. Anderson, Jr., American Presbyterian missionary at Lubondai in the Congo, writes that spiritual blessing began when the missionaries, burdened by the need for a fresh outpouring of the Spirit, set apart a week to humble themselves before God, determined that if anything in their lives was blocking progress it should be done away with. "God revealed a number of things; they were made right. When this was done and we held back nothing, but surrendered all to Him, then God's blessing came. Peace, joy, fellowship, power, such as we had never experienced before. We witnessed to the leaders among the natives, then to the evangelists. Much confession of sin followed!

"It spread to the workmen, to near-by villages. All hours of the day and night the people came, under great conviction of sin, wanting to get right with God. The transformed evan-

gelists went back to their villages, witnessed and preached as never before in their lives. And what were the results? People began seeking the Lord by the score and then by the hundred. Villages that, a couple of years ago were most offensive to visiting missionaries, and most antagonistic to the Gospel, have since been begging us to establish work in their midst."

—*Congo Mission News.*

Revival at Bolobo

Compromise is expressed by Congo church members as "using their two legs to travel two different roads." A recent revival resulted in protest against this, and a low level of spiritual life in general. Young men were fired with zeal to carry the Good News into the hinterland, and preaching "classes" went everywhere. Fetishes were exposed and discarded, and many pagans gathered into the Church. Special pamphlets, extra Bible classes and prayer meetings had to be planned. New prayer houses were built, all by native initiative, and regular morning prayers are held in the villages of Bolobo, where formerly the efforts of missionaries to originate such prayers went on for a while, then died out.

One of the most remarkable results of the revival is the spontaneous desire of the people to reshape the community's life nearer their heart's desire. The amount of palm wine or sugarcane beer brought in for sale to Bolobo market suffered immediate curtailment; in short, a new standard has been set for Christian living.

—*World Survey Service.*

The Rhenish Mission

This mission opened in 1828 when its first four missionaries landed in Capetown and began work among the colored population. Since then 20,000 Christians are gathered in 10 congregations. In 1840 this mission also took over the work of the London Missionary Society. Since 1933, the congregations of

the Cape country are gradually combining in a larger union. This means that now actual missionary work is over in this part of Africa.

In 1842, the first Rhenish missionaries came to the Hottentots in Namaland in Southwest Africa. Two years later the first station was planted among the Hereros. Then was added work among the Bastards and the black slaves in the land of the Hill Damas. For 50 years the work here was hindered in many ways, most of all by the great rebellion in 1904 and then the World War. The many interruptions broke up the tribal coherence which caused great language divisions and finally led to relinquishing the work in Amboland. From 1929 to 1933, the whole area suffered from recurrent droughts. The greatest difficulty lies in the fact that the land is thinly populated; but of its 90,000 inhabitants 56,000 have now been gathered in the congregations of this mission.

The mission is having a wonderful increase in its work for the last two years. It amounts almost to a mass movement. The special object of its care is the mission among the Bushmen. These people from South Africa are coming by the thousands begging for reception into the Christian Church.

WESTERN ASIA

Type of Jews in Palestine

Immigration of Jews to Palestine in 1934 exceeded 42,000, according to the *Jewish Missionary Intelligence*. In 1922, they were 11 per cent as compared to 78 per cent Moslems; in 1931, nearly 17 per cent as against 73 per cent Moslems and 9 per cent Christians. The type of the Jewish population has definitely changed. Time was when Palestinian Jews were orthodox, poor in substance, not well educated. Today, they are self-reliant and pride themselves on being self-supporting and independent, and their nationalistic aspirations find little use for religious observances.

Immigrants from Germany include a large proportion of professional men, also leaders in the world's thought.

Affiliation of Colleges

International College at Smyrna, Turkey, will affiliate with the American University of Beirut, Syria. Negotiations for the sale of the campus and buildings at Smyrna to the government are under way. The new plans, of which details and legal adjustments are still to be worked out, will be provisional for five years, and contemplate no further capital investment in grounds and buildings, and the cooperating boards will each maintain identity and control of funds.

—*Advance.*

A Consecrated Christian

The *Syria News Quarterly* recounts the story of a consecrated Christian worker named Jalal, whose experiences paralleled those of Paul. Armed with Bibles, books and pamphlets specially written for Moslems, he had set out in November on a missionary tour to include the more benighted and sin-scarred of the villages in the northern part of Syria. He got on very well until the police interfered. Finding that he had no local permit to sell books they summarily took him to the police station. There he was requested in no polite terms to leave the town. Jalal insisted mildly that he was not a transgressor, and repaired to the French Secretary of the Interior to obtain a license. In his office were a young Syrian interpreter, a Syrian lady stenographer, a number of men and a Moslem woman heavily veiled. In true oriental fashion this group constituted itself a jury in his case. When they had heard all, they gathered about asking him questions, and several were moved to open their hearts to him and to ask his advice in the solution of their own difficulties.

As for the French secretary, he was so interested in Jalal's tale of his conversion from Is-

lam and his occupation in spreading the Gospel of Jesus Christ, that he immediately became a warm friend and advocate, and lost no time in supplying the permit.

Premium on Unveiling

Iran has taken a daring step. Under order of the American-trained Minister of Education, boys and girls of seven and under will attend school together. The age limit will be raised annually until it reaches sixteen, the age at which girls may marry under the new law. The new law sets the marriage age of men at eighteen. School girls and their teachers now go to their classes unveiled, and to further encourage unveiling, government offices are offering positions to girls who have put aside their veils.

—*Alliance Weekly.*

Experiences in Arabia

Dr. Harold Storm, of the American Reformed Church Mission in Muscat, who is touring the coast of Arabia, was warned not to enter the Mahara country of southeastern Arabia. Other foreigners have nearly lost their lives at the hands of the Mahara. Being delayed by bad weather, Dr. Storm walked nearly twenty miles to Quishu, the capital where he met the Sultan of Mahara and received an invitation to stay with him or to return for another visit.

The Mahara people are made up of a confederation of small tribes numbering about 50,000, speaking their own language and maintaining almost complete independence. Dr. Storm was delayed in carrying out his plans in reaching Dhufar, but found that this delay was a provision of God since one of his hospital boys, who had gone in advance to prepare the way, had been able to treat the Sultan of Muscat successfully of eye trouble. As a result a warm welcome awaited Dr. Storm and the best house in Salala was put at his disposal.

INDIA

Revival Fires

Methodist Christians in India write hopefully of signs of awakening in their districts. Dr. J. R. Chitambar, of Jubbulpore, says: "Many Christians are experiencing a new filling with the Holy Spirit and deep spiritual power is noticeable in meetings in various places. Lives are touched and changed." Rev. O. M. Auner writes of a revival in Khandwa that "nothing like it has been seen in India before." The same kind of report comes from Shabjahanpur district: "Things are on fire from God in Parahpur, Karswa and Ranjitpur." After various conferences, workers have gone back to their fields with new power and deeper Christian experience.

In the Lushai Hills

A generation ago two pioneers, F. W. Savidge and J. H. Lorrain, were sent by a wealthy Christian of Leeds, England, to open a mission among headhunters of the North Lushai Hills, in the area between India and Burma, near the Assam border. In four years they mastered the unwritten language, reduced it to writing, translated two Gospels and the Book of the Acts, wrote hymns, a catechism, a primer, a grammar, and a dictionary of 7,000 words. When their work was well started they handed it over to the Welsh Calvinistic Methodists. Today, as a result of their work, there are in these southern hills 6,000 church members in full standing, with a Christian community of 16,000 and 9,500 Sunday school scholars. The native staff consists of 11 traveling superintendents and 117 honorary village pastors. The whole New Testament has been published in Lushai.

—*S. S. Times.*

The Nailed-Up Bible

This title sounds almost as if it were taken from a story book. It is so very characteristic of Hindu mentality that it deserves to be told further.

This mysterious Bible was printed on the presses of the Basel Mission in Mangalur in 1865 and has attained to such a degree of veneration that for decades it has been preserved in a Hindu temple and is worshipped as divine by these non-Christian people. Two Swiss missionaries, Pastor Noverraz and Miss Dr. Petitpierre have been permitted to see it. They tell the following story.

About sixty years ago there was in Mustigiri, near the mission station of Guledgudd, a priest, Kalappa, serving the temple of the goddess Durgavva. He was so receptive to the Gospel that one of the Swiss missionaries presented him with the Bible.

Then a fanatical swami, fearing the holy book of the Christians might prove detrimental and cause secessions from Hinduism, got possession of it and nailed it shut with a big nail. Before he died, he uttered the prophecy, that when the hole caused by the nail would close up again, he would himself return from the dead. This prophecy was believed by the people and so it came that the old book came to be superstitiously venerated.

Last year, Missionary Schuler, also of the Basel Mission, succeeded in being permitted to see the Bible and the priest who is its custodian. The latter had the book carefully wrapped in red silk, locked up in a casket, which he brought out and placed on a stand. On the wrapper there were leaves of a sacred tree that were still fresh and also some grains of rice, all of which showed that the Bible received daily worship. It was a solemn moment of the utmost quiet, until the relic was unwrapped. The binding is loose and the worse for wear on account of the ravages of the white ants. In the center of one board of the binding there is a small hole, diminishing as far as the book of Leviticus. Many leaves are loose and worn. The priest had smeared his forehead with red paint and on it were pasted grains of rice. He said

he did not read the book and so the missionary offered him another Bible for a present, the priest promising to read it himself and also to read it to the visitors at the temple.

What Humble Folk Can Do

In the Telugu country missionaries were moved to see what poor, uneducated people can do in the way of evangelism. They cannot make long speeches. They cannot argue and engage in controversy as St. Paul did in Athens, but they can tell others what Christ has done for them, sell Gospels and exemplify the love of Christ in their own lives.

From a report of an evangelistic campaign of Anglican, Methodist and Congregational Churches in 1934, we find the following:

In one village illiterate Christian women were trained to sing hymns and learn lessons by heart so as to repeat them in the village bazaar before caste employers, and with good effect.

Christian children took their part in the campaign: they would go with banners in procession through the caste quarters and sing hymns.

Small children would stand up in the village street and repeat scripture verses or a Gospel story, and then say a little prayer.

In one village Christians of outcaste origin bought Gospels and tracts and gave them free to the caste farmers. One very poor Christian woman gave a farthing for three Gospels and some handbills and gave them to her master who was a caste man.

—*C. M. S. Outlook.*

Public Witnessing

St. Paul's Church, Jubbulpore, held a "Week of Witness," when they erected a tent near the main road, and a band of workers invited the passers-by to come in and see the lantern slides and listen to the good news. Attendances averaged about sixty to eighty non-Christians, and many heard the Gospel for the first time.

On Sunday, December 8, a Christian procession of witnesses was organized. About 260 people met at the Christian high school and marched through the streets, with banners flying and texts displayed, halting at various points to sing and witness. By the time the procession had returned to its starting place, the number had grown to over 400. The route was about two and a half miles long, and very dusty which made singing difficult. Christian processions are rare, but this one met with encouraging success.

—*C. M. S. Outlook.*

Finding Title for God

Agents of the Bible Society from Calcutta and Rangoon, missionary representatives of the Bible Churchmen's Missionary Society and other organizations at work in that area met in February to discuss a suitable title for God in the *Khumi* and kindred dialects. The *Khumis* are a Chin tribe, with several branches; of the forty-five Chin tribes, forming a total population of only about 350,000, less than a dozen can at present hear the Gospel in their own language. The difficulty which this mission is facing among the *Khumis* in Burma is one which has been met in many parts of the world and illustrates the care which is necessary in the selection of proper terms in any language, if the Christian doctrine of God is to be satisfactorily understood. Christians number 331,000 in Burma, the great majority being Karens or members of nonindigenous races. Less than 12,000 Burmans, little more than one in every thousand, were returned as Christians in the latest census figures.

—*World Survey Service.*

Lepers Have Their Own Church

The Leper Colony at Kiulungkiang, Siam, has grown until there are now over 220 patients. Two new dormitories have been built and many bricks made in

preparation for another. There is a married lepers' village, where about 100 people make their homes. The arrangement seems to be quite satisfactory. The outstanding event of the year in the colony was the separation from the mother church. Their new status as a separate church was celebrated with appropriate services and ceremonies. They now have their own budget, support their own pastor, and give generously to evangelistic work. For the past few months they have had entire charge of their own services with no help from the mother church. They also have a regular schedule of study classes, and a number are well versed in the Scriptures. The medical treatment has been varied during the year by the addition of two new remedies, which gave them new interest in their treatment, though no specific cures are reported.—*Siam Outlook.*

CHINA

Communist Opinion of Missionary

What Chinese communists think of missionaries appears in the trial of Messrs. A. Hayman and R. Bosshardt, the members of the China Inland Mission who were captured as spies at Kiuchow, their station, on October 2, 1934. Both were charged with having been sent to China "under imperialistic principles, to delude with the teachings of Jesus the docile people," and with having served as a vanguard in the interest of imperialism with a view to "dividing up China as a melon." Special deprecating reference was made to their work among the Miao, one of the tribes in West China. "With the Bible of Jesus they have positively drugged the people with a view to destroying all those who are opposed to imperialism."

Owing to the increasing ill health of Mr. Hayman he was released on November 18, 1935. Mr. Bosshardt remains in captivity, with his whereabouts unknown.—*The Living Church.*

Chiang Kai-Shek Appeals to Nation

General Chiang Kai-Shek, on January 1, broadcast a message to the Chinese nation in which he asserted that national salvation could be achieved within one year, through the New Life Movement. With the old Chinese virtues, courtesy, justice, honesty and conscientiousness, he believes it possible to build up the moral character of the nation and wipe out all evil and undesirable habits of the people. To consolidate material safety he urges the "People's Economic Reconstruction Movement," and outlines eight main steps as essential; among them development of agriculture, mine exploitation, labor conscription, regulation of consumption and transportation improvement.

Referring to the gravity of the national emergency, General Chiang said that the nation must awake to its mistakes, and rectify them without further delay. He regards moral training of the individual as of most importance. —*People's Tribune, Shanghai.*

Campaign Among Students

The "Youth and Religion Movement," now in its second year, in which Dr. W. Y. Chen, Professor of Psychology in Fukuien Christian University, and Dr. Y. C. Tu, Professor of Physics in the University of Shanghai, have been the leaders and speakers, has recently closed a most successful campaign.

The team visited in all thirteen cities, one being Yunnanfu, wherein 159,000 listened to the message, of whom 6,212 signed cards, 56 per cent of these being inquirers and the rest reconsecrations. The leaders were especially successful in a number of cities in making contacts with teachers and students in government schools, thus opening what may prove another opportunity of Christian service.

"The Eight Happinesses"

Although the proceedings were largely unintelligible to

most of the listeners, a striking object lesson was presented recently in Tientsin when a large crowd heard The Beatitudes (or, as the Chinese call them, "The Eight Happinesses") read in several different languages. They were read first in Chinese, then in the Latin Vulgate; a Greek merchant read the modern Greek version, and a Japanese Christian read them in Japanese. Then they were read in English, afterwards a Jew (putting on his hat) read a passage from the Old Testament in Hebrew, followed by a Swiss who read in French, and finally a Swiss woman read them in German. When the Japanese was heard with perfect respect and attention by an audience almost completely Chinese, there was added meaning to "Blessed are the peacemakers."

—*L. M. S. Chronicle.*

Leadership — the Great Need

The lack of leadership in China has been the subject of investigation and planning by the National Committee for Christian Education. Dr. Luther A. Weigle, Dean of Yale Divinity School, spent six months in China in 1935, studying the problem. In preparation for his visit a survey was made and the results embodied in a pamphlet, "Training for Leadership in the Chinese Church." This formed the basis of discussion at an enlarged meeting of the Committee held at Kuling. One outcome of that meeting was the formation of an association of theological colleges; another, the resolve that the training of lay church workers should constitute the main work of the Committee for the next year or two. Not without significance was the adoption of the words "education for service" in place of training for leadership. It is of interest, too, to read that the old-style training schools for Bible women are increasingly giving place to women's adult education schools.

—*W. W. S. S. News.*

JAPAN-CHOSEN

All-Japan Christian Conference

The 200 delegates to the All-Japan Christian Conference in Tokyo, November 26-27, represented practically every communion and every national Christian organization in the Empire. Interest ran high in the two major questions—Church Union and a Nation-Wide United Campaign of Evangelism. The conference was opened with a service of rededication and communion, led by Bishop Akazawa.

An interlude in the discussions was provided by Mr. Y. Takata, Head of the Bureau of Religions in the Department of Education, and I. Kanzaki, a Shinto priest. The former explained some of the general principles of the "Religions Bill" which the department is preparing and proposes to introduce in the coming session of Parliament. One of these principles is to secure proper educational and moral qualifications for religious workers. The other is to provide some method whereby each denomination will have a recognized representative with which the government can deal when matters arise which call for conference. The Shinto priest declared that Christianity has a great contribution to make to the life of Japan.

Among actions taken was one granting a form of ordination to women evangelists.

—*Japan Christian Quarterly.*

Toward Abolishing Prostitution

One of the goals set by Christian leaders is the abolition of licensed prostitution. In December it was reported that the Kochi Prefectural Assembly had adopted a resolution in favor of abolition, bringing the number of prefectures which had passed such resolutions up to thirteen. The evil has already been abolished in several prefectures. This action is in line with the recently adopted policy of the Home Office which has drafted

an Abolition Bill to be presented to the forthcoming session of the Diet. There is a disposition to remove the stigma of being one of the few nations which protects licensed vice. One newspaper editor remarked: "It is humiliating that the government licenses prostitution as a legitimate business. It is contradictory for Japan which poses as the possessor of a civilization in no sense inferior to that of Europe and America to permit such a system to exist."

—*Japan Christian Quarterly.*

Developing Christian Leaders

The enrolment at Wilmina Jo Gakko, Girls' School in Osaka, was 350 in 1925; ten years later it was 957. A Christian emphasis is maintained. Every morning the whole school assembles for chapel service; the Y. W. C. A. meets each week; special classes are held to prepare the girls for baptism; Bible study is required in the curriculum; early morning prayers are held at intervals throughout the year; and every other week a church service is held in the chapel and attended by all the girls. The superintendent of the school is an ordained minister, and last year 160 girls were baptized.

—*Presbyterian Banner.*

Rural Correspondence Evangelism

South of Yamagata, an hour's ride by train, is a little village called Ippon-yanagi (One Willow Tree), just a small group of farmhouses surrounded almost entirely by rice fields. In one of these homes, some 50 years ago, Motohei Kanto was born. Motohei followed ancestral tradition in becoming a farmer, but exceeded that tradition by attending an agricultural school, by becoming a Christian and by traveling abroad for further study. After three years in America and seven in Germany, studying theology and evangelistic methods, as well as agriculture, he returned to Japan, where he decided to test his

Christian influence by working as a farmer among farmers. His wife is as sincere a Christian as he. Presently, Christian missionaries living in Yamagata challenged them to come to the city and engage in a work in which their influence would have larger scope. After much prayer they accepted the challenge, and today the Kantos are engaged in what is known as Rural Correspondence Evangelism. Brief sermons and Christian articles are published in the local newspaper. Interested inquirers write for more detailed information about the Christian faith, and Mr. Kanto answers these letters. Young folks from these rural villages, believing they have found a sympathetic ear, pour out their hearts to him through this correspondence; and he, with his keen understanding of the problems of rural folk, comforts and satisfies them and leads them on toward Christian faith. Gradually his influence is extending throughout the entire rural area of Yamagata Prefecture. Their best work is done simply in visiting the homes of their friends and talking quietly about the Christian faith.

—*Missionary Herald.*

The Cross Prevails

Dr. Koons, Principal of the John D. Wells Academy for Boys in Seoul, cites the following as the most significant event of the school year: "The graduating class of 1935 gave the school a copy of the school badge, cast in brass, to be placed on the wall over the entrance of the main building. Five or six years ago, Korea was swept by a wave of antireligious feeling among the young people, especially the students. At that time there was a strong wish among the John D. Wells students, for a new badge, without the Maltese cross. As they pointed out, no other school in the city had a badge of this kind; the others were nearly all conventionalized Chinese characters. Now all on their own, these lads make the school this gift, insuring that for all time

this very badge, that we have used for close to thirty years, will be the first thing that strikes the eye of every person entering the school gate. Once more, the Cross has conquered."

Chung Sin School

Chung Sin, Presbyterian Academy for Girls in Chosen has been given "designation" by the Government. This does not mean that the school is better than before, but that the Government now acknowledges it as worthy. Its graduates hereafter will be accepted in higher schools, and in future work on an equal basis with those of private registered and Government schools.

On May 25th the Parents' Association was organized, and started its work with real enthusiasm. Their personal interest in the school has been manifest. The Chung Sin Y. W. C. A. completed their first full year of service in a small rural church. In September, Chung Sin students organized a Sunday School in this church and have been faithful in making, two by two, each Sunday, a trip which takes all day long to teach these little children. In December, two of the girls spent a week in this rural church helping to put on a very attractive Christmas program. The foreign missionary work of the Korean Church in Shantung, China, has been helped by these students as they send forty yen each term for the work there. Sunday they have faithfully taught in nearly every Sunday School in connection with the Seoul city churches.

"Finished"

Rev. Bruce Hunt, of Chungju, Korea, lists projects either completed or developed to the point where they can be turned over to Koreans. One district, hitherto feeble, has undertaken partial support of an evangelistic helper and plans in three years to carry his whole support. As to agricultural work, station pioneering is over, and this phase of country-church self-support turned over to a trained Korean. Another job

done is consolidation of many "special offering days" in the churches into the four authorized by General Assembly for Sunday schools in this country—Easter, Children's Day, Thanksgiving, Christmas.

—Monday Morning.

ISLANDS OF THE PACIFIC

Scene in Manila Cemetery

Moody Institute Monthly describes a scene in a Manila, P. I., cemetery in the evening of All-Saints' Day.

"All the tombstones were lighted with electricity. In many of them were statues of the virgin, or statues of Christ on the cross with a light effect which showed up his heart in red. Vendors of all kinds were on the grounds, and there was even a booth where electrical supplies were sold. The people believe that the souls of the dead actually come back on this night. Some time during the day a priest visits each grave, says a prayer, and charges twenty pisos (\$10) for each prayer.

A group of Christian students distributed about 9,000 Gospel tracts that evening in the cemetery.

In the Face of Obstacles

Rev. William Swaan is laboring among Dyaks and Chinese in Borneo. He writes:

About ten villages are taking an active stand for Christ, but Moslems and other enemies concentrate on our converts and make life very trying for them. With all our poverty and persecution and increased opposition from Moslems and Roman Catholics, eighteen souls were accepted for baptism during the month of December. They are mostly people of one village close to Bengkajang, and have been coming to our meetings for several years. Please pray especially for the young Christians of this village, that God may give them grace and power to endure persecutions and hardships, and witness faithfully for the Master. The Moslem problem is one of the greatest obstacles that we have to face. Many government officials are Moslems and have a tremendous influence over the lives and the affairs of our Christians. We know, however, that God is greater than any obstacle or any force in the world.

—Fellowship of Faith for Moslems.

A Sunday in Sumatra

A writer in the *Christian Advocate* describes a morning service at Balige, Sumatra:

The church was filled to capacity—about fifteen hundred. We saw throngs entering two other churches as well. That entire community is now Christian and all work is laid aside on the Sabbath day.

The people in the churches were clean, intelligent and worshipful. The music was all of the German chorale type, and was the most beautiful we had ever heard. There were no hymn books; the lines were read out by the choir leader and the people all sang.

At the close of the service twenty-six babies were baptized. They had to be divided into two groups in order to be accommodated at the altar rail. The mothers stood with the babies in their arms and the fathers in a row behind them.

New Vision for Village Leaders

Two conferences for village leaders in Papua are reported in *Kwato Mission Tidings*; one at Kwato, the other at Koeabule.

If one thing was more obvious than another among the 86 men who foregathered at Koeabule, it was the spiritual hunger of all who came. There was no necessity to try to inspire them to seek a fuller surrender, or to convict them of unfruitfulness and the need for a new consecration. That was just what they were yearning for, and the very reason why they had come. The Lord stated that those who hungered and thirsted after righteousness were the lucky ones "for they shall be filled," and these men certainly came longing to be filled and renewed. Some came from an atmosphere of failure, where the spiritual life had grown slack. A Buhutu man put it thus: "Every boat needs to be hauled up on the slips and scraped and cleaned and painted, and put into repair. We are like that too." He appealed earnestly to the rest not to risk going back unfit for commission through any shirking of response to the highest call that God would give them.

A testimony meeting had to be continued the next day and the next. It required skill to keep the meeting in hand, as people were getting up three at a time.

MISCELLANEOUS

Survey of Church Giving

The research department of the Federal Council of Churches reports that annual gifts to twenty-five Protestant church bodies dropped 43 per cent in the

seven years from 1928 to 1935. Contributions for 1935 slightly exceeded those for 1934, however. The contribution per capita for all purposes in 1934 was \$12.07 and in 1935 it was \$12.10. The contribution per capita for congregational purposes only was \$9.92 in 1934 and \$9.98 for 1935.

Total gifts declined from \$532,368,714 in 1928 to \$304,692,499 in 1935, while total gifts for congregational purposes declined from \$402,683,861 to \$251,347,435. The per capita contribution for all purposes declined from \$23.30 in 1928 to \$12.10 in 1935. Per capita contribution for congregational purposes declined from \$17.30 in 1928 to \$9.98 in 1935.

The report says that nearly all the communions maintained their per capita contributions for congregational expenses better than those for benevolences. The Protestant Episcopalians were the only group to lose proportionately less on benevolences than on contributions for congregational expenses.

W. C. T. U. Is Growing

The Woman's Christian Temperance Union is now organized in fifty-two countries with a half million paid-up membership. New members are joining by the thousand. Mrs. Ella A. Boole, world president declared at a recent meeting in New York: "We are working not only for outlawing the liquor traffic in the United States, but all over the world." The next world convention will be held in Washington, D. C., from June 4-9, 1937.

—Watchman-Examiner.

Bible 1,000 Years Old

At the time of his coronation, Haile Selassie presented to H. Murray Jacoby, former Ambassador Extraordinary to Ethiopia, a one thousand-year-old Bible, written in Amharic. Mr. Jacoby has just presented it to Friends Seminary, 226 East Sixteenth Street, New York, of which he is a trustee.

—New York Times.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Popular Hinduism. The Religion of the Masses. By L. S. S. O'Malley, C.I.E., I.C.S. 246 pp. \$2.50. Macmillan Co., New York. 1935.

This is an extraordinarily able and interesting book. Clear, concise and logical in its language, it gives an account of Hinduism in eight chapters, each of which is packed with information and sententious statement. The author's earlier book, entitled "Indian Caste Customs," received a warm welcome in the British press. The present volume gives reliable information based not only on wide reading but also on personal observation. Here we have the contrast between the belief of the masses and that of cultured Hindus who form a small minority. The first chapter deals with beliefs, and is fundamental. The author says that three characteristic features constitute popular Hinduism: caste, the veneration of the Brahman, and the sacredness of the cow. The first is the spinal cord of Hinduism; the second is its handicap for the depressed classes; and the third unites all Hindus, for "the cow is the presiding genius of the country." Almost universal illiteracy does not militate against fanatic belief. Superstition is rife, and polytheism runs riot.

Mr. O'Malley doubts whether India is more spiritual in its outlook than Europe. Litigation on a scale of five million cases a year is scarcely an index of a spiritually-minded people. In chapter three, which deals with moral influences, he points out the gulf that separates religion from ethics. Other chapters deal with worship, evil spirits, present-day deifications of he-

roes (sometimes these are criminals). There is also a chapter on priests and holy men, while the last chapter deals with sectarianism and toleration. Hinduism, which ordinarily is a static and pacific religion, can be aroused to fanatic passion, and instances are given where the Hindus without provocation rose against their Moslem neighbors to pillage, destroy and massacre.

One of the strangest chapters is that which deals with the deification of heroes.

With their extraordinary combination of ignorance, credulity and superstition the masses are prone to ascribe supernatural powers to persons of great gifts, singular personality, and even strange habits.

Two missionaries may be reckoned among the number of those who have been treated as divine beings. One was Dr. J. E. Clough, an American Baptist missionary, under whom there was a mass movement to Christianity in the Nellore district during the famine of 1876-78, when he was distinguished for his philanthropy and practical ability, and carried to a successful conclusion the construction of a section of a canal, which gave relief to many thousands. After laboring for forty years among the Telugu-speaking people to the north of Madras, he was surprised and distressed to learn that many of his converts had reverted to some of the practices of their former religion and invoked his name in various rites and incantations as if he were a deity. In another mission field further south men who had been Christians treated the grave of a missionary who had recently died as if it were a shrine, and when his friends built a high wall round the grave, in order to put a stop to the worship, they continued it outside the wall. S. M. ZWEMER.

Victories of Peace. Stories of Friendship in Action. 12mo. 2s. 6d. Student Christian Movement Press. 1935.

In this interesting book of ten stories of adventures of peace,

men and women of various races started out, not for war, but to give their lives in heroic deeds for peace. Their object was to *save* men, not to *kill* them. This required courage and training and sacrifice, but the results were beautiful beyond words.

"Peace on earth, good will toward men" must come through such Christlike service. Young people are not responsible for making war; that responsibility lies with older men—the politicians and rulers who for selfish purposes are willing to sacrifice millions of lives. Youth is naturally militant, and easily persuaded to enter the army, or they can be inspired through such stories as this to seek the victories of peace.

Those who have gone at the call of Christ, through all the ages, have found that "kingdoms are subdued" not through murderous warfare, but through the treaty of Bethlehem and by following the leadership of the Prince of Peace.

LUCY W. PEABODY.

Forty Happy Years in Japan. By George P. Pierson and Ida G. Pierson. 8vo. 130 pp. \$1.25. Fleming H. Revell Co., New York. 1936.

From 1888 to 1928, Dr. and Mrs. Pierson lived and labored in Japan as missionaries of Christ under the Presbyterian Church in the U. S. A. They came to understand and to love the Japanese, and because of their knowledge and love for God, they earnestly sought to win them to Christ. Their field was in the most northern island of Hokkaido which is still largely unevangelized territory.

This volume is chiefly a collection of scattered reminis-

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

cences of forty years in evangelistic work—memories of missionaries and Japanese; of experiences in typhoons, tidal waves and earthquakes; of personal work and conversations on religion; of work with children and the Japanese Church; of meetings and revivals in theaters, prisons and rural towns. There are also reports of progress and some conclusions as to Japanese history and customs; as to methods of work and the place of women missionaries; as to Japanese converts and workers; as to missionary life and what Japan most needs. While the book lacks in literary merit, it makes up for this lack in information and inspiration. The authors have shown themselves to be truly devoted missionaries, with courage and perseverance; prayerfully depending on the power of the Holy Spirit to make their work effective.

The Kingdom of God in Japan. Lectures by C. Burnell Olds. Pamphlet. 25 cents. C. B. Olds, Jr., 1888 East 81st Street, Cleveland, Ohio. 1936.

The author of these lectures has been in Japan for thirty-three years as a missionary of the American Board. The manuscript was read by Rev. Akira Ebisawa, Secretary of the National Christian Council of Japan, so that the statements and views have been doubly checked. Mr. Olds' purpose is to show the progress made by Christianity in Japan and to consider the most effective methods for its extension. The presentation is popular and informing—factual and from experience. Mr. Olds' idea of the objective of Christian missions is the promotion of understanding and harmony between God and man and between man and man. Apparently he would not put the spiritual regeneration of the individual first, and does not emphasize the necessity for personal acceptance of Christ's atoning death on the Cross and belief in His resurrection from the dead. His emphasis is on the realization of the Fatherhood of God and the Brother-

hood of Man as exemplified by Christ. The lectures are good but in our judgment do not go far enough in their New Testament position.

A Grain of Wheat. By Toyohiko Kagawa. Illus. 12mo. 150 pp. \$1.00. Harper and Bros. New York. 1936.

Dr. Kagawa, the well-known Christian evangelist and social reformer, here appears as a novelist—a rôle in which he is famous in Japan. Over a million and a quarter copies of his books have been sold in Japan and this novel has already been through two hundred editions.

It is an interesting and moving story of a young Japanese of the rural masses who struggles against poverty and sin and finally discovers the way to victory and satisfaction through Christian teaching. Here in a popular form is a strong plea for helping to carry out Dr. Kagawa's Christian program for the rural population. The story is well told and the purpose of it is clear—to promote temperance and economic reform. It will help the reader to understand and to sympathize with the people of that Empire who are handicapped by poverty but who have such great possibilities. The illustrations are from the cinema version of the story, which we are told has created a sensation in Japan.

Gold by Moonlight. By Amy Carmichael. Illus. 8vo. 182 pp. S. P. C. K. London. Obtainable in America at \$1.50 from Hope Church Sunday School, St. Louis, Mo. 1935.

Here is another book for sufferers and other Christians in difficult places; for those who long to understand, or if they cannot understand, to draw precious values out of seemingly impossible places. Miss Carmichael, the human founder of Dohnavur Fellowship—the mission for temple children in South India—has been used to bring many dark and suffering souls into the light and joy of Christian experience. She herself has suffered great physical dis-

tress during many months of sleepless nights and pain-filled days, and, like her Master, has learned obedience by the things she has suffered. One result is this beautiful, inspiring book. Its tone is not gloomy and resigned to defeat but joyous and victorious. The pictures are artistic reproductions of the beauties of God's creation—in forest and flower, in hill and valley, in summer and winter, in storm and sunshine.

The message is correspondingly beautiful—in verse and prose, with quoted gems and observations from personal experience. The whole is inbreathed with trust in God and a recognition of His loving care. Any who come into contact with life's darker side will find here comforting help and peace that comes from harmony with God and rejoicing in His will.

The Case for Missions in Modern India. By E. C. Dewick, M.A. 25 pp. 3 Annas. The Palghat Mission, Coyalmanan P. O., Palghat. South India. 1934.

Within the pages of this little book much insight and wisdom are to be found. As it states the case for missions in every country as well as in India, no one will fail to profit by reading it. All who realize the modern decline of interest in missions not only in young missionary churches, but also in the parent churches, will be glad to have the situation examined with candor and restraint by one as well qualified to do so as the author.

After following his discussion—in the modern way—of such questions as:

Unfair methods of propaganda,
Missions are the expression of an
out-of-date religious imperialism,
Who should go as missionaries,

few readers will fail to agree with Mr. Dewick's conclusion of the matter which is:

If the Christian missionary presents Christ in His simplicity and grandeur, as pictured in the New Testament, he will have a message and a contribution for the world which can be given in no other way. JANE C. GOHEEN.

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- The Making of a Pioneer.** Percy Mather of Central Asia. Mildred Cable and Francesca French. Illus. 288 pp. \$2. Stokes. New York.
- The Apostle of the Chinese Communists.** Daniel Nelson. 139 pp. \$1. Board of Foreign Missions of the Norwegian Lutheran Church. Minneapolis.
- Arthington's Million.** The Romance of the Arthington Trust. A. M. Chirgwin. Illus. Maps. 160 pp. Livingstone Press. London. 2s. and 3s.
- The Problem of Japan.** Malcolm D. Kennedy. Illus. Maps. 287 pp. 15s. Nisbet. London.
- Papuans of the Trans-Fly.** F. E. Williams. Illus. 452 pp. 30s. Oxford University Press. London.
- Sharing Observations with the Home Church.** Charles D. Bonsack. 287 pp. \$2.00. Brethren Publishing House. Elgin, Ill.
- Education for Service in the Christian Church in China.** The Report of a Survey Commission, 1935. 157 pp. 60 cents. World Sunday School Assn. New York.
- Christian Education Overseas.** A Brief Survey. A. Victor Murray, F. F. Monk and Ronald Rees. 45 pp. 1s. S. C. M. Press. London.
- The Malabar Syrians and the Church Missionary Society, 1816-1840.** P. Cheriyan. 438 pp. C. M. S. Press. Kottayam.
- Primitives and Supernatural.** Lucien Levy-Bruhl. 405 pp. 18s. Allen & Unwin. London.
- The Question of the Church in the World Today.** J. H. Oldham. 32 pp. International Missionary Council. New York and London.
- The Christian Faith in the Modern World.** J. Gresham Machen. 258 pp. \$2. Macmillan. New York.
- Uganda.** H. B. Thomas and Robert Scott. Illus. Maps. 559 pp. 15s. Oxford University Press. London.
- The Customs of the Baganda.** Sir Apolo Kagwa. 199 pp. Columbia University Press. New York.

- Sheaves After Harvest.** Andrew A. Bonar. 126 pp. 1s. Pickering & Inglis. London.
- Sources of Power in Famous Lives.** Walter C. Erdman. 158 pp. \$1.00. Cokesbury. Nashville.
- Victories of Peace.** D. M. Gill and A. M. Pullen. 128 pp. 2s. 6d. S. C. M. Press. London.
- The Clash of Color.** A Study in the Problem of Race. Basil Mathews. Second Edition. Maps. 160 pp. 2s. Edinburgh House Press. London.
- At the Point of a Lancet.** One Hundred Years of the Canton Hospital, 1835-1935. William Warder Cadbury and Mary Hoxie Jones. 304 pp. Kelly & Walsh, Ltd. Shanghai.
- Congo Crosses—A Study of Congo Womanhood.** Julia Lake Kellersberger. 222 pp. 50 cents, paper; \$1.00, cloth. Central Committee for the United Study of Foreign Missions. Boston.
- Glitter or Gold.** M. E. Gillespie. 240 pp. 2s. Pickering & Inglis. London.
- Jewels of Promise.** Boardman Sermons. W. M. Seay. 151 pp. \$1. Boardman Press. Nashville.
- Kagawa.** An Apostle of Japan. Margaret Baumann. 95 pp. 75 cents. Macmillan. New York.
- Daniel Alexander Payne.** Josephus Roosevelt Coan. 139 pp. A. M. E. Book Concern. Philadelphia, Pa.
- John and Betty Stamm: Martyrs.** Lee S. Huizenga. 95 pp. 35 cents, paper; 75 cents, cloth. Zondervan Pub. Co. Grand Rapids, Mich.
- Henry Hammond Spalding.** Pioneer of Old Oregon. Clifford Merrill Drury. 438 pp. \$3. Caxton Printers, Ltd. Caldwell, Idaho.
- We Beheld His Glory.** Nicholas Arseniev. 220 pp. \$3. Morehouse Pub. Co. Milwaukee.

Personal Items

(Concluded from page 225.)

Dr. Courtenay H. Fenn, for thirty-five years a missionary of the Presbyterian Church and recently Recording Secretary of the Presbyterian Board of Foreign Missions, retired from active service on April 11th, having reached the age limit. His total missionary service connected with the Board of Foreign Missions was forty-three years, most of which was spent in North China. As principal of Truth Hall, professor of the North China Theological College and principal of the Union Bible Institute of North China, Dr. Fenn has rendered very valuable service. He was also for fifteen years secretary of the North China Tract Society, and made notable contributions to the literature of the Chinese Christian Church, including a concordance of the Mandarin Bible, the Interwoven Gospel, a Chinese-English Pocket Dictionary and a number of tracts. Dr. and Mrs. Fenn have also given a daughter and a son to missionary work in China.

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Rev. W. Y. Chen, Ph.D., has been appointed General Secretary of the National Christian Council of China to succeed Dr. C. Y. Cheng, now Moderator of the United Church of China. Until recently, Dr. Chen was pastor of the Methodist Church of Foochow. During the last twelve months he has been Acting President of Fukien Christian University.

Obituary Notes

(Concluded from second cover.)

has been extended for hundreds of miles throughout the vast North Brazil area. It has been a great force in the religious and cultural life of the evangelical churches of that area.

* * *

F. H. Hawkins, for over 40 years a secretary and director of the London Missionary Society, died on February 6. Until his retirement he was responsible for the Society's work in China.

* * *

Bishop William Burt, for twenty-five years in charge of the European Conference of the Methodist Episcopal Church and later of the Buffalo Diocese, died at Clifton Springs, New York, on April 9th, at 83 years of age.

He was born in Cornwall, England, but moved to Massachusetts as a lad and worked in a machine shop to help support his family. He was graduated from Wesleyan University in 1879 and from Drew Theological Seminary two years later. In 1887 he went to Europe and made his home in Rome. In 1912 he was made Bishop of Buffalo District and held that position until his retirement in 1934. He is survived by his widow, three daughters and two sons.

* * *

Dr. Paul L. Corbin, for 30 years a member of the Taiku Station of the American Board in Shansi, died on January 9th. Under his leadership many new outstation churches and schools were opened, and the membership of the churches increased rapidly.

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John Little

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J. S. Ledbetter

Dates to Remember

June 4-9—General Synod of the Reformed Church in America. Rochester, N. Y.

June 10-17—Annual Conference, Church of the Brethren. Hershey, Pa.

June 16-24—General Council of Congregational and Christian Churches. Mt. Holyoke College, South Hadley, Mass.

June 23-28—Christian Youth Council of North America. Lakeside, Ohio.

June 27-July 4—Geneva Summer School for Missions. Lake Geneva, Wisconsin.

June 29-July 10—Indian Missionary Conference and Annual Meeting of the National Fellowship of Indian Workers. College of Agriculture, Madison, Wis.

July 6-12—Twelfth World's Sunday School Convention. Oslo, Norway.

July 9-August 12—Winona Lake School of Theology. Winona Lake, Ind.

August 16-23—World Missions Institute, Chautauqua, New York.

CONFERENCES AND SCHOOLS OF MISSIONS

Affiliated with the Council of Women for Home Missions and the Committee on Women's Work, Foreign Missions Conference

Baltimore, Md.—October 19-21.

Mrs. David D. Baker, 410 N. Calhoun St., Baltimore, Md.

Bethesda, Ohio—July 20-24.

Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va.

Boulder, Colorado—June 21-27.

Mrs. Henry F. Hoffman, 741 Adams St., Denver, Colo.

Chautauqua, N. Y.—Institute of World Missions (August 16-23).

Mrs. F. C. Reynolds, 309 Woodland Road, Roland Park, Baltimore, Md.

Eaglesmere, Pa.—June 26-July 3.

Mrs. E. B. Breeding, 24 Rugby Lane, Scarsdale, N. Y.

Houston, Texas—September 28-October 2.

Dean—Mrs. A. B. Hynes, 618 Highland, Houston, Texas.

Lake Geneva, Wis.—June 27-July 4.

Mrs. T. A. Freeman, 427 Greenwood Ave., Evanston, Ill.

Minnesota (Minneapolis-St. Paul)—September 21-25.

Ex. Sec.—Mrs. C. E. Heard, 3020 Colfax Ave., Minneapolis, Minn.

Mt. Hermon, Calif.—July 25-August 1.

Mrs. N. J. Forsberg, 325 Dorantes Ave., San Francisco, Calif.

Mt. Lake Park, Md.—July 10-16.

Mrs. B. H. Sincell, 103 2d St., Oakland, Md.

Northfield, Mass.—July 6-14.

Miss Amy Ogden Welcher, 796 Prospect Ave., Hartford, Conn.

Southern California (Los Angeles)—September 21-25.

Mrs. H. M. Horn, 1965 Carmen Ave., Los Angeles, Calif.

Warren, Ohio—October 6-7.

Mrs. George Konold, 314 Scott St., N. E., Warren, Ohio.

Winona Lake, Ind.—June 24-30.

Mrs. Lulu C. Hunter, 1021 So. Elmwood Ave., Oak Park, Ill.

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Personal Items

Dr. M. T. Rankin, missionary teacher in the Graves Theological Seminary at Canton, China, has been elected secretary for the Orient of the Southern Baptist Board, to serve as a connecting link between the missions and the Board.

Dr. Roy G. Ross, a missionary secretary of the Disciples' Church, has been elected executive secretary of the International Council of Religious Education, to fill the position made vacant by the resignation of Dr. Hugh S. Magill.

Miss Lillian Nichols, head of Holston Institute, Songdo, Korea, has been cited for 26 years of meritorious service to this Methodist School.

Dr. James R. Joy, for 21 years Editor of *The Christian Advocate* of the Methodist Episcopal Church, and previously eleven years assistant editor under the late Dr. James M. Bulkley, has announced his retirement from editorial work on June 1st. Dr. Joy has held a position of large responsibility and wide influence in the church. His paper, which is the offi-

cial weekly periodical of the Methodist Episcopal Church, is one of a number of *Advocates* published in different parts of the country with a total circulation of 170,000. Dr. Joy is seventy-two years of age, having been born in Groton, Mass., and was graduated from Yale University in 1885. He is still in good health and wields an effective pen. His successor, Dr. Harold Paul Sloan, was elected at the Quadrennial Conference of the Methodist Church held in Columbus, Ohio, early in May.

Rev. F. W. S. O'Neill, missionary in Manchuria since 1897, will be the moderator of the general assembly of the Presbyterian Church in Ireland this year. Mr. O'Neill is the author of several books which are a distinct contribution to missionary literature.

Rev. William C. Kerr, who has served as Presbyterian missionary in Seoul, Korea, for 18 years, has been honored with the decoration of "the fourth order of merit with the sacred treasure" by Emperor Hirohito of Japan.

Rev. Nelson Bitten retired on April 30th from office as Home Secretary of the London Missionary Society after thirty-eight years' service as missionary and secretary. One of the special services he rendered was his visit to Samoa in 1932. Other activities included participation in the L. M. S. China Council, the Anti-Opium Campaign, associate editorship of the *Chinese Recorder*, as well as the work of the Christian Literature Society of China.

Dr. David McConaughy, vice-chairman of the World's Stewardship Union, is now in Europe, having been invited to address a series of stewardship "clinics" with church leaders in Switzerland, France and Great Britain. Among the other gatherings he is to speak on stewardship before the General Assembly of the Presbyterian Church of Scotland.

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DELANVAN L. PIERSON, *Editor*

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Editorial Chat

Here is our special number on the American Negro. It has food for thought and prayer. Our readers will appreciate the ready response of the authors who have contributed these papers in response to our invitation. It will lend additional interest if the reader can try to distinguish, from the style and spirit and thoughts expressed, which are white of skin. It will be seen that color is only skin deep, provided that the soul has not been oppressed or embittered by injustice or lack of opportunity.

Some of the important promised articles, we regret to say, have not reached us in time to be included. These may be looked for in later issues of THE REVIEW. These articles are intended to supplement the textbooks published by the Missionary Education Movement for adults, young people and children of various grades. They offer a large and rich assortment.

* * *

BOUND VOLUMES WANTED

The library of Emory University, Emory, Georgia, asks for the following numbers of THE REVIEW to complete its files:

November and December, 1925.

January, February, May, July, 1926.

January, 1927.

December, 1929.

They might be interested to secure the entire years 1925, 1926, 1927 and 1929 in bound volumes.

Kindly write to Miss Elizabeth Royer, Librarian, Emory University, Emory, Georgia.

Obituary Notes

Mrs. Dan Crawford, widow of the famous Central Africa missionary who was author of "Thinking Black" and other volumes, died on April 13th. Mrs. Crawford went out with her husband 37 years ago to Luanza, Central Africa, and there did effective pioneer work. She was a wise councillor and a remarkably able worker in Bible schools and in Gospel evangelism which helped to transform so many lives. The work is still carried on as an independent mission, most of the workers being associated with the Plymouth Brethren.

* * *

Dr. John C. Berry, distinguished medical missionary to Japan, who introduced the first trained nurse into that country, died in Worcester, Mass., February 8th, at the age of 89. In addition to his medical work, Dr. Berry was instrumental in effecting a comprehensive and permanent work of prison reform in Japan. At a recent convention of social workers in Tokyo, attended by 3,000 delegates, he was hailed as the "Founder of Social Service in the Nation."

* * *

Dr. Judson C. King, Baptist medical missionary in the Belgian Congo, died March 27th, at Sona Bata. The crowning achievement of his missionary service was the founding of Sona Bata Medical School in 1932.

* * *

James Cruickshank, of Cairo, assistant to the Chief Mechanical Engineer of the Egyptian Railways, died February 10th. Mr. Cruickshank was
(Concluded on 3d Cover.)

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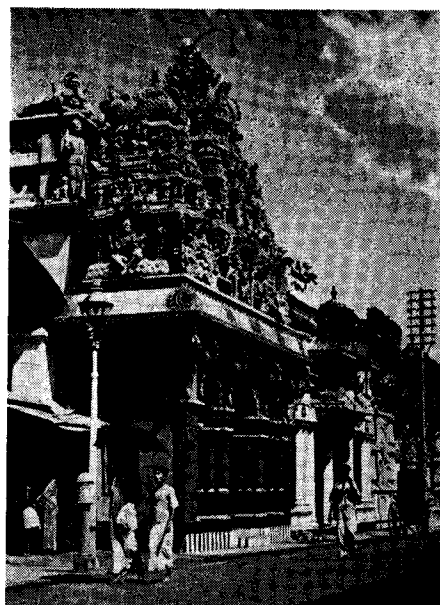
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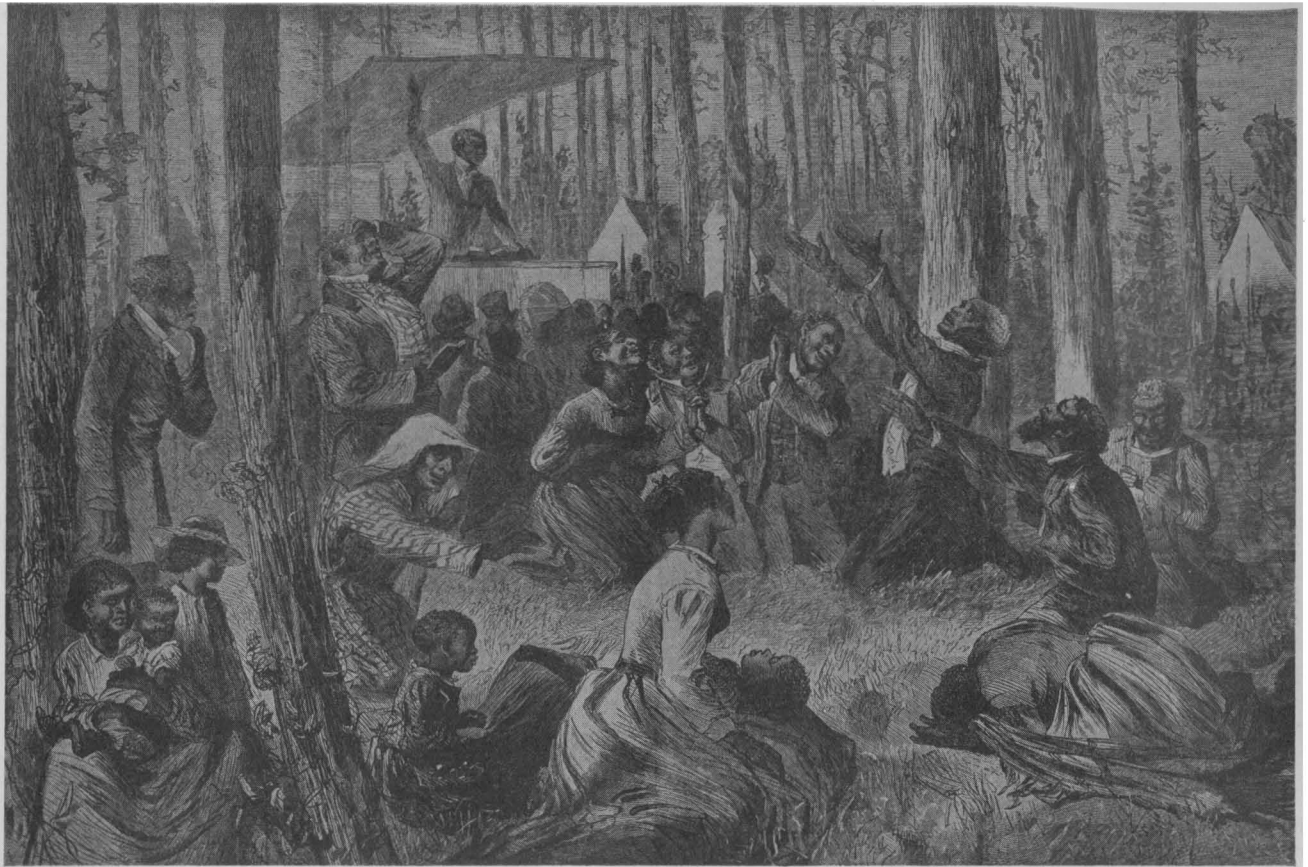
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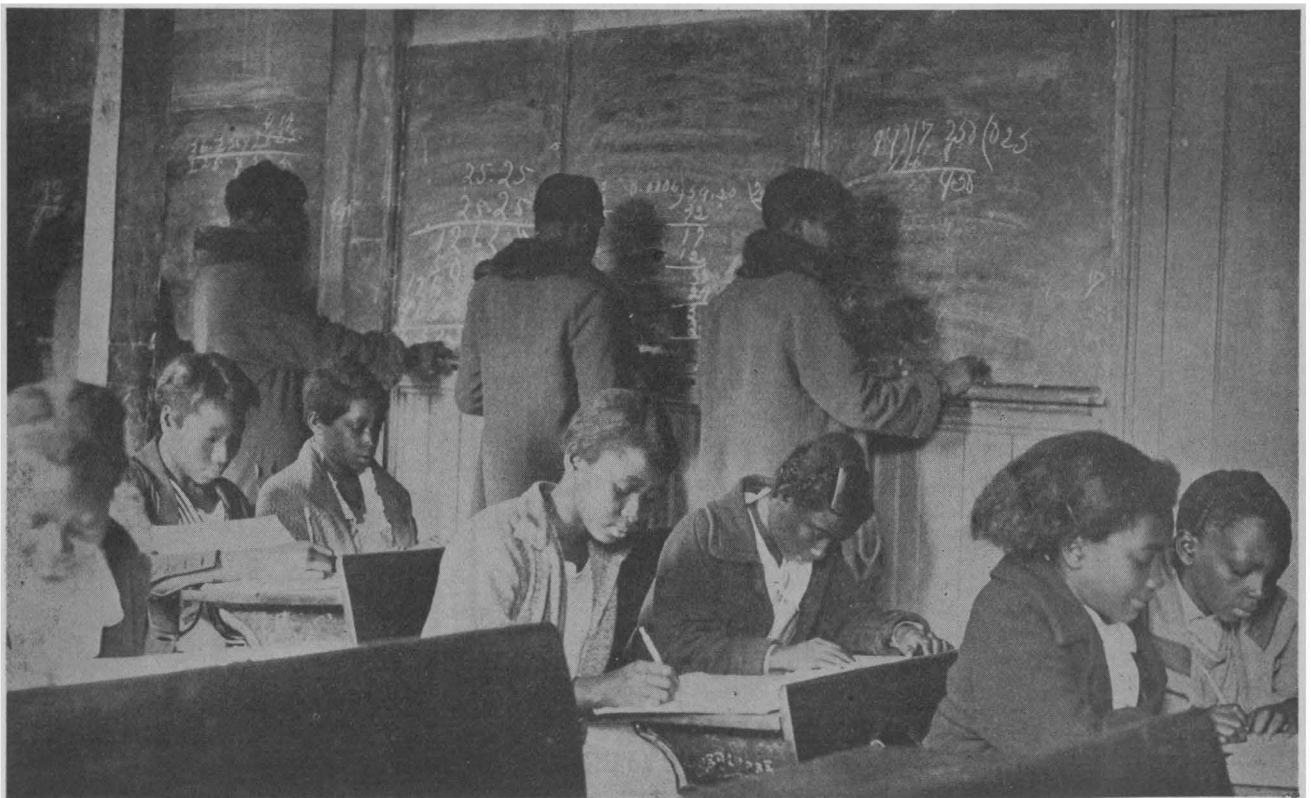
PENINSULAR AND ORIENTAL
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NAVIGATION COMPANIES



From "Harper's Weekly"

Drawing by Sol Eytinge

TYPICAL SCENE FROM NEGRO CAMP MEETING IN THE SOUTH SIXTY YEARS AGO



EAGER SEARCH FOR KNOWLEDGE—LORIMER SCHOOL, EDISTO ISLAND, SOUTH CAROLINA

EVIDENCES OF PROGRESS AMONG AMERICAN NEGROES

THE MISSIONARY REVIEW OF THE WORLD



AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LIX

JUNE, 1936

NUMBER 6

Topics of the Times

OUR INTEREST IN THE NEGRO

There are more Negroes in the United States than comprise the population of Egypt or Ethiopia or Siam. Many of these Negroes are as poor, as ignorant and as spiritually destitute as are the underprivileged of many lands to whom we send missionaries. Christians in these United States have a special responsibility for helping American Negroes since these people are descendents of men and women who were taken from their native land by force and were brought to this country against their will to work for the white man without pay. Many of them were treated worse than cattle. As a result of prejudice and lack of opportunity, multitudes of these Negroes are still subject to unfair discrimination and their physical, mental and moral welfare are neglected. These conditions form a menace to health, social security and Christian progress in the communities where these people live, not because they are Negroes but because their ignorance and the crowded, unsanitary, one-room cabins cannot but spread physical and moral disease—whether they are inhabited by white folk or black.

But such a condition is not characteristic of all Negro communities today. With good, steady jobs, an opportunity for education, and fair treatment, the Negro has proved his ability to advance and to serve his generation unselfishly and effectively. Such men of African descent as J. E. K. Aggrey, Chief Khama, Bishop Samuel Crowther, Paul Lawrence Dunbar, Booker T. Washington, Richard R. Moton, and hundreds of other Negro men and women, are proof of what valuable an asset to humanity the African may be. America is indebted to the race for service in many lines and everywhere they may be an asset to the nation.

The Negro is a living soul made capable of receiving the impress of the likeness of Christ. What then is the great hindrance to Negro development in America? Undoubtedly it is racial prejudice and discrimination. We may not approve of it theoretically, or be ready to acknowledge it, but practically every white man is influenced by this prejudice, especially in communities where Negroes are numerous. The reason for this discrimination is another matter. It is not innate; children have no such prejudice until it is put into their minds by their elders or by some unpleasant and unreasoning experience. Negroes have racial characteristics which have proved valuable assets to State and Church. Their natural good cheer and sense of humor, their music and other talents, their ability to work, their devotion to those who show them kindness, and their religious sense and response to the Gospel of Christ, are all evidences of God in them.

The study of the Negro is worth while. The mission books of the year and this number of **THE REVIEW** provide the opportunity. Here are set forth the characteristics of the race, the progress made in the past two generations, the great achievements of individual Negroes and the possibilities for advance. Such a study will increase interracial understanding and sympathy and should stir Christians with a determination to give adequate economic and educational opportunities, to promote social justice and to recognize the Negro as a brother man. There is no reason to obliterate social barriers or to advocate interracial marriage. The most intelligent Negroes do not desire such a movement but they ask, and have a right to expect, equality of opportunity, impartial justice, friendliness and Christ-like interest in their temporal and eternal welfare.

ETHIOPIA — A PREY

The Empire of Ethiopia, practically the last independent African-ruled territory, has finally become a prey to the Roman Eagle. With the fall of Addis Ababa, the capital, on May 3d, and the flight of Emperor Haile Selassie to Palestine, Ethiopian independence came to an end and Premier Mussolini has declared the country to be Italian territory. The victory, after seven months' warfare, brings no honor or credit to Mussolini and the Italian armies. A strong nation, with an effective army and navy, equipped with modern guns, tanks, airplanes and gas bombs, has indeed overcome a weak but brave nation which had an untrained army, no navy, and almost no modern military equipment. The Italians have descended like wolves upon a sheepfold. This conquest of a weaker member of the League of Nations, by an aggressive and self-seeking conqueror belonging to the same League, has again revealed the ineffectiveness of the League and their inability to cooperate unselfishly in order to stop a strong nation from violating covenants. Partial trade "sanctions" and moral disapproval have not been effective, but a united stand by members of the League, backed by military measures, would no doubt have put a stop to Italy's program. America, like the other European nations, was unwilling to resort to war to make the League covenants effective.

The rainy season and the roadless mountains were Ethiopia's best natural defences but these failed to stop airplanes equipped with machine guns and bombs. Without respect of persons, non-combatants and Red Cross units suffered along with the military forces. Two missionaries were killed accidentally—Dr. Hockman by a bomb, and an Adventist, Mrs. Stadin, by a stray bullet. Several Red Cross workers were also killed or wounded.

The terms of conquest have not yet been proclaimed. Italy has promised to give Ethiopia a more stable modern government than was possible for Haile Selassie and his tribal chiefs. This will depend on the Italian's ability to win the co-operation of the people and their ability to pay the cost of good colonial government. Their experience in Eritrea, Somaliland and Tripoli does not give much reason for confidence. Slavery has already been abolished by Italian decree, as Haile Selassie had already attempted to do. Lake Tana, the headwaters of the Blue Nile, will be a point of friction with Egypt and Great Britain and international trade presents many a problem. The nations of the League have thus far refused to acknowledge Italian sovereignty.

The effect of Italian occupation on Protestant missionary work, it is difficult to foretell. Mus-

solini has proclaimed religious liberty, as Haile Selassie had done, but experience in other Italian colonies does not give great encouragement to hope that the ten Protestant societies, with some one hundred and forty missionaries working in thirty stations, will be free from interference or discrimination. No Protestant missions are permitted in Italian Somaliland or in Tripoli and the few mission workers in Eritrea have been expelled. If the Italian Evangelical churches were strong enough they might be able to establish work in Ethiopia.

The unofficial plan, outlined in Rome for the conquered territory, includes the following provisions:

1. Native chiefs, with Italian civil commissioners and district military commanders, are to be set up in each province. There is no thought of continuing an even nominal native dynasty, as the Japanese have done in Manchukuo.
2. Civil and religious liberty is proclaimed, with the abolition of slavery.
3. A native mercenary army, under Italian officers, may be organized to police the country as in other colonies.
4. Roads, airports and a new railway will be built, and commerce will be developed.

Dr. Charles J. Rolls, a representative of the Sudan Interior Mission, who recently visited Ethiopia during the Italian invasion, writes as follows in the *Evangelical Christian*:

Italy deems the best course to take for reforming Ethiopia is to conquer its people by atrocious warfare that violates more principles of righteousness than all the wrongs she declares need to be eliminated. . . . The Divine method of transforming a people is not by bombs and tanks and by turning machine gun-fire from airplanes on villages and Red Cross units, but by opening up wells of Salvation.

WHAT IS WRONG WITH AMERICA?

Views as to the present situation in North America, and in the world at large, vary according to the chief interests and viewpoints of critics. Newspaper and magazine articles, sermons and addresses are full of warnings or optimistic statements as to the political, economic, social and religious outlook. That many things are wrong and should be corrected all will agree but there are differences of opinion on the causes and the remedy. Those who are committed to God and His standards for life, as revealed in the Bible, generally agree that there has been a great lowering of moral standards and a disturbing failure in religious education of the youth of the present generation. The results are seen in many ways, especially in the lawless attitude of youth, even of the so-called "best families," toward all restric-

tion in what they consider personal liberty—as to speed limits, use of intoxicants, marriage and sex-life, property rights, tax returns and the laws of God. The best thing about the youth today as a whole is probably their frankness and readiness to risk all to carry out whatever ideals they have. But one of the greatest needs of the day is the training of the youth in respect for law, in reverence for God, in knowledge of His revealed will, and in self-discipline and the putting of first things first.

Dr. William Merrill Vories, founder of the Omi-Hachiman Mission, Japan, has recently revisited America and has traveled extensively over the country. Like Mrs. E. Stanley Jones, he is disturbed by the signs of retrogression in the spiritual life of the people—especially in women. Formerly they were the moral backbone of the country, the spiritual strength of the Church and the chief promoters of its missionary work. Today Dr. Vories sees them generally spending lavishly on cosmetics, cigarettes and strong drink, talking freely of sex, living loosely and devoted more to “bridge” and the theater than to children, their homes, or the church. He sees many churches lifeless and preachers too often seeking popularity with men, rather than desiring to be true prophets of God; he notes the absence of a clear and effective message of salvation for this sin-sick and distracted world. Even Christians are charged with having forgotten their chief business in life—the carrying forward of Christ’s work—and of being guilty of settling down to ease or hopeless discouragement.

But in the youth of today and tomorrow we find cause for real encouragement—if they can be turned Christward. There are signs of awakening here and there among them, but with powerful materialistic forces holding them back or dragging them down to ruin. The youth of today need new life, vision, an incentive to sacrificial service, and wise, inspirational Christian leadership. The remedy for present evils can only be found in Christ.

A NATIONAL PREACHING MISSION

America needs a spiritual awakening. That cannot be denied; but how is it to be brought about? In the autumn, between September 13th and December 9th, the Federal Council of Churches is planning a united campaign to deepen Christian faith and life throughout North America. A team of preachers will visit some twenty of the larger cities, spending four days in each city, and holding popular mass meetings and smaller conferences in order to make an impact on the spiritual life of the community. The teams

are expected to include the following speakers—Dr. E. Stanley Jones, of India, author of “The Christ of Every Road”; Dr. T. Z. Koo, the well-known Chinese Christian leader; Dr. George W. Truett, of Dallas, Texas; President Albert W. Beaven, of Colgate-Rochester Divinity School; Dr. George A. Buttrick, of New York; Dean Lynn Harold Hough, of Drew Theological Seminary; Dr. Ivan Lee Holt, of St. Louis; Bishop Arthur J. Moore, of San Antonio, Texas; Rev. Daniel A. Poling, of New York; Miss Muriel Lester, of London, and some twenty others.

The purpose of the Mission is stated briefly as follows:

The Mission shall therefore seek to teach and preach in its fulness the Gospel of our common Lord and Saviour, Jesus Christ; to confront through group contacts and public meetings as well the clear thought and courageous will of the American people as their finer feelings and best tradition; in a civilization which irreligion is on the verge of destroying, and in the midst of which it has become an imperative necessity in the high cause of the future that Christianity should gird itself for a real struggle, to stress once more the reasonableness of the Christian faith in the Personal God, its aptness to the deepest needs and farthest aspirations of human life, and its redemptive, creative power in the organizing and shaping of a bewildered society toward the standards and ideals of the Kingdom of God.

The emphasis will be upon the Gospel of Christ as the unchanging need of every age and especially needed to solve the problems of the present day.

Christians everywhere are requested to pray earnestly that the blessing of God shall be upon the undertaking and the workers; and for the revival of true Christian faith and spiritual life in this time of crisis and the world’s need.

Preparations for this Preaching campaign will be followed with prayerful interest. Clearly the Gospel of Christ needs to be preached more faithfully and powerfully than it is preached in most churches today. His power needs to be manifested by regenerated lives for more than is evident in most Christians in America. But a revival cannot be “worked up”; that experience must come by the power of the Holy Spirit, working through lives surrendered to God. The success of this or any other work for spiritual awakening will not depend on organization or on famous speakers; it must depend chiefly on four things:

1. The character of the messengers—whether they are truly Spirit-filled men and women, with personal experience of Christ, a passion to win men to Him, and a whole-hearted belief in the power of the Gospel.

2. The message they reach—whether it is truly the Gospel of Christ, unclouded with doubts, and

mixed with a discussion of international questions, economic problems, social service and other secondary considerations.

3. The receptive attitude of the audiences and the zeal of local workers—will their expectation be a thrill from eloquent preachers or will they come hungry for the Word of God and an experience of new life in Christ.

4. The power of the Spirit of God must be evident in speakers, committees, personal workers and hearers. Prayer and the “still small Voice” in this enterprise are more important than preaching. Vital personal work is more effective than sermons that draw large crowds. The time to begin to pray and prepare for a revival is now, not next September; and the place is not in large meetings but in individual homes and hearts, on our knees.

FIVE-YEAR EVANGELISM IN INDIA

Christian leaders in India have united in a call for a definite Five-Year Evangelistic Forward Movement, inaugurated by seven weeks of preparation, in each district, with the following topics suggested, one for each week:

1. The primary duty of Christians to witness.
2. Successful personal evangelism.
3. Churches and United Witness bearing.
4. Witness of the Christian home.
5. Evangelism by literature.
6. Education and evangelism.
7. Evangelism and social service.

This movement is being promoted by the National Christian Council of India, Burma and Ceylon, which is calling all churches to witness in their own areas. A definite aim and program is advocated “to enlist all Christians—men and women, students and officials, boys and girls—in one great army of volunteer evangelists, each bringing his or her own talent to the task. Some will preach, others will sell Gospels, some will sing, still others will do personal work with individuals.”

A special “Witness Week” has already been held in Dornakal, after which the field was divided into six parts under the care of six groups. Each had a leader and the congregations were divided into four age-groups. Children had banners made with these words inscribed in Telugu: “*The Lord Jesus, the Saviour of the world.*” The leaders met each morning for prayer and consultation, and in the evening went in groups to the villages assigned. The work consisted mainly of (1) distribution of handbills and tracts, (2) sale of Gospel portions, (3) witness bearing, (4) per-

sonal talks, (5) lantern lectures on the Life of Christ. Results were reported to be remarkable.

In Hyderabad and elsewhere teams of preachers and lay workers have distributed Gospel portions at *melas*, a cinema projector has been used to attract people and the Gospel was proclaimed in song. Many villages were visited and even those from high castes were reached in large numbers.

The main points of the program for the movement are: the observance of a special time of preparation, annual “Weeks of Witness,” and the setting aside by each Council of two workers to forward the work; newspaper evangelism, Bible and tract distribution and preaching missions.

The Chhindwara Retreat for Prayer and Consideration of Mass Movements in Mid-India, held in 1935, calls attention to eleven principles to which they subscribe. It is possible today for whole castes to be won for Jesus Christ. “We hold that the present situation is nothing less than a call from God to disciple entire castes numbering hundreds of thousands of souls.” Large populations have been christianized, not through the conversion of the upper castes first, but through that of the Depressed Classes. It is, therefore, wise strategy to concentrate attention on the more approachable castes. To do this a greater mobility of missionary forces is needed. There should be cooperation in revival, a reallocation of resources, and, in some cases, of territory.

Dependence must be placed on the preaching of God’s Word. “We believe that merely living the Gospel, and mere humanitarian projects to relieve human ignorance or suffering are, when taken alone, entirely inadequate to bring men and women into the great salvation.” At the same time, the convert must be enabled to give proper expression of his new-found spiritual experiences among his neighbors. Following baptism, adequate instruction and guidance must be given to new converts. Finally, the present opportunities constitute a great call to all Christians for new consecration.

The editor of *The Indian Witness* writes:

“Everywhere Christians are found to be deeply concerned with their own spiritual condition and that of those around them. Everywhere we hear the hope expressed of a spiritual revival among Christians. . . . Reports reach us of awakenings in many places—in schools and churches and retreats. . . . If the Christians of India everywhere will show the love of Christ in testimony and through their lives, the blessings to themselves and to others will be innumerable.”

Beacon Lights of Negro Progress

By CHARLES H. WESLEY, Washington, D. C.
Professor of History in Howard University

NEGROES have been associated with the achievements of the American people from the earliest years, both as individuals and as a racial group. One of the noted early explorers and pioneers was Estevan who led an expedition in the sixteenth century from Mexico into the territory of the Southwest and discovered what we now call New Mexico and Arizona. From this period to the time when Matthew A. Henson, a Negro, accompanied Commander Peary in his discovery of the North Pole, Negroes have been associated with some of the outstanding American pioneer efforts. From the time when twenty Negroes were brought to Jamestown, Virginia, in 1619 to the most recent of the developments in the South, the Negro has helped with his labor in producing the agriculture and the economic and social life of the Southern states. From Crispus Attucks, a Negro who shed the first blood for the American cause in the Boston Massacre in 1770, to the Negro soldiers who fought in the Civil War to the number of 178,000, the courage of Negro troops has been highly praised.

In literature, song and cultural progress Negroes have made distinct contributions to American civilization. They had also improved their economic status and were engaged in numerous gainful pursuits prior to 1865. There were 59,557 free Negroes in America at the first census in 1790 and in seventy years this number increased to 488,070. Contemporary observers stated that there were among them persons of "education, refinement, sound sense and correct morals." This is corroborated by the historical facts.

It is absurd to assume that all the Negroes were degraded until the issuance of the Emancipation Proclamation and the passage of the Thirteenth Amendment. There were inefficient and unworthy Negroes just as there are the same types in any group today. By their own efforts, and with the aid of sympathetic friends, individual free Negroes were attaining economic independence and making personal progress before 1865, when the group as a whole was made physically free. Decades prior to this period, thousands had freed themselves from human slavery and economic want.

The Negro's progress since emancipation should be examined as it relates to population

changes, economic, religious and educational trends and cultural progress. These are beacon lights which point the way through the maze of complex changes.

Population Changes—During the one hundred and forty years from 1790 to 1930 the Negroes have increased from three-quarters of a million to nearly twelve millions. The increase from 1920 to 1930 was greater than the entire Negro population in 1800. In 1860 the total number of Negroes was 4,441,830, and in 1930, it was 11,891,143. In the meantime the percentage of the Negro to the total population has shown a decrease, from 19.3 per cent at the first census in 1790 to 9.7 per cent in 1930.

Prior to 1910 about 89 per cent of the Negro population lived in the South Atlantic and South Central states. A majority of these lived in the so-called Black Belt. In several counties the Negroes outnumbered the whites. In 1930 of the total Negro population, 78.7 per cent were in the Southern states, whereas in 1910 they constituted 90 per cent. In the last twenty-five years over a million Negroes have left the farms for the cities of the South and over a million and a half have migrated to the urban centers of the North.

The greatest change in the distribution of the Negroes came in the decade 1920-1930, during which there was a shift northward. This migration began with the opening of the World War in 1914, and continued with the cessation of immigrant labor and the rise of the demand for Negro labor. The peak of this migratory movement was reached in 1917-1921. More than two-thirds of the increase in the Negro population during the last two decades has taken place in the Northern states; but the percentage of Negroes in the North in 1930 was only 3.3 per cent. At the same time over 40 per cent of the Negroes were still in Georgia, Mississippi, Alabama, North Carolina and Texas. The largest number of Negroes in the North are in Pennsylvania, New York and Illinois.

Many believe that this newer distribution of Negroes will make the problem of their presence among Southern whites less acute, but others maintain that it has added to the strained race relations in some of the Northern and urban centers. Wherever toleration and Christian in-

fluences have been at work the change has been ultimately beneficial to the Negroes and the communities have registered no loss by their presence. The dangers have been found to be more imaginary than real.

Economic Progress—The aggregate wealth of the Negroes has increased from 1860 to the pres-



TYPICAL HOME OF A NEGRO TENANT FARMER
IN THE SOUTH

ent time from about \$20,000,000 to perhaps \$2,000,000,000 or about 100 times. There were about 20,000 farms operated independently by Negroes in 1865. Now they operate about 880,000 farms. In 1920 there were 925,608 Negro farmers who operated 41,432,182 acres, 23.6 per cent being owners. Ten years later (1930) the Negro farmers had decreased to 882,850 and their acres in operation had decreased to 37,597,132.

The depression, together with the accompanying hard economic times, was responsible for these decreases in the usual upward trends in Negro agricultural life. The crop reduction program, tenant evictions and unemployment for Negro agricultural workers have made these conditions worse, especially among sharecroppers and tenants. Negro land tenantry as a result of foreclosures has influenced the formation of sharecroppers' unions and of cooperative associations upon racial and interracial bases.

Of the gainfully employed Negroes in 1930, of whom there were 5,503,532, there was 36.1% who were engaged in agriculture and 63.9 per cent in industrial and urban occupations. There has thus developed a trend towards industrial life. The factory workers have increased continuously, and the period since the World War has brought about a more extensive increase of semi-skilled and skilled workers. The labor unions, however, have not welcomed Negro workers and some unions have excluded them.

Since the economic crisis of 1929, the numbers upon relief have increased so that in 1933, there were approximately 13,600,000 persons on relief, of which 81.3 per cent were white and 16.7 per

cent were Negroes, the percentage of Negroes on relief in proportion to the population, being almost twice that of the whites. In January, 1935, there were 3,500,000 Negroes in families receiving relief or 29 per cent of the entire Negro population. This is an indication of the deepening of the economic plight of black Americans. While 20 to 25 per cent of the white workers are unemployed today, from 40 to 50 per cent of the Negro workers are unemployed. There has been progress, but there has also been retrogression.

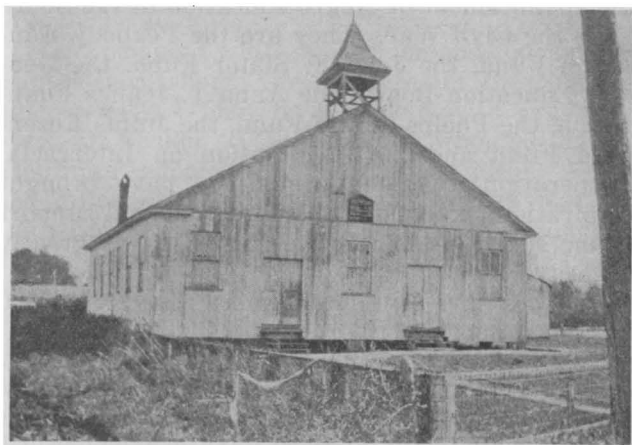
Just after emancipation there was only one bank in which Negroes were active as workers and depositors. The Freedman's Savings Bank had white officials until the last year when it was almost ready to fail and Negro officials were introduced. In 1924 there were 73 Negro banks with \$6,250,000 in capital and \$20,000,000 in resources. Some of these banks are still in active operation, although they operate on small capital. Negro life insurance companies have enjoyed unprecedented growth and expansion from 1920 to 1929, when difficulties began. Fifteen companies operated old line legal reserve insurance in 1920, with policyholders' surplus in excess of \$100,000; in 1935 these had decreased to eight; seven had disappeared, three had failed, three had amalga-



MODERN TYPE OF NEGRO HOME IN THE CITY

mated, one had changed to a mutual company. The capital and surplus of these fifteen companies in 1929 was \$2,903,228 and in 1935 was \$2,046,214. These companies have given opportunities to Negroes for experience in business management and control, and have given employment to hundreds of young Negro college graduates.

Negro retail business has greatly increased since emancipation. In 1865, it was estimated that there were 2,100 Negro business concerns, and in 1936 there were over 70,000, with sales amounting to over \$100,000,000 in 1930. The principal businesses were grocery stores, filling stations, restaurants and lunch rooms, tobacco



RURAL NEGRO CHURCH RECONSTRUCTED
FROM AN OLD BARN

stores, and barber shops. These serve especially the Negro communities of the large urban centers and give employment to hundreds who would find difficulty in obtaining employment in similar fields in the older American stores.

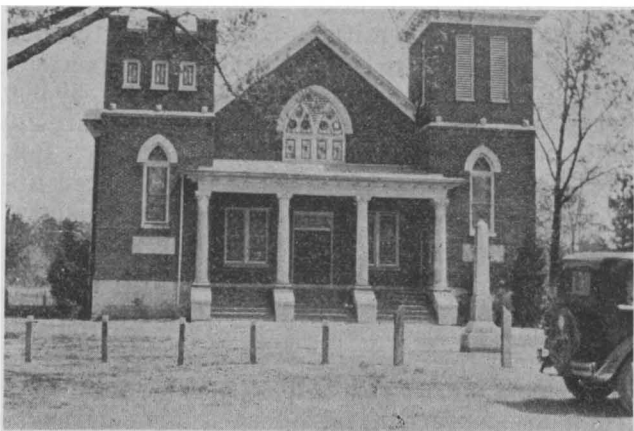
In spite of numerous handicaps Negroes have become a part of the economic life of the nation. In agriculture, industry and business they have become more important factors with the passing years. Whether the present economic changes will make their lot better or worse is problematical. It seems clearer each day, however, that their economic status is closely allied with that of the whites and that the interracial relations of whites and blacks on the lower economic levels are as important as these relations are for the higher levels.

Religion—It is difficult to chronicle the advance in religion, which is often personal in its operation rather than organizational. There are factors other than numbers which deserve consideration. The total number of Negro church members, according to the most recent figures, is 5,187,500 in a total Negro population of 11,891,143. This leaves a non-church population of 6,703,643 Negroes. All agree, however, that as a group, Negroes have been fundamentally religious and have responded readily to religious appeals. There has been a continuous advance since freedom in the methods and improved practices in religious worship. Less emotion and more reason are shown today.

The Negro ministry has improved in quality as well as in numbers since the days of slavery.

College graduates continue to enter the ministry, and while there are relatively more Negro ministers than white, in proportion to the population, it is also a fact that there has been an advance in the intelligence of the Negro ministers. However, only 38 per cent of the pastors of Negro churches are either college or seminary graduates. There were 42,585 Negro churches at the last religious census. The Negro membership was 5,203,487, or 9.5 per cent of all church members in the United States. These members were distributed among the denominations as follows: Negro Baptists, 61.4 per cent; African Methodist Episcopal Church, 10.5 per cent; African Methodist Episcopal Zion Church, 8.8 per cent; Episcopal Church, 6.4 per cent; Colored Methodist Episcopal Church, 3.9 per cent; Roman Catholic Church, 2.4 per cent; Protestant Episcopal, 1 per cent; and all other denominations, 5.6 per cent. These churches contribute annually over \$250,000 to home missions and over \$150,000 to foreign missions. There are large denominational publication houses furnishing these congregations with religious literature.

Education—In 1860, the vast majority of the Negroes were illiterate. Decade by decade, this has been reduced so that by 1930 Negro illiteracy was only 16.3 per cent. Of these illiterates, 93.6 per cent were in the South. This reduction in illiteracy has been made in spite of the fact that the Negro separate schools have been invariably inferior to the white schools in the same areas. Nineteen of the 48 states provide by law for the separation of the races in the schools; this has



A MODERN NEGRO RURAL CHURCH

resulted in gross inequalities in expenditures and equipment. For instance, in 1930 the per capita expenditure for the average white child enrolled in schools where separation was mandatory was \$44.31, while the per capita expenditure for the average Negro child was only \$12.57. During the past 30 years these disparities between ex-

penditures for the education of whites and Negroes have increased more than fourfold. These increasing inequalities are reflected in Negro crime, delinquency and maladjustment. It is unfortunate that these are placed to the Negro's discredit as a race rather than to the conditions out of which these results arise. In spite of this discrepancy, there has been remarkable improvement and cooperation between white and colored people in the extension and development of Negro education.

There are about 25,000 Negro students in institutions above high school; 22,500 are in Negro institutions, while there are about 250,000 white students in the colleges of the South where the average ratio of whites to Negroes is about 4 to 1. It should be especially noted that there is not one state-supported institution in the Southern states in which Negroes may be admitted to pursue either graduate or professional education. Due to court action, brought last year by the National Association for the Advancement of Colored People, a Negro student was admitted for this school-year to the University of Maryland Law School. State support of Negro mechanical and agricultural state colleges and normal schools has been increasing year by year, although their support is by no means proportionate to the taxes paid by Negroes or to their educational needs.

Advance in Education

In spite of these limitations Negro education has continued to advance. In 1865 there were very few schools for Negroes, but there are today about 25,000 elementary schools, 1,400 high schools, 500 universities, colleges and normal schools. There were less than 600 Negro teachers in 1865 but today there are more than 50,000 Negro teachers with approximately less than 500 white persons teaching Negroes exclusively. Colleges for Negroes are gradually being placed under the control of Negro officials and teachers. In the days immediately following the Civil War, white teachers volunteered for service in Negro education and through the subsequent years there has been a continuance of this service, but as employment for Negroes becomes more restricted and opportunities for whites among their own group are more general, there is a tendency to replace white presidents and teachers with Negroes in Negro schools.

In the decade 1860-1870, there were only 44 Negro college graduates; but from 1900 to 1910 there were 1,613 and in the one year 1925, there were 675, who received the bachelor's degree. This number has steadily increased. Prior to 1931 sixty Negroes (52 male, 8 female), have gained the degree of Doctor of Philosophy, which

is regarded as the highest degree conferred by any university. There were 16 of these degrees given in the natural sciences, 15 in the social sciences and 14 in the languages including English.

White friends have contributed directly and indirectly to the progress of Negro education, and seven educational foundations have worked for the advancement of Negro education in the South since the Civil War. They are the Peabody Education Fund, the John F. Slater Fund, the General Education Board, the Anna T. Jeanes Foundation, the Phelps-Stokes Fund, the Julius Rosenwald Fund and the Commission on Interracial Cooperation. These foundations have brought inspiration, expert direction and material support to the education of Negroes when it was greatly neglected.

Negroes have contributed more than \$3,000,000 for the support of their schools, it has been estimated, yet this is only a fraction of the possibility. The Negro religious denominations support about 175 schools; the African Methodist Episcopal Church contributes about \$500,000 annually to its schools and colleges. Assistance is also given by the Negroes of local communities to the building and maintenance of schoolhouses and social organizations.

Cultural Progress—Politics, literature, art, music, amusements and organized social efforts have shown a marked advance. Though at first wedded to the Republican party by tradition and by an acknowledged debt, the Negroes today are voting and working for every ticket as American citizens. There are some so-called radicals who are stimulating the thought of Negro life as never before and a Negro was selected as the candidate of the Communist Party for the Vice-Presidency of the United States in 1932. But there are relatively few Communists among Negroes at present.

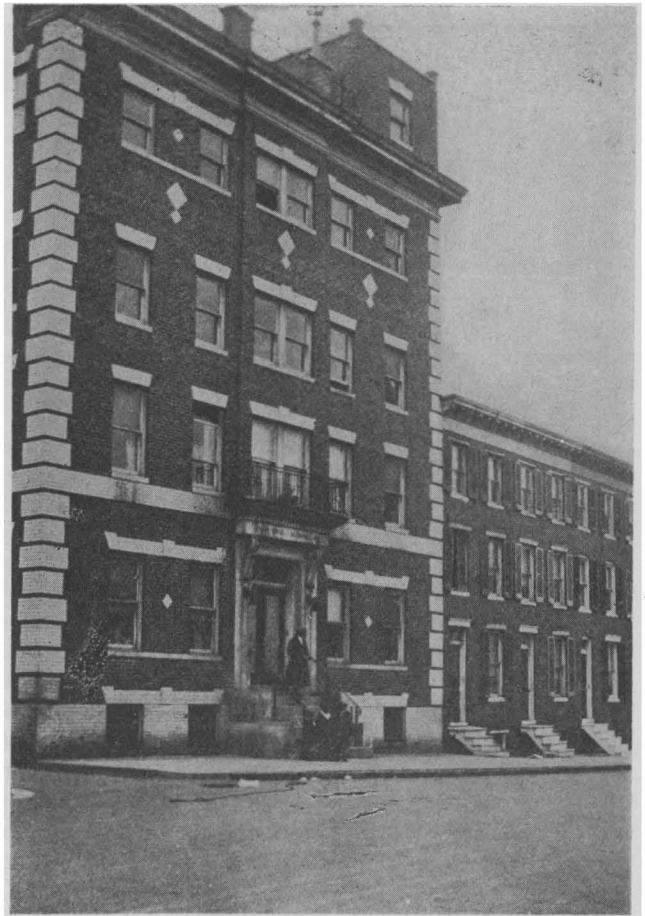
In literature, there is a Renaissance of production which since the World War is most noticeable. Poetry, novels and volumes of serious scholarship are pouring off the press, until the few published prior to this period may seem very small. In art, always the last of civilizing activities to appear, individual attainments are beginning to be made. The names of H. O. Tanner, E. M. Bannister, R. S. Duncanson, William Edward Scott, Meta Warrick, May Howard Jackson, Augusta Savage, Edmonia Lewis—these are the new evidences of distinction in this field. In music, attainments were made prior to freedom in the folk melodies, the work songs, the minstrel songs—which are the original contributions of the Negro to American life. Negro musicians, among whom are H. T. Burleigh, Roland Hayes, Marion Anderson, J. Rosamond Johnson, Nathaniel Dett, William Dawson, William Grant Still and others

are using these themes very effectively in public presentations.

Great advances may be noted in the publication of newspapers and magazines. One has only to look at the Negro newspapers of twenty years ago and the same papers today, or to have visited the publication plants of twenty years ago and then compare them with the plants today in order to note the advance.

Many eloquent white spokesmen and courageous leaders have shown the measures of the Negro's advancement. They have spoken with great respect of Booker T. Washington who has left a deep impression upon American education. Richard Allen, Frederick Douglass, James Varick, Daniel A. Payne, J. W. C. Pennington, Soujourner Truth, Harriett Tubman, J. C. Price, M. C. B. Mason and hundreds of others, in the church and in public activities of various types, have demonstrated the capacities of the Negro for citizenship and the privileges within the gift of the nation.

Behind these individual leaders, there are the masses who, through social organizations such as the Y. M. C. A., the Y. W. C. A., fraternal organizations and welfare associations, are giving continuous evidence of a progressive advancement. These beacon lights in Negro life should not be neglected. Let us face these neglected beams of light as we express the fervent hope that the spirit of Christian brotherhood may make possible greater achievements by the Negro and by all minority social groups in American life.



A MODERN NEGRO CHURCH RECREATIONAL CENTER

The Word of God as a Missionary

Man is sometimes bound, "but the Word of God is not bound"; the restrictions and restraints which limit and fetter man do not touch the Book. The lapse of time and stretch of space do not affect it. It utters no unwise word, takes no wrong step, forms no indiscreet alliances and lowers itself by no political entanglements or worldly compromises.

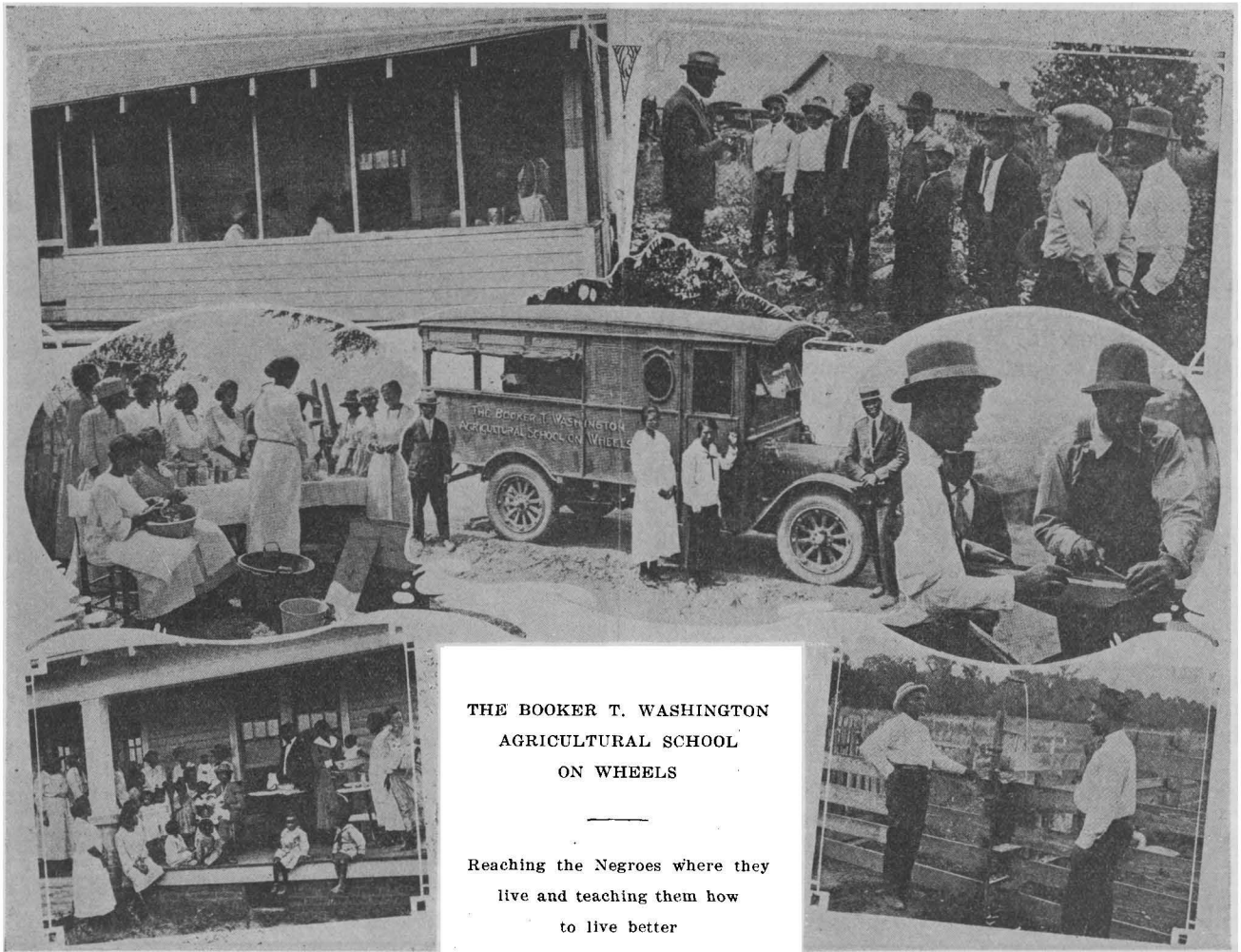
This Missionary is never weak nor weary, needs no rest and is unaffected by climate, diet or local surroundings.

A stranger alike to external hardship of internal disquiet, this Messenger of God never halts in obedience, hesitates in aim nor stumbles in action. It speaks as powerfully to the ignorant as to the educated, the poor as the rich, the low-born as the high-born; is not intimidated by threats, dismayed by persecution nor destroyed by violence.

It claims to have in it, as His Living Book, God's vital power and to be life-imparting, so that men are born from above through it as God's "seed." (Acts 7:38; Hebrews 4:12; 1 Peter 1:23; James 1:21.)

The history of missions puts these claims to the test and proves God's Book to be his chosen channel whereby his Spirit pours life into human souls. Hence, even where living men have not yet borne their witness, his Word has often won its triumphs.

—Arthur T. Pierson.



THE BOOKER T. WASHINGTON
AGRICULTURAL SCHOOL
ON WHEELS

Reaching the Negroes where they
live and teaching them how
to live better

THE STRONG GO ON!

BY EDWARD E. BLAKE, Washington, D. C., in *Twentieth Century Progress*

In the fight 'twixt Truth and Error when the
Right opposes Wrong;
When the friends of Light seem weakest and the
hosts of Darkness strong;
When the way grows harder, rougher, and the
clouds are black ahead;
When the timid doubters question, and the weak-
lings stop with dread;
—the strong go on!

Though the Church deserts her standard and be-
fore strong Error quails;
When allies desert, surrender, and expected suc-
cor fails;
When the sneering liquor foeman hurls his shafts
of bitter hate;
And through servile venal parties overwhelms the
Ship of State;
—the strong march on!

As the surging battle thickens, and the cohorts of
the foe
Make assault with seeming triumph dealing heavy
blow on blow;
'Spite of darkness, doubters, weaklings, and cor-
ruption's sordid crew;
'Spite of greedy, trimmers, traitors; with cour-
ageous faithful few
—the strong fight on!

Still with faith in Truth triumphant and in Right,
dynamic, strong;
Like the pow'rful few of Gideon crushed the many
weakly wrong;
Mighty as the pen of Lincoln 'gainst dark Slav'ry's
futile sword;
Ever forward, ever onward, battling Rum's sa-
tanic horde;
—the strong go on—to victory!

Some Helps and Handicaps to Progress

By BISHOP REVERDY C. RANSOM,
Wilberforce, Ohio

President of the Fraternal Council of Negro Churches

NEGROES and their white fellow countrymen are so closely bound together in the currents of our national life, that it is difficult to specify the "helps and handicaps" that may not apply equally to all groups.

As a result of his inheritance from American chattel slavery, as well as from his present social and economic plight within the nation, the Negro is encumbered with certain handicaps which, either through circumstances or design, apply particularly to him.

No nation, not even in the days of the Apostles, has ever had laid upon the steps of the altars of religion a race as susceptible to the appeal of the Gospel message as is the case in the United States. The Negroes brought here from Africa were indeed crude material, fresh from the jungle and the desert, with no sacred books, no written system of ethics, science or philosophy. They were a highly emotional people of vivid imagination, warm in their friendships, eager to respond to cordial overtures, and filling with music, laughter and song the days of their captivity in a strange land. Within the past three hundred years, what is the harvest of souls gathered from a so-called "heathen" or "inferior" people by American Christians? The American Indian has given Christianity a negligible, a cold and indifferent response; on the other hand, in the face of denial in the beginning, the Negro, as a slave, almost immediately sought to become a baptized member of the Christian Church. It seems a providence of God that the Negro, among the most backward of the races of men, should be linked, almost from the beginning, with the birth of American democracy and should be brought under the influence of American Christianity.

The Negro population of the United States today is three times larger than the entire population of the United States in 1787 when our Federal Constitution was framed. Today, Negroes in North America number about twice the entire population of the New England states. There are three times as many Negroes in the United States as there are Jews. They make up a population six times larger than the Indian, Mexican, Japanese, Chinese and Filipinos combined. There are

twenty-four Negro religious denominations in the United States, not counting the hundreds of storefront churches and missions scattered throughout the country. These denominations have approximately six million members, but more than six million Negroes in the United States do not belong to any church. These constitute both a problem and an opportunity, not only for the Negro church, but for all American Christians. Many grave problems confront both the American government and the church, but none is more serious and challenging than that which relates to the social, economic and political status of Americans of African descent. This question strikes at the heart and spirit of both American democracy and American Christianity. The problem is not so much one of evangelism as one of freedom, justice and opportunity. American Christians must face the question of applying the Gospel of Christ to uphold the spirit of American democracy in the vital test of the social status and economic opportunities of our Negro population. It strikes a disturbing note when, either from the rostrum or the printed page, this whole question is stripped of its disguises and we are forced to look upon it as millions are compelled to see it for what it is, every day of their lives.

Americans at heart desire the progress and well-being of all groups of citizens; and in the spirit of Christ, particularly in the case of the Negro, we have gone far to assist that progress. There is nothing more beautiful in history than the service rendered by the consecrated white men and women who went south at the close of the Civil War, under the auspices of the American Missionary Society and boards of some of the religious denominations, to prepare the recently liberated slaves for the duties and responsibilities of citizenship. Many of these young men and women, in complete self-forgetfulness, remained until they grew gray in that constructive service. Their action touched the heart of philanthropy, it encouraged statesmanship, it stirred aspiration, and gave hope and courage to an aspiring race. As the result of this Christian service, we have in the United States today 118 Negro colleges, where, in the year 1933, there were 54,166 stu-

dents. In 1935, the degree of B.A. or B.S. was granted to more than three thousand Negroes. There are more than four thousand practicing Negro physicians and surgeons, and more than fifty thousand Negro school teachers in the United States. This is but a part of the leadership being furnished within the race to permeate and uplift the entire mass of the people. Of course, it is inadequate, but is none the less a miracle wrought by the Christian spirit and cooperation of white men and women who started the work amid the wreckage of slave-pens and the dying embers of the Civil War.

Negro Christian Leadership

Negro Christian leadership, today, through catering too largely to the religious forms and customs of the era of slavery, is losing its hold and influence over the growing body of intelligence in the race as a whole. This group is largely drifting, without spiritual chart or compass, in peril of shipwreck, upon the rocks of indifference, atheism or communism. They are the most fruitful soil in America for the seed of any doctrine that promises to give them social and economic deliverance and opportunity.

Negro Christian leadership has not seriously assumed responsibility for the fact that almost the entire load of the social, moral and spiritual rescue and guidance has been placed upon their shoulders. Sympathetic friends may pray for them and extend material aid, but the actual personal contact and service must be performed by themselves.

If the Negro youth is to be educated in schools and colleges, separate and apart from the white youth, and if religious training in Sunday schools and the various young people's Christian organizations is also the responsibility of the Negro teachers and leaders, a people so recently removed from slavery, and still largely submerged in ignorance and poverty, presents a problem and an opportunity sufficient to engage the heart of an angel.

There are today approximately 1,500,000 Negro youths in the United States between the ages of ten and nineteen years. These bring us face to face with the question of recreation and amusement. It is here that religious training and influence meet one of their earliest as well as severest tests upon the life and character of the youth of today. The common recreational facilities and outlets provided by public parks, swimming pools, bathing beaches and other centers of recreation are denied to Negroes in the southern states, and they find themselves either unwelcome, or flatly excluded, in other sections of the country. They may not have access to our main public li-

braries in some of the states, and in but few places may they have free access to witness the best plays, hear the best music and see the great works of art. All of these handicaps are being increasingly overcome by efforts on the part of Negroes through the churches, schools and social agencies as well as through a growing culture and a freer expression of the mind and spirit in the realm of music and the arts.

"For" or "With" the Negroes

The schools and colleges established by white philanthropy for Negroes have been of inestimable value in assisting them to achieve a higher and better life, but today they fall short of the mark by only doing things "for Negroes," instead of doing things "with Negroes," in the spirit of Christian cooperation and friendliness. The Negro educators may train the mind, but they cannot free the spirits of their people unless they are taught to openly challenge, by peaceful methods, the degrading social and industrial conditions that are thwarting or hindering their progress.

We should have some choice white men and women on the faculty of every Negro school and college. Among the religious denominations, each one of their general boards, agencies or organizations should include some Colored men and women of intelligence and understanding in its membership and thus lead the way to unified cooperation and sympathetic understanding.

The most hopeful and forward-looking movement among Negro Christians is the "Fraternal Council of Negro Churches in the United States" which was organized more than a year ago by some of the leading representatives of all the distinctly independent Negro denominations. Without attempting to duplicate or parallel the work of the Federal Council of Churches of Christ in America, some aims of the Fraternal Council of Negro Churches are, as stated in its "Annual Message to the Churches":

It seeks to become a rallying point for fearless action in behalf of the interests of our people where religious beliefs and denominational interests and ambition shall not be permitted to enter to divide our councils, and where partisan and political divisions shall have no place.

If the Negro Church is to survive, it must offer the Negro youth of today something more than a home in heaven. We urge our ministers to study their Bibles with particular reference to the presentation of the teachings of Jesus, regarding social justice and brotherhood, and we call upon our own people, the Negroes of America, to be more loyal to their churches of whatever denomination, to attend their services and abide by their rules.

We call upon ministers and lay members in all the churches to cross the boundary lines of their denominationalism, to join the common task of working in the present to secure the future peace and justice, not only of our race, but of all underprivileged and oppressed. We also urge that our people be encouraged to organize, wherever they can, to study and be instructed in the fundamentals

of our social, political and economic life that they may properly understand their relations to American and world life.

Negroes left to themselves cannot assure the spiritual and moral future of the tens of thousands of Negro high school and college graduates who are to have the moral, social and spiritual leadership of this people in the next generation. As I see it, the question comes back primarily to one of social justice and economic opportunity. To show to a people the fruits from a land they are not permitted to enter, to lift them up to heaven where they may see all the glories of business and economic opportunity, and then to cast them down to the bitter hell of exclusion and denial intensifies the seriousness of America's most vital problem. Unless the white American pulpit rids itself of its silence and timidity and boldly faces the situation in the name of Christ, it is but a cross upon the backs of Negro Christian leadership, the weight of which may cause them to faint, if not to despair.

We have among Negroes "a spiritual leadership that is intellectually weak; and an intellectual leadership that is spiritually weak." If we would see China, India and Africa brought to Christ, our Christian faith and service should first achieve the test of permitting six million Negro Christians to stand erect in every section of our common country, free to go forth unhindered and make their contribution to our national well-being, unhindered in the avenues of social and economic opportunity and freedom.

The reason that Negroes are not a disappearing race in America, but increase with each succeeding decade (Negro population census 1790 was 757,208; in 1930, it was 11,891,141) is because both in slavery and freedom they have attained a fine technique in practicing non-resistance, without resorting either to noncooperation or violence. Dr. Reinhold Niebuhr in his book, "Moral Man and Immoral Society," says "It is hopeless for the Negro to expect complete emancipation from the menial, social and economic position into which the white man has forced him, merely by trusting in the moral sense of the white race.

The Negro schools, conducted under the auspices of white philanthropy, encourage individual Negroes to higher forms of self-realization; but they do not make a frontal attack upon the social injustices and political rights for the Negro without arousing the antagonism of the whites. They try to enlarge, but they operate nevertheless within the limits of the "zones of agreement."

This means that they secure minimum rights for the Negro such as better sanitation, police protection and more adequate schools. But they

do not touch his political disfranchisement or his economic disinheritance. They hope to do so in the long run, because they have the usual faith in the power of education and moral suasion to soften the heart of the white man. This faith is filled with many illusions, as such expectations always are. However large the number of individual white men who identify themselves completely with the Negro cause, the white race in America will not admit the Negro to equal rights if it is not forced to do so. Upon that point, one may speak with a dogmatism which all history justifies.

If present conditions continue, both Communism and Socialism will increasingly appeal to Negroes, the people farthest down, and the most flagrantly disinherited. Communism offers racial, social and economic equality, and in Russia, it is attempting to practice what it preaches. Christianity is founded upon the doctrine of goodwill, brotherhood, peace and love among all men. Never before in the history of the world was Christianity furnished with so complete a laboratory for demonstrating these doctrines. All of the human ingredients are here, only awaiting the kindling spark which alone can be struck by the followers of Jesus, submitting themselves to God's transforming and overcoming power through faith in Jesus Christ. The task and the test of Christianity in America is to absorb the Negro into the body of our society on the basis of justice, righteousness and good will. Negroes are a peace-loving people. The spirit of the good neighbor pervades the race. How far mutual dependence and common poverty are responsible for this, I do not know. But grasping greed and insensibility to the condition of the weak and unfortunate is not a characteristic of the Negro race. The thing that sustained the Negro in slavery, the thing that brought him through the period of Reconstruction and the thing that chiefly sustains him now, is faith in God, faith in his future and faith in himself. Like Abraham, he has gone forth and continues to walk by faith, believing that God will give him a better heritage and a brighter day.

The Christian hosts that are on duty all along the firing line against social, moral and spiritual foes, have in the Negro division a great army held in reserve. These soldiers of the Cross should be thoroughly trained, equipped and armed for active service in a battle that must be fought to a decisive conclusion. It may be, in the providence of God, the spiritual reinforcement they shall bring will strike the decisive blow to the forces that openly challenge the authority of the State and the strength and influence of the Christian Church.

NEGRO POPULATION OF THE UNITED STATES — 1900 TO 1930

<i>Section</i>	<i>1930</i>	<i>1920</i>	<i>1910</i>	<i>1900</i>
Total	11,891,143	10,463,131	9,827,763	8,833,994
The North	2,409,219	1,472,309	1,027,674	880,771
The South	9,361,577	8,912,231	8,749,427	7,922,969
The West	120,347	78,591	50,662	30,254

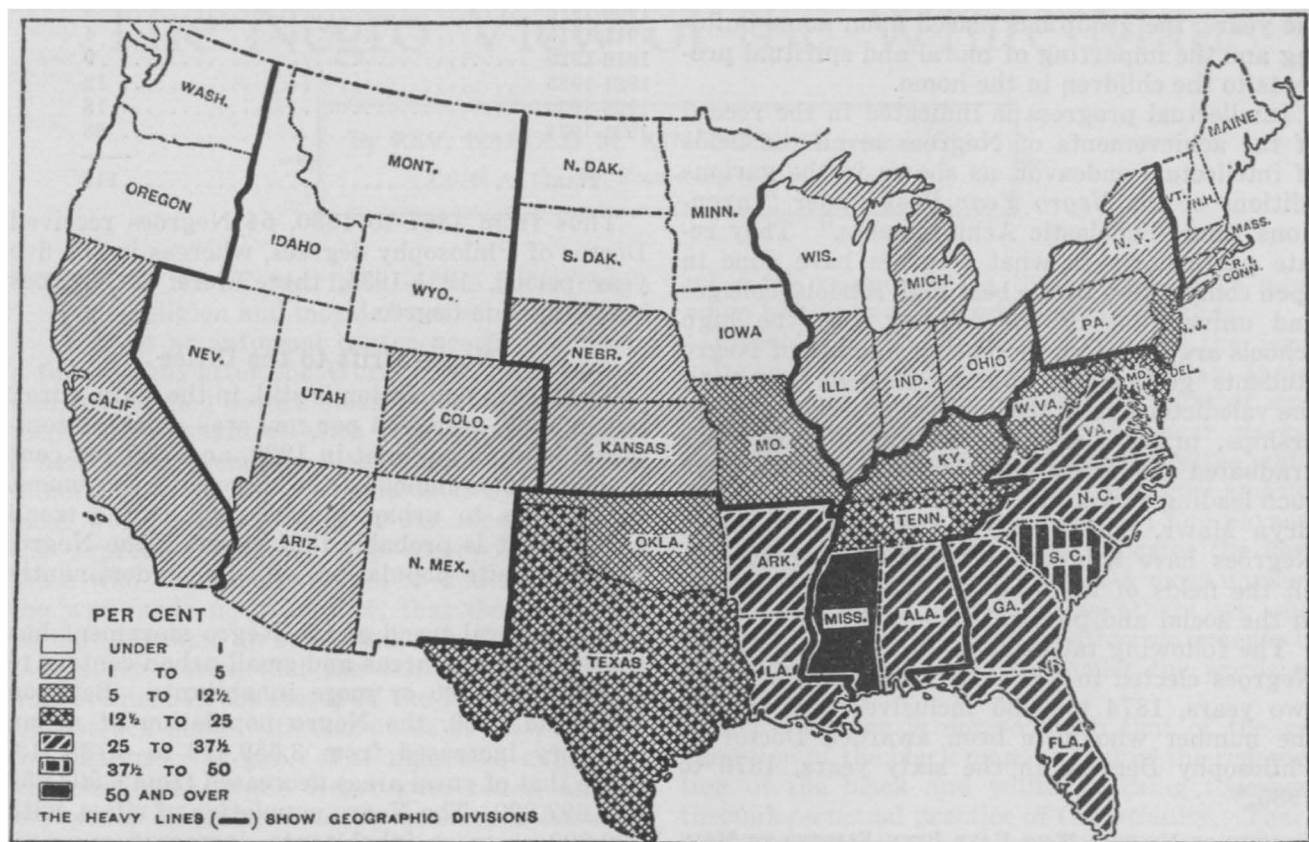
TOTAL AND NEGRO POPULATION BY STATES AND PER CENT OF NEGRO POPULATION
IN EACH STATE IN 1930

<i>States</i>	<i>Total Population</i>	<i>Negro Population</i>	<i>Per Cent Negro Population</i>	<i>Per Cent Illiterate</i>
New England				
Maine	797,423	1,096	0.1	4.8
New Hampshire	465,293	890	0.2	3.9
Vermont	359,611	568	0.2	4.9
Massachusetts	4,249,614	52,365	1.2	5.4
Rhode Island	687,497	9,913	1.4	8.1
Connecticut	1,606,903	29,354	1.8	4.9
Middle Atlantic				
New York	12,588,066	412,814	3.3	2.5
New Jersey	4,041,334	208,828	5.2	5.1
Pennsylvania	9,631,350	431,257	4.5	4.2
East North Central				
Ohio	6,646,697	309,304	4.7	6.4
Indiana	3,238,503	111,982	3.5	6.0
Illinois	7,630,654	328,972	4.3	3.6
Michigan	4,842,325	169,453	3.5	3.0
Wisconsin	2,939,006	10,739	0.4	4.4
West North Central				
Minnesota	2,563,953	9,445	0.4	2.0
Iowa	2,470,939	17,380	0.7	5.4
Missouri	3,629,367	223,840	6.2	8.8
North Dakota	680,845	377	0.1	3.4
South Dakota	692,849	646	0.1	2.2
Nebraska	1,377,963	13,752	1.0	3.9
Kansas	1,880,999	66,344	3.5	5.9
South Atlantic				
Delaware	238,380	32,602	13.6	13.2
Maryland	1,631,526	276,379	16.9	11.4
District of Columbia	486,869	132,068	27.1	4.1
Virginia	2,421,851	650,165	26.8	19.2
West Virginia	1,729,205	114,893	6.6	11.3
North Carolina	3,170,276	918,647	29.0	20.6
South Carolina	1,738,765	793,681	45.6	26.9
Georgia	2,908,506	1,071,125	36.8	19.9
Florida	1,468,211	431,828	29.4	18.8
East South Central				
Kentucky	2,614,589	226,040	8.6	15.4
Tennessee	2,616,556	477,646	18.3	14.9
Alabama	2,646,248	944,834	35.7	26.2
Mississippi	2,009,821	1,009,718	50.2	23.2
West South Central				
Arkansas	1,854,482	478,463	25.8	16.1
Louisiana	2,101,593	776,326	36.9	23.3
Oklahoma	2,396,040	172,198	7.2	9.3
Texas	5,824,715	854,964	14.7	13.4
Mountain				
Montana	537,606	1,256	0.2	4.6
Idaho	445,032	668	0.1	4.2
Wyoming	225,565	1,250	0.6	4.2
Colorado	1,035,791	11,828	1.1	3.9
New Mexico	423,317	2,850	0.7	...
Arizona	435,573	10,749	2.5	6.0
Utah	507,847	1,108	0.2	3.2
Nevada	91,058	516	0.6	1.5
Pacific				
Washington	1,563,396	6,840	0.4	2.9
Oregon	953,786	2,234	0.2	2.2
California	5,677,251	81,048	1.4	3.1

NOTE: Thus the greatest Negro illiteracy is found in South Carolina, Alabama, Louisiana, Mississippi and North Carolina—where the Negroes form from 29 to 50 per cent of the population; the greatest literacy among Negroes is in Northern and Western States where they form only from one to four per cent of the total population.

PERCENTAGE OF NEGROES IN THE TOTAL POPULATION, BY STATES: 1930

[District of Columbia, 27.1 per cent, not shown separately on the map]



Two Generations Since Emancipation

By MONROE N. WORK, Tuskegee, Alabama

Editor of the Negro Year Book

PROGRESS IN SEVENTY YEARS—1866-1936

	1866	1936	Gain in Seventy Years
Economic Progress—			
Homes Owned	12,000	750,000	738,000
Farms Operated	20,000	880,000	860,000
Businesses Conducted ..	2,100	70,000	67,900
Financial Strength ...	\$20,000,000	\$2,500,000,000	\$2,480,000,000
Educational Progress—			
Per Cent Literate	10	90	80
Schools for Higher Training*	15	800	785
Students in Public Schools	100,000	2,500,000	2,400,000
Teachers in all Schools ..	600	55,000	54,400
Property for Higher Education	\$60,000	\$65,000,000	\$64,940,000
Annual Expenditures for all Education ..	\$700,000	\$61,700,000	\$61,000,000
Amount Raised by Negroes	\$80,000	\$3,500,000	\$3,420,000
Religious Progress—			
Number of Churches ..	700	45,000	44,300
Communicants	600,000	5,300,000	4,700,000
Sunday Schools	1,000	36,000	35,000
Sunday School Pupils ..	50,000	2,200,000	2,150,000
Value Church Property ..	\$1,500,000	\$210,000,000	\$208,500,000

* Includes Public High Schools.

WE ASSUME that individuals and groups do make progress. If one took into account only what has happened to American Negroes in the recent depression years he could easily present facts to indicate, at least from an economic standpoint, that the group had lost much of its gains of the previous decade. To get a more accurate measure of the progress of the Negro group in America it is necessary to take a long time view. Seventy years (1866 to 1936) has elapsed since slavery was abolished in the United States and under freedom Negroes have had opportunity, in spite of handicaps and restrictions, to demonstrate their capabilities.

We are too prone to measure achievements in economic terms. There are other values—moral, spiritual and intellectual, to be taken into account. These are difficult to present in a factual

manner, but some indirect evidence of such progress is indicated in the emphasis which, through the years, the group has placed upon home building and the imparting of moral and spiritual precepts to the children in the home.

Intellectual progress is indicated in the record of the achievements of Negroes in all the fields of intellectual endeavor, as shown in the various editions of the *Negro Year Book* under "Inventions" and "Scholastic Achievements." They relate particularly to what Negroes have done in open competition in the best high schools, colleges and universities of the country. In the high schools are found an increasing number of Negro students getting the highest ratings, becoming the valedictorians of their classes, receiving scholarships, prizes and other awards. Many have graduated *cum laude* and *magna cum laude* from such leading universities and colleges as Syracuse, Bryn Mawr, Smith, Bates, Tufts and Harvard. Negroes have achieved scholastic distinction in all the fields of learning, in the humanities and in the social and physical sciences.

The following tables show first, the number of Negroes elected to Phi Beta Kappa in the sixty-two years, 1874 to 1935 inclusive; and second, the number who have been awarded Doctor of Philosophy Degrees in the sixty years, 1876 to 1935.*

NUMBER OF NEGROES WHO HAVE BEEN ELECTED TO MEMBERSHIP IN THE PHI BETA KAPPA FRATERNITY 1874-1935

Years	Number Elected
1874-1880	4
1881-1885	1
1886-1890	0
1891-1895	5
1896-1900	1
1901-1905	7
1906-1910	6
1911-1915	10
1916-1920	24
1921-1925	21
1926-1930	40
1931-1935	32
Total	151

It is to be noted that almost as many Negroes, 72, were elected to Phi Beta Kappa in the ten year period, 1926 to 1935 as were elected, 79, in the fifty-two year period, 1874 to 1925.

NUMBER OF NEGROES RECEIVING DEGREE OF DOCTOR OF PHILOSOPHY—1876-1935

Years	Number Receiving
1876-1880	2
1881-1885	0
1886-1890	1
1891-1895	2
1896-1900	2

* Membership in the Phi Beta Kappa Fraternity is conferred in the leading colleges and universities on undergraduates who are among the best scholars and is for scholarship only. The degree of Doctor of Philosophy is the highest earned degree conferred by educational institutions.

Years	Number Receiving
1901-1905	1
1906-1910	3
1911-1915	4
1916-1920	9
1921-1925	12
1926-1930	18
1931-1935	63
Total	117

Thus from 1867 to 1930, 54 Negroes received Doctor of Philosophy degrees, whereas in the five year period, 1931-1935, there were 63 Negroes receiving this degree.

Negro Drift to the Cities

The Negro population is still, in the main, rural, but in 1930, only 56.3 per cent was rural, as compared with 66 per cent in 1920, and 72.7 per cent in 1910. This indicates the increasing movement of Negroes to urban centers, and if the trend continues it is probable that by 1940, the Negro, like the white population, will be predominantly urban.

The general trend of the Negro movement has been from rural areas and small urban centers to cities of 100,000 or more inhabitants. Between 1920 and 1930, the Negro population of urban territory increased from 3,559,473 to 5,193,913, while that of rural areas decreased from 6,903,658 to 6,697,230. The Negro population of cities, with 100,000 or more inhabitants, increased approximately 1,200,000 during that same period.

NEGROES IN UNITED STATES IN URBAN AND RURAL COMMUNITIES

Year	Urban	Rural	Per-Cent	
			Urban	Rural
1930	5,193,913	6,697,230	43.1	56.3
1920	3,559,473	6,903,658	34.0	66.0
1910	2,684,797	7,142,966	27.3	72.7
1900	2,005,972	6,828,022	22.7	77.3
1890	1,481,142	6,007,534	19.8	80.2

In 1930 there were 2,881,790 Negroes in the 93 cities having a total population of 100,000 or more. Seven cities—New York, Chicago, Philadelphia, Baltimore, Washington, New Orleans and Detroit—had more than 100,000 Negroes each and over one-third of the Negro population in the North was concentrated in the above four northern cities. Negroes represented more than 38 per cent of the total population in Birmingham and Memphis; over 33 per cent in Atlanta, Jacksonville and Norfolk; more than 25 per cent in Washington, New Orleans, Richmond, Nashville and Chattanooga; and more than 20 per cent in Houston, Miami and Tampa. In almost every southern city, the proportion of Negroes in the total population has been decreasing, while in the northern cities the proportion has been increasing.*

* See "Negroes in the United States," 1920-1932 (page 48).

The Negro View of the White Man^{*}

By REV. HAROLD M. KINGSLEY, Cleveland, Ohio
Pastor of the Mt. Zion Congregational Church

“WE HAVE lost faith in the white man’s religion and morals,” exclaimed a Negro at an informal conference in the South a few months after the World War. Excitement had not yet died down; blood was at a fever heat; men were wrought up with great expectancy and a new self-appreciation; the rights of oppressed minorities were being championed by the foremost world leaders; men of our race had made the supreme sacrifice; the disappointment of those who were tacitly given to understand that the war made no difference, that they were expected to resume an oppressed, a backward status—in other words, that the war had brought no improvement in the status of the Negro in America—struck home with sharpness of a sword and the bitterness of gall. The man who expressed this sentiment to the Negro conference, and to two white delegates honestly seeking a basis of understanding, was not a radical but a thoughtful, conservative, life-long friend of the white man and one of the steadiest champions of peaceful Christian race-adjustment.

The white visitors were surprised to find that the Negro not only expected a larger life as a result of his sacrifices and loyalty during the war, but that resentment had been aroused by the new wave of oppression and violence that swept over the country, manifested as it was, in Washington, Chicago, Omaha and St. Paul, and that, with bitterness in his soul, he was beginning to doubt the integrity of the white man, his sincerity of purpose and the genuineness of his moral and religious professions. Perhaps no more self-revealing and truthful sentiment was ever uttered than this regretful indictment by this black friend of the white man.

Picture a race the victim of caricature and fun-making, judged by its lowest and most inferior types, after the Civil War the object of a brutal opposition to all fundamentals of progress, and later, after overcoming this opposition to an extent and pushing upward to a surprising degree, to be made the butt of cruel jokes, the object of coarse ridicule, and you may understand some-

what the resentment in the colored man’s mind when he thinks of the white man’s attitude.

Possibly no Anglo-Saxon ever put the issue quite so bluntly and boldly as does William James in his letters when he asks, “What right of eminent domain has the white man over darker races?” He beseeches his fellow men of the white race to cease their “snivelling hypocrisy” and not to cloak economic exploitations with fine phrases and soft platitudes. Here he indicates the very kernel of the matter and reveals a most unusual ability for seeing one’s self as others see one. Those who doubt the truth of other statements in this article, will do well to ponder the words of William James.

The challenge is not so much that of the redemption of the black man, as that of the redemption of the black and white, working together, through an actual practice of Christianity. There is still in the minds of belated races a doubt as to the honesty of the white man’s religion. Thus the situation that confronts the white man today for his own salvation is that of practicing the kind of Christianity he preaches, and to erase, by a new demonstration of Christianity, a doubt which is not only humiliating to the conscientious white man, but is detrimental to the honest black man. Let us together restore confidence, not in the white man’s Christianity or the black man’s Christianity, but in the power of the religion of Jesus Christ of Nazareth, which includes a practice of the doctrine of brotherly love to embrace all men.

To be concrete, in suggestion, I would point out that in addition to the splendid publicity campaign carried out by religious organizations North and South, that the Home Mission Study Course presents probably the finest approach for the young mind that has ever been presented to the public in such a form, and that the Interracial Commission of Atlanta and the Commission on Church and Race Relations of the Federal Council of Churches are all together, with other similar agencies, presenting a program and a solution that will bring better understanding, more helpful appreciation and a real working fellowship which will help to change the Negro’s unfavorable estimate of the white man.

^{*} Reprinted from the *MISSIONARY REVIEW OF THE WORLD*, June, 1922.

The Negro as a Human Person

Are We Making Progress in Better Race Relationships

By WILL W. ALEXANDER, Atlanta, Georgia

Executive Director of Commission on Interracial Cooperation

SUCH a term as "race relationships" appears in the language and comes into common usage without being adequately defined. The term means different things to different people. Perhaps to most people in North America it means some sort of indefinite relationship between white and colored people. To be more exact, it probably would mean the relation of Negroes to the general cultural and economic structure of American life.

Progress in relating Negroes to this general social and economic structure would best be tested by the extent to which it is possible for them to find an opportunity in America for the full development and unhindered expression of their capacities as human beings. It might be said that progress is measured by the extent to which Negroes as a group and in their individual stations are thought of as persons, and not as special kinds of persons. The difficulty has been that most white people have thought of them as special kinds of persons, and involved in this thinking has been the belief in the inherent racial inferiority of Negroes as a group. As a result, it has been supposed that Negroes are incapable of acquiring the tools of culture necessary for full participation in American life. Because of this assumption, Negroes generally have been assigned to an inferior status. Discrimination has been justified on the ground that it was inevitable because of this inherent racial inferiority. This old argument by which slavery was justified is used to explain any retardation that may be found to be characteristic of Negro Americans in any field. All shortcomings in the Negro community, whether high death rate, high incidence of homicide, or irregular domestic relations, are explained on this ground.

The tendency to give a racial explanation to everything distinctive in the Negro community in America is, like many other folkways, entirely unscientific. The best students of anthropology find less and less that is purely biological in the differences between human beings. The first task, therefore, in improving race relations in America was to establish, in the thinking of people gen-

erally, the idea that the Negro is a normal human being. This is not to say that there may not be out of the African background certain influences that persist among American Negroes at the present time. It is to say that these influences are superficial and that the fundamental explanation of the present condition of American Negroes has grown out of their social inheritance, rather than out of inherent biological qualities.

In the American mind there came over from slavery numerous widely held ideas about the peculiar characteristics of Negroes. Long years ago a great national leader said that if it could be demonstrated to him that a Negro could master the higher mathematics he would believe that the race had real intelligence. There is a widespread belief that Negro children generally can be taught as other children are taught up to the age of early adolescence and after that, because of certain inevitable biological tendencies, that they cannot go through the normal educational experiences that are open to other children. An extreme and almost incredible example of this habit of attributing special racial characteristics to Negroes is found in the belief that there are certain types of Negroes known as "blue-gums," whose bite is as poisonous as that of a serpent! One can still find this belief in some sections of the South.

There is a large body of tradition about Negro health, which assumes that because of biological inheritances Negroes react to disease in ways that white people do not. Many articles have been written in a serious attempt to maintain this thesis. These assumptions have given rise to the idea which is generally accepted that in most fields of human achievement a colored person who shows particular aptitude must have white blood in his veins.

Some really pious people support their belief in the Negro's variation from the normal human type not by biology but by the Scriptures. In the South, and in other sections of the country, there are literalists who find in the story of Ham a basis for the belief that the Negro group suffers from a special divine curse which makes them entirely different and, of course, inferior to other human

beings. A friend of mine—a college graduate and a fervent and active lay evangelist—declines to have anything whatever to do with Negroes and believes that they should not be encouraged to participate in anything but the most unimportant human activities. He is sure that they are divinely assigned to a position of inferiority and that no human effort can alter this. He holds that nothing can be done to improve the condition of Negro life until Christ returns bodily to the earth to reign—that He will then change the color of their skin, straighten their hair, and give them an opportunity to become as other human beings. It would seem that most white Americans have been preoccupied almost to the point of an obsession with finding the ways in which Negroes differ from other human beings.

There always have been white Americans who were unwilling to accept the belief that Negroes were racially inferior. The early educational opportunities for Negroes were developed on the assumption that they had the capacity to acquire the tools by which to participate in the civilization of which they were a part. It must be remembered that this effort began less than a hundred years ago. Of course, during the period of slavery Negroes incidentally and imperfectly acquired certain of these tools, but it is only since the Civil War that anything like an adequate opportunity for education has been available for them. In spite of this late beginning, there are today groups of Negroes in America who have acquired the tools of learning and who are doing excellent work in every field of human endeavor. The number of these is increasing every year and the examples of Negro achievement in the field of human learning are becoming more and more striking with each generation of college students. Slowly Negroes themselves are refuting the popular belief as to their inferiority. Intelligent Americans who have made any careful observations no longer doubt the ability of Negroes to participate fully in our American culture and to meet successfully the discipline which this culture imposes. There is an increasing number of white Americans who view Negroes as normal human beings. This is a great step forward in race relationships.

Perhaps no educational effort ever yielded greater results in so short a time than the schools for Negroes which were established in the South after the Civil War. In most instances the instruction was excellent. However, these schools were not always wisely located, and there was wasteful duplication because of the lack of denominational cooperation. They were never adequately financed. There was a lack of libraries and laboratory equipment. Yet, as a result of this effort, it was demonstrated that Negroes are

able to acquire and contribute to the culture by which they are surrounded. The less effective schools have fallen by the wayside, but the better ones have survived and many others have been added. Educational opportunities for Negroes are better today than ever before.

White and Colored Students

Recently, over a period of three years, it was my privilege to participate in the selection of some seventy young people from colleges of the South for graduate study in the best schools in this country. The number was divided between white and colored on the basis of population. The careers of these students were followed with great care. Although most of them had difficulty in meeting the requirements of the graduate schools, the difficulties of the colored students were no greater than those of the whites. Each year some of the students selected did distinguished work, and a fair number of Negroes were always found in this group. This undoubtedly indicates that the best of the colored colleges in the South are now doing work of a high grade—some of them, work equally as thorough and excellent as that of any other educational institutions in this section. A few distinguished centers of education for Negroes are being developed in the far South. Out of all this will come an increasing number of men and women who are able to make real contributions to the development of American life and to the enrichment of American culture.

Twenty years ago the great graduate schools outside the South were reluctant to accept Negro students, and very few such students were enrolled in these schools. This was perhaps due to some extent to hesitation on the part of the colleges to face the complications that might arise from the introduction of Negroes into their student bodies. In addition, however, their experience had been that the Negro students who applied for admission were not well prepared. That has changed, so that in practically all the leading graduate schools of this country Negroes are to be found in increasing numbers, and many of them are doing creative work of a high order. These graduate schools now welcome well-prepared Negro students.

Higher education for Negroes was offered formerly only by schools that were supported by the mission boards and philanthropic agencies. This is no longer true. There has been a great increase in state-supported institutions of higher learning throughout the South. The primary task of these institutions has been with the preparation of teachers. The academic standards are constantly being raised, and as the depression lifts an increasing amount of money will be available out

of tax funds for these state institutions of higher learning. This is a significant indication of the growing recognition that Negroes are capable of acquiring the tools for full participation in American life and culture.

So much has been written about Negro education in the South that those who have not made a detailed study are likely to assume that the education of the masses of Negroes is well provided for. A visit to one of the better supported Negro colleges may be very misleading to the uninitiated. One will find an alert and well-trained faculty and an eager and able student body. Here the best fruits of Negro life are concentrated—a life not essentially different in any way from the life on the campuses of other American colleges. Looking upon a group of this sort, the uninitiated is likely to feel that ample provision has been made for educational opportunities for Negroes in America. The fact remains, however, that the great masses of Negroes in the South are yet offered only the most meager opportunities for education. The tax funds available for all education in the Southern states are lower than the average for the nation. Although the South spends a larger per cent of its public money on education than other sections of the country, only a small proportion of this is spent on the Negro children. This results in inadequate buildings, poorly trained teachers, and usually no libraries. As dramatic and encouraging as have been the results of Negro education, adequate educational opportunities are only beginning to touch the fringes of the Negro communities in the South where the masses of the Negro population are concentrated. Improvement in race relations will be possible to the extent with which this opportunity for acquiring the tools of knowledge is extended to the masses of Negroes.

The founders of Negro schools in the South after the Civil War seemed to assume that the task was wholly one of educating Negroes. This was not the case. There were in the South large numbers of white people whose education had been almost as completely neglected as that of the Negroes. At the end of the Civil War there was no system of elementary schools such as had been accepted as a matter of course in most American communities. Illiteracy was general among the great masses of white people in the South. The aftermath of the War was such as to make it impossible to view the educational task of white and colored in the South as one; consequently, the idea of white education and Negro education developed as separate tasks. Slowly a public school system—first largely for whites—was established in the South. This is still inadequate in many sections, but it is growing and the

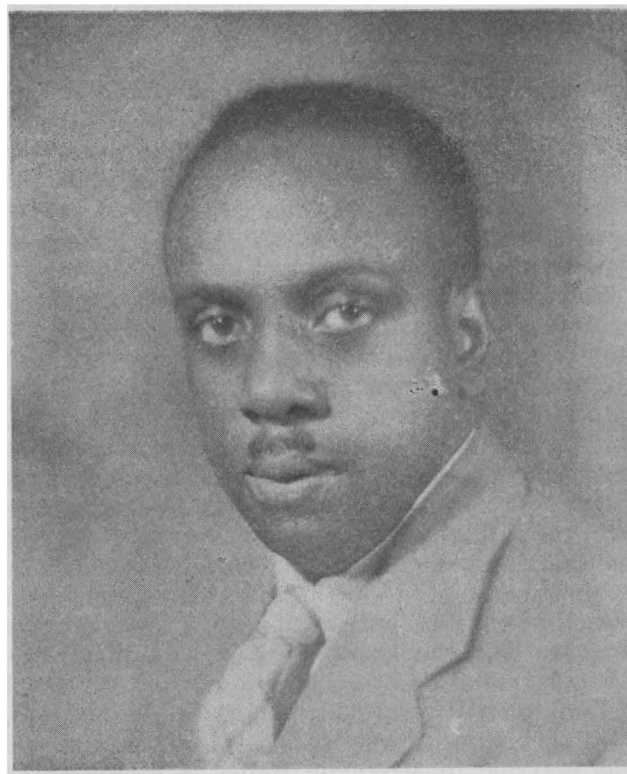
education of this great number of white people has been a significant factor in preparing the way for better race relations. As education becomes more pervasive and realistic, tolerance, restraint and appreciation for Negroes will increase among whites.

One of the most significant things that has happened in the South in the past fifteen years is the increasing attention which has been given by the colleges to the social sciences. These courses inevitably have taken into consideration the Negro as part of the social structure. In almost every white college in the South today there are courses in race relations in which the students are being challenged to view the presence of Negroes in the population in the same objective way in which they would view any other social phenomena. Of particular significance is work of this sort which is being done in the colleges for the training of white teachers. Courses of study calculated to give these future teachers intelligent and understanding attitudes regarding Negroes are provided, along with instructions in using the day-by-day experiences in the schoolroom in such a way as to build tolerant attitudes on the part of white children. All this means that out of the white schools of the South—college and elementary—are coming groups of younger citizens who are open-minded, sympathetic and socially intelligent, and who are ready to accept Negroes as human beings with the capacity for contributing to the development of civilization and the enrichment of life.

At the moment the greatest difficulty in relating Negroes to the social and economic structure in American life is to find adequate opportunity for the creative ability of these people into whose hands are being put the tools of knowledge. With the exception of the remarkable group of men and women of distinction in the various fields of art, the largest opportunities that are open to Negroes of education and training are in service to their own people. This means that a great number of the most inspiring fields of human endeavor are closed to Negroes, and that with the exception of the fields of art and education Negroes are being offered very limited opportunities for self-expression. They are demonstrating their capacity for full participation in American life very much more rapidly than opportunities are being offered for adequate self-expression. Undoubtedly Negroes are capable of acquiring the tools of American culture. A hopeful beginning has been made in providing opportunities for them to do so. Means must and will be provided in American life by which the varied abilities of these Negro Americans may be adequately expressed. This is the next step in the improvement of race relations in America.



DAVID D. JONES—*Educator*



HOWARD THURMAN—*Preacher*

Some Outstanding Negro Christians

By CHANNING H. TOBIAS, New York
National Council of the Y. M. C. A.

IT IS difficult to select six outstanding Negro Christians from a large number, almost any one of whom might qualify for such a place. I approach the task as the football coach might, who is about to choose his All-American team from a large number of eligibles. After reviewing records of achievement and other factors, I finally chose those that appeal to me personally. By Negro Christians we are not limited to professional Christian workers but include also Christians in various fields of useful service. My list, therefore, includes a preacher, an educator, a musician, a scientist, a club woman and a business man.

Howard Thurman — Preacher

Though still under forty years of age, Howard Thurman stands in the front ranks of the preachers of this generation, regardless of race. I met him first as a boy in his teens attending the Flor-

ida Baptist Academy, then located at Jacksonville. He was a serious student but showed keen interest in questions not directly related to his class work. He was the chief promoter of voluntary religious activities in the Academy and a debater of more than ordinary ability. Upon completion of his preparatory course he entered Morehouse College in Atlanta, Georgia, where his work was so outstanding that he was held over for a year of teaching before he entered the Rochester Theological Seminary.

During his three years at Rochester he so distinguished himself as a speaker that he was in great demand as a chapel and conference preacher in many of the leading colleges of the East and West. As a matter of fact, few men in their student days have been as well known and favorably received beyond their campuses as Thurman.

Upon completion of his work at Rochester, he accepted the call of a small church in Oberlin,

Ohio, where he combined study at Oberlin College with his church duties. Soon after going to Oberlin he married, but unfortunately Mrs. Thurman failed in health in the first year of their married life. It became necessary for her to go south, so it was decided that she should go to her native town of La Grange, Georgia, and at the same time Mr. Thurman accepted a call to become preacher for Spelman and Morehouse Colleges of Atlanta. During his first year there Mrs. Thurman died, leaving a baby daughter. Always of a mystical temperament, this sorrow led Mr. Thurman into more complete fellowship with his Lord, and resulted in his getting a leave of absence to spend part of a year in meditation and study with Rufus Jones, the great mystic of Haverford. Enriched by this experience, but desirous of still more quiet and meditation he went to Scotland the following summer, and there combined study and preaching with his meditations. On returning to America he resumed his work at Atlanta for another year and then accepted a call to the School of Religion at Howard University of Washington, D. C. This position he still holds. Soon after he was married to Miss Sue Bailey, a secretary of the National Board of the Y. W. C. A.

At the invitation of the Student Christian Movements of North America and India, Mr. and Mrs. Thurman for the past five months have been engaged in an evangelistic tour of the college centers of India. Enthusiastic comments on the extraordinary services rendered on this mission have come not only from Indian leaders but from Dr. Stanley Jones and other well-known missionaries.

The Federal Council of Churches of Christ in America has extended an invitation to Mr. Thurman to join the National Preaching Mission that will tour the principal cities of the United States next autumn.

David Dallas Jones — Educator

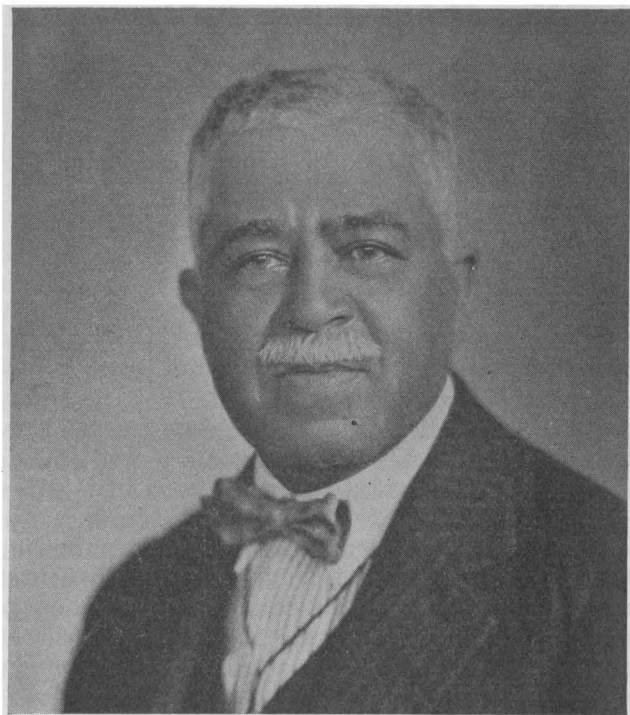
Although Bennett College for Women of Greensboro, N. C., over which David D. Jones presides, is only ten years old, the place that it has achieved in that time shows that he merits a place in the vanguard of Christian educators.

Born of humble Christian parents in Greensboro, N. C., forty-eight years ago, Mr. Jones received his early training in his home town and in New Orleans, Louisiana, where later he lived with his older brother, editor of the *Southwestern Christian Advocate* and afterwards bishop of the Methodist Episcopal Church. Young Jones did such creditable work in high school at New Orleans that his brother helped him to go on to Wesleyan University, at Middletown, Connecticut, to pursue his studies. He worked his way through

Wesleyan and was graduated in the class of 1911. He was called to the attention of Dr. John R. Mott, then executive secretary of the Student Department of the International Committee of Young Men's Christian Associations, and immediately upon graduation, was invited to join the staff of the Student Department as an associate of William A. Hunton, the only Negro member of the staff. He accepted the call and served as visiting secretary to Negro schools and colleges in the Southern states. In this connection he was one of the organizers of the Kings Mountain Student Conference which has for all the years since rendered the same type of service for Negro students as has been rendered for students in general by the Northfield and Lake Geneva conferences.

After three years as a student secretary, Mr. Jones was called to the secretaryship of the Colored Men's Branch of the Young Men's Christian Association of St. Louis, Missouri, where he erected a \$300,000 building and built up a large membership and community following. After ten constructive years at St. Louis, he entered business for a brief period and later served for a year as field secretary of the Commission on Interracial Cooperation with headquarters at Atlanta, Georgia.

There was need for a first-class college for Negro women in that section of the South and in 1926 Mr. Jones was invited to reorganize Bennett College, which had existed for more than thirty years as a small coeducational institution under the Freedmen's Aid Society of the Methodist Episcopal Church. With the assistance of Dean Holgate, of Northwestern University, as adviser, he set to work with a handful of students. At the end of ten years, what do we find? A beautiful campus with ten buildings to serve the academic and dormitory needs of nearly three hundred college students; a faculty of highly trained Christian men and women; an "A" classification granted by the accrediting board of the Southern Association of Colleges; community good will for the college expressed by white and black alike; enthusiastic support by the sponsoring church boards; the gift of three buildings by two devoted Christians — Mr. and Mrs. Henry Pfeiffer, proprietors of the Hudnut Perfumery Company of New York, and substantial operating aid from the great educational foundations. Closely associated with President Jones in this remarkable accomplishment has been his efficient wife, Mrs. Susie Williams Jones, a graduate of the University of Cincinnati. During these busy years, President Jones found time also to pursue graduate studies at Columbia University where he received his A.M. degree in 1930. He is a member of the Wesleyan University chapter of Phi Beta Kappa.



HARRY T. BURLEIGH

Harry T. Burleigh — Musician

In commenting on the life of Burleigh, one writer has said, "If Harry Burleigh's musical gift had been less genuine it might have been smothered by the difficulties of his life, for this composer-to-be was born and reared in deep poverty, with the added handicap of Negro blood."

Born in Erie, Pa., seventy years ago of poor parents, his early youth was spent in sandwiching in a public school education between selling newspapers, running errands and working at odd jobs to help his mother care for a family of five children after the early death of his father. His school-teacher discovered in him a passionate love for music and encouraged his mother to let him hear the performances of great artists who visited the city from time to time. Among those artists were Madam Carreno and Mrs. MacDowell. Soon he began to sing in church choirs on Sunday and in Jewish synagogues on Saturdays. At the age of twenty he studied stenography and worked as a stenographer until he was twenty-six years of age. When he heard that the National Conservatory of Music in New York City had offered scholarships, he at once determined to try for one. He went to New York and was given an audition and awarded a scholarship. Dvöřak, the noted composer, then director of the Conservatory, became so much impressed by the young Negro that he gave him considerable time outside of class hours. Burleigh played and sang for Dvöřak the Negro Spirituals and also copied many of his

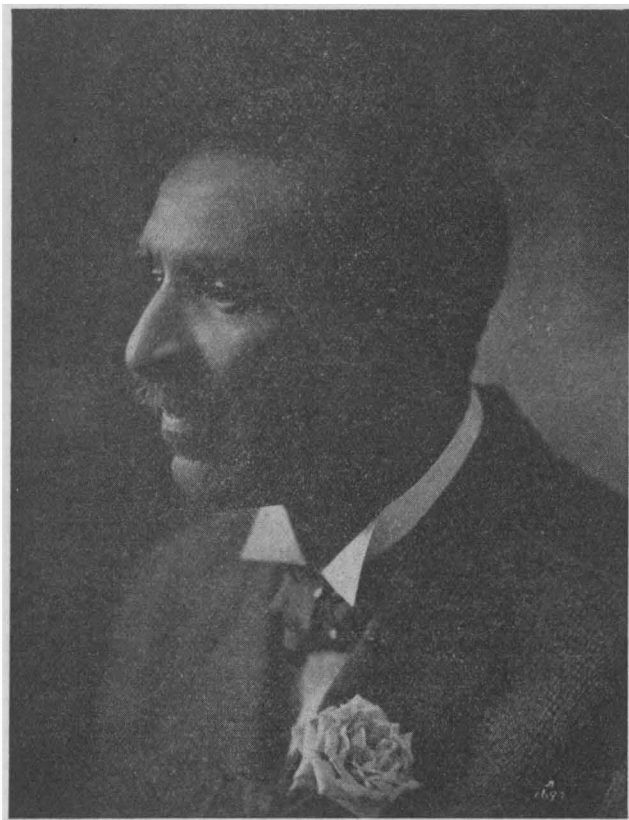
teacher's orchestral compositions. The melody of these Spirituals made such a deep impression upon Dvöřak that he wove them into what has become his most popular composition, "The New World Symphony."

After completing four years' work at the Conservatory, Burleigh's great moment came, in 1894, when the position of baritone soloist became vacant in St. George's Episcopal Church in New York—one of the largest churches in the city. Mr. Burleigh was the only Negro among the sixty applicants, but he had the voice desired and Dr. Rainsford, the rector, and the vestrymen did not allow the color of his skin to prevent him from serving. He has remained a member of this choir for forty-two years. For over thirty years of this period, he sang also at Temple Emanuel, one of the largest and most influential synagogues in the nation. On one of Burleigh's several European tours he sang for King Edward VII, and the heads of other European governments. He has composed music for more than two hundred songs and has written scores for a volume of Negro Spirituals. In spite of this, he modestly insists that he is not a composer, yet when one thinks of his popular arrangement of "Deep River," his "Little Mother of Mine" which is the song most in use on Mother's Day, his popular ballad "Jean," and his "Ethiopia Salutes the Colors"—a setting of Walt Whitman's poem, we are compelled to insist that he is not only a composer but a distinguished one.

George Washington Carver — Scientist

George Washington Carver was born about sixty-nine years ago of slave parents on the Missouri farm of Moses Carver. His earliest recollections were the death of his father and the stealing of himself and his mother by a band of raiders in the last year of the Civil War. Moses Carver gave a race horse valued at three hundred dollars to redeem young George and had him returned to the Missouri farm where he was reared.

His early training consisted of the mastery of the famous old blue-backed speller. Lodging in the cabins of friendly Negroes, sleeping in open fields or in a hospitable stable, he continued his studies for a year, keeping ever close to the soil. The wanderlust seized him early, and he set out toward Kansas, "the home of the free." For nine years he worked as a domestic servant at Fort Scott, studying day and night as his employment permitted. His next move was to Minneapolis, Kansas, where he finished a high school course, and entered Iowa State College. He met his school expenses by managing a laundry. On completing the work for his Bachelor's and Master's degrees, he was made a member of the faculty in charge of



GEORGE WASHINGTON CARVER

the Green House, the Bacteriological Laboratory and the Department of Systematic Botany. Soon he was discovered by Booker T. Washington who called him to his lifework at Tuskegee Institute, where he still labors.

During his long stay at Tuskegee, he has had tempting offers, one of them from Thomas A. Edison, but he has promptly turned them all down because of his desire to cooperate in the training of his own people. He has been honored by election to membership in the Royal Society of London, and to this day does not know who suggested his name. He has discovered hundreds of uses for potatoes, peanuts and pecans, freely giving his formulas to the public without attempting to commercialize his findings. He is in demand as a lecturer on the platforms of white as well as Negro colleges of the South and has appeared before committees of Congress in the interest of the agricultural development of the South and in the interests of his own people. In spite of all the honors that have come to him Prof. Carver is a devout, humble Christian and attributes his scientific success to his close communion with God. He is fond of quoting the passage, "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord who made heaven and earth."

Mary McLeod Bethune — Educator

Mary McLeod Bethune was one of a family of seventeen children, born of slave parents in an humble cabin on a rice and cotton farm near Mayesville, S. C. When she was about eleven years old a little school was opened near Mayesville by the Board of Missions of the Presbyterian Church and Mary was among the first children who walked the four miles to school and back. Her mother said, "We had to make some of the children go but it seems that Mary, little as she was, understood what it all meant." In a few years the little school had done its best for Mary, and one day Miss Wilson, her beloved teacher, told her that Miss Mary Crissman, a dressmaker in Denver, Colo., wanted to pay for a little girl's schooling at Scotia Seminary, in Concord, N. C., Mary was chosen to go and in the autumn she bade good-bye to old friends and took her first railroad journey to Scotia Seminary. Here she was awkward and shy at first, but met every slight and every criticism with unfailing good humor and soon won the hearts of both teachers and students. At the close of her work at Scotia Seminary she received a scholarship which enabled her to continue her studies at the Moody Bible Institute, Chicago. At the end of two years at this institution, she hoped to fulfill a long cherished desire to go to Africa as a missionary, but learned



MARY McLEOD BETHUNE

that all the colored stations in Africa were filled. She was therefore appointed a teacher at the Lucy Laney School in Augusta, Georgia, and there she labored faithfully for a year or two by the side of Lucy Laney, a great Negro teacher who had a profound influence on the shaping of Mrs. Bethune's life.

Her great pioneer venture took place at Daytona, Florida, where in October, 1904, she began a small institution for Negro girls. Five little girls responded to the first call of her school bell in a cabin room of what was afterwards to become the Daytona Educational and Industrial Training School. The opening exercises consisted of the reading of the Twenty-third Psalm, the singing of the old hymn, "Leaning on the Everlasting Arm," and a fervent prayer to God for help and guidance. On that same site today stands Bethune-Cookman College, with thirty-two acres of land, fourteen buildings and a plant estimated conservatively at \$800,000.

The personality of Mary McLeod Bethune was too dynamic to be confined to a single college campus and soon she was in demand as a speaker on many platforms of her own race and of the white group. Now she is regarded as one of the most attractive speakers in America regardless of sex or race. I have heard her at Carnegie Hall, along with Rabbi Wise and other distinguished speakers, and on another occasion on the same program with Carrie Chapman Catt, and always she has impressed her audience not only with the force of her eloquence but the sincerity of her spirit.

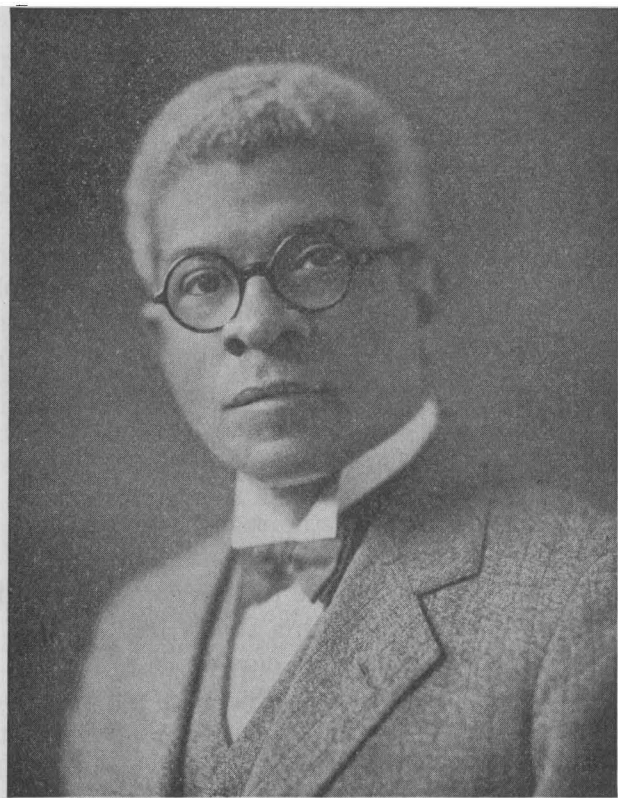
She was the leading spirit in establishing a home for delinquent Colored girls in Ocala, Florida. She has served as president of the Southeastern Federation of Women's Clubs and as president of the National Association of Colored Women. Recently she was made a member of the National Advisory Committee of the National Youth Administration, and a year ago she was given the Spingarn Medal, which is the highest distinction a Negro can claim.

Charles Clinton Spaulding — Business Man

Born on a small North Carolina farm, Charles Clinton Spaulding manages today the largest insurance company operated by members of the Negro race. The company maintains an agency force in eight states and has headquarters in a \$250,000 modern, seven-story office building in Durham, N. C. Last year it paid policyholders a total of \$1,440,965, and the total insurance now in force amounts to \$36,683,621.

As soon as Spaulding was able to do a day's work in the field he was sent out with the other boys of the family to take his turn at the plow.

At an early age, however, he sought relief from the daily routine of farm life and joined his uncle, a practicing physician, in Durham, N. C. His first job there was a dishwasher in the Durham Hotel, for ten dollars a month. He was soon promoted to head bell boy and then side waiter, but found that he could not attend school while holding these jobs, and took a position as cook for a distinguished judge whom he served for two years while going to school. Upon graduation from the graded school he accepted a job as manager of a grocery company into which twenty-five of Durham's leading colored citizens had put ten



CHARLES CLINTON SPAULDING

dollars each. When the company got into financial straits the other members withdrew their investment, and Spaulding was left with bare shelves and three hundred dollars indebtedness. It took him five years to work out of this situation. Just at that time his uncle and another friend decided to make an effort to launch an insurance company and Spaulding was called in to help. With such funds as they could spare he launched the company, serving as office boy, janitor and manager. He sold all of the policies, collected all of the premiums and kept all the records. Out of his first travels over the state grew the structure of the North Carolina Mutual Insurance Company, founded in 1898.

This company has weathered the depression

and stands today as the leading Negro business concern in America. A loan of approximately \$300,000, secured less than three years ago from the Reconstruction Finance Corporation, has been paid back in its entirety—which is somewhat unusual in these difficult times.

In spite of the heavy responsibilities resting upon Mr. Spaulding as president of the North Carolina Mutual Insurance Company, he finds time to give service to the White Rock Baptist

Church of Durham; he also serves as a member of the Board of Trustees of Shaw University, Raleigh, N. C., and of Howard University, Washington, D. C., and is a member of the Executive Committee of the National Negro Business League. He is deeply interested in helping to lift the masses of his people to a higher plane of living, and is known for his cooperation with white and colored people in efforts at better interracial understanding.

THE NATIONAL NEGRO ANTHEM

*Hymn Composed by James Weldon Johnson;
Set to Music by His Brother*

Lift every voice and sing
Till earth and heaven ring,
Ring with the harmonies of Liberty;
Let our rejoicing rise
High as the list'ning skies,
Let it resound loud as the rolling sea;
Sing a song full of the faith that the dark past has taught us,
Sing a song full of the hope that the present has brought us;
Facing the rising sun
Of our new day begun,
Let us march on till victory is won.

Stony the road we trod,
Bitter the chast'ning rod
Felt in the days when hope unborn had died;
Yet with a steady beat,
Have not our weary feet
Come to the place for which our fathers sighed?
We have come over a way that with tears has been watered,
We have come, treading our path thro' the blood of the slaughtered,
Out from the gloomy past,
Till now we stand at last
Where the white gleam of our bright star is cast.

God of our weary years,
God of our silent tears,
Thou who hast brought us thus far on the way;
Thou who hast by Thy might,
Led us into the light,
Keep us forever in the path, we pray,
Lest our feet stray from the places, our God, where we met Thee,
Lest, our hearts drunk with the wine of the world, we forget Thee;
Shadowed beneath Thy hand,
May we forever stand,
True to our God, true to our Native Land.

The Great Need of the Negro Today

The Training of Christian Leaders

By DEAN C. L. HILL, Atlanta, Georgia
Turner Theological Seminary, Morris Brown College

PERHAPS the greatest need of the Negro minority group in America today is a trained Christian leadership. Nor is this a mere sweeping generalization. There are many pressing problems confronting the black man in America. There are the maladjustments of a social set-up which is, in many respects, anti-Christian. There is the cruel and bloodless economic scheme which, especially in the Southern states, has resolved the life of the black man into a program of bald economics and a concomitant tendency to regard the life he lives as merely synonymous with vegetation. In other words, the popular philosophy of life among a vast majority of black folk is that expressed by Feuerbach: *Mann ist was er isst*—"man is what he eats"—, and the Negro in the terrific struggle for mere biological existence is determined to vegetate at any cost. This attitude is largely the result of the poor wages earned by Negro laborers and also the discrimination that has attended many of the economic programs affecting the populace within the last five years, particularly in the Southland. Finally, there is the problem touching the political activity of the black man: mobocracy, mock justice in the courtrooms, and a general denial of the inalienable rights of all men, theoretically guaranteed by the Constitution of the United States of America.

But none of these, I believe, constitute the most preeminent, the most imperative, the most urgent problem before which the Negro of today stands. His greatest need is for trained and capable Christian leaders; a leadership that understands his plight, that sympathizes with him, and possesses sufficient clarity of vision to point the way out of his dilemma, on the basis of the Christian world-view.

Another factor that demands a trained Christian leadership is perhaps the most elemental of all: the growing consciousness of the need and worth of education on the part of the masses of black folk. A trained following certainly demands a trained leadership. To educate the laity and to neglect the clergy is not only folly, but is a great tragedy. And who will deny that there is a grow-

ing consciousness of the worth of training on the part of the Negro masses, when he sees the increasing numbers of boys and girls who yearly are streaming forth from the halls of the institutions of learning all over the length and breadth of America? Certainly there is a demand for trained and effective Christian leadership among Negroes today.

This call to Christian leadership means a call to preparation. It presupposes the possession of intellectual and scientific culture. The Christian leader is in no small measure an interpreter of the age in which he lives. He is a sort of "spectator of all time and existence." He deals primarily with the spirit of the times. He must therefore be conversant with the thought and tendencies of the age.

Moreover, each age has its peculiar challenges to culture, and in order to meet these challenges, the Christian leader must be thoroughly trained and prepared. There are, too, those periodic thrusts of unbelief aimed against the bulwark of the Church and ordered society, seeking to disrupt the very foundations of the Church and gnawing at the viscera of civilization. In order to stem the tide of the atheistic, cynical, anti-Christian and anti-American waves of thought, the Christian, and leader must be "fitted unto every good work."

The very nature of Christianity presupposes trained leadership. Our faith is not a religion of forms and imaginations. It is not something spun out of the vagaries of human speculation. It is a revelation of essential, absolute truth; of historic, rational and moral truth. It has to do with life and reality, not with appearance. In order to seize upon the central germ of Christian truth, life and reality, the Christian leader must be trained in the rudiments and fundamental principles of historic Christianity.

Show me a Christian leader with wide culture; a man who is at home in philosophy, and whose friends are the poets; a man who bristles with knowledge and information, and I will show you a powerful and dynamic incentive to his fellow-men.

There is a very definite and widespread demand for trained Christian leaders among Negroes. There is a growing need for efficient and capable Negro leadership. The next question naturally follows: What are we doing to satisfy this need?

All over America institutions of learning have been established by and for Negroes. Especially numerous are these institutions in the South where there is no mixed education among the races. Therefore, almost every southern state has its own colleges and seminaries for the religious and educational training of Negro leadership.

The various Christian denominations are represented in this great enterprise. Schools have been founded by the following branches of Christianity: Episcopal, Lutheran, Congregational, Baptist (white and colored), Presbyterian, Roman Catholic, M. E. Church (North and South), C. M. E. Church, A. M. E. Church, A. M. E. Zion Church, and the Holiness Church.

Toward Mutual Understanding

Northern philanthropy has been especially active in the furthering of Negro education in the South. Nor have the more enlightened and Christian whites of the South held themselves aloof from this enterprise. Many have thrown off the shackles of color prejudice, have risen above the artificial walls that have for so long separated the blacks from the whites, have torn down the middle walls of partition, and have dared to cross the boundary lines separating their Palestine from our Tyre and Sidon, indeed have crossed the borders with Jesus of Nazareth and have ministered to the needs of an underprivileged minority group. For all of this we are deeply thankful. We regard this as a great step toward mutual understanding, and a contribution toward the solution of the problem between the races in America, which after all, must be fought out with peaceful means on southern soil.

But knowing, as I do, the struggles and heartaches and heroic deeds of a people attempting to do something for themselves, I am inclined to believe that the most noble experiments in the training of Negro leadership are those being tried by institutions owned, operated and controlled solely by Negroes for Negroes.

The center of Negro higher education in the south is the city of Atlanta, Georgia. Here are to be found the following institutions: The Atlanta University, Spelman College, Morehouse College, Morris Brown College, Clark University, and Gammon Seminary. Of these colleges, the first three are and have been backed by educational funds and the Baptist Church. The last

two are under the supervision of the M. E. Church (White), while Morris Brown College is solely under the auspices of the African Methodist Episcopal Church of Georgia.

These institutions work under an affiliated relationship. Gammon Seminary is devoted entirely to the training of Christian leaders, pastors and missionaries. The other colleges confine themselves solely to educational curricula as such, with the exception of Morris Brown and Morehouse, both of which operate theological seminaries in connection with the regular college work.

Each summer there is held an Interdenominational Ministers' Institute, whose faculty is drawn from Gammon, Turner Theological Seminary of Morris Brown College, and the Morehouse Divinity School. The Institute is run for a period of four weeks, and attracts students from all the southern states. The enrolment has reached as high as seventy-five young men and women, who are otherwise engaged during the winter terms and consequently cannot attend a seminary, but who take advantage of the summer Institute, to better prepare themselves for Christian leadership.

Of all these noble experiments, the most striking is that of Morris Brown College. For over fifty years this college has been engaged in preparing men and women for leadership in the Christian world. Its many struggles and vicissitudes and its unfaltering faith in the ability of the Negro to do something for himself, have earned for it the name: "The noblest of noble experiments"; for it is the total embodiment of the real philosophy of the black man in America—self-respect, self-help and initiative.

Thus both whites and blacks are combining their efforts and centering them upon the training of Negroes for Christian leadership. We cannot here enumerate and discuss the many institutions doing constructive work along the line of Negro education. Suffice it to say that the Negro is beautifully cooperating with all outside forces that are seeking to ameliorate his condition.

What now is the philosophy for the education of the Negro underlying Christian leadership? What principles are being inculcated in the hearts and minds of Negro youth? There are several.

The first aspect of this philosophy of Christian education may be described by the words of Dr. Emil Brunner in his famous book, "The Mediator": "The problem of Crisis, which is the problem of God." Negro Christian education is throughout fundamentally theistic. This constitutes the very ground-plan of its system. We teach that there is and there can be no truth which is not founded on the immutable will and

character of God. He is the source of all truth, all reality, all certainty. And a world without God is a world in which riddle and enigma reign supreme.

Nor does Negro Christian education teach a God of mere intellectual faith. We seek not the God of science or philosophy. We seek the God of human experience. And this God we find in Jesus of Nazareth. We teach the God on whom Paschal called in a moment of spiritual weakness: "Not the God of the philosopher or of the scientist. But the God of Abraham, Isaac and Jacob." A firm belief in a good, righteous, just and merciful God who, in the language of Jesus is "Our Father," is the fundamental aspect of Negro Christian education.

Another aspect of Negro education is the belief in the dignity and worth of human personality. This good and righteous God, this Creator-God, regards all human beings as equally precious in His sight. He is no respecter of persons. All are potential sons of God. Here there is no color line. Here there are no distinctions based on creed, color, conditions of servitude. The good Shepherd jeopardizes His own life to save one sheep, even though that sheep be black. We teach that no man is so intrinsically evil that he cannot become acceptable to God. The universality of redemption covers all, even black men. And a black man redeemed by the blood of Jesus Christ is not just another black man, but he is a personality precious to the heart of God, purchased from the slavery of sin and become a sheep of the fold.

The Negro Sense of Sin

A third aspect of Negro education is the deep-seated consciousness of the heinousness of sin. Here there must be no palliation. No definition of sin is satisfactory that overlooks its positive evil. Sin is not the mere maladjustment of sociology; nor the pathological mystery of medical science; nor the "not yet" of biological evolution; nor the "abnormal workings of human reason and a spontaneous declension from the moral law" (with Kant); nor the traversing of the Divine consciousness by the individual consciousness, creative of remorse (with Schleiermacher). Sin is satanic rebellion, a plague, a sickness, a disease, a bite, a sting, a leprosy, a load of curses and calamities, everything that all good men hate; it is death itself. From it spring war, confusion, greed, lust, hypocrisy. In short, it is the death of the soul. It can only be overcome by that exterminating change called regeneration. We teach that from sin arise all the social evils of society—the war between capital and labor, racial antipathies, war, social injustice, political injustice, and everything ungodly. There-

fore, our Negro Christian leaders must inveigh heavily against our common enemy, sin.

The last fundamental aspect of Negro Christian education is the idea of the Kingdom of God. If the Creator-God is a universal Father, if all men possess personalities or souls dear to this Creator-God, and if confusion and misunderstanding have risen out of "sin," then the logical conclusion is the need for some ideal quantity, in which all men can participate in a fuller life and freer light. Aside from the general characteristics given to the "Kingdom-concept" found in the Gospel traditions of Jesus, by the various New Testament scholars, such as eschatological, apocalyptic, charismatic, spiritual and futuristic aspects, Negro Christian education assumes the attitude that if the Kingdom of God means anything, it means brotherhood. The Kingdom is a spiritual world, in which all men are brothers in Jesus Christ, sons of one common Father; and if solutions for our human problems are to come, they must emanate from this Kingdom of God controlled and enlightened consciences. We personally believe that a "Christian World" is a misnomer, a dream, a fancy, a phantom. The world has never been Christian, is not now, nor ever shall be. But we believe in a "world of Christianity," and this for us, is the Kingdom of God. Wherever there are Christian endeavors, Christian ambitions, Christian literature, Christian sermons, Christian schools and colleges, there may be found the "world of Christianity" and consequently, the Kingdom in which all men ought to cooperate with God for the common good.

Coming to the Light

What are the results of Negro Christian education? Since its incipency the Christian Church has been, in a large measure, the torchbearer of civilization. Having received its light from the "central sun of righteousness, Jesus Christ," it has passed this torch on to others. Wherever the flag of Emanuel has been planted, there the scintillating hues have penetrated the murky darkness of ignorance and people, who aforesat in darkness, have seen a great light. The majority of schools, colleges and universities, were founded by Christian scholars, or in a Christian atmosphere. The Church has blazed a trail of light and culture, has dug through the rubbish and debris of ignorance, and has set up eternal monuments to its genius in colleges and seminaries, monuments that shall never die.

From the halls of those educational institutions, founded and operated by the Christian Church for the training of Negro leadership, there files a long procession of sable sons and daughters who, fired by the inspiration received behind the walls of these sacred institutions, go forth into the world

to make their contribution to the religious, political and social orders of mankind.

The most lasting result of the training of Negroes for Christian leadership, is the decidedly Christian world-view that is instilled in them. There never has been a period in human history when so many challenges have been hurled simultaneously at the Church and religion in general, as the present. This is an age of criticism and inquiry, and the very substance of religion is being seriously questioned.

Moreover, the degenerating influences of western civilization upon the more backward peoples, the rise and growth of nationalism, the passion for innovations created by industrialism, the appearance of godless political theories as repre-

sented by the systems now in vogue in Russia and Germany, the revival of Renaissance Humanism garbed in a new dress, with its deification of human nature and its banishment of God from the throne; in a word, this procession of modern gods, forged in the furnace of present-day thought, demands a Christian leadership that possesses keen insight, a healthy optimism, an indomitable will, and a sufficient motive power for the solution of these problems. This is the genius of Negro Christian education, that it provides such weapons as these, with which Negro youth can engage in battle with the subversive currents of modern thinking, and therefore can "wage a good warfare, holding faith and a good conscience."

Daniel Payne: Christian Educator

By JOSEPHUS R. COAN, Atlanta, Georgia

Professor of Old Testament Theology and Religious Education, Morris Brown College

THE African Methodist Episcopal Church, with a membership of 600,000, operates eighteen colleges and secondary schools and twelve seminaries. For seventy-three years this policy of Christian education has contributed in no small way to the education and Christianization of the Negro race. She has trained lay and ministerial leaders and has instilled within her constituency the ideal of self-help.

What was the genesis of this influential work? How did the African Methodist Episcopal Church begin her program of Christian education? The answer centers around the life and works of Bishop Daniel Alexander Payne, a man of self-sacrificing spirit and untiring labors.

The life of Bishop Payne may be divided into four periods. First, his early life and youth (1811-1835) began on February 24, 1811, in the city of Charleston, South Carolina, where Payne was born of free parents. At seven he had neither father nor mother, and was cared for by an aunt and some members of the Brown Fellowship Society, a social and benevolent organization among the free Colored people of Charleston. The Minor Moralists Society, another benevolent enterprise, operated a school which the boy attended for two years. To support himself at the age of twelve, he secured a job as apprentice to a carpenter. Following his conversion at eighteen he organized a school which he conducted for five years.

The second period includes his student days at Gettysburg Seminary. Immediately after the unfortunate close of his school in Charleston, Payne

sailed for New York where he came in touch with the Society of Inquiry on Missions and was offered a scholarship to Gettysburg Seminary. After two years ill health forced him to leave Gettysburg and so ended his formal training.

The third period began with his first pastoral charge over a Presbyterian church in Troy, New York. His second charge was Israel A. M. E. church, Washington, D. C., and his third was Bethel A. M. E. church, Baltimore.

The fourth period includes his experiences for fifty-three years as a bishop, in which office he was one of the most commanding figures in the A. M. E. Church. He served all of the episcopal districts organized at that time and profoundly influenced many lives. He brought the A. M. E. Church and its ministry to a position of power and became an able university administrator.

In the church where Bishop Payne labored for fifty-three years, he is known as the "Apostle of Christian Education." His fundamental problem was the elimination of the evil of race conflict in America and the building up of a social order based upon the principles of Jesus Christ. Moved by the "calamitous fact" that his people were "entombed in ignorance and oppression," he labored for their enlightenment. His ultimate goal became that of a gradual change from injustice and oppression to one of justice, fellowship and reconciliation. He was deeply concerned with "God's purpose for the redemption of the world," and "transforming the dark earth into the Holy City."

He became interested in educational and evan-

gelistic work as a result of his conversion. The outcome was his consciousness of the Divine call to be an educator to his people. He wrote:

Several weeks after this event, between twelve and one o'clock one day, I was in my humble chamber pouring out my prayers to the listening ears of my Saviour, when I felt as if the hands of a man were pressing my two shoulders, and a voice speaking within my soul saying: "I have set thee apart to educate thyself that thou mayest be an educator to thy people."

This summons became his dominant purpose throughout his life, in spite of repeated and severe shocks.

The first attempt to realize his purpose was experiments with a school opened in Charleston when he was only 18 years of age. During this period he came up against situations which called for the exercise of the strongest moral stamina and religious dynamic. The first barrier was his limited education which at that time consisted of only two years of formal training. This difficulty was overcome by securing books and mastering their contents sufficiently to put new courses into his curriculum. The story of his laborious studies reads like a novel.

The lack of building and equipment and support formed another obstacle. The first year Payne received only \$3.00 per month for teaching. Had not a slave woman given him food occasionally, he might have starved. But the great hindrance to his educational efforts was the South Carolina law of 1834 which prohibited the teaching of all Negroes, either free or slave. It terminated for at least one generation Payne's educational work in the South.

Early in 1840, following his resignation from his church in Troy, Payne founded an elementary school in Philadelphia. The school became increasingly popular until the spring of the year 1843, when Bishop Morris Brown appointed Payne pastor of Israel A. M. E. church in Washington.

Payne's decision to join the A. M. E. Church in 1841 was tremendously significant for the educational policy of the church. Prior to this there is only one recorded instance of definite action regarding the educational program of the denomination, but one year after Payne's affiliation with this church he organized the "Theological Association," the object of which was "cultivating biblical knowledge and the collateral sciences."

Later he wrote a series of articles on the "Education of the Ministry," which brought forth a storm of criticism. He went to the General Conference of 1844, and offered a resolution which brought into existence the course of studies for A. M. E. ministers who, at that time, were ignorant and discredited. He then instigated a General Convention of the church to launch educational work for the denomination. This helped to mould the development of her educational policies.

Bishop Payne's educational influence was most far-reaching through his work for Wilberforce University. This was founded in 1856 at Tawawa Springs (Sweet Water) where there was an elementary school under the auspices of the Methodist Episcopal Church. In 1863 the trustees, facing bankruptcy were forced to sell the institution, and the trustees offered it to Bishop Payne for the A. M. E. Church for \$10,000. Payne asked time to consult the members of his conferences but the trustees demanded "now or never." As an act of faith he took the responsibility upon himself saying, "In the name of God I purchase Wilberforce for the A. M. E. Church." The institution was reorganized into a university with seven departments, Bishop Payne becoming the first president (1863 to 1876). This was the first Negro university in the world. More than that he gave to the Negro race the philosophy of "self-help, self-initiative and self-confidence," for which Wilberforce University, at Xenia, Ohio, stands as a unique symbol.

American Negro Churches, Membership and Contributions

Taken from the 1926 Census as Reported in "Negroes in the United States"

Denominations	Negro Churches	Negro Members	Improvements and Expenses	Missions and Benevolences
Adventist Bodies (2)	99	5,297	\$94,550	\$167,665
Baptist Bodies (4)	23,173	3,254,035	16,284,320	2,469,184
Christian Church	68	7,312	38,267	7,038
Church of God in Christ	733	30,263	394,773	90,384
Congregational Church	155	16,000	295,446	20,388
Disciples of Christ	487	37,325	239,279	33,125
Lutheran Bodies (2)	70	5,997	62,632	7,191
African Methodist Episcopal	6,708	545,814	6,205,632	1,257,397
African M. E. Zion	2,466	456,813	4,091,023	662,993
Colored Methodist Episcopal	2,518	202,713	1,934,540	417,038
Other Methodist Bodies (6)	3,934	350,879	3,506,114	606,238
Presbyterian Bodies (4)	724	53,294	1,127,320	176,043
Protestant Episcopal	287	51,502	438,912	87,826
Roman Catholic Church	147	124,324	913,914	89,731
Spiritualist Bodies (3)	26	1,594	8,314	1,879
All other Church Bodies (26) ...	1,040	59,235	215,065	58,785
Total all Denominations	42,585	5,203,487	\$35,749,951	\$6,152,905

Negro Youth and the Church

By MARTIN L. HARVEY, Hempstead, New York
*Director of Christian Education of Youth, A. M. E. Zion Church;
President of the Christian Youth Council of North America*

“THE Church is an outworn institution, it has had its day.” So said a young man recently.

Undoubtedly this statement represents a slightly extreme view, but it is indicative of the trend of thinking in the minds of a large group of young people. Although many would not express this opinion so strongly, their indifference toward the church, and their lack of interest in its activities speak more loudly than mere words.

Why is this attitude held by many young Negroes, more or less closely associated with the church?

First: In far too many cases the minister of their church has had no more, and oftentimes has had less education than many of his young people. The results are obvious; his ideas are often in conflict with those taught in the public schools. Since this institution has better-trained teachers, and since more time is given to secular than to religious education, the minister usually comes out second best.

Second: The work and program of the majority of churches are planned for the benefit of the adult members of the congregation, with little thought given to the needs of young people. The sermons are usually prepared for those who want an assurance of comfort, if not here, then in a place beyond the skies. The week-day activities are often archaic, and too frequently are largely for the purpose of raising money. The old emotional forms of religion have little appeal for most young people today. Words and phrases which thrilled their fathers and forefathers strike no responsive chord in the hearts of their children.

Third: The tasks assigned to young people, in the majority of cases, are not commensurate with their abilities. In many churches the only responsibilities given to young people are passing the collection plates, or ushering dear old saints to pews. Youth demands tasks which are deemed important, and which offer a creative challenge to their abilities.

We must help young people who possess these points of view to understand that, although there is some validity in the position they take, the Church has made many contributions to the ad-

vancement of the race, and can make many valuable contributions to their own lives.

Young people must be helped to understand that the Church was the first institution owned and controlled by the members of the Negro race in America. That even during the dark days of slavery, it was the one training ground for leadership. Many of the great leaders of the race not only received their inspiration, but acquired their training from some backwoods church.

The Christian Church has also inspired many who have made their mark and rendered valuable service in other fields, particularly music. Many of the great Negro musicians received their inspiration and start from some church group which believed in them and gave them an opportunity to exercise their latent abilities.

There are other contributions that the Church can and must make to the lives of young people today.

First: The Church as an institution can give a meaningful interpretation to life. Young people are living in a world of cynicism and despair; a world in which, as one cynic expressed it, “life is just a contest between jackals and jackasses; a world which says that life is only a period between creation and annihilation; a world which functions on the creed that the purpose of life is the acquisition of as much earthly possessions as possible in as short a time as possible, regardless of the methods.

In such a world the Church must offer a different interpretation of life. It must say that abundant living comes from God and is achieved by losing oneself in the service of others. The Church must teach that life is a glorious adventure stretching into eternity, and that the purpose of life is not to get, but to give. Moreover the Church must insist that men can overcome their difficulties, and that no matter how discouraging the present situation may be, truth, goodness, and righteousness will ultimately triumph.

Such a message is certainly needed by young people today. They find themselves in a world where hatreds of class and nation and race divide men; where young people are denied the chance to prepare for a life work. If they do so prepare

themselves they too often find themselves in the long lines of the unemployed, unable to marry, build homes, and rear children, because they have not sufficient economic security.

In the light of all these conditions, the Church must offer a meaningful interpretation to youth, insisting that difficulties be viewed in their proper perspective; there must be a creative challenge of faith, such as that which inspired Abraham of old, who "went out not knowing whither he went."

Second: The Church must insist that individuals are of supreme worth. The world today makes human personality the cheapest commodity on the market. It is sacrificed to efficiency, to profits, to national glory, and to the selfish ambitions of national leaders.

The leaders in Church must seize every opportunity to emphasize the supreme worth of every individual. Capital punishment, mob rule resulting in lynchings, labor disturbances, are violations of human brotherhood, and such incidents must be used, like a lighthouse in the midst of a raging sea, to point out that personality is worth more than anything else in the world, and that its values must be conserved. In many cases the Church must look at itself, and clean its own house, making sure that all its employees from the minister to the janitor are treated in the light of this ideal of human brotherhood.

Third: The Church must offer young people adequate experiences for group worship. Of course there are those who insist that they can worship adequately by themselves, and no one will deny the value of private devotions, but there are certain distinctive values to be gained from worshipping together with kindred spirits. The approach to God may be had through different features of the service—through music or the atmosphere of a beautiful edifice, through the ritual or through the sermon.

The implications of this are obvious; hymns must be chosen which are in line with the thought patterns of intelligent Christians, and which include not only individual redemption but look also to the redemption of society. Sermons must draw on the experience of the past and must interpret present-day problems in the light of the teaching and spirit of Christ.

Fourth: The Church must broaden the outlook of young people. We now understand that we live in a world which has become a neighborhood, and yet the outlook of many young people is too narrow. They must become concerned about their

relationships with others whom they do not see. They must be guided beyond the merely traditional missionary emphasis, and must become concerned about all with whom they have indirect relationships. They must become interested in the physical and spiritual conditions of the workers who cultivate the food they eat, who manufacture the clothing they wear, and who contribute in other ways to their welfare.

Such a task is challenging. Young people are not lost to the Church. They are viewing the Church with hopeful as well as critical eyes. A few who are looking beyond the Negro Church, are rather skeptical of the sincerity of organized Christianity in general, when it tacitly condones racial discrimination and is complacent in the face of social injustice. But they are hopeful that the situation will be improved. They want the Church to work with them rather than for them.

Their optimism and faith will be justified if the Church is willing to evaluate its program in the light of the present-day needs of young people; if it will look forward as well as backward; above all, if it will develop trained leadership adequate to present-day demands and consecrated to the tasks of tomorrow.

In an increasing number of churches there are encouraging signs—young people are hopeful that these will increase. The greatest challenge to the Church today is the enlistment of its youth in the Kingdom-building enterprise.

In America causes similar to those operating in Africa have been at work to create discontent and race feeling—social ostracism of the Negro, political disability, economic exclusion from high grades of work, a whole body of custom and law that sets up different standards for the Negro and for the white.

If we ask, "What does the American Negro want?" the answer is quite clear. First, education. Secondly, equal industrial opportunities; *i. e.*, "equal opportunity to work at just wages and under fair conditions." Thirdly, a share in electing their government. Fourthly, security from mob violence and prejudiced legal decisions. Fifthly, and this lies at the root of things, they desire passionately to be freed from the perpetual ostracism and degradation that labels them as though they were members of another and a lower, almost a sub-human species. It is important to appreciate this issue from the Negro point of view.

BASIL MATHEWS.

What Negroes are Doing for Negroes

By REV. L. L. BERRY, D.D., New York
Secretary of Missions of the African Methodist Episcopal Church

THE Negro in America has been largely on the receiving end of things. Having been brought from Africa, in spite of all his resistance, and having been subject to the will of others for nearly two and a half centuries, he became accustomed to a system which supplied his minimum physical needs while his cultural life, social instincts and intellectual desires were ignored and even suppressed. Slavery assumed that these aspirations were entirely lacking in the Negro since it best served the ends of slavery to consider him merely as a human chattel. Only in religion was a little latitude allowed as a vent to his spiritual yearnings.

Out of such a system the Negro emerged with a natural disposition to lean upon others. Fortunately, however, all his self-reliance and independence of spirit brought over from Africa was not killed. A faint spark of manhood still remained in him and he apprehended, withal dimly, the truth of the philosophy that "God helps those who help themselves." This expression was interpreted in a militant sense by such black heroes as Nat Turner and those who followed the intrepid John Brown to his doom at Harper's Ferry in their bold attempt to abolish slavery. It was interpreted by others to apply more forcibly to matters of the mind, soul and spirit; and so we have, during this same blighting slavery period, Richard Allen founding the African Methodist Episcopal Church, and James Varick establishing the African Methodist Episcopal Zion Church in response to the unquenchable yearnings of the Negro for untrammelled religious and cultural expression.

Even though these Negro religious denominations were severely restricted by rigid laws which made it a crime for Negroes even to preach to Negroes in some sections, to say nothing of teaching Negroes, by the time slavery was abolished the organized Negro Church had become a real lifeline to him in his helpless situation. Having become his source of greatest hope and inspiration during slavery, the Negro looked upon the Church as providing the broad avenue for the attainment of his suppressed aspirations when he finally escaped from his thralldom. So the Negro spontaneously rallied to the Church and looked

upon it as a Shekinah for guidance in the unknown estate which freedom had bequeathed to him.

The main problem, and at the same time the central objective, of this leadership of the Church was to help the Negro forget the handicaps under which he had suffered, and the legacies left by his bondage. He must be inspired with hope and faith in the possibility of grasping and exercising his full manhood rights. Agencies had to be established for his benefit, and to enable him to acquire the knowledge that would fit him into the social economy of which he was now a legal entity.

Early in his career as a minister, Richard Allen started a school in Philadelphia, and throughout his life, as a bishop of the Church he had established, he emphasized education for the Negro as far as public opinion and laws would permit. Other churches and free blacks followed in his footsteps. Frederick Douglass, self-emancipated and self-educated, stood out as a shining example of what education could do for the Negro, and because of the compelling logic and oratory displayed in his long battle for the freedom of his race, he became the Negro's ideal and idol, manacled though he still was by the shackles of slavery.

Thus it came about that, in the battle that lay before the Negro in fitting himself for the rôle of a citizen, and the enjoyment of his status as a free man, the Church brought up its battery of schools in its first attack upon the handicaps of ignorance that barricaded his progress. When schools were first opened to Negroes an almost 100% illiteracy might be said to have prevailed. That has now been reduced to 16.3%, while in the top bracket of the principal professions of clergymen, college presidents and professors, dentists, doctors, trained nurses, musicians and music teachers, school-teachers, judges and lawyers, we find 104,755 standing out to indicate what the Negro has achieved for himself. In the thick of this battle, the Negro Church was encouraged and aided by the noble sacrifices and contributions of white denominations and organizations of the North in conducting schools for the freedmen of the South.

In the early years following emancipation the

Negro newspaper was a rarity, so the Negro minister used his pulpit as a broadcasting station and constantly kept before the eyes of his people the outstanding accomplishments of the race group. Negro orators and lecturers were given the keys to the pulpit. Budding Negro businesses, very many of which had their birth within the church, were advertised freely and often from the pulpit. Negro doctors, dentists, lawyers and other pioneer professional men had liberal access to the pulpit as a springboard from which to launch themselves into the stream of gainful occupation. Fitness to serve the race in matters that had only been performed by the white race, was vouched for by the pulpit, which fact at once established that confidence in the ability of these professionals so necessary to success.

The church was the Negro's social club. It was his nursery for business ventures, and the center of his cultural hopes. It was a sort of trellis upon which he trained his budding enterprises and exercised his powers of organization. All of his activities and endeavors clustered around this institution of the church, and from it radiated his paths of adventure into the numerous fields of industry and labor in which we now find him engaged. Thus we find that most of the successful organizations run by Negroes today still have a very definite and important relationship to the church, particularly insurance companies and fraternal orders.

Starting with the church as a point of impulse, and with its sponsoring influence ever acting as a spur to higher endeavors, the Negro has advanced in a fan-shaped formation of self-help and conquest that has amazed the world.

Negro Work in America

What the Negro is doing for Negroes in America may be somewhat difficult to reduce to statistics that would accurately tell the whole story. Like streams which run along the surface for a distance and then disappear under ground to be lost to sight though still supplying moisture to vegetation, so much of the noble and self-sacrificing work of Negroes, supported entirely by themselves, is unseen by the compiler of statistics. I here refer to such institutions as old folks' homes, day nurseries, burial societies, homes for wayward boys and girls and kindred institutions. In most instances these institutions are sponsored directly by churches, or have some tangible relation to them.

An illustration of this might be found in any city where there is a considerable Negro population. For example, let us survey briefly the city of Norfolk, Virginia, which has a Negro contingent of approximately 45,000 in a total population

of something like 130,000. This Negro group supports entirely out of its own pocketbook a day nursery, a hospital staffed by Negro doctors who give free clinics, an old folks' home and a recreation beach. This might be styled as non-statistical work being done for Negroes by Negroes which every community conducts without any relation necessarily to any other community.

Present-day social service setups generally have a very coherent and, in many cases, dependent relationship to every such unit wherever established. This is true of such organizations as the Y. M. C. A., the Urban League, Boy Scouts, Girls' Guides and numerous others. These are governed and directed mainly by centralized authority, and for this reason more or less reliable statistics regarding their operations are obtainable. If these independent efforts of the Negroes for the well-being of Negroes could be tabulated, undoubtedly the results as to the work involved and the amount of money spent in its maintenance would be staggering.

Much that the Negro is doing for the Negro does not stand out and capture the attention for another reason. Today he is doing a tremendous amount of social good in cooperation with whites, rendering contributions which implement in a large way the agencies which have been established for Negroes by white philanthropy. This is true mainly in connection with schools of higher learning established by northern churches and philanthropy, and, in a lesser degree, with institutions like the Y. M. C. A. In a very real sense, the Negro provides most of the resources for the continuance of such work, and in estimating what he is doing for himself, a sizeable percentage of the budgets of such institutions should be credited to the Negro.

In the realm of business, note should be taken of the National Negro Business League, founded by the late Booker T. Washington. This league, started as a booster movement for stepping up the business adventures of the Negro, is still exerting a powerful influence on Negro enterprise that is undoubtedly reflected in the large and increasing number of retail businesses conducted today by the Negro. The movement known as Negro Health Week, now under the functions of the U. S. Department of Health and nationally observed each year, was originated by the National Negro Business League.

In the field of political and social betterment there are many organizations of Negroes, but none has exerted greater pressure for the recognition of the basic rights of the Negro as a citizen under the Constitution than the National Association for the Advancement of Colored People. This association has branches in practically every

large city in the United States, and is ever alert in the championship of the just interests of the Negro and in defense of his common rights. The birth of such movements as the Urban League and interracial societies may be directly traced to the program of equal justice in our social economy which has been the keystone purpose of the NAACP, which is supported almost entirely by Negroes.

While statistics do not give the whole story of what Negroes are doing for Negroes, what the Negro has accomplished in his own right, and owns and controls as a race group, should be eloquent testimony of what he is doing. This is revealed in the figures gathered by the painstaking agents of the United States Government and which are embodied in its census of the Negro for 1930. (See pages 279 to 291.)

American Negroes in Africa

Some of the "followers of Richard Allen" were among the first settlers of the Republic of Liberia when a census was taken of its population in the first year of the founding of the colony. Ever since the year 1822 the African Methodist Episcopal Church has been interested in the redemption and advancement of Africa, setting an example which other Negro bodies have followed.

Negro churches spend annually something like \$6,152,905 for missions, approximately \$2,500,000 of this being spent for missionary endeavors in foreign lands, especially Africa. The major Negro denominations supporting missionary work in Africa are the African Methodist Episcopal Church, the African Methodist Episcopal Zion, the National Baptist Convention, Inc., and the Lott Carey Baptist Convention.

The African Methodist Episcopal Church conducts several educational institutions in Africa. In Sierra Leone there is the Girls' Industrial and Literary School, and a school for boys; in Liberia is Monrovia College and Training School, the main building of which was erected at a cost of \$70,000, while in South Africa there is Bethel Institute at Cape Town, and Wilberforce Institute at Evaton, Transvaal.

The A. M. E. Zion Church has activities in Nigeria and the Gold Coast in Africa, but has emphasized its work at Mount Coffee, in Liberia, where a commendable school has been established for religious and industrial education.

The National Baptist Convention, Inc., has work in South Africa and several units in Liberia. Its outstanding achievement here is a well-staffed hospital of about 60 beds. Although the Government of Liberia has a hospital in Monrovia, this hospital established by the Baptist denomination is rendering a recognized service that is worthy of note, and amply justifies the expenditure

for its maintenance which this body is making.

It may be seen from the above outline of Negro achievement and activity that he very early recognized his responsibility for working out his own salvation, and that he has exerted himself in a very tangible way to bring this about. He is grateful and appreciative of the large cooperation and inestimable help he has received from the white group, but he is sensible of the fact that more and more he is expected to and must assume the burden of doing things for himself. His efforts are tending in that direction with greater momentum. As has been true in matters of religion, fraternal societies and burial associations, the Negro is becoming organization-minded in all matters affecting his well-being.

In religion, he is becoming fraternal to the end that greater good may be accomplished by cooperation; in business, he is forming groups for the benefits that may come from the emphasis on common interests; in politics, he is dividing his vote that he may derive the largest considerations from our system of government; in the educational and social field, he is keeping elbow contact with the professionally trained men and women of his race through fraternities, sororities, medical associations, teachers' associations and kindred organizations, that he might promote the general welfare of his submerged group in this welter of American society. These efforts, separately, may not be registered accurately on the graph of human statistics, but collectively they loom large in so far as they are related to the depths from which the Negro has risen and his hopes and possibilities of greater achievement.

It is a long way from Jamestown, Virginia, in 1619, where the Negro began to learn his first lessons in the school of hardships, to the present time. In his early beginning in America he lived and served on the banks of the historic James River, to see and be influenced in many respects by the Indians who were the aborigines of that section. But instead of taking on their habits of merely hunting and fishing, he listened to the music of the rushing waters to which his soul responded in agonized memory of the Africa from which he had been snatched and passed down to his sons and daughters the Spirituals as one of the most glorious contributions of rhythm and symphony which have enriched the world.

From these songs such institutions as Hampton, Tuskegee and Fisk have benefited in this contribution from the Negro to the Negro. But the Negro did not merely sing, "You May Have All the World Just Give Me Jesus," he demonstrated his ability and faith to hold on to Jesus Christ as his Saviour and Lord, and to acquire some of this world's blessings which he has passed on to his kindred.

Experience in Work With Negroes

By REV. FREDERICK L. BROWNLEE, New York

Executive Secretary of the American Missionary Association

THERE is much that is fundamentally sound and reliable in lessons learned from experience. Volumes could be written on the errors of working *for* people versus working *with* them. It is a strange paradox that the religion of Jesus Christ, who knew so well how to live and work *with* people of all "races, nations and classes," became in time—particularly through the missionary enterprise—a work of one group *for* another group. What futile and stupid attempts have been made by some Christians to impose their religion "on the heathen"! The best that one can hope to do is to *impart* his Christian knowledge and faith. And even here one ought to be willing to be a perfectly good sport according to the Golden Rule, taking as well as giving.

A Student Volunteer once wrote Rabindranath Tagore concerning his going to India as a Christian missionary. Tagore wrote back,

Do not be always trying to preach your doctrine, but give yourself in love. . . . Preaching your doctrine is no sacrifice at all—it is indulging in luxury, far more dangerous than all the luxuries of material living. It breeds an illusion in your mind that you are wiser and better than your fellow-beings.

If you have in you pride of race, pride of sect and pride of personal superiority strong, then it is no use to try to do good to others. . . . On the spiritual plane you cannot do good until you *be* good.

You have repeatedly said that your standard of living is not likely to be different from that of the "natives"—but one thing I ask, will you be able to make yourself one with those whom you call "natives," not merely in habits but in love?

There we have the preeminent lesson that one learns from experience in working *with* Negroes. Fundamental to all constructive human relations is the question of mutual respect and confidence. It is a universal fact. How well I remember my first visit to Puerto Rico and the beginning of friendships with its gracious citizens. He was indeed my friend who said to me, "The poorest *peon* has his center of dignity. If you wound that you are done for." Respect for the center of dignity becomes the open sesame to fellowship in Puerto Rico's delightful "Society of the Simpaticos."

A friend wrote recently, "It is a long road to that inner niche of mutual fellowship and com-

panionship, but it's worth all it costs." Evidently that is what Tagore means by "sacrifice" and the "spiritual plane."

In one's approaches to a genuine fellowship he discovers certain basic facts as to thorough-going interracialism. The chief of these is the fact of how far human likenesses transcend racial differences. In an address at Talladega College a few years ago Professor Kilpatrick said, "According to every available scientific authority the extent of such differences (differences of innate ability among races) is, at most, if any, small in comparison with the spread of difference within either group compared. Not a few of the best authorities deny that such difference of innate ability has ever been shown or probably exists."

One learns that lesson from experience in work with Negroes. When the sense of race consciousness is lost in a struggle for common values, be they a square deal in economic and social relations or a more complete understanding of truth or a richer appreciation of beauty, then one knows beyond a shadow of a doubt how much alike are all members of the human family. Such fellowship is deeper and finer and richer than the usual blood ties of family relationships. One may have such fellowship with blood relatives. But one may not only have such fellowship outside the bonds of blood ties but one more frequently has it outside than inside such ties. The same is true outside of versus inside of racial ties.

Another destroyer of Nordic egotism is the revelation that comes through experience that it is not the ambition of every Negro to become white. How generally the white man has presumed to the contrary! He has been sure that the height of ambition of every Negro is to marry a white person. There are reasons why Negroes might wish to change the color of their skin. Society being set up as it is, one can gain so much and get away with so much with a white skin. Two Negroes were overheard discussing white people. One of them said, "White people have everything." "Yes," said the other, "white people have everything but the grace of God, and some of them have even got that."

Outside of the material advantages of being white, in a world largely dominated by the white

race, I know personally no Negroes who are ashamed of the color of their skin or would exchange it for white skin if they could. Why should one feel any more pride or shame in the color of his skin than he does in the color of his hair or his eyes? Dark little cherubs are just as dear as white ones and *vice versa*. Why not? "Some prefer blondes, others brunettes, others chocolate browns and still others the darker hues." This is the way one comes to feel about it after years of working *with* rather than *for* Negroes.

One more lesson from the school of experience. I do not know who the white man was who coined the expression, "All Negroes look alike." I do know that such a statement is as untrue as it is superficial. It has led to one of the greatest difficulties with which the Negro has to contend. It is common for a white man to have ascribed to him the virtues and abilities of the best and most

capable individuals of his race. The reverse is true for the Negro. It is common for him to have ascribed to him all the vices and inabilities of the worst and most incapable members of his race. In other words, the Negro suffers from "mass condemnation *versus* individual appraisal," as discriminating Negroes frequently put it.

Experience in work with Negroes proves the contrary. It is here that one finds the most significant evidence of Professor Kilpatrick's statement that racial differences, so far as innate abilities are concerned, have never been scientifically proved. As a matter of fact, experience proves that color or the lack of it is no guarantee of brains. Original contributions have been made to all arts, sciences, religious beliefs and philosophies by men and women of all races. Said an Eskimo to the famous arctic adventurer, Peter Freuchen, "If a man is born white he may still be born stupid."

Other Lessons from Experience

By JOHN LITTLE, Louisville, Kentucky

Superintendent of the Presbyterian Colored Missions

For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek. *Romans 1:16.*

THESE words were in the minds of six theological students when they walked out of the Presbyterian Seminary in Louisville, Kentucky, on Sunday afternoon, February 4, 1898, to start a Sunday school for Colored children. Plans had been discussed for several months and they were now ready to put the Gospel to a test. They had consulted with a number of Christian friends in the city, and upon the recommendation of a group of Colored and white ministers, they had rented a little store room on Preston Street. It was in a tenement district, surrounded by saloons, gambling dens and houses of prostitution. They had gone through this neighborhood, visiting in the homes of the people and leaving cards announcing the opening of the Sunday school.

Only twenty-three Colored children were present on the first day and it seemed indeed a small beginning. The writer was surprised to find that not one member of his class had any knowledge of the Bible or any acquaintance with the life of Jesus Christ. The students accepted their task and conducted an ordinary Sunday school with preaching services on Wednesday and Sunday nights, each student taking his regular turn in preaching. They had little training and no ex-

perience as preachers, but they believed that "the Gospel is the power of God unto salvation."

Thirty-eight years have passed and on the first Sunday afternoon in February, 1936, the writer saw a thousand Colored people in that Sunday school and heard them pour out their hearts in songs of praise to their heavenly Father. Directing the music was a young woman who had grown up as one of the pupils, had gone to Fisk University and taken special training in music, is now teaching in the Municipal University in Louisville. Sitting at the piano was another young woman who had grown up in the Sunday school. It was a marvelous experience for those present to hear this chorus of a thousand voices swell out with the words:

Oh, walk togedder, children, don't you get weary;

Dere's a great camp meetin' in de promised land!

Oh, a feel de spirit a-movin', gwine to live with God forever;

Dere's a great camp meetin' in de promised land!

It was one of their Jubilee songs, composed by a company of slaves who gathered and sang and shouted for joy and gave God honor and praise.

The first equipment in this little tumble-down storehouse on Preston Street was pathetic in its simplicity. A worn out organ donated by a friend was the only musical instrument, and a table and a few chairs were the physical equipment. The



HOPE NURSERY SCHOOL FOR COLORED CHILDREN



THE BEGINNERS' DEPARTMENT IN GRACE SUNDAY SCHOOL



WORK IN THE CARPENTER SHOP FOR BOYS



COOKING CLASS FOR WOMEN AND OLDER GIRLS

house had formerly served as a lottery office for the community, but the Gospel, taught in its purity, simplicity and power, began to shed abroad its influence in the community. Among the pupils were some who welcomed with joy the teachers and the message and they became faithful attendants on the services. The building soon was crowded; the workers ceased their efforts to enroll new pupils and devoted themselves to the instruction of those under their care. The lame, the halt and the blind came in and every conceivable problem of human need presented itself and received careful and sympathetic consideration.

As the years have passed, volunteer teachers have gradually been added to our teaching staff, until today there are more than two hundred people, representing many religious denominations, having their share in the operation of the two Missions which have been maintained—the first since February 4, 1898, and the second since April 2, 1899.

The founders of this work had no theory for the solution of the "Negro problem," but they believed the Gospel message was intended for the Colored race and many Christian men and women organized classes for Negroes, to meet during the week.

A note from two Colored girls contained the request: "Will you please start a sewing school for the little ragged children on Pearl Street." Two Christian women started such a class on the following Saturday morning. It was a small beginning and a work of faith but now there are more than five hundred women and girls who come in during the week to receive instructions in sewing. The reflex influence of such work shows in every service and class held in our buildings. Girls and women who come to Sunday school and church wear the dresses they have made. The sewing classes meet an economic need of the people, for mothers can make their household linen and their children's garments. Last week, in the dressmaking class I saw a mother who had brought her old cloak, had taken it to pieces and was remaking it on a smaller pattern for her daughter, with the assistance of a competent Christian.

One of the best housekeepers in Louisville realized the value of wholesome food in the homes, and invited a group of Colored girls to meet her one day during the week and gave them instruction in the preparation of food. She furnished them recipes that would enable them to vary their menus and prepare food in a more wholesome and appetizing fashion. Again we had entered a field of Christian labor that was not included in our original plan and yet we found a wide field of opportunity for practical Christian service by intelligent and consecrated women.

Space forbids going into detail about the numerous activities that have found a place in our weekly schedule. Twenty-two different types of work are now carried on and there are sixty different clubs and classes and services, all of which are operated in the two institutional churches which have developed out of one small Sunday school started thirty-eight years ago.

Recently, I sat in the home of a woman and asked her questions about the value of our institutions to the community. She said:

"Yours was the first Sunday school that I ever attended. I came on Wednesday night and listened to the prayer meeting and I became interested in the Bible. I could ask questions and the prayer meeting service was the one that did me the most good."

I thought of the history of that family. The father was a drinking man and they were very poor. There were four children who all slept crossways in one bed. The mother made a living by taking in washing yet always kept her children clean and neat and insisted on their going to school regularly in spite of their poverty. The older brother died with tuberculosis, but we secured a doctor and a tuberculosis nurse and the disease was arrested before it spread to the rest of the family. The three girls graduated from high school, secured positions as domestic servants, saved their money and bought a home, putting the deed in their mother's name. The oldest girl said she would like me to see the home. When I replied: "The important thing is to have it a Christian home," she said: "We read the Bible every morning." Before the mother died, I had the privilege of receiving this mother into the church and her daughters, now grown women, attend Sunday school where their children have always been Honor Roll pupils.

This family is a concrete example of the power of the Gospel. The original home was located in one of the worst slum districts in our city. There were four saloons on the four corners of the block and every day the children were subjected to every form of temptation. They entered Sunday school, believed the truth they were taught and it gave them inspiration and courage to become decent, industrious citizens and an economic success in life. They were regular attendants in the Sunday school, the sewing and cooking schools, the Boys' and Girls' Clubs and the playground, and accepted and used every opportunity that was extended to them by a Christian institution.

One other concrete example: a small boy came into the primary class and from the very first proved himself a regular attendant. His name and his sister's name headed the Honor Roll until he graduated from high school. He then entered

Fiske University in Nashville, Tennessee, and while there in their music courses he developed a wonderful tenor voice. They selected him as a member of a quartet and sent him out to sing for the school. With the quartet, he spent fourteen months in Europe, visiting fourteen foreign countries and appearing before the royalty of Europe. One day I was standing on the platform and noticed him enter the building and I invited him to sing for the Sunday school. He readily consented and the audience was thrilled with his music. He selected, "Open the Gates of the Temple," and as he sang the closing words, "I know that my Redeemer liveth," I realized what he was doing. He had been away from us for ten years and had traveled all over the world, but when he came back and again stood on the platform of the Sunday school in which he had grown up, he brought them the message, "I know that my Redeemer liveth."

I remember a small boy who, many years ago, was a regular attendant in the Sunday school. When we gave the invitation to come forward, he united with the church. He heard me give a stereopticon lecture in which I told the story of Booker Washington and how, as a young boy, he determined to get an education and I said, "Any boy in this room can do what he did." At the close of the lecture, he came forward and said he

intended to go to Hampton Institute. He saved his money, attended Hampton Institute and received a certificate from them as a carpenter. He now lives in Philadelphia, is married, owns his own home and recently brought his family down in his automobile to visit his parents in Louisville. I invited him to speak to the Sunday school, and in a slow, drawling voice he told his simple story, closing with the words, "I now have my own home and have family prayers every morning." He has gone to live in a distant city but he still comes back to give his testimony to the power of the Gospel as he learned it in our Sunday school.*

* A joint committee of Presbyterian laymen and ministers, appointed by the four branches of the Presbyterian and Reformed Churches of Louisville, form a governing board of the Presbyterian Colored Missions. This committee is incorporated and owns two pieces of property—a modern institutional church building which has a recreation hall, bath house, rooms for sewing, cooking and various social activities. Two regular churches, with ordained ministers and their Boards of Elders and Deacons, direct the church worship.

This work, which was started in a very small way, has grown to a point where there are 2,000 different people coming to the two buildings. There are seven religious services on Sunday, including a Sunday school, regular preaching services and four groups of young people who gather in the evening for their own worship service.

A blind woman, when asked to describe the missions, said: "They are lighthouses in the community."

There are 200 white people who give their services voluntarily in the Sunday school, the sewing classes, and in the supervision of other groups which meet in the building.

Operated by "The Committee on Colored Evangelization of the Presbyterian and Reformed Churches of Louisville, Incorporated."

Correspondence is invited with the Superintendent. The missions are always open to any visitor, stranger or friend who desires to inspect the work.

Negro Youth Challenges White Youth*

By J. S. LEDBETTER, *Traveling Salesman*

[EDITOR'S NOTE: The following article comes from a traveling salesman of the Buick Motor Car Co., who mails it "en route from Berea," with the statement that "as a traveling salesman and observer" he had chanced to drop in, uninvited, on the chapel service of Berea College, because he heard that a Negro woman for the first time was to speak there. The article is a copy of the notes he took, with incident impressions and convictions.]

IN THE chapel at Berea College, on December 14, was enacted a scene which promises a change in the attitudes and thinking of thousands of white youth, not only from the hills and valleys of Kentucky, but from the ten or more other Southern states represented by the students.

In a scholarly and dignified manner, with a cultivated voice and gestures of unusual significance, a little black woman, who has won the title of Doctorate from one of the outstanding universities of her people, Charlotte Hawkins Brown, *protégée* of Alice Freeman Palmer, founder and promoter of an unique school for her people in the Piedmont

section of North Carolina, in an eloquent and impassioned plea, challenged the 1,600 or more students of Berea College in an address entitled, "What the Negro Youth Expects of the White Youth in Their Tomorrow."

This Negro woman was the first woman of her group to bring a message to these students. President William J. Hutchins, who by way of introduction in the weeks that preceded the visit, had given a partial history of her achievements in education and interracial goodwill. Now he presented Dr. Brown as one of the outstanding women of America.

As an onlooker and listener it was pleasing to contrast the gentle welcoming applause with the thunderous ovation which followed her last words, "Will you meet us half way?"

After expressing her delight in the opportunity

* From *Advance*, Boston, January 31, 1935.

to be at Berea, of which she had heard much during her New England childhood, in that delightful brogue flavored by a little of the North Carolina musical twang, she proceeded thus:

"There is no gift within the range of the American people that cannot be yours as American white boys and girls. The industries, the institutions, the wealth, and the government are already bequeathed to you. Tomorrow the reins will be put into your hands. From the position of President, Senator, and Congressman, to the smaller but ever more important offices of county sheriff and city councilman, you will have the administering of the affairs of the American nation. The youth of my race, a minority group tied to you, in spite of whatever may be said, by 250 years of the unrequited toil of their forbears, are wondering if, in your effort to achieve a greater civilization, you will ride roughshod over them, or if in Christian institutions like this, built around a religion intelligently conceived and passionately believed, you will develop that sense of fairness and justice, that expression of neighborly-mindedness that will include them in your plan and program for the development of a finer and better America in which to live."

The students' eyes were fastened on the speaker and for full forty minutes she held both teachers and students to an almost uncanny silence in her appeal for justice for her people.

What Negroes Want

The main points emphasized in these expectations were a guarantee of full protection of the law under any and all circumstances. Dr. Brown suggested that they exhibited weakness when they substituted mob law for the civil law which they themselves instituted. She also asked for the following things:

1. An opportunity for Negro youth in any and all vocations for which they show an aptitude.
2. Equal educational opportunities.
3. A proper evaluation of human personality underneath black skin. (She stated that failure in this brought about lynching and flagrant injustice to people they regarded as not fully created human beings.)
4. The abolition of purely Negro jobs and an open door to earn a living, with equal wages for equal work.
5. The same respect for members of the Negro race that white people feel entitled to from the Negro race.

She gave striking illustrations of how lack of ordinary courtesy to human beings because their faces are black causes the looking upon color as the badge of a servant always. She told the story of how a traveler had once taken Booker T. Wash-

ington for the porter and had asked "George" to carry his baggage, and Dr. Washington carried it, and on refusing to accept a tip revealed his identity, to the man's shame and confused apology.

The speaker said that race prejudice is neither inherited nor inborn; it has to be taught or cultivated; Negro women have the hardest time, because white people generally feel that they can easily be prostituted.

Dr. Brown emphatically stated that the Negro does not want to be white, that he is not seeking intermarriage. "Marriage," she said, "is complicated enough as it is, without adding the extra burden of racial mixture. Furthermore, Negro men and women need not go out of the race for white skin, because slavery produced a sufficient supply of mulattoes for their children, and their children's children, if they want light-colored mates. Negroes want a chance for self-expression, fair play, and equal opportunities for protection and advancement."

The last ten minutes of the address was a rapid review of the founding of the Palmer Memorial Institute at Sedalia, N. C., the financial and racial struggle under which it had been developed from a church for a schoolhouse, a log cabin as a dormitory, to its half-million-dollar plant, its significant and interesting interracial program, and its successful endeavor to enlist the interest of its white neighbors.

The recital brought vividly before the group the fact that, notwithstanding her achievements, Dr. Charlotte Hawkins Brown must still suffer the indignities and prejudices heaped upon the illiterate and undisciplined members of her race. Education and culture make little difference.

There stood this Negro woman, an example of what a Negro may achieve in culture and education, her own best appeal and challenge to the white youth of America for fair play and justice to her people. When in her closing sentence she said, "I promise God to teach my youth to strive to establish understanding, sympathy, and interracial goodwill," with a voice quivering with deep emotion, she flung out the challenge to the youth of Berea, "Will you meet us half way?" Tears filled the eyes of old and young, and the burst of sustained applause that shook the building was an indication that this woman, a credit to her race and to American womanhood, had struck a deep chord in the hearts of white youths of the South, to whom Berea College itself is a challenge.

The day ended with a conference of the combined faculty of 150 or more members, who, after poignant and searching questions, voted that day as one of the red-letter days of the year, and many were heard to say that a great forward step in race relations had been taken.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

FRESH MATERIAL FOR PROGRAM BUILDERS

At the opening of summer, with the appearance of the new study themes and the added leisure for program making, we present an assortment of plans which have already proved their value in practical use. The flood of year books and programs which have come to hand attest the widespread use to which they have been adapted. If your denomination does not seem to be receiving its meed of attention, it is because the members are not letting their light shine!

We regret that plans and supplementary material for presenting the new study themes are not ready for use in the various denominations until the summer conference, hence it is impossible to secure this material in time for our June issue. They will appear at the earliest possible date thereafter. The following are the only advance data your Editor has been able to secure in response to her many inquiries:

The Presbyterian Board of National Missions, 156 Fifth Ave., New York City, has a set of 10 enlarged pictures entitled "Sepia Tones" (16 by 20 inches) which rent at 25 cents plus postage both ways. These fit the theme, "The American Negro." A ten-cent play which is a general racial study (tentatively entitled "Under the Skin"), two sets of stereopticon pictures and two motion picture reels on the Negro (one in color, for children) are in preparation for general use. A set of programs and a Negro map, while pointed specifically to the Presbyterian work, may also be suggestive.

The Women's Home Missionary Society of the Methodist Episcopal Church, 420 Plum St., Cincinnati, Ohio, has an excellent four-cent leaflet on "Negroes in the Economic Structure," by Will W. Alexander, Executive Director of the Commission on Interracial Cooperation. The chairman of the Forward-Looking Committee of the Society attended a student conference "Appreciation Hour" at which a Negro student from a large college read selections from a variety of poems by Negro writers; this led to naming the M. E. women's forthcoming studies "Appreciation Year." This material, inclusive of a masque on the plan of "Every Woman" and dealing with My Child, Every Child, etc., also an "achievement poster," will be reviewed later. The special course in leadership training on "Christian Brotherhood" is not a study of the Negro but of all groups in race relations. "It will be as useful for our Negro constituency as for the white folks, because some Negroes are the victims of race prejudice in their own hearts. They have plenty of cause for it, but it is injuring them definitely as it is the white man who is ill from the same attitude toward the Negroes or other groups."

(Quoted from letter from Mrs. J. N. Rodeheaver, of the M. E. Woman's Board.)

Miss May Huston, of the Baptist Board of Missionary Education, gives the following items:

We expect to have programs and discussion questions prepared on "A Preface to Racial Understanding" and to use them with a series of leaflets prepared by the Home Boards on their work among the Negroes. The leaflets are free in packets made up for those using the study book.

"Mather, a Continued Story" (free) telling of the work at the school established in 1867 by Rachel Crane Mather at Beaufort, S. Carolina, is already available, and a play dealing with the same school, and written by Mrs. Augusta Comstock, will soon be ready. (A small charge is made for plays.) "Baptist Missionary Pioneers among Negroes" (cloth, 60 cents; paper, 35 cents) and "A Heroine of the Cross" (cloth, 75 cents; paper, 50 cents) by Grace M. Eaton, and "Race Grit" by Coe Hayne (price, 65 cents) are now available for the year's study. The Woman's Baptist Home Mission Society has also an annual pamphlet entitled "From Ocean to Ocean" which gives concrete reports of all their work inclusive of that among Negroes (price, 30 cents). Order all free material from The Council on Finance and Promotion, 152 Madison Ave., New York City, and pay literature from The American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa.

"The Finding Out Box" gives six object lessons for boys and girls, by Katherine Scherer Cronk, and is an excellent leaflet on Negroes, for children's societies or Sunday school classes. Order from The Women's Missionary Society, United Lutheran Church, 1228 Spruce St., Philadelphia, Pa.

Pending our later presentation of the new study plans, the following program suggestions will be widely acceptable:

Foundation Work

A friend in the Reformed Church sends a leaflet by Florence Gordon, a worker in Grove Reformed Church at North Bergen, N. J., from which we cull the following basic suggestions:

A missionary program does not "grow," like Topsy. It is born of prayer and study and determination, and brought up in patient, persistent planning. A good meeting begins long in advance of the day and hour set, and ends—never. Some part of

it stays with someone forever in permanent enlargement of heart and view. God gives such a meeting increase. . . . We must "sell" our speaker (or other feature) by good publicity in order to secure a wide and responsive audience. Part of the preparation will be in creating the right atmosphere. The physical aspects are important. Need we have our chairs in straight, school-like rows? A semicircular or circular arrangement is more intimate and suggests hands-around-the-world. A smooth-running meeting may be much advanced by having the complete order typed or mimeographed in advance, supplying each guest with a copy as she enters.

Then supply color. Devotional service, incidental music, background may all be correlated. If Negro work is the topic or race relations in the U. S., our best voices will be delighted to prepare a group of spirituals or we may all sing one of the familiar ones. The "lonesome tunes" and ballads of our southern mountains give the spirit of the people. American Indian melodies are not hard to come by. At one Japanese meeting a lullaby was sung in the original after it had been read in translation, and all stood during the singing of the national anthem of Japan, with the flags of Japan and our country in one Japanese holder, the Christian flag the uniting link between them. . . . A wealth of illustrative, atmosphere-creating material is available—pictures in magazines and newspapers and paper-clipped to pasteboards, supplying an art gallery suggesting the land under discussion and often providing a point of departure for the speaker. (*National Geographic Magazine*, Sunday school supply catalogs, etc., are mentioned as affording fascinating maps, posters, pictures of persons and villages, and the like. Some junior group in the church might get these features ready for use.) We have Mexican-drawn work, Indian pottery, southern quilts, candlewick bedspreads in our homes that can be related to the program. Have even your collection box harmonize—a Chinese plate, a Japanese lantern or an Indian jug. The hostesses may wear costumes of the countries considered. Dates and a rice dish may suggest Arabian rice wafers and sponge cakes, Japan, etc. Now your music, setting, decorations, all keep within the picture presented by your speaker.

The wise chairman will have her entire procedure for the afternoon written down. Should the King's business be hit-or-miss? . . . The business meetings may be a danger point. If they can be wholly segregated, all the better. At least they can be kept within their time budget and all business tabled that is not disposed of in order that the speaker's time be not dissipated. Keep the tone of the meeting in harmony with the great objective. (Avoid fussy discussion of trivial points.) We must

have Martha hands but let us pray to keep our Mary minds.

We can give the support of this thorough preparation, this atmosphere-creation, this careful execution, to our home-talent speaker as well as our board or missionary visitor. A lot of work—all this preparation? But it is the *Way of the Lord* which we prepare.

To the above, the Editor would add the desirability of "time-budgeting" speakers and performers. Most ailing missionary meetings are maimed by being held over-long. On ordinary occasions, one hour is enough—all that can be commanded in the complexity and difficulty under modern conditions of "living on 24 hours a day." The plan of turning a flashlight quietly on a program participant (after previous notice) which she has, herself, used for several years past does not give offense if in general use, and it does ensure the return of an audience for another meeting without fear of being detained unduly. *One hour is enough, and will do more good than twice the time with a restless and impatient audience.*

Capitalizing Occasions

This gives added receptivity for the subject matter. For instance, May parties and brides just naturally fit into the present season. Mrs. B. P. Heubner sends a lovely program folder as used at a spring World-Wide Guild banquet in the First Baptist church in Galesburg, Ill., with explanations as follows:

The flower-basket idea was used, each talk presenting some Guild quality or purpose under the figure of a flower—"Mistress Mary," cornflower, violet, lily of the valley, lilacs and roses, iris, fruit blossoms, morning glory, flowering currant, ivy, jack-in-the-pulpit and white rose. The persons impersonating the flowers talked under the figures of their respective blossoms, Jack-in-the-pulpit being the pastor and the White Rose presenting the closing consecration and installation service. The tables were centered with small baskets of flowers to contrast with the large one on the speakers' table, into which the speakers put their flowers. There were also streamers of ruffled blue crepe paper on a wider strip of rose pink, with here and there a bud corresponding with the one on the place cards, the buds being made of various colors of paper. Mint cups had frills of blue and white paper. The outside of the program bore a water-color tinted young woman with a May basket on her arm. And on the inside, in addition to the program, was typed the verse:

Among the changing months
May stands confessed,
The sweetest and in fairest
Colors dressed.

—Thomson.

Another feature suggested by spring is the *Butterfly Luncheon* as used, with variations, along the lines of one sent in by a Washington, D. C., correspondent. It was the culmination of a campaign begun the previous autumn to secure new members for the woman's organization. Each member had been given privately the name of a non-member whom she was to cultivate in a variety of undercover ways—with invitations to the meetings, holiday and birthday greetings, etc., in each case signing herself merely "Your Butterfly Friend." The spring luncheon was the time of revelation; for then "The Birth of the Butterflies" was announced to occur at a gathering where all the couples paired off openly. The luncheon tables were beautifully decorated with spring flowers, artificial butterflies, napkins bearing the same winged symbols, etc., and at each place was a boutonniere of gay posies. The toasts cleverly carried out the butterfly motif: "The Cocoon of Life," "The Chrysalis," "Wings," etc.

Flag Day or any other national holiday may be capitalized for missions in some such way as this one reported by the Program Secretary of *Missions*: Mrs. J. T. Crawford, of Topeka, Kansas, arranged an interesting program on *Missions Magazine*. Cut seven long strips of red paper and six of white. On the back of each paste a message from the current issue of the *Magazine* and fasten the strip to a firm background. For the blue field (placed in one corner) give "loyalty" items, also from *Missions*. To complete the flag, have a roll call of 48 missionaries. As each name is called, a member places a star in the blue field. In closing sing "The Star Spangled Banner" or "America," followed by the bugle call, "taps." Missionary leaflets rolled in red paper make fine "firecrackers" to be used as souvenirs for a July meeting. "Fresh Chinese rolls" (or any other variety, according to the country studied) are further suggested by Mrs. Crawford for use in handing out leaflet literature at a meeting in the progress of a program.

The annual meeting is one often requiring tasty features to render it appetizing. Here is a plan which was explained at a conference of Methodist women of the Cincinnati district, held at Lakeside, Ohio:

Mother Calico, the District President, made ready for the homecoming of her 11 daughters. All came dressed in calico and responded to fictitious names which would represent their various offices.

(1) The Recording Secretary came with a big book in her arms and told us of her arduous duties and that we might find a record of all the meetings we had held in her district from time immemorial. She was known as "Rebecca Record."

(2) The Corresponding Secretary entered with 120 little lanterns strung around and around her neck, also with two huge pockets in her dress filled

with them. These were the new members she had to present. She hung the lanterns across the front of the church. Her name was "Cora Spond."

(3) The Young People's Secretary was known as "Mary Youth," and described her work among her blossoms.

(4) The Junior Secretary, "Charity Childs," told of her Buds.

(5) The Mite Box Secretary was "Blessing Box." With mite boxes strung around her, she showed how mighty the little mites may become.

(6) The Extension Secretary, "Goldie Extension," was clothed in a dress covered with gold stars. She told how many zeroes had been removed in the district.

(7) The Stewardship Secretary, "Sally Steward," stressed the facts of Prayer, Personality and Possessions.

(8) The Field Support Secretary was "Faithful Fields." Reporting for the special work in the district, she urged more auxiliaries to assume field support.

(9) The Literature Secretary was "Magie Zine." She entered with arms loaded with magazines of various kinds. We represented ourselves as being more interested in tales of adventure, fashions, movies, etc., than in the denominational publications; but in spite of our indifference she persisted in selling her literature.

(10) The Treasurer was "Hopeful Dollars," and Mother Calico asked her to give the "Glad Tidings" as the treasurer called for them.

(11) The Publicity Secretary, "Polly Publicity," came with arms filled with newspapers and showed how many different papers over the district had published the notices of the missionary meetings and seemingly were just as willing to make room for these as for reports of club meetings, etc.

A MISSIONARY CLINIC

This plan, from the same group of women at Lakeside, gives a unique program outline for any meeting in which the inner workings of a missionary organization—male or female—are to be explained. Briefly, it ran thus:

How many have ever wished to be present when the doctors talked about our "insides"? Imagine the Foreign Mission Society (substitute any desired name) is laid out on this table about to be dissected. Many disbelieve in vivisection, but adequately to analyze a subject one has to do some cutting. First, imagine the Foreign Mission Society of the world, then we shall cut off this section for our country. Next divide this into branches, ours being the C— branch. There are 28 auxiliaries functioning in this district. See how small a part one plays—it has to be put under a microscope to see it. But if it happens to be a germ-infested part in one small organ, the whole will not func-

tion properly—and how that will affect the whole body!

We will now listen to Dr. A— (the vice-president of the society), asking her some statistical questions. How many corpuscles in the blood stream of the Foreign Mission Society? (Members.) How many are still in need of special treatment? (Uninterested or inactive.) Who may belong to that blood stream? (Qualifications for membership.)

Next, let us call the Special Surgeon of Stewardship. What treatment or operations will be necessary to bring in these 1,000,000 uninterested members?

The secretary will now read the minutes of Dr. B—'s survey of the last clinic. (Report of previous meeting.) Dr., can you suggest something to improve our patient?

Similarly doctors impersonated by the Secretary of Literature, the Treasurer (money lying nearest the heart and so involving heart ailments), the Extension Secretary (who gives absent treatments), two doctors for the Program Committee (programs aiding digestion, not being meant to sleep and dream about, etc.), the Secretary of Membership who ministers to malnutrition, the Leader of Groups who acts as an interne, etc., diagnose and prescribe for common ills.

Clinic adjourns after prescribing for all patients daily prayer and Scripture reading. A diagram may well accompany this.

Mrs. B. H. Daugherty, of Warren, Ohio, was the author of the unique plan.

That Grab Bag Again

From Rev. H. D. Davies' Missionary Grab Bag, mentioned last month, we take the following tidbits:

Have the young folks themselves give short talks before the Bible school, furnishing them the material that they can master and tell in their own way.

Have panel discussions of world questions such as communism, race relations, peace, economic justice, etc.

Have a weekly World News Reel from the Christian viewpoint. A Christian "March of Time" feature is a possibility.

Have a race relations program using Nationals of the community to sing their songs, etc., in costume, possibly with folk songs and dances. The idea is to provoke respect for people who are different yet talented in their own way.

Have tableaux depicting historical occasions such as the haystack prayer meeting, the meeting of Livingstone and Stanley, etc. A Livingstone monologue giving the mental debate as to whether to return to England or continue in Africa would be impressive.

Observe Laymen's Missionary Sunday according to the booklet and suggestions of the Laymen's Missionary Movement each year.

Use the stamp collecting page in The Herald (and other publications).

A Missionary Letter that could be read in 10 minutes was sent by Rev. Charles Gerlinger of the Sioux Falls Congregational church, to a circle of 10 as a round robin with a list of names at the bottom, each man to check off his name as he passed the letter on to the next person. This letter made the rounds completely and was sent to a second circle of men.

See Dr. Lobinger's pamphlet, "Missionary Education among Men."

Let the men's club follow the example of a South Carolina church men's club which has the rule that two of its 12 meetings each year are to be distinctively missionary.

The Anamosa, Iowa, Congregational church woman's missionary society entertains the husbands twice a year with a program of dinner, games, talks, etc. Very popular. The homes are packed and the men always look forward to the next one.

The Elyria, Ohio, United Presbyterian church has a Men's Missionary League with a complete organizational setup. It meets monthly, reporting real success. [This is one of the first we have heard of.—Ed.]

Prayer for Absent Ones

Tune: "Art Thou Weary"

Holy Father, in Thy mercy

Hear our earnest prayer:

Keep our loved ones, now far absent,
'Neath Thy care.

Jesus Saviour, let Thy presence

Be their light and guide;

Keep, O keep them, in their weakness,
At Thy side.

When in sorrow, when in danger,

When in loneliness,

In Thy love reach down and comfort
Their distress.

May the joy of Thy salvation

Be their strength and stay;

May they love and may they praise
Thee,
Day by day.

Holy Spirit, let Thy teaching

Sanctify their life;

Send Thy grace that they may conquer
In the strife.

Father, Son and Holy Spirit—

God the One in Three,

Bless them, guide them, save them,
keep them,
Near to Thee.

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

A GOOD STORY

In a book full of action, known as "The Acts" we read at the beginning that a little company of men and women were told by Jesus, about to begin his heavenly journey, *himmelfahrt* as the Germans name the event, "*not to depart from Jerusalem but to wait for the promise of the Father.*" And they, contrariwise to many who recently followed in thought and prayer the life of Jesus through Gethsemane, Golgotha, and Easter morn, waited, "*continuing steadfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren.*"

And Peter "*stood up . . . it became known . . . they were all together in one place . . . they were all filled with the Holy Spirit and began to speak . . . there were added unto them in that day about three thousand souls. And they continued steadfastly.*" This is the opening of a rapidly moving story filled with choices and actions that turned the world upside down and redirected the course of events even to our day.

What about ourselves? It is now so many days since the celebration of Easter. We have in our churches heard the story of the Ascension and we now celebrate Whitsuntide. Will we be conscious of such overwhelming power within us, that in our day new ventures in right living will begin? If not, are we dead? Or, are we acting in accordance with our strength to foster the good life for ourselves and for our immediate neighbors?

Are we making a good story of our living these days?

"We hear these men talking of the triumphs of God in our own languages!" (Acts 2:11.)

DO YOU KNOW HIM?

Charles Lamb, in talking to a friend one day, said "I dislike Mr. So and So very much."

"Do you know him?" asked his friend.

"No," replied Charles Lamb.

"Well, if you knew him you would like him, for he is a splendid young man. I should like to bring you two together."

"No," said Charles Lamb, "I don't want to know him, for if I did, I'm sure I would like him."

To what extent does this typify our attitude toward people of other races? Do we know the finest types among them? Do we want to know them?

Race prejudice is not limited to any one race nor to any one country. It is world wide, but is very tense in certain parts of America; in the east it is against the Jew and Italian; in the south, the Negro, the southwest the Mexican, and the west, the Orientals.



STUDENT, BALLARD NORMAL,
MARION, GA.

A SHORT LITANY

Help us, Our Father, to realize that Thou art the Father of all children of whatever race;

Response: Increase our vision, Lord.

Let no prejudices, false pride, or feeling of superiority enter into any of our relationships with members of other races;

Response: Increase our vision, Lord.

Open our minds that we may realize what happens to a person when he is continually rebuffed;

Response: Increase our vision, Lord.

Grant that we may always respect the sacredness of personality;

Response: Increase our vision, Lord.

May we become increasingly aware of the great injustices done to those of other racial groups in our community.

Response: Help us, O Lord. Prayer (in unison):

O God, who hast made man in thine own likeness and who dost love all whom Thou hast made, suffer us not, because of difference in race, color or condition, to separate ourselves from others and thereby from Thee; but teach us the unity of thy family. As thy Son our Saviour, was born of a Hebrew mother and ministered first to his brethren of the House of Israel, and also rejoiced in the faith of a Syrophenician woman and a Roman soldier, teach us also while loving and serving our own, to enter into the communion of the whole human family. And forbid that, from pride of birth and hardness of heart, we should despise any for whom Christ died or injure any in whom He lives. Amen. MORNAY WILLIAMS.

CAN THIS BE TRUE?

In a leaflet published by the Commission on Race Relations, Federal Council of the Churches of Christ there are stories believed to be true and to be typical of what is happening in many parts of so-called Christian America—north, east, south, west. The purpose of the leaflet is to stimulate a real study of the situation in every community where Negroes are living, particularly in regard to the health facilities, the hospital situation, the Negro doctors available, and the type of service rendered by the citizens through public funds. Church members have influence not only through church organizations but as voters, as taxpayers, as contributors of money and supplies to hospitals, as members of women's clubs, and other community organizations.

The editor believes the following quotation to be a true story. The college dean of women referred to was a personal friend and a Christian leader effective in changing life both for her white and colored friends, among whom she numbered Chinese and Indian leaders. The story is headed "It Never Occurred to Them"—"Four young people, three of them students and the fourth their college dean of women, motoring through a rural section of the country—a collision with another car—the dean and a student critically injured—picked up by kindly hands and rushed to the nearest town—the best physicians giving their service in emergency treatment. Here the picture changes. From the doctors' offices they were taken to a small cottage, where one was put in a bed, the other on a couch, in the care of a 'practical' nurse. Near by stood a well equipped hospital. It never occurred to the kindly doctors or townspeople to ask for the admission of these dying women to the hospital, where scientific facilities and expert care might have saved at least one life, because that hospital 'does not receive colored people.'"



J. R. Scotford

ON FARM, AMERICAN MISSIONARY ASSOCIATION, BRICKS, NORTH CAROLINA

SINGERS IN THE DAWN

Selections from American poets, Phillis Wheatley, Paul Laurence Dunbar and others are available in a pamphlet (10 cents per copy) with the title, *Singers in the Dawn*—A Brief Supplement to the Study of American Literature, prepared in 1934 by Robert B. Eleazer. It is published by the Conference on Education and Race Relations, Standard Bldg., Atlanta, Georgia.

Do you know Paul Laurence Dunbar's "Life"?

LIFE

A crust of bread and a corner to sleep in,
A minute to smile and an hour to weep in,
A pint of joy to a peck of trouble,
And never a laugh but the moans come double;
And that is life!

A crust and a corner that love makes precious,
With the smile to warm and the tears to refresh us;
And joy seems sweeter when cares come after,
And a moan is the finest of foils for laughter;
And that is life!

Now that we have read this expression of life based on actual experience, the necessity arises for each thoughtful reader to ask himself, "What

does life mean to me?" Let us put our experience into words, not necessarily in verse but within a hundred words. Then let us consider what we have written, and ask, Can this be true? And what have I, a Christian, done to be worthy of life? What about the story of our lives, when day is done?

WHAT THE GOVERNMENT IS DOING

(*East Tennessee News*, Jan. 16, 1936)

In the annual report of the Department of Commerce are included the following developments in the Division of Negro Affairs:

The Negro bureau's work has consisted of furnishing information on the race's economic status. This has included lists of publications, theaters, home ownership and tenancy, furnishing of information to citizens on many government alphabet agencies, estimates and analyses of the purchasing power of the race, addresses to business gatherings, etc. Secretary Roper lists additional developments during the year, including the employing of more than 2,000 in temporary white collar projects during the year, establishment of the office of Specialist in Negro Statistics with Charles E. Hall in charge, a bibliography of Negro business, a roster of Negro air pilots and a list of convention dates. Advice has also been given to persons interested in entering business, an assistant business specialist was appointed, a study was begun of licensed Negro air pilots to further the development of flying, and a policy was adopted of using colored enumerators and supervisors in the census of American business now being undertaken throughout the country.

The Charles Lamb story and the litany are quoted from Suggestions for Building a Program in Race Relations for Young People, prepared for the observance of Race Relations Sunday, February, 1936. Meetings based on a community survey, a panel discussion and an opinion test are also suggested in the leaflet available at 105 East 22d St., New York, for 3 cents each or \$2 per hundred. The material is good for any day in the year.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

AFRICA

Religious Liberty in Egypt

King Fuad, of Egypt, died on April 28th, and his sixteen-year-old son, Prince Farouk, a student in England, has succeeded him.

Fourteen - fifteenths of the population of Egypt are Moslems to become a Moslem and hundreds of the poorer classes each year embrace Islam. This is to be expected in a country where all preferment in government, society and even in business is given to members of the dominant faith. But the Moslem authorities take the position that it is inconceivable that any Moslem would desire to become a Christian. Apostacy from Islam is still punishable by death though this penalty is not officially recognized.

Too many difficult questions are involved for British authorities to deal with the situation, and the law giving a Moslem the right to become a Christian can be evaded, or nullified in practice. The real solution lies in the creation of enlightened public opinion.

In Algiers

Last November there was in Algiers an important gathering of the "Ulema" and Moslem celebrities, who came from all parts of Algeria. There was in all the speeches the same note of concern—even alarm over the devastating impact of modern civilization. All agreed that this

results from lack of religious teaching and they said that there is only one way of combating this constantly progressing evil—"The Word." A non-reading population has no resources to fall back upon when the floods of evil break in. There has followed a revival in Arabic reading. The desire to read has extended even to women, and many girls are now going to Koranic schools. At the meeting mentioned above, a woman delivered a "Khutba" (Mosque sermon) creating quite a sensation.

This movement is full of possibilities for every new reader of the Koran may become a reader of the Gospel. Every reader of Moslem literature today may become a reader of Christian literature tomorrow.

—*Blessed Be Egypt.*

Opportunity in the Sahara

Mr. Dugald Campbell, F.R.G.S., an agent of the National Bible Society of Scotland, describes his recent journey from Morocco across the Sahara:

I am in one of the hottest corners in Africa, after crossing a most terrible desert. Once or twice I wondered if I could ever get through alive. It was over 140° in the sun and 120° in the shade. On the last day, I galloped on my racing camel ahead of my caravan, hoping to reach the oasis where distant palms spoke of water. I have been drinking the most horrible liquid, smelling and tasting like nothing natural, and my mouth and palate were shriveled up. When I got to this oasis the Tuareg chief brought me delicious sour curdled milk, well watered, that tasted like nectar. I sat on my mat singing and shouting, "Praise the Lord" in Arabic.

Through the 60 oases of Touat was a time of unique opportunities and good work for the Master, and of pioneering for the Gospel. It has been a joy that I have circulated Bibles,

Testaments, Gospels and other Scriptures where no one has ever gone before, a great, new field. Again and again the devil tempted me to give up, but the prayers of those at home helped me to keep going. . . .

I met a man whom I baptized when at Tamanrasset years ago, and am delighted to find him going on well and studying the Scriptures.

I am busy translating portions of Scripture and visiting camps of Tuaregs, with medicines and Scriptures. The chiefs have given me a good reception. I have met Arabs from Nigeria and Lake Chad, and many Tuaregs who have previously received Scriptures. Almost every day visitors come and request Scriptures.

Evangelizing a Large Tribe

The *World Survey* reports that the native church in the Mossi tribe of French West Africa has begun to expand. The tribe is one of the largest in French West Africa and is mostly found in the Upper Volta Territory. It numbers approximately 1,500,000 or more. A good deal of the New Testament has already been translated into the Mossi dialect, and is available for the native church. A beginning has been made with other literature. Reading classes are held at all mission and outstations, and Bible training schools are held at each mission station where there is a resident missionary. The young men who have attended these Bible schools are now realizing that the evangelization of their people rests upon them and not exclusively upon the missionary. This beginning of widespread progress in the Mossi tribe has aroused some opposition from Roman Catholics. The village work is more progressive than that in the larger centers of population, and the Mossi people as a whole are open to the Gospel. Every effort is being made to teach the native Christians to

read and to build up a literate Church.

Hausa Bible Bears Fruit

The "Hausa" Bible has already brought excellent results in Nigeria. During 1932, when it first appeared, there were 60 decisions for Christ at Jos, in the Bishara day school and church. During 1933, there were 61 decisions; in 1934, 103, and for 1935 the number recorded is 143. The great majority of these were young men who had been reading the Hausa Bible. From among them converts have gone to other regions, helping others to read and witnessing for Christ while they work for their daily bread.

At a gold mining camp, the proprietor had put up a sign: "No missionaries allowed," but these young men went in as miners and worked as missionaries also. The Hausa tribe is largely Moslem.

—*Evangelical Christian.*

Idols Destroyed

Former pupils of the Etinan Bible Institute, Qua Iboe Mission, central Africa, are in charge of schools of their own. A missionary writes: "It is an encouragement to us to see these pupils going on faithfully with their work amid growing difficulties. They work in much the same spirit, and use the same methods that have been a feature of our Institute. Our women's Sunday school goes on steadily. The members contributed over £3 during the year for evangelism in Igala." The elders of the Etinan church have approved 800 candidates for baptism, after examination.

Eleven boys have been sent out to unoccupied villages, and almost everywhere they have preached, idols and ju-jus are being burnt, and large numbers are attending the services.

—*The Christian.*

New C. M. S. Work in Kenya

In February, 1935, a hospital for Indian women and children was opened at Mombasa by Lady Singh, a Christian Indian lady,

wife of the Government Agent for South Africa. It is in charge of a C. M. S. missionary, Dr. Alma Downes Shaw, and she has been assisted by British, Indian and African helpers. So far, the accommodation for in-patients is very limited, but there have been more than 3,000 attendances of out-patients.

A free lending library in the out-patient waiting-room contains copies of the Scriptures in a variety of languages and other Christian books in English, Kiswahili and Gujarati. The doctor finds a warm welcome when she is able to visit her patients.

—*The Life of Faith.*

WESTERN ASIA

What Every Turkish Girl Should Know

In a drive to improve their students' moral outlook, the headmasters of all girls' high schools in Smyrna have jointly sent a number of recommendations to parents. According to these, no schoolgirl should go to a cinema unless she goes with her school or is accompanied by an adult member of her family. If men try to talk to her on the street she ought to tell her parents or the headmaster. She should not talk to a young man on the street, even if he happens to be a relative, unless he is her own brother. She ought always to wear her school cap, to prevent her being taken to a police station in case she chances to be included in a police raid! The parents' attention is called to the fact that the Turkish woman's real beauty resides in her simplicity. Their daughters should, therefore, refrain from wearing loud colors, extravagant ornaments, rings, earrings, or to paint their faces and nails.

Syria Awakening

Dr. Charles E. Maddry, Executive Secretary of the Southern Baptist Foreign Mission Board who is visiting the mission fields, writes that Syria is in the midst of a rebirth. "It is an old land in the count of years, yet along with many other old lands today, it is in the

mighty surgings toward a new and better life. The old order is doomed and the shackles of bigotry, intolerance, ignorance and superstition are everywhere being broken. Syria is awakening from the long sleep of the centuries, and everywhere we see abundant evidence of a new and better day." Southern Baptists have work at two centers: a small Baptist church in Beirut and one between the Lebanon and anti-Lebanon mountains.

—*Watchman-Examiner.*

Rapid Growth of Haifa

Some one following the example of Paul, "to the Jew first," led a young rabbinical student of Jerusalem to Christ. He came to America, graduated from the Moody Bible Institute, then returned to his own land to witness to his people. He is now located in Haifa. Of this city he writes:

"Haifa is rapidly enlarging its borders and the eyes of the incoming Jews are being set towards it. Little suburbs are being built up around it. The Jews from Germany are building a nice little settlement on the Haifa Bay. Near our house a new quarter came into being under the charming name of Kiriath Eliahu (Elijah's City). As a matter of fact, every street has new houses on it. What is true of Haifa is true of other cities that are open to the Jews."

—*Moody Institute Bulletin.*

Education in Iran

Constant progress in education is shown by the fact that in 1910 the number of primary schools numbered only 112, with 10,531 pupils, of whom 2,167 were girls. The two secondary schools in the country enrolled 154 pupils. Higher education was limited to a faculty of medicine, a polytechnic and a military school. Under the reign of Shah Riza Pehliwi, the number of schools has increased to well over 4,000 with over 200,000 pupils of whom one-third are girls. Secondary and higher education have registered a corresponding advance.

INDIA, BURMA AND SIAM

World's Largest Hindu Temple

A new temple is to be erected in Benares, near the Hindu University. The building, designed by Calcutta architects, will embody the best features of Hindu architecture and will cost about \$750,000. It is expected to be the largest temple in the world, and will draw many more pilgrims to Benares.

Missions asks whether this new temple may possibly foreshadow a revival of Hinduism.

Famous Norwegian Missionary

Paul Olaf Bodding, Lutheran missionary to Santal, went to that field from Norway in 1889, when he was 24. Here are some of the things he has done in 46 years:

(1) He made and revised a complete translation of the Bible into Santhali. (2) He revised a Santhali dictionary of 13,500 words. (3) He has written a standard book of doctrine. (4) He has published a volume of studies in Santal medicine and folklore. (5) He has collected and placed in Oslo, Norway, the largest ethnographical museum of Santals in the world. (6) He is an authority in census taking. (7) He has published a Santal hymnal.

All these tasks are by-products of his ministry. His chief work has been that of the ordinary missionary—teaching, preaching and various acts of mercy. He has received recognition in various ways: King Haakon made him a Knight of St. Olav; King George gave him the Delhi Royal Medal. He is an honorary member of the British and Foreign Bible Society and of the Norwegian Academy of Science. He is a Fellow of the Asiatic Society of Bengal and a member of the Council of this Society and its anthropological secretary. He is a member of the Royal Asiatic Society, the American Oriental Society, of the Bihar and Orissa Research Society and the Bombay Anthropological Society. His motto is Luke 17: 10.

—*Lutheran News Service.*

Learning to Pray

"When the Murhipar women started to accept Christ, we de-

cided there were certain things they must know," says a writer in *World Call*. "One was the Lord's Prayer. Experience is a great teacher and we soon found that they were not able to learn that at once. Therefore we chose this sentence prayer, 'Oh, God, make my heart clean. In Jesus' name.' This was learned by all of the women including some of the non-Christians. Now a number of the Christians know the Lord's Prayer and the rest are learning it.

"Recently one of these non-Christian women, who has always attended the meetings, brought her daughter-in-law to the hospital in Bilaspur. Just before the operation, Dr. Nicholson explained to them how they always prayed to God before starting the work and asked them to bow their heads. The mother-in-law said, 'Oh, yes, I know what it is to pray.' She stood very reverently and when the prayer was finished, she herself prayed, 'Oh, God, make my heart clean. In Jesus' name.'"

Depressed Classes on the Move

Since the movement of the Depressed Classes away from Hinduism, under the leadership of Dr. Ambedkar, invitations have been given them to join Mohammedanism or Buddhism. Large numbers in North India had previously become Mohammedan, attracted by the fact that Mohammedanism does not recognize caste.

If the present ferment is merely a social or political upheaval, obviously Christian forces can play no part in it. Nor do they want the Harijans to feel that Christianity can be bartered for mass conversions but that conversion is a purely spiritual change of heart in the individual.

A Hindu newspaper recently had a cartoon picturing Dr. Ambedkar as a judge with a gavel, while all around are groups representing the different religions making flattering bids. Mohammedans have a "50 year plan" calling for 100,000 members in a society named "The Moslem Mission for the Emancipation of

the Depressed Classes," with a fund of a million rupees (\$375,000) and 1,000 Moslem evangelists, each giving 20 years of his life to work among the 54,000,000 outcastes.

Life without caste is difficult for them to comprehend. Said an Indian to a missionary recently: "When one believes in Christ and wants to follow Him do you bring him into Christ's caste?"

Through One Man's Witness

About two years ago, a Chamar, who had been led to Christ through a Christian sweeper, started a movement among his own class. Through this man's testimony Chamars from neighboring villages became inquirers. A group of about forty men and women from two villages expressed their desire to become Christians. Later, fierce persecution from the caste people partially stamped out the movement; but during the past year it has revived and has spread from village to village. Mrs. G. S. Ingram writes of this work in the *C. M. S. Outlook*:

"Many of the new Christians have grown in grace during the past months in a way that has amazed us, and filled us with thankfulness. They are learning to pray; the few who can read are not only feeding on the Word of God themselves but are teaching others; they are learning to give to God's work out of their deep poverty, to stand persecution, and to win others for Christ. None of them has yet been baptized, except the original Chamar."

Movement Toward Union

A movement for union of Anglican and Methodist Churches in Burma, along the line of the South India plan, is being held up owing to the postponement of negotiations in South India. The Methodist Mission is working solely in the dry zone, or central belt of Burma. The Anglican Church is working largely in Lower Burma through the Society for the Propagation of the Gospel, which also has a strong mission

in Mandalay, the Methodist headquarters. In the far north, as well as in the coastal district of Arakan, it is also represented through the Bible Churchmen's Missionary Society. The latter mission has now been at work for eleven and a half years in hitherto untouched areas; there is a growing Christian community of some 300 converts of 18 different races. The Bishop of Rangoon, formerly a jungle missionary to the Karens, is strongly in favor of developing the indigenous Church along self-supporting lines.

Effort also was made to effect a Baptist union of India, Burma and Ceylon, at a meeting in Balasore, February 16, 1936, when a simple constitution was drafted.

CHINA

Millions Without Food

The *New York Times* (April 19) reports wholesale suicides and "mercy" slayings in Szechwan Province, which is suffering the worst famine in China's history. The authorities fear 15,000,000 will die unless the entire resources of the nation are devoted to relief. With tree bark, roots and grasses long since exhausted, dying thousands allegedly are reduced to cooking and eating human flesh from the bodies of relatives, dead through starvation. Parents are said to have slain their children before ending their own lives.

Officials say that the situation primarily is a result of Communist incursions during the past two years, in which the Reds overran the land. The area today is barren. Not a sheep, pig, fowl or crop remains. The invaders took all of these and ate the seed grain.

A Christian Cooperative

The pastor of St. Lioba's Episcopal Church, Wuhu, has helped to organize a credit cooperative. The burden of debt is heavy among the Chinese; most of the loans have been made to clear up debts for which a high rate of interest was charged, the co-

operative rate being only one and a fifth per cent. Loans have also helped to build dwellings and pay children's tuition.

Mr. Wang hopes for the day when all the members will be free of outside debts and can borrow for constructive or productive purposes. He adds: "We hold fast to our conviction that the cooperative movement has its share in bringing China to Christ and building His Kingdom on earth."

Medicine — A Door for the Gospel

There were no doctors among the pioneers of the China Inland Mission which Hudson Taylor founded in 1865. It was not until 1880 with the arrival of Dr. Harold Schofield that medical work was attempted. The attitude of Hudson Taylor toward medical, and all auxiliary work was, in his own words "that everything that is human, everything outside the sufficiency of Christ, is only helpful in the measure in which it enables us to bring the soul to Him. . . . If our medical missions draw people to us, and we can present to them the Christ of God, medical missions are a blessing; but to substitute medicine for the preaching of the gospel would be a profound mistake."

Rev. F. Houghton, editorial secretary of the C. I. M., spent most of 1935 traveling in 12 Chinese provinces, and reports instance after instance of prejudices removed and new doors opened through medical work, of men and women whose physical healing has prepared them for the salvation of their souls, and of Chinese doctors occupying positions of leadership in the churches. One doctor, whose hospital was closed through the approach of Communist armies, refused to allow his activities to be curbed, and in country itinerations among people who would have feared to visit the hospital he treated over four thousand patients. Another, on the Tibetan border, is constantly discovering that his medical skill

is a passport to regions which otherwise he dare not visit.

—*E. M. M. S. Quarterly.*

Healing on Wheels

Rev. George W. Shepherd and Dr. Clara Sargent Shepherd, of Lichwan, Kiangsi, China, have received the gift of an up-to-date motor ambulance from Edsel Ford for country work in China. Five minutes after its arrival it was on the road to Kiangsi. It had to "ford" rivers, wait for broken bridges to be repaired, and narrowly escaped capture by bandit troops said to be communistic. The Shanghai Municipality gave the Shepherds license plates and drivers' licenses free of charge. Up to January 1, this health car had traveled over 1,200 miles on errands of mercy.

—*Missionary Herald.*

Country Evangelism

World Call tells of the Young People's Christian Fellowship of Nantungchow, which divides into two groups to visit near-by villages in rotation on Sunday afternoons. Each group has a leader, a nurse and singers. They carry a medical kit, posters and song sheets. On arriving at a village some members of the group visit in the homes to get acquainted, while the nurse opens the medical kit. This soon draws a crowd, among whom are sure to be those needing medical attention. After a busy hour of clinical work which includes the distribution of free hospital clinic cards to those in need of further medical attention, members of the band form a circle, sing a song or two, unroll the poster, give the story with a simple gospel message, and teach the children how to sing an easy song.

Newchwang Bible School

The sixth year of the Newchwang Bible School, Manchuria, has been marked by many outstanding evidences of success. The student body of 1935 was representative of ten different missions. In the first half of the year there were 100 students in

the school. Twelve graduated in the summer: one is working with the Canadian Mission, another with the American Reformed Presbyterian Mission, three with the Scottish Mission, and seven with the Irish Mission. Altogether 53 students have graduated from the school since it started. In the autumn 31 new students entered, and twenty-four students of the fifth class went out for a term's evangelistic work. One of these went to work among the Mongols. During the past six months he has traveled on foot 700 miles, and preached the Gospel to Mongolians of seven different dialects. Two others went to work in North Manchuria; one has held meetings at six centers, has preached the Gospel in forty-seven villages, and paid visits to 1,700 homes. Through his work over 200 people have put away their idols and turned to the Lord.

Students manifest a keen evangelistic spirit. Each day they take part in some Christian activity, such as Gospel-hall preaching, open-air work, cottage meetings, hospital visitation and personal dealing. Many of them spent their holiday periods in evangelistic work. A prayer atmosphere pervades the school. The leader of the women students' Prayer Groups reports 100 definite answers to special petitions, some of them most remarkable. —*The Christian*.

JAPAN-CHOSEN

Ways of Spreading the Gospel

In Japan there are eight standard classes for scholars learning to read, and the system of education in reading is highly complicated and difficult; so much so that there is need for a Scripture translation in colloquial Japanese. This is now available through the Scripture Gift Mission and a Japanese Christian translator. This Mission is taking advantage of the opportunity to distribute Gospels among the large numbers of Japanese who are migrating from the homeland, chiefly to Brazil and California.

Special permission is given to missionary workers to board the large passenger liners which visit ports on the Pacific coast. These liners carry up to 1,200 passengers. Some are lonely and fearful of the hidden future, and therefore doubly receptive of a friendly greeting and the loving gift of a Gospel. Many of them travel home again, and therefore carry the Word of God to their distant homes.

A Custom Worth Copying

They have a custom in the little Japanese church at Komachi that might well be copied in America—that of giving special gifts of money as expressions of gratitude on different occasions. Practically all of the members give birthday money, says Miss Katharine Merrill, of Matsuyama. A list of some of the "specials" includes: "25th wedding anniversary," "first birthday of a baby daughter," "wedding gift," "fifth anniversary of a husband's death" (in memoriam); gratitude for "safe arrival in Tokyo," for the "graduation of a son from high school," "gratitude gift from an unbaptized young Christian," "gift of thanksgiving" from a deacon whose church has just been able to get a regular pastor.

—*American Board News*.

The "Light and Salt School"

In Shimonoseki an earnest Christian, interested in religious training for girls, founded a school which he called The "Light and Salt School" and which, in 1881, he moved to Yamaguchi. He began his teaching of English in a temple, and patiently worked on until he managed to get a school license, although there was great opposition since there was already a small school for girls in that city and another was thought unnecessary. It happened that the Governor of the province had had two years of study in America and was a good friend of the "father" of the school, so he gave the license without consultation, merely informing the officials that it had been granted. This was the year in which the

Japan Diet held its first session and the Emperor's Edict on Education was issued, clarifying Japanese ideas toward education and stimulating interest in it. When Miss Bigelow, the "mother" of this school, was sent from Tokyo to take up the duties of Principal in 1899, fear was expressed for "such a young lady in such a remote mountainous place." However, armed with the first teaching-license issued by the Minister of Education, Miss Bigelow was in no danger of failing, as her forty-four years of varied service have shown. The honor she received from the Government in 1920 and from the Tokyo Women's Union in 1925, and the many gifts showered upon her by graduates, teachers and students upon her retirement in 1930 are only a small indication of how well she has succeeded.

Changed Lives in Hakodate

Floyd Shacklock, Methodist missionary to Japan, tells of a recent visit to a social center opened in the worst slum section of Hakodate, after the disastrous fire when 100,000 people were made homeless and several thousand were dead or missing.

In the kindergarten and day nursery, children who nine months before were antisocial little savages, fighting and throwing sand and calling vile names, now join in cooperative games and handicraft. This refugee community was distinctly hostile to Christianity when the work was begun after the fire, but now the barriers are down. Boys' clubs, girls' clubs and adults' groups carry on a varied program. Though many of these slum people are still living at so low a level that it is almost revolting, they are facing toward the more abundant life.

—*The Christian Advocate*.

Enlists Youth Against Communism

Prof. Paul Rusch, of St. Paul's University, Tokyo, believes that the world battleground against communism is certain to be the Orient. There is increasing evidence, he said, that a war with

communism will be fought in the Far East, and that Japan will be the buffer against its growth. The chief element which has an opportunity to combat communism in the Orient, he declared, is the Christian youth movement. He has recently announced that he will enlist 100,000 young Japanese in a Christian movement to combat the red menace.

Strange Sect Dissolved

Japan has a queer religion called Omotokyo which has been described as "a combination of Shintoism, Chauvinism, megalomania and mesmerism, founded by a half crazy, illiterate old woman and propagated by a shrewd man of the world." Its membership has been estimated to be as high as two millions. But its supporters recently found that divine reincarnations sometimes have their disadvantages. Since the leader of the sect claims to be the reincarnation of a primeval god of Japan who preceded the sun goddess, ancestress of the present imperial family, the sect was dissolved, and its leader held on charges including *lèse majesté*.

—*The Living Church*.

A Year of Jubilee

The year 1934 was really a jubilee year in Korean churches. The General Assembly of 1935 reported 25,544 additions to the total of 1934—298,431 adherents. In the 3,252 Sunday schools, 296,492 pupils were reported. Four hundred and twenty-six pastors were in active service besides 62 retired or temporarily without charge. Four hundred and ninety-four other salaried men workers and 524 women served the church. Fully 200 new churches were erected. The new believers were not won in mass conversion, but each one independently made his or her own covenant with the Lord, each witnessing to his neighbor.

Street evangelism has been in operation the past 10 years, and theological students, boys from the college and academy and

Bible institutes and girls from the higher Bible school and their Bible institute have regularly worked. Tent evangelism has been taken up within the last two or three years. It has yielded wonderful results in Chairyung and Taiku fields, and to some extent in Chungju.

Every hospital in Korea has one or more evangelists working in their waiting rooms and wards. Scores of new churches have grown from this work. In Pyengyang, each month 5,000 copies of a little paper called the "Light of Pyengyang" are sent out. Special workers circulate among the homes where students are boarding and try to win them. Thus in many ways the work goes steadily on.

—*The Presbyterian Banner*.

ISLANDS OF THE PACIFIC

The Sarawak Field

Sarawak in Borneo is one of the most unique pieces of mission work that the Christian Church has to its credit. Thirty-five years ago Chinese Christian colonists began to settle in Sarawak. A year after these people landed, James M. Hoover, a young Methodist missionary from Malaya, volunteered to go to Borneo to work with them. Working practically alone Mr. and Mrs. Hoover have developed a Christian community up and down the Rejang River that is a remarkable achievement. Forty-six school and church centers now stand as a monument to their thirty-four years of faithful and efficient service.

At the age of 64, Mr. Hoover succumbed to malignant malaria, but anticipating the need for younger shoulders to carry the burden he had selected a couple from Malaya to begin work in 1936. They are now enthusiastically serving in this challenging field. Plans include the establishment of a new station 160 miles up the Rejang River.

—*Malaysia Message*.

Pioneering in Palawan

A great lonely island, tens of thousands of aborigines with bows and arrows and blow guns;

a sea captain cruising around bent on conquest; such is Palawan, southwesternmost and one of the largest of the Philippine Islands. The census records about 75,000 people in the province, but the true figure seems to lie nearer 175,000, certainly over 150,000. Nobody knows how many are in the wild and ever-moving tribes of the mountains. Only one tribe has a written language. Aside from a haphazard planting of rice they take no interest in the cultivation of foodstuffs, being satisfied with what the ground brings forth—roots and nuts, and such meat as they are able to capture.

The apostle to Palawan is Capt. Ellis Skoefield, and he reports steady growth. Christian believers at this center are erecting a building for church services. From another center it is reported that eighteen were recently baptized, and the members there have donated a lot on which they have almost completed the erection of a chapel, all the expense of the work being met by local Christians. In the northern part of the island special meetings have been held, with as many as 200 gathered to hear the Word.

—*Moody Institute Monthly*.

Alliance Mission in Jolo

The Christian and Missionary Alliance report a large, new church built in Jolo, P. I., directed by a capable native pastor. Two new chapels have been built and a new district opened in the Cotabato Province. In the Margosatubig field there were 97 baptisms. Thirteen convicts in the San Ramon Prison were baptized during the year, the result of the Sunday school classes held each week at this institution. Twenty-five converts were baptized in the Sulu District. Full gospel tracts, in five dialects, have been printed and sent into homes.

Five young native pastors were ordained this year, the first ordination service in the history of the Alliance Philippine Mission. Plans have been formulated to carry the gospel

to unreached pagan sections this year. —*Alliance Weekly*.

Missionary Home Needed

The Christian group in Honolulu believe that an interdenominational missionary home and a Bible school at this strategic crossroads of the Pacific would render a valuable service. Such a home would afford an opportunity for missionaries to rest in a congenial atmosphere before continuing their arduous work. Many have no reason to come all the way to America for their furloughs.

There is also great need of a Bible school for young people, mostly Hawaiian, Chinese, Japanese, Korean and Filipino, among the 85,000 students in the public and private schools, who would like to prepare for full-time Christian service in the Islands and in the Orient. There are several well-equipped Bible teachers in Honolulu who teach the Bible as the Word of God. The missionaries also might serve as teachers, with little or no salary, on the faculty of such a Bible school.

—*The Presbyterian*.

NORTH AMERICA

Campaign Against Atheism

At a recent meeting held in Richmond, Va., in old St. John's Church, made famous by Patrick Henry's speech, "Give Me Liberty or Give Me Death," a campaign was launched against atheism and communism in the United States.

Among the leaders behind the movement are Bishop Freeman, of Washington; Bishop Tucker, of Virginia; Bishop Edwin Mouzon, of the Methodist Episcopal Church; the Rev. John Fraser, Baltimore University Baptist Church; Max Reich, President of the Hebrew Church Alliance, and others. Efforts will be made to enlist all clergymen in a fight against communism and all forms of atheism.

—*The Living Church*.

Upward Trend in Giving

Gauged by contributions to Protestant churches, the depres-

sion in giving hit bottom in 1934 and turned upward in 1935. Total gifts last year increased over the previous year for the first time since 1928, according to an analysis by the department of research and education of the Federal Council of Churches.

During the seven-year slump, contributions for congregational expenses stood up better than gifts for benevolences.

The Moravians set a record for per capita giving in 1928 when collections averaged \$72.53 a member. No other group in any year approached that mark.

How the Churches Gave

The United Stewardship Council reports the gifts for religious purposes of the leading denominations in the United States for the year 1935. Per capita gifts for all purposes of some of the larger denominations were as follows: United Presbyterian Church, \$21.56; the Presbyterian Church in the United States, \$19.03; the Presbyterian Church in the United States of America, \$18.56; Methodist Episcopal Church, \$14.15; Methodist Episcopal Church, South, \$9.36; the Northern Baptist denomination, \$11.34; the Southern Baptist denomination, \$5.76. The largest per capita gift of any denomination listed is that of the Church of the Nazarene, \$26.77. The lowest is that of the Southern Baptist denomination, \$5.76. The total gifts for all purposes of twenty-five denominations listed were \$304,692,409.21.

Union of "Faith Missions"

The International Foreign Mission Association of North America brings together for counsel and reference sixteen nondenominational mission enterprises. More than two thousand missionaries are sent out under these sixteen Boards. They administer over a million dollars annually, and go into many of the out-of-the-way corners of the world. The doctrinal basis of them all is: (1) The plenary inspiration and divine

authority of the Scriptures. (2) The Trinity, including the Deity of Christ and the Personality of the Holy Spirit. (3) The fall of man, his moral depravity, and his need of regeneration. (4) The Atonement through the substitutionary death of Christ. (5) Justification by faith in Christ, apart from works. (6) The bodily resurrection of Christ, and also of the saved and the unsaved. (7) The unending life of the saved and the unending punishment of the unsaved. (8) The personal, bodily and visible return of Christ.

—*The Presbyterian*.

Methodist Union Voted

The quadrennial General Conference of the Methodist Episcopal Church which met recently in Columbus, Ohio, voted to adopt a plan for union with the Methodist Episcopal Church, South, and the Methodist Protestant Church if this plan is adopted by the other two Methodist Assemblies. The merger will be completed in 1940. The Methodist Protestant Church split from the American Methodist in 1921 because of disagreement in regard to lay representation. Their General Conference will vote on this at their meeting in High Point, N. C. The Methodist Episcopal Church, South, broke away in 1845 on account of disagreement as to slavery. They will not meet to vote on the plan of reunion until 1938. In case the union is completed, the united church will number about eight million members. The plan is chiefly opposed by Negro Methodists because it proposes to set up a jurisdictional Negro Conference which will segregate them from the rest of the Methodist Church.

Largest Church Federation

The Chicago Federation of Churches is said to be the largest and most influential city federation in the country. A religious census just made of Chicago indicates that there are 1,437 Protestant churches in the metropolitan area, with a mem-

bership of practically 600,000. The membership of the Chicago Church Federation has risen from 850 two years ago to 1,049 churches, representing 18 different denominations. The total number of Protestant ministers serving churches in the city and suburbs is 1,765.

Mr. Walter R. Mee is Executive Secretary of the Federation and is now in the 18th year of his service. He has done a most remarkable work in bringing the churches together in a unified program, and in keeping a balanced budget. —*Advance*.

Help for Miners' Children

"Save the Children," an organization with national headquarters at 156 Fifth Avenue, New York, which has long been doing an extensive work among the neglected children of the Southern mountains, is contemplating a child welfare project in the coal fields of southern Illinois, where a survey has revealed the necessity for the type of service that has proved so effective in Kentucky and Tennessee. The organization has been assured of the cooperation of the citizens of Herrin, Harrisburg, and other parts of the southern Illinois territory.

"Save the Children," of which Dr. John R. Voris is president and executive director, endeavors to supply food, clothing, shoes, medical service and other welfare help, with educational, recreational and character-building programs for twenty thousand children in isolated regions of the southern mountains.

Chapel for Deaf Mutes

One of the most unique religious services in California has been inaugurated in a series of daily chapel services for deaf mutes who are workers at Goodwill Industries. The service consists of the reading of hymns, a passage of scripture, a prayer and a talk by a worker in the shoe department, all given in the sign and lip language. The same worker is also teaching a class in the sign language one noon each week in order that the

chapel group, of which there are sixteen, may more completely understand and enjoy their services.

Goodwill Industries is a welfare organization sponsored by the Home Missionary Society of the First M. E. Church, of Los Angeles. It is interdenominational in scope and provides work for men and women who are for the most part incapacitated for other work.

Home for Indians

Friends' work among Indians is not new, but that in Los Angeles it is new. It was begun by Myra Frye, full-blooded Kickapoo Indian who was reared and educated by two women missionaries in what was once Indian Territory. Myra prepared for missionary work among her own people, but finding no open door came to Los Angeles in 1930.

According to the U. S. Indian Placement Bureau in Los Angeles, about two thousand Indians are registered with them. Of this number about eight hundred are girls, most of whom do housework for a living, and have no home in the city. Very few, except Catholics, go to any church; they do not feel at home among the "paleface." When off duty, on Sunday and Thursday, they have no wholesome recreation, no place to meet their friends, to spend their time or to rest, and no religious service.

In April, 1935, a place was offered where vesper services might be held on Sunday evenings but this was not enough to meet all their needs, and again the Lord answered prayers, and rooms especially well suited for all purposes were secured on faith. Additional rooms were opened last August. Many of the Indians are beginning to feel that this is *home*, a truly Christian home.

—*Friends Missionary Advocate*.

Stirring in Quebec

A group of eleven French Canadian men and women in Quebec have left the Roman

Church to join the Baptist Church, saying: "After reading the Scriptures we have concluded the Roman Church is not the one instituted by Jesus Christ."

A Baptist pastor writes that one evening last May a farmer called and asked him to preach in the village of Ste. Rosalie where about 90 families were interested in hearing the Gospel. After many weeks and after further invitations by letter this pastor went to the village, and found a real desire to know the truth.

The work has expanded, and neighboring villages have asked for Protestant preaching.

Chinese Want Consolidation

Several denominations now have Chinese missions in California. With refugees escaping from Mexico and awaiting deportation to China, the missions have had much social service to perform. Chinese young people of the third generation, college trained, are asking that the various Protestant Chinese churches consolidate. There are 3,000 Chinese in Los Angeles. The Los Angeles Church extension board is asking \$1,500 more to develop the work and to bring Evangelist Gee to it.

—*Presbyterian Tribune*.

LATIN AMERICA

The Situation in Mexico

Churches in the Mexican states of Campeche and Sinaloa have been allowed to open in accordance with a recent statement by President Cardenas that there would be a relaxation in the government Church policy. A Catholic leader said that there had been no developments, however, to justify belief that the government would grant real religious liberty, pointing out that four churches in the State of Mexico had been seized recently, two of them by armed Federal troops who padlocked the buildings. According to this spokesman, in at least eight of the twenty-eight Mexican states, all churches are closed, and

fewer than 200 priests are allowed to officiate in the entire Republic. Other Roman Catholics viewed the situation more optimistically.

A colony of Mormons in the State of Chihuahua felt the weight of antireligious groups in Mexico when agrarians seized the land of the colony and forced the Mormons to sell it. Mennonite leaders also prepared to move a colony of 7,000 from Mexico to escape religious repression.

—*The Living Church.*

Encouraging Signs

The National Baptist Convention of Mexico supports ten colporteur-evangelists, most of them in States where the population is predominantly Indian. Because an altar and a sanctuary are not indispensable for their ministry, they do not suffer from governmental restrictions as seriously as do the Roman Catholic priests. They use the homes of friends as centers for spreading the gospel.

In Mexico City the Baptist Sunday school has outgrown its building. This church has just built a chapel in a suburb of the city, where a mission Sunday school has now become a Baptist church. A weekly prayer meeting is held in the Baptist Church in Mexico City, attended by Mexican pastors of all denominations.

—*Missions.*

The Spirit's Breath

The Presbyterian Board reports that things are happening in the Protestant Church in Mexico. Someone has said: "When opposition drives Christians to their knees in prayer to God, with tears, you may be certain there is going to be a revival." Just this has happened in Mexico. More prayer is going up to God than for many a year. Prayer circles are springing up all over the land. In Mexico City a group of Mexican pastors and foreign missionaries meets every morning before breakfast for prayer together. The experiences and answers

that have come out of that group are very remarkable.

Mention was made recently of the building, formerly used by the Catholic Church, which has been turned over to the largest Presbyterian congregation in all Mexico to replace the old building occupied by them for over fifty years in another part of the city, but destroyed by government orders a year ago in order to make room for the widening of a street.

This congregation bears the name of "The Church of the Divine Saviour." It has a membership of over seven hundred and a total constituency that would probably reach two thousand, scattered from end to end of this great city of a million people. Attendance at Sunday school rarely falls below 300.

A Pause That Challenges

The year 1936 marks the centenary of the foundation of permanent Evangelical missions in Latin America. Mr. Kenneth G. Grubb, in *South America*, lists the accomplishments of the century and adds:

"We have reached a pause in the development of evangelical work in a large part of Spanish-speaking America," and refers particularly to "a problem of Church and State," with which he couples "the familiar difficulties raised by the spread of 'antireligion.' . . . In Mexico, Venezuela, Guatemala, Costa Rica, Ecuador and other republics, there are either signs or else achievements which show that the State is going to exercise much closer restriction over the rights of religious and educational bodies in its midst." Again referring to what he calls "a pause," he asks, "Is it a pause at the center of a whirlwind of mighty events around us which will shortly crush us out of existence? Or is it wherein we hear the still small voice of God bidding us again go forward and conquer? . . . Is it, in fine, a pause of poverty, or a pause for power?"

Ecuador Fights Ecclesiasticism

According to Associated Press reports, Ecuador joins the procession headed by Russia, Turkey and Mexico in seeking to uproot organized religion. As in Mexico, the Roman Catholic Church is involved. By government decree issued late in Oc-

tober, foreign priests and ministers must cease their activities before the end of April, 1936. Churches and other buildings used for religious purposes, even though built by private contributions and on privately owned land, will be nationalized and become government property.

Evangelicals in Brazil

An Evangelical Congress is to be held in Brazil in the latter part of June, organized by the Confederation of Evangelical Churches. Evangelization is the first of the subjects which will come under review, and an important place is being given to questions relating to work among youth and the production and use of literature. The Evangelical Confederation was organized in 1934, drawing its inspiration from a previous movement towards cooperation, which in the main exhibited a marked missionary influence from abroad. The present Confederation is primarily a Brazilian movement, drawing its inspiration from the desire of Brazilian Christians to forward the evangelization of their country.

—*The Christian.*

EUROPE

England and Tithing

A move tantamount to partial disendowment of the Church of England was made by the British Government last March, when a report of a Royal Commission on the "Tithe Rent Charge" was adopted, eliminating this charge over a period of 85 years.

The tithe rent-charge was a tax to the value of some twopence an acre collected in produce from agricultural areas until 1836, when the fee became payable in cash. Although called a "tithe" it was apparently very seldom equivalent to ten per cent. It applied to certain lands, the income from which was thus taxed for the support of the Church or of lay institutions — schools, colleges, hospitals, asylums, etc.

Since this move automatically cuts the revenue of the Church or other lay institution which was beneficiary under the old plan, the state will undertake to make up on a predetermined basis a portion of the loss, which is estimated to be about \$67,-000,000 for the Church alone.

London Methodist Mission

There are twenty-four branches, ninety-six centers, sixty ministers and a great army of deaconesses, doctors, nurses, dispensers and voluntary workers comprised within the London Mission of the Methodist Church. The work is the same in the poorest mission and the finest suburban church. The recently erected Central Hall cost £68,000, and will be dedicated free of debt. Shop rents will supply an annual income of £1,000. This church expects to do three main things: (1) to win outsiders to worship; (2) to secure the conversion of the people; (3) to build the Church of Christ. —*The Christian*.

German Church Situation

Present indications are that the German Church situation is about to return to much the same status as that in which Hitler found it, without much active government control and without any religious interference with governmental policies. A new organization has been formed, known as the "Council of the Lutheran Church in Germany. Three bishops are in complete control of funds and administration in their respective dioceses, and the other three members of the Council are men of considerable importance in church affairs. The new organization, while definitely independent of the government, represents in its personnel a compromise between the implacable policies of the Confessional Synod, which is now largely controlled by the "left wing," represented by the Rev. Martin Niemöller, and the submission originally demanded by the Hitler government.

The government attitude toward religion in general is revealed in their crusade against

theological instruction at the universities.

For Russian Refugees

Mr. George Urban, Superintendent of the Russian Gospel Movement which works among refugees in France and Belgium, reports that at the mission's church in Paris, thirty-nine new converts were baptized during the last six months, and twenty others have expressed their desire to publicly confess Christ as their Saviour, in baptism. Inquirers are seeking salvation at nearly every evangelistic meeting—at one recent gathering ten responded to the Gospel invitation. A Russian Jewess was baptized; also a Moslem. Over one-third of these believers belong to the intellectual classes of former Russia. Others are farmers, workers and artisans. This movement sends literature into more than thirty countries.

—*The Life of Faith*.

MISCELLANEOUS

Youth Problems

Rev. T. D. Abels, of Portsmouth, Ohio, while instructor in a Bible Institute, made a survey of youth problems to determine the conditions that must be met by young people who are trying to live the Christian life. The following were submitted by a class composed of those engaged in the Christian education of young people:

1. Absence of Christian home training.
2. Absence of the family altar.
3. Wrong companions.
4. Parents not concerned about child's morals.
5. Too much leisure time.
6. Preachers not scripturally sound.
7. Inefficient Sunday schools.
8. Passing of Bible from public schools.
9. Changing social conditions.
10. Irresponsibility of the Church.
11. Dangerous social conditions unrecognized by many.
12. Unchristian teaching in high schools and colleges.
13. Youth given too much liberty.
14. Youth do not see "separated life" lived before them.
15. Unchristian attitude of parents.
16. Lack of Christian education and training in former generation.
17. Popular worldly amusements.
18. Lack of good home influence when away from home.

19. Worldly parents.
20. Wrong home environment.
21. Lack of evangelism suited to youth.
22. The sex problem.

Some of these propositions overlap, but summed up it appears that a severe condemnation is made of the three great institutions, the home, the school and the Church.

—*Moody Institute Monthly*.

WSSA Reviews the Year

The World's Sunday School Association reports that during 1935 some very significant achievements were made in Christian education around the world. No greater opportunity for the promotion of the evangelical faith is to be found in Europe than the wide open door in Spain. Appointment of a full-time Sunday school missionary by the WSSA is one of the progressive steps taken during the year.

In no other church in the Near East can one find today better organized Sunday schools or more thoroughly trained teachers than in the Church of Armenia.

In Egypt, Sheikh Mitry S. Dewairy has continued his remarkable street Sunday schools, as well as other agencies for Christian teaching.

Prayer of the Race that God Made Black

BY LUCIAN B. WALKINS,
a Virginia Negro

We would be peaceful, Father—but
when we must,
Help us to thunder hard the blow
that's just.
We would be manly, proving well our
worth,
Then would not cringe to any god on
earth.
We would be loving and forgiving,
thus
To love our neighbor as Thou lovest
us.
We would be faithful, loyal to the
Right,
Ne'er doubting that the day will fol-
low night.
We would be all that Thou hast meant
for man,
Up through the ages, since the world
began.
God, save us in Thy Heaven, where
all is well!
We come, slow-struggling, up the hills
of Hell.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

WHITHER BLACK AMERICA?

A shelf full of books by Negro authors and others, dealing with Negro life with emphasis upon the American Negro.

BY REV. WILLIAM LLOYD IMES,
Minister of St. James Presbyterian Church, New York City

The Negro and the Church

The History of the Negro Church. By Carter G. Woodson. 330 pp. \$2.65. Associated Publishers. Washington, D. C. 2d edition. 1929.

To anyone who does not know of the wonderfully helpful service to America by Dr. Woodson's persistent and careful research into Negro life, this pioneer work in a field notably neglected will come as a rare treat. Highly and sensitively descriptive, it also interprets the beginnings and development of Negro church organizational life in religious matters. The first work of its kind since W. E. B. DuBois' Atlanta University study, "The Negro Church" (monograph), early in the present century.

The Negro's Church. By Mays and Nicholson. 321 pp. \$2.00. Institute of Social and Religious Research. New York. 1934.

A great deal of material that would naturally be expected to follow the first pioneering. These young scholars have done both descriptive and definitive work of a careful sort. What they desire to give is both the *raison d'être* for the Negro Church as an institution, and then to tell its story and analyze its life so that its work and place in contemporary America

may be understood. Like Dr. Woodson's work, it is honest and without either fulsome praise or captious criticism.

Divine White Right. By Trevor Bowen and Ira Reid. 309 pp. \$1.75. Institute of Social and Religious Research. New York. 1935.

This obviously ironical title comes with good grace from the coauthor whose account takes up the first two-thirds of this worth-while book. He himself belongs to a nation that has learned to criticize itself rather severely, both on general problems of human welfare, and on race problems. Mr. Bowen is interested in a study of race discrimination in religious institutions, and he does it without sparing the high places into which such discrimination has gone. Dr. Ira Reid, well known for his research work with the National Urban League, and now head of the Department of Social Sciences in Atlanta University, supplies the definitive study in the final third of the book, and does it with characteristic care and insight. The authors have approached this question with clear-eyed courage, and if this be the swansong of the Institute publications, it is a worthy note indeed.

Richard Allen: Apostle of Freedom. By Charles H. Wesley. Associated Publishers. Washington, D. C. 1935.

Here is the kind of brief biography which is not the less valuable because it is a "he who runs may read" type. Its brevity is not an indication of lack of thorough acquaintance with sources, but the scantiness of adequate authentic sources for

the life of this distinguished American of African descent. Not only was Allen a great and wise leader in his race, but he was a distinguished man regardless of race. Never ashamed of his own, he compelled reluctant admission of his worth and leadership from the churchmen of his day who felt that Negro life should be wholly administered within the church by others than his own racial leaders. The story of Allen and others kneeling in old St. George's, Philadelphia, has been often told, but never with greater skill nor with better understanding of the ecclesiastical trends of that day, respecting the color problem. The diary of Bishop Asbury is an excellent source, and Professor Wesley uses its first-hand material with skill. Richard Allen is seen not only as a church official, but as a man and humanitarian, as for instance, in his extraordinary usefulness in the yellow fever epidemic in Philadelphia of the early nineteenth century, and also in his pioneer work in the Free African Society.

From the Farm to the Bishopric. An Autobiography by Charles Henry Phillips. 308 pp. Parthenon Press. Nashville, Tenn. 1932.

As an illustration of the kind of material which will be increasingly valuable to throw light on the Negro Church in coming generations, this account of Bishop Phillips' life and work in the Colored Methodist Episcopal Church is noteworthy. It is only by the gathering of many instances of notable lives of religious officials and leaders like this that a complete picture will some day be possible.

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

Religious Instruction of the Negro. (1830 to 1860, with special reference to South Carolina.) By Luther P. Jackson. Monograph in Vol. XV of *Journal of Negro History*, pp. 72 to 114.

Excellent for giving the background of pre-Civil War condition of Negro life in respect to religion. While dealing particularly with the South, yet gives valuable light on neglected subject.

The Negro in American Life

The Negro Citizen of West Virginia. By Thomas E. Posey. 119 pp. \$1.00. The Press of West Virginia State College. 1935.

Interesting as a typical study of sectional matters dealing with race.

The Negro in South Carolina During the Reconstruction. By A. A. Taylor. 341 pp. Association for the Study of Negro Life and History. Washington, D. C. 1924.

An able account by a painstaking scholar and investigator, throwing real light on the subject, as opposed to many current accounts showing the Reconstruction Negro in false light. (See also note on DuBois' "Black Reconstruction.")

Free Negroes and Slaves in Tennessee. By Wm. Lloyd Imes. Monograph in *Journal of Negro History*, Vol. IV, pp. 254 to 272.

The author traced source material regarding little-publicized matters of value regarding racial history, legal status, and social development in the middle South.

A Century of Negro Migration. By Carter G. Woodson. Associated Publishers. Washington, D. C.

The Negro Migration During the World War. By Emmett J. Scott.

The Negro Migration of 1916-1918. By H. H. Donald.

The Negro Peasant Turns Cityward. By Louise V. Kennedy. 270 pp. \$4.25. Columbia University Press. New York. 1930.

These are grouped together because they form a whole picture of one of the eventful social trends both of the 19th century and the 20th in the United States.

The Negro Family in Chicago. By E. Franklin Frazier. 294 pp. \$3.00. University of Chicago Press. 1932.

A sociological study, taking a great city as a field of study.

The fact that the Chicago Riot some time before had left citizens there and elsewhere desirous of knowing the social condition of the family life among those most seriously handicapped, will give the lead toward understanding this book. It is interesting to note also that very recently, 1935-36, Dr. Frazier has been appointed to collate and analyze the findings of the Mayor's Commission on Conditions in Harlem, following the outbreak of a riot in New York's Harlem area. This latter material, it is hoped, will be published if the public will demand it, as it should.

Black Manhattan. By James Weldon Johnson. 284 pp. \$2.50. Alfred A. Knopf. New York, 1930.

A fine descriptive narrative, telling the story of the Negro in the heart of New York City with appreciation of what his life has meant to the metropolis of America. Many facts about the artistic life of the Negro in New York are not to be found elsewhere.

The Negro in Our History. By Carter Godwin Woodson. (Sixth edition.) 700 pp. \$4.25. Associated Publishers.

Any reference to Dr. Woodson's eminent position in the field of Negro history is unnecessary to well-informed people. It is enough to say that this book, despite the voluminous output from his tireless pen, is in a real sense his *Magnum opus*, and those of us who know him feel that he would like to be known by it for its honest effort to get at the difficult but rewarding task of interpreting Negro life in terms of its integral part in American development. A reference work of high value, and a study text of dependability.

Social Status of the Negro

What the Negro Thinks. By Robert Russa Moton. 267 pp. XII. \$2.50. Doubleday Doran. New York. 1929.

One of the most important statements of the Negro himself which has been made since the famous declaration of Booker T. Washington at Atlanta in 1895.

America usually tries the plan of having the non-Negro population do the Negro's thinking for him. This book ought to help, if we have a sense of humor left after the strain of interracial misunderstanding and strife.

The Rural Negro. By Carter G. Woodson. 304 pp. \$2.50. Associated Publishers.

The records of the U. S. Bureau of the Census were used carefully, in addition to personal visits of the author to many rural communities, particularly in the South, where the largest single unit in the rural population is overwhelmingly Negro.

The Negro Wage Earner. By Lorenzo J. Greene. 350 pp. \$3.25. Associated Publishers.

This is valuable because of the need for knowing in what occupations the majority of our Negro citizens may be found, and the conditions of their work. Questions of skilled and unskilled labor bulk large, with emphasis upon domestic service and agriculture as the two largest fields numerically.

The Negro Professional Man and the Community. By Carter G. Woodson. 365 pp. \$3.00. Association for Study of Negro Life and History. Washington, D. C. 1934.

One need not wonder about the value of any such inquiry. The author's name is guarantee of honest and careful effort to present the major facts available now, at least in outline.

The United States and the Caribbean Area. By Dana G. Munro. 322 pp. World Peace Foundation. Boston. 1934.

If any reason is needed for the introduction of a book on this theme into this review, it will be amply known when one considers that one of the areas touched by this author is Haiti, the Black Republic so near our own, and which has been treated with none too gracious neighborliness by both our government and our business interests. Professor Munro does not have to strive to establish this thesis as a part of his book. It is a part of the whole melancholy

record of our attitude toward weaker peoples and races, and the facts speak more loudly than the professor's words.

Negroes in the United States, 1920-1932. By Charles E. Hall and Charles W. White. (Compiled from statistics in the Bureau of the Census, U. S.) 845 pp. \$2.25. U. S. Government Printing Office, 1935.

To anyone who knows the former volume, "Negro Population in the U. S., 1790-1915," this added work will have new significance, and this statistical record in handy form is a necessity to anyone who would know the social measurements of Negro life in recent years.

Black Reconstruction. By W. E. B. DuBois. 1935.

One does not know whether to call this Dr. DuBois' greatest work or not. In a sense it is, for it treats of a racial matter that has been the subject of the Negro's misrepresentation for many years. Historians in many large universities have vied with each other in telling the Negro's ineptitudes, veniality, decadence, etc., etc., *ad nauseam*, until it was high time some able social critic like Dr. DuBois should take the matter in hand, with documentation, and all, and make them eat their words. The Reconstruction Negro neither wants to be lauded to high heaven, nor damned to the lowest hell. He was just a human being, like any other in a similar situation. That he did as well as he did in the most trying time in 19th century America, is the finest tribute to him that could be given.

Social Attitudes. A Symposium edited by Kimball Young. 383 pp. XII. Holt. New York. 1933.

Helpful for its two chapters by Herbert A. Miller and Edward B. Reuter (Chapters 13 and 14 respectively) which deal with the relation of culture to race, and the application of this discussion to Negro life.

Black America. By Scott Nearing. 275 pp. \$3.00. Vanguard Press. New York. 1929.

The left wing (radical) critics of the social scene in America must have their hearing, and not the least of their message is on

the race problem. Here one of the ablest of them tells the story forcefully.

The Trend of the Races. By George E. Haynes. Missionary Education Movement. New York. 1922.

Dr. Haynes, by his long and earnest work in the Federal Council's Department of Race Relations, has won the right to be heard on what is known popularly as the "interracial movement," in overcoming race antagonisms. As one of the ablest of the conservative critics, this book (still a helpful reference book as a record of the early post-War situation in American race matters) will place him and the viewpoint he represents, fairly and fully, as protagonist for cooperation.

Blind Spots: Experiments in the Self-cure of Race Prejudice. By Henry Smith Leiper. \$1.00 cloth. Missionary Education Movement. 1929.

This may be regarded as a companion book to Dr. Haynes' treatise, and as written from the similar attitude, with emphasis upon self-criticism; hence the subtitle, "Experiments in the self-cure of race prejudice."

Negro Education

Negro Education: A Study of the Private and Higher Schools for Colored People in the U. S. By The Phelps-Stokes Fund, Thomas Jesse Jones, director of the study. 2 Vols. Published by the Dept. of the Interior, Bureau of Education. 1917.

Valuable for information as to variety, extent and standards of Negro schools up to the early period of the World War. Later publications have supplemented this. Here, as in other Governmental publications, is the immense advantage of having adequate statistical material at hand. Dr. Jones, a pronounced "right wing" adherent, has given an objective study. The monograph by George S. Dickerman in Vol. 1, pp. 244-295, is of real interest and has a good bibliography of the source material.

Land-Grant Colleges for Negroes. By John W. Davis. 73 pp. West Virginia State College Institute. 1934.

A description of this interesting field, from the Morrill Act of 1862 to the present.

The Evolution of the Negro College. By Dwight O. W. Holmes. 221 pp. Bureau of Publications, Teachers' College. New York. 1934.

It is inevitable that doctors' theses should reflect the current modes of thought, and so, since racially separate education has been in the ascendancy in American life whether we like it or not, we must deal with it. Dr. Holmes does this in first-rate fashion. And, since we have the rather regrettable necessity for separate institutions because of deep-seated prejudices, may we not take the good things of this treatise, and look toward the day of larger things?

The Racial Myth. By Paul Radin. 141 pp. \$1.50. McGraw-Hill Co. New York. 1934.

This anthropologist's work needs no praise nor apology. It speaks for itself. With no less acumen than Boas of Columbia a generation ago, this younger scholar throws down the gauntlet before a world that seems bent on Nazism, Fascism and all other varieties of misguided Nationalism, all exhibiting racial animosities of various sorts. It is good to have a clear and unafraid voice from honest scientific labors. Dr. Radin held the research chair of Anthropology at Fisk University, a Negro institution, for several years. He is now professor in the University of California.

Negro Biography

Life and Times of Frederick Douglass.

An autobiography by a leader of outstanding genius of the Abolition and Reconstruction eras.

Up from Slavery. By Booker T. Washington.

Easily the most significant biography of any Negro since Frederick Douglass' account of his life and times.

Letters of Theodore Dwight Weld, Angelina Grimke Weld, and Sarah Grimke. Edited by Gilbert H. Barnes and Dwight L. Dumond. 2 Vols. Vol. 1, pp. xxxvii, 510. Vol. 2, pp. x, 512. American Historical Assn. D. Appleton Century Co. New York. 1934.

An interesting theory is evolved from these letters and

related anti-slavery documents, to the effect that it was the American churches and allied forces that made the abolition of slavery inevitable. Also these letters have value from their association with the famous Grimke sisters, women of great ability and devotion to humanitarian crusading against slavery and its attendant evils. The romance of their lives is only exceeded by the distinction of their famous nephews, Archibald and Francis Grimke, whose lives have been among the very few distinguished statesmen and clergymen who have wielded untold influence for the defence and development of Negro rights and advancement.

Along This Way. By James Weldon Johnson. 330 pp. \$3.50. Viking Press. New York. 1933.

Interestingly written, giving the account of a distinguished man in the fields of literature, law, consular service, Negro rights, art, social criticism. Dr. Johnson is now professor of Creative Literature at Fisk University.

Booker T. Washington: Builder of a Civilization. By Emmett J. Scott and Lyman Beecher Stowe. 331 pp. Doubleday Doran. Garden City, L. I. 1916.

The name of the educator of Tuskegee never fails to evoke the memory of a man of real genius, and perhaps no two men in America were better fitted to write of his character and achievements than one who was his secretary for years, and another who is a descendent of a famous abolition family.

Negro Life in the Arts

Afro-American Folk Songs. By Henry E. Krehbiel. G. Schirmer. New York.

No one who knew the incisive criticisms of Krehbiel in the *New York Tribune* of a generation ago could slight this book. His acknowledgment of his debt to great musicians like Harry T. Burleigh, Lafcadio Hearn, Maud Cuney Hare, and others, is at once the mark of sincere scholarship and genius. It is still the authentic work of a master-critic. No maudlin sentiment. Solid learning.

Negro Musicians and Their Music. By Maud Cuney Hare. 433 pp. \$3.25. Associated Publishers. 1936.

There is only one regret in this work, that its gifted author passed from this world of haunting beauty and sorrowful loveliness before it came from press. She did read the first proof on her deathbed. She "being dead yet speaketh" in this great labor of love. Those of us who knew her can but rejoice that she was spared to give us this great legacy.

Plays and Pageants from the Life of the Negro. By Willis Richardson. Illustrated by J. L. Wells. 373 pp. x. \$3.15. Associated Publishers. 1930.

Taken with other books of similar purport like "Plays of Negro Life," by Locke and Gregory, and the Drama section of Calverton's "Anthology of American Negro Literature," this fills a real place of help toward understanding the dramatic art as an exponent of Negro life.

Anti-Slavery Sentiment in American Literature Prior to 1865. By Lorenzo D. Turner. 150 pp. \$2.15. Associated Publishers.

From Cotton Mather and Jonathan Edwards to Emerson and Lowell, Dr. Turner traces the thread of anti-slavery thought. It is fascinating and rewarding.

The Negro Author. By Vernon Loggins. 480 pp. \$5.00. Columbia University Press. New York. 1931.

If you would know the heart of the man or woman who puts life into documentary form for present and succeeding generations, here is the revelation of that inner life, as far as the Negro is concerned. A most useful and valuable guide in this field.

Comedy: American Style. By Jessie Fauset. Stokes. New York. 1934.

Miss Fauset is the most competent novelist of African descent today who is not afraid to go against the current of tradition that only lowly peasant life or slum life of the city may be pictured in novels of Negro life. It is refreshing to get away from the Peterkin-Bradford-Hayward school of thought about Negro life, and to know

that Negro life is neither all comedy nor tragedy, but it has its human oneness with all other life. Miss Fauset has written some half-dozen or so novels, and is the most prolific writer in this field since Charles W. Chestnut's tales of the 19th century Negro life appeared, in reconstruction and postreconstruction days.

Unfinished Cathedral. By T. S. Stripling. 350 pp. \$2.50. Doubleday Doran. Garden City, L. I. 1934.

While dealing with different material, this non-Negro author tells of his own South's terrible injustice to the Negro with a horrible and fascinating attraction that will amaze one. It is a long mile from the usual type of condescension, contempt, and determined tragedy of most non-Negro authors.

Readings from Negro Authors for Schools and Colleges. By Otelia Cromwell, Lorenzo D. Turner, and Eva B. Dykes. 388 pp. \$1.50. Harcourt, Brace. New York. 1931.

This is probably the best all around anthology of Negro literature yet published. It is carefully edited, as those who know this trio of well-trained scholars would expect. While Calverton's popular-sized and priced anthology (Modern Library) is useful, and there are some others, especially of Negro poetry, yet none have given the description, balance and charm of Negro literary expression as these authors have done. No American student, regardless of race, should be ignorant of its contents.

For Children and Youth

In Spite of Handicaps. By Ralph W. Bullock. \$2.00. Association Press. New York. 1927.

These excellent short biographical sketches, with questions for discussion following each chapter, will make young people think, as well as entertain them.

The Picture Poetry Book. By Gertrude Parthenia Brown. 73 pp. \$1.10. The Associated Publishers. 1936.

Here is an unusual effort, and a good one, to gain the interest of very little children, and to

give them right ideas about Negro life. It deserves attention of right-thinking mothers and teachers of little children.

We Sing America. By Marion Cuthbert. Missionary Education Movement. New York. 1936.

This Mission Study book, for 1936-37, comes from a well-matured mind that can present story material and history of racial life so that children of the elementary grades will love it. More power to such authors!

African Myths. By Carter G. Woodson. \$1.10. The Associated Publishers. Washington, D. C. 1936.

A splendid collection of Aesop-like fables and folk-stories that have been put in attractive form for children of the English-speaking world. They add much to our help with material for children's education.

ON OTHER TOPICS

Education of the Negro in the American Social Order. Horace Mann Bond. 500 pp. Prentice-Hall, Inc. New York. 1934.

The book is divided into three sections — History, Economics and Finance, Current Problems. Under History the early efforts for educating the Negro are presented, and the awakening of private conscience. Here are described the work of Tuskegee and the various educational foundations and funds established for the education of the Negro. Many tables give the rate of expenditure for white children and Negro children in the same localities; also a comparison of white teachers' salaries and those where Negroes teach.

Section II deals with Migration, Industrialization and Urbanization of the Negro; the Economic Background of Education in the South and the Financing of Separate Systems of Education.

Section III deals with current problems—the Teacher, the Forgotten Child, Capacity for Learning, the Achievement of Negro Children, Higher Education for Negroes, Education in

the North, Problems of Administration and Guidance, the Social Setting and Educational Planning.

There is a very full bibliography on the education and life of the Negro.

From Fetish to Faith. By W. J. Platt. Paper. 12mo. 2s. The Livingstone Press. London. 1935.

Fifty years ago Africa was almost wholly pagan and primitive, except in the extreme north and south. Fetishism was the prevailing religion, with Islam and Christianity striving for supremacy in some sections. Mr. Platt, who went out to West Africa as a missionary in 1914, took active part in the struggle for eighteen years. Today fetishism is dying; what will rise from its ashes? The author sees the conflict to be between Christianity and materialism. He writes impressively of the present crisis in Africa and shows how the missionaries are seeking to meet it by laying Christian foundations and building up churches. There are native prophetic movements in West Africa but the only hope of the Africans is in yielding fully to the claims of Christ. Mr. Platt writes clearly and from experience, with a knowledge of facts—not from a narrow denominational point of view.

Billy Sunday: The Man and His Message. By William T. Ellis. Illus. 8vo. 519 pp. \$1.50. John C. Winston Co., Philadelphia. 1936.

Billy Sunday's fame as a baseball player and dramatic Gospel revivalist is world-wide. Opinions as to his methods differ but he reached immense crowds and thousands of lives were transformed through his ministry. Here is the authorized biography by a skilled observer and writer who knew the man and saw his work at close range. The volume includes Billy Sunday's autobiography, many of his most effective messages, a chapter by Mrs. Sunday and a tribute by Rodeheaver, the singing evangelist. Dr. Ellis has given us a vivid, discriminating picture of the man, sympathetic

rather than critical. Billy Sunday preached the Gospel and though at times his pulpit antics somewhat disturbed critical members of his audience, the "common people heard him gladly." Men and women of all classes "hit the sawdust trail" as evidence that they had decided to begin a new, born-again life. The book will repay reading and circulating.

Facing Facts. A Century with the Sioux. By F. R. Riggs and other Reports of the American Missionary Association. New York. 1935.

The century of work among the Indians of North Dakota, made famous by the story of "Mary and I," is an inspiring record. The author of this account is a third generation Riggs who recalls 60 years of service among the Sioux. We have here also the story of the work of Dr. Charles L. Hall, founder of the mission to the Arickara and other Indians, and other interesting records of the work of the A. M. A. for the past year.

By Ways Appointed. By Briggs P. Dingman. 12mo. 127 pp. 75 cents; paper, 20 cents. Bible Institute Colportage Assn. Chicago. 1935.

A wholesome story of a young man, discharged from the army after the World War, who entered college to prepare for the Christian ministry—without much idea of its real significance. His love story, with intellectual difficulties, spiritual experience, and final victory and service are easy but stimulating reading for young people.

Anthea's Ambition. By Beth J. Coombe Harris. 12mo. 188 pp. 1s. 6d.

Gwyneth at Work. By Margaret P. Neill. 12mo. 320 pp. 2s. 6d. Pickering and Inglis. Glasgow.

These wholesome stories for boys and girls are not marked by literary merit but are a vast improvement on much modern juvenile fiction. The first is a missionary book in which true stories are interwoven. The second volume tells of the experience and struggles of some young girls in Christian life and work in England.

New Books

- The Apostle to the Chinese Communists.** Daniel Nelson. \$1.00. 139 pp. Augsburg Pub. House. Minneapolis.
- Arthington's Millions.** A. M. Chirgwin. 2s. Livingstone Press. London.
- Carey.** S. Pearce Carey. 129 pp. 40 cents. Marshall, Morgan & Scott. London.
- A Comradeship of Service.** Report of Friends Service Council—1935. Friends Service Council. London.
- Christ in the Great Forest.** Felix Faure. 180 pp. \$1.00. Missionary Education Movement. New York.
- Consider Africa.** Basil Mathews. 180 pp. \$1.00, cloth; 60 cents, paper. Friendship Press. New York.
- Christian Materialism.** Francis J. McConnell. 167 pp. \$1.25, cloth; 60 cents, paper. Friendship Press. New York.
- The Epistle of the Eternal Life.** George Goodman. 64 pp. 6d. Pickering & Inglis. London.
- Five Foreigners in Japan.** Herbert H. Gowen. 285 pp. \$2.00. University of Washington. Seattle.
- The Great Company.** Report of the National Bible Society of Scotland. 200 pp. Edinburgh.
- Hearts That Understand.** Louise Harrison McGraw. 292 pp. \$1.00. B. I. C. Assn. Chicago.
- Heaven.** All That Is Revealed About It. Hy Pickering. 1s. 128 pp. Pickering & Inglis. London.
- Kagawa in Australia, New Zealand and Hawaii.** Edited by Helen Topping. 134 pp. Kobe, Japan.
- Mystery at St. Olaves.** Winifred Pearce. 95 pp. 1s. Pickering & Inglis. London.
- Moral and Material Progress and Condition of India.** S. F. Stewart. 196 pp. 3s. 6d. H. M. Stationery Office. London.
- A New Day in Kenya.** Horace R. A. Philp. 188 pp. 3s. 6d. World Dominion Press. London.
- The Plight of the Share-Cropper.** Norman Thomas. 36 pp. 10 cents. L. I. D. New York.
- Revolt Among the Share-Croppers.** Howard Kester. 98 pp. 50 cents. Covici Friede. New York.
- Recapturing the Missionary Passion.** Stephen J. Corey. 20 pp. United Christian Missionary Society. Indianapolis.
- Safe Through the Blood of Jesus.** William Reid. 95 pp. 1s. Pickering & Inglis. London.
- The Shrine of a People's Soul.** Edwin W. Smith. 208 pp. 2s. 3d. Edinburgh House Press. London.
- What Happened to Peter.** Grace Pettman. 176 pp. 2s. Pickering & Inglis. London.
- Students and the Christian World Mission.** Edited by Jesse R. Wilson. 233 pp. \$2.00. Student Volunteer Movement. New York.

Obituary Notes

(Concluded from page 273.)

a Christian engineer in a Moslem land devoted to the cause of missions for 25 years.

* * *

R. A. Doan, of Westerville, Ohio, died on March 18th. About 20 years ago he began his service to the Christian Missionary Society, Disciples organization, as laymen's secretary, without salary. He continued this service for many years, and was also a leader in Bible class work in Nelsonville, his home town. Mr. Doan was a stockholder in the Missionary Review Publishing Company.

* * *

Dr. John Henry House, missionary of the American Board and founder of the American Farm School at Saloniki, Macedonia, died there on April 19th at 90 years of age. Dr. House was born in Painesville, Ohio, the son of John and Jane House, was graduated in 1868 from Adelbert College, now Western Reserve University, and later from Union Theological Seminary, New York. In 1872, he went as a Congregational missionary to Bulgaria and endeavored to help the poverty-stricken people by giving them a scientific knowledge of agriculture. It was not until 1873 that he was able to secure a tract of desert land near Saloniki and opened the Thessalonica Agricultural and Industrial Institute, now known as the American Farm School. Dr. and Mrs. House have spent 64 years in the Balkan States, first at Samokov, Bulgaria, later at Constantinople, and finally at Saloniki. His widow and seven children survive him, one of

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whom, Charles L. House, succeeded his father as head of the Farm School in 1910. Dr. House has been decorated with the Grecian Gold Cross of the Cavalier and on his 90th birthday, May 29, 1935, received nine bound volumes of greeting cards, each containing 90 greetings from friends in all parts of the world. Five thousand dollars was also presented to the School at that time in his name.

* * *

Bishop McKim, of the Protestant Episcopal Church, and until last year Bishop of North Tokyo, Japan, died on April 4th in Honolulu. He was born in Pittsfield, Mass., July 17, 1852, and went to Japan in March, 1880. In 1893, he was consecrated bishop for the Japanese district and has lived an eventful life, seeing the young Japanese Church develop.

* * *

The Rev. Frazier S. Herndon, for many years an honored missionary of the Presbyterian Church to the American Indians, died April 6, 1936, in Tucson, Arizona. Mr. Herndon's field of labor was not an easy one. Traveling with team and wagon, he and his devoted wife went from village to village among the Papagos in the heat of summer and the cold of winter, bearing to those neglected people the Gospel message. He won the confidence and esteem of thousands of the Indians, and many accepted Christ as their Saviour.

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But the honeycomb just overflows with its own sweetness.

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Paul W. Harrison

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Dates to Remember

June 29-July 10 — Indian Missionary Conference and Annual Meeting of the National Fellowship of Indian Workers. College of Agriculture, Madison, Wis.

July 6-12 — Twelfth World's Sunday School Convention. Oslo, Norway.

July 9-August 12 — Winona Lake School of Theology. Winona Lake, Ind.

August 16-23 — World Missions Institute, Chautauqua, New York.

CONFERENCES AND SCHOOLS OF MISSIONS

Affiliated with the Council of Women for Home Missions and the Committee on Women's Work, Foreign Missions Conference

Baltimore, Md.—October 19-21.

Mrs. David D. Baker, 410 N. Calhoun St., Baltimore, Md.

Bethesda, Ohio—July 20-24.

Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va.

Chautauqua, N. Y.—Institute of World Missions (August 16-23).

Mrs. F. C. Reynolds, 309 Woodland Road, Roland Park, Baltimore, Md.

Eaglesmere, Pa.—June 26-July 3.

Mrs. E. B. Breeding, 24 Rugby Lane, Scarsdale, N. Y.

Houston, Texas — September 28 - October 2.

Dean — Mrs. A. B. Hynes, 618 Highland, Houston, Texas.

Lake Geneva, Wis.—June 27-July 4.

Mrs. T. A. Freeman, 427 Greenwood Ave., Evanston, Ill.

Minnesota (Minneapolis-St. Paul) — September 21-25.

Ex. Sec. — Mrs. C. E. Heard, 3020 Colfax Ave., Minneapolis, Minn.

Mt. Hermon, Calif. — July 25 - August 1.

Mrs. N. J. Forsberg, 325 Dorantes Ave., San Francisco, Calif.

Mt. Lake Park, Md.—July 10-16.

Mrs. B. H. Sincell, 103 2d St., Oakland, Md.

Northfield, Mass.—July 6-14.

Miss Amy Ogden Welcher, 796 Prospect Ave., Hartford, Conn.

Southern California (Los Angeles) — September 21-25.

Mrs. H. M. Horn, 1965 Carmen Ave., Los Angeles, Calif.

Warren, Ohio—October 6-7.

Mrs. George Konold, 314 Scott St., N. E., Warren, Ohio.

Obituary Notes

The Rev. Walter Laidlaw, D.D., formerly secretary of the New York Federation of Churches and founder of the Clergy Club of New York, died suddenly in New York City, on May 20th. Dr. Laidlaw was born in Canada seventy-five years ago. He was graduated from the University of Toronto and later studied at Berlin. He made a careful study of the census and edited the Statistical Sources for Demographic Studies for Greater New York. Recently he has been working on the City Planning Committee of New York.

* * *

Mrs. Frank W. Wilcox, for nineteen years Associate Secretary of the American Missionary Association of the Congregational Church, died in her home in Montclair, N. J., on May 19th. Caroline S. Mellick was born January 15, 1867 and married Frank W. Wilcox in 1889. She lectured at many missionary conferences and conventions and was in charge of the "Box Work" of the Women's Societies of the Congregational Church. For sometime she was vice-president of the Council of Women for Home Missions and was a member of the Editorial Council of THE REVIEW.

(Concluded on third cover.)

DO NOT MISS THE MOSLEM WORLD

SAMUEL M. ZWEMER, Editor

SOME ARTICLES IN THE JULY NUMBER

TOR ANDRAE'S MOHAMMED.....	Samuel M. Zwemer
THE ROMAN CATHOLIC CHURCH AND ISLAM.....	Leo A. Cullum
EARLY MOSLEM LEADERS IN CHINA.....	Claude L. Pickens
JINN AMONG THE MOROS.....	José R. Collante
RELIGIOUS EDIFICES AND COMMUNITY LIFE.....	D. N. Wilber
ISLAM IN THE WESTERN AND CENTRAL SUDAN.....	George Lighton
KORANIC WISDOM ACCORDING TO A TURK.....	Paul M. A. Mulla
THE TURK IN HISTORY AND GEOGRAPHY.....	G. L. Schanzlin
MISSIONS TO MOSLEMS IN SOUTH AFRICA.....	W. J. Vander Merwe
MOSLEM CHILDHOOD IN BENGAL.....	Hilda McLean
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Current Topics — Book Reviews — Survey of Periodicals

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DELAVAN L. PIERSON, *Editor*

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Editorial Chat

As has been our custom, to save expense and in view of the absence of many of our subscribers from home, our August issue will be omitted. The September and October issues will have more pages to catch up with the news and to give our readers some additional articles of especial value.

* * *

While you are away from home will you speak a word for the REVIEW and so help to secure additional readers, and at the same time promote interest in the work of Christ?

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* * *

A CORRECTION

Our attention is called to an erroneous impression given in the article on "Preaching Liberty to the Captives in Portugal" by E. R. Holden. This article which was condensed from the manuscript sent by Mr. Holden implies that the Cardinal-Patriarch, the highest dignitary in Portugal, offered to Mr. Reis material advantages if he would recant. Mr. Holden writes that the Cardinal "most definitely did not hint at anything of the sort and left Reis very well impressed by his truly Christian spirit and indeed no one can read the Cardinal's frequent speeches and writings without being convinced that he is a real Christian while all one hears of his life bears out this impression."

Personal Items

Dr. John Alexander Mackay, secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A., has been elected president of Princeton Theological Seminary to succeed Dr. J. Ross Stevenson who has occupied that post for twenty-two years.

Dr. Mackay was born in Inverness, Scotland, May 17, 1889, was graduated from Aberdeen College in 1912 and from Princeton Theological Seminary in 1915. After his ordination by the Free Church of Scotland he went as a missionary to South America and was appointed principal of the Anglo-Peruvian College at Lima. He later became professor of Philosophy at the National University at Lima but continued his missionary activities. He returned to the United States in 1932 to accept the position of secretary of the Board of Foreign Missions.

* * *

Dr. John McDowell, secretary of the Board of National Missions of the Presbyterian Church, has been elected a member of the Board of Trustees of Princeton Theological Seminary.

* * *

Dr. John M. Springer, for many years a missionary of the Methodist Episcopal Church in south-central Africa, was elected Missionary Bishop of the church at the recent General Conference in Columbus, Ohio.

* * *

Dr. H. W. Greist and his wife, who is a registered nurse, stationed at Barrow, Alaska, the most northerly mission station in the world, have recently resigned and are returning to the United States. Dr. and Mrs. Greist have done a remarkable work among the Eskimos of northern Alaska within the Arctic Circle. Their places are to be taken by Rev. and Mrs. Frederick G. Klerekoper who have been for two years stationed at Skagway, Alaska, under the Board of the National Missions, Presbyterian Church. Mrs. Klerekoper is a registered nurse but the medical work at Barrow is to be taken over by the United States Government.

* * *

Dr. and Mrs. O. R. Avison, who retired last year from mission work in Korea, are temporarily located in New York City. Dr. Avison was for many years president of Severance Medical College at Seoul.

* * *

Mrs. Fred S. Bennett, vice-president of the Presbyterian Board of National Missions, in recognition of her services in connection with the development of the work in Santo Domingo, has recently been given \$2000 for a clock and bell for the Evangelical church in Santo Domingo City.

(Concluded on third cover.)

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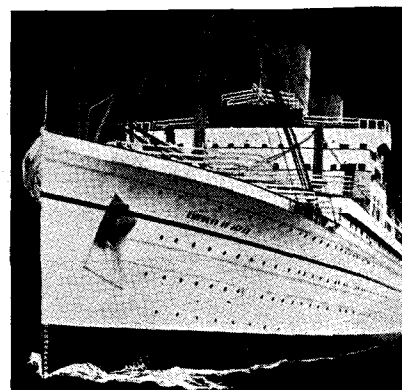
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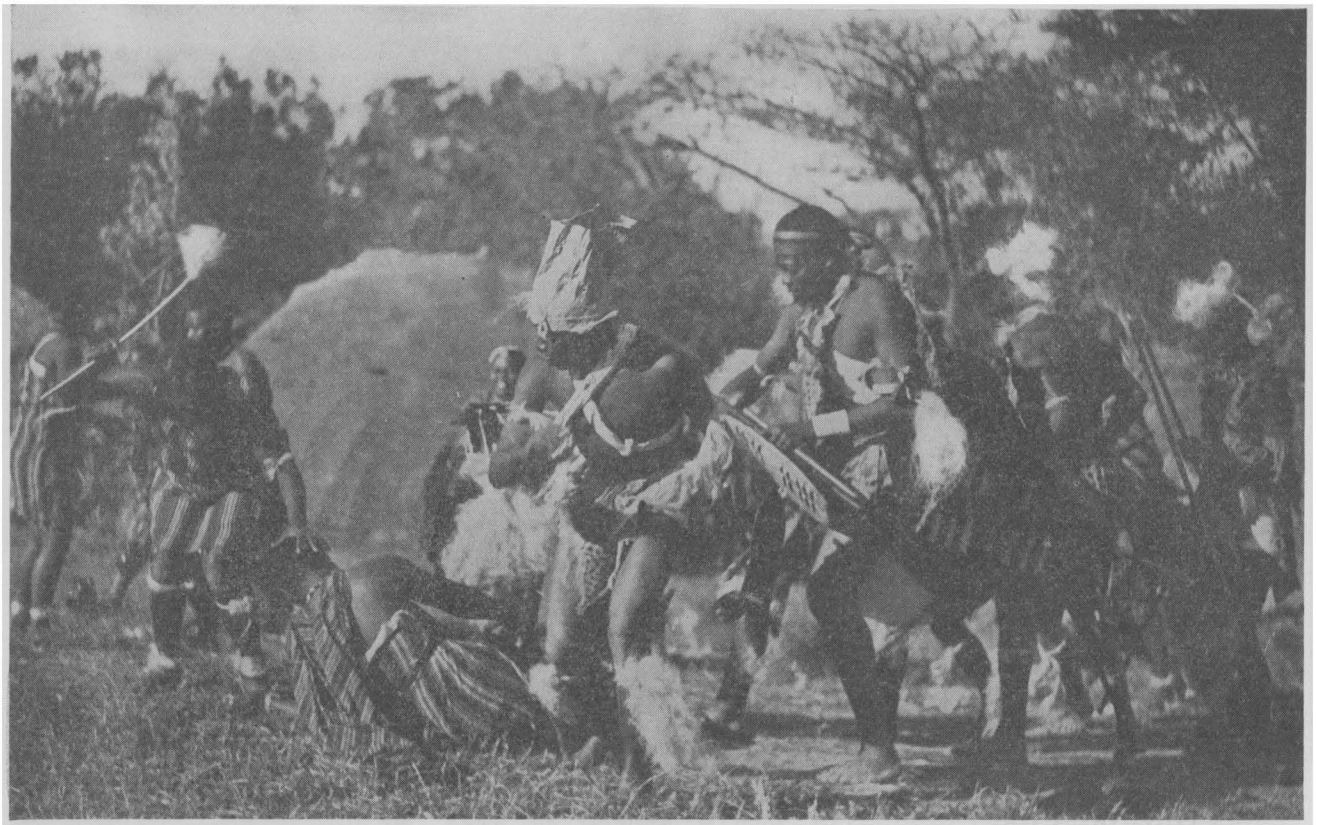


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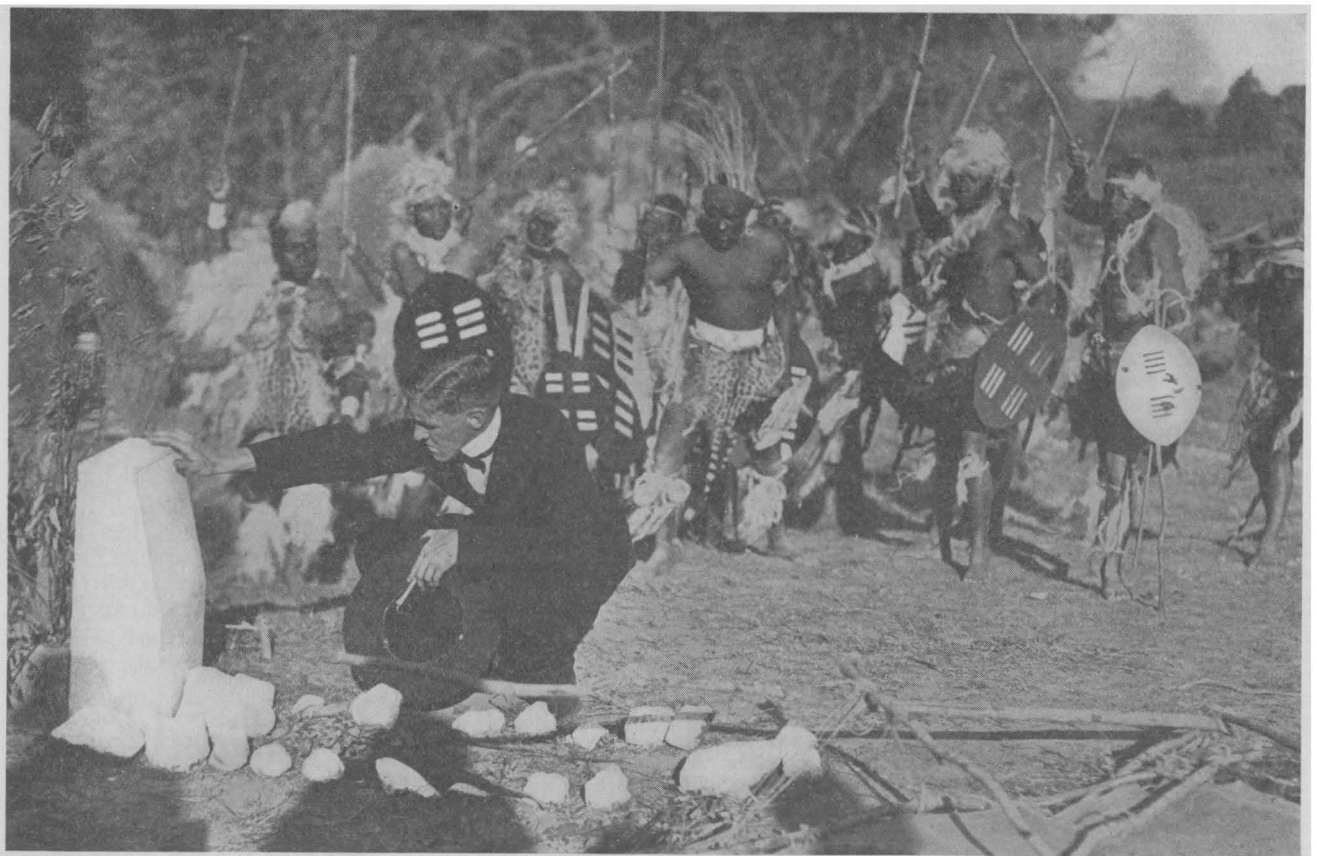
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THE PAGEANT OF ONE HUNDRED YEARS IN SOUTH AFRICA

(See article by Dr. J. Dexter Taylor, page 343)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LIX

JULY, 1936

NUMBER 7

Topics of the Times

PRESENT-DAY TRENDS IN ISLAM

The collapse of the caliphate and the failure of all attempts to revive it would lead the superficial observer to conclude that Pan-Islamism is dead. The policy of the new government in Turkey and the complete secularization of the republic points in the same direction. The Turkish press utters severe judgment on Islam and its Prophet, while one by one the old sanctions and customs of religion are publicly discarded. A few years ago a British official of high standing actually wrote to me: "Islam as we once knew it is dead in Turkey, it is dying in Persia, it has ceased to carry real weight in Egypt, it may survive some generations in Arabia, but the basic truths of Christianity will in the long run even there prevail." Such judgment may be prophetic but it is undoubtedly premature. There are at least three centers today that keep alive the pan-islamic idea and are active as never before in defending and propagating the Moslem faith—Mecca, Cairo and Lahore.

Arabia under the able leadership of Abd ul Aziz Ibn Saood may not covet the caliphate, but is the fulcrum of agitation for uniting all the Arabic-speaking states of the Near East. The whole peninsula is being rapidly modernized. The camel has had his day. Usages of almost sacrosanct significance are being put aside. In the Kaaba court electric light has been installed, and the men who tended the hundreds of olive oil lamps are no longer needed. Motor cars now carry the pilgrims to the holy cities, and the thousands of camels and their attendant army of camelmen, formerly employed, are not now required. The Hejaz Government is reported to have 300 cars in use.

The diminution in the number of pilgrims is so considerable, that the thousands of Arabs in the sacred cities who lived by serving them are in

destitution. Nevertheless Mecca is the center from which the press and these returning pilgrims proclaim a renaissance of Islam under politically independent rule, with as much modernism as is safe.

There have been radical reforms in al-Azhar at Cairo where the Fundamentalists are at war with the Modernists while both are agreed that Islam is the religion of the State and the hope of humanity. Foreign missions are sent out to China, Japan, Spain and America to preach Islam.

A violent wave of religious feeling is passing over Egypt, and over the Islamic world, so violent that nobody knows what the outcome will be. Several are anxious about its effect on the strong fortress of Islam. The Minister of Education wished to render Islam a service and to heap further honor upon Egypt in its service of Islam by translating the Koran from Arabic into modern languages. From the governing body of al-Azhar (great Moslem university) some supported his idea; others opposed it absolutely. Committees have been formed to work at it, and the rector of al-Azhar has written a long letter to the Prime Minister in which he says: "A literal translation is not possible to all the Koranic verses, but a translation of the meaning is permissible, only it could not be used in the official prayer, where only the original may be used."

In Palestine the Arabs are rising to oppose further Jewish immigration. The Arabic press still "breathes out threatening and slaughter" on any and every occasion when they imagine the glory of the Prophet is at stake. The Young Men's Moslem Association is a keen rival of the Y. M. C. A. and itinerant preachers of the Koran vie with Christian colporteurs and evangelists in their zeal. The first congress of the Moslems of Europe was held at Geneva (September 12-15), last year presided over by Emir Shekib Arslan.

In India, with more than seventy-eight million Moslems, the rival Ahmadiya groups of Qadian and Lahore both broadcast their Pan-Islamic propaganda from Lahore and London. A dozen newspapers and magazines, although outside of orthodox Islam, are welcomed widely as the best weapons against Christianity. Their chief aim now is to win over the "untouchables."

Christian missionaries in Egypt, Arabia and India are in close touch with all these movements which are signs of the times. In carrying the Gospel to Moslems anywhere we face the whole front of this rival faith. We see encouragement in the fact that in Arabia our medical missionaries enjoy the personal friendship of the King and are welcomed into the interior of his vast domain; in Cairo missionaries minister to the blind sheikhs of al-Azhar and its students crowd the American University to hear lectures on social reform; in Lahore the Henry Martyn School is training young missionaries to meet the situation. The Gospel of Christ is the dynamic of God unto salvation. We can afford to wait for the Cross has never been defeated. Christ will conquer.

S. M. ZWEMER.

ENCOURAGING SIGNS IN INDIA

In Moslem lands, in India and China, incredible changes are taking place in hoary beliefs and customs—changes that would have been thought impossible fifty years ago. Then the conversion of Moslems was generally spoken of as an idle dream and the field was almost barren of fruitage. Today thousands of Moslems are turning to Christ in Malaya and hundreds are openly confessing their faith and leaving Islam in Iran. The doors are opening wider and wider, even in Arabia.

China, in the early days of missions, seemed to present an impregnable barrier to Christian progress. Prejudice, superstition and pride in Confucian ethics and culture obscured Christ and made the people unreceptive. Today not only are thousands of Chinese of all classes becoming Christians, but thousands are effective evangelists and some Chinese, like T. Z. Koo and Andrew Gih, are even coming to America to preach Christ.

India for many years presented the barrier of an elaborate Hindu philosophy, deeply rooted religious customs and caste which stood in defiance of the spirit and teachings of Christ. It seemed impossible to break down the system which was built into the very foundations of Indian life and thought. Indian womanhood was kept in seclusion of mind and body—what power could draw the veil? Today caste is tottering on its foundations and a press dispatch reports that on June 1st 10,000 "untouchables" assembled in Bombay to renounce Hinduism because they had received no

benefit from it, and expressed their determination not to worship at Hindu shrines and temples. They are free to adopt any religion they wish, provided it offers them freedom.

One of the greatest signs of change in India is in the position and opportunities of women—formerly considered unworthy of education and of lower status than the cow. Mrs. Mira S. Ramdas, an Indian Christian, read a paper on "Modern India," before the Women's Conference in Bombay last March. In this paper she said (in part):

To any casual observer it is apparent that the India of the twenty-five years ago is not the India of today. The whole nation has undergone a tremendous and rapid change in these few years. Old ideas are swept aside, old methods of life and education have been given up. New life has been infused and has awakened the millions in India. Willingness to change for the better, to adopt new ways and think bold thoughts is to be seen everywhere today. . . .

A few things have happened as the direct result of the national awakening which must be noted here in a general way as they have a bearing on our subject.

1. First is the great rush for literacy and general education. The leaders wish to educate the masses to enable them to take in the new things; on the other hand the masses desire education so that they can follow intelligently what is happening in the country. The popularity of the press is a sure indication of this fact. Both government and the national leaders are busy coping with this situation. . . .

2. Second is the great desire towards industrialism. With the knowledge of what is happening in countries outside, industry has assumed new charms. . . .

3. Third is the religious upheaval. With the spread of literacy and with the tending of the mind towards industrialism and materialism, there has come about a severance from ancient Indian ideas and ideals specially a very noticeable severance from the Hindu religious ideas. The average Hindu man or woman today does not have much faith in the religion of his forefathers. But this is not all, he or she does not have much use for any religion at all. . . .

This then is the India today: nationally awakening, seeking education, preparing for industrialism, and putting off old things and especially her religious mindedness which was so characteristic of her.

Indian women today are being educated in schools and colleges; they are becoming teachers, lawyers, physicians and nurses; they are entering into business and into political life. Christian women especially are enjoying a freedom never dreamed of before and their views are listened to with a respect that their fathers and grandfathers would have never dreamed possible. The rise of women in India is all traceable to the work of the early Christian missionaries.

SUMMER — RETREAT OR ADVANCE

Will the coming summer be a time for re-creation and growth, or only for relaxation and rest from our usual occupations? In these warmer months many churches and Sunday schools are

closed, ministers of the Gospel are away from their parishes, and too many Christian workers are taking a vacation from service and serious thought. Children whose parents can afford it go to camps or to the shore or mountains where worldly rather than Christian influences prevail. Relaxation includes not only mental and physical letdown but a moral and spiritual slump as well. The result is that multitudes of church members, some of whom have been active in Christian work, come to the autumn with less spiritual life and purpose than they had when summer began. It often takes a month or two to catch up the slack and to start the wheels moving again.

Christ and His disciples felt the need for rest after their strenuous mission tours and days of strenuous service; they turned aside for refreshment but always with the purpose of preparation for more effective living. Do not many of us incline to seek relaxation without reference to service? The only reasons that justify a Christian in seeking relief and amusement are: (1) the fact that we have worked hard enough in God's service so that energy needs to be rebuilt and (2) that we are preparing for further service.

If the summer months are to be a time for growth, how can this be promoted? The wise parents are those who, so far as is possible, plan to surround themselves and their children with Christian companions and influences that tend to build up spiritual life and character, irrespective of personal convenience and preferences. Today there are multitudes of summer camps and conferences in the mountains, at the shore and by inland lakes, where recreation is combined with Christian comradeship and spiritual stimulus. Those who put first the Kingdom of God seek to use these opportunities and are willing to pay the cost.

Those who go from home to the seashore or mountains, or travel at home or abroad, can find many opportunities for service and encouragement. Many missions and small churches have been greatly cheered by the attendance and support of summer visitors. In many vacation lands—in Europe, Alaska, Canada and the western states—those who are interested may find striking centers of mission work, with devoted workers whom we may greatly encourage, while at the same time we learn more of the work God is doing in these fields. Not all travelers are selfish or self-appointed critics of missions.

Many a summer colony also is strengthened for the whole year by the cooperation of summer visitors and their families who are not seeking a vacation from God and His service.

But even for those who cannot go far from home the summer offers many opportunities for growth through reading, fellowship with other

stay-at-homes, through family gatherings and the opportunity to hear visiting preachers. There are many books and magazines that richly reward careful reading. They are for all ages and are usually neglected during the busier months. They include biography, missions, travel, sermons, popular science and some fiction. Many of these books can be obtained through public libraries or in reading circles formed for the exchange of volumes. Twenty-five cents a week for each family may supply a goodly number. Education costs but it is worth the price. Upward progress calls for the expenditure of energy; only a downhill course requires no effort.

At the end of this summer will we and our families show progress and growth or retrogression and deterioration—not only in physical development and mental alertness but in moral strength and in closer sympathy with Christ and a clearer understanding of His plan for us and for mankind? We cannot take a vacation from God and His service, but we can recreate with God for further service.

A MISSION TO UNIVERSITY WOMEN

It is a surprising fact that in Bombay, the key position for organizing work among Indian women, there is still no women's college. Madras, though so far away in the south, has two overflowing colleges, one missionary, one a government college. In the far north at Lahore, there are also two colleges, though the number of women seeking higher education is so much smaller there than in progressive Bombay. It is a lamentable fact that the six hundred women undergraduates of Bombay have no intellectual home of their own, although women do attend lectures in men's colleges.

This yawning chasm in the educational system of India has been potentially filled by women students from overseas. More than thirty years ago a hostel for university women was founded in Bombay by graduate women in other lands. As long ago as 1896 the British graduates were intensely aware that, having greatly benefited themselves from college life, they ought to pass on these benefits to Indian women. They were still more intensely aware that the great emancipating power for Indian women is Christ. Few people realize how unable Indian women would be to take their place today in the reconstruction of their own country had not Christianity prepared the way for their emancipation. To Christian missions they owe not only the conviction that women's souls are as valuable as men's, but also practical machinery for equipping doctors, teachers and nurses. Till a few years ago a vast majority of all trained teachers, doctors and nurses

were girls trained in Christian schools and colleges.

In this campaign of emancipation the Bombay Settlement has played an honorable part. The nucleus of its work is a hostel where about forty women undergraduates make their home, with a staff of four or five graduates from British or other Western universities. The students include Hindus, Mohammedans, Parsees, Jews, Christians and others who speak sometimes as many as ten different tongues, though all can speak English, the language of their degree work.

Though the settlement is recognized by the University of Bombay and a certain amount of coaching and lecturing is done by the staff, the main object is to carry the standards and teachings of Christ to these students, and the workers seek to show by their lives what Christ has meant to them. The household daily gathers for prayers in a chapel which forms the centre of the home. For over thirty years the work was housed in rented premises, but in 1930 a suitable house was purchased and the dedication of a chapel became possible. The workers are daily grateful for the peace and strength given to them through this visible symbol of their faith. Though adherents of other religions are not under any obligation to attend Christian worship, they almost always come voluntarily, and thus learn what Christ might do for them. The students attend five different colleges, and form two major groups, the medical and the arts students. They come from homes all over India, and have no common religion, language or race. Thus one of the first needs is to get them to mingle with each other, and this the settlement manages to a remarkable extent. Instead of the twenty-two separate messes for twenty-five students, such as are found in a certain men's hostel, the settlement has only two kitchens and dining rooms for its students. The Brahmin-cooked food is served for orthodox Hindus in the big brass platters on the floor, and there is a European dining room with tables and chairs and "unorthodox food" for those who either prefer it, or must acquire Western ways before embarking on their travels to America or Europe.

Apart from the hostel, the Settlement occupies a remarkable position in Bombay. After all only a small percentage of advanced women find their way to college, and it is perhaps the Settlement's most original contribution to mission work that it has always shown itself the servant, not only of the student, but also of the most advanced leaders among Indian women. Friendship with the progressive section of this most emancipated city in India has always been a welcome feature of the Settlement's work, welcome not only to the countless Indian ladies who have so warmly ex-

pressed their gratitude but welcome also to the settlers who have enjoyed and learned so much through their warm friendships.

But the uphill work of devoted service to all castes and creeds needs the Christian dynamic, if it is to succeed. At every turn one feels that Christ alone can set these women free, and that there should be not one settlement to carry His message, but a dozen.

India is still afraid of Christ, but perhaps when Christianity is no longer associated with an alien government, Indian women will acknowledge openly what so many of them already acknowledge secretly, that they owe more to Christ than to anything in their own religion.*

THE VALUE OF MISSIONS PROVED

The so-called "criminal tribes" of India have been a great problem to the British-India Government. Like gypsies they not only lived off the communities to which they wandered, but took what they wanted both of property and life. Extensive policing did not control the situation and the Government had to admit failure.

Some fifty years ago the Salvation Army was asked to try to do something with these tribes who menaced the whole country. The Salvation Army accepted this challenge. Enforcement of the laws is a tremendous task and Christianizing people who have been lawless for generations seems almost impossible. But the Salvation Army with infinite patience and "no compromise with evil" is getting results, with financial help from the Government.

In the Malay peninsula, with a population of a little less than four millions, Great Britain has felt responsibility for educating the young people. Chinese and Indians have helped to develop the country, working in the most important tin mines in the world and the great rubber plantations which supply a large amount of this modern necessity. Government schools were established with good buildings and paid teachers. But they could not get or keep the right sort of teachers. Then the work was turned over to the already established mission schools. Nothing was said about teaching religion, but it was assumed that they would. The method has furnished this developing country a body of alert young people with the background which they need for modern life. The young women alumnae of the mission schools are bright, cultured, progressive and charming, taking their places in the life of their community and nation.

* The British office of the Missionary Settlement for University Women is at 296 Vauxhall Bridge Road, London, S. W. 1.

The Pageant of One Hundred Years

The Centenary of the American Mission in South Africa

By REV. J. DEXTER TAYLOR, D.D.,
Johannesburg, Transvaal
Missionary of the American Board

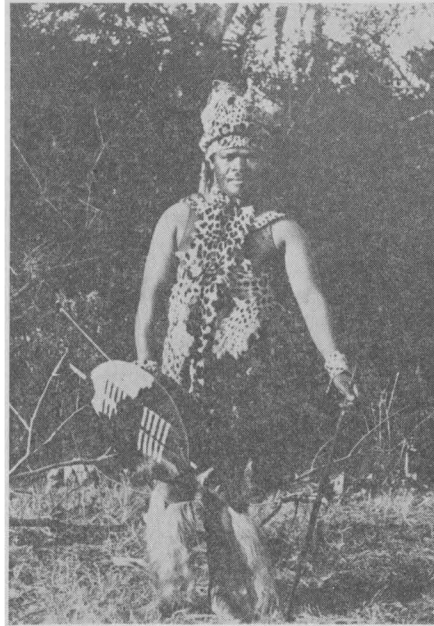
IN A SNUG vale amongst the rolling hills of Adams Mission Station, Amanzimtoti, Natal, with a background of bamboo and native bush, a colorful presentation of the hundred years' history of the American Board Mission in South Africa was given in connection with the celebration of the Centennial. The spectators had come by motor cars and busses from Durban and Maritzburg, from near-by villages and plantations, and even a few from Johannesburg, 400 miles away. About 1,500 European guests and a large company of Africans saw the spectacle.

The scenery, from behind which the actors emerged, consisted of a group of realistic boulders, interspersed with native huts, all made out of burlap, paper and paint by members of the Adams College staff. The orchestral music on which the episodes floated smoothly onward was supplied by gramophone records, amplified through microphone and loud speaker. The two Narrators, one a European in full academic robes and the other a Zulu in pagan garb, declaimed in English and Zulu, poems especially written for the occasion, each stanza carrying the spirit of the episode which followed it. The Zulu poem was written by B. Wallet Vilakazi, B.A., the first Zulu poet to publish a volume of Zulu poems.

I

As out across the chaos of a world unborn
Went forth the word, "Let there be light,"
And all the gloom and shadow of a scene forlorn
Was changed to glory by that Word of might.

So dawned upon the chaos of a world distraught
The Light of Life, the Word made flesh,
And shadowed lives, the victims of the way mistaught,
Saw light arising and Hope spring afresh.



Photographed by Lynn Acutt

THE ZULU CHRISTIAN NARRATOR

The Pageant opened with a symbolic Episode entitled "The Light of Life." After a Gregorian chant had sounded, the Narrator declaimed the simple Scripture story of the shepherds and the wise men and the college choir sang,

As with gladness men of old
Did the guiding star behold.

Then across the stage came a group of shepherds with their sheep, one of them carrying a tiny lamb in his arms. In the manger scene, the shepherds draw near with reverence and while they bow in adoration the procession of the wise men bearing gifts moves slowly across and completes the picture.

The music changes, the shepherds and wise men vanish and one by one the stage is taken by representatives of the different races and nations of the earth. Africa, the Islands of the Sea and Indian America form a group of the primitive peoples; China, India and Japan represent the Orientals; while Russia, Germany, Holland, Spain, Scotland, Scandinavia and the rest, all in picturesque national garb formed a third group of peoples from the West. Again a screen is moved and high in the background appears the Cross, with the Angel of the Resurrection. Three angels of light appear from the foot of the cross and lead the nations slowly forward to group reverently before it, while the choir breaks forth into the Hallelujah Chorus.

II

Where ruled the primal darkness of a pagan life
And witchcraft's bane held all enthralled,
Where scenes of peace and quiet sudden turned to strife,
And fear's dark shadows e'en the day appalled.

Was there to be no dawn, no setting free
Of prisoned souls? no healing touch?
No voice of God to whisper of the life to be?
Said not the Christ, My Kingdom is of such?

As the Narrator's voice died away the stage was filled with a merry group of pagan Africans (most of whom in real life were high-school students and a few were African B.A.'s of the staff). The happy domestic scene was suddenly disturbed



Photographed by Lynn Acutt

TREKKING MISSIONARIES A CENTURY AGO (EPISODE IV)

by the entrance of the witch-doctor; soon a most realistic "smelling-out" was in progress and the witch was dragged forth to her fate. The marvellously natural acting of the scene was a vivid reminder that such an inheritance is still in the blood of the Africans, and that "the primal darkness of a pagan life" is scarcely yet of yesterday.

III

"Thy youth shall visions see and maidens dream,"

So prophets spake. They dream and do!

Beneath a haystack's shelter from the rain's quick stream

Youth saw a vision and the dream came true.

The church, her soul new wakened and with faith fresh girt

Their challenge heard, her youth sent forth.

So bore they balm and blessing for the world's sad hurt
And dead souls quickened into life's full worth.

Who does not know the story of the beginning of the American Board in the Haystack Prayer Meeting at Williams College, where in 1806 a dozen young men, led by Samuel Mills, driven to the shelter of a haystack from the sudden rain that caught them in the midst of their outdoor prayer meeting, continued their ardent discussion of his fantastic proposal to take the Gospel to the lands of the East. They followed his suggestion to "make it a subject of prayer under the haystack, while the dark clouds are going and the clear sky is coming." And then afterward the challenge was put to the General Association of Massachusetts by Judson, Mills, Nott and Newell which led directly to the establishment of the Board in 1910. Both scenes were effectively pictured and by virtue of their own inherent emotional content provided one of the great thrills of the Pageant.

IV

This land of lights and shadows, clash of old and new
Her welcome gave to one small band;
Forth fared they self-forgetting; far horizons drew,
Nor doubted they for God to take the land.

From scenes of war and pillage, sick at heart and sad,
Their footsteps turn, and hope grows dim.
The word of Peace is silenced by the war-drums mad.
Their hands they turn to other tasks and wait for Him.

The arrival of the six pioneers, Adams, Grout, Champion, Lindley, Wilson and Venable, their meeting with Dr. Philip, the famous London Missionary Society leader at the Cape, the division of the little party into two, one of which trekked north to Mosega in Mosilekazi's country, while the other made its way by sea to Durban and to Dingaana the great Chief of the Zulu nation—all this was portrayed in a series of scenes in which bullock wagons, costumes of 1835, Voortrekker scenes and wild pagan dances carried the thoughts of the spectators through those early years of heroic pioneering, and reminded the generation of today at what cost present attainments have been won.

Do American Christians know the story of Mrs. Jane Smithy Wilson, the dainty fragile girl, who after enduring the hardships of the long northward trek and living for months in the midst of war and bloodshed, died in that far country, the first great sacrifice in the winning of the field? We saw young Dr. Wilson kneeling by her grave in deepest grief, then walking brokenly away watched by the blacks whose preoccupation with war had made the missionary enterprise amongst them impracticable. The little soapstone gravestone roughly carved by Dr. Wilson's own hand, was unearthed by the late Dr. Gubbins in 1912. The choicest treasures of this famous collector of Africana now occupy an entire floor of the new Johannesburg public library. Lindley's ten years of work amongst the Voortrekkers, while the shattered foundations of the mission enterprise were relaid, was hinted in a tableau in which he was seen baptizing the boy Paul Kruger, a true though little-known incident in the life of the great president.

V

From seed long sown and watered comes the fruit at last,
Souls seek the light, the darkness flees;
Forth from the ranks come those who face the future not
the past.

As time moves on so knowledge grows by swift degrees.

In Zulu's liquid cadence speaks the Book divine;

See, Afric's sons take up the torch!

In work and play and service climb toward heights that
shine,

Young men and maids, whom changing times shall not
debauch.



Photographed by Lynn Acutt

THE FINAL SCENE OF ONE HUNDRED YEARS IN SOUTH AFRICA

Not now the pagan darkness of the days of old
Obscures the path, and witchcraft's murk,
But problems new created by the lure of gold
Beset all life. God us forbid the task to shirk!

Ten long years after the little group began its heroic enterprise, the first convert was won at Amanzimtoti. Her son was the first fully qualified Bantu physician. Here the foundation of an educational system was laid and has its consummation today in the High School and Training College known as Adams College. Later came the beginnings of a Native ministry, the first ordination in 1870 and the completion of the first translation of the Bible into Zulu in 1883. Each of these forward steps was dramatized. Especially charming was the primitive school conducted by Mrs. Ireland, represented by a member of the College staff, the scholars being African kiddies from the kindergarten department.

VI

Is there above the chaos of the clash of race
A rainbow gleam? Shall there be light?
May black men toward achievement dare to set their face?
Is there a goal? Doth God behold their wicked plight?

So sure as from the formless void of earth and sky
Was born a world and time began,
Creation's spirit brooding still doth doubt defy,
New worlds are born. Love shall prevail. God dwells
with man.

Turn ye not back, O dusky children of the land of sun,
Be not dismayed, though tempests toss;

Fear not that God will fail you, if your course ye run.
Your cause is His. Christ bids you, On! His pledge,
the Cross.

So finally was pictured in a grand march the educational, social, medical and religious progress of today. The Adams College staff includes in its number five African B.A.'s and a fine body of young South Africans, both English and Afrianders, from the universities. The staff and students of Inanda Seminary sang to the memory of Mrs. Edwards, their founder, a song composed by an African; another group of students was led by Rev. John L. Dube, founder of Ohlangé Institute, an offspring of the American Board Mission; doctors and nurses in hospital uniform represented the McCord Zulu Hospital in Durban and the Bridgman Memorial Hospital in Johannesburg; African teachers, ministers, mechanics, builders, farmers poured from behind the rocks and trees of the African scenery passed across the field stage and gradually massed under the three flags, the Union Jack, the Stars and Stripes and the flag of the Union of South Africa. Suddenly high up behind the central platform rose a glowing silver cross. The whole great company turned to face this emblem of the Divine Saviour, and raising the right hand toward it in token of reconsecration, broke into singing:

When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride.

The crowds walked slowly up the hill, talking enthusiastically of what they had seen and heard in this dramatic review of the hundred years. Durban's chief newspaper next day carried a full account of the Pageant illustrated by photographs

of striking scenes and bearing in large type as its heading,

**"Youth Saw a Vision and the Dream
Came True."**

Memories of Forty Years in Africa

By ROWLAND V. BINGHAM, Toronto, Canada
General Director of the Sudan Interior Mission

IT WAS true when we sailed for Africa in 1893 that inside of a line one hundred miles from the coast there were not nearly one hundred mission stations, except in civilized South Africa. Today there are, we think, 1,900 mission stations manned by white workers, with thousands of stations held by native pastors and teachers, well trained and well taught, inside that same line, while the few hundred converts in that area have multiplied into the hundreds of thousands.

Inside that hundred mile line from the coast, again with the exception of the South African Colonies, hardly a square foot of territory was held or controlled by white powers. Sin and slavery held the millions of its peoples. Today that whole vast continent is governed by civilized powers bringing in law and order and banishing cruel customs and the desolating slave traffic.

Again forty years ago, apart from that coast strip, illiteracy universally prevailed. A few Moslem mallams or teachers could understand the Arabic script in parts of the Sudan, but literature was almost nil. Into the polyglot tongues of Africa the Scriptures had been rendered into but few, and there was no one to read. Including the colonies of South Africa there were then 21 languages that had the whole Bible, and a beginning had been made in 54 more. Today the whole Bible has been rendered into six additional tongues and portions of Scripture have been translated into 185 more languages. It can be said today that at least three-fourths of the people of Africa have some portion of the Word of God in their own language. Moreover, the curse of Babel which rested so heavily upon Africa is rapidly being removed. The opening of great roads across the continent is leading to the widespread use of the outstanding trade languages and the rising generation will be reached by less than a dozen great tongues, with all the African literati speaking at least one European language. Mission schools

have hundreds of thousands of students ever learning to read, with always one book, the Bible. The Bible Society's greatest triumph has been in Africa.

Once more, long years ago, we prayed that God would open up Africa. Missionaries and traders settled on the coast and died in its malarial swamps and along the river courses. The interior was inaccessible. Livingstone spent his life in fulfilling his vow, "I will open up Central Africa to the Gospel or die in the attempt." He did both magnificently. But it took Stanley two years to find Livingstone. Today rail and motor roads are being extended everywhere—and fleets of boats navigate the great rivers. Air stations, too, are being prepared everywhere and planes cover the continent in a few days. The Sahara itself is being crossed by great highways. It took the writer and his companions twelve months in 1893 to cover a distance of eight hundred miles from the coast and his two companions both succumbed at the end of the journey and found lonely graves. Six years ago, we covered the same trail in a couple of days, and crossed the whole continent in six months; in the whole journey which involved ten thousand miles, we held conferences in quite a number of centres of from two to ten days each. Africa is opened up everywhere today.

Then, too, we used to urge people to pray, as for a forlorn hope, that the day might come when a chain of stations might be formed right across the continent. Two or three such chains are well nigh complete. We think we could motor a party right across Africa today at its widest part, and arrange to stop at a mission station almost every night and many a day secure our noon meals at still other stations. There are a few bare spots, but missions are moving into these unoccupied areas, while extending the Gospel testimony around every occupied station.

Let us come to our own special field, the Sudan.

In 1893, we could point to its vast areas and its 50 millions of people as the largest totally unevangelized field of the world. Not a missionary occupied a territory much larger than India.

Today in the three sections, Egyptian or Eastern, Central now called Northern Nigeria, and the Western or French Sudan there are fifteen to twenty different societies at work. Our own Society, the Sudan Interior Mission, has nearly two hundred missionaries at work on forty different stations with scores of outstations. We have in our own work there taken part in rendering the Scriptures into fifteen languages, and on our Niger Press have printed portions of the Word of God in forty different tongues for the various societies.

Out from the lowest depths of savagery and sin we have seen the power of the Gospel operative until thousands have been gathered into the fold of Christ, and scores of little churches have been formed. While it is true that in this central Sudan area there are millions yet who have not heard the Gospel there are very few large tribes in which a beginning has not been made of Christian testimony. The large Moslem provinces from which missionaries were so long excluded are now being entered. The six cooperating Societies in that sphere have only to keep up the active advance of the past ten years for another ten to ensure full occupancy of the whole of this territory. If three or four of the major societies of this Sudan area could be brought together, a comprehensive plan could be prepared for the evangelization of the whole Sudan in another ten years which would be both reasonable and practicable with no greater faith than they have already exercised, and no greater difficulties than have already been overcome.

May we conclude with another great African field—Ethiopia. Our Sudan Interior Mission entered this great mountain country only eight years ago. The United Presbyterians and two Swedish societies were there before us. But during the eight years of our occupancy we have seen more advance there than in twenty years of our earlier work. Even in the six years of depression our work has gone steadily forward, our four stations increasing to fourteen, our missionary force there from fourteen to seventy-four. Even since this terrible war began Gospel ministry has gone forward unceasingly. Had Italy left Haile Selassie alone in his sovereignty, we believe a very few years would see that great mountain Kingdom an evangelized field.

There are people at home who say that the days of great revivals are past. But they remind us of the old prophet who complained that God was not answering his prayers. And God's answer to

the complaining prophet is a good answer to these pessimists of our day. God's reply to him was:

"Behold ye among the heathen, (nations) and look, and wonder marvellously: for I am working a work in your days, which ye will not believe though it be told you." Hab. 1: 5, R. V.

God is working that work in Africa today. No one can heed that double exhortation, behold! look! with eyes toward the land known as the *Dark Continent* only 40 years ago, and not "wonder marvellously."

CASTING OUT DEMONS IN SIAM*

BY ALBERT SEIGLE

Mr. and Mrs. Si T'o and their young child, after weeks of preparation for baptism, were received into the Chinese church in Bangkok. Several months passed, during which time these "new born babes in Christ" were faithful in church attendance. The Christian workers and friends have been faithful in their visitation and prayer with them in their home.

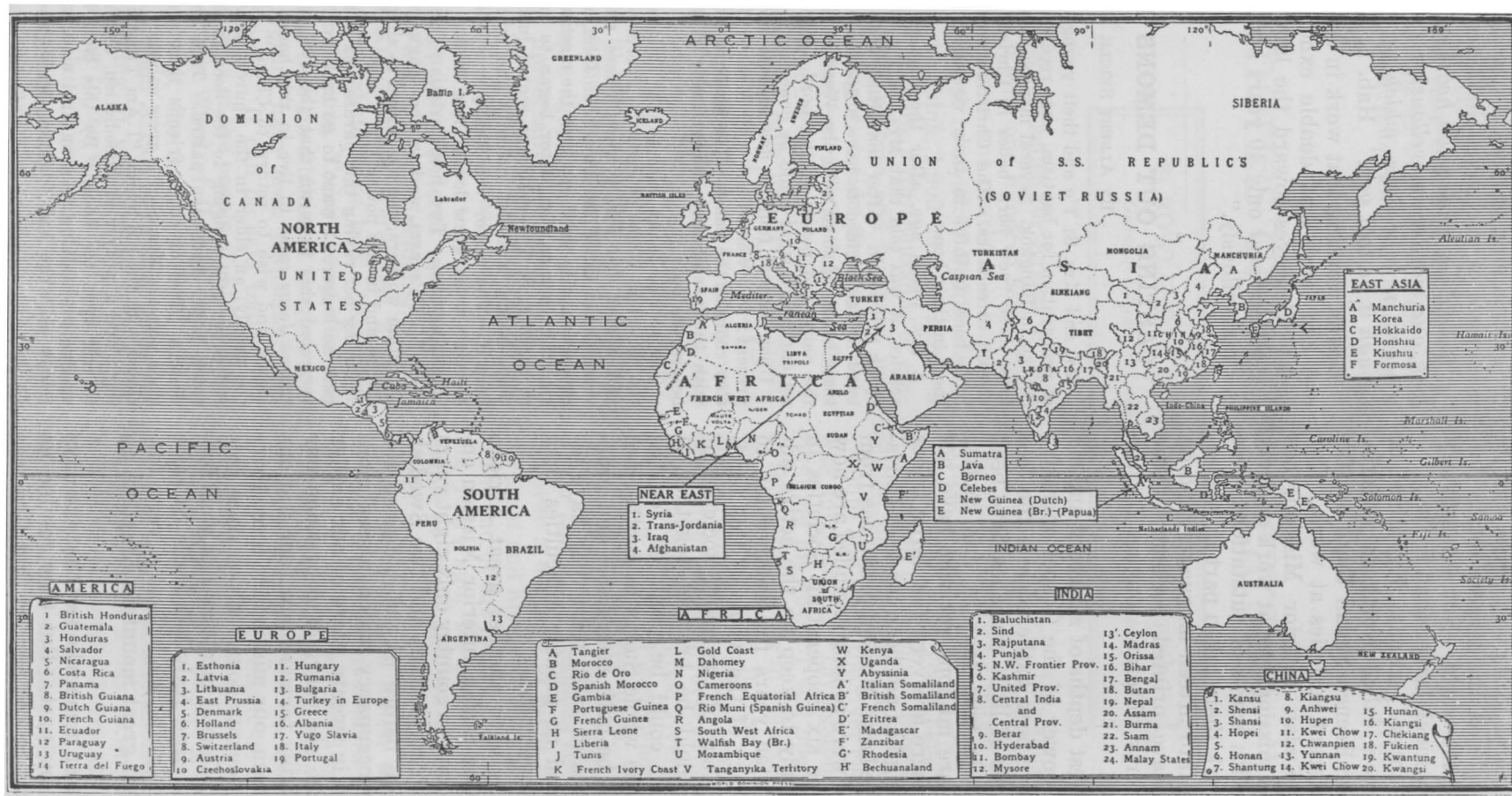
A few weeks ago, after the regular Sunday morning service, it was told that Mrs. Si T'o was being troubled by an evil spirit. After consulting with the worried husband it was decided to have a special prayer meeting at their home. Armed with the Word of God, and going in the name and power of the Lord Jesus Christ, a group set out to see what could be done.

Upon arrival four or five friends and neighbors were present; two women sat with Mrs. Si T'o inside the one tiny room of the house. The husband and his friends sat with the pastor and elders under a small lean-to just before the door.

The service began with prayer followed by a hymn on the "Precious Name of Jesus." There were other prayers and hymns and finally the Chinese pastor read a few verses from the First Epistle of John, and gave a short exposition. Up until this time the meeting had gone along smoothly, but as the pastor began to explain the Scriptures, Mrs. Si T'o—who was seated just inside the doorway—began to shake violently and mutter something to herself. The pastor was finally compelled to stop as the woman's voice grew louder and louder with every word of explanation. Two non-Christian friends took hold of Mrs. Si T'o's arm, and in the language of the various Christian workers, she was urged to simply trust in Jesus Christ and in His power.

During her raving this phrase was caught. "I can live here no longer. I want to go back to China." Some interpreted this to mean that the evil spirit was saying, "Since Jesus came to live in this house I have been unhappy and wish to return to China." A close friend of the family, an elder in the church, saw a tiny piece of red paper still clinging to the door facing, where once a spirit paper had been pasted. This he removed immediately. Two or three friends then prayed and during their prayers Mrs. Si T'o grew calmer. The meeting was closed with the old hymn, "I Am Trusting, Simply Trusting," and a prayer of benediction, asking God's blessing to rest upon the home. By this time Mrs. Si T'o was smiling and talking in a natural way, apparently unconscious of what had just happened, and began serving us tea.

* From *The Siam Outlook*, October, 1935.



THE PRINCIPAL GEOGRAPHICAL DIVISIONS OF THE WORLD
(This map will assist the reader in locating unoccupied mission fields)

Unoccupied Mission Fields and Their Evangelization

By ALEXANDER McLEISH, London, England

IN THIS article we will consider only the unevangelized populations of the mission field. Almost every week the *World Dominion* offices receive enquiries regarding unoccupied mission fields, and many new enterprises have had their origin in the information provided.

It is significant also to note that one of the study groups at the fiftieth anniversary of the Student Volunteer Movement at Indianapolis was devoted to this question alone. This marks a new appreciation of the realities of the situation confronting the Church in the world today.

In any study of the unfinished task of Christian missions, it must be realized at the outset that the problem is not merely one of entering unoccupied territory or reaching with the Gospel millions of individuals. The situation is much more complicated than that. On the one hand, non-Christian systems of religion, often closely associated with nationalism, have laid stronger hold on masses of people so that the individual is not free to consider the claims of Christianity, owing to the psychological and spiritual inhibitions which must first be overcome. On the other hand, the task of evangelization is intimately bound up with the spiritual vitality and evangelistic outreach of indigenous churches in neighboring fields. In addition to the foreign missionary, the groups of Christians associated with him have become of vital significance. In many cases little further can be achieved in reaching the untouched hinterlands without the effective cooperation of the indigenous Christian groups.

There is no easy solution to the problem; it will not do to simply call for more missionaries and new societies, and imagine that by so doing the call is being adequately answered. In almost every case the method of approach requires very careful study. Mere enthusiasm will not solve these unfinished tasks. The missionary strategist must be wise as a serpent and harmless as a dove. The unoccupied fields of the world today have generally remained so for some very definite reason. These reasons are variously found in the opposition of governments and ancient religious systems, in the geographical difficulties, climatic

conditions, nomadic habits of the people, or in the sparsity of population. It can safely be said that this complexity of geographical, political, linguistic and religious obstacles is greater than anything that has been hitherto encountered. This, indeed, is largely why such areas are still unoccupied.

A brief consideration of the unoccupied areas will show the nature of these difficulties. *Outer Mongolia, Russian Turkestan* and other *Asiatic Soviet Republics* were always difficult of access and, owing to religious fanaticism and the nomadic habits of the people, have never been occupied. These difficulties have been increased since the domination of the Soviet Government.

Tibet, Nepal, Bhutan and *Afghanistan*, all strongholds of Buddhism or Islam, are unoccupied owing to internal political and religious obstacles which, so far as organized missions are concerned, are greater today than they have ever been. The native territory of *Baluchistan* and most of the *Native States* of the Himalayas have been unoccupied owing to their inaccessibility, conservatism, sparsity of populations and linguistic difficulties. Out of the 562 States in the Indian Empire, at least five hundred have not been entered by Christian missions, and many of their Rajahs will not allow missionaries to live in their territories.

In the *Netherlands Indies*, half of the 48,000,000 people among whom missionary work is permitted have not yet been brought into touch with any evangelizing agency, while there are 12,000,000 more in areas where the Government will not allow mission work owing to fear of political complications. In view of the general missionary situation, the evangelization of these 36,000,000 people devolves upon the Dutch missionary societies and such others as they may call to their help and who are prepared to cooperate with them. It would be inadvisable for outside missions to enter this field, except by invitation.

Most of *Africa* during the last fifty years has been open to missions, but recently difficulties created by Roman Catholic Governments are raising new barriers. It is clear that Italian control

makes work by Protestant missions well-nigh impossible in their territory; and at the instance of the Roman Catholic Church new restrictions are being placed upon Protestant missions in Spanish, Portuguese and Belgian colonies. Two-thirds of Africa is under the control of Roman Catholic powers and the Roman Church makes full use of political action, through which its opposition is becoming stronger every day. In the north the barrier of Islam has prevented the foundation of even one strong indigenous Church.

In *South America* the example of Mexico in prohibiting most of the activities of the foreign missionary, owing to the fact that the Roman Church, as always happens in the long run, has antagonized the political authorities, is being followed in many republics, such as *Peru*, *Ecuador* and *Venezuela*. The major part of the interior is without evangelical witness, and the position of foreign missionaries is likely to become increasingly difficult. New methods of work must be devised.

Neglected Rural Areas

In addition to these regions, missionary occupation is very weak in the rural areas of *Japan*, *China* and *British India*. In Japan nearly all the missionaries live in 110 towns. In China there are only 1,130 mission centres in its 400,000 towns and villages, and about 1,000 stations among the 672,000 towns and villages of India. In addition there are in the latter between 50,000 and 60,000 villages in which Christians are to be found. On any consideration of the situation, however, there are large unevangelized areas in these lands. A concerted effort by the missions already there is called for to reach the villages of Japan. The Chinese, as a whole, have proved difficult to reach with the Gospel. There are only 488,539 Protestant Church members, an excessively large proportion of whom are drawn from the aboriginal peoples. In India the depressed classes and the aboriginal peoples have provided over ninety per cent of the Protestant community of over three million. The challenge of the next decade is how to reach the fifty million of the depressed classes, whose leader has now declared his purpose to withdraw from Hinduism; and there is also the problem of the eight million aboriginals who are rapidly being absorbed by Hinduism and Islam.

It may be urged that it is not fair to compare the difference in membership of the Church in China and India. The 500,000 members in China indeed ought to be compared not with the total Christian community as is often done, but with the actual membership of the Church in India of 1,500,000. The respective Christian communities, including adherents and children, are probably

1,200,000 in China and 3,000,000 in India. While China has been subject to many upheavals, India has benefited by a hundred years of peace and order under a Christian government. In addition, while the vast majority in India are drawn from the depressed classes, there has been no corresponding class in China, with the exception of the aboriginal peoples. The difference on closer examination, therefore, is not quite so great as at first appears. Nevertheless, whichever way the situation is viewed, the number of unevangelized peoples is very great. A liberal estimate gives the still unoccupied fields in China as 45 per cent of its area. Of the 1,608 counties in the 18 provinces, 293 are quite unoccupied and 206 practically so.

More than half the counties of *Manchukuo* are also unoccupied and the population is being rapidly increased by Koreans and Chinese, as well as by refugees from Soviet Russia.

While *Korea* records two per cent of its population as connected with the Christian Church, it is obvious that the extent of the unoccupied field is still very great. This is specially true of the northern areas. Yet, owing to the exceptional cooperation of the Korean Christians, Korea is by far the most evangelized region of the Far East.

Interest has usually been so centered on the activities of the various missions that it is easy to forget that beyond these areas are vast unreached populations. It is true, as the case of Korea shows, that the cooperation of the native Christians has been an essential factor, yet the task is so great that all the encouragement and cooperation of foreign missionaries is essential to its completion. Further, it must be realized that in many of the so-called occupied areas the appeal is being made to only one section of the population. In some cases this is a social class, or a racial or religious group. There are, therefore, many unoccupied fields even in occupied areas.

Another complication lies in the fact that in the days of greater prosperity, missions demarcated spheres of work which in many cases they have never been able to evangelize properly, and these extensive hinterlands are to be found in nearly every mission field today.

A limiting factor exists also in the presence of Roman Catholic missions, which wholly monopolize certain regions into which Protestant missions have not penetrated.

The problem of unoccupied regions is, however, by no means that of mere numbers of people still unreached, for if the areas are examined which fall under this description, it will be seen that they are strongholds of the great historical religions — Buddhism, Hinduism, Islam, Confucian-

ism and Shintoism — and that the challenge is that of hard places where these religions are most strongly entrenched. Very often geographical difficulties are associated with these strongholds of conservatism, and it must be recognized that the easier tasks have been attempted and the more approachable peoples have been reached, and that it is the difficult regions and the harder problems which still remain to be faced.

Where Missionaries Are Working

Much light is thrown upon the problem of the unfinished task, and how to overtake it, by considering the extent of missionary occupation in the various fields.

Relatively *Korea* is the best occupied country in the Far East where, including missionaries' wives and single women workers there are 28 missionaries to two million people. Next comes the *Philippines* with 26 to the million, then *China* proper with 18, *Manchukuo* with 9, the *Netherlands Indies* with 76, and *Indo-China* with only 2. These ratios give a good idea of the order of need in regard to missionary occupation in these countries, and also indicate relatively the extent of the unoccupied field and the unfinished task.

The occupation of *India*, *Siam*, *Malaya* and *Burma* is in each case about seventeen missionaries to the million. These fields are nearly altogether occupied by the larger missionary societies of the churches of the United Kingdom and the United States of America, and in addition, in the case of India, of Europe and the Dominions. In India this occupation is very unequal, half the total missionary force being found in the Madras Presidency. With regard to the other three: in Siam, the major part of the work is in the hands of the American Presbyterian Mission; in Malaya, of the American Methodist Episcopal Church; in Burma, of the American Baptist Mission. In these countries also missionary occupation is confined to certain areas and classes. In Siam the Buddhists in the south, and especially round Bangkok, have proved a hard field, while success has been greater in the northern regions both on the plains and in the hills. In Malaya, where half the population is composed of Malays who are Moslems, practically nothing has been done for them by missions, all the work being carried on among the Chinese and among the Tamil immigrants from India. In Burma much remains to be done amongst the Shans and other hill tribes, but the great problem here is the Buddhist Burmese, upon whom comparatively little impression has yet been made by missions.

The *Pacific Islands* are adequately occupied by missionaries. The eastern half of these islands is already fully evangelized, and the other half

has an adequate missionary force, averaging 400 to the million people, which, when compared with the 17 of India, and the 18 of China, shows the relative extent of missionary occupation. One factor accounting for this large ratio is the very scattered nature of the islands and the small populations amounting in all to only 2,000,000 people. This, to some extent, justifies a greater occupation than in the compact densely populated areas of Asia.

In *Africa*, where among a very much smaller population than in the other great mission fields (being in fact less than half that of either China or India), there is a larger number of missionaries (7,552), giving a proportion of 50 missionaries to the million people. This is about three times that of India. Here again this is partly justified by the huge area of the country and its sparse population, and by the great confusion of political and linguistic groups. The easier task of winning the pagan peoples has also attracted many missions. For example, in a few years in the *Belgian Congo* the number of missions has increased from ten to forty-two. When it is noted further than half of these 7,552 missionaries are in *South Africa*, and only 800 in the whole of *North Africa* including *Egypt*, a good idea of the unequal nature of the missionary occupation is obtained.

To appreciate the nature and extent of missionary occupation, each country must be studied in detail, but in general it can be said that some of the larger Boards ought long ere this to have entered the Moslem areas of central and western *North Africa*, and an effort at least equal to that in Egypt should have been made in these French and Spanish colonial territories. Many missions in *Equatorial Africa* stand in need of strengthening, more particularly in the French territories of the *West African hinterland* and *French Equatorial Africa*. For the moment it may be said that the occupation of *Angola*, the *Congo*, *Uganda* and *Kenya* is adequate. Other colonies in this region may need some reinforcement. South Africa can no longer be reckoned as a mission field. Its force of Christian workers and Church members should be adequate to meet the situation. This remark also includes the Protectorates of *Swaziland*, *Basutoland* and *Bechuanaland*, the Mandated Territory of *Southwest Africa*, and also the *Rhodesias*. A study of the latter area shows that further occupation depends upon the extension of the work of the present societies.

With regard to the occupation of nominally Roman Catholic countries, there is undoubtedly a great and growing demand for evangelical workers. The peculiar difficulties of work under Catholic Governments are well known, and restrictions

are likely to become greater wherever, on the one hand, the Roman Catholic Church can command political support, or on the other, governments in revolt against Catholic influence impose antireligious laws which affect Roman Catholics and Protestants alike.

In *South America* every kind of Protestant work needs reinforcing, and even where missionaries, owing to anti-religious legislation, can no longer discharge the functions of pastors or educators, there are, nevertheless, other types of work of a more personal and less organized nature open to foreigners, which may be in the long run even more fruitful. Organized activities in these republics will ere long be confined exclusively to nationals. The sooner, therefore, foreigners realize the new situation, the better it will be for the eventual evangelization of these countries. The same is true in large measure of the Latin countries of Europe.

The Need for Reinforcement

This review shows that all the larger missions need reinforcing in order to overtake the great task of building up the indigenous church within the area for which it can be reasonably considered responsible, and the work of evangelizing the still untouched areas beyond. The multiplication of societies, as far as possible, should cease, and every effort be made to strengthen the existing societies which have garnered so much valuable experience and have associated with them a considerable indigenous Christian Church. The object of such reinforcements should be that more and more rapidly the indigenous Christian forces shall be fitted to take up the whole task of evangelism and carry it forward to completion. While the work of the foreign missionary, more than in the past, must be viewed as of a temporary character, yet under the most favorable conditions the maximum contribution of both mission and church is vital to the success of the enterprise.

This review shows further that for the most part only experienced missionaries should be asked to undertake these more difficult remaining tasks which have been described. Men of from ten to fifteen years' experience who have become acclimatized and have acquired the requisite knowledge of customs and languages should be singled out by the mission boards and assigned to this work, while the new missionary should be employed in the more settled conditions of the occupied fields where he in turn may acquire the necessary experience to occupy later the first line posts.

This the most obvious common sense, and yet it is ignored by many missions with the result that dearly bought experience has to be won over again under the most unfavorable conditions, and men and resources are thus being continually wasted. These fields, as has been seen, are almost exclusively the last strongholds of conservatism and religious bigotry, and deserve the best that can be provided for their evangelization.

It is vital, therefore, that the student world should hear the call to reinforce the larger missions. It is important to remember that the smaller missions, while they have made a notable contribution, have never been able to do work on the same scale and with the same thoroughness as that of the missions of the great churches. A comparison of results in several fields has shown clearly how much more far-reaching have been investments in men and resources in the larger mission undertakings. Latterly, many of the mission boards have found it difficult to get the best type of student. In Great Britain over 200 vacancies exist for qualified people, which cannot be filled. The temptation has been great to send out less qualified people, with the usual trail of difficulties attending this policy. A very definite challenge lies upon the student world to face the call of today, and of the boards to so relate their call to them that the hope of eventually entering unoccupied fields can once again form part of the appeal.

The call, however, to reach unevangelized peoples is not one that concerns only the missionary candidate. That is an extremely narrow way of looking at the problem. It depends upon the whole impact of Christian nations upon non-Christian communities and upon every Christian who is in contact with them bearing an adequate witness, whether the connection be trade, commerce, government or travel. In some cases these will be the only contacts possible, and this constitutes a demand that Christian students today should consider their relationship to the missionary call not simply as that of presenting themselves to a mission board, but as to how they themselves as Christians should respond to Christ's command to be witnesses to Him wherever they may be.

Should the missionary appeal be presented to the Christian student from this point of view, I am sure it would meet with a very real and wide response. From amongst the larger numbers of those who would respond to such an appeal sufficient numbers would be found prepared to accept specific calls by mission boards to undertake the definite tasks which the foreign mission fields present.



ONE OF THE EARLY CLASSES IN ST. CHRISTOPHER'S TRAINING COLLEGE

In the centre are Miss Chandler, Miss Brockway (Principal) and Miss Devasahayam (Vice-Principal). Two students are Hindus while the others are Indian Christians. This is one of the earliest classes trained. At least eight of the above young women are now heads of girls' schools. Two are Inspectresses under the Department of Public Instruction. All are in educational work in places as widely separated as Travancore and Poona.

How Education Helps Indian Girls

The Story of St. Christopher's Training College and the South Indian School Teachers

By CHARLOTTE C. WYCKOFF, Chittoor, South India
A Missionary of the Reformed Church in America

HOW is it possible for an Indian woman to teach school, bound as she is by the custom of early marriage and by close confinement behind the purdah? The pioneers in India have been Christian women who first had the opportunity to study and to train for professional service.

For over fifty years Christian missions have been sending out trained Christian women teachers of elementary grade to teach in Hindu and Mohammedan as well as in Christian schools. The progress in education for women is very largely due to their efforts. These Christian young women postponed marriage and even after marriage some of them continued to teach, carry-

ing the double burden of home and school duties. Hindu women now are eager to send their daughters to school. Girls of every caste throng the high schools, the colleges, and the normal schools. Many take positions as teachers. An especially interesting change is the movement to educate as teachers young widows who formerly would have been condemned to a life of hopeless drudgery, with shaven heads and coarse white clothes. Many of these are now to be found in increasing numbers attending school and fitting themselves for a life of service to their country as teachers, doctors or nurses. Some even finish college and become inspectresses of schools.

Mohammedan women are even more backward

than Hindus, but they too are going to school in curtained carts to study behind closed doors, and even seek to train themselves as primary teachers. The masses of Hindu and Mohammedan women, especially in the country, are as yet untouched by this movement, but it is slowly spreading as marriage is postponed.

Like all pioneers these teachers, whether Hindu, Mohammedan or Christian, have great opportunities and great difficulties. Their opportunities lie along the line of working out a type of education which will both attract and truly educate the masses of India's women, 98% of whom are still illiterate. This means something far better than merely imitating the weaknesses of the boys' schools which have, for the most part, stressed the passing of examinations as a means of getting Government "white-collar" jobs. It involves true education of the most progressive sort, based on the culture of India, designed to develop women who can build a new social order in this testing-time of change.

Some of the Difficulties

The difficulties which these women teachers must undergo are due in part to the deep-rooted conservatism of their own people whose reaction to the idea of higher education for girls is expressed in the Tamil proverb: "How will education teach a girl to blow the fire?"

If the masses of people look upon girls' schools as merely convenient repositories for their too-wrigglesome small daughters at such hours as they are not wanted at home, how then can one expect that they will look with favor upon the idea of postponing that daughter's marriage until she is through high school? Indian women cannot conceive of the possibility of a respectable woman's living an independent life apart from her family, as a teacher must generally do. If she must travel, or even walk through the streets to school, or take up her residence in a new place, she must have careful chaperonage unless she is strong enough in character and personality to resist scandal and exploitation.

It will not be an easy task for Indians to remake the educational system, as they alone can and must. Where are they to gain the breadth of vision and experience, the high ideals and liberal conceptions of education which will fit them to accomplish this reformation? In America new movements in education have sprung up from the teachers' colleges where teachers receive not only the techniques but the visions which lift school-teaching out of its traditional ruts and make it a force in the building of the nation. The professors of these teachers' colleges have leisure and means for constructive thinking, experimentation

and frequent reshaping of their theories. Teachers must specialize as carefully as physicians, for they are dealing with the mind and soul as well as with the body of the child. They have no "waste paper" on which to practice. Their mistakes are costly, for they involve persons. We cannot expect that a teacher, who is himself a product of the rote-memorizing examination mill, and is exhausted by the daily grind of the classroom, can think out the needed changes in the whole system of education for a nation, without the help of teachers' colleges.

St. Christopher is the saint who found the Christ through helping a child, and St. Christopher's College, which bears his name and his service, has this as its aim. "Though there are as many as 500 Christian secondary schools in India," says the Lindsay Commission's Report, "there is in all India *only one Christian training college* of higher grade," and that one is St. Christopher's Training College, in Madras.

This college, like the saint whose name it bears, has been obliged from the beginning to wade through torrents of difficulty. Its very existence has been threatened by one calamity after another. This baby-college was born in 1923, just a year too late to profit by the great Three Million Dollar Fund raised for seven women's colleges in the Orient. St. Christopher's had no fairy godmother at its christening. The twelve missions that support the other two colleges for women in South India promised to give a small annual contribution.

The Early Days

Miss Alice Van Doren and Miss Nora Brockway set up housekeeping in a rented house in Madras in July, 1923, to provide for a small class of college graduates as students. The next year Miss Brockway became principal, assisted by Miss Lily Devasahayam, an experienced Indian graduate trained in England. Miss Van Doren was replaced by Miss Gertrude Chandler. Each year trained graduate teachers have been sent into high schools and normal schools and supervisory positions all over South India, and even as far north as Lahore. The growing number of students soon necessitated more bedrooms and the college moved to another rented house. A whole village of palm-leaf huts was constructed upon the flat, terraced roof of the old bungalow that housed the college. Part of the roof was screened off to serve as the chapel, which must be the heart of a Christian college. In these huts on the roof abide the budding educationists to this very day, although their "village" has twice been blown away by severe cyclones that swept in from the sea.

Not only did it seem that the "stars in their courses fought against" St. Christopher's, but the Indian Department of Public Instruction as well. In the second year of the college, grant-in-aid was nearly refused because the Government had decided to open a women's training college of its own. "We have money for land and buildings, a fine site by the seashore," they reported to the twelve missions which were cooperating in the support of St. Christopher's, and added: "Build a Christian hostel near us for your Christian students, and let them attend our college."

The logic of this seems at first irrefutable. Why not provide Bible-teaching and other religious education in connection with the Christian hostel, and avoid the expense of developing a whole new institution? St. Christopher's staff and Council decided that, even without Government aid, they must maintain their separate college, since students cannot get Christian education in its best sense by adding an extraneous Bible class to a purely secular course. The golden thread of Christian faith and life must be woven through the whole fabric of education, not put on as an ornamental border. Unless teachers go forth aflame with a spirit of sacrificial service, how can they avoid the mercenary spirit which blights the public education of so many of India's schools? Hindus and Mohammedans themselves realize the disastrous effects of education divorced from religion, as is shown by the discussion which took place at an All-India Women's Conference held in Madras. The Christian teacher needs special training in the methods of Bible teaching as well as character development. She must also be fitted to work in close cooperation with missionaries and must be trained gradually to take the place of foreign missionaries, by assuming administrative and supervisory positions.

Opportunities for Graduates

The young woman who goes into Government service, as so many Christian teachers have done, may not be permitted to teach Christ directly, but she may be, in her own personality, "the only Bible that the non-Christians will read." If she comes to her work aflame with the spirit of Christ as her Master, with sterling character and qualities of leadership, she may rise high in her profession and attain an influence impossible to the teacher in a private Christian school. While some may have failed to live up to the opportunities of these positions, many have won respect for themselves and their faith by the uprightness of their characters.

St. Christopher's refused to commit suicide and, on the contrary, has grown year by year in numbers, prestige and influence. Its strong corp of teachers has opened a new department for girls who have only completed the high school course and, after two years of college life in the company of graduate students and staff, these younger girls go out to fill important positions as teachers in junior high schools (called Middle Schools in India) or even as heads of elementary schools. With the graduates they tramp long distances on foot, or ride by bus and tram to schools all over the city for observation and practice-teaching. These makeshift arrangements involve a great deal of waste of time and effort. This college, like all other teachers' colleges, should have its own practice school. Only lack of a few thousands of dollars hinders the carrying out of a plan which would put the college on a firm, permanent basis.

The faculty of St. Christopher's College consists of English, Scotch, American and Indian women of the highest qualifications for their important task. Beside the five resident members, two or three part-time lecturers come in from other Madras institutions to supply the needs of Physical Training, Art and Indian Music. These three departments should some day be developed in such a way that teachers may specialize in these fields which are neglected in Indian schools at present. The college also needs sufficient staff to meet the need of experienced teachers for "refresher courses," similar to the summer school courses given by teachers' colleges in America. St. Christopher's is one agency through which this need can best be met in South India.

Gay young girls of St. Christopher's College, laughing joyously at their games, experimenting with the methods of various educationalists, seeking moments of quiet meditation to learn the secrets of Christ, the Great Teacher, too soon leave this home of loving fellowship, coil up their long braids and bend their backs to the burden of training their country's youth. If their education has taught them anything, it has taught them to "blow the fire"—to breathe upon the divine flame that smoulders even in the heart of an outcaste child, to cherish and nourish the flame in the hearts of every child who turns to them for help, to replenish their own flame from the Divine Source of light and power that they may have wherewith to give. Their patient, skilful blowing of this fire will start a conflagration that will sweep all India!

[Further information about St. Christopher's Training College may be obtained from Mrs. F. G. Cook, 44 Garden St., Cambridge, Mass.]

Evidences of Modernism in Islam^{*}

By JAMES E. KINNEAR, Cairo, Egypt

Recently Secretary of the Nile Mission Press

OWING to the impact of Western civilization, especially since the Great War, upon Mohammedanism, a feeling has sprung up among the educated classes that the old religion of Islam is out of place in present world conditions. Some have discarded their religion altogether, while others maintain that Islam should be thoroughly modernized. Some idea of this "neo-Islam," against the background of the older tradition, may be gained from an imaginary conversation between representatives of the old and the new schools of thought.

On a journey from Suez to Cairo, across burning and glaring desert sands, the only other occupant of the railway compartment was a sheikh, who had just returned from the pilgrimage to Mecca. A third person joined us before the train moved off, and the dialogue which started up between this newcomer and the sheikh proved to be most interesting.

The new arrival was of the effendi class and proved to be a Turk who had spent five or six years in Egypt in business, which accounted for his fluency in Egyptian colloquial Arabic. The sheikh, a man between thirty and forty years, wore the customary flowing robes of his class.

The sheikh, who more or less continuously kept up a low muttering of prayers and fingered his rosary unceasingly, declined to take a cigarette when offered it by the effendi. After a time the latter unwrapped a paper parcel containing his lunch, a small chicken, some black olives, a piece of white cheese and a round flat loaf of bread. In accordance with Eastern custom he pressed the sheikh to help himself. As he politely refused, he added, "I am fasting, my good fellow. Are you not keeping Ramadan also?"

"Sorry," said the other. "No, I'm not keeping the fast." Then after a pause he turned to the other smiling and said, "I'm a Turk, you know; and the fast of Ramadan is not nearly so strictly observed there as it used to be. I notice in Egypt the great majority of the people observe it."

"Yes, I believe that is true," returned the sheikh, "but there are very many who only pretend to keep it, eating food on the sly. And, I'm

sorry to say many have dropped the custom altogether. May God forgive them, if they call themselves Moslems!"

The effendi was rather intrigued by the sheikh's outspokenness. He replied:

"Well, you see, I am one of those who believe in reforming Islam. The movement for modernizing our religion is very strong in Turkey, and as I can see by the newspapers here, there is a growing feeling that certain things ought to be changed to make Islam up-to-date."

The sheikh looked horrified, and raised his hands in protest. The other went on:

"Just the other day I noticed a letter in the newspaper suggesting that the fast of Ramadan should be greatly modified to suit modern conditions of living. It is the sort of thing that was common in the Turkish press about ten years ago. The gist of the argument was — and he's quite right, of course — that the practice of fasting all day for a month on end was not a great hardship on the Arabs, who lived an easy kind of life, and who could afford to take the fast month more or less as a holiday. True, Mohammed (upon him be peace), made exception in the case of the sick and those traveling and so forth, but he made no provision for those who have to go on earning their living by hard labor. Think of the conditions prevailing in large cities, where many thousands get no respite from their work in Ramadan. Think, too, of the *fellah* in Egypt. He has to go on toiling. I tell you the big fast is an intolerable burden to multitudes. You can't blame them for throwing it up altogether."

"Surely one's obedience to Allah and His Prophet comes before one's physical comfort," exclaimed the sheikh. "Would you dare change the decrees of the Holy Prophet which descended upon Him directly from Allah?"

"Another thing is this," went on the Turk, taking little notice of the interruption. "The fast was introduced at a time when the solar calendar was followed, so that the fast fell at the same season every year. Later the lunar year was adopted, and it seems that the Prophet overlooked the fact that the fast would then frequently fall in the hot summer months when long days are an undue hardship to all the Believers."

^{*} From *Blessed Be Egypt*, April, 1936.

The sheikh's astonishment and horror knew no bounds. "What," he cried, "you would charge the Holy Prophet, who was none other than the mouthpiece of God, with falling into error, as though he were like any common man? Why, the very pillars of religion are being undermined! What next will you modernists be doing? It's nothing short of heresy, rank heresy, this sort of thing. . . ."

The effendi tried to calm him, saying:

"Surely you know that there is a strong school of thought amongst Moslems these days which does not accept the traditional view of the Prophet. It is one thing to believe the Holy Koran, but, believe me, it is another thing to accept all the traditions of the early followers, even though they are classed as genuine. Take that absurd story found in Sahib Bukhari's works, for instance, a masterpiece of untruth and stupidity. The Koran tells of Mohammed being taken to the Holy City only at night, and later adds that it was in a dream. So there was no possibility of a miracle, you see? But these zealous traditionists take Mohammed to the Seventh Heaven, write down a voluminous account of his voyage, and claim that Mohammed himself related all these things. In short, they make the Prophet a liar, and introduce a lot of unnecessary miraculous stuff that only makes our religion a laughing stock in the eyes of Westerners."

"But what is to prevent God having taken the Prophet to heaven?" asked the sheikh rather hotly. "Did he not condescend to work many and divers miracles at the hand of Mohammed? So why should it be thought incredible. . . ."

"Miracles?" interrupted the effendi. "Who attributes miracles to Mohammed? That is more of the traditional overloading of the simple truth. Do you still hold to that sort of thing? Why don't you read an up-to-date life of Mohammed like that recently published by Haekal Bey? Any mention of miracles in that? Of course not. And further, what about the origin of the obligatory prayer five times a day? You know what these old traditionists say about that, don't you? How Mohammed, after receiving commandments directly from God, at his ascent into heaven, met Moses on the way back. Moses, like one of the present-day reporters, interviews the Prophet and when he hears that Moslems have consented to burden his people with fifty prayers a day, tells him that they will refuse to bear such a burden, and that he should go back and get a discount. Mohammed went and returned, but with insufficient discount, and Moses obliges him to go back several times more, until the matter boils down to five prayers a day. So, had it not been for the prudence and bargaining skill of Moses, today

Moslems would have to spend the whole day in saying fifty prayers!"

At this both laughed; even the sheikh saw the point.

"Yes," he said, "there is a danger if we get away from the simplicity of the Koran. As long as we stick to the Blessed Book we shall keep to the straight path. But I must say I don't like what you've done in Turkey, translating the glorious Arabic of the angel Gabriel into another language in which Allah never spoke to men."

"That's just where we modernists differ. What we say is, if you want Islam to propagate itself among the unbelievers you must remove every encumbrance from it. If we insist that the Koran be kept in Arabic the knowledge of it will never spread to any degree. True, the eloquence of the Arabic can never be reproduced in another language, but surely the contents of the book are more important than its eloquence."

"That may be so, but if I can believe what I hear, you don't stop at that. You even find fault with the text of the Koran itself. What on earth are we coming to?"

"Well, you know," the effendi tried to assure him, adopting a quiet and deliberate manner, "the Koran of course contains the very essence of religion, *the* religion, but the great message which the Prophet came to deliver can be expressed in a few lines—the true principles of religion. Mohammed considered these basic principles enough for Islam and did not deem it necessary to teach all the other verses of the Koran. Some verses have nothing to do with religion; they simply echo the trouble that arose over certain matters. There was no reason why the whole Moslem community should know these—husband-and-wife quarrels, jealousies, improprieties and so forth. It seems that Mohammed himself did not give to the whole of the Koran the importance accorded to it later on." Into the sheikh's scandalized ears he poured the doctrine that "We must learn to differentiate between the important and the unimportant verses."

As the sheikh, with upraised hands, could only utter a deprecatory "Allah!" the effendi continued to propound his doctrine. "We need to revise the old revelation, you see. Nothing short of it. If Islam is going to survive, we must cease to be sticklers for many of its external forms. They are relatively unimportant."

"Yes," the sheikh cut in, "you're even proposing to do away with Friday as the day of rest in Turkey, I see. . . ."

"Of course. And there are plenty in Egypt too who think the same way and act on it. Trade is so fully developed with Westerners living in Moslem lands these days. You can't lose two days in

the week, both Friday and Sunday. It won't be long before Sunday is officially adopted in Turkey as the weekly holiday. The Government offices in Egypt are practically the only places that close down on Friday now."

"There seems to be a mad rush to copy these Europeans. They've come here and disturbed everything. . . ."

While the sheikh was delivering himself in this strain, reiterating his sentiments somewhat monotonously, I thought it time to offer my contribution to the discussion. The chance was too good to miss.

"Excuse me," I said, "here's something worth reading." I handed to the effendi my copy of *Al-Akram*, a Cairo Arabic daily, pointing out a letter which occupied the best of a column. "Read that to your friend."

He took it and read: "I was much surprised at your paper for favoring plurality of wives, for I little thought you would defend such retrograde custom, which, God knows, is not consistent with the times in which we live. It may have been natural in the old days when there was so much war-

fare and killing, for men to marry five or six wives. Men were relatively scarce then. But such doctrine is out-of-date. I would go so far as to advocate the passing of a law forbidding plural marriages. . . . No woman can be true to a man married to another wife if she knows that he is deceiving and betraying her. If she had the power she would condemn him to death. How can a man and woman live together in insincerity? You can respect no woman as your wife unless you know her to be sincere. Otherwise it were better to leave her at once. . . . The duty of the Egyptian woman is to work through Feminist Societies to pass a law which will forbid plurality of wives, except in times of war. Representations should be made to the king, to ministers and public bodies. She should not alienate the right to enjoy her husband's love exclusively without sharing him with other wives."

"The times are sadly out of joint indeed," cried the sheikh, and went on to develop the sad theme in no uncertain language. But his tirade was soon cut short by our arrival at the noisy railway station of the metropolis.

A Moslem Seeker Who Found God

By REV. L. BEVAN JONES, Lahore, Punjab
Principal of the Henry Martyn School of Islamics

HARD and unpromising though the soil of most Moslem hearts appears to be, we yet have reason every now and then to thank God and take fresh courage because of evidence that the Gospel of His grace works with saving power in these hearts also.

One such seeker after God, who found Him, is old man Alim-ud-din ("learned in the faith"), now passed to his reward.

Always of a devout and inquiring turn of mind this man had, while still quite young, read through the Arabic Koran a number of times. In this and certain devotional books of the Moslems he had been arrested by significant remarks concerning Christ. Incredible though it may sound, to Him are there given titles and tributes higher than anything accorded to Mohammed. Concluding that Jesus is, in some special way, supremely worthy, Alim-ud-din formed the habit of reciting these tributes, in the Mosque itself, instead of the usual liturgical prayers.

His longing to secure a Bible, and so learn more

of this unique person, was met one day in dramatic fashion. Happening to mention his wish in the house of a Moslem, formerly a missionary's servant, the latter tossed a copy to him as though glad to be rid of it. Alim-ud-din received it as a very gift from God. He now began a diligent study of the Scriptures, and the more he read the more convinced he became that in Christ, and not in Mohammed, is God's way of salvation for sinful men.

In his own community he was a well-to-do *talugdar* (landowner), and yet withal singularly humble in spirit. But though his home was in a village on the outskirts of Dacea, it was long before he made contact with the missionaries who lived there. One day he stopped in a street to listen to the preaching, and something said by one of the missionaries was God's word that found lodgment in his heart. Alim-ud-din was then over fifty years of age.

Now, Bible in hand, he would debate the claims of Christ with local Moslem leaders. He used to

speak of one occasion in particular, when to his consternation he found assembled at the rendezvous a great concourse of people who were there to give support to their "doctors of the law." His courage quite failed him and, to his shame, he crept away without saying a word on behalf of Christ.

Years passed by and then, overcoming his shyness, he accosted one of the mission evangelists and was brought by him to the present writer. By this time he had read the Gospels to such good purpose that he could repeat from memory many sayings of Jesus. While to us he seemed ready for baptism he himself, for some reason, held back. And then one morning he came with grave face to tell of a dream in which he had seen the Christ. "And now," he said, "I dare not die with my faith in Him unconfessed. I have no faith whatsoever in Mohammed. He himself was a sinner. I am a sinner and I want peace, the peace that Christ gives, before I die."

At his baptism he was given for his encouragement the text: "If God be for us, who can be against us?" Trouble quickly followed, and his foes proved to be those of his own household. His wife, his only son, and the neighbors rose up to persecute him. *Maulois* ("doctors of the law") came, and with cunning assured him that he could maintain his devotion to Christ within the fold of Islam; so why not return and cease to be a cause of grief to them all? As a result of their arguments Alim-ud-din recanted.

It was a distressing experience to go to the old man's home and show him what his apostasy must mean to God. We vowed that we would pray that God might cause him such pain at the thought of it that he would cry out for mercy. Tears were streaming down his cheeks as we left.

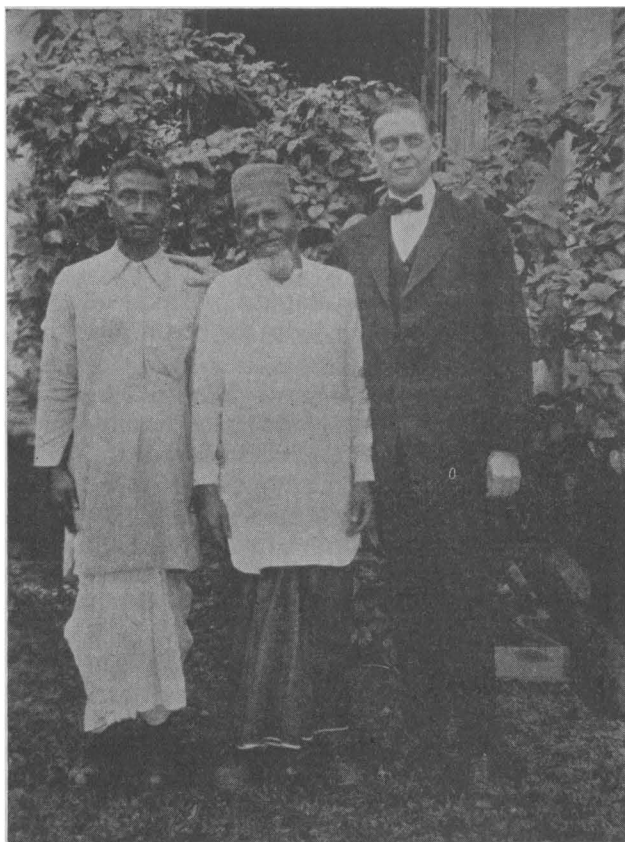
He was at length convicted of sin by the Holy Spirit and later returned to us, with a grievous burden on his soul. Had he not, he asked, committed the unpardonable offence? How, then, could God forgive him? Many were the talks we had, but he was not easily persuaded that great as was his sin, God's grace is greater still. Nevertheless, reassurance and relief came, and it was a happy day for us all! One after another of the deacons of the church pleaded for him in prayer to God that he might enter fully into the joy of forgiveness.

Once again persecution followed, and Alim-ud-din prepared for the day when he might have to go forth as an exile from his own home. But in the mercy of God that necessity did not arise. He lived down the opposition and by his transparent goodness and meekness actually won the admiration and esteem of his Moslem neighbors.

In place of the old timidity he developed a new

concern to pass on to others the message of God's Salvation through Christ. He came for copies of the Gospel and Christian literature that he might give these away, or read them aloud to others. In his own way he became an evangelist, witnessing fearlessly for Christ among his own people.

Frequently he would seize one's hand in both of his and, with a rare smile on his dear old face, would exclaim: "How can I thank you enough for the *ratna* (jewel; i. e., Jesus) you have brought to me!" God's Spirit had quickened the seed.



TWO MOSLEM CONVERTS AND DR. ZWEMER
Alim-ud-din and Musharraf in India in 1927

When God called him Home the evangelist, Peter Sircar, wrote saying: "I am not grieved about his death, because he is now with Jesus on whose account he had for so long borne reviling abuse and neglect at the hands of his own people." But in the end those very people were constrained to bear this testimony: "He was a most trustworthy and God-fearing man; we shall never see His like again in this village." It is fitting, therefore, that the epitaph on his tombstone in the village should take the form of a witness to others of his great quest and still greater discovery:

ALIM-UD-DIN, a devout and humble seeker after truth, Who, guided by the witness of the Quran, Searched the Christian Scriptures and found Jesus, The Way, the Truth, and the Life.

The Limko Christians of Hainan

By the REV. PAUL C. MELROSE,
Los Angeles, California

“FOREIGN Teacher, I have no money and only these two hands to work with, but I wish to enter your school.”

The principal of the mission school for boys at Nodoo, Hainan, looked at the Limko lad, Fu Vun Khai, and said:

“How can I receive you when the school is full and I cannot provide work for another one?”

“Yes, Teacher,” said the boy, “but I just must come to school.”

The principal capitulated. “Take off your coat,” he replied, “and help me with this blacksmithing.”

So began the training of Pastor Fu of the Limkos of Hainan, who now preaches to one of the largest congregations on the island.

Who are the Limkos? We Americans are apt to think of every other nation as having only one language. This is far from true in China. In the Island of Hainan, the mass of Chinese speak the Hainanese dialect with variations, but in the interior we find aboriginal tribes which retain their distinctive dress and customs, and their own language. There are “tame” aborigines such as the Kheng-toa, Limko and Damtsiu Lois. In the mountain regions there are also “wild” aborigines such as the Miaus and Lois. Colonies of Kakkas and Cantonese live near Nodoo. The Limkos are found in a district fifty miles and more west of Hainan’s one treaty-port, Hoihow. In ancient times this tribe probably drifted over from the mainland of Asia, since their language has much in common with that of the Laos of Siam. Less than a generation ago the Limkos first heard the Gospel and since then they have come into the Christian Church in increasing numbers. Isaiah’s word may well be applied to them: “A little one shall become a thousand and a small one a strong nation.”

During the dark days of 1926-27 the Limko Christians at Notia were subjected to bitter persecution. Anti-Christian papers were pasted on the chapel walls; efforts were made to prevent meetings for worship; the townspeople said it was time to “take back” the chapel property, and a leading communist openly used the chapel for a primary school. Finally the Reds seized the town

and made it a communistic center. In a few days the tide turned, however; loyalists drove out the Reds and the church was again occupied by the Christians. The next year they bought a new piece of land and, after self-sacrificing effort, built a fine new chapel.

Soon after the dedication, Pastor Fu stated that a new building was needed at the main Limko center at Hou-lang. Their present building had been in use not more than ten years but even for ordinary services was now inadequate. The mission decided to work for a new evangelistic center on a fifty-fifty basis, the Limko church promising \$2,000 and the missionaries agreeing to ask friends at home for the same amount.

If Pastor Fu had been able to foresee the future he might well have hesitated. The first great obstacle was famine. For three seasons the rains failed and the rice rose in price until the poor Limkos could not afford to buy. They made sweet potatoes (known in Hainan as the “bread of poverty”) the staple of diet. Then war came and brought ruin in its train. The communists fortified a near-by village and made that their headquarters until government troops dislodged them. After the battle the village of one thousand homes was obliterated and the inhabitants were either killed, captured or scattered. Nearly one hundred destitute Christians found refuge in the chapel. Pastor Fu fed them as long as he could and then appealed to the mission for help. But during all this period the Limkos never lost sight of the goal. The money was pledged and paid in. A beautiful new site was purchased, temporary quarters were erected, a well dug, bricks purchased, and the walls went up. Meanwhile the American friends had not been idle. The family of the late Wm. J. Leverett provided \$1,000 and the new chapel was named the Leverett Memorial Chapel. In October, 1931, the new house of worship was dedicated, with a brief address by the Nodoo pastor, Rev. Li, and the prayer by Pastor Fu.

Later word from the field tells of the organization of another Limko church at the district city. This new group of about two hundred members is an offshoot of Pastor Fu’s organization, and plans to call a pastor. The Limkos of Hainan are coming into the Kingdom.

The Reign of Christ in Arabia

By PAUL W. HARRISON, M.D., Muscat, Arabia
Missionary of the Reformed Church in America

THE Iraq Government is building a modern plant for its medical school in Baghdad. The day for medical and educational missionary work in that country has passed, as it is passing in the whole Near East. There will be a time of transition but eventually the New Iraq will not need medical missionaries, just as Japan does not now.

Unfortunately there will probably not be as many of these years of transition as would be for the country's good. Missionary schools and hospitals could make a genuine contribution for a long time to come, but the tide of nationalism rises higher and higher and apparently the government is ready to dispense with all foreign contributions. Recent legislation in Iran did not regulate primary mission education. It was abolished, and on all sides we hear the assurance that higher education is soon to walk the same plank. In that country, too, it is more and more difficult for any outsider to secure permission to practice medicine.

It has been a matter of great surprise and profound thankfulness that along with this determined effort to eliminate missionary schools and missionary hospitals has come an increased friendliness toward evangelistic work. In this new era Christ apparently finds His way into the human heart more easily when unincumbered by institutions. Iran reports scenes of genuine revival power. Even in Arabia the Church of Christ is emerging, and blessing is attending our evangelistic work such as we have not seen before.

These are significant changes. We have been accustomed to think of missionaries as carrying Christ's message to men and women who are bound hand and foot by ignorance, and are victims of every disease. Medical and educational work found their justification in the needs of the infant church and in the needs of the surrounding community. But now the State cares for the sick and teaches the ignorant, while we present Christ to men of intelligence and education, citizens of the world of thought and ideas.

That means many things. It means that, whereas it was important once for the missionary to be a profound student of the religion of the people to whom he was sent, it is important now that he be intimately and profoundly acquainted with

Christ and His teachings and principles. He needs to know the philosophical principles and technique for embodying those principles in actual life. He needs to know how to live as a follower of Christ in this confused modern jungle, and he needs to know how outsiders can enter and begin to live as Christians.

How do men enter the Kingdom of God? By a miracle which God works in their hearts, always. Lacking that miracle, any results that we may think we see are futile and temporary things. We have been sent out to cooperate with God in that process. He has made us His indispensable partners. Our commission is to "make disciples." If making disciples is fundamentally working in cooperation with God to accomplish a miracle, then obviously the one matter of real importance is to discover how God wants this done, and then to cooperate with Him as reverently and as diligently as we can. Our success will depend on how well our efforts please Him, and not on anything else.

But can we discover how God wishes to work? We can at least find out how He has worked before. In Arabia we have now earnest Christians who have been called out of darkness into light, and from the power of Satan unto God. How did they come to hear God's voice and follow Christ.

Some came because God prepared their hearts, prepared them so completely, that one might almost imagine an animated phonograph had delivered a sufficient message. Dr. Dame made a trip to the Pirate coast, and Christ's message was given as widely and as well as the circumstances of such a tour make possible. At the best such a presentation is meager and unsatisfactory. But a man was there whose heart God had touched, and this meager glimpse of the Gospel was enough to lead him to respond with all his soul. He followed Dr. Dame to Bahrain where he was further instructed and eventually he went to Busrah for training in Christian school. His loyalty to Christ has never wavered. He is one of the deepest and most earnest of all Christ's men in Arabia today, a pillar in His Church. The occasional finding of such men is one of the fundamental reasons for tours throughout our field. Such men God prepares. All the missionary does is to discover them.

Another such man, prepared by God's own Spirit, came to Christ with all his heart when the only message that he could receive was what he saw in the missionary's life. The missionary in this case is a very considerable linguist, one of our best. He commands with ease three European languages, besides being an authority in Arabic, but he knew no Beluchi at all, and Sheero knew nothing else. He was merely one of a construction gang, which the missionary employed in building a new hospital. That would seem a hopeless situation, but nothing can defeat the Spirit of God when He moves men, and for depth of surrender to Christ and joy in His service, we have not seen Sheero's experience surpassed. Sheero eventually learned some Arabic and the missionary some Beluchi, so that now he has had the message through the ear as well as through the eye. Within the past few weeks he has been baptized.

Such an experience, with God's hand unmistakably evident, is a great reinforcement to the missionary's faith, but it is not a common experience. Most men need to have the message presented a hundred times before they enter the Kingdom. That does not mean that they are given a different message. Our message comes from God and it is the one thing that we cannot change. It does not even mean that a different aspect of the message is presented first, or that emphasis is shifted from one point to another.

It does not mean that these more ordinary experiences of conversion come after the missionary has persuaded the listener to accept the message. Persuading men to accept Christ has been very prominently in the minds and the methods of evangelists at home. Finney, for instance, has a good deal to say about it. But in a country such as Arabia, I doubt if any missionary has ever persuaded a man to accept Christ. The necessary thing is to get them to understand the Gospel. The message is the same and doubtless no man is going to leave his past life to accept and follow Christ except as God prepares His heart for that decision. But the number of men who are ready to accept Christ is perhaps not so small as we think. With rare exceptions, men do not readily understand the message, and even if we speak with the tongues of men and of angels, the situation is not greatly helped. An infinite amount of repetition will do much to make the message intelligible and I know of nothing else that will. Once understood, it will of itself persuade.

Noobie was stolen from Beluchistan as a mere baby, brought to Arabia and sold as a slave. As a slave he grew up, and as an adult he succeeded in running away and securing his freedom. He came to do the cleaner's work in the mission hospital, and was with us two years, listening to

the regular Sunday services and attending the daily morning prayers for the hospital staff. How many hundred times he listened to the presentation of the Gospel before his own heart began to open its windows toward Jerusalem, it would be interesting to know. From the first he was faithful in his work, and an interested listener, but comprehension came slowly, and words falling on a puzzled and uncomprehending heart fall "by the wayside, and the birds come and devour them." But eventually Noobie's eyes lighted up with a new light, and there was joy in the presence of the angels of God when he was baptized a few weeks ago.

Feddag came in the same way, except that he was in a mission school where a lesson in Christ's teaching and example and work is part of every day's assignment. It was not an understanding of the mind for which he waited. Doubtless he had that from the first day. Far more difficult is the understanding which makes loyalty to Christ harmonize with our love for our mother, for our companions, and for our country, which makes Christ's loveliness the crown of every other lovely thing that the soul has ever seen. That understanding is a much deeper thing, and sometimes it is slow to come. That is perhaps the reason why the educated man must travel a much longer road before he arrives at Christ's feet than his ignorant neighbor, and why the intense patriot often has the longest and hardest road of all.

In the West many have opened their unwilling souls in surrender to Christ only when failure and sin have broken their self-confidence and pride. In the shame of a broken self-esteem men find their way to God. That is true in Arabia too. Zaharah was born to lead, and she has done so. With her help, her husband has been acknowledged chief of a notable clan of brothers. But wrapped in the same bundle with leadership was a furious temper. Her outbursts made her feared by the whole community. The insult of a partner wife made her worse and she became a community spectacle.

One day a particularly vicious outburst left her sitting broken and weeping in the path that led to the missionary's house. All that he could offer her was Christ's hand to lead her out of her disgrace and sin and make her free. That was all; and no more was needed for she was ready, and Christ always is. Perhaps no other of all those chosen to be Christ's pioneers in Arabia has the endowment and the potentiality of this woman.

God is working in power through the groups of Christians who have made their contribution to our own lives. But it has not been easy to transfer the lesson of these groups to the mission field. In Arabia the necessary background seems

lacking, and doubtless also imagination and flexibility on our part. Recently the Oxford Group came to Muscat, with both its message and its method. Our best hospital helper had steadily held aloof from Christ. He had been associated with the hospital for thirteen years, and was devoted to his work, and loyal to us personally, but still a Mohammedan. Like most Mohammedans his matrimonial course had been marred by unhappiness and divorce, though in it were also areas of real love and companionship. One night we were led to share with him some of our own experiences of loneliness and trouble. Christ's hand had been there in the darkness for one of us, and that night the other put his hand out too, for Christ to grasp that he might be led and ruled and saved. Through persecution and hardship, weariness and temptation, his loyalty has never wavered since. There is no reason for being surprised that witnessing to God's power is so valuable a means for reaching men's hearts. The Gospel had been presented to Mobarrek literally thousands of times, but that night for the first time he understood what it was that Christ wanted to give him.

Um Miriam, she of the shining face, how did she come? A dream brought her. The message she had heard, and without doubt had understood it as far as superficial understanding goes, but she was not sure that it was true and she asked for a

dream or a sign to confirm it. She did not follow till she had the dream. Nor was it much of a dream as we might estimate such things. She saw the missionary and his wife in a garden. The most irrepressible psychiatrist would have difficulty in making much of that, nor would the missionary claim much for it either. But it constituted the evidence that she needed, and she swung her heart wide open to Christ; the glory of God in the face of Jesus Christ has shone in her life ever since.

We have seen children come, led by their parents, and wives led by their husbands. Men and women come to God as a result of very different human contributions but always because, by some human agent, the message of the Gospel is presented, and is made understandable; then by the Divine Spirit they are brought to surrender themselves to Christ whom that message reveals. Nor is that the whole story. It is only the beginning and the missionary's responsibility for the first feeble steps of these infants, and for their sound and genuine growth in Christ, is very great. There are mistakes and stumbling and backsliding and repentance, and so there will be until Christ's Church, under His guidance, comes to be a glorious church "without spot or wrinkle or any such thing." But the reign of Christ in Arabia has begun, and He shall reign until He has put every enemy under His feet, forever and ever.

Christian Missions and Peace in the Pacific

By KENNETH SCOTT LATOURETTE, Ph.D., New Haven, Connecticut

Professor of Missions and Oriental History at Yale University

WHAT can the forces of Protestant missions do to insure peace in the Pacific? By themselves they cannot hope to maintain it. They may, however, by throwing their weight on that side, help to determine whether the future is to be one of peace or war.

Not since the Russo-Japanese War have we had formal belligerency which has centered in the Far East. For the past few years, however, we have been watching an expanding Japan whose activities are disturbing the uneasy equilibrium. The reasons for that expansion are multiform. Some of them lie in the rapid growth of the population of the Island Empire. Some of them are to be found in the rapid industrialization of the country. Others are to be sought in the lack of outlet and the preëmption by the white races of most of the sparsely occupied lands and the markets and raw materials of the world, and in the unwillingness of the possessors to open these

to the teeming peoples of the Far East. Some are derived from the political weakness of China. Others stem from the destruction of the former balance of power which once somewhat shakily supported the peace of the East of Asia. Whatever the reasons, they are not such as to permit us to center the responsibility upon any one power. Yet they are making for a rising threat of hostilities. The growing resentment of the Chinese and the clear purpose of the Japanese may at any moment break out into open and declared war. The danger of another Russo-Japanese conflict varies in acuteness, but seems to be increasing. The traditional Open Door policy, if adhered to and insisted upon, may at any time embroil the United States past the possibility of peaceable extrication. Japan does not wish to fight the United States, but if the United States, in support of the Open Door policy, appears to Japan to be seriously interfering with her Continental pro-

gram, she may resort to arms. Any of these wars would involve great loss of treasure and of life, with untold suffering for millions. They would but further upset the equilibrium and sow the seeds of future wars.

To this menace the missionary forces cannot be indifferent. Any of these conflicts would breed more hate and add to the toll of the world's suffering. Any of them could not fail seriously to jeopardize the cause of Christ on both sides of the Pacific. Especially would the churches of Japan, China, Korea, and the Philippines, numerically small as they are, be placed in the gravest peril.

Must the missionary forces stand helplessly by? Is there nothing which they can do to stem the tide?

As a result of missions, organized Protestant Christianity has at hand assets which should be of help in averting war. As the fruit of missions, home and foreign, of the past century and more, churches have arisen on the American shores of the Pacific and in Japan, China, and the Philippines—all of the bordering lands most vitally concerned except Russia. The great majority of Protestant missionaries in the Far East are from the United States. Ties between these Protestant Christian bodies have been maintained by the constant flow of missionaries westward and by members of Far Eastern churches who have studied in the United States or have come on errands on behalf of these groups. In the course of the past forty years organizational machinery has been developed which is knitting together in conscious fellowship the Protestant Christians around the North Pacific. In Japan, China, Korea, and the Philippines are National Christian Councils, and on the American side the Foreign Missions Conference of North America. These, in turn, are members of the International Missionary Council, an agency more nearly inclusive of all Protestantism than that fissiparous movement has known in the over four centuries of its history. In the main, this cooperative machinery is growing in experience and strength. In its essence, Christianity recognizes nations but rises above them. In the Church, Japanese, Chinese, Korean, Filipino, and American are ideally one in Christ. All are brethren, bound by ties of a common faith and by love for one another and for God. So far as they remember one another in prayer, as many of them do, they are knit together by that tie that transcends space and national boundaries. This fellowship, then, should make for peace.

However, any honest and intelligent facing of the situation at once discloses limitations. To ignore these is to insure frustration. First of all, we must recognize the fact that in the Far East the Protestant groups are numerically almost neg-

ligible. In Korea and the Philippines the membership of the Protestant churches constitute at most less than one per cent of the population. In China it is only about one-tenth of one per cent, and in Japan perhaps a third of one per cent. To be sure, these groups exert an influence out of all proportion to their size. One of the most remarkable features of the Protestant movement in the Far East is the large numbers of those who have been touched by it who have had an outstanding place in shaping the policy and the life of their respective countries. We are living in a day in which we have seen demonstrated again and again the power of a small but determined minority which knows what it wishes and sets out to attain it. Could not the Protestant minorities in the Far East unite and succeed in inducing their governments to maintain the peace? On the American side of the Pacific, moreover, the Protestant forces are numerically much stronger and are in a position to bring pressure on their government and to shape public opinion. Yet we need to remember that even in the United States those who have more than a nominal connection with the Church are decidedly in the minority.

The Lack of an International Outlook

In the second place, we must recall the lack of international outlook in the great majority of church members, whether west or east of the Pacific. Theoretically they should have it. In practice most of them do not. More than most nonchurch members, they are somewhat predisposed to view other peoples with sympathetic understanding. As we shall remind ourselves in a moment, many encouraging movements for peace have originated among Protestant Christians. Yet the fact remains that at present the large majority of Protestants on either side of the ocean are ignorant of all but the vaguest notions of other peoples around the North Pacific and tend to share the nationalist sentiments of their non-Christian neighbors.

We must recognize, in the third place, that Protestants cannot possibly speak as a unit on any one issue, whether international or otherwise. Any one person or any group or organization which presumes to voice the opinion of all of them is either deceiving or self-deceived. None of the National Christian Councils embraces all the Protestant communions within its area. Nor does the Foreign Missions Conference of North America include in its membership all mission boards. Certainly the Federal Council of Churches does not represent all the Protestant bodies of the United States. Probably no official body can voice authoritatively on international questions the convictions of all the members of even one denomination—partly because it does not have such a

mandate, and partly because those convictions vary, when, indeed, they exist at all. Protestants are not agreed as to whether ecclesiastical machinery should be used for action on international questions. If they were, they would not be unanimous on what the action should be on any specific problem. Certainly on any one issue no international body, whether the International Missionary Council or any other, can do more than mobilize for action a portion of the Protestant constituency.

In the fourth place, it is probably fair to say that Protestants cannot alter very greatly the factors making for war. These latter are of many kinds. Some are economic. Some are associated with the closely related rate of increase of population. Some have to do with rampant nationalism. Protestantism cannot hope at any early date to effect any great change in the birth rate in Japan or China. In China, by its widespread medical public health and famine relief activities it has probably accentuated rather than lessened the pressure of population. Through a few experimental cooperatives Protestants may point the way to an alleviation of the desperate plight of the farmers which has had so much to do with Japan's recent territorial expansion. By efforts at devising better agricultural methods and through rural life reconstruction they may, similarly, pioneer in achieving a better life for the farmers of China. Yet, taken as a whole, they cannot hope to do more than modify some of the basic economic factors which lie at the roots of much of the international friction in Japan, China, Korea, and the Philippines. Protestants cannot expect to make much headway against the rising tide of nationalism of the rulers and the masses. They are too few in numbers for that. In the United States, Protestant leaders, if peace-minded, can, because of their much larger constituency, hope for more success in offsetting the bellicose nationalism of those who have appointed themselves the nation's professional patriots. They may do something, for instance, to curb the swelling flood of armaments. Even in the United States, however, organizations depending upon Protestantism for support can be only one of many conflicting forces and cannot basically alter some of the outstanding causes of international friction.

What does this mean? In the face of the lowering clouds in the North Pacific must the Protestant forces stand by supinely and helplessly, contenting themselves with assisting minorities administer palliatives to the misery brought by an inevitable war and bringing to a few the news of a suffering and triumphant God in whose strength they can rise radiant, undespairing, above the general disaster? If that is so, we need

not quickly conclude that Christianity has failed. The ministry of mercy and the message of spiritual and moral salvation to the individual are not to be despised. They are primary features of the function of the Church. But in a day of growing international tension is this all which the Protestant forces on the two sides of the Pacific can hope to accomplish?

We do well to remind ourselves that even now the Protestant forces have been far from ineffective. Already out of Protestant missions and the so-called younger churches have come movements which have made for the lessening of friction. They may point the way to what, given the nature of Protestantism and of the problems it faces, we can hope to achieve. They may indicate that in Protestantism, as it now exists on both sides of the Pacific, agencies are already to hand which, if intelligently and resolutely employed, can make a vast difference in the trans-Pacific international outlook.

The Influence of Protestant Missions

First of all, the Protestant missionary enterprise has carried on a process of education which has contributed to a more sympathetic understanding among the peoples of the Pacific. Missionaries have sometimes aroused antipathy, but among those who have known them at all well they have made for a warm admiration for the best in the lands from which they have come. In the United States missionary education has done much to spread information about the Far East and to create a hearty appreciation of its peoples and cultures. Often missionaries are accused of playing up the weaknesses of the lands to which they have gone in order to arouse compassion and through it an increased support for their work. That back of this charge some truth lies cannot be denied. In the main, however, and especially of late years, the widely used mission study texts and a very large proportion, perhaps a majority, of the addresses by missionaries have sought to present the peoples of the Far East in a favorable light. Mission study texts have many more readers than have any other books on the Far East. Probably addresses by missionaries have a total number of hearers larger than that for all other lectures on the Far East. The majority of American scholars who specialize on the Far East and its interpretation either are from the missionary body or are the children of missionaries. Here has been and is a vast educational process which is helping to create an atmosphere in which intelligent and fair-minded, even generous, discussion of the problems of the North Pacific can take place.

We need to recall, in the second place, that out of the missionary movement have emerged some

of the most distinguished leaders and helpful agencies which have labored for peace across the Pacific. Recall the work of Dr. Sidney Gulick, once a missionary in Japan, for many years on the staff of the Federal Council of Churches, and with an enviable record of promotion of sympathetic understanding between the United States and Japan. Remember that the Institute of Pacific Relations was carried through its initial stages by a missionary, Mr. J. Merle Davis, and now has as its general secretary a former missionary, Mr. E. C. Carter. Remember, too, the experiment of the Omi Brotherhood in bringing into its inner circle Japanese, Americans, Chinese, and Koreans. It is heartening, too, to recall the delegations of Christians which have gone back and forth between China and Japan to try to keep unbroken and even to strengthen the ties between the Japanese and Chinese churches.

These successes, it will be noted, are primarily in the realm of education, in the creation of attitudes, and in the removal of barriers of suspicion, fear, dislike, and hate.

When it has come to attempts to obtain action on concrete issues the organized Christian forces have not been so fortunate. In the United States ecclesiastical organizations, including mission boards, have not been able to have Far Easterners placed on the immigration quotas and thus to remove one of the least defensible sources of irritation. It is debatable whether their effort to prevent the naval maneuvers of 1935 did more good than harm, or whether, indeed, it had any effect. The difficulty amounting to an impossibility of obtaining agreement among Protestants on concrete issues and of mobilizing by church bodies a backing of numbers and conviction sufficient to make much impression on governments raises doubts as to the wisdom and efficacy of such campaigns.

What, then, can we expect from the organized Christian forces in promoting peace around the North Pacific? We cannot hope that often, if at all, they will move unitedly to induce governments to take action on specific issues. We cannot expect them, single-handed, to insure peace. We can, however, hope that they will carry on educational processes which will create an atmosphere in which there will be more of forbearance, of intelligent and sympathetic understanding, and of fair play. We can hope that by prayer for one another and through fellowship made possible by church bodies, the World's Student Christian Federation, and the International Missionary Council, they will create and strengthen ties which will help other forces making for peace and, if hostilities break out, assist in healing the wounds and bridging the chasms brought by war. We can hope that from churches and missions indi-

viduals will emerge who through nonecclesiastical private organizations and through governmental channels will work for peace. All this may not be enough to insure peace and prevent war, but it can be made to work mightily in that direction.

May I go one step further and suggest some concrete measures? First, would it not be possible to enlarge the functions and perhaps the personnel of the existing Committee on Missions and Governments of the Committee of Reference and Counsel to take into its purview and as its responsibility this promotion of peace across the Pacific? Second, might not the Foreign Missions Conference place this topic of peace upon its agenda for unhurried consideration at one of its annual meetings? Third, could not the mission study texts of the Missionary Education Movement and of other mission study programs concentrate in some one year in the not distant future on the problem of peace across the Pacific? This would involve the popularizing of existing information on the causes of friction and a discussion of possible ways of allaying that friction—without, however, advocating concrete action by churches and denominations as such. Fourth, could not at least some of the missionaries on furlough from the Far East who are to go on deputations through the churches be brought together in the autumn for an unhurried conference of several days to help one another in their thinking on the issues in the Far East, and so improve the quality—often already high—of their addresses? Fifth, might it not be possible, in connection with the 1938 meeting of the International Missionary Council, to hold a special conference on these issues? This conference should be smaller than the main gathering and made up only of the delegates from those countries most immediately concerned.

Sixth. Is it not feasible to increase the fellowship of prayer? Every additional Christian in lands about the Pacific who remembers in love before God his fellow Christians across the water, either in the mass or in the persons of specific individuals whom he knows, must thereby make it possible for God to work more mightily for that peace and goodwill which we believe He desires.

What is the conclusion of the whole matter? It is that those interested in Christian missions must not claim that they alone are to settle the issue of war and peace. However, much that is good may already be charged up to the credit of the Christian forces. If they act wisely and resolutely, they may be able, even better than in the past to undergird by an intelligent public opinion those forces which are working for peace. They may even succeed—not alone, but as one of several agencies—in stemming the tide toward war and in turning it into the direction of peace.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

MISSIONARY CATERING

Continuing the effort last month to supply "Fresh Grist for Program Builders" we ask you to keep in mind four objectives to which attention is called in a leaflet by the United Christian Missionary Society entitled "To the One Who Is Responsible for Programs": "To inform; to widen horizons of fellowship; to show possibilities of Christian service and to inspire to a desire to share in that service." Devices presented primarily for entertainment, variety, attractiveness and not subordinated to the above purposes will prove sterile. But with educational and service motives dominant, much depends upon the attractive form into which the subject matter is cast. Some fresh suggestions for catering follow:

The annual meeting: This is often a burden because of length and dryness of reports. The program secretary in the women's society of the First Baptist church in Granville, Ohio, tells that at the close of a year's study under the travel motif, officers and the membership met to "unpack the baggage." Reports had previously been enclosed in a variety of baggage containers—brief cases, suit cases, overnight bags, etc., and each official produced her report and visualizing device (if any) from such a container. Thus the program leader took out of her brief case a large map of the world, had it fastened to a blackboard and developed while she read her report. A red star sticker marked the home starting point, then an attached ribbon led to the next star placed in the West where a Home Mission campfire was supposed to have been held, thence the device proceeded to South America where "Women Under the Southern Cross" had been the subject matter, and so on stars and ribbon traced the way over foreign fields and back home for the current meeting. The White Cross leader proceeded to take from her suitcase a sample of each of the articles made during the

year for mission hospitals and workers, and as she read her report, an assistant spread the display over surrounding furniture. The reading chairman fastened up a picture of a long flight of stairs on each step of which some group or guild of the church supposedly stood, with the figures representing the number of points accumulated by reading missionary books and magazines, including *THE REVIEW* (which counts for five points). The treasurer showed on a long chart a series of red money bags graduated in size to indicate the sums given for the several objects of benevolence. The house chairman went forward followed by two assistants bearing on a new broom a basket carried like the famous "grapes of Eschol," the basket containing samples of the items purchased by her as supplies or for replacements all through the year. As the meeting proceeded thus, the reports were far from "dry" and made an ineradicable impression on eye and ear.

At a meeting of the Baptist East Central District of Women's Work, held at Huntington, W. Va., last May, the annual business meeting was based on the theme of "Roads" with scriptural keynote of Isaiah 49:11—"I will make all the hilltops a highway and lofty roads shall be built" (Kent translation). The theme song was "Where Cross the Crowded Ways of Life." The presiding officer was called the General Superintendent of Roads and she appointed committees as Highway Patrols; the recording secretary became the Clerk and Timekeeper; the "Paymaster" (treasurer) gave a "leaf from the payroll," etc. "Construction and Maintenance" was handled by the Supervisor of Highways and Commissioner of State Roads (the state official). The Commissioner for International Trails introduced foreign missionary speakers. "National Trails and Strategic Outposts" was the theme handled by one of the Road Commissioners; "The Department of Public Safety" by another, with "Highway Publicity," "The Information Bureau," "Friendships of the Road" and "Light and Power" discussed by subofficials. Addresses were given at intervals on "Working the Formula," "The Road to Adventure," "The Road to Friendship," "Congo Crosses," "The Road of the Loving Heart," "Young Travelers on the

Road to the Abundant Life," etc. The devotional services were entitled "Which Road?" "The Royal Road to Romance," "A Traveler of Jungle Paths," "His Road," etc. "Laying Roadbed Foundations" and "Awarding of Trophies" covered the tasks of the Engineer and the Timekeeper in the girls' organization. A panel discussion on "Improving Our Alphabetical Roads" (W. W. G., C. W. C. and S. C.—youth organizations) was conducted by a Commissioner and a Consulting Engineer (counselors). There was "A Visit to Exhibits, Posters, Guidebooks, Road Maps" in Good Fellowship Class Room, in the Sunday school department.

At the closing Centenary Banquet in honor of the Baptist fields now celebrating their one-hundredth anniversary, four "Guests from Centenary Roadways" spoke on "The Juggernaut Road" (Bengal-Orissa), "Roadways and Waterways" (South China), "The Brahmaputra Highway" (Assam) and "The Trail to Prayer Meeting Hill" (South India), with the climactic inspirational address on "I Am a Builder."

Installing New Officers is no mere formality but should be so planned as to make it a means of grace both to the official group and the audience. From *Women's Home Missions* comes this simple ceremony (adapted for brevity) fraught with spiritual values:

The officers step forward as their names are called. Then the leader says:

You have been chosen by this loyal, interested group of women to be the officers for (name of organizational group) during the coming year. You hold in your hands a great trust. . . . Do you accept your office willingly and with a deep desire to be divinely directed for your special task?

Officers make affirmative reply.

Leader: Will you endeavor to learn the meaning and purpose of your particular office, then perform its duties faithfully?

Will you cooperate in fullest measure with your president as she directs

the plans, and work loyally with each other?

Will you pray earnestly for the development of your own personality, for that of your fellow officers and for every person whom you may serve?

Will all the members of the congregation stand? Will you support with your earnest prayers these officers who have accepted responsibility for the direction of the work?

Dearly beloved, there can be no defeat in the business of our great organization if we keep these purposes always in our thoughts. Jesus said, "Thou shalt love the Lord thy God with all thy heart," that is, with your emotions; "with all thy mind," that is, your highest intelligence; "and with all thy strength," that is, with all your powers of being; "and thy neighbor as thyself"; that is your service. Let us pray. (Prayer of consecration on the part of audience and officers, and singing of "Blest Be the Tie that Binds.")

Church Projects: These are many and varied, one of the most educational being that of a Missionary Exposition, for which a number of plans have been sent in lately. The one from the First Presbyterian church of Berkeley, Calif., is typical.

Twenty-seven booths representing each of the 16 foreign lands and 11 home mission fields where Presbyterian missionaries are working were arranged throughout the church building. Each booth exhibited the life, customs and scenes of the particular missionary station. A continual program of still and moving pictures, music and addresses by missionaries and nationals, plays and pageants was given each afternoon and evening. On the closing night 60 missionaries and nationals in costume, led by the vested choir of the church, participated in a processional. Such an unusual educational project, which required weeks of study and preparation, might be carried out on a smaller scale by any mission study group which wishes to exhibit the work, needs and opportunities of the fields.

"Foreign Tours" is the name of another missionary project presented under the auspices of the Christian Endeavor Society of the Presbyterian church in Quincy, Ill., using one of the plans prepared by Harry W. Githens of the Adams Co. Council of Religious Education. The account says:

Posters and folders usually are secured from steamship companies, giving information regarding the country to be visualized. Upon arrival at

the "port of sailing" (church, street, number), the "tourists" are greeted by young men dressed as sailors and escorted into the ship's cabin, where a devotional service is conducted. The songs usually include "Sail on" and "Jesus, Saviour, Pilot Me." After an introductory talk by the ship's "captain" regarding the countries to be visited, adjournment is made to another room which has been decorated with a setting typical of the country. Natives in costume and American missionaries are impersonated by members of the church, and talks are given on the geography, history, people, religions and missions of the field. Sometimes songs and instrumental selections characteristic of the country are given. When the program is concluded the tourists are invited to a third room where a typical luncheon is served by those who presented the program in native costumes.

Arrangements are being made for the publication of these and other programs.

Further details will be given by Mr. Githens, if return postage is enclosed. His address is 318 S. Fourth St., Quincy, Ill.

The Vacation Church School is a church or community project par excellence. The undeveloped potentialities of the Church in taking children off the street and exposing them for at least a few hours daily to uplifting influences instead of the sort which for much longer periods are contaminating them is so well recognized that often public school authorities, the juvenile courts and probation departments offer to cooperate in an effort to develop good citizenship. Such an alliance of Church and State as this is quite legitimate. While local planning and direction are adequate in fairly good communities, rural or underprivileged ones are being reached under the supervision of the Joint Committee of the Home Missions Council and the International Council of Religious Education. A variety of denominational boards gladly cooperate in an extension program now being developed. For this work many Christian students and other young people are needed, transportation and maintenance only to be given. The work of the school usually includes worship, Bible study, story-telling, handicraft of various sorts, recreation, etc., character building be-

ing the never-to-be-forgotten aim. Often the parents are shy in cooperating at first, suspecting some ulterior motive; but if they can be induced to let their children try a session or two, even these older folk become so interested that they ask to be allowed to come to some sort of an evening session.

The World Call, in writing on the subject says:

Your vacation school may have in it some suggestions for mission study. . . . Send for the pamphlet on missionary education in vacation schools, which goes to you free upon request, from our office, and with it the catalog giving the list of materials and books available. (Doubtless inquirers outside the constituency of *The World Call* should offer some cost-price payment.) . . . Plan early to have a browsing table where boys and girls will find stories, books and pictures, maps and suggestions for things to do in relation to their study of other children. Search in your public library for books which you can use to create an interest in the countries you are studying. Some children's books are very good. Some travel books will be useful. Various magazines can be used to furnish material. . . . Write or have the children write to the various steamship companies for folders. Start a collection of around-the-world pictures. Investigate the possibilities of curios which are in your own town. . . . Many people buy as gifts or receive as gifts, from the modern department store or gift shop, articles which have been directly imported from other countries. Keep your ears open for people who have traveled in the Orient and who may be able to lend articles or to come and tell the children about them.

Service activities are another source of helpful and character-building projects. Many vacation schools provide nothing but busy work or craft activities which are taken home by the children for themselves. Along with making things for themselves, there are many things children can do to share with others. This should be an outgrowth of the missionary education, but may become a project in itself if desired.

Staking Claims is another project coming into rather general use for young people who have, as yet, small financial resources. Such claims may be in India, China, Alaska—wherever the denominational board has missions. Each definite amount settled upon as the price of a claim—\$5.00 or \$10.00—gives its donor a claim; and the claim, in turn, does its own beneficent

work in accentuating interest and a feeling of ownership which is likely to lead to larger investments—maybe of life itself—in the work thus capitalized. Not only individuals but Sunday school classes or departments (like the beginners), a young people's society or a women's group may cooperate in claim ownership. As a means of benevolence and missionary education, claim-staking is rapidly approving itself.

Books and Leaflets are the program maker's mainstay. Have you seen Lucy W. Peabody's "A Wider World for Women"? (Price, \$1.25.) It asks:

"Do women want a wider world? How are they using the world they already have?" And from the introduction of the book we cull this: "The first law after creation was a prohibition law; but Eve, beguiled by the serpent, ate the forbidden fruit and persuaded Adam. Thus started the first Anti-Prohibition Society, with charter members a serpent, a woman and a man—a partnership which continues to this day with painful consequences." From first to last all through the volume one finds insight, knowledge, humor, tributes to women who have been pioneers in the effort for International Friendship (is not that Foreign Missions?) and sketches of outstanding women of all ages. The world's only hope, the book avers, is in "The Treaty of Bethlehem." At the close is the command for Christian internationalism covered by the great commission, which entreats us to follow in the footsteps of the early Apostles and other believers united in a common loyalty to the Leader. "Today if we take our inheritance as a trust, the world will be reborn." Would not this book make a good basis for a year's devotional services in a woman's missionary society? Order through any of your denominational bookstores or supply houses.

"And the King Shall Come In" is the name of a new worship service (10 cents) obtainable at the American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa. It gives a series of six complete programs inclusive of hymns, scripture, leader's talk and prayer. "The Gates of Paradise" was written by Mrs. W. S. Abernathy; "Two Gates," by Mrs. Orrin R. Judd; "The Gate Beautiful," by Mrs. Jessie Burrall Eubank; "The Locked Gate," by Mrs. W. P. Topping; "Inside the Gate—our Outside," by Mrs. James Kingsland Romeyn; "Three Gates on a Side," by Margaret T. Applegarth. These fine devotional services are adapted for local or associational and convention use.

Program Pointers

Miss Elizabeth I. Fensom, a Baptist program secretary, writes that the W. Atlee Burpee Seed Co. advertised African flower seeds and its representative checked a catalog for her with the assurance that "all the seeds would grow in an ordinary garden." Miss Fensom thought, "Why not missionary flower gardens this year? The blooms might be used to further interest in the new African studies, to send to shut-ins along with current leaflets and pamphlets, etc. Among the flowers checked in the catalog were many varieties of white and yellow lilies (like callas), cacti, gladiolus, daisies, arctotis (Transvaal daisy), Heliophila—Monarch of the Veldt, Tripteris Ursinia, Ornithogalum (new and outstanding), African violets and double marigolds, also Vinidium. If you are a gardener, do not miss this in African year, when a great seed company has made it a leader."

"Coworkers with the Divine Artist" was the unusual topic used last year by the Women's Society of the First Baptist church in Marlboro, Mass. The subtitles of the monthly programs make free use of such words as "color" and "scenes." The cover of the year book—which is handmade—is in the form of a palette with daubs of the primary colors ready to hand. Five of these programs are fitted to a corresponding number of races, each being written on paper of the appropriate tint—that on the Negro on black paper with white ink, etc. Mal. 2: 10 is the scripture keynote as coordinated with the Great Commission. Titles are delightfully suggestive: Splashes of War Paint, for Indians; Sepia Prints, for the Burmese; The Divine Artist's Birthday in Many Lands, for Christmas; Massed Colors, for an international tea and debate; Life Scenes from the Studio Window, for an address by a missionary speaker; In the Work Shop, for the annual meeting, etc. In each case the devotional service was closely correlated. This unique series was suggested by the picture, "The Hope of the World," by Harold Copping, and a story, "Color Blind," by Margaret Applegarth. See to what pains some women will go in the Lord's work!

"The Black and White Number of the Artist's Magazine" featured Negro work. Miss Fensom says: "The magazine was assembled as the program proceeded. At the close the complete volume bound in black was on display. A hand-drawn map of the Southern States showing the location of Negro schools was used as a frontispiece. The devotions were based on Ps. 18: 28; 119: 105, 130."

"Novelties for Africa"

Under this heading, Miss M. H. Leavis, 186 Massachusetts Ave., Boston, Mass., lists supplementary materials for the foreign study theme which should

be ordered well in advance of detailed program-making on Africa. The prices are but slightly above cost and every dollar of possible profit is turned back into African mission work. The editor has had the privilege of examining the various "novelties" and unhesitatingly declares them very superior, the stories with a real literary quality and the devices calculated to help our people visualize African life and conditions much more effectively. That African parrot is simply "stunning" and would form an exquisite decoration in the best of homes.

Picture of Mrs. Kellersberger, author of "Congo Crosses," with typed story of her life and other material \$0.10
Colored parrot on black mounting board 13x20 in.35
Same unmounted10

Cards:

"Is this the way to Bethlehem?" Folder of two African children carrying lantern. Envelopes to match. For Christmas card, invitations, messages, etc.10
White correspondence card with envelopes—boy under palm tree. Very artistic . .05
White place card tied with Belgian colors, for banquets, messages, etc. .3 for .05
Elephant place card (very striking) — gray stock, printed elephant with directions for cutting and folding. White name card for trunk05
Picture and poem, "Life of Mwaluki," mentioned on p. 201 of "Congo Crosses"05
Flags of Belgium and the Congo (narrow ribbon, ¼x1¼ in.) .01
Raffia cloth from Africa made into small mats, 6x6, fringed, lined with oil cloth, used as protectors under vases or tumblers .. .10
Larger size20
Congo Hammock Song (never before printed in America)1 for .05, 3 for .10
"Southland Spirituals"—book of 64 spirituals published by Rodeheaver Co.25
Typewritten Stories from *Everyland*:
"Arrow John's Return," by J. Mervin Hull05
"The Gift," by Anita Ferris .05
"The Black Madonna," by Margaret T. Applegarth . .05

Cash must accompany orders and each order is final.

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

The Continual Feast

All the days of the afflicted are evil; But he that is of cheerful heart, hath a continual feast.

Thus in Proverbs 15: 15, the wise man wrote. In March, 1933, when banks were closed and fear stalked the land, the Administrative Committee of the Council of Women for Home Missions planned a festival day "to prove the life that is in us." Christian women came from many churches in the metropolitan area. On May 11, 1936, the fourth May luncheon was held. Over 300 church women and men, and a goodly number of the clergy celebrated together "Christian Unity in Service."

Mrs. Millard Robinson, the President of the Council presided. Various phases of united Christian service as demonstrated in the growing work of the Council were presented. Mrs. Kenneth D. Miller spoke on "The Present Situation Among Migratory Laborers," Dr. William R. King told briefly of the work among Indian American youth, Miss Marion Cuthbert, author of "We Sing America" and other books, told of the new Home Mission study books and courses. Miss Seesholtz presented the work of missionary minded women for bettering international relations for securing world peace, and for observing the annual World Day of Prayer on the first Friday in Lent.

The Reverend Howard Chandler Robbins, D.D. of the General Theological Seminary, New York City, was guest speaker on the subject, "Christian Unity in Service." His address (abridged) was as follows:

"Christian Unity in Service"

The notable thing about this May Luncheon of the Council of Women for Home Missions is that it is possible to have such a luncheon. Here are representatives of twenty-three mission boards in the United States and Canada met for the purpose of interdenominational fellowship. A generation ago that would scarcely have been possible. People representing mission boards of different denominations beamed good will upon the heathen and the unconverted but speaking generally they eyed each other askance. In an issue of *Puck* there was a full page cartoon which portrayed two boats loaded with frock-coated missionaries drawing near to a South Sea Island. The missionaries were engaged in hurling Bibles and hymn books at those who occupied the boat in which they were not passengers. The heathen were represented as smoking pipes in peace and viewing the scene with placid equanimity. Underneath the cartoon was this caption: "Why do the heathen rage. They don't, dear reader. It's the missionaries who do the raging." . . .

There is reason to believe, however, that the peace and serenity and interdenominational fellowship which characterize this luncheon of the twenty-three home mission boards is due not to lack of zeal and not to ignorance of the Bible but to a better knowledge of what missions, foreign and domestic, really mean. Mission is an ambiguous word. It may stand for something very good, or for something very bad. It may even stand for things that are utterly detestable. The head hunter in

the Solomon Islands pursues his career with a certain sense of religious mission. So did the thugs who used to roam through the central and northern provinces of India, usually in the disguise of pilgrims, gaining the confidence of other travelers, whom they strangled in honor of the goddess Kali, and whose bodies they hid in graves dug with a consecrated pickax. So do certain American counterparts of the extinct Indian thugs, masked and hooded figures who ride at night, and kidnap persons suspected of radical tendencies and carry them off for whipping, tarring and feathering, and other forms of torture.

In one of his quaintest sermons Jeremy Taylor asked, "Who is the busiest minister in England? I will tell you. The devil is the busiest minister in England, because the devil is always at work and never sleeps." So according to Jeremy Taylor, even the devil has a consciousness of mission, and in this war-torn, fear-ridden, hate-obsessed, class-conscious world he appears to be having things pretty much his own way.

The Gospel of Jesus is the Gospel of the Light of the world, and when that true Light shines in darkness such as this, the darkness does not overcome it. Rather it seems to shine more radiantly, just because of the terrific contrast with the darkness, and those who love the light come to the light and live as children of light. There is a grand couplet from a forgotten poem of an unknown poet which expresses their motivation:

"Death worketh; let me work too;

Death undoeth; let me do."

That couplet expresses, it seems to me, the present motive, the present purpose and the present inspiration of the mission boards which you who are here present represent. Because death is at work in the world today, you are working on the side of Him who came that men might have life. Because death is undoing men's best work and bringing precious things to destruction, you are moved to do, to save, to conserve, to construct. There are greater pictures, but to me one of the most moving pictures in the world is Albrecht Durer's picture entitled, "The Knight, Death, and the Devil."

"Death shakes the hour glass of
the running sand,
And leering Satan waits at his
right hand;
But steadfast and unmov'd, the
knight rides on,
The cross his strength, its vic-
tory to be won."

Something as knightly as that, something as chivalrous, something as militant and challenging, something such as Albrecht Durer saw in the Christian life and as St. Joan of Arc exemplified, must adhere in our conception of missions if the missions about which we are thinking are missions of the Church of Christ. . . .



The worship that we offer is worship of the God of love, and the divine power that comes upon us in true worship is the power of love. This must express itself toward others, and so the church, when it is true to itself, becomes the agency through which the love of God is active in works of mercy and service. In this sense it is the Body of Christ, the organ of his love working in the world "to draw the whole of mankind into the fellowship of love which the church itself exists to be." But how can it ever hope to draw the whole of mankind into fellowship unless fellowship is first established among its own members? How can it teach the Gospel of love unless it first practices it within the Christian brotherhood?

We come here to the very deepest evil of competitive denominationalism. The economic evil of competitive denominationalism is plain enough. Any business man can see it. There is the loss in men and money of having half a dozen churches in a town which can barely support two. There is the waste in overhead expenses by reason of the duplication and maintenance of half utilized plants.

We are getting beyond that sort of thing. We no longer take pride in our unhappy divisions. We are beginning to be rather ashamed of them, and more than a little embarrassed by them. The tide of sectarianism has turned, and what is going on now is reintegration rather than further disintegration. Churches which are nearly related to each other in faith and polity are making overtures looking toward organic union: the Lutherans have largely effected it, the Methodist and the Presbyterians are on the way to it. Others which are less nearly related are eliminating competition, establishing measures for cooperation, especially upon the mission field, and taking united action in many matters which concern the common good.

It is here that the Home Missions Councils, which you repre-

sent, are doing a work in the importance of which it would be difficult to exaggerate. You are not directly concerned with organic church union. You accept the fact that the religious life of America is organized in denominations. But you believe that Christian unity in service is attainable in spite of that fact, and the increasing number of interdenominational agencies and joint projects and their widening range of interests shows that you are right. The united enterprises conducted for the Government Indian Schools, for migrant workers, and for such communities as Boulder City, Nevada, are striking instances. And it is undoubtedly true that there is "a growing tendency to view the problem of each area or population group as a whole and to develop a positive cooperation of all religious forces involved."

This in turn has led to a steadily enlarging conception of the task of the Christian Church. Up to about forty years ago the home missionary program centered about the establishment of churches and Sunday schools and personal evangelism. Today, while not slighting this part of its program, there has been increasing social emphasis, and community centers, hospitals and public health centers and many practical service ministries are included in the missionary enterprise of churches which can accomplish by cooperative effort what they could never hope to do by individual exertion. Archbishop Temple said recently that in England if you ask who are those who are doing the day-to-day drudgery of social and philanthropic work, you will find that nine-tenths of them are Christians, acting in the inspiration of their Christian faith. Undoubtedly that is true also in this country. Church-going Christians constitute less than half of the population of this country, but if their gifts for social and philanthropic work were to be withdrawn and their personal service to cease, I venture to say that

there would scarcely be more than a memory of private philanthropy left in the land.

But while we are thankful, and deeply thankful, for what has already been accomplished in evangelistic, educational and philanthropic services by the co-operation of religious forces in this country, we should not rest content with it. We should realize that if the church is really the Body of Christ, it exists to do Christ's will, and that of this, in respect of the country in which we live, we have only made a beginning. In the matter of religious education, for example, what tremendous opportunities and responsibilities devolve upon the churches, to see that the children of the country receive somewhere the education in religion which they are not receiving in the public schools. In the matter of public morals, how much can be done along lines so effectively taken by the Roman Catholic Church through its Legion of Decency in purifying the motion pictures exhibitions—no, “purifying” is too ambitious a word; let us be more modest and describe our endeavor as that of making the more offensive of them less flagrantly indecent. And if twaddle and sentimentality are as offensive to the Christian conscience as they are to our canons of taste, we might pay some attention to this aspect of public morals, in the movies, in radio broadcasts, in comic sections of the newspapers, and alas! sometimes in the musical offerings of some churches!

Then there is this matter of preparation of young people for the duties and responsibilities of marriage: this too has become a cooperative project of the churches under the leadership of the Federal Council of Churches. A schoolboy asked to give the plural of a certain noun said that the plural of spouse is spice. We must prove that he was wrong by preparing young people to find a deeper enjoyment in monogamous marriage.

And beyond all these direct responsibilities which face us as

Christians in the field of Christian education, there lie others, larger, more complex, more exacting, which concern us as Christian citizens. We ought to measure the responsibilities here by the question, What must be done in the whole vast undertaking of social reconstruction before modern civilization can presume to call itself Christian? Well, what can be done if once we take our religion seriously? What would be done if the fifty million Americans who are church members were themselves to live without avarice, themselves to subordinate the profit motive to that of service, and themselves, where Christian principles are concerned in our social, industrial, economic life, and in our international relations, to speak with one voice?—*Howard Chandler Robbins.*

For Summer Reading

In a day when politics, budget and taxes, the farmer and industrialist seem to be in the same boat in the same storm heading somewhere, in this month when the Festival of Independence is celebrated, intelligent Christians should be “alive” to the situation.

The Home Missions Councils, whereby is meant the Council of Women for Home Missions and the Home Missions Council have a Board membership including twenty-seven denominations. During the Annual Meetings held in Washington, D. C., January, 1936, there was a well planned conference on “The Rural Church Today and Tomorrow.” And because similar conferences are to be held during this year and next, and because the new Home Mission study texts for 1937-38 will be on the Rural Church, you are urged to send for “The Rural Church Today and Tomorrow—A Report of The National Conference on the Rural Church.” There are eighty pages of addresses and findings with a selected bibliography. It is available for fifty cents, and worth much more to the intelligent church leader.

The editor likes to ponder the roll call quoted from the Findings (pp. 67-70): “Twenty years have elapsed since the first and only previous occasion when the representatives of Protestantism united in holding a National Conference on the Rural Church. That earlier Conference was held in Columbus, Ohio, in December, 1915, under the auspices of the Commission on the Church and Country Life of the Federal Council of the Churches of Christ in America. The President of the United States was in attendance and made an address. In those days the country life movement was new, and was, in fact, more a hope and an enthusiasm than a movement . . .”

“It is fitting that we should pay our tribute of respect to the great number of workers, in high places and in low, who in the intervening years have enlisted in the service of rural progress . . .”

“From this whole great group six names stand out, four in this country and two abroad, of men to whom we would especially recognize our common indebtedness. These are—Liberty Hyde Bailey, the scientist who has preached the doctrine of a holy earth; Kenyon L. Butterfield, the educator who has viewed the movement of rural life around the world and has preached the doctrine of a holy society; Charles Josiah Galpin, the sociologist, who has analyzed and chartered the anatomy of rural life and has enabled us to understand the process of rural social progress; Warren Hugh Wilson, the minister who has made sociology the servant of religion and has led the movement to make religion a vital force in rural reconstruction; Sir Horace Plumket, the prophet of economic and social cooperation; George Russell, the philosopher and poet of an abundant rural life.”

Another National Conference on the Rural Church will be held in Iowa State College, Ames, Iowa, November 17-19, 1936.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

EUROPE

Centenary of Müller Orphanage

One of the most notable Christian achievements of the century is the work of faith and love, organized by George Müller for homeless orphans 100 years ago last April. Within twelve years the work outgrew its quarters. One of his earliest ministries was to gather together at eight o'clock in the morning a company of the poorest children, provide them with a piece of bread for breakfast, and then for about an hour or more give them instruction, and read to them the Scriptures. The work expanded until there is now a great block of buildings, with accommodations for over 2,000 children.

The orphan work grew out of the "Scripture Knowledge Institution," organized two years earlier. Children in day and Sunday schools in Great Britain and other lands either wholly or partly supported by the S. K. I. at one time far outnumbered those in the orphan homes. Another of the principal objects of the S. K. I. was to assist missionaries and evangelists who went forth in faith, especially those unconnected with any society.

Mr. Müller superintended the orphanage work until his 93d year, and died in 1898.

—*The Life of Faith.*

Student Mission in Paris

Dr. W. A. Visser 't Hooft writes in *The Student World* of a series of meetings in Paris to help truth-seeking students to find their way to personal acquaintance with Christ. There was but one theme in the three meetings — Jesus Christ. The

audience grew as the meetings proceeded. There are places where students will listen, but not many where the listeners wish the address to be followed by discussion. In these meetings students of all types, Protestants, Catholics and freethinkers were represented.

"The relation between the deity and humanity of Christ and the unworthiness of those who call themselves by His Name were the two points which came back again and again: and behind it all the eternal and most real question: How can I believe? At the end of the three days students asked if it would not be possible to arrange for another session on this last question."

Changes in Spain

Constant shifting of Spanish politics make it difficult to appraise the general situation. Laicism, the basis for religious freedom, has disappeared and the government is again paying the priests salaries in the form of pensions. Military men render honor to images in public processions. Governors and mayors attend religious services and officially welcome dignitaries of the Roman Church. Protestants are greatly handicapped and in many regions cannot have public meetings. In some places they are openly persecuted.

But a new Spain is emerging. The Catholic Church is displaying better organization, publishing better periodicals and has organized all classes,—poor and rich, young and old, ignorant and educated, for social work; for this purpose, thousands of lectures are given in all parts of Spain, in large cities, towns and villages.

In East Poland

Evangelical Christians in eastern Poland are organized into the Union of Churches of Christ—300 small churches with 25,000 people in full membership and many mission stations. The government favors them, looking on them as a breakwater against Russian Communism. The movement extends from the Baltic to the Black Sea.

Most of the 300 preachers earn their living at farm, shop or factory, and preach in the evenings and on Sundays. People often wait overnight to hear the message promised next day and listen in relays. The movement is stirring the whole nation. Almost as soon as a Bible teaching course by correspondence was launched a thousand young men enrolled and then proceeded to agitate for a Bible institute where they could be trained for Gospel work. The leader, Mr. Jaroszewicz, says in *World Dominion*:

It is difficult to convey in words the hunger which pervades all classes for religious reading after centuries of deprivation. This hunger gives the Russian atheists an opportunity and they are flooding the country with anti-God literature. On some occasions I have divided my own New Testament to give a single Gospel from it to several people and even divided it into leaves for crowds who begged for some part of the Word of God.

Jews' Demands in Poland

The Jews of Poland have recently made ten demands of the Government. Among these demands are: (1) That the name "Christian" shall not be used in any inscription where Jews and Gentiles live side by side; (2) that the Jewish Sabbath shall be officially recognized and that the Jews shall have the right to con-

duct their businesses on Sunday as if it were a work-day; (3) that school books objectionable to the Jews shall be prohibited from the schools; (4) that the title "Christian" as applied to land, nationality or church shall be totally prohibited.

—*Svensk Kyrkotidning*.

League of the Fighting Godless

Antireligiosnik — League of the Fighting Godless in Russia — devoted an entire number of its periodical to its ten year "jubilee." In the various articles the following results are said to have been attained on the godless front:

Today at least half of the entire population has wholly or partly broken with religion. This is a phenomenon of world significance. Never before and nowhere else has atheism produced such results as in Russia, due to the victory of the Socialist revolution.

The Stachanow Movement, which represents a movement for the organization of piece work, must play an outstanding part in the final overthrow of religion in our country. It signifies a mighty increase in the power of man, who is conquering nature and breaking down all previously imposed standards. If the scholars of the bourgeois world maintain that there are limits beyond which man's perceptions and man's strength cannot pass, it is evident under the socialism of the proletarian ideal of deliverance from religion that conscious workers in the classless society can proceed to tasks which a man who was fettered by religion would never have dared to face; man can learn everything, and can conquer everything.

—*The Indian Witness*.

AFRICA

Egyptian Christians at Work

The United Presbyterian says that the Egyptian Church is beginning to carry its own load, and to develop leadership. Missionary participation in the various congregations becomes more cooperative and less directive. One congregation is taken as typical. It numbered about 125; had been organized 30 years ago, and continued under the leadership of one pastor. But he reached old age, and was unable longer to initiate new projects or to cultivate community

interest. Young people were being neglected. One missionary put a plan into operation with the help of Egyptian Christians. For the past 18 months or more an active Sunday school has developed, almost entirely with Egyptian leadership. Seven classes are taught by faithful ones who care enough for their own and their neighbors' children to give their time to this work. The officers of the school are all Egyptians. The enrollment is now as large as the membership of the church.

This congregation enjoys the services of a wide awake young minister who welcomes missionary cooperation and offers his own time in mission projects in the community. At a recent community 20 young people, mostly students united with this church. Their decisions came through the work of the church members personally, by the example of Christians whom they see living their faith, and working at it.

Lepers in Belgian Congo

Belgium is well to the front in setting up machinery which will ultimately deal effectively with five of the more destructive maladies in Africa — venereal disease, yaws, tuberculosis, sleeping sickness and leprosy. Facts gathered by the Belgian Red Cross and by many mission doctors establish the fact that the incidence of leprosy in the Belgian Congo is at least 1%, or a total of at least 100,000 lepers in a total population of approximately 10,000,000.

A special fund has been created for complete medical assistance to the natives of rural areas. This was solicited by the late King Albert, and supplemented by Queen Elizabeth and the Minister of Colonies.

Missions on the field have been assured that the Government will (1) Grant concessions of ground for leper villages and gardens, (2) supply all drugs, (3) pay for one *infirmier* for each colony, (4) provide food and clothing: 0.50 cms. per day for food (or according to local conditions) and 1 blanket, 1

sweater, 2 cloths (women), and (5) give a small grant for initial huts.

—*Congo Mission News*.

Blind Students

An important branch of C. M. S. work in Egypt is that among the blind. Egypt has been called "the land of the blind" and figures justify this. The number of totally blind is said to be 148,000, and the partially blind is a much higher figure. This work is conducted by an Egyptian evangelist who is himself blind. The largest of three centers is near El Azhar, the great Moslem University; nearly 300 of its students come to the center. Nearly 3,000 ex-students of the university, scattered through 118 villages, are studying the Bible in Braille. No other Arabic literature is available in Braille. —*C. M. S. Gleamer*.

Civilizing Ethiopia

Ethiopians are still primitive people—generally without modern education and scientific improvements. The Emperor, Haile Selassie I, worked unceasingly to give his people schools and hospitals, to abolish slavery, to promote justice and provide good government. Some progressive provincial rulers sympathized with the emperor and united in the effort to establish schools in the interior. The missionaries have done much to raise general educational standards as well as to teach Christian truth. Most of the medical work is conducted by Protestant missionary doctors. (What will be the result of Italian occupation it is impossible to say.)

The Seventh-Day Adventists are located in eight stations and conduct four hospitals, established with the help of the emperor. In these hospitals Ethiopian nurses are trained for effective service. Eight other Protestant missions are at work in the country. Ethiopia will not be civilized by Italian machine guns and bombing planes but by messengers of Christ who go about doing good.

—*M. J. Sorensen*.

Advance in Rhodesia

A new sphere of work has been opened among the Mawiko in northwest Rhodesia. The "League of Pioneers," a British youth movement to extend Christ's Kingdom in southern Africa, is making progress. The League's 890 members undertake to pray systematically for the work, to try to interest their friends in it, and to raise funds by taking a collection. Every branch of the mission's activities is spiritual. Many young people have been led to Christ as the result of coming into contact with missionary work, or by joining the summer camps arranged for boys and girls.

—*The Christian.*

WESTERN ASIA

New Names for Jews

An interesting development of Zionism is the desire of many Jews in Palestine to identify themselves as fully as possible with the Jewish homeland by a change of name. This is all the easier since many of the so-called "Jewish" names are not Jewish at all. It is well known that at one time in Germany Jews were assigned German names, often in the most arbitrary fashion and without any regard to the wishes of those who were compelled to bear them. Jews in other lands often found it convenient to change their names from one that was "foreign-sounding" to one more akin to those prevailing in their new surroundings. So, in America, Weinberg becomes Winfield, and in Scotland Markowitz becomes Macgregor.

Many of the new names adopted are Biblical. Abraham Obarzanski has become Avram Ben-Barzel, "Son of Iron," and Jacob Messongnik, Yaakov Kessler. The three families of Black, Brown and White are now known by their Hebrew equivalent. In the adoption of "given" names the immigrants have become quite Biblical-minded. Amos is quite common as a first name. Fanny has become Zippora, "Bird"; Sophie, Shifra, "Beautiful"; while the Eliza-

beths have become Leahs or Naomi. There is a good sprinkling of Shlomos, (Solomon) Ivriyas, (Irving) Baruchs and Mordecais in the *Palestine Gazette*.

New Theory About Turks

A new school of history, geography and literature has been opened in Angora, Turkey, to be the nucleus of a university. The object is to expound new theories on Turkish history and language. It is claimed that investigation shows that the Turkish race has been grossly maligned by older historians biased by racial or religious prejudices. The Turks are far from being a predatory race of barbarians, but in remote ages reached a high state of culture which they spread during migrations into China, India, Mesopotamia and Asia Minor, among the less enlightened peoples. They should therefore really be considered the fathers of civilization it is said, and possessors of one of the greatest and most glorious histories in the world.

—*Alliance Weekly.*

Iran Confiscates Periodicals

Rev. J. Christy Wilson, writer for *The Presbyterian*, reports that all American magazines are now confiscated by the authorities of Iran as a result of stories published in some papers which offended. The circulation of the papers of one nation among those of another nation who do not know the language is exceedingly limited, and it is hoped that this attitude will be speedily relaxed, permitting American papers to circulate again.

Then and Now in Arabia

Writing in *Neglected Arabia* of the work at Bahrein, Dr. Thoms says that the medical work has continued to expand until one wonders whether buildings or staff will break first. There has been marked increase in the number of in-patients, out-calls, operations and clinic cases.

In Hidd, a combined evangelistic and medical project is carried on in an empty store room. While the doctor gets out his

medicines the evangelist reads a portion of Scripture, gives a short talk and prayer. Hidd has been noted for its fanaticism, but never has anyone made a disturbance or shown any disrespect to the preacher or his message. A tour into central Arabia revealed the tremendous change that has come over Riadh and Nejd which is best illustrated by comparing the treatment accorded the first doctors and the first preacher. The doctors visited there in 1917, 1919, 1921 and 1923. Though welcomed for their medicines they were cursed and reviled and sometimes spat upon. On this trip the preacher had the freedom of the city. No stones were thrown at him, neither was he cursed. That does not mean that his message was accepted, but it means that bigotry is less bitter.

INDIA

A Serious Situation

Since large numbers of Christian students are reported attending non-Christian colleges, the Bombay Provincial Christian Council has adopted the following resolutions:

(1) To record that this Board views with deep concern the presence of an increasing number of Christian students in non-Christian institutions, believing that the provision of a Christian environment and the influence of teachers inspired with Christian ideals is of utmost importance for the upbuilding of Christian character, and the leadership and nurture of the church in India. (2) To ask the principal of Wilson College, Bombay, to prepare a statement of the amount spent annually by the college in aiding poor Christian students and of the grants or scholarships available for such students, with the conditions of tenure. (3) To circulate that statement to the churches and missions working in the area represented by the Board, and suggest that they cooperate with the authorities of the Christian colleges, by supplying information regarding mission grants to Christian students in attendance there, and by obtaining reports of the students' progress. (4) To inquire further into the economic and other reasons for the presence of Christians in non-Christian institutions, and find out what, if any, accommodation or care is provided for such students by local churches or missions, and how far students avail themselves of such facilities.

—*Dnyanodaya.*

A Christian Mela

Some five to six hundred men and women gathered from 95 villages of the districts of Mainpuri and Etawah to attend a Christian *mela*, February 29 to March 2. The *mela* was entirely devoted to the discussion of spiritual and social topics. Time had to be found for holding examinations to test their knowledge of Scripture. Contests were held in singing and it was interesting to watch groups of young and old competing for the flag which was the prize for this contest.

Both Christians and non-Christians attended; the latter outnumbered the former in the ratio of 5 to 1; but the non-Christians were also truth seekers. Their members indicated the movement of the depressed classes toward Christianity.

From all enquirers at the *mela* who sought admission into the Christian fold was demanded the condition that they should have their *chutiyas* (tuft of hair on their heads) removed. The *chutiya* links them with the old religion and this link must be broken. Then they were examined in Christian essentials: (1) John 3:16. (2) The Ten Commandments. (3) Their summing up in the words of our Lord. (4) The Lord's Prayer and (5) The Apostles' Creed. Each one had to commit these to memory and recite them before the examiners. Out of some 100 as many as 48 were declared successful. For their growth in knowledge groups of 5 or 6 and sometimes 8 or 10 villages have been formed according to size and number, and Christian worship and classes of instruction are held.

Two Million Lepers

Great Britain's Leprosy Association has made an investigation of leprosy in its Empire, which reveals an increase of 700,000 during the past twelve years. The disease is far more widespread than was formerly thought. The greatest progress, the report states, has been made in India where an Indian Council has been organized, with branches in all the Indian Prov-

inces and many of the States. By active propaganda the people of India have been aroused to help in stamping out the disease.

—*Alliance Weekly*.

Hindu Strongholds Shaken

At a meeting of the Poona and Indian Village Mission, held in London, evidences of progress were related. Nateputa, once fast closed against the missionaries, is now open to the Gospel. Even in the temple itself, the boys singing to the god have been heard singing the songs of Zion. Only fear of man seems to prevent the head man of the village from open baptism. He said to the missionary: "Sahib, before you came I used to go twice daily and fall at the feet of the god, but now I fall at the feet of Jesus Christ, and He alone is my Saviour."

A striking story was told of the conversion and baptism of a Hindu "holy man," who came to the Gospel meeting in the Pandharpur bazaar with the intention of causing a disturbance. But instead he was led to Christ, and was baptized at his own urgent request, to be known henceforth as William Paul. On returning to his home 500 miles away he suffered bitter persecution, but led his brother and a friend to the Saviour. Now he has come back to the missionaries, and is staying at Akluj, having regular Bible instruction with the young men stationed there, and going forth with them into the villages to preach the Gospel to his own people. He makes no claim on the mission, but trusts God for his needs.

—*The Life of Faith*.

Union Plan Progresses

The Joint Council, which has been formed to promote the union of the United Church of Northern India, the Methodist Episcopal and the Baptist Churches held its third meeting in Lucknow recently. The Congregationalists of Bengal, affiliated with the London Missionary Society, have definitely joined the movement. Thus the joint council now represents four distinct communions. Most

of the discussion centered about policy and organization, doctrinal standards and the practical unification of the ministry.

Two main difficulties were presented by the Methodist Episcopal Church in joining the contemplated union. One is the hesitation of the India section of this church to break away from its world-wide organization in order to unite with other church bodies in India. The other concerns the claim of the Methodist Episcopal Church that it is a unified organization embracing both missionary and ecclesiastical activities. Behind all the negotiations is the question whether independent Indian Christian opinion will support the union.

—*The Living Church*.

Caste People Enter Anglican Church

The Living Church reports that a large number of low caste Hindus of Travancore are planning to enter the Anglican Church. They are said to have chosen this church over the Syrian and Roman Churches, the two other important Christian bodies in Travancore, because it is the "Church of the King-Emperor." They count upon the protection of the British government, through British missionaries, against any repressive measures that the state authorities might launch, under the guise of quelling a movement of disloyalty to the throne of the Maharajah.

New Preaching Methods

A new way of preaching the Gospel is through morality plays. Recently, two of Canon Gairdner's plays, "The Good Samaritan" and "Joseph and His Brethren" were produced, and students threw themselves into them most effectively. The audience was largely made up of educated Hindus. The Indian has a natural genius for, and appreciation of the drama.

Another new way of approach is through the medium of music. Both Christians and Hindus gather in an open space in the cool of the evening, and the evangelist, accompanying him-

self on a violin, sings the gospel story in verse, every now and then stopping to explain and teach. Thus he sings his way into the hearts of a large audience while they listen by the hour. —C. M. S. Gleaner.

CHINA

After a Hundred Years

Robert Morrison died feeling sure that if there were 100 Christians in China after 100 years of missionary effort it would be a miracle. After 100 years how many Christians were there? There are the graves of 1,800 Christian martyrs, killed in 1900 for their faith. There are 10,000 Christian communities. Thirteen great Christian universities train leaders for China's future. The Bible is a best seller.

—*Missionary Herald*.

New Life Movement Re-Cast

Gen. Chiang Kai-Shek has publicly criticised the dilatory mood now marking his "New Life Movement." Meetings of those charged with the movement's activities had become perfunctory. In all too many centers attention had been directed to imposing blue law regulations—questions of cut of hair and dress, etc., and the necessity of coupling the movement with vital issues had been overlooked. The general now proposes to reorganize it with a view to linking it to social reconstruction. In Nanking plans have already been started to get the New Life Movement behind a reform of the riksha business. Other such social issues will take the place of the former emphasis on morals, manners and hygiene. The movement suffers from lack of competent leaders, who know how to tie it up to vital issues.

—*The Christian Century*.

Baptists Look Forward

The West China Baptist Mission has issued a new definition of aim and policy, based on the determination to advance in essentials, and retreat in nonessentials. The aim is stated thus:

"It is our aim to lead men to know, love and serve God as revealed in Jesus Christ, and to know, love and serve their fellowmen." The policy adopted contained the following points:—(1) The establishment of vital Christian churches which shall be free to develop according to their own interpretation of the New Testament, and from which will issue recreative forces transforming the religious, social, moral, intellectual and social life of the people. (2) The maintenance of a system of education as essential to making contacts between church and community, and for the training of Christian leadership in both church and society. (3) To train physicians, dentists and nurses in order that the practice of the ministry of healing and public health, in a Christian spirit and in accordance with modern scientific standards, may be an effective means in carrying out our aim. (4) To give such strength and attention as is possible to the promotion of social service programs, young men's associations, reading rooms, mass education, rural services and anti-vice programs. (5) To prepare and circulate Christian literature.

—*The Chinese Recorder*.

Changes in Eight Years

Rev. Thomas P. Worsnip of the South China Alliance Mission lists several striking changes, observed after an eight year absence in the United States. After noting the widened streets, taller buildings, water and sewage systems, electrically lighted streets and changed dress, he speaks of the spiritual changes. More children attend Sunday school and a shamefacedness, which once seemed to characterize those entering and leaving chapel, is gone. In evangelistic meetings invitations are given by the preacher for those interested to raise the hand, to stand, or to come forward for prayer. Years ago this was never done. The Chinese did not know the meaning of such procedure.

Evangelistic bands are being trained in three months' Bible Schools, where they acquire a working knowledge of Christianity, and go on the "firing line" for the other nine months of the year.

Another remarkable change is that the Chinese are publishing Christian Sunday school literature, subscribed for and sent to every province in China. This

literature is composed of quarterlies and charts on the lessons, prepared and illustrated by missionaries and Chinese workers. Also a paper is being published and sent, not only to every province in China, but to other parts of the world where the Chinese have gone. This paper will eventually be *The Sunday School Times of China*. —*Tidings*.

Mr. Bosshardt Released

A cable received at C. I. M. headquarters April 14 brought the news that Mr. R. A. Bosshardt had been released unconditionally, and was as well as could be expected.

It will be recalled that Mr. Bosshardt was captured near Kiuchow, Kweichow, on October 1, 1934. From that date to Easter Sunday, 1936, is a period of 560 days, more than eighteen months. For three-fourths of that time he had the companionship of Mr. Hayman, but for 147 days, since Mr. Hayman's release, he has been alone, or accompanied by a German Roman Catholic priest, who, as far as known is still in captivity.

It appears that the Communist forces had to move quickly on account of attacks from the air, and the near approach of the Yunnan troops. On the night of April 11, Mr. Bosshardt was given \$10 and a certificate of release, and at midnight the Red Army retired, leaving him free to make his way to Fumin, about thirty miles north of Yunnanfu. It is reported that on the 14th he was moved to the hospital (doubtless the C. M. S. Hospital) for treatment for slight pleurisy, and a touch of heart trouble. —*China's Millions*.

"Mud College"

Sam Dean, Presbyterian missionary in Peiping, is proudly developing what he calls a "mud college," in which young technical students are trained in architecture and engineering, earning not only their own way, but paying many of the expenses of the "college" by the work they are doing.

Traveling libraries represent another type of rural work being

developed. The "librarian" carries books from village to village, making a point of visiting government schools. In one station, the 1,000 books (chiefly religious biography, hygiene and health, and other useful subjects) are distributed in 50 villages, in schools, churches, police stations, shops and private houses. Another project is the "Lord's Acre" plan, by which the products of a given plot of ground are devoted to the use of the church in helping to build up self-support.

—Monday Morning.

JAPAN-CHOSEN

A Forward Movement

A Commission on Nation-wide Evangelism has completed its organization, and is asking Christians throughout the empire to remember this movement in their morning devotions, and also to organize groups which will undergird this evangelistic effort with a volume of united prayer. A budget of 5,000 yen has been adopted for the present year. It is hoped that during the first year of the movement special campaigns may be conducted in the empire's six major cities—Tokyo, Yokohama, Nagoya, Kyoto, Osaka, Kobe—and in six near-by cities.

Literature evangelism will be made a special feature of the movement. This will take advantage of the present awakening among educators and national leaders regarding the need of religious education in the training of the youth. Special meetings for educators will be held in which religious education will be the central theme. At an early date a "Religious Education" number of the *Kingdom of God Weekly* will be published for distribution among teachers of Primary and Middle Schools.

Religious Bill's Implications

Comments on the Religious Bill are being made by a number of Japanese papers. One of the features of the new bill seems to be that each sect or de-

nomination of Shinto, Buddhism and Christianity is called upon to secure official registration as a "juridical person," but there is no particular reason to expect, at present, that there will be interference with the tenets of any ordinary religions.

The bill looks forward to a measure of state control over religions, and would place in the hands of the authorities the right to judge whether a person was fit to hold a responsible position as pastor or evangelist. Should it pass it will undoubtedly affect the carrying on of religious propaganda throughout the empire. It may also affect the status of schools, and the opinion has been expressed from Korea that it might lead to restriction of educational work on the part of the Christian forces there.

Christians and Militarism

Japanese Christians were deeply humiliated by the militarist outbreak in Tokyo. They seek a better way of strengthening the Japanese people than by militarism, they believe that the way of Christ is more powerful in achieving national solidarity than any other method. On April 28th the Christians held a great mass meeting in Tokyo at which Dr. George W. Truett of Dallas, Texas, world-famed evangelist, was present. They released a statement of which the following is a part:

"Recognizing that Christians in the past have fallen far short of fulfilling their great mission, in deep repentance they affirm in this crisis their relief that only the Gospel of Christ can be the safe guiding star for the people's thinking and can bring eternal welfare to the fatherland. Zealously, therefore, we bestir ourselves, and emphasizing the love of God and the grace of Christ we proclaim this Gospel to our fellow nationals. We, the Christians of the empire, united and with an unbroken front, propose to launch a great union evangelistic movement and carry forward a nation-wide dynamic program of aggressive evangelism."

All the evangelistic efforts of the various denominations and Christian organizations throughout the country are being unified and inter-related. Among the types of gatherings contemplated are public mass meetings; training conferences for religious leaders; special round tables for educators and public-spirited village, town and city leaders; meetings in educational institutions; conferences on rural uplift, and on furthering evangelism in industrial and commercial areas.

After Forty-Five Years

Recently on the street of Pyongyang a loud-speaking victrola sent forth the hymn, "Jesus Shall Reign," and Dr. Moffett stopped on the street to give thanks to God for what had occurred in the 45 years since he first came to Pyongyang. At that time there was not one Christian in the then-known most wicked city of the nation, nor in the whole of north Korea. Still, multitudes have not yet heard the Gospel and 98% of the people do not know of Christ.

—The Presbyterian Banner.

Church Discipline in Chosen

Revelation tells how one church in Chosen put into practice their belief that "a deacon shall be filled with the Holy Spirit." A deacon of this church owned a rice field which had a very good crop in the drought year. Everyone in the church knew the approximate income of this deacon; annually he received about two hundred yen in cash. His pledge to the church was fifteen yen each year. This particular season his income was almost doubled because of the high price of rice. When the deacon subscribed fifteen yen he was brought before the elders of the church, was told that his failure to increase his gifts in proportion to his income was a sin against the Lord and against the church, and he was forced to resign his office of deacon and was put on probation for several months.

The Christian Life Speaks

Mrs. Harry J. Hill tells an incident of the past year which proves that by-products of missionary service may have far reaching results.

A Bible school girl, worker in rural areas, said to the missionary, "Did you go out to such and such a village one hot day last fall, walking ten *li* or so just to talk with one little backsliding *saxi* and her young husband?"

"Yes, what about the two, did you meet them?"

"Well, the girl is weak, and her husband evidently not a true believer yet, but the whole village heard that a missionary from Pyengyang had gone clear out there and out into the fields just to 'preach to' that girl and everywhere I went people said, 'There must be something in this Jesus doctrine, if the foreigner is willing to go to all that trouble. Come in, and we'll listen to what you have to say.'"

ISLANDS OF THE SEA

A Mission Ship Indispensable

The Bishop of Melanesia reports that the Mission Ship, "Southern Cross No. 7," has proved a thoroughly seaworthy craft. Last year she carried the bishop nineteen thousand miles, besides bringing Christian boys and girls from remote islands to school, sick people to hospitals, teachers to centers for "refresher" courses, and stores to outlying stations. This little ship plays a very important part in the work of the church in Melanesia. She is the link which binds together the church in the many islands, a constant reminder to the native Christians of the love of the people in the home church.

Netherlands East Indies

Mr. R. A. Jaffray summarizes the achievements in the Netherlands East Indies Mission. At least a start has been made in twelve distinct fields, widely scattered and embracing an area equal to half the distance across North America. Makassar is the headquarters, and located there are Bible school and publication

department. There are eight native workers in this southern Celebes field. Four of the 12 fields are in Borneo.

Two high spots of the work are, first the ingathering of 8,000 Dyaks in Borneo, and, second, the large number of men attending the Bible school. Already over 50 students of the Bible school are out in the work, gaining practical experience in the art of soul-winning. A Women's Bible School has been organized.

The students come from all points of the compass, natives from many unreached islands, and speaking between 20 and 30 island dialects.

Chinese workers of the Chinese Foreign Missionary Union have done splendid work. In Borneo, their reward has been nearly 3,000 converts. It is safe to say that over 10,000 have accepted Christ in these few years, and there are probably as many more awaiting baptism, as soon as workers can be sent to teach them.

Methodists in the Philippines

Two new Methodist Conferences have come into being—the Philippine and the Philippine North. Eight Filipino district superintendents, under Bishop Edwin F. Lee, are doing a fine piece of work in meeting new local and national needs with a well-rounded Christian program. Two hundred and twenty-nine ministers are under regular appointment. Leaders are cooperating in the development of a church organization that the Filipinos will be able to maintain. Church membership is 87,572, making this the largest Methodist group in the Far East. Pastors are on a basis of self-support, which, though inadequate, enables local churches to accept entire responsibility for the promotion of their activities.

The division into two conferences was along language and race lines—the Ilocanos forming a distinct group from the Tagalogs, though both are Christian and Filipino in their loyalty.

—*The Christian Advocate.*

NORTH AMERICA

The National Assembly of the Oxford Group

Audiences variously estimated at from 3,000 to 10,000 people gathered at Stockbridge, Massachusetts, May 29 to June 8, to listen to Oxford Group leaders from many lands bear testimony to the change God has wrought in their own lives and to the need of every one for new spiritual life in order that the world may be transformed through men and women in harmony with God. Lenox, Great Barrington and Stockbridge were captured and the leaders moved on to New York, on June 8, to hold a great mass meeting in the Metropolitan Opera House. Among the speakers at these meetings were members of the nobility, professors, preachers and public men from Great Britain and Europe, as well as converted Socialists, pickpockets and drunkards from the lower strata of society. Others came from many walks of life in United States and Canada. The leaders express their conviction that the secret of a changed—Godly—world is changed individuals that make up the world, and that the secret of this change is complete surrender to the will of God. Whatever difference of conviction there may be as to method, there is no room for difference of opinion as to the desirability of attaining the objective. Testimonies from many parts of the world give evidence that the Gospel as presented by the Oxford Group is effecting transformations in all lands and in all classes of society.

Bible Reading in Schools

New York's Supreme Court Justice William T. Collins has rendered a decision upholding hymn singing and Bible reading in public schools, and the occasional use of school buildings by religious and racial organizations. Free thinkers of America had objected to the practice, in effect for many years, and had brought the case to court.

Answering their charge, Justice Collins declared:

"To read the Bible in schools for these and like purposes, or to require it to be read without sectarian explanations, is no interference with religious liberty. It is not urged that any particular sect or religion or biblical version is being taught or insinuated. It is not maintained that dogmatic religion is being foisted upon any pupil. No special sect or creed or tenet is favored. The use of the Bible in no way affects the belief of free thinkers. Authentic free thinking involves the indubitable right to believe in God as well as the unfettered license not to believe."

—*Missions.*

Missions Handicapped by Intoxicants

The apparent inability of the government to prevent the sale of intoxicating liquor to Indians adds to the difficulties against which Christian missionaries are continually obliged to contend. Before repeal, the bootlegger was more easily discovered by Indians who were opposed to the liquor traffic, and apprehended by government police. Now the supply of liquor is abundant and it is offered at a price within the reach of the Indians, especially those receiving cash for their labor under the government work-relief program.

Numerous tribal councils have appealed to the government to seize and punish those who engage in debauching the Indians, by enticing them into vicious resorts, and the Navajo Council some months ago assumed the responsibility of appointing a force of special policemen to ferret them out and bring them to justice. The Commissioner of Indian Affairs is aware of these distressing conditions and is making earnest efforts to apply corrective measures. Large appropriations of money not now available would be required to clean up these plague spots, such as are found in centers like Gallup, N. M.

—*The Presbyterian Tribune.*

The National Bible Institute

The purpose of the National Bible Institute during its 29 years' history has been to take the Gospel message to New York's unevangelized millions, and through its schools to afford Christian young men and women opportunities for acquiring a thorough knowledge of the Scriptures, and for securing Spirit-guided training for Christian service as pastors, missionaries, evangelists and Bible teachers. In the last school year, 402 young men and women were enrolled.

During the twenty-nine years, the Institute has conducted more than 50,000 outdoor evangelistic meetings, with an aggregate attendance of more than seven million persons. More than 1,750,000 Gospels and Gospel messages have been distributed. In these meetings there were more than 70,000 professed conversions. Also during this period at the Institute's mission halls in New York there was an aggregate attendance of more than one million persons.

Crime Problem in U. S.

J. Edgar Hoover, head of crime investigation, in addressing the D. A. R., stated that files of his bureau revealed 3,000,000 convicted criminals in this country and that "one out of every 25 persons in the United States is inclined toward criminality." Declaring that he had no wish to cause alarm, Mr. Hoover said he was compelled to admit that there are "150,000 murderers roaming at large in the country, and that statistics show that within the lifetime of every one alive today 200,000 persons will commit murder before they die and more than 300,000 persons will be murdered." Mr. Hoover said that the average citizen pays a tax of \$120 a year "for the privilege of living in a country which each year sees 12,000 murders, 46,981 cases of felonious assault, 283,685 burglaries, 779,956 larcenies and 247,346 automobile thefts."

—*United Presbyterian.*

Board Cancels Debt

For the third consecutive year the Presbyterian Board of National Missions closed its fiscal year with a surplus. Receipts from all sources amounted to \$2,492,111.15 and expenditures to \$2,489,441.91, leaving a surplus of \$2,669.24. Of the receipts, \$1,570,037.64 came from gifts from churches, Sunday schools, youth budget, missionary organizations, individuals; and \$927,599.37 from unrestricted legacies and invested funds. It is said that only 40% of the church members are contributing to the mission cause.

Through depletion of legacy funds, the accumulated debt of \$1,055,252.58, as of March 31, 1936, has been cancelled. This leaves the Board of National Missions today without a debt for the first time in its history. It is pointed out that this action has reduced the Board's annual income by the amount of interest that so large a sum safely invested would yield.

Methodist Laymen's Movement

Formal organization of the Layman's Religious Movement, an unofficial, liberal group in the Methodist Episcopal Church, was announced April 23. Outlining the purposes of the movement an official statement asserts that "in every age religion has been quickened and revived by active participation in the great group social movements, which have arisen from the ever changing conditions of human living." It continues by saying that the sponsors and endorsers of the Statement of Principles find it impossible "to be silent regarding the 'un-Christian, unethical and anti-social' aspects of present-day civilization which everyone recognizes."

"With millions unemployed and many more millions underpaid; with countless families living below subsistence levels; and members of the younger generation denied to a large extent the right to establish a career with any hope of opportunity and security, it would be unthinkable that Methodists should not prayerfully seek con-

structive methods of correcting these conditions," the statement continues.

Inner Missions Surveyed

Three hundred and eighty-two agencies, societies and institutions of the Lutheran Church in the United States minister, in Christ's name, to orphans, deficient, sick, handicapped and friendless. The activities show a variety of types— orphanages, 66; homes for the aged, 81; deaconess mother-houses, 12; hospitals, 76; hospices, 33; Inner Mission Societies, 73; seamen's homes, 19; home-finding societies, 15; settlement houses and day nurseries, 9. The total property valuation is almost \$50,000,000, of which the hospitals absorb almost half.

There were 1,022,182 persons served by the organizations reporting; Inner Mission societies ministered to 713,146 and hospitals to 200,117, all without regard to creed or race.

—*Lutheran News.*

The Jewish Situation

There are more Jews in America than in all Asia, Africa, South America, Australasia and most of the countries of Western Europe combined. The vast majority have come since 1880, the greatest number from Russia and Poland. They are scattered over every state of the Union, in 9,712 different places. Two-thirds of the total number live in the Eastern states, about one million in the Western and Pacific states, and one-half million in the Southern states. Though so widely scattered, 3,000,000 live in eleven cities, of which New York has 2,000,000, Chicago, 325,000 and Philadelphia 270,000.

Phenomenal changes are taking place in Jewish life and thought. Today, they are more open-minded, more willing to consider the claims of Christ. Some of the objectives of the Presbyterian Board are to educate the church concerning the Jewish situation in America, and the need and opportunity of a

ministry in their behalf; to enlist various church agencies in a program of service, and to devise effective methods of approach.

Converts in the Jewish field compare favorably in number and character with those in any other field of the church. Peniel, Chicago, reports two hundred fifty converts from a community of socialist Jews in fifteen years resulting in the formation of a church.

—*National Missions.*

One Indian to Another

The way the Gospel makes its influence felt is seen in an Indian's letter to another Indian, whose respective tribes were bitter enemies in former years.

WHITE ARM,
LODGE GRASS, MONTANA.

Dear Brother,

I writing short letter to you so you know my little baby girl died. Your friend Bird Bear came home from Crow reservation after my baby died. Bird Bear told me your daughter died some time ago too. I sorry to hear that but at same time we can thank God she gone to better land where no sin, no heavy heart, where tears are wiped from her face.

I very glad to hear you helping missionary at Lodge Grass. Be true to Jesus, White Arm, and show with daily life that you are new man and that way everything will come out to your best. It will not always be like you think but if you walk straight all will be good. You might have to wait but everything turn out all right.

Remember me to Crows and be good to yourself. I now enclose my letter with prayer and best regards. Thats all. Good by.

—*Missions.*

Japanese Students in U. S. A.

The Japanese Students' Christian Association in North America, the dream of many a Japanese student in the past, was proposed at a meeting of Japanese delegates to the Student Volunteer Convention at Indianapolis in January, 1924. In the following June the national organization became a reality, and since then has made a record growth. Three national conventions have been held; at Evansville in 1927, at Detroit in 1928 and at Buffalo in 1931.

The objects of the association are threefold: (1) to unite all Japanese, especially Christian students, and to cultivate organized effort; (2) to promote growth of Christian character and fellowship among its members and to spread the Christian way of life among Japanese students in America; (3) to stimulate capacity for service and to render needed services for the general welfare of Japanese students in America. Local chapters endeavor to emphasize personal evangelism, to conduct religious forums or discussion groups; to foster prayer circles and prayer life, to encourage attendance at student Christian conferences, to organize sectional conferences, and to encourage contact with Christian homes.

—*Japanese Students Directory.*

New Church in Alaska

The Eskimo village of Wainwright, Alaska, is to have its own church building. Wainwright is located on the far north Alaskan coast some 110 miles southwest of Barrow. There are more than two hundred active members of the Presbyterian church in this isolated village, under the care of Dr. Henry Greist, who recently resigned as doctor and pastor of Barrow. Because of the pressure of work at Barrow, and the fact that it takes from two to three days to make the trip by dog team between Barrow and Wainwright, such trips are necessarily infrequent. Services have been conducted regularly by two Eskimo workers who listened to the sermons broadcast by the late Rev. E. L. Winterberger, missionary pastor at Anchorage, took notes, made translations into Eskimo, and gave a digest of the sermons at the services the following Sunday in the little government school house.

Since last fall Wainwright has had a resident minister, Rev. Percy Ipalook, product of the Barrow Mission and the first Eskimo to be trained for the ministry.

—*Presbyterian Board News.*

LATIN AMERICA

New Day in Venezuela

One sees hope for a new day in Venezuela. One of the first moves of President Lopez Contreras was to order the building of over 500 rural schoolhouses and the establishment of trades schools in all the state capitals. A large program of public works has given employment to thousands of men at a fair wage. Freedom of speech and of the press were also established to some extent, with full freedom for the country when it has returned to normal conditions. With the return of many of the intelligentsia from exile, with the nation free from public debt, with an assured income from oil production, and a desire on the part of the people for a return to the normal type of economic life, there is every reason for optimism. A president who, in a country where no building was ever erected for educational purposes, starts out with the aim of immediately increasing the school population, is evidently a departure from the usual run of Latin American rulers.

Brazil's Evangelical Congress

An Evangelical Congress was held in Brazil in the latter part of June, organized by the Confederation of Evangelical Churches. Evangelization was the first of the subjects to come under review, and an important place was given to questions relating to work among youth, and the production and use of literature. The Confederation is primarily a Brazilian movement, drawing its inspiration from the desire of Brazilian Christians to take every step necessary to forward the evangelization of their country. Some 250,000 Evangelical Christians are in touch with the cooperating churches. Article 1 of the Constitution states its objectives: "To express and stimulate evangelical unity, promote organized action, and maintain relationships with the Church of Christ in all the world."

There are signs here and there of development in evangelical

work in northern Brazil. A Bible Training Institute has been started in the state of Maranhão. The Baptist Church has extended its work among the Indians in the state of Amazonas, and some Indians have been baptized. The Presbyterian Church in the state capital, Manaus, has been enlarged to accommodate increased numbers. A new paper in Portuguese to arouse interest in the evangelization of the Indians of the Amazon area has been published and has met with an unexpected welcome. A new church has been inaugurated in the state capital of Pará, and among Gavião and Cherente Indians evangelical work has been opened.

Sunday School Convention in Peru

At the first national, interdenominational Sunday School Convention in Lima, Peru, in 1935, there were present at the opening session 53 delegates representing 30 Sunday schools. Denominational lines were eliminated, and the meetings were open to the general public. From sixty to a hundred people were usually present. Two delegates walked half the distance down the Andes mountains because they had only enough train fare for half the way.

A committee was appointed to stimulate the production of original hymns in Spanish, to select and make available simple songs, having in mind especially the children under eight years of age; and to study the matter of making victrola records for use in teaching hymns in the outlying places. Demonstration classes in teaching were held during the week.

Chilean Soldiers

Mr. William M. Strong says he saw "a bit of heaven in a humble Chilean home." It was in the shining face of a sergeant of infantry, sitting propped up in bed reading his Bible. "He had been at home sick with the grippe for several days, and was not expecting company when we dropped in on him, so the Bible was not just for show. This man

found the Lord in a regimental meeting. What happened to him also occurred to two other sturdy soldiers and their families in the same regiment.

Pioneering in the Argentine

No Indians in the Chaco need a mission more than the Pilaga. Unscrupulous settlers and soldiers have caused all Spanish-speaking people to be enemies in the eyes of these simple yet revengeful people. Because of their rigid rule in vendetta, the Pilaga have been hunted each year, many being slain, in order to pay for the slaughter of numerous whites—who have been killed by the Pilaga in order to pay for the slaughter of their tribesmen, and so the vicious circle went. Yet these people begged for a missionary, and finally two were sent. The Indians built substantial huts, made gardens, a well, cut roads. A school is now being built by the Indians themselves, as they are most anxious to learn to read and write. Twenty-eight Indians meet each week for Christian instruction. So interested are they that they get all the Indians together in the village of one chief or another, and there they sing hymns, pray simply, and the chief of that village tells what he learns in the inquirer's class.

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Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Taking Hold of God. By Samuel M. Zwemer. 188 pp. \$1.00. Zondervan Publishing House. Grand Rapids, Michigan. 1936.

A new book by this great missionary, life-long student of Islam, founder and editor of *The Moslem World*, and, since 1930, Professor of the History of Religion and Christian Missions in Princeton Theological Seminary, is a not infrequent and always welcome event.

In these "Studies on the Nature, Need and Power of Prayer," Dr. Zwemer has left his special field of research and devoted service to make a valuable contribution to the Christian Church's realization of "the heart of its religion,"—of all religion,—and the indispensable source of its power to fulfill its mission. Dedicated "To my colleagues on the mission field, who have been an inspiration in the goodly fellowship of prayer," the book is manifestly not merely a series of Biblical and historical studies but also a record of mature experience of "the life hid with Christ in God."

Believing that Jesus alone can teach His disciples how to pray, and that prayer is a great reality, Dr. Zwemer seeks to bring every thought concerning his theme "into captivity to the obedience of Christ." He has no sympathy with the modern theory that the value of prayer is solely subjective, but believes that "Prayer changes things," as proved by "its universality, its antiquity, its nature, its mystery and its history," and heartily echoes the words of Gladstone, "Prayer is the highest expression of the human intellect."

Logically, the history of Prayer, as recorded in Chapters

IX, X, XI and XII, should immediately follow Chapter I on The Antiquity and Universality of Prayer, rather than the several chapters on the Nature, Power and Indispensability of Prayer, ideally the most natural and impressive conclusion of the book, which, however, is made forceful by the presentation of the example of Our Lord.

The author maintains not only that there has been no religion without prayer, but that there can be none. It is the only channel between the seen and the unseen, the only bridge across the abyss of eternity. While most pagan prayers are for temporal good, many of them have been addressed to a Supreme Being in recognition of a spiritual relationship and filial dependence.

Prayer is not easy to define: it includes more than petition, yet petition is at its heart. James Montgomery's familiar hymn defines it in fourteen pictures. The sixty-fourth chapter of Isaiah is its most perfect expression. The recognition and thankful adoration of God; the pouring out of the heart before Him in conviction, confession, contrition and consecration; petition for the accomplishment of His holy and loving will, and intercession for all men in relation to the Kingdom of God, constitute true prayer.

The comparative unimportance yet positive importance of Place, Posture and Time in prayer are fully treated and the lack of devotion of time noted as one of the average Christian's chief impotences. The Horology of Bishop Andrewes is set forth in full.

The center of the studies, and that which is of most vital inter-

est, is the Power of Prayer, both subjective and objective, as constantly asserted in the Bible and proved in the experience of saints ancient and modern. The well-known Hindrances to Prayer, external and internal, are discussed, with appropriate remedies.

Non-Christian Prayers and the specially vital relation of Prayer and Missions form two chapters. Old Testament Prayers, the Prayers of Paul, an analysis of The Lord's Prayer, and the unique Prayers of Our Lord Himself, complete the main text of the volume, which, however, is supplemented by "A Devotional Service and Meditation on The Trinity, arranged from various sources," and by a selected Bibliography.

—COURTENAY H. FENN.

At the Point of a Lancet. William Warder, 304 pp. Kelly & Walsh, Ltd. Shanghai. 1935.

The practice of medicine 100 years ago was something distinctly different from what it is today. The modern up-to-the-minute practitioner has such an armamentarium of instruments and technical aids in the realm of electricity, light, heat, massage and water therapy, that he well-nigh requires a special consultant to enumerate them all. From this glorification of gadgets and marvelously clever and efficient machinery, it is a long step back to the day when Peter Parker, in the autumn of 1835, opened his hospital at Canton and began to treat Chinese afflicted with eye diseases. He was a skillful doctor, and he was also a devoted missionary. Direct missionary activity as well as all other forms of foreign penetra-

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

tion was vigorously opposed by the Chinese Government, but within a year Parker's ministry, because of its skill and sympathy, was eagerly sought by rich and poor, by official and peasant. In 1837 on some days his patients numbered two or three hundred. Thus Peter Parker, an American missionary physician, broke down the prejudices that sealed the doors of China.

It is an enchanting story, and Dr. William W. Cadbury and Mary H. Jones, in "At the Point of a Lancet," tell it with all the vividness that such a story possesses. They carry it on—this story of the Canton Hospital—through the 100 years that have stretched on from those early beginnings of Parker working in his warehouse hospital without nurse or dispenser or assistant down to the newly planned modern hospital shortly to replace the old buildings, making this famous old institution a vital part of a great University-Medical School-Hospital enterprise.

The power and fruitfulness of these 100 years of testimony through the compassionate healing ministry is beyond human comprehension. This faithful and sacrificial witness, through the lips and the hands of such servants of God as Parker, Kerr, Thomson, Swan, Niles, Kirk, Cadbury, and many skillful Chinese associates, has made "At the Point of a Lancet" a story of which the Christian Church may well be proud.

J. D. VAUGHAN.

Christian Materialism. By Francis John McConnell. 167 pp. \$1.25 cloth; 60 cents paper. Friendship Press. New York. 1936.

This book is small in size but large in importance. It was written at the request of the United Stewardship Council, representing twenty-six Protestant communions, which felt that a new study of the Christian's relation to material possessions was urgently needed. Bishop McConnell was eminently fitted for the task by his long experience as a Christian leader and his wide knowledge of the religious situation at home and

abroad. He discusses the subject under three heads—Getting, Spending and Giving. Each is presented with clarity of statement, cogency of reasoning and aptness of illustration. The sentences are short and crisp. There is an occasional one that, taken by itself, might be misinterpreted; but as a rule the statements win instant assent. The book has special interest for missionaries and their supporters, for most of the discussion of giving is on the relation of giving to foreign missions. Criticisms are refuted and the scope and worth of missions are effectively presented. Of the book as a whole, that good judge, Prof. Halford E. Luccock of Yale Divinity School, writes: "It is a masterpiece of lucid statement and penetrating thought, a profound and persuasive Christian philosophy of life. Its wide use throughout the Church will make notable history." ARTHUR J. BROWN.

Five Foreigners in Japan. By Herbert H. Gowen, D.D. 283 pp. \$2.00. Fleming H. Revell Company. New York. 1936.

The author of this attractive volume is professor of Oriental Studies in the University of Washington, and the "Five Foreigners" are Fernando Mendez Pinto, Francis Xavier, Will Adams, Ronald MacDonald and Townsend Harris. So much has been written about Xavier and Harris that their careers are well known; but Dr. Gowen has graphically retold their life stories with full appreciation of who these historic men were and what they did.

Pinto, Adams and MacDonald, are less known. Adams, the first Englishman to visit Japan, became a protege of the great Shogun, Iyeyasu, in the early decades of the seventeenth century and rendered a service as pilot and shipbuilder which is commemorated by a monument still standing in Tokyo. We doubt whether Pinto and McDonald can properly be classified, as we are told in the Foreword, among the men who had "influence upon the history of the Far East in general and of Japan in par-

ticular." They were restless, roving adventurers of the sixteenth and nineteenth centuries respectively; but they were picturesque characters who had strange and sometimes thrilling experiences, and the reader is grateful to Dr. Gowen for bringing them out of the oblivion where they were known to only a few research scholars like himself. So his volume is both instructive and interesting.

ARTHUR J. BROWN.

We Beheld His Glory. The Primitive Christian Message and Present-Day Religious Trends. By Nicholas Arseniev, D.D. Translated from the German by Mary Anita Ewer, Ph.D. 220 pp. \$3.00. Morehouse Publishing Co. New York. 1936.

The subtitle defines the character of this book. The author is a professor of the Orthodox Greek Church at the University of Warsaw. In his epilogue he gives the reason for writing the book.

"In our day the power of Christ is functioning perhaps with especial strength, even in the midst of human injustices, among atrocities, and suffering. And we know that even in suffering, even beneath the Cross, there is the power of the Risen One: a piece of another, higher reality, and yet existent within *this* reality, inwardly enriching it, illuminating and permeating it."

After a general explanation of the realism of early Christianity we have an account of the religious situation in the world today through the eyes of a Greek Catholic. The phenomena of modern Protestant theology and their belief in the church and the sacrament are contrasted with the Johannine vision of glory which belongs to the Eastern Church. John's theology is that of the Incarnation. A concluding chapter gives some tendencies in modern Roman Catholic thought.

The divine victory and the manifestation of redemption at the incarnation was "the inrush of God into the world." Today, says the author, this Christian message is being rediscovered in its full force.

S. M. Z.

New Books

China Christian Year Book, 1934-5. Edited by Frank Rawlinson. 458 pp. \$2.00. Arthur H. Clark Co. Glendale, Calif.

The Church That Is To Be.—C. M. S. Report for 1935. 52 pp. 6d. C. M. S. London.

Interpreters: A Study in Contemporary Evangelism. Max Warren. 142 pp. 2s. 6d. C. M. S. London.

An Introduction to Mexico. Anna Dill Gamble, R. A. McGowan, 48 pp. 10 cents. Catholic Assn. for International Peace. Washington, D. C.

Korean Young Folks. Frederick S. Miller. 190 pp. \$2.00. Revell. New York.

Literature for the South African Bantu. R. H. W. Shepherd. 1s. 82 pp. Carnegie Corp. Pretoria, So. Africa.

Long Live the King! George V, King and Emperor. Prince and Sovereign, Edward VIII. Eric Acland. 372 pp. \$1.50. Winston. Philadelphia.

Many Members—One Body in Christ. S. P. G. Report for 1935. 1s. 236 pp. S. P. G. in Foreign Parts. London.

The Nez Perces Since Spalding. Mary M. Crawford. 66 pp. Presbyterian Book Store. San Francisco.

Omwa! Are You Awake? P. H. J. Lerrigo. 175 pp. \$1.25. Revell. New York.

One Hundred Thrilling Tales. Hy Pickering. 216 pp. 1s. Pickering & Inglis. London.

Puritans in the South Seas. Louis B. Wright and Mary Isabel Fry. 350 pp. \$2.00. Holt & Co. New York.

The Shrine of a People's Soul. Edwin W. Smith. 208 pp. 2s. and 2s. 3d. Edinburgh House Press. London.

Henry Harmon Spalding, Pioneer of Old Oregon. Illus. Clifford Merrill Drury. 438 pp. \$3.00. Caxton Printers, Ltd. Caldwell, Idaho.

Students and the Christian World Mission: Report of the Student Volunteer Convention. Edited by Jesse R. Wilson. 333 pp. \$2.00. Student Volunteer Movement. New York.

St. Paul's Epistle to the Romans. J. Ernest Shufelt. 32 pp. 10 cents. St. Luke's Lutheran Mission. High Point, N. C.

Taking Hold of God. Samuel M. Zwemer. 188 pp. \$1.00. Zondervan. Grand Rapids, Mich.

Youth Movements Here and Abroad. (Bibliography.) 8 pp. 20 cents. Russel Sage Foundation. New York.

A Wider World for Women. Lucy W. Peabody. 128 pp. \$1.25. Revell. New York.

Personal Items

(Concluded from page 337.)

Dr. and Mrs. F. C. Stephenson, of Toronto, for over forty years have been leaders in the work of missionary education in Canada. Dr. Stephenson is retiring from the active work of his office as Secretary of Missionary Education in the United Church of Canada.

* * *

Dr. Howard Guinness, of the Intervarsity Fellowship of Evangelical Unions, has undertaken a five months' visit to the universities of South Africa where he will hold conferences in four universities and six university colleges of the Union. There are nearly 7,000 white students in South Africa.

* * *

The Rev. Francis Car Stifler, D.D. has been elected Editorial Secretary of the American Bible Society. He will be responsible for the Society's monthly publication, *The Bible Society Record*, and the preparation of promotional literature.

* * *

The Rev. A. Thakur Das, M.A., has been elected Moderator of the General Assembly of the United Church of Northern India.

* * *

Dr. T. Demura was recently elected President of North Japan College, under the Reformed Church in the United States to succeed Pres. D. B. Schneder, retired. Dr. Demura takes up his work with a thorough knowledge of the principles, spirit and objectives of his alma mater.

Obituary Notes

(Concluded from second cover.)

Mrs. A. R. Stadin, a missionary of the Seventh Day Adventists in Ethiopia, was killed on May 2d by a stray bullet from an Italian gun.

* * *

Mrs. Grace Bekins Stauffacher, wife of Charles J. Stauffacher, M.D., died at Gikuki, Portuguese East Africa, March 25. Born in Hickman, Neb., and educated in Minneapolis. After completing her training as a nurse, she married and went to Africa, where she was of great assistance in medical work and in the training of African girls in nurse service.

* * *

The Rev. Robert Shields, an American Methodist Episcopal missionary of Loanda, Angola, West Africa, died there on April 19, following an operation. He retired last year at the age of sixty-nine. In February, 1887, he arrived in Malanje, and his life has since been devoted to evangelistic and educational work. He was ably assisted by his wife, Louise Raven.

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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.

* * *

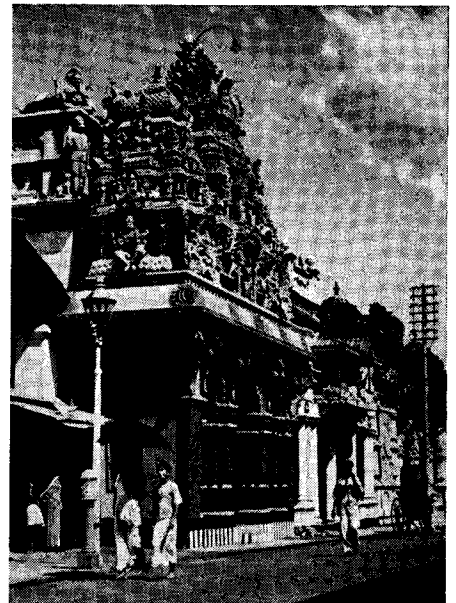
Dr. G. Campbell Morgan will celebrate his sixtieth anniversary as a preacher next December. He began to preach when he was thirteen years old. Few living preachers have delivered as many sermons, lectures, and addresses, as this honored Bible teacher, whose ministry still attracts 1,800 people every 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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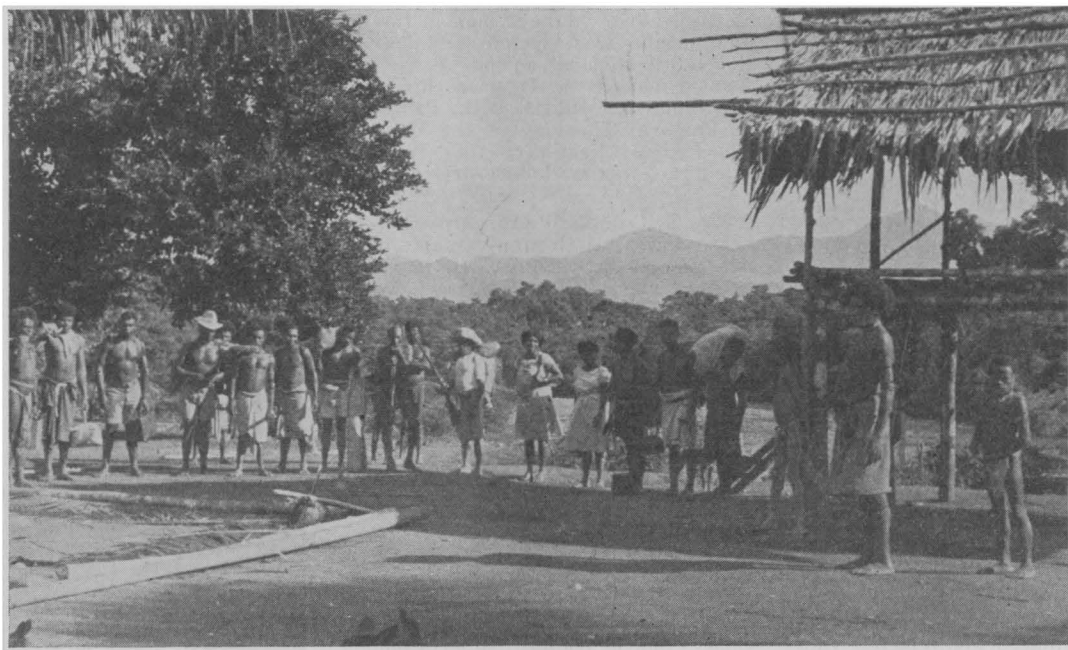
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ON A RECENT TOUR—CECIL ABEL AND HEATHEN MEN OF KEVERI



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

SEPTEMBER, 1936

NUMBER 9

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 atheist 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.

RIDING 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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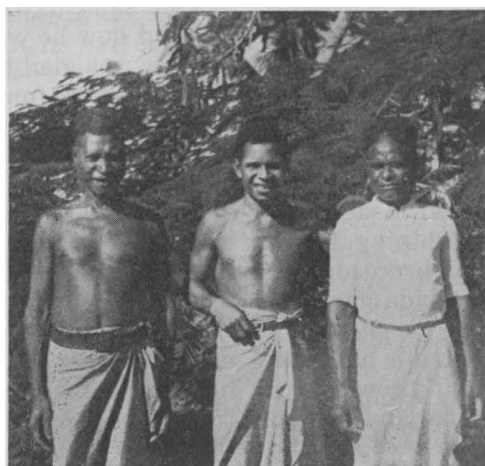
The challenge of the unexplored mountainous country of New Guinea, where airplane scouts frequently report the discovery of new tribes, gripped the group of young missionaries who live in Kwato, Papua, in the southeastern end of the huge island. For a generation Charles Abel and his wife trained converted 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.'

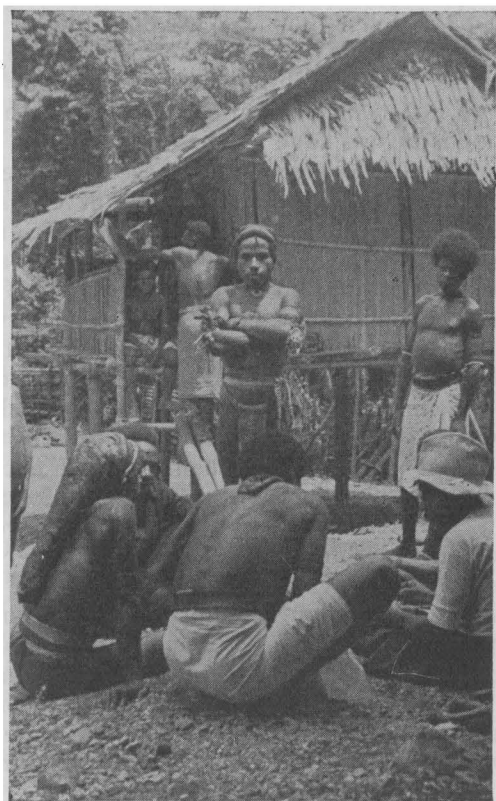
"You would not recognize these six chiefs as the same men who came to Kwato at Christmas time," Russell Abel continues. "They are so changed in appearance. They are going ahead splendidly. An invitation came from the Christians at Sariba, asking them to spend the weekend with them there.* It was a fine 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

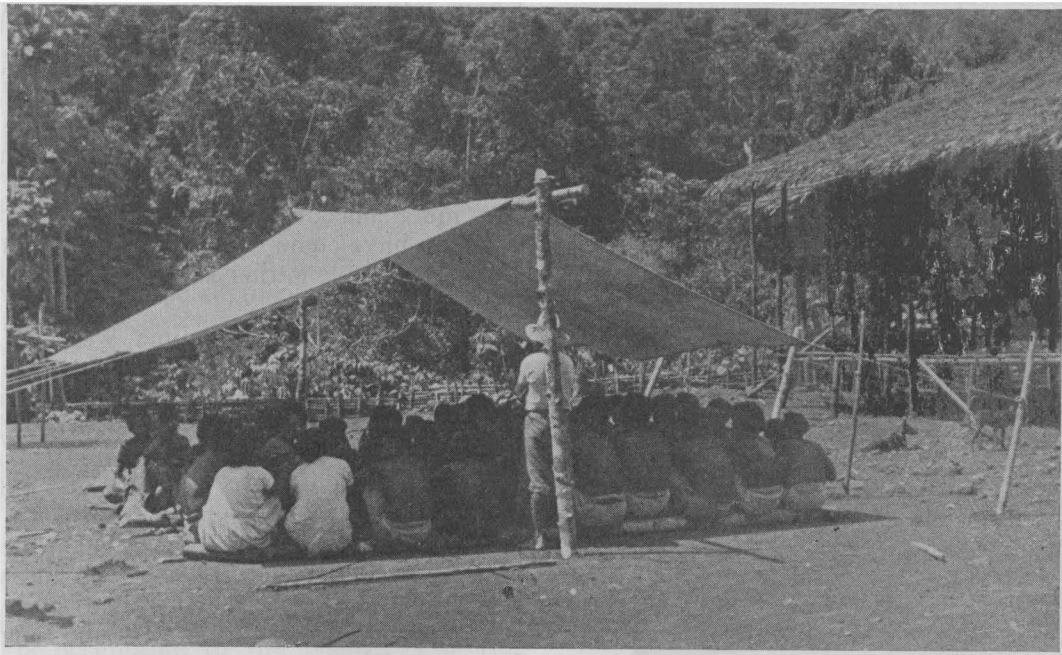
he had no power, nor have the *missionaries*, but only *God* is powerful. Sibodu told the woman that *God* had healed her by His power in answer to prayer, and that we must know and obey Him."

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

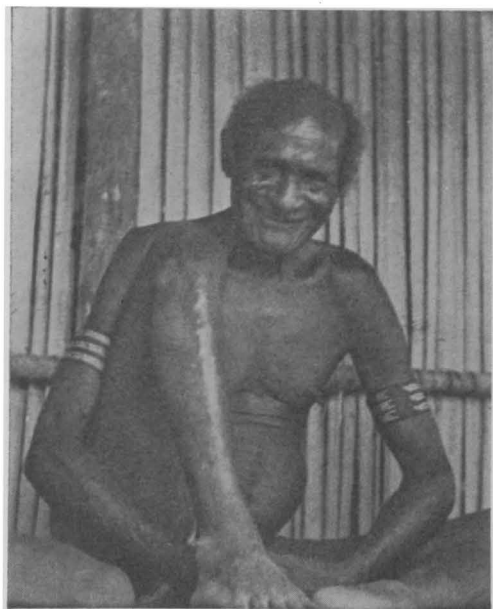
* Morima is on Ferguson Island in the Archipelago, northeast of Kwato.

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 Dorevaidi. 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 Dorevaidi 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^T 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

IN 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.

SOCIALLY, 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 to 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.

THERE 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	Denominational Be- nevolences	Non- and Interde- nominal Be- nevolences	Congregational Ex- penses	All Purposes	Budget Benevolences	Non-Budget Denomi- national Benevo- lences	Denominational 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	179,838	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.

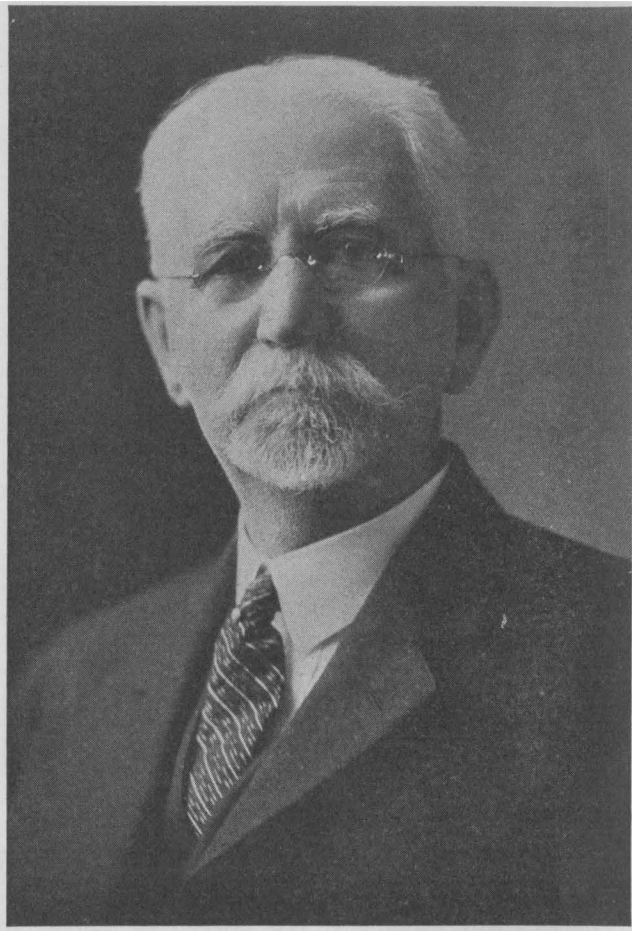
Many vigorous and significant higher educational institutions on the field today, some under the American Board alone but more under union boards of trustees or under independent management, owe a great debt to Dr. Barton. These form a remarkable and enduring monument.

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.

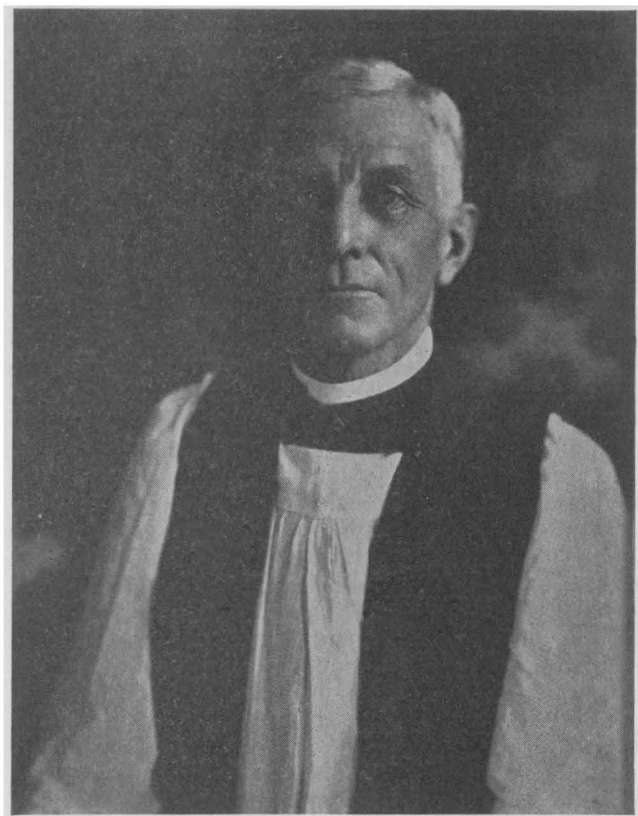
In the period from 1904-1908, Dr. Lloyd was elected successively to the episcopate by the Dioceses of Mississippi, Kentucky, Southern Virginia and Maryland. Convinced though he was, of the high and important character of the office of bishop in the church, Dr. Lloyd felt it his duty to decline these 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 corral 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 Krayzing 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 wholehearted 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, abbrevi-

ated 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. Picking & 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. Picking & Inglis. London.

The Heritage of Saints. Herbert Lockyer. 127 pp. 1s. Picking & 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. Picking & 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. Picking & 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. Picking & 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. Picking 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 world-wide 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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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.

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Houston, Texas—September 28-October 2.

Dean—Mrs. A. B. Hynes, 618 Highland, Houston, Texas.

Warren, Ohio—October 6-7.

Mrs. George Konold, 314 Scott St., N. E., Warren, Ohio.

Baltimore, Md.—October 19-21.

Mrs. David D. Baker, 410 N. Calhoun St., Baltimore, Md.

Personal Items

Dr. C. T. Wang, former Foreign Minister, has been named Ambassador to Washington to succeed Dr. Sao-Ke Alfred Sze. Mr. Wang is a graduate of Yale, and was at one time a Y. M. C. A. secretary. He is now a member of the ruling Kuomintang party's central executive committee. He is fifty-four years old.

Mr. John H. Reisner is spending eight months in Africa under the auspices of the Agricultural Missions Foundation and the Rural Missions Cooperating Committee. His itinerary includes Gold Coast, Nigeria, French Cameroons, Belgian Congo, Angola, Northern Rhodesia, Southern Rhodesia, Nyasaland, Portuguese East Africa, Union of South Africa, Kenya and Uganda. He expects to reach New York about January first.

The Rev. W. Y. Chen has been appointed General Secretary of the National Christian Council of China, succeeding Dr. Cheng Ching-yl, who resigned in 1934 to become General Secretary of the Church of Christ in China.

The Rev. Leonard M. Outerbridge, formerly a missionary of the American Board in North China and recently Associate Secretary of the American Board, has been appointed

executive secretary of promotion. He will serve as chairman of the joint staff of the missions council and promotional units of the American Board and the Home Boards in the Congregational Church.

The Rev. Grant K. Lewis, Secretary of the Home Department of the United Christian Missionary Society of the Disciples Church, has resigned.

Dr. G. Orissa Taylor, born in India, has been appointed deputation traveling secretary of the Zenana Bible and Medical Mission. Dr. Taylor worked at Chittagong Hill, India, as a B. M. S. medical missionary, was invalided home, and for twenty years was superintendent of the Islington Medical Mission. Then, five years ago, he and Mrs. Taylor went back to India again to work with the Nilgiri Medical Mission.

Dr. Harold A. Moody, of London, a Jamaican Negro, took office last month as president of the British Christian Endeavor Union. Dr. Moody is a practicing physician and founder and president of the League for Colored People of England.

Obituary Notes

Fred B. Smith, author and former moderator of the National Council of Congregational Churches, died at his home in White Plains, New York, on September 3d, at the age of seventy years. He was born in Lone Tree, Iowa, and spent one year at the State University of Iowa. After his conversion at the age of twenty-five he entered Y. M. C. A. work. He was chairman of the World Alliance for International Friendship and chairman of the religious committee of the Y. M. C. A. during the World War. He is survived by his wife, two sons and three daughters.

(Continued on page 449.)

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Editorial Chat

We would express our sincere gratitude to Mr. Robert M. Kurtz for kindly undertaking to put through the last of the September number and for his effective editorial work on the present issue of THE REVIEW. This is especially important as it is the mission study number on Africa and will be widely used in mission study circles. Already our extra edition of the June American Negro Number has been entirely sold out. It will be well for those who desire extra copies of the October REVIEW to send in their orders immediately so that they will not be disappointed.

* * *

Owing to limited space and to the failure of some promised articles to reach us on time, a number of articles planned for the October number must be held over until later. Some of these are very important and we expect to print them in November and December. They include the following:

Roman Catholic Activity in Pagan Africa, by Kenneth G. Grubb.

Hindrances to Christianity in Africa, by C. S. Jenkins.

The Influence of White Men in Africa, by Oscar Emil Emanuelson.

The Progress of Islam in Africa, by Samuel M. Zwemer.

Missionary Work as Seen by an African, by John L. Dube.

Achievements in West Africa, by R. S. Roseberry.

Some Results in Central Africa, by Virginia M. Clarke.

Missions in the Congo Belge, by Thomas Moody.

How African Evangelists are Trained, by L. Paul Moore, Jr.
What Christ Has Done for Africans, by Bernard Molaba.

Pioneering for Christ in Africa, by Herbert Smith.

The Greatest Need of Africa Today, by S. S. Tema.

We deeply appreciate the general cooperation of missionaries and other friends of Africa in the preparation of this special number. Busy workers have freely given of their valuable time to record the progress and problems of missions in Africa as they have seen them. They throw much light on the Africans themselves, both Christian and non-Christian and describe the methods and difficulties met in the work. We are especially glad to have a large number of African Christians contribute articles on what Christ has done for them and for Africa. This is a most fascinating field, immense and varied in its extent but very fruitful in the results that have followed the faithful witnessing for Christ.

Obituary Notes

(Continued from second cover.)

Mrs. Calvin Mateer, who, fifty-seven years ago, as Miss Haven, volunteered for missionary service in China, died in Peiping on August first. She was born in Brookline, Mass., in 1850, and later married Dr. Calvin Mateer, a missionary of the Presbyterian Board of Foreign Missions. Mrs. Mateer taught in mission high schools, prepared textbooks, and translated a number of volumes into Chinese. Later she taught in the Women's Bible Training School in Peiping, and after her honorary retirement in 1924 continued teaching and writing.

* * *

Missionary Muller, of the Hermannsburg Mission in Gallaland, West Abyssinia, lost his life at the hands of rioters and robbers who infested that section. He thus becomes the first martyr of this mission in that area, which, because of its remoteness from the capital, has not yet been placed under military law.

* * *

Miss Grace Stephens, Anglo-Indian missionary, who began work among the women and girls of India fifty years ago, passed away May 30, in the Ellen Thoburn Cowen Hospital, Kolar, India, at the age of eighty-five. At one of her zenana parties in 1892, where four hundred women had gathered and were seated about on the floor, she stealthily sent for Bishop Thoburn. When he appeared, many of them, purdah women and Brahmans, looked askance, but after a time more than a dozen women pushed through the crowd at Miss Stephens' invitation and shook hands with the bishop. It was a considered a great triumph and no unhappy results followed.

(Concluded on page 512.)

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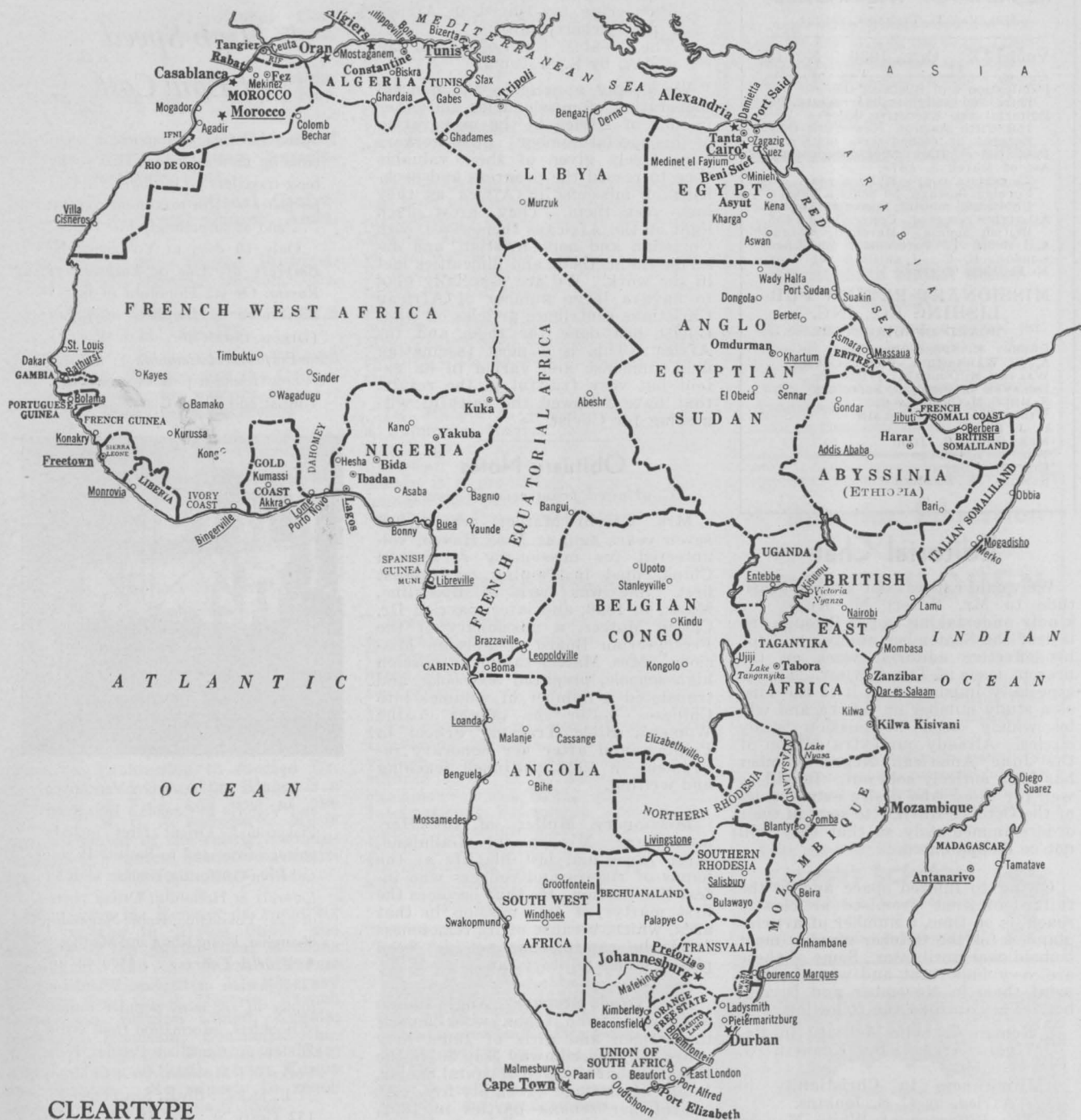
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THE MISSIONARY REVIEW OF THE WORLD

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VOLUME LIX

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NUMBER 10

Topics of the Times

WHY STUDY AFRICA

There appears to be a special opportunity and duty before the Christian Church to study Africa.

In a sense, not true of any other great world unit, human or geographical, there is no one, anywhere, effectively to think and plan for Africa as a whole. Africans cannot do it yet. Eight hundred languages, as many tribes, a millennium of almost complete tribal isolations prevent. The six European powers governing in Africa, and the one striving to return there, will not do it. One need only name them—Britain, France, Italy, Portugal, Spain, Belgium, Germany—to make clear the improbability of their presently agreeing on anything, much less on the future of the Africa which is so rich in raw materials and human power as nearly to have precipitated another great war this past year, when the world was crying out against all war.

No, there is no prospect of unity of thinking about Africa—unless it be that the Church shall do it. Therein lies a great challenge and opportunity, not only for performing a beneficent service for Africa and the world, but for exercising and strengthening within the Church those qualities of spiritual and moral leadership which remain so often latent and are yet so sorely needed in the world.

Many American Christians may feel that it is gratuitous, even impossible for the Church, of which they are a part, to project its thinking and ideals concerning a future Africa into those quarters within and without Africa where that future will be determined.

How can a church, some will ask, which has not yet achieved a common front on such "domestic" fields as race relations, cooperatives, public ownership, economic security, armaments, class exploitations, hope to attain such on a "foreign" field?

One answer, or rectification rather, to that question is that no great human agency is any longer justified in attempting to maintain boundaries between "home" and "foreign" needs. What is done about American race relations will profoundly affect Africa. What is done about African economic questions will continue greatly to influence American living. And so throughout the earth.

But the basic reply to that question is that the problems in many of their aspects are universal, and that Christianity has the answers to them wherever they occur. They are by no means confined to America or to Africa and those nations which have given themselves burdens in Africa. They are universal. And the Church, by its very claim to universality, or better, by its very universality, finds itself sharing those burdens.

The "gratuitousness" of the Church's continued and increased intervention in African affairs is thus also answered, with the added observation that, in practical human relations, mere political control of a territory has seldom operated to prevent ideas and pressures from nations other than the one in authority entering and influencing the country, sometimes very deeply indeed.

In the case of Africa, for example, where the United States has not a mile of territory and but relatively small financial investment, American education, American philanthropy, American medicine and methods of public sanitation, American agricultural experience, American transportation material, American accounting devices, American mineralogical engineering, American—the list could be continued in a well-nigh exhaustive enumeration of human experience—have already affected fundamentally nearly every part of Africa. The precedent is abundantly fixed for American participation in African matters. As for the Christian Church, probably no single in-

fluence has thus far been greater in transforming the internal life of Africa.

What is now needed, besides the continuance of that internal transformation, and what is posted as a great challenge to the Christian international, is the forming and directing of world policy concerning Africa, and in Africa, so as best to aid Africa and the African to develop in both internal and external relationships. World policy is certainly not so directed now. Correctly speaking, there is no world policy regarding Africa, unless indeed it be expressed as universal white domination.

In some respects it would be ruinous for Africa, and in other respects it might well prove disastrous in world relationships, for the sum of present policies toward Africa to continue.

Within Africa, they have already set up in many places such strains, racially, economically, socially and in some cases religiously, that the structure being creakingly reared threatens even now to fall.

Outside Africa, the world's attitude and actions touching Africa have on at least four occasions between 1897 and 1935 nearly resulted in armed European clash, plus the tragic African events of 1936 which appear to have resulted in the postponement and increased preparation for war, rather than in averting it—just as in 1911 the Agadir crisis was adjourned to 1914. . . .

There is in all this need the possibility of an unique and inestimable service to be rendered by the Christian Church to Africa and the world. To render that service, or even intelligently to argue against the possibility of its being rendered, the Church *must study Africa*.

In America not without reason is Africa thought of, more than any other continent, as "mysterious," "darkest," "remotest," "unknown." It is unknown in many of its elements. We are generally quite unaware of how profoundly Africa already affects our life. Still less are we conscious of the inevitability with which it will continue and increase its influence in the whole range of human affairs. How widely is it realized, for example, that in certain important and real senses, Africa is the richest continent, the most productive continent, the coming continent?

Let us study this continent, not only during the months just ahead of what we call mission study, but in the days beyond that when Africa and its needs will continue to grow and its influence continue to mount, voluntarily and involuntarily, for good or for evil in world relationships.

If we study, and are convinced, and act, the "African problem" can be solved, and with it will be solved many other problems, now fearfully confronting individuals, nations and the world. Our own Christianity can thus be expanded and

strengthened. And, beyond the slightest doubt, the animistic Africa of today can be transformed into the Christian Africa of tomorrow.

EMORY ROSS.

THE GODLESS MOVEMENT

In this country until lately many remembered the atheist as one of the local "characters" of their home town. He might make a professed convert now and then, but he seldom greatly disturbed the religious life of the community. But now atheism, like all sorts of propaganda, has become an organized and aggressive force, not only national, but international, in scope, another of the world's great evil forces that challenge the right of the Church of Christ to live. One wonders at the singular mentality that can become so hostile to the preaching of the Gospel—which no one is obliged to accept or even to consider—as to make of him a monomaniac. Indeed, whether one believes in a personal devil or not, when he examines the activities and sacrifices of organized anti-Christianity and hears or reads its blasphemous utterances, it seems as if the idea of Satanic leadership is the simplest and most logical explanation of these manifestations. *The Presbyterian* has republished this item, credited to I. C. P. I. S., Geneva, which gives some idea of the zeal that is going into international atheistic work:

The periodical, *Antireligiosnik*, published in the U. S. S. R. by the Central Council of the League of the Fighting Godless, includes in a recent issue an article on the then impending international congress held in Prague. In this article, the task of the Free Thinkers' International is put forward as that of fighting for democratic rights and freedom of conscience, for economic and cultural progress against clerical reaction, and for the co-ordination of the godless all over the world. The article further states that in regard to the collaboration of the various Free Thinkers' Associations with the Godless Movement, and in relation to the struggle against Fascism, war and clericalism, fundamental agreement has already been reached. Similar views have been expressed by the League of the Fighting Godless, in the April issue (page 2) of *Besbeschnik*, published by the Soviet Union. In the meantime, the fusion of the Brussels Free Thinkers' International with the Proletarian Free Thinkers' International has taken place, thanks, not least (according to "International Correspondence" of May), to the active collaboration of the Soviet delegation, which was composed of Professor Lutaschewsky, representing the League of the Fighting Godless in the U. S. S. R., and Professor Savadowsky, President of the Ukrainian Godless League. The reports of these members of the congress "made an essential contribution to the clarifying of the basic questions of the Free Thinkers' Movement." Professor Savadowsky, it is further stated, declared in his address that "it is only today that it is possible, with the union of the two Internationals of Free Thinkers, to estimate the whole value of the assistance rendered by the liberated science of the U. S. S. R., to the ideological struggle of the Free Thinkers against Fascism and clericalism." The merging of the two Internationals of Free Thinkers is not to be regarded as an aim in itself, but as a means of coordinat-

ing "the best forces of progress and of science in the struggle for Socialism."
R. M. K.

MILLIONS OF SHEPHERDLESS SHEEP

The anxious demand for economic security is at the bottom of the prevailing social unrest. This social conflict differs notably from the age-old struggle for political freedom. The latter was the concern of citizens within a nation. In one country they might enjoy a high degree of political liberty, while those of a neighboring state were greatly oppressed. But now the world has been so brought into communication that the strife over social and economic theories has overflowed boundaries between nations, and great international groups are beginning to overshadow the old national parties. When the masses come to think, and act, internationally the world has reached a critical point in its history, and one which the Church cannot ignore.

But the Christian Church will not meet its opportunity and accomplish its appointed work by entering any heated secular debate. It can fulfill its Great Commission only by bringing men to realize that they live not by bread alone. It is quite evident, from the present emphasis upon the "social gospel," that the central Christian message of redemption through the Cross is not very popular, but that is no reason for neglecting to press it upon men's attention. Rev. Dr. D. E. Hart-Davies, of Edinburgh, Scotland, in a sermon recently delivered in New York, put the situation in these words:

The world of humanity may be likened to a vast Oriental wilderness upon which millions of shepherdless sheep are grazing.

I never go into a big city like London, Glasgow, Birmingham, Chicago or New York without feeling my own helplessness as I look upon the masses of the people close up. Though their aims are manifold, there is an intensive passion for leadership. Meanwhile, the Son of God has appeared and made the great claim of the ages, "I am the light of the world. He that followeth me shall not walk in the darkness but shall have the light of life."

Your eternal salvation and mine depend ultimately upon this one simple thing: the personal appropriation of the Son of God as the shepherd of the soul.
R. M. K.

OVEREMPHASIS ON ECONOMIC STANDARDS

One who visits a country at intervals of years has unusual opportunities to observe and appreciate various changes. They are presented to him with a vividness that the citizen who has seen the gradual progress of things fails to sense. Such an observer is Bishop Edwin F. Lee, of the Methodist Episcopal Church, who has charge of its work in Malaysia and the Philippines. In a sermon delivered in New York last August he said,

after commenting on harvest conditions as he had noticed them when crossing the country:

May I remind you of another kind of harvest which seems to have been shunted into the background? I am speaking to you as a fellow American who during the last two decades has spent most of his time outside the borders of our country on duty in Europe and the Far East. Each return to America reveals marked changes not only in the physical appearance of the country but in the mental and moral climate which show now and again a spiritual drought of wide areas of American life.

I find myself especially impressed by the fact that you and others, who are my countrymen, are placing undue emphasis upon the lifting of the standards of economic life. We are being told on every hand that we need to seek economic security and that when that is achieved all will be well. I find myself definitely calling in question that conclusion.

We have lifted the standard of economic security very much in the last few decades, but we definitely lack that something which can bring peace, prosperity and happiness. There is need for much further planting of spiritual seed in the hearts of men so that along with the harvest in the fields there may be likewise the harvest of cultural and spiritual gifts and graces. This, and this only, will lead the people of America into that quest of real life, liberty, and the pursuit of happiness.
R. M. K.

THE CHURCH AND THE YOUTH MOVEMENT

One of the phenomena—perhaps, rather, one of the symptoms—of our times is the prominence of youth, to the extent of almost making them a distinct social class. This is very naturally leading youth to take itself with exceptional seriousness, so that in its mass expression it is inclined to put in "a very large order." An instance is this statement from a declaration of rights adopted at the third American Youth Congress, held last July in Cleveland:

"Our generation is rightfully entitled to a useful, creative, and happy life, the guarantees of which are full educational opportunities, steady employment at adequate wages, security in time of need, civil rights, and peace."

Excepting infants, people of any age are rightfully entitled to much the same things. The sad thing about this rather complacent claim upon life is, that it is stained with the blood and tears of many generations of men who have demanded of life just such benefits, only to find that, taken together, these boons spell Utopia, the undiscovered country. What life really gives is discipline, now more severe, now less, but discipline always. Because youth is proverbially hopeful and the depression has so blighted youthful hopes and thwarted youthful ambition they need all the sympathy and help that their elders can offer. However, that does not mean that sound judgment should give way to an emotional attitude that may mislead considerable numbers of young people into thinking that somehow the working of eco-

conomic laws can be modified to suit their very real needs. Of course, this is a weakness not confined to the young, but marks people of all ages who have never become mature enough mentally to save themselves from social and political dreamers and false prophets. The truth is, that unnumbered thousands of youth, unknown and unsung, have always had to face such difficulties in their individual lives as trouble millions today who find a bond in their common sorrows and their united efforts for betterment.

The problems of these millions will be met much as those of the thousands before them have been. Faith in God, patience, perseverance and the other virtues can win comfort and peace—though some hopes will fade. But unsound theories, radical mass movements and ill-advised revolutions are not going to change human nature or the underlying principles of things. Of course, we must recognize the evidence of a changing social order, apparent at home and abroad. To natures that are well-balanced this means a time for caution and careful study. But it also means the great opportunity for the social and political extremist, who finds valuable allies in discontent, discouragement, and despair.

But another serious factor is beginning to be noticed among the more than six million unemployed Americans under twenty-five years of age, and that is a disposition to refuse the responsibility for improving things. More than this, much radical propaganda that appeals powerfully to young people of unfavorable background, does not seriously seek real improvement of the economic order. Instead, it proposes the appropriation of the best material advantages in the present order for the less fortunate. Hence the demands for the confiscation and redistribution of wealth. These disturbing tendencies are becoming more and more evident in America, but they are present the world over wherever youth finds its way blocked by general conditions.

The Church cannot settle the economic problems the times present for youth. But it can and must boldly urge the high moral claims of Christianity which include the cultivation of that very sense of responsibility just referred to. It was intended in the moral economy of God that men should regard themselves as their brothers' keepers. It is this moral responsibility that is to be laid upon the hearts of youth. But the particular political or social systems or methods or schemes by which this obligation is to manifest itself is not the burden of the Church.

Now, since we are finding that such anti-Christian agencies as communism are invading even the great mission field of Africa, where, as

everywhere else, it will seek to win the youth, we have an added incentive to bring young people the world over, as well as at home, to know their Lord and to see human life in all its interest as He would have them see it.

R. M. K.

NO MERE ACADEMIC MATTER

There is a disheartening amount of adverse criticism of the present condition of the Church, even from within, and it is to be feared that much of it is well founded. How can things be made right? They say that one of the best ways to learn is to teach, and that one of the best ways to keep one's body in trim is to engage in active work. Teach and work. So, then, how can the Church renew her life and power in any better ways than by teaching—and so relearning—the basic truths of her faith, and by energetically working to put them within reach of all men everywhere who have never heard them?

In our generation there is an appalling lack of knowledge, or else only the vaguest knowledge, of the meaning of such mighty terms as "incarnation, atonement, redemption, regeneration and Kingdom of God." But knowledge of these things will never come by sermons and study courses and programs that deal with everything save the Church's supreme concerns. If the Church has any great service to render to the world it is to deliver to all men everywhere the good news the Lord has given her for them. What is more necessary for the Church than to be made to realize her responsibility for obeying Him in this matter? How men can be lifted out of the selfishness that is threatening civilization is shown by contributions to this issue of *THE REVIEW*.

But the Church's lessened vitality, serious though it be, does not reveal how critical the situation really is. We are not experiencing merely an ecclesiastical depression; the Church is approaching a great religious crisis, of profound importance to civilization itself. Dr. Samuel Henry Prince, Professor of Sociology at King University, Halifax, N. S., while preaching in this country last summer, observed that religion had "contributed mightily to the survival of the individual and the human race, and a failing Christianity will presage a decline of the West." And he continued: "The decline of the West is no longer a matter of mere academic consideration, of interest to the followers of a Spengler. It raises the whole question of the factor of religion in social continuity. Whether Christianity shall be allowed to collapse or shall reconquer the Western mind and redeem it of its secularism, megalomania and self-complacency is a greater issue than an American labor schism or a Spanish civil war." R. M. K.

Progress and Challenge in Africa

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THE hope of the Church in Africa lies in its becoming a truly indigenous African Church. Let us glance at the Protestant occupation of Africa in its main geographical divisions.

	Population	Mission- aries	Christians	Christians Per Million
North Africa ..	31,503,298	676	48,150	1,528
East Africa ...	25,935,548	824	172,302	6,643
West Africa ...	44,463,884	1,140	1,130,529 ¹	25,425
Central or Equatorial Africa.	24,439,048	1,479	739,379	30,254
South Africa ..	20,460,759	3,473	4,000,000 ¹	173,408
	146,802,537	7,592	6,090,361 ²	38,448

The slow progress in Moslem North Africa is at once apparent, and becomes more striking when it is remembered the Christians are drawn mainly from the Copts of Egypt.

If this occupation be distributed under the various governments it appears as follows:

	Population	Mission- aries	Christians	Christians Per Million
British	56,225,671	4,820	4,564,602 ¹	73,347
French	38,351,128	720	933,930	24,359
Portuguese	8,561,545	342	285,000	33,290
Belgian	13,328,601	1,012	221,000	16,582
Spanish	1,678,846	22	1,399	834
Italian	2,534,814	33	3,110	1,226
International ..	51,000	16	20	392
Independent ...	26,070,932	627	81,300	3,310
	146,802,537	7,592	6,090,361 ²	38,448

The impact of the European powers has had tremendous repercussions in Africa. The recent centenary (1933) of the abolition of slavery in the British dominions is a reminder of a hundred years of steady transformation. Native opinion in the south has been profoundly stirred over the color bar legislation. In other parts of the continent the years since the War have seen an increasing sense of trusteeship among foreign governments, which, however, has received a severe blow in recent days. Governments have dealt more adequately with educational and social problems. Four-fifths, however, of the education of the African is still in the hands of missions. In social

and medical work missions have also pioneered the way for governments which are rapidly taking over these responsibilities. Evangelistic work carried on for more than fifty years has resulted in the creation of the largest Christian community in any mission land, now numbering, according to the latest computation, 7,904,514.³

The Moslem infiltration from the north continues, but has been held up by the Coptic Church of Abyssinia, by the great progress of missions in Uganda, and by the chain of mission stations stretching across the Sudan. Along the old slave route in Tanganyika, however, Islam is extending its influence again as well as along the coast as far south as Lourenco Marques.

Roman Catholicism has launched a new and vigorous campaign for the conquest of Equatorial Africa. The ambition of Cardinal Lavigerie has been largely realized and one of the greatest consolidated spheres of Catholic missions has been built up, stretching south from Anglo-Egyptian Sudan to Northern Rhodesia, and west from Tanganyika through the Belgian Congo to French West Africa. Rome claims over four million Catholics in Africa, more than half of whom are in Equatorial Africa.

Africa, however, has proved the most responsive to Protestant missions of the great world fields. David Livingstone, dying upon his knees, is forever the symbol of a church sustained in many an hour of persecution and difficulty by divine power. Madagascar, Nigeria, Uganda and South Africa show the most remarkable progress.

The tragedy of North Africa is its vanished Church. That Church was without an equal in Christendom from the second century to the fifth. Even in the fifth century, though already in decline, it still numbered over 500 dioceses. Its decay was due to three significant things: The Scriptures were never given to the great Berber nation in their own tongue, the missionary spirit gradually faded away, and the Church itself ceased to be truly indigenous and became dominated by Greek and Latin theologians. Therefore it declined, and the Moslem invasion of the seventh century completely destroyed it. The Coptic

¹ The British (and the Dutch) have been the only Protestant colonizing powers in the continent, and it may be seen how predominantly the Protestant Church is established in those territories where they have held or still hold sway. Comment is needless.

² This number (1936) is now 7,904,514.

³ This does not include the Coptic Church of Abyssinia and Egypt or European Christians scattered over Africa.

Church of Egypt, however, which had given the people the Bible, survives to this day.

Throughout the Dark Ages and until today the Moslem has been the religious dictator of North Africa. The Crusades did not shake him, and almost the only missionary was the lonely but undaunted Raymond Lull, martyred in Algeria in 1315, and who ever was true to his own motto, "He who loves not, lives not." The millions of these regions still unevangelized remain a perpetual challenge to the Christian Church. If to this be added the other Moslem populations of Africa, we are faced with almost half the total population for the most part still unreached by the Evangel.

The partition of North Africa⁴ began in 1830, when Algiers fell to the French, who today govern Tunis and the Protectorate of Morocco also. Spanish Morocco is relatively small. Italian Tripoli and Cyrenaica are vast, but sparsely populated. French administration has been enlightened and thorough, but it has not helped to solve the religious problem. Illiteracy throughout North Africa amounts to about ninety per cent among the men, and is almost universal among the women.

Roman Catholic Christianity in North Africa does not really assist the Moslem to accept Christ; its ceremonies and images are foreign to him. Protestant missions, most of which are interdenominational, were started about fifty years ago. Their work is threefold: that among the Jews, of whom in Tunis and Algiers alone there are over 200,000; that among the European colonists, French, Spanish and Italian, in some cases also numerous; and, finally, that among Moslems.

Work among Moslems has been, and is extraordinarily difficult. The number of missionaries considerably outnumber the number of converts. In Morocco, for example, out of six and one-half million persons, five and one-quarter million live outside the centers of missionary occupation. Evangelization does not really depend upon more foreign missionaries, but upon the sacrificial prayer of Christians everywhere and the emergence of Spirit-filled indigenous evangelists. The work must be largely that of men, but at present women workers predominate. Of the total workers in Morocco, three-quarters are women. For those who know the constitution of Moslem society this needs no comment.

The occupation of the field, too, is unequal. In all Tripoli and Cyrenaica there is only one medical missionary—in Tripoli city. The Italian government had put severe restrictions on religious liberty. Two very small groups of Italian believers have been organized. On such small threads

does the evangelization of the land of Simon of Cyrene hang!

A few years ago, out of the population of thirteen million in Egypt there were nearly a million Coptic Christians, 66,000 Protestants, and 117,000 Roman Catholic and Uniat Christians. The Christian population chiefly resides in upper Egypt. Between Cairo and the Mediterranean, among six million people, there are only one-quarter of the Protestant Christians. The Coptic Church is one of the ancient Christian churches, very similar to the Greek Orthodox. Since the British occupation of Egypt (1914) the Copts have mingled much more freely with the Moslems, and not a few have gone over to Islam. The Coptic Church does not view with favor the work of Protestant missionaries. The Moslems number ninety-one per cent of the population of Egypt.

There are about 440 missionaries and 20 missionary societies in the country. Forty per cent of the missionary force is in Cairo, and there are 33 other missionary residential centers. Much evangelism has been carried on among the Copts since 1859, and a very large part of the Protestant Church has been built up from among them. Progress among Moslems has been exceedingly slow, but the present situation is viewed hopefully. Many social and educational reforms are being carried out in the country today, but there are powerful elements which view with apprehension any weakening of the traditional Moslem position and prestige.

Turning to East Africa,⁵ let us consider the situation in the Anglo-Egyptian Sudan.⁶ The River Nile is the unifying highway of the Sudan. The tribes have no affinity, either racially or temperamentally, with the peoples of Egypt. The country is today experiencing a new development. The future, in the material sense, would seem promising for the Sudanese. As for the Christian Church, there are about 100 missionaries and several thousand communicants. Six provinces with a population of over 1,200,000 are practically untouched. There has recently been considerable progress in numbers and influence, and in Bible translation, and in the pagan parts of the south many have been pressing into the Kingdom. Considerably more than half the population is pagan, and only the few mission stations oppose the onward march of Islam. The southern Sudan may well be one of the desperate battlegrounds of the future between Christianity and Islam.

Abyssinia, or Ethiopia, has a population of from eight to ten millions, of which probably one-half are pagan and the remainder equally divided be-

⁴ *Modern Populations*: Tangier, 51,000; Spanish Morocco, 720,273; French Morocco, 4,500,000; Algeria, 6,553,451; Tunis, 2,410,692; Lybia, 719,663; Egypt, 14,217,864.

⁵ Anglo-Egyptian Sudan, Abyssinia, Somaliland, Eritrea, Kenya, Tanganyika (area, 2,267,708 square miles; population, 25,727,684; density, 11.3).

⁶ Area, 1,008,100 square miles; population, 5,728,551.

tween Islam and the Abyssinian Church. The last few years saw a great advance in the work of Protestant missions. A new spirit among the priesthood, a general readiness to hear the Gospel, and the printing and publishing of the New Testament by the government press were outstanding facts. This progress has been arrested meanwhile, and it is not known what the future of Protestant missions will be. Missionary work dates from 1830, and before the recent war there were eight societies, with a staff of about 200 missionaries.

This will remain for long a very needy area and must be included in the unevangelized area of Africa. Missions may be able to continue their work in cooperation with the Waldensian Protestant Church of Italy, which views with sympathy and concern the condition of the Evangelical Christian communities in Ethiopia today.

Eritrea (Italian) and the Somalilands (British, French, and Italian) are grouped around Abyssinia in the "horn" of Africa. The population, which is Moslem, is small.⁷ Moslem bigotry presents special difficulties in the way of missionary work. Only in Italian territory has evangelism actually been carried on by the National Evangelical Missionary Society of Sweden. This work has now been suspended.

Kenya⁸ is a young country. Thirty years ago Nairobi, the capital, was an experiment in tin shacks; today it is an up-to-date city. Its highlands are suitable for white settlers. The difficulties between them and the natives have been greatly exaggerated, and even the trouble with the natives over the discovery of gold in 1932-33 has been satisfactorily settled. There are eleven missionary societies in the colony, and much progress has been made. The territory is fairly divided between these bodies, and the unoccupied fields are to be found mainly in the north where, however, the population is not dense. Work has recently been begun in these regions. The unhealthy regions of the coast have still many neglected groups. In the west the influence of the great work that has been done among the tribes of Uganda has been strongly felt.

Since 1920 Tanganyika Territory⁹ has been administered by Great Britain under a mandate of the League. The administrative reconstruction of the region has been carried out with special reference to the welfare of the native peoples, and seeks to stimulate native authority. A living issue in the religious field is the progress of Islam. Zanzibar and the East African coast are almost completely Islamized. The last census records

over two million Moslems, but many think that the number of real disciples is not more than 300,000. What is certain, however, is the rapid superficial increase. Roman Catholicism is represented by about 700 workers and 200,000 Catholics. It is pursuing an active and aggressive policy, greatly hampering the work of Protestant missions.

There are 13 Protestant missions and a Christian community of 125,826. The German missions, excluded in the Great War, were permitted to return in 1925. Probably the areas of least progress are in the Eastern and Western provinces. The former borders the Indian Ocean, and among its half million people there are under 1,500 Protestant Christians. The latter lies along Lake Tanganyika. The Lake Province, the most populous, contains a large number of unevangelized tribes. It is important to note that no definite steps have yet been taken for the evangelization of the Moslem populations.

The history of West Africa¹⁰ has been marred by slavery. Slavery is still said to survive in Liberia. Missions and governments are now devoting all their energies to native interests. Islam has made great inroads from the North. In many villages, formerly pagan, the call of the muezzin floats from the minaret. Yet the Church has made much progress, particularly in British territory. In British West African colonies there are some 252,000 Christians, and in Nigeria nearly a million. All this ground has been won at great sacrifice, in the loss of missionaries by sickness and in the sufferings and persecutions of the native Christians in the past.

The task of Africa's evangelization is not only that of the foreign missionary. The Church has not been without its own leaders, and in more recent times "prophets" have arisen here and there. Some of these have been men of little worth, but one deserves more than a passing reference. The "prophet" Harris was a Liberian of the Grebo tribe. As a young man of twenty-one he felt the call of the Holy Spirit. Of his early years of ministry little is known; but in 1913, when he was about sixty, he came to the Ivory Coast, and God began then to use him in a remarkable way. His message was simple, his life apostolic, and he was undoubtedly taught of God. A Bible and a bamboo cross were the insignia of his mission. His converts on the Ivory Coast are variously reckoned up to a 100,000. Persecution fell on the Christians, but the majority refused to compromise. Harris himself was deported in 1915 to Liberia, where he later died.

Nothing was known of this to the missionaries at this time. Strange stories came to them of a

⁷ Eritrea, 621,776; Somalilands: British, 344,700; French, 68,965; Italian, 1,010,815; Island of Socotra (British), 12,000.

⁸ Area, 224,960 square miles; population, 3,091,064; density, 13.5.

⁹ Area, 366,632 square miles; population, 5,022,640; density, 13.7.

¹⁰ French, British (including Nigeria), Spanish and Portuguese territory and Liberia: Area, 2,458,745 square miles; population, 42,432,017; density, 17.3.

work in the interior which passed human analysis, of fetishes destroyed by thousands, of churches which had never seen a missionary. When inquiry was made it became clear "that right along the Ivory Coast, and up into the interior, there had been such a mass movement as had never been heard of in the history of modern missions." With all its inadequacies—and they were many—here was a stirring in the African soul which came from God. In recent years the Methodist Missionary Society has taken over the care of large numbers of the "Harris Christians."

A few figures must suffice to describe the situation in West Africa today. Let us take British territory first.¹¹ Nigeria ranks third in population in the Empire, after India and Great Britain. Of the 899,000¹² Christians of Nigeria, 188,000 are Roman Catholics. The enormous majority of the Christian community is in the Southern provinces, nearly 700,000 coming from the Ibo, Yoruba, and Ibibio groups alone. The north is less occupied, and here Islam is strong. Christian schools in the south enroll 176,886 scholars and in the north, 5,969. Moslem school enrollment in the north is 183,374, and in the south nil.

The Northern provinces are of great interest. Roughly seven and one-half millions are Moslems and about four millions pagans. Up to 1901 there was only one mission station established; now ten societies are at work, reaching over 160 tribes, totaling some 3,000,000 souls. What is needed is not so much the advent of new bodies, but the extension of existing work. The unreached population is mostly in the Mohammedan emirates. For a long time, evangelization was prohibited in these areas by the government, but this prohibition is now removed. On the whole the outlook is encouraging; in 1932 the whole Bible was published in Hausa, one of the most widely spoken languages of West Africa.

As for other British territories: In Gambia there are some 2,000 Christians; in Sierra Leone, about 40,000; in the Gold Coast, 200,000; and in British Togoland, about 10,000. The hinterlands of all these territories are still largely unoccupied by missions.

French West Africa¹³ is an immense territory, equal in area to India. Of the 60,000 Christians, 45,000 are in the Ivory Coast, the fruits of the long unknown labors of the "prophet" Harris. Nearly all the remainder are in the coastal territory of French Togoland and Dahomey. In Mauretania there is no work, and in Senegal there

are only one or two stations. Most of the missionary effort in the vast stretches of the interior is very recent. The Christian and Missionary Alliance has taken a considerable share in pioneering, but the six societies in this large region today have only 30 stations. French West Africa is, to a large extent, still spiritually destitute.

Of the population of the interior fully forty per cent are Moslems. The most important tribes are probably the Fulani and the Mosai, numbering about two million. In the past the Fulani influence has been the stronger, and they were the chief bearers of Islamic culture. On the great bend of the Niger stands Timbuktu, long since shorn of her former glories. West and north in the desert live the Veiled Folk, the Tuaregs, once perhaps a Christian people. Wide indeed is the field here and vast the task to be undertaken!

In Spanish¹⁴ and Portuguese¹⁵ territory in West Africa there is a small work on the Cape Verde Islands and a station is projected in Portuguese Guinea.

The independent state of Liberia is about the size of England, and is a member of the League of Nations. It was founded in 1822 by liberated slaves from the United States, who were assisted by American philanthropists. Today there are about 10,000 Americo-Liberians, 60,000 others who are civilized and also use English, and about 200,000 who are partly civilized. The remainder of the estimated population of a million are illiterate. Many missions, mostly American, have worked in the republic, and the Christian community is over 30,000. This is practically confined to the English-speaking population. Very little is being done to reach the population of the interior, and the state of many of the existing churches is very low. One authority writes: "There is no vision, no discipline, no authority in the churches." Four stations have recently been opened in the hinterland, and the churches are being encouraged to support themselves and to evangelize their fellow countrymen.

The Union of South Africa presents many problems. In the provisional census of 1936 there were over 6,529,784 Bantu, 755,282 "colored," and 215,529 Asiatics. Europeans numbered 1,979,390. The native population has increased by thirty-nine per cent since 1921. Afrikaans has become the common language.

The Bantu are unquestionably a people with a great future, and today they are combining with the "colored" folk in defense of their rights. About 2,000,000 are still living the tribal life. The present land policy, as seen in the allocation of reserves to the natives, has not given very satisfac-

¹¹ Nigeria, 91,928,171; Gambia, 200,000; Sierra Leone, 1,768,479; Gold Coast, 3,040,446; Togoland, 293,714.

¹² Census, 1931.

¹³ Population: Mauretania, 323,819; Senegal, 1,584,273; French Sudan, 2,853,655; Upper Volta, 3,000,243; Niger Territory, 1,542,714; French Guinea, 2,236,968; Ivory Coast, 1,866,316; Togoland, 750,065; Dahomey, 1,112,000.

¹⁴ Rio de Oro and Adrar, 495,000; Inni, 20,000.

¹⁵ Portuguese Guinea, 364,929; Cape Verde Islands, 153,700.

tory results. Of the acute race problem and the color bar legislation all that can be said here is, that nothing would so much contribute to its solution as a deep and widespread revival movement.

The leading church among the whites is the Dutch Reformed, with nearly a million adherents. A very large number of denominations and missions work among the Bantu and colored peoples; and this "fragmentation" from abroad is outdone by native enthusiasm. "Separatist" movements are many and frequent. In Johannesburg alone there are said to be 121 denominations among African Christians, and in 1932 Professor Brookes compiled a list of 326 native sects. Notwithstanding this, there has been much real progress. About 2,500,000 Bantus are Christians, and there are some 40,000 Bantu workers. In some churches Bantus have a large share in church government.¹⁶

	Area in Sq. Miles	Popula- tion	Density	Protes- tants
Basutoland	11,716	571,600	48.8	140,000
Bechuanaland	275,000	160,000	0.5	16,000
Swaziland	6,704	123,320	18.3	27,000

Basutoland and Swaziland are, relatively speaking, the most occupied regions of Africa, while substantial progress has been made in Bechuanaland.

Southwest Africa¹⁷ is administered by the Union under a mandate of the League of Nations. Of vast size, but very sparsely populated, it is one of the most fully occupied mission fields of Africa. Christians number 85,000, of whom about 10,000 are Roman Catholics. There are 381 missionaries per million people, or 910 when Roman Catholics are included.

Rhodesia¹⁸ is a vast territory, as yet thinly populated. The pacification and evangelization of the natives, together with the colonization of the country, forms one of the romances of African development. Today the administration faces questions of land, color, and industrialization, but it has the experiences of South Africa from which to learn. The number of African Christians in Southern Rhodesia is only 86,000, of whom nearly 30,000 are Roman Catholics. In Northern Rhodesia the total is 142,000, and of these somewhat more than half adhere to the Roman communion. As there are 14 missionary societies in the North and 15 in the South, there is no call for additional organizations. The evangelization of the country awaits the extension of the existing work and the growth of the missionary spirit among the African Christians.

The land around Lake Nyasa¹⁹ was first explored by David Livingstone. The establishment

of missions followed, and today there is a Protestant Christian community of over 120,000. The Presbyterian work has grown steadily and has resulted in the formation of a Central African Native Presbyterian Synod. It is interesting to note that, in contrast with Rhodesia, Islam has spread widely in Nyasaland, the Moslem population being reckoned at 73,000.

Portuguese East Africa²⁰ lies adjacent to Nyasaland and South Africa. There are large stretches of entirely unoccupied territory in the North, for the missions are almost all in the South. Special conditions attend missionary work in these Portuguese colonies which need careful study before new work is begun. There are about 20,000 Protestant Christians in the colony.

In the history of African missions few stories are so stirring as that of Madagascar. The London Missionary Society founded a station there in 1818, and the witness rapidly spread. By 1834 there were 30,000 pupils in its schools. Then terrible persecutions fell upon the Christians. Missionaries were driven out. Men and women were slain by the spear, hurled over precipices, sawn asunder, burned in the fire, or sold to slavery. And yet persecution stimulated the growth in numbers, so that by 1861, on the death of the cruel queen, the Christians had increased tenfold. At last in that year freedom was proclaimed.

The reconstruction began in 1861, and the work has continued ever since. Difficulties have been many, but the triumphs have been an abundant reward. Widespread and rapid church building has been a keynote of the work. In one period of ten years since the war over a thousand new churches were organized. Today there are some 720,000 Protestant Christians.²¹ More than one-third of the total number of churches in Africa are found in this island.

Any reference to Central Africa may well begin with Uganda.²² A long line of remarkable names marks the progress of the Gospel there. H. M. Stanley, the explorer; Alexander Mackay, the pioneer; Hannington, the martyred bishop; Pilkington, the brilliant linguist; and many others are among them. When King M'tesa heard from the first Church Missionary Society missionaries the name of Jesus, of whom Stanley had previously spoken to him, he caused a salute to be fired

²⁰ Portuguese East Africa: Area, 297,657 square miles; population, 3,995,831.

²¹ Roman Catholic adherents number 460,000. It is worth noting that the Comoro Islands (population, 130,253), adjacent to Madagascar, are unoccupied.

Réunion (French): Population, 197,933. The population is Roman Catholic. There is no Protestant work.

Seychelles (British): Population, 27,786. Two missions are at work.

Mauritius (British): Population, 400,904. Christians number 122,836, of whom only 5,345 are Protestant.

²² Uganda: Area, 94,204 square miles; population, 3,584,758.

¹⁶ Basutoland, Bechuanaland and Swaziland are native protectorates.

¹⁷ Area, 322,394 square miles; population, 273,876; density, 0.8.

¹⁸ Northern and Southern Rhodesia: Area, 438,744 square miles; population, 2,502,340; density, 5.6.

¹⁹ Nyasaland: Area, 37,596 square miles; population, 1,609,915.

for joy. Under M'wanga, his son, the Church was baptized with fire, but stood firm. The threat of Islam and the strife with Roman Catholicism were challenges she was called on increasingly to meet. But today the Church of Uganda is a mighty Church. There are well over half a million Christians today, and, although there is some discrepancy in statistics from different sources, they seem to be about equally divided between Evangelicals and Roman Catholics.

Belgian Congo²³ is a vast territory, nearly eighty times the area of the home country, but with a relatively small population. Its past has been melancholy, but today roads traverse its territory, mines penetrate its ground, and the government is making increasing provision for the welfare of its native peoples. The jubilee of Protestant missions in the Congo was celebrated in 1928, and the picture was a very different one from that of the days when George Grenfell constructed his little steamer, the *Peace*, with his own hands, the two Scotch engineers having died before reaching Kinshasa. Today there are some 43 societies with about 900 missionaries in this field, and between 1920 and 1930 church members increased from 55,000 to over 200,000. Many unevangelized regions still remain, but they constitute a challenge to existing bodies rather than a call for new missions. Catholics are variously estimated from half a million to two million, and the sudden growth and influence of Catholic missions is seriously embarrassing the evangelization of the colony.

Ruanda Urundi,²⁴ with its small area and dense population, became a mandated territory of Belgium after the War. A Belgian mission has taken up part of the former work of the German missions, and the Church Missionary Society has been extending its work southwards from Uganda. With the addition of two or three small Protestant missions this is the extent of Protestant effort in one of the least occupied areas of Africa. The Roman Catholic missions are making great progress and aim to capture the whole area.

French Equatorial Africa and Cameroon²⁵ together comprise an enormous area of over a million square miles with a scattered population. It stretches from the Anglo-Egyptian Sudan to Lake Chad, from Libya to the Belgian Congo. Only in the south (Gabon and Cameroon) are missions at all well established, and even there much remains to be done. For the rest a few lonely pioneer stations appear on the map as oases in the

spiritual desert, and around them a thirsty land where many tribes know nothing of the Light.²⁶

Remarkable progress has been made in Angola²⁷ (Portuguese West Africa) in the face of many difficulties. One mission alone witnessed 900 church members increase to 9,000 between 1921 and 1931, and there are today eleven missions with 240 missionaries at work in 51 centers. Catholics in the same decade increased from 77,000 to nearly 300,000. Yet both in the North-east and South of the colony there are populous tribes and large areas still untouched. The Protestant Christian community numbers 240,000, of whom nearly 3,000 are Christian workers.

The whole situation today in Africa may be summed up briefly. The Roman Catholic population of Africa amounts to about 4,304,222, in the proportion of 4 to North Africa, 22 to Central and West, 8 to East, and 9 to South. The Protestant population is 5,638,252, in the proportion of 0.5 to the North, 18 to Central and West, 2.5 to East, and 35 to South Africa. From this it will be seen that the Catholics are strongest in the Central, East and West, and the Protestants in the South. The Christians number 10,000,000 or about 7 per cent of the total population. This is 1 to every 14 people, which may be compared with China proper, where there is 1 to 500 people, or India, where there is 1 to every 56 people. There are over three times as many missionaries to every million people in Africa as compared with India, but, owing to its large area, only one-seventh the number to each 1,000 square miles. Out of Africa's 65 territories, 42 are inadequately occupied, 23 are adequately occupied, but 15 of these are excessively occupied if 1 missionary to 20,000 people per 1,000 square miles be taken as the standard.

Whereas there are 15 missionaries to the million people north of 10° N., there are 148 south of 10° S., and between 10° N. and 10° S. there are 50. The missionary occupation is, therefore, very unequal, being three times more in the South than in Equatorial Africa, about 10 times more in the South than in the North.

The same is true of the distribution of the Christians, who are in the proportion of 146 in the South to 28 in equatorial regions and 1 in North Africa.

These facts reveal at a glance the regions of greatest need, and should determine all plans for the evangelization of Africa.

²³ Rio Muni and Fernando Po are Spanish colonies.

Rio Muni: Area, 10,036 square miles; population, 140,000; density, 13.9.

Fernando Po: Area, 795 square miles; population, 23,846; density, 29.9.

The Methodist mission works in Fernando Po and a live developing work exists in Rio Muni under the American Presbyterians.

²⁷ Angola: Area, 323,295 square miles; population, 4,141,730.

²³ Belgian Congo: Area, 918,000 square miles; population, 9,485,091.

²⁴ Ruanda Urundi: Area, 20,550 square miles; population, 3,500,000.

²⁵ Area, 1,078,538 square miles; population, 5,477,236.

South Africa is fully occupied, and for our purpose has ceased to be a foreign mission field. The activities of its 3,547,892 Christians should cover the unreached sections of the population, which should be regarded as their home mission field.

Basutoland and Swaziland, which fall within this area, are excessively occupied as mission fields. The first has 67 missionaries to 571,600 people, of whom 136,332 are Christians; the second has 80 missionaries to 123,320, of whom 25,818 are Christians. Southwest Africa is in much the same position with 105 missionaries to 267,905 people, of whom 73,412 are Christians. Bechuanaland, with 17 missionaries to 160,000, and 15,200 Christians is too well provided for.

A move northwards of a large number of the foreign missionaries to the unoccupied regions of Portuguese territory, East and West, to Ruanda Urundi seems called for. The Rhodesias, Madagascar, and Nyasaland are probably as well occupied as the situation calls for. On the East, Tanganyika, Abyssinia, and the Anglo-Egyptian

Sudan call for reinforcements, and on the West, Belgian Congo and French West Africa, owing to their large areas, are still very needy.

The great Moslem countries of North Africa must still be considered as the most needy part of Africa.

British territory, owing to greater facilities available, is now probably adequately occupied, and attention should increasingly be given to the territories of the French, Portuguese and Belgian colonies till these also are evangelized.

This in a word is a bird's-eye view of that great continent which only sixty years ago was indeed the Dark Continent, but which today is well on its way to becoming the most enlightened of all. The great cleavage at the heart of the enterprise between Roman Catholics and Protestants casts a dark shadow over the landscape, but the virility of African Christianity and its power to organize itself along its own indigenous lines promises well for the future when Africa shall have become, as it certainly will, a Christian continent.



ST. PAUL'S CATHEDRAL, MENG0, UGANDA, LOOKING EAST (See page 478)

An African View of Indigenous African Religions

By DONALD G. S. M'TIMKULU *
New Haven, Conn.

TO THE ordinary man who has heard about Africa the phrase, "African religions," conjures up a confused mass of superstitions and curious beliefs which seem to him very childish, if not entirely foolish. To some it might even seem like straining the connotation of the term unduly to call this hotchpotch religion. It is not necessary here to prove that such opinions are the results of generalizations based on very inadequate data. Those who have tried to understand the Africans and to see life as they see it have found that they possess not only well developed religious systems, but a religion which enters far more into their day by day conduct than is the case among the peoples of the West.

In spite of the vast expanse of Africa and the variation in cultural features presented by its peoples, it is still possible to speak of the country as a whole, on account of a number of fundamental principles which underlie the social structure of the whole of tribal Africa. This is particularly true of the Bantu tribes, and it is with the religion of these peoples that I mean to concern myself in this paper.

A great part of the religious life of the African centers round the worship of ancestors, but such a statement needs some elucidation. To understand truly what the cult of ancestors means to the African we must probe deeper into his social background. The social and economic unit in Africa is the individual family. To bind the families together in a larger social unit, the intimate and binding family ties are extended outside the immediate family. For instance, my father's brothers are my fathers; I call them so, and I behave to them in the same general way that I do to my own father. Similarly, my mother's sisters are my mothers, and their children are my sisters and brothers; I behave to them in exactly the

same way as I would behave to my own brothers and sisters. In this way the family circle is exceedingly increased, and the kindred are bound together in a very close and intimate way. In most African societies, however, preference is given to one set of kin at the expense of another; i. e., either to the mother's people or to the father's people. This is the basis of the clan, or *sib*, which is a strong group of people claiming to be intimately related either on the mother's side or on the father's side.

The clan is not only the most important group in the African kinship system, but also the primary religious group. Since all members of the clan are linked together through their ancestors, the ancestors come to take a most important place in the life of the group. They founded the clan, gave it life and made it what it is. The present generation, therefore, owes all that it has to those who have gone beyond. The ancestors are thus as much a part of the clan as the living; they are as interested in its welfare as those who still walk this earth. For, according to African belief, "the dead are not lost to society, they are merely initiated into another part of the society, the spiritual unseen part." Thus the clan with its beginnings far in the dim past can only make secure provision for the future by consulting and working in harmony with those whose wisdom is undoubted, and who now can tap sources of power which are not available to mortal man. The essence of ancestor worship lies in the effort on the part of the living, by various acts of remembrance, to maintain friendly relations with those who are now of the spirit world, and thus to secure their help and guidance.

True enough, fear enters into the worship of ancestors, the fear of consequences that will follow any failure on the part of the living to perform their pious duties. But we would be greatly in error if we assumed that the religious motive in ancestor worship is all summed up in the word fear. The African really puts his trust in the ancestors, and his faith is a living everyday faith.

The African also believes in a great spiritual power, a Supreme Being, more or less personified,

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who made the world and created all living things, but has since had no direct dealings with man. Now and again one may hear his angry mutterings in the roar of the thunderstorm, as he hurls forth his thunderbolts at some individual who has angered him.

Among some of the southeastern tribes, however, he is regarded as a great chief of the spirit world, Unkulunkulu (the greatest of the great), who is so great that ordinary men cannot approach him for any favors. Amongst these tribes the ancestral spirits have come to be regarded as mediators at the court of the Great Chief. Those who were great in this life, the chiefs, are much more likely to be in the inner circles of the Great One, and thus can do more for the people by pleading with the Great One in the traditional manner that marks the successful and polished councillor. In times of calamity, therefore, the spirits of the greatest chiefs of the tribe are invoked to help their children and save them from disaster. These ceremonies are always conducted by the paramount chief of the tribe, in whom, by reason of his birth, is concentrated the highest spiritual power man can have, and who is the recognized intermediary between the people and their most powerful spirits. The power of the chief, therefore, is based ultimately on religious sanctions. He is not merely the political head but the high priest of the tribe, and thus the dependence of the African on his chief is a very real one.

Apart, however, from this belief in a first cause, the Africans believe in a Potence, an Energy, that is imminent in all things, intangible and yet all-pervasive. While drawing itself into a focus in certain objects, it is, at the same time, sensitive to human conduct, so that irregularities in the world of men react immediately on the world of nature. In African societies, as Mrs. Hoernlé says, "events in the world of nature are interpreted entirely from the point of view of their influence on the life of the society; the world of nature and the world of man are one, changes in the world of man are inevitably accompanied by changes in the world of nature, and vice versa, and the laws governing the one world are conceived of as being the same in the other." If, for instance, the harvest is poor, it is because the proper rites have not been performed, or because someone has sinned or done wrong, and his wrong actions are somehow preventing things from taking their proper course.

Because of this firm belief the African can hardly conceive of anything happening naturally, i. e., uninfluenced by the actions of men, either living or dead. If a man gets sick, for instance, his sickness is either the result of his neglect of some customary ritual or some duty to the ancestors, or else some evilly disposed person has caused the

illness by manipulating the all pervasive "Potence" against him. For the African believes that some people are able by long training to make use of this spiritual power in the universe either for good or for evil. This is the basis of the African's belief in witchcraft and the efficacy of charms. For to protect myself against the machinations of the wizard, I must have some object in which is concentrated a stronger power than that which the wizard can direct against me. Without this I am at the mercy of my enemies. Thus the African has ever haunting him this fear of unseen powers working around him, and perhaps against him; for this reason he clings tenaciously to his witch doctor, who is the only man who can give him sufficient protection to make life worth living.

Let us next consider how far these beliefs and practices are influencing the lives of native Christians in Africa. While it is no doubt true that the form that the Christian Church in Africa will ultimately take depends, in the last analysis, on what the Africans themselves make of it, it is none the less also true that Christian Africans must accept the fundamentals of Christianity undiluted, as it were, if they are going to live Christ-like lives. As Archbishop Temple says, it is futile to consider whether the message of the Gospel suits the African or not. If the Gospel is true, then it is true for all men, be they black or white. If one, however, is thinking of Christianity merely as a drug for the curing of social diseases, then one might well ask if it suits the African. If, on the other hand, Christianity is a Way of Life for all men, then we must recognize the fact that there are certain fundamental beliefs and points of view in African religion which are incompatible with the Christian spirit. These must be shed, if Christianity is to mean anything for the African.

While thousands of true and fervent Christians are to be found in most parts of Africa, it is nevertheless a fact that for many other thousands Christianity is no more than a veneer, a top dressing, which peels off just when it is most needed. In the real crises of life they turn to their beloved ancestors in whom they still have the utmost faith, although outwardly adopting the forms of the Christian religion. Many a Christian family when in trouble will secretly sacrifice a beast to appease the injured spirits, so that they may remove the curse and establish friendly relations once more between the dead and the living.

There are other Christians, however, who have definitely set their faces against the old tribal rites and ceremonies; but this is about all they have done. In these lives Christianity has only replaced one set of taboos by another. This attitude has not been a little encouraged by the numerous "don'ts" which have formed the greater part of the "Christian message" of some missionaries.

The Christian in Africa has thus become a man who does not do a great number of things. The African can understand such a religion, for it is just his old religion with the dire consequences made a little less immediate.

But the real persistent evil in the African Christian Church is that old belief in the powerful mystic forces of the universe which are ever ready to do men harm at every turn. Accusations of witchcraft and sorcery are not uncommon even in our oldest mission stations. Venerable old preachers or deacons will tell you of one of their number who keeps a baboon on which he rides out every night to do his nefarious work. Many a fond mother, for instance, will not dare to bring her child to church for baptism, unless he has been thoroughly "doctored," lest the influence of some other child who has been "doctored" cause a fissure in her child's skull which inevitably brings about his death.

The old beliefs in witchcraft, therefore, are not only still with us, but the practice of witchcraft is thriving under new forms showing an excellent adaptability to new conditions. Witch doctors are doing a better trade today in the towns than they ever did before. The old technique of trying to pooh-pooh these ideas and laugh them out of court is futile. These beliefs are deep rooted in the African, and now he not only feels he has Biblical authority to support him, but also a fund of anecdotes in which Christian ministers have been worsted in the fight against the wizard. The missionary, therefore, must concentrate on changing the African's unscientific view of the world. "Nothing less will do than the gradual revelation of the complexity of the universe. Let the African once realize that the universe runs its course by immutable laws which he cannot alter, and he will be relieved of an incalculable burden of the spirit." Without this changed outlook the Christian missionary will be building his house on sand.

There is a new threat to the life of the Christian Church in Africa, to which we now turn. In those parts of Africa where the natives come into very close contact with the whites there is growing up, among some of the leaders of the people, a spirit of revolt against the Church. These men feel that the Church is not living up to the spirit of Christ's teaching in its attitude towards the race question. They declare that color bars are rigidly enforced even within the very precincts of God's house; in many churches the African clergy are merely the "boys" of their fellow white clergymen; some of the white men who stand high in the Church are in no way different in their treatment of Africans than any other white man. In these and in many other ways, they declare, the Church has shown that even within its fold there is no brotherhood for the black man. It is merely part of

the machinery of Western civilization, whose exponents are out to get as much as they can from the dark races.

On this account they have dubbed Christianity "the white man's religion," and they will have none of it. This conviction is not lessened by the fact that many white missionaries identify their strait-laced Christianity with Western civilization. The African is continually being told how lovely and beautiful everything is in the white man's garden, and how weedy and ugly his own is in comparison. The disillusionment that follows, of course, is not very pleasant either for the missionary or the African.

The criticism of the unbrotherly attitude of the white Christian gains more point when it is levelled against the missionary himself. It is no doubt true that the spirit of Christian brotherhood which characterized the life of the early missionaries is slowly dying out. Social snobbery and a certain irritating aloofness is not uncommon among modern missionaries. In traveling round the mission stations one hears such significant remarks as this from the old people: "Oh, we do not knock at the front door of the mission house now, we have to go to the kitchen door." One hears also of missionary teachers who fail to recognize their fellow African teachers as soon as they are outside the bounds of the mission station.

These may seem like trivial considerations, but they are just full of meaning for the African—they are the straws in the wind. Is it any surprise, then, to find that the African in the older missionary fields is gradually losing his confidence in the white missionary?

And yet all thinking Africans deplore this tendency; first, because it does not take into account the great contribution that missionaries have made and are making to African welfare. Second, and perhaps more important, is the fact that there is a danger that, with this loss of confidence in the white missionary, the African may also lose his hold on Christianity. For, as we have sought to show, Christianity is still very much of an exotic plant in Africa.

The present tendency, therefore, among some missions to root Christianity in true native soil has great possibilities for the future. For, it seems to me, the very highest ideal that missions can hold for the future of Christianity in Africa is the creation of a truly native church, "whose motivation will be emotional rather than mainly intellectual, which will take cognizance of native psychic and mystic experience, whose forms and functions will be rooted in native life, background and environment, and whose leaders will be true natives, integrally a part of the community and not mere preachers cut in the image of white missionaries."

The Gospel Among Primitive Peoples

By REV. JOHN S. HALL,
Sudan Interior Mission, Kaltungo, Nigeria

THE country of the 40,000 Tangale-speaking people is in Nigeria, West Africa, inland one thousand miles northeast of Lagos, chief seaport of Nigeria, which is an important Protectorate of Great Britain and boasts a population of twenty millions. The Tangales had their first sight of the white man only thirty years ago, and their first contact with the Christian missionary ten years later. The white ruler's advent ended a strange age-long cycle of seven years of intertribal war alternating with seven years of peace, and ensured the gradual extirpation of cannibalism. Cloth was rare. Leaves sufficed for covering for the women, while the men used little covering beyond occasionally wearing tanned hides of animals hung by forelegs from the neck.

Their story is interesting, especially regarding Christian missions, and the fact that the conditions obtaining among them are typical of those among all primitive peoples. Illiteracy prevailed, with the absence of books and the arts of reading and writing. Their difficult and wonderful language had only oral use. The world for them did not exist beyond the extremities of a fifty-mile line, where heaven met earth and was upborne by strange, conveniently dwarfed beings around the meeting line, holding sky-supporting sticks aloft. With limited horizons of knowledge, the tribe moved as one man in a narrow orbit, unprogressive, static.

There was that in their "moral" codes which, without elevating or quickening the tribe, preserved it as a unity, with a sturdy sense of identity and independence. Marriage by uniform purchase was recognized and was made honorable by laws of legitimacy and inheritance. Laws applying to consanguinity and incest assisted in upholding marriage and maintaining purity of tribal stock. Over against these helpful things lay many antisocial habits. The bonds of marriage were uncertain, owing to the polygamous tendencies of men and women, and from easy temporary unions and prevalent promiscuity. Illuminating is the prayer always made when the large goat from the bride-price payment was being eaten by the men of the maiden's hamlet in the sacred grove: "We have just begun to eat her [i. e., the woman was an occasion of feasting]. Incline her soon to run

to another man, that we may feast upon another goat." Farthest reaching of baneful practices was that of the parents, who threw the children of both sexes together for immoral purposes, all with a view to enlisting the boys for labor on the farms of the girls' parents.

A corresponding situation was to be found in the religious sphere. The Tangales' spiritual heritage is cumbrous. Recognition is made of the Supreme Being, Yamba, but no worship offered to him. All shrines and altars are dedicated to other spiritual beings—demons, ancestors and haunting human spirits. The primitives may not be so lacking in many things as superficial observers say, claiming that they are without this, that and the other, but omitting to observe that they have powers that with us are dormant or dead. They are, however, without the most satisfying and ennobling of human wants. For they have no hope and are "without God in the world." With no books, they have not the Book, with its Messianic light and life in prophecy and history. They are without the dynamic of the preaching of the cross and of the Spirit. The emotional reactions to the spiritual environment are those of uncertainty and dread.

Sent by the Sudan Interior Mission, C. G. Beacham and the writer settled among the Tangales in February, 1917, and began to learn their language. Three years later the Gospel of Luke in Tangale was in print, published by the British and Foreign Bible Society. Successively, till 1930, ten more books of the Old and New Testaments were translated and in use in print, together with the complete New Testament in Tangale in manuscript. The British and Foreign Bible Society undertook the cost of an edition of 2,000, so that the complete printed New Testament in Tangale was in circulation in 1932. To date half of the edition has been sold, and as only readers, professing Christians, buy the book the reading public in that once totally illiterate tribe amounts to a thousand, and the Lord's following reaches the same number.

School work, simply the teaching of reading and writing in the vernacular and of the Scriptures, was begun only after two years. The enrollment for a year thereafter was two. The next

year it increased to three, and the following year to eight. The enrollment now is 2,000. The first seven years passed before any girls of the tribe came to school. Now the enrolled women and girls nearly in number equal the men and boys. Of necessity at the first the teachers were the missionaries. Now the teaching of reading and writing is left to the Christian natives, of whom one hundred are under regular appointment to supervise, in thirty-eight "schools," without remuneration. With a speeded-up farming schedule and a great saving of time formerly given to growing much grain for beer, they follow their accustomed farming, devote certain time to systematic Bible study and, with regulated substituting arrangements, see to the manning of these teaching posts. To evangelize farther outposts, ten married couples in fellowship standing in the churches gave up home and farm and went where taking root afresh would be slow and toilsome, where privation would sometimes be their lot, and where their only, but most glorious, reward would be souls won for Christ.

R. J. Campbell, in his *Life of David Livingstone*, mentions the attraction his lantern lecture was to the Africans, and adds that that was the only Christian propaganda Livingstone was ever asked to repeat. The Tangales have not yet seen lantern views. God's Word has been put into their hands, and they have built two Bible schools where they gather to study the Scriptures. When we saw these buildings rise and asked, "What time will you give to the study?" the whole reading, godly community of men and women enrolled for regular attendance through nine months of the year, every Monday and Tuesday mornings from 9 to 11, with daily sessions through a period of four weeks twice a year.

This spring we had the third of these four-week periods in the two Bible schools, the average daily attendance being 525. The Epistle to the Hebrews was taught, with analytical outline, careful exegesis and application. Blackboard and notebooks were used, and examinations given. The enthusiasm and the mental and spiritual growth accompanying that daily work within the cool, spacious grass-roofed buildings, with the high sun's heat outside, cannot be computed or verbally conveyed. Under what a spell the mystical Melchizedek held these black students until, as they gave earnest heed to argument, warning and entreaty, he to their view dissolved into the Divine Prophet-Priest and they were strengthened and rejoiced to follow Him! "The Word to us is mother's nurse," they cried. "Give us more; you stop too soon! Hurry back!"

I have already alluded to the moral situation created by parents in their handling of youth and

by the young people themselves, who follow them. The Gospel was made for that kind of situation, where it can be trusted to be God's power unto salvation. Moreover, the Africans can be trusted, having "received Christ Jesus the Lord, to walk in him, rooted and built up in him, and established in the faith, as . . . taught." To withhold from them that confidence or to make concessions to supposed weakness or peculiar wants injures and slanders them and dishonors Christ and His Gospel. The privilege and duty rather are, to uphold the New Testament demand and standard as regards purity and spirituality, together with an intensive New Testament indoctrination. It is a senseless, heartless procedure to ask monogamy or one-until-death unions from people whose codes never included these conceptions, unless New Testament doctrine and dynamic are intensively imparted and fully conveyed. Hence the Bible schools, with their whole-church enrollment and systematic opening of the Scriptures. Hence the magnifying of the church, the local assembly, as the school, the home of the saved community as a community, the sphere of mighty movings of God and the birthplace of saving outward movements of wide reach. Hence, too, the simple and exclusive character of the mission's principles respecting "education," with a nonsecular program and curriculum best fitting and generally strengthening the believers for every spiritual and secular contact.

To an extent not always realized social pressure and safeguarding rules assist straight living anywhere. In Tangale teaching is shaped and rules framed to induce the right social pressure in the Christian society. Some of these rules are, that boys may not meet with girls anywhere at night or in enclosed places, as huts, through the day; and that every Christian is responsible for rebuking and reporting breaches of that rule and will be held by the church as culpable as the offenders if he does not meet this duty. Sense of personal and mutual responsibility and keenness of personal and social conscience are developed in this way.

In Tangale, as has been mentioned, the girls did not come to services or school until the seventh year of the work. The young men who came, besides adjuring the practice of early sexual relations, were taught to wait for domestic partners until they and the partners-to-be were baptized. Some did not wait; others did, and gave a noble lead. One of these first ones waited seven years from his first confessing Christ to gain a girl baptized one week before their marriage. Another, a big muscular fellow who had waited five years from his first testimony, was similarly united then to a baptized Christian maiden. These

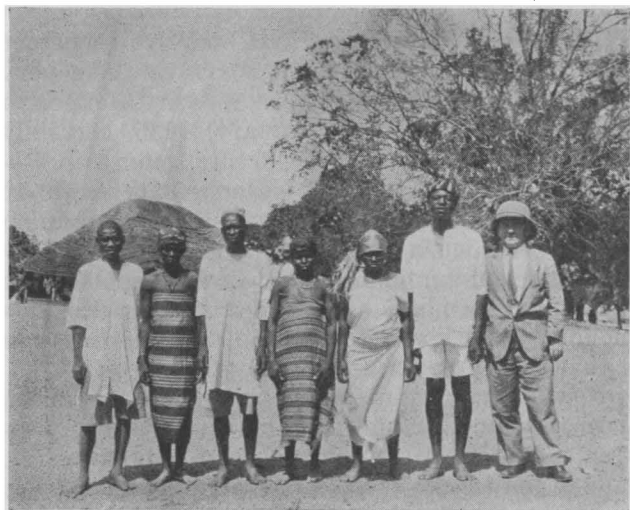
weddings had profound effects; as from that time the marrying age among believers advanced considerably, and the stability, security and satisfaction of marriages of baptized to baptized became manifest.

The case of one Shombo is interesting. He had two wives. They all heard the Gospel from an early convert. Shombo and his second wife, whom he liked the better, came under conviction and began to confess Christ. They rightly reasoned Shombo should have just one wife, and she the one first wedded, no matter that she seemed the least attractive and had no heart for Christ. It took a struggle, but they parted, and the young woman, Layungdung, went to live with her "problem" and her testimony at her brother's. After some days, finding her brother's wife vexatious, she quarrelled with her, and she, her brother and sister-in-law came together to us with their trouble. We were from 7 p. m. till 1 a. m. smoothing it out. We counselled forbearance and forgiveness, which Layungdung thought too hard, but at 12:45 a. m. we knelt together and praised God for victorious grace. Layungdung returned and lived with her brother and sister-in-law, till she saw them confessing Christ and, with herself, baptized. Pagan men, who could not endure seeing a young woman unattached, pestered her for marriage, until all attempts ceased because it was publicly known that they had failed. She was waiting God's time and for a baptized companion. God's time—though after two years—came, and also the companion, a young widower faithful in witness. And these two are one of the couples who, with their family, have sacrificially migrated with the Gospel to an outpost.

Shombo himself now loves his first little wife, who has received salvation and baptism. Both his mother, a former spiritist medium, and his influential seventy-five-year-old father are baptized and in the Church, as is also his younger brother. His children, also, two dear girls, are readers of the Word and happy confessors of Jesus. And in Shombo and his wife we have another couple who have given up all and have gone to an outpost, 20 miles distant, to serve souls with their Chris-

tian lives and their own Heaven-blessed home.

Then there is Shebu, who was living with an unmarried woman and had a child by her. Both began to confess Christ through the testimony of a volunteer teacher. We said they should separate and prove Christ singly, looking forward to their Christian marriage duly. They stayed apart twenty months, were instructed and grew in grace and knowledge of Christ, then were baptized and came together through a Christian marriage.



THREE COUPLES IN CHRISTIAN MARRIAGE ON THEIR WEDDING DAY. LAYUNGDUNG AND HER HUSBAND AT LEFT

Glorious results followed in the domestic sphere. Shebu's mother, sister, two brothers, an aunt and a cousin all sought the Lord and were baptized. The cousin and the sister have married Christian men; the two brothers remain unmarried until they can be suited with baptized wives; Shebu's boy, happily named Paul, is choosing wisdom's ways; a considerable group in Shebu's hamlet, old and young, and among them an old blind woman, have been baptized. And Shebu and his wife also serve Christ freely now in a needy outpost.

Christ's Gospel has given to a multitude in Tangale newness of life, a new orientation of mind, soul, spirit and social life and habit.

A NATIVE EVANGELIST'S APPRECIATION

"There are many things that tempt a servant of the Lord," said a native evangelist one Sunday in his preaching to the other evangelists. "For us black people the spirit of pride is a great danger. However, when I look at the white missionaries, then I can't help but thank God for them. They may have two or three coats to put on and more than one pair of shoes. Sometimes they have both a sun hat and an ordinary hat. They

have good chairs to sit on, not just boxes. As a rule they have good looking wives and children. Often they have a horse or a bicycle, too, and yet with all this you cannot find any pride among them on this account. They are just as pleasant and friendly. Yes, I have noticed that the more they have of such things, the more kind they are to share with us black natives."—*Reported by L. A. Tweiten, in The Missionary Broadcaster.*

Revival in Central Africa

By REV. ANDREW MacBEATH, B.D.
Baptist Missionary Society, Bolobo, Belgian Congo

THEY say that the darkest hour is just before the dawn. When things are at their very worst we have the more reason to expect a change for the better. January, 1935, certainly was a dreary, almost a desperate, month in Bolobo, Belgian Congo. Our deacons had sought to resign in a body, and the monthly communion service was suspended until some better understanding and confidence was established between the church members and their missionaries. Suspicion and bitter criticism were rife. How was it that things had reached this point of strain?

For several years our hearts were burdened with the low spiritual level of our church fellowship. There were twelve hundred communicants, but we felt that very little of sterling quality could be claimed for their Christian faith. Every month a saddening list of names was read out, the names of church members being suspended from fellowship because of some serious moral lapse. The white missionary who sought to know the inner side of village life came to feel that there was an impenetrable wall of secrecy which deacons and deaconesses made it their business to maintain in front of their white missionaries. At last, in October, 1934, a conference with native church leaders was arranged. It was hoped that the frank interchange of opinion about the existing state of things in the church would arouse them to a sense of their responsibility and further the cause of cooperation. From the very beginning of that conference, the indigenous leaders met their missionaries in a spirit of antagonism. A questionnaire had been prepared to stimulate their reflection on some of the unsatisfactory elements in our church life, elements of evil which quite paralyzed the effectiveness of our witness among the heathen. Instead of giving calm or prayerful thought to the questions at issue, church leaders and church members turned round and told their missionaries some of *their* outstanding failings.

After that conference three more months passed, the road winding "uphill all the way." Then in January came the ultimatum of resignation from the deacons in a body. And in the end of January our district was invaded by hordes of

locusts. We turned once again to the Book of Joel and read of the locust hordes, and our reading took us on to the promise of the outpoured Spirit. Little did we realize how near the fulfillment of the latter promise was. The floodtide of blessing began to come in February.

A young carpenter in mission employ read a little booklet, in the middle of 1934, which told of Sammy Morris, a Kru boy from Liberia, who traveled to America with a hungry, overmastering desire to taste the full life that God offers in the Holy Spirit. The story of that boy's hunger for the living God, and the brief but glorious course he ran as a fervent evangelist to others, fired our young carpenter's heart. He saw that God does not need to wait for worldly advantages of breeding, wealth or education. Wherever He finds a man ready to concentrate on God and give Him a highway through his life, God has His chance. Our young carpenter brooded over giving God such a chance in his life.

At Christmas a missionary pageant was prepared by the school children, showing the condition of children in many lands. The lads from the Pastoral Training School represented scenes from the life of William Carey, showing his passion to take the Gospel to India. The theme song around which the action was grouped was the missionary hymn, "Far, far away, in heathen darkness dwelling." The effect of this missionary pageant on the soul of the young artisan dreaming dreams of serving God with all his powers was to bring him to the point of crisis. During the weeks of January an intense inward conflict developed. He dreamed of making Christ known to the far-off heathen, but God told him first to be reconciled to his own father. The struggle robbed him of sleep, but he could get no peace until, down on his face with tears he promised to buy his father a blanket as a reconciliation present as soon as daylight came. The flood of joy that burst over the young man's heart, once he had given up his controversy with God, knew no bounds.

Meanwhile the situation in the church had been growing almost desperate. To make confusion worse confounded, swarms of locusts were all around us, wearing us out with the effort to keep

them from alighting on our gardens. And then the young carpenter asked permission to speak in public. He was given permission, but the experience of which he tried to tell was too great for him. He could not articulate the story. At his second telling of it, he began an exposure of the secret sins that were destroying the church's life and sapping the vitality of the community.

A few young men gathered round him in private to learn more of what had happened to him. Older men were skeptical and superior. They derided him, especially because his new walk with God made it necessary for him to do his daily work conscientiously. Many declared that his brain was decaying or that sleeping sickness had him in its grip. Long ingrained habits of secrecy and deceit made our people construe as madness any willingness to admit a fault and confess it. One deacon thought he had effectively vanquished the young man's crusade when he showed, as a stalwart Protestant, that confession of sin was a peculiarly Roman error!

But the ferment had been thrown into Bolobo's life. The unheard of began to happen. People were disturbed in their dreams or kept from sleep by the accusing voices of their sins. Young men, gathering round our splendid native pastor, were looking up in the New Testament what God had to say about their sins, and the way of release that He offers. On February 24, the church was packed when the morning service began, and we noticed that the native pastor had arranged some forms behind him on the platform. These forms remained vacant during the service, and we realized that they were not placed there simply for use in case of overcrowding. We had never dared to try an upstanding appeal amid an African audience, nor had they ever seen a penitent form. Yet the pastor's inner ear had been prepared to hear, and he had come to preach that morning sure of results. Had he himself not come through the Holy Spirit's searching scrutiny, and found how He burns up all our refuges of lies? Never did anyone wield more effectively the rapier of the Spirit than he did that day. It pierced to the dividing asunder of joints and marrow. It discerned the thoughts and intents of many hearts.

Showing in one hand a rust-corroded knife and in the other a shining knife of stainless make, the pastor asked his audience what kind of Christians they wanted to be. Bringing out an ax head from under his table, he asked the woodcutters present if, when they felled giants of the forest, they went at their work merely clutching the iron ax head between their hands. "Hasn't God in His Holy Spirit offered us a helve for our ax head which will put force into all our labor in the tangled forest of sin that we are to clear away?"

The preacher, exhibiting the dinner knives and later showing the absurdity of toiling away with a mere ax head in the hands, showing too the long wooden handle inserted in the ax head that ensures swift and powerful strokes, was that morning convincing the reason and firing the imagination of his audience. They saw the truth. And the climax came when he used a pictorial phrase which put his closing appeal in a nutshell. "God gave each of us two legs," he said, "but we have been stupid enough to suppose that with two legs we could travel at the same time on two roads. We church members have had one leg on the way Heavenward, and with the other leg we have been traveling the world's way."

One could almost hear the strokes of a scythe that was gathering in golden sheaves for God's granary. There were over thirty young people who went forward at the close to occupy these empty forms on the platform, to signify that they were out for the consecrated life that has given up half-measures and hypocrisy.

From that moment we knew that harvest time had come. We had heard the sound of a going in the tops of the mulberry trees, and we knew to bestir ourselves. When the men gathered in large numbers in their afternoon service, the appeal was made to the older men and deacons to range themselves alongside the eager young men who were pressing forward, and the question was put in this form: "Shall the Isaacs offer themselves willingly and go up the Moriah road, but shall Abraham hold back?" The older men explain that the putting of that question roused them from sleep. At first it puzzled them. What more remained for them to do? Were they not church members? Had they not been baptized?

They remained to an aftermeeting, and after that the group went to the preacher's house, requesting that it be made plain to them what further gift God was offering them and what further claim He was making on them. At last hearts were open and ready to take in the truth. God's gift of fulness of life in the Holy Spirit was set forth. From that time onward never a day passed but souls were coming through crises and conflict to freedom and fulness of joy. Their faces told the story before they reached the missionary's presence. Going to the hospital that night, one heard the sound of weeping in the doctor's private room. One of the native male nurses had come to confess that he had pilfered medicines from the dispensary, and he had brought 25 francs in payment. People who had been living in enmity were humbling themselves in seeking reconciliation and forgiveness. Stolen articles began to come back in a stream.

A testimony meeting was held Monday evening,

and there the thoughts of many hearts were revealed. The truth was out, told by black people themselves. Their sins were finding them out. Meanwhile prayer and supplication became a mighty stream. All who had realized the ending of life's discord began to pour out their hearts in intercession for their friends. One knew at last what God-inspired prayer is, and how irresistible in its sweep. Two missionaries had met with the native pastor every morning for two years to pray for revival, but they were amazed to see how, when revival came, they themselves were carried along as on a mighty stream of prayer.

The evangelistic and missionary passion of the young carpenter's heart was communicated to all who tasted the Heavenly gift, and folks in the villages of the hinterland became aware that something had happened because, as they themselves put it, young fellows who had formerly been chiefly interested in swaggering about town on a Sunday afternoon in showy clothes and were quite incapacitated for life by their own conceit, suddenly seemed to feel concern for other people and took the trouble to walk through the forest to other villages to proclaim the good tidings. The impression was immediate and widespread. There was a common impulse to relieve the burdened conscience and the uneasy mind by public confession, and the crowds frequenting the services made it necessary everywhere to enlarge the village chapels.

One of the most wonderful events of all has just had its sequel, a year later. Once the church members cleared their lives of deceit and sham, the heathen became uneasy and stirred in their sleep, and awoke. The old people, the people most steeped in heathenism, began to "ask the way to Zion with their faces thitherward." Once they had seen fellow villagers who had been reputed to be Christians really making a clean break with witchcraft by bringing out and casting away their secret fetishes, the heathen opened their eyes and opened their hearts. The story of their awakening is a constant source of wonder to us. It was marvelous to see great-grandfathers and great-grandmothers in inquirers' classes where the story of Jesus was told to them "simply as to a little child."

On Sunday, March 1, the first of these aged folks from the town of Bolobo itself were baptized and received into the fellowship of the Church. They numbered twenty. A great crowd gathered on the beach when they were baptized, for it was a wonder of wonders to the natives. To see the women who had been most prominent at all heathen funerals and the most adept in all mourning orgies and dances, and well acquainted with palm wine or sugar cane beer drinking,

transformed by the love of Christ and sitting before His table to partake of their first communion, was to feel that Heaven had come down to earth, and that grace had swallowed up sin and death in victory. One could not but think of the aged Simeon and his satisfied request for removal; he could depart in peace, for his eyes had seen God's salvation. With a score of such new-born souls before us, we realized anew what it means to "depart in peace." For them Jesus has robbed death of its darkness and robbed it of its sting.

Much more remains to be told. Other missionaries would learn much if one told of the problems and difficulties that the revival created, as well as of the marvelous doors it opened and the opportunities it brought. Yet mention must be made of one result which will prove of far-reaching importance. The revival brought out the centrality of the cross as the core of our message. It made prayer and Bible study the very breath and daily nourishment of Christians. It brought the promise of the Holy Spirit out of the dim and hazy background of truth right into the center of life as a throbbing reality. And, quite decisively, it made the triumph of the Resurrection stand out as the corner stone of a Christian message that is to win Africa.

In the early days of the revival a Christian died, and the way in which the Christians made that funeral a triumph will never be effaced from memory. The problem had hitherto been to persuade church members to cut adrift the old heathen mourning customs, and we had failed. Wailing and noise and confusion seemed inevitable, till on one glorious day the Christians rose as one man and said, "Never again." That triumphant funeral of a believer has set its seal on the community's life. Now the women gather in their brightest clothes, sit in rows around the house and sing hymns. Some stay to uphold the chief mourner when the corpse is removed, and all the others follow to the place of burial singing hymns. Who told them to do this? "They shall be all taught of God." Things we had labored to instill into public opinion by preaching and teaching became a public possession overnight. We who had formerly felt so conscious of labor and sorrow, who had called ourselves workers for God, realized that we were but spectators. "What hath God wrought!"

Into Africa went the Christ twenty centuries ago, when his own folk sought to slay him.

Out of Africa came the Christ, sheltered and safe, to live his mission and die his death, that the world might be saved.

Into Africa may he go again, proclaimed by eager and impelling disciples.

Out of Africa—may Christ come, with a continent following after.

EMORY ROSS.

Africans on the Witness Stand

WHAT CHRIST HAS DONE FOR ME

BY REV. JAMES J. R. JOLOBE, B.A.,

Presbyterian Church of South Africa

PERHAPS to one born in a Christian home it may be a little difficult to appreciate fully what Christ has done for one; but the life from which the Christian religion has helped us to emerge may help one to realize in some measure the gains brought to Africans by embracing the Gospel. In the primitive stage of our existence, neutralizing the good things which were a blessing and should be preserved, were attendant evils ingrained in the social system which, though in a way supporting it, threatened to undermine the vitality of the race mentally and morally.

Among these was superstition. It is only when one actually comes into contact with those enthralled by this evil that he can appreciate fully what Christ has done and is doing for our people in connection with superstition. The constant fear of imaginary harm, the suspicion engendered against innocent people, and the unwarranted hate against supposed agents of witchcraft—these and many others were the things which were not conducive to the growth of personality. Christ has liberated us from this bondage and set Africa free to develop to the highest degree within her reach.

Again, Christianity has enhanced the value of human personality. On the whole, among our people life was sacred and the individual had a certain amount of value as a member of a tribe, but this new religion intensified and widened this conception. In a practical way this was achieved by denouncing polygamy and proclaiming in no uncertain voice that a man should have only one wife. With us, in some cases, several women were permitted to one man. This new teaching not only raised the status of woman, but it was also a blessing to a people who were soon to be launched into a whirl of economic conditions under which a man with a very large family, as in polygamous society, would succumb.

Africans are human, and being so have their full quota of the frailties which bring guilt to the soul, which guilt can only be removed by the forgiveness offered man by God, in giving His Son to be a propitiation for our sins. Christ has met the supreme need of Africa—a Saviour. By the cross many are being raised from a low life and

are set forth on a new path of righteousness and devotion to higher things.

A survey of the influence of Christ in Africa cannot, however, be complete without mentioning education. We owe a debt of gratitude to the missionary enterprise for the enlightenment which is rapidly helping us adjust ourselves to modern conditions and to civilized standards of living. It is true there are some who would have us develop along our own lines. If this means preserving all that is good in our past we welcome it. But if it means that we should be content with the old primitive life, in other words to be misfits in an advancing world, inefficient in an efficient



REV. JAMES J. R. JOLOBE, B.A.

society—if it means this, we emphatically refuse to accept the idea of developing on our own lines. We feel we have benefited by the assistance of Christianity, which has helped us, through education, to emerge from primitive ideas to a civilized outlook. We are told, and we see it for ourselves, that it is the fittest that survive under modern conditions, and to be fit our race must avail itself of all the best, materially, mentally and morally, which mankind has gained down the ages. Education is doing this for the African, and we thank the missionaries upon whom this duty devolved for many years past. Even if the idea of developing in our own lines were taken in its best sense, we claim that we have a right to know first the universal standards in order that

even what is distinctly African may be governed by them in order to be recognized by the world.

I believe the summary of the influence of Christ in Africa is after all a summary of individual experiences. If there is an indigenous church growing up in Africa it is because individual souls have been touched by the healing hand of Christ. May I give this witness? I recognize Christ as my Saviour. He has given me a purpose in life and strength to struggle towards the attainment of that purpose. Moreover, I am of that class of our people which is in the transition stage. These people have inevitably severed their connection with many of the old customs and traditions and consequently have lost the salutary restraints derived from these, because they were upheld by unconvincing sanctions. It was therefore opportune that, when these restraints were beginning to be shaken, Christ came and furnished us with restraints supported by higher and better sanctions. This saved us from drifting aimlessly. The best of our people realize more than ever today that our only salvation as a race and our only condition of progress lies in accepting the new restraint—Christ. In one word, therefore, Christ is my anchor, and not only that, but also my haven, and the wind to help me sail toward that haven.

But when we have mentioned all that Christ has done for Africa, we find that a great deal still remains to be done. It is true that in Africa Christianity has produced some men of sterling Christian character and women of outstanding witness, but the gains registered must be multiplied throughout the whole race. Vast numbers of our people live and die without Christ, and this points to the need of more extensive evangelization. As the result of missionary activities indigenous churches are rising up in Africa, but the work still to be done is greater than these bodies can accomplish without outside assistance. I believe there is still room for the mother churches to work among us by guiding the infant churches and by continuing financial help to maintain full-time workers in heathen areas. It is just here that our indigenous churches fail. Their funds are sufficient only to keep going what has already been done, and that with difficulty. They lack the surplus funds for launching aggressive campaigns of evangelization. Whatever work of this nature is done by them is only on the fringes of their pastoral charges.

However, even with sufficient funds, I believe that the task of evangelizing Africa is beyond a divided church. The need for union is urgent in this country. Europe has rendered us great service by bringing us the Gospel, and we are thankful for this; but with this she has bequeathed to us a bitter legacy in the form of religious differ-

ences, and most unfortunately Africa has improved upon the original. This has resulted in arresting the real work of evangelization, while a great deal of energy is being wasted in petty campaigns of mutual proselyting. Church loyalties are taking the place of loyalty to the Founder of the Church. A united church would, I believe, eliminate this, and besides would have greater power and prestige in the eyes of the still non-Christian Africa. Moreover, by pooling its resources it would be better able to meet the extension of the rule of Christ.

But, great as is the need for extensive work, I think the need is greatest for intensive cultivation in church work. The victories won must be solidified. It grieves one to find that sometimes in old mission stations, after the second or third generation of Christians, a reaction to the old life sets in. This seems to point to the need of more intensive work. To gain this end I think Sunday school facilities must be exploited to the full in Africa. The preparation of candidates for the full membership of the Church must be long and thorough, and in the services the preaching must be more instructive in tone. When people have been converted their question naturally is, "What must we do?" The preaching in the churches must seek to answer these questions intelligently and convincingly. From this we can see that, though it is true that Africa must be evangelized by Africans, she needs a fully trained and well educated ministry.

In closing may I say that the period we are passing through as a people is a difficult one, and it will take a strong and efficient church to tide us over it. Our people are rapidly leaving behind the old primitive life. Christianity, education, and contact with civilized races are responsible for this change, and we welcome it. We, however, regret that with the old order go also the restraints which were furnished by old customs and traditions. Under these circumstances, therefore, our hope lies with the Church of Christ. The task is big, but we believe that if she addresses herself to it with faith, courage and intelligence she can cope with it. Christ, the Redeemer of the world, is equal to any situation, in any race, and in any age, as He is the same yesterday, today and forever.

WHAT CHRIST MEANS TO ME

BY BOKARI SABA,

*Sangha pres Bandiagara, French Sudan,
French West Africa*

I AM a fisherman. For years I walked in darkness, offering sacrifices to the Water God and praying Mohammedan prayers, but that did not help me to get rid of my load of sin. One day

I heard the Word of God—one cannot accept God's Word until he hears. I believed that Jesus Christ was my Saviour. My load of sin fell off, and I entered into light. During the first year, however, I did not have much strength and still continued to fight with people. Because of this I fasted and prayed. God filled me with the Holy Spirit and gave me power in my life.

I returned to my father's house, and my people wanted me to join in sacrificing a black goat to the Water God as is their custom. I told them that Jesus gave His life for the world and we should not offer sacrifices any more. They said I would not gain any fish. I replied that I knew that He whom I follow would help me. However, my heart was burdened as I had been away from my country for some time and was no longer skilled in spearing fish and drawing in the net. We began to fish. I fell into the water three times, and they all laughed. I prayed to God and asked Him to give me sense. I did not fall into the water again, and before morning my boat was full of fish. Everybody was astonished, as I had gained more than they all.

My arm became swollen, and everybody said it was because I had not made a sacrifice. I said, "Jesus, Thou art my doctor. Here is my arm." It healed quickly and did not hinder me from working at all. Thus God strengthened my faith in Him.

One day I received a letter requesting me to go to the San district to tell others about Jesus. I prayed for three days and God showed me that He had work for me there. With my wife, Pali, and two children I went to San, about 250 miles from my home. There my little boy, Mousa, became very ill. I prayed and said, "Lord, let Thy will be done, not mine." We took the child to the doctor and he treated him, but the third day the child died. The tears flowed, but God lifted the burden so that I could say, "Thank God, Thou who has given hast taken away. *Bernde am woyi konno bernde am dyalli.*" (My heart cried, but my heart laughed). I knew that my Lord had given His life for me. My heart was sweet for I knew God was the rewarder. To this day the Lord is blessing mightily in that district, and scores of souls have found Christ as their Saviour. I know it was not by my power or thought, but by the power of the Holy Spirit. Before I left this place God had given me another child.

Later I was sent to the Dedougou Circle to testify. Here Satan caused two men to tell lies about me to the French commander. One Sunday while I was preaching a guard came and seized me. I did not know what I had done and was deeply burdened, but I was conscious that Jesus was with me. The commander asked me what I was teaching, and I said: "Jesus is the Lord, the

Saviour of the world. Whosoever believeth in Him shall not be destroyed, but whosoever does not believe Him the wrath of God abideth upon him."

The commander asked me who was my witness. I did not have anyone with me, so I replied, "Commander, I am doing the will of God. I have no witness here, but God is my witness. He sees my work." The commander bowed his head for a time and then replied: "I do not see any lie in you, but I cannot let you go as you have two witnesses against you. I will give you five days in prison." I prayed to God that He might give me wisdom to look to Jesus, and He helped me in a wonderful way. Good food was sent in for me, and He caused the guard to trust me, putting me over several other men during the working hours. But best of all I was able to preach to the other prisoners, and two accepted Christ. I was released after five days, but returned once more to the prison to further testify about Jesus to those who had accepted Him.

I went back to my father's house during the rice harvesting season, and while there received a letter asking me to come to Sangha. From the beginning of my life I had always been near the water and now I was asked to go away from the river, to the rocks of Sangha. I said, "God, let Thy will be done," but Satan tempted me, saying, "How will you, a fisherman, live if you do not get any fresh fish." When I prayed, God said to me, "Look at the cross of Jesus, how He died for you." At that time I worshiped God for thus showing me the love of Jesus, and my heart was at rest. Here at Sangha I do not get any fresh fish, but joy is in my heart always. God has blessed me among the rocks and in the plains. In numbers of villages there are those who have now heard the message of salvation and have repented, burning their Mohammedan and fetish charms. I thank God that He helped me, in the Name of the Lord Jesus.

At Sangha, too, we have had our testings, but God has given deliverance time after time. One day a Mohammedan teacher from Mecca, and greatly revered, passed by our house. When he saw that my wife was pregnant he said, "Take out a sacrifice and give it to me or your wife will die." I replied, "I will never take out a sacrifice again, for the Lord Jesus is my sacrifice." Another Mohammedan teacher came, and in my absence gave a charm and holy water to Pali. When I came home she showed them to me and I said, "This is Satan's work." I tore the writing and broke the bottle. I prayed to God to give me power over Satan. I called the Mohammedan and talked with him, and the next day he left the country. One Sunday morning while I was preaching I asked the people to pray for Pali. Before the

service closed a Christian woman came with the news, "Praise God, Pali is delivered." All were surprised, saying, "Even before we finished speaking God worked." All the town who knew about the prophecy of the big Mohammedan teacher marveled and came to greet Pali. Thank God, I know that His blessing is with me at Sangha, and this increased our faith in Him.

The Habbe people of Sangha as a tribe are fetish worshipers, and they too tempt us. Last month, as their big yearly celebration drew near, their representative, Antando, met me on the path. He said, "Bokari Saba, I have come to ask you something hard, but something easy."

I said, "Is it peace?"

He replied: "Peace. We have inquired from the sacred fox, and he says that a fisherman is to open our celebration this year. If you will kill the chicken as a sacrifice and walk around our idol three times we will give you grain and chickens."

I said: "Antando, if I could I would break down your idol to say nothing of worshiping it. Do not talk to me again about this matter. I am a fisherman, you a Habbe. We are sister tribes. Anything in my house that you want you can come and take, but do not speak to me about honoring your idol. If I have my way, I will destroy it."

Praise God, I will not approach a fetish again with a sacrifice, for I know that Jesus Christ, whom I love, is my sacrifice. I need chickens and grain, but God gave me strength to refuse them when offered in this manner.

Pray much for me that I may not look at the things of the world. I do not have any strength of myself, but I know God will give it to me as I pray to Him. He has given me His promise that whatsoever I ask in the Name of the Lord Jesus I shall gain. The promise stands true. God has given me the witness in my heart. Praise God because of the blood of Jesus, for the blood of Jesus took off the old garment of sin from my neck and gave me a new garment of righteousness. I want to go forward doing His will till He come. Amen.

WHY I ACCEPTED CHRIST

BY JEAN KEITA,

Siguiri, French West Africa

THE first thing I saw in Jesus was a revelation of myself. I saw that Jesus is the light, myself a sinner. The works of darkness filled my heart; I did not know that I was so wicked until Jesus showed me myself. After I saw His love and goodness I earnestly desired Him, but I could not have Him until I forsook my own will and the love of the world.

At the time of my birth my father and mother were in the Catholic religion. I was also baptized in that faith and received the name Augustine. When I grew up and saw their works I perceived that they had very many objects of worship, Jesus, Mary, Peter and many like them. They do not give God's Word to men. And also, I was taught that one can give money to "the father," who is able to grant him a period of time in which he may commit any sin he likes and he will pray for him. A religion like that does not save one. I forsook that forever.

After that I entered Mohammedanism and remained in it for seven years. I saw in that also that one could commit any sin he liked, just as long as he was faithful in doing the salaams five times a day, facing the East. Why? Because there is a stone in Mecca which is the big Mohammedan object of worship, and Mohammed's grave. They give one a charm called *lisimoun*, to put on for a protection. When I heard the Word of Light and took account of my ways, I saw that we worshiped nothing less than Satan and idols, and burdened ourselves with much we could not carry. Mohammedan teachers also say that we must not observe their works, but believe the word of the Koran only. Why? Because their works are evil. There is no end to secret matters with them in such a religion of deception. I forsook that forever. It does not save one.

I saw truth and love in Jesus, which are not in any other road. What is God's will? "And this is the will of my Father, that every one that beareth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day" (John 6: 40). I also saw that trouble and persecution were with Jesus on earth. "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world" (John 16: 20-21).

I saw another thing on the Jesus road which is not in any other road. If a person says to you, "Throw away your coat," but does not give you a new one, will you not take the old one again? But if he gives you a new one, you will have no use for the old one. Praise the Lord because He gives His own a new spirit and helps him to conquer himself, Satan and the world, and enables him to walk with God. Otherwise none of us could walk God's road. "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his" (Romans 8: 9).



Courtesy of The Missionary Herald.

SOME TYPES OF WEST AFRICAN WOMEN

The Gospel and the Women of West Africa

By JEWEL H. SCHWAB

Presbyterian Mission, Cameroun, West Africa

IN ORDER to appreciate the changes the Gospel has wrought in the lives of the women of that part of West Africa with which we are familiar, a brief survey of their state before the "Words of God" came to them is essential.

Significant are these words spoken by the attendants when a girl child is born, *U tañ u tôra, ba koba we u hêmle*, which translated means, "Deny, deceive, but if they catch you in the act, confess." A woman must always be on the defensive, and so as one of her weapons she is advised by her sex from birth to admit nothing unless actually found out. Fear of what might follow a confession of being the host of a witch, thus unwittingly causing the sickness or death of husband, relative or child; fear of consequences, such as wounds inflicted, being hung over the fire by the thumbs, if angering her husband; fear of being killed or buried alive if her husband died;

fear of malignant spirits always hovering about at the stream or in the forest at sundown, or at midnight in the hamlet, waiting to seize her or her children; fear of childlessness, that she be without anyone to care for her in her advancing years—fear might be said to have been the *leit motif* of their lives. Also significant is the sobriquet applied to a girl child in contrast to that of a boy. The latter is known *kek li njok*, the molar tooth of an elephant—a prized possession; a girl, *kôp ba sem*—a fowl to be sold or sacrificed.

Thus was bred in Basa womankind an inferiority complex, a secretiveness and a suspicion making for a conservatism that has in the past acted as a barrier to their acceptance of the Gospel. It was youth, their sons, those prized possessions who attended mission schools, who first successfully broke down the barriers and won them to the hearing of the Gospel and later the surrender-

ing of their hearts. A Basa boy's best friend is his mother; as the Basa proverb has it, "A son does not exchange his mother for the most beautiful girl," and so he wishes to share his "pearl of great price" with her particularly. As the "Good News of the Words of God" became more widely known and accepted, women of their own volition began to follow the "path of God," making their choice deliberately, confessing their sins openly and fearlessly that they might begin their journey with a clean heart, putting their trust in God that He would sustain them.

One such woman was cruelly beaten by her husband. "Are you sorry you confessed?" she was asked. She replied, "My body is sorry because it is full of pain, but my heart is glad because for the first time I have found peace." Her husband continued for a month or more to beat her each time she returned from attending service in the little chapel built on the outskirts of their village.



AFRICAN WOMEN ON THEIR WAY TO MARKET

Daily he picked up the earthen pot containing tidbits she had prepared for him and smashed it to bits on the floor. He expected her to become angry, to refuse to bring him his daily food, but she was silent and respectful always, each day bringing another pot or dish of well cooked food for him. Finally he succumbed. If her Christ was able to inspire such endurance and love in His disciples He must be worth knowing. Today this man may be seen coming out from under the overhanging eaves of his little brown hut, when the call drum's clipped tones break the hushed silence of grey dawn, together with his wife and children, to join the line of worshipers filing along the path on their way to morning prayers. Woman is not only becoming emancipated from her fears and developing a will and ideas of her own, but in this new freedom that is hers the heart of the Christian woman, bathed in the warm sunshine of Divine love, is slowly unfolding, developing into a sweet scented flower of wondrous beauty.

Ngo Tjômp had a dream. She and her husband were walking along a lovely level, grassy clearing in the forest when suddenly an arm appeared, out-

stretched, preventing them from going on. Her husband said to the apparition, "Are you blocking the path because of my sins? If so, then let my wife pass; her heart is cleaner." She went on, and the beauty of that better life was unfolded to her and the time when she would inherit it was revealed. Some time later Ngo Tjômp's husband died and was given a Christian burial, but the fact that both she and her husband had been Christians for many years did not prevent some of his relatives and friends from taunting her.

A friend came to sit with her one day, as is custom during the nine-day period immediately following death, but instead of speaking words of comfort she accused Ngo Tjômp of desiring the death of her husband, and even of being the cause of it. Ngo Tjômp sat with bowed head, silent under the abuse, missing her husband, who always had been her helpmeet on the farm, and shared the burden of carrying firewood and food over the long narrow path back to their hamlet. Months passed; then late one afternoon Ngo Tjômp appeared, her face radiating a new-found peace. "O mother," she said, addressing her missionary friend, "Christ says, 'Bless those who persecute you'; He has given me strength to follow this teaching. Ngo Ngaga [the one who had taunted her] has an ulcer on her foot. She cannot leave her house. I gave her a copper to buy medicine for it and prayed with her that God would bless and heal her."

Tjéga stood tall beside his buxom little wife at the altar, each with a child in arm, a boy and a girl, to consecrate the twins to the Lord. "We have named the boy Moses," beamed the mother, "for we are giving him to God that he may lead his people on the path that goes to our Father's town." Eight years previously Ngo Mbôt had mothered another little lad, not her own, but a weazened six-month-old starveling that had been nourished on palm wine since the death of its mother. When he was brought to the mission station a wet nurse was sought for the child in vain. No one was willing to risk illness or death for herself or children, which is believed to be meted out to the foster mother by the angered spirit of the dead mother. Finally Ngo Mbôt was approached. She replied, "I am in the Lord's hands. I do not fear. With His help I will care for the child as my own," and she took the child. A few months after this she became quite ill. Her neighbors predicted her death, and it was suggested that she return the child or refuse to nurse it. To all this advice she merely said with unshaken faith, "God has put this child in my care. He will take care of all of us." And He did.

"I am going down to my son's town to die," as she hobbled along the forest path under giant trees, meaning she would stay for the rest of her

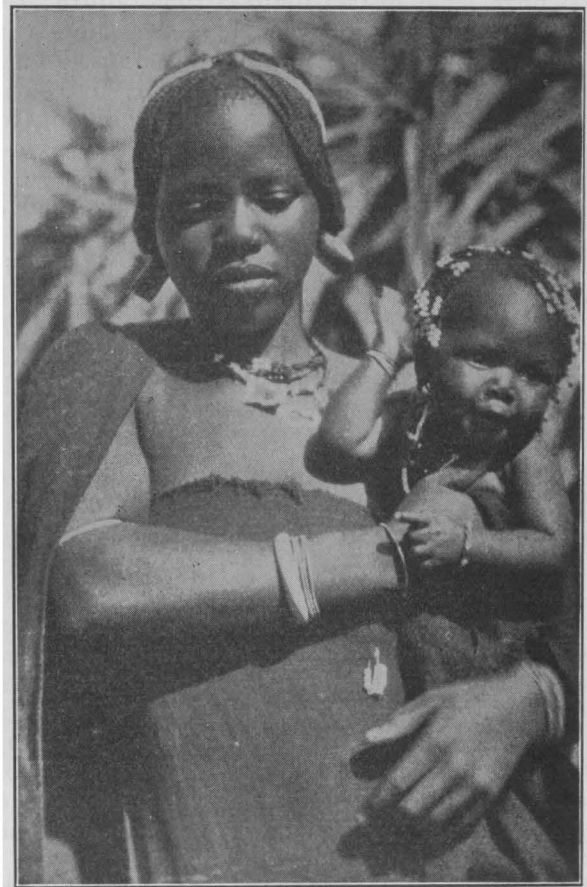
life. Her only child, a boy, she had left many years ago in the town to which she was now so eagerly hastening, when she ran off with another man to his hamlet. So many years had rolled by since then that she had forgotten her misdeed and thought only of the fact that she had a son, flesh of her flesh and bone of her bone, who would care for her in her last years. How her heart sang as she thought of the greeting awaiting her after this long separation! In anticipation she was warming her stiffening joints at the comfortable fire under the roof of her boy's home. How she strained her eyes as she neared the town for a possible glimpse of him! At last she saw him in the court of his hamlet. "O my heart, my son, my son, your mother has come! Your own mother who bore you, she has come! Myself, it is she!" Her son, grown to manhood, made sure he had heard aright and then turned his back on the approaching woman and entered his palaver house. She had deserted him when he needed her, now let her suffer.

Heartbroken, she threw her old wrinkled body on the ground and sobbed forth her disappointment and humiliation. Soon a crowd gathered. The son forbade anyone to take her home to care for her, threatening them with a heavy fine if they did so. The Christian women in the community tried to intercede for her. He was deaf to all entreaties. Finally they told him that, if he refused to care for her, they as Christians could not let her suffer. Suiting action to word they built a little house for her, carried firewood and food to her daily, succeeding at length in lighting the fires of another love, a greater love, in this African woman's heart.

Economically there have also been great changes. Laws governing marriage and divorce, the opening up of roads giving free communication and the establishing of courts with the final appeal to the European officer, who tries to decide cases justly, has made for a measure of freedom for womankind. But this freedom, unless controlled by inner promptings of the heart, is not entirely beneficial, as is indicated by the flocking of girls and young women to trade centers to become "company women"—prostitutes now licensed and inspected by the government. The young woman running away from home and husband, who greeted Miss Mackenize on the path one day with, "Mornin' Matches, I am flee!" was one of the many who are turning this freedom into license—freedom to flee from home and responsibilities. As women must pay a government tax as well as men, those whose husbands do not provide for them—and they are many—must earn money to pay it, as well as buy the clothes necessary for themselves and sometimes for their children. To do this the women and

girls sell food they have raised and prepare and carry palm oil and palm kernels to trading centers.

This new found freedom for women is a blessing only in so far as it is a controlled freedom, consecrated to the Lord. Only those whose lives have been given direction and an ideal for which to strive are going to be benefited by it. A girl from one of our Eastern colleges remarked that she would like to go to Africa to do welfare work among the women and girls, but it must be solely welfare work entirely divorced from religion. There has been a tendency to consider social serv-



Courtesy of The Missionary Herald.

ice as sufficient to raise a people to a higher level of living; but it has been our experience, and the experience of others who have lived and worked with African women, that it is the woman who has been won for Christ first who is susceptible to suggestions and willing to improve her living conditions. Without the stimulation which comes from a changed and purified inner spiritual life she is not willing to defy age old customs and habits, be they ever so unhygienic. The African woman must first be led to the feet of the Master, who alone can set all captives free, before she can help to win Africa for Christ.

The Church of Christ in Uganda

By RT. REV. J. J. WILLIS

Recently Bishop of Uganda; Assistant Bishop of Leicester

THE story of Christian missions in Uganda is one of the best known of all the romances of the mission field. Few missions have, in their early days, come nearer to disastrous failure; few have, in so short a time, achieved a more conspicuous success; few have exhibited on so large a scale the perils of an easy triumph; and none, perhaps, have shown more clearly the hand of God Himself guiding, preserving, and out of weakness making strong.

To Krapf and the pioneer German missionaries in East Africa, in the early half of last century, must be traced the impetus which led to the discovery of the Victoria Nyanza, and, on its north-western shores, the kingdom of Buganda. The first European traveler to enter Buganda was Speke, in 1861. He was followed in 1875 by H. M. Stanley. Both men were impressed with the outstanding qualities of the people of Buganda and the possibilities of their country. Brave, intelligent, highly organized and disciplined, they had long since passed from the patriarchal stage to the monarchical. Clothed from head to foot, clean, and with perfect manners, they presented a striking contrast to the surrounding tribes. Speke saw at once the possibilities of such a people from the point of view of civilization; but Stanley realized the possibilities of this dominant race, led by a progressive and all-powerful king, from the point of view of the Kingdom of God. Such a people, brought under the obedience of Christ, would, he saw, be an incalculable influence throughout central Africa.

Buganda, or in its Anglicized form, Uganda, was at heart pagan. But at the time of Stanley's visit a thin veneer of Mohammedanism had been laid over the country. Arab traders had influenced the King, or *Kabaka*, Mutesa, and under his orders chiefs and people had hastened to declare themselves Moslem. But all was as yet superficial; Uganda was still malleable, and had not yet hardened into the bigoted hostility of a Moslem state; but had Stanley come later, or had he been a man of a different type, the whole future of the country would have been strangely different. Stanley arrived at the right psychological moment, and, by sheer personal influence turned the tide and set it in the direction of Christianity.

It was through the influence of Stanley that Mutesa's famous appeal to Christian England came to be written. The appeal, published in the *Daily Telegraph* in 1876, led to the sending out by the Church Missionary Society, in 1877, of the first missionary party, to be followed two years later by the first representatives of the Roman Catholic White Fathers' Mission.

The early effort came perilously near to disaster. Of the eight men who formed the original party at one time only one was left in Uganda. Under pressure from the Arab traders and his own pagan and Moslem chiefs, Mutesa again and again wavered in his loyalty to the mission which had come to the country on his invitation and as his guests; he remained on the whole friendly, but never himself joined the Christian Church. When he died, and his son, Mwanga, reversed his father's policy, and turned savagely on the defenseless infant Church, when the missionaries were expelled from the country, and the Christians scattered and in hiding, it looked as if the Christian effort were doomed to failure. If the hand of God may be seen in the discovery of Uganda and in the visit, at the critical moment of Stanley, it is seen even more clearly in the survival of the Church, when, without European leaders, and with nothing more than a single Gospel, St. Matthew, to inspire, it passed through the fires of persecution, and emerged a larger and a stronger Church than at the beginning. "The bush burned with fire, and the bush was not consumed," because God Himself was in it.

Since those early days of persecution the Church in Uganda has passed through many varied experiences. Three religions have struggled, as in so many parts of Africa, for supremacy, and the victory of Christianity over its rivals has, to all appearances, been complete. In Buganda today paganism is almost out of sight, and Mohammedans are a small minority. Christianity has been divided as a house against itself; Protestants and Roman Catholics have fought one another in a war which was at least as much political as religious. Again the "French" party, the Roman Catholics, have combined with the "English" party, the Protestants, in common hostility to the Mohammedan and pagan parties. At one time a

Moslem king, at another a pagan and at another a Christian, has sat on the throne.

But steadily and increasingly Christianity has won its way, and no one could question the dominant position it now occupies in the thought and life of the people, not only of Buganda but of all the surrounding tribes, for a radius of hundreds of miles. The first two bishops of Eastern Equatorial Africa died before reaching Uganda. Bishop Hannington was murdered, in the time of the persecution, in 1885, within sight of Uganda; Bishop Parker died of fever on his way to the country. When the third bishop, Tucker, reached Uganda, in 1890, the adherents of the Church Missionary Society mission numbered a bare 200; when he retired in 1911 they numbered 70,000.

For years the work was confined to the immediate vicinity of the capital, Mengo (or Kampala); today the furthest occupied stations lie 600 miles away, in Belgian Ruanda and Urundi, and the whole intervening country is covered with a network of churches, schools, hospitals, dispensaries and welfare centers. Great cathedrals, Anglican and Roman Catholic, crown the hill tops in the capital; Christian teaching permeates the thousands of schools which have brought education within the reach of practically every child in the country; Christian homes are beginning to make their influence felt in the new world which has been created. It is difficult to realize that Christianity is still such a new thing in Uganda and that men and women are still living who themselves passed through the furnace of persecution in the days of Mwangi.

It is worth while considering what it is to which, under God, this very remarkable change is due, for to Uganda has been given a success outward and visible not ordinarily given to missions.

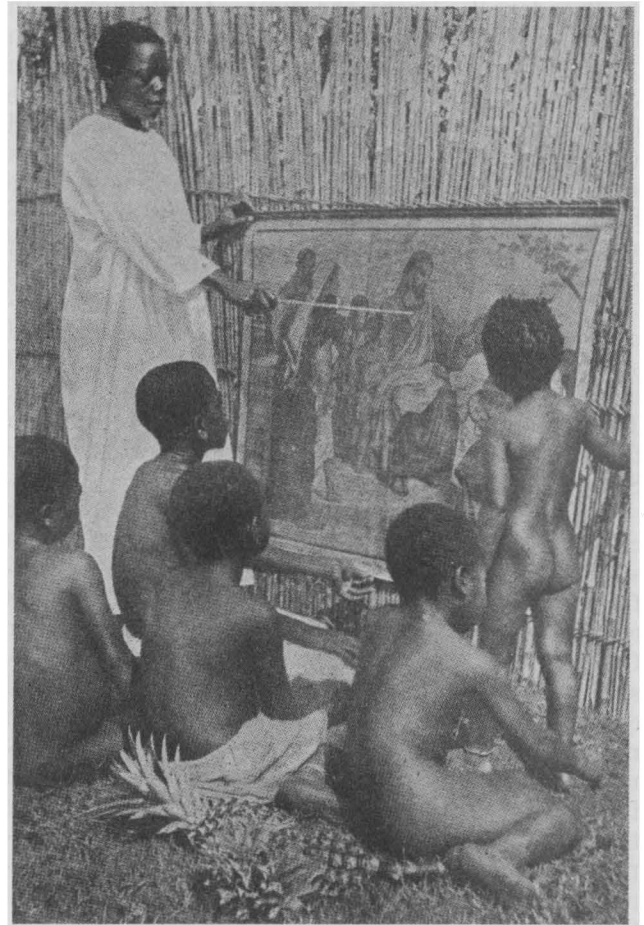
1. The Kingdom of Uganda occupies a strategic position in Africa. Its people are a people of outstanding natural intelligence, a dominant race. The seed was sown on fertile ground.

2. Christianity in Uganda was first in the field. Western civilization, with its more materialistic outlook, followed later. European and African first met on the higher spiritual plane, a fact which has colored all their subsequent relationships.

3. The Christian appeal was first made, as in England, to the king and chiefs. Missions entered Uganda on the invitation of Mutesa, and the missionaries were there as his guests. Christian chiefs have been from the first the acknowledged leaders and whole-hearted supporters of the Church in Uganda. Their influence among their people has been a decisive factor in evangelization, in education and in medical development.

4. Uganda has been kept from those difficult problems which arise when a variety of different

missions are working independently over the same ground. There are three strong Roman Catholic missions, a French mission, an English mission, and an Italian mission. These divide up the country between them; but the native Anglican Church organization covers the whole area, and the Synod of the Church is representative of every part of the Protectorate.



TEACHING CHILDREN IN AFRICA

5. British rule, again, has created conditions almost ideally favorable to missionary work. Doubtless Christians missions would have survived and in the end would have won their way, but it would have been impossible for the Gospel to advance with anything like the same rapidity had there been no British administration in the country. Law and order, communications with the outside world by railway, internal communications by road, active cooperation in education, the sympathetic attitude of officials, general prosperity and industrial development have all contributed towards the progress of the Gospel. What the Roman government meant to Christianity in the first century, as it swept along the highways of commerce and captured the strategic centers of civi-

lization, that, and much more, has British administration meant to the Church in Uganda.

6. The Bible has from the first held a pre-eminent place in the life of the native Church. It was Stanley who first brought before Mutesa the Book on which his own faith rested. Mutesa's first question to the first missionary party to arrive was, "Have you brought the Book?" Christian converts have always been known in Uganda as "readers." From the time of Pilkington, in 1897, the Baganda have had the whole Bible in their own vernacular. It has been translated in whole or in part into at least ten languages in the Protectorate. No adult convert may be baptized (unless manifestly too old to learn) unless he is able to read the Gospels in his own language. The Bible, read in the homes and taught in all the schools, is molding the character of the rising generation. The voluntary abolition of slavery, the social uplift of the women, the eager evangelization of hitherto hostile tribes, the devotion and self-sacrifice shown in medical service, have all been inspired directly by the study of the Book. The place given to the Bible goes far to explain the decisive influence of the Church Missionary Society in Uganda.

7. The Church in Uganda is essentially a native church. Very early in its history, when it was still in its infancy, European leadership was perforce withdrawn, and all through the dark days of persecution the Church had to depend, under God, on itself. Church councils have played a conspicuous part all through its history—parochial councils, diocesan councils, synods, in all of which natives form an overwhelming majority. The already existing native political organization, with its system of native courts and native chiefs, made the organization of a self-governing church a comparatively easy matter; and Bishop Tucker's supreme contribution was the organization of a Church which was entrusted with real responsibility and was, to a marked degree, "self-supporting, self-governing, and self-extending."

8. The Uganda Mission has been blessed with a succession of missionary leaders whose names have become household words; Bishop Hannington, the martyr bishop, who by his tragic death on the threshold of his life work accomplished more perhaps than might have been effected in a long life; Alexander Mackay, the Scottish missionary, who was the life and inspiration of the Church in the days of its martyrdom, who worked for fourteen years without once returning home and died at his post; George Pilkington, who in seven short years gave the Baganda the Bible in their own language, and when his life work was done was killed in his thirty-third year; and many another lesser known man and woman whose personalities inspired and molded the growing life

of the Church. Indeed the whole history of that Church might be written around the names of its leaders, some of them men of outstanding ability, some men of no obvious importance, yet made great by the Spirit who dwelt in and inspired them. And in that succession of leaders not the least have been those saints and humble men of God, as Apolo Kivebulaya, of the Pygmy Forest, whose simple faith and utter devotion have been the very life blood of the Church.

The natural advantages of the country, the conditions created by a strong and sympathetic government, the personality of the leaders, the policy adopted, all these have had their place in the progress of the Gospel in Uganda, but above all there has been the hand of God Himself, and few missions in the world have called forth more interest and sympathy and prayer than has Uganda; to that prayer is due whatever of the seeming success proves to be real and permanent.

But rapid success carries with it inevitably its own dangers. An East African Bishop, visiting Uganda, summed up his impressions in the words of the Queen of Sheba: "The half was not told me"; the best and the worst exceed all that I had heard." It is fatally easy, in our appreciation of the success, to lose sight of the other side of the account. But when Christianity has become popular, when a mass movement, led by Christian chiefs, is sweeping over the country like a prairie fire, when a Christian name is almost necessary to any social status; and Christian education is the highway to promotion, it would be strange indeed if Christianity kept pure. Like weeds, springing up with the first rains, old superstitions and old immoral practices that had seemed dead spring again to life. Converts who have endured without flinching the ordeal of persecution fail and disappoint under the harder test of popularity and prosperity. Familiarity with holy things may easily breed contempt, and a generation arises which is Christian not by conviction but by birth.

The further the boundaries of the Church are extended the more difficult becomes the task of effective shepherding. And, with the introduction of Western civilization, counter attractions multiply, and temptations become inevitably greater. A church in its adolescent stage needs perhaps not less, but more, care than a church in its early childhood; it is less interesting, but its position is more dangerous.

A great work has been done in Uganda. The Gospel has proved its power in the face of bitter opposition; it is left to us, in our day and generation, to see that the ground so hardly won is not lost, and that the Church in Uganda is so trained and equipped that it may fulfill in Africa the great task that now lies before it, that the purpose of God in it and through it may be realized.

Material Progress and the Africans

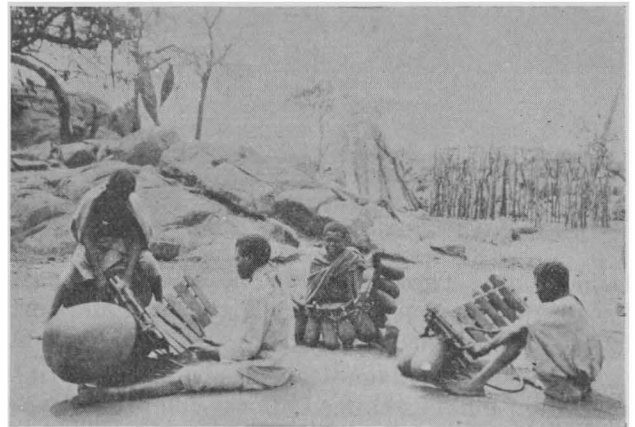
By REV. JOHN M. SPRINGER, D.D.
Bishop for Africa of the Methodist Episcopal Church

IS MODERN material progress a bane or a blessing to the African? Like so many other questions, the answer cannot be a mere unqualified yes or no. Losses of one sort are balanced by gains of another, and gains are balanced by losses. A brief consideration of the typical village and economic life of the African is necessary in order to come to a right judgment of the question.

The African maintained a fairly uniform and unchanged status of existence for undetermined generations. His was a self-contained economic order; he needed no intercontinental or international commerce to supply his few necessities; they were obtained locally. The neighboring tribe in most cases was as far as he needed to go to barter for things he required. If no trader from outside his own community came his way, it usually did not matter much. His necessary tools were few, a hoe, an axe, a knife, the latter lengthened to a spear. His ancestors had come to a continent where iron ore is found in nearly all parts and in high and low grades. If some tribe chanced to settle where not even the low grade iron was to be found, necessity for tools would drive them to a tribe more fortunately situated. Or members of that more fortunate tribe or else professional traders would be stirred by the commercial instinct to wander afield with their wares. In the village spaces or at the recognized market centers or by the wayside there would be dickering and bargaining, and the trader in due time would depart with a few goats or chickens, or with mats, pots, and so on, made by local artisans. But to affect this exchange it was necessary as a rule to contact only a neighboring tribe.

Africa is widely and, as a whole, abundantly supplied with raw materials, thus constituting a rich prize that Europe covets, has sought for and is still haggling over. The African, though more or less belated in industrial development, has the rudiments of all the arts and industries in his elementary life. With his primitive tools, hoe, axe and knife, he has gotten his food from the ground—not forgetting that in Africa it is the woman with the hoe—his meat from the veldt, his honey from the hollow tree; he constructed his home, prepared grass and other fibers and wove them

into cloth, and molded clay into pots for cooking and for containers. The more skilful blacksmiths attained the making of razors, needles and other fine tools. Cotton was quite widely found and was spun into thread, and here and there looms were fashioned to make cotton cloth. Many different musical instruments were made to express the innate melody of African souls to while away the tedium of the journey or of idle hours and to give rhythm to the dance. But, nevertheless, the life of the African was simple in the extreme. He sat on the ground, he slept on the ground, he ate from the ground. His cattle, when he had any, were of little or no industrial use. They supplied meat for



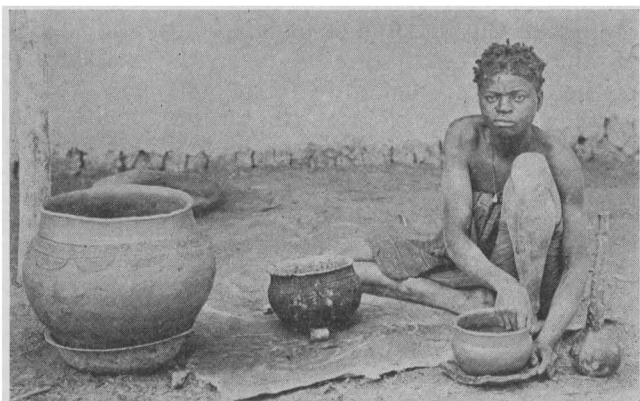
NATIVE MUSICAL INSTRUMENTS
Three primitive "pianos" — marimbas with wooden keys and gourds of various sizes

his feasts and constituted units of value for marriage portions, to pay fines or to purchase articles.

Was the African content with his mode of existence? To many a passing visitor who saw him in his casual, lighter moods and chanting in his moonlight dances he has seemed to be happy. But to those that have penetrated below the surface and have seen his response to a fuller life, it has been revealed that deep down there was a great restlessness and discontent. As a result, with the early trader who penetrated Africa, bearing articles of trade—cloth, blankets, beads for ornament, mirrors, soaps, scents, modern hoes and guns of wonderful power—there came to the villagers an urge to possess these things that started

a procession of youths out from the villages. This change has come to be so widespread that it is the rare village that has not contributed its quota to the modern army of industrial workers in Africa. And it was not merely to secure these new articles that Africans left the old life. In the cases of very many there was an attraction and a holding power in the employment he found with the European, in kitchen, on trek, on farm, in shop, that held him through years of service. The dull and nonprogressive round of village life had no further fascination for him.

Has the new day brought with it more of bane or of blessing? We need to consider this subject as it concerns not only the stay-at-home villager and the village life, but also the natives, including the women, that join the urban mining and indus-



OLD POTTERY, WITH THE EXCEPTION OF THE BASIN,
IN WHICH THE DAMP POT RESTS

trial group. The two cannot be wholly separated because of the constant movement back and forth of the individuals and of groups.

Consider the village life first of all. The articles of daily use have changed almost completely within a generation. Europe not only wants raw materials for the factories manned by her teeming populations, but she wants markets, and she seeks these markets keenly. To have these markets disturbed and lost brings consternation, and sometimes decisive action. For decades Italy supplied the larger portion of the fabrics purchased by Abyssinians. A few years ago Japan invaded that market and largely captured it, as she has done in other parts of Africa, to go no farther afield. Who will say to what extent the loss of this market may have been a factor leading to Italy's recent decision and policy and the course she pursued? Think of a market such as Africa offers, a hundred million and more people scantily clothed at best, many not clothed at all, but all wanting clothing and blankets, and a goodly supply of all, and preferring to purchase the imported article as against the homemade fabric of coarse

grass or harsh bark cloth, and wanting clothing, not only for comfort and utility, but for ornament as well. The supporters of the second thesis of the old time debate as to whether man first wore clothing for utility or for ornament would in Africa find much to sustain his contention that the vanity of man has more than a little to do with determining his attire.

So there has been an enlarging number and variety of articles of foreign manufacture demanded by the African, and notably by his wife, until today they are customers, not only in the "Kaffir Store," the store for natives, but also in the stores kept primarily for Europeans, and the range, quality and extent of their purchases of articles of world production are limited only by the amount of cash in hand or by the credit they can obtain. As to tools, from using almost exclusively crude homemade ones, today in many villages it is hard to find any homemade tools, and the substitution of imported ones is extending across the continent.

The sons of the Lomani blacksmiths who used to win their iron from bog deposits, transform it into steel in their crude furnaces and turn out from their very simply equipped smithies well wrought tools and implements are mainly the ones who are tending the blast furnaces at Lubumbashi and Panda. They are skilled in handling daily hundreds of tons of ore, instead of making the few simple articles that rewarded their labor of many days as they toiled with their fathers. The clay cooking pot has given way to the aluminum one, the earthen water jar is superseded by the enamel bucket or pitcher, the grass basket is being replaced by the wide enamel basin. And so has disappeared the demand for one native article after another. A missionary living close to the people and who was keenly alive to what was happening in village life stated that one art and industry after another was rapidly being dropped and disappearing entirely from the life of the people.

Dame Fashion also steps in and holds sway in Africa as among all other humans. When one woman in a village becomes possessed of one of these new and more desirable articles, a spirit of envy is at once awakened in that community and continues until everyone has the same article. Blue beads of a certain sort once ruled the day. There was a change of style, and we not only found our stock useless for barter, but the dames and damsels of those interior villages, so remote that they were "back of beyond," disdained to do more than glance at them and refused to accept them even as gifts.

Not only in the industrial realm has life changed, but also in the tribal and social. The old primitive life was not wholly bad by a good

deal. It is the rare tribe that has not had some good traditions and customs which were definitely taught to the youth, male and female. There was an initiation which took place usually no later than during the age of puberty. Some features of it were good, some decidedly bad. During recent decades it has been the rare youth who was in his village during this period, so, on his return from industrial centers, he has been in no small sense a stranger, unrelated to the community life and interests. So he has often made light of the old ways and customs and displayed his knowledge of the new ways of the town to advertise his own self-importance. In the old life there were restraints generated by the fear of evil spirits, it is true. With those fears lessened or eliminated by new associations the individuals violated old customs and codes. So was lost, in measure, respect for elders, devotion to tribal affairs and interest in tradition. Formerly thieving from strangers was approved, particularly if done so cleverly that the thief was not caught; but fear of known charms of alleged potency used by neighbors and the desire to live at peace in the home village largely worked for the protection of property in the community.

As regards material blessings of this new age of industrial penetration of Africa, until the depression took away so largely, at least for a time, the markets for labor and for produce, the Africans were moving steadily toward a more abundant life. The people, even the children, were being clothed quite generally, some of them elaborately. There was developed a sense of ability to do things, as the rawest villagers became within a few years chauffeurs and machinists, clerks and telegraphers, engineers and medical assistants. That Divine discontent that drives men on to better and greater things has taken hold on Africa. There is a growing and intense desire for education, and, on the part of many, for the highest. The educational value of work, of learning to do skilled and more highly paid work, is seen to be a stimulus to general education.

The dead level of native life is being broken up and individuals no longer need fear to go ahead, to emerge above the crowd. The intermingling, through industrial life and wider travel, of the different cultures developed in the various tribes is producing new standards. Evil, too, travels and spreads as well as good and creates new problems. While lessening the old tribal control, the total process is gradually cementing the different tribes into a new oneness and into a consciousness of being a common African people.

What will eliminate the gripping fear that controls so generally in native life? The scientific factor alone, as represented by the greater knowl-

edge and by the experiential mastery of forces and causes, will not do it. The instance is known of a native who, unchanged as many are from their old animistic beliefs, but skilled in detecting faults and frictions in very complicated machinery and used to applying scientific tests all day to locate the trouble, returned to his hut one night to find his wife ill. What was causing her sickness? Not having accepted the Christian faith he was still gripped by the old idea of spirit possession and, disregarding the medical service provided by his company, he sought out a witch doctor, practicing secretly now, to smell out the witch that was causing the trouble. That is but a typical case.

The native woman joining the industrial group is placed in particular temptation through the transition from an economic order, in which she



OLD STAMPING MORTARS AND BASKETS. NOTE BICYCLE AND MODERN CLOTHES

was the main tiller of the soil, needing to grow food for herself, for her children, and more or less for her husband according to the number of wives he had, to the conditions obtaining in the European centers. Here, if married, she needs only to cook the meal, meat and other food rationed out for her husband and his family. The firewood, formerly gathered mostly by herself, is generally provided. Water is piped to near-by faucets, and she has a minimum of general work to do. "Satan still finds mischief for idle hands to do." And mischief aplenty abounds in these centers. As for the unmarried girl or woman, tired of the monotony of village life, especially with so many of the men gone, and attracted to the garish centers, where she becomes the concubine of a white man, with usually every want supplied, or plies her trade among men of her own color, she is a sad object, at best, especially after a few short years when her charms are gone and venereal diseases have left their marks on her body. The natural heart of the African man, and woman, as of un-

regenerated man generally, is desperately wicked, whether in the isolated village of the backwoods or in the pulsing industrial centers. Changes of geography do not effect changes of heart and life in Africa any more than elsewhere.

What modern industry does to the African depends not a little on what sort of African is involved, whether he is still gripped by the fears that have ruled society there for generations, or whether, having been delivered from that thrall-dom by the new birth, he has now gained a knowledge of the Great Good Spirit that made the world as being love, a faith in Jesus Christ and a heart so filled with love that fear has been cast out. If he has had this new spiritual experience he faces the world and life with confidence and with a keener outreach for increased knowledge. Industry in and of itself is not a spiritually transforming agency. It never was the Divine intent that it should operate alone. It is but one of the three major factors of religion, government and industry found in every group of people the world around. Conducted alone, modern industry may be and undoubtedly would be more a bane than a blessing to the African. Carried on under the

control of enlightened, well disposed government, as in most parts of Africa today, and accompanied by a presentation of the Gospel of God's love and salvation from sin, it can be and actually is a great benefit to the African.

But it is not a case now whether modern industry shall invade Africa. That decision, whether for good or for bad, was taken decades ago, and such a development was inevitable in a rapidly shrinking world. The entire continent of Africa is in the process of industrial transformation. Governmental activities control well nigh the full one hundred per cent of the peoples of the continent, all but the one million people of Liberia being under European governments. Industry directly or indirectly reaches on toward approximating the same percentage. The Christian Church has enrolled approximately five per cent only of the population and constantly or occasionally contacts perhaps up to twenty-five per cent. When we shall discharge our obligation in reaching effectively anywhere near the total group we believe that the modern industrial penetration of Africa, instead of being a bane, may and will be a real blessing to the Africans.

The Printed Word Among the Bantu

By ROBERT H. W. SHEPHERD

Director of Publications, Lovedale, South Africa

JUST over one hundred years ago the eastern portion of Cape Colony in South Africa was in a ferment. The Bantu tribes had pushed down from Central Africa, had ousted the original inhabitants of the south, the Bushmen and Hottentots, and had advanced as far as the southern seaboard of the continent on its eastern side. Being stopped by the sea they turned to go west, but soon found their progress blocked by the advance guard of European civilization spreading over from the Cape. War succeeded war. It is interesting now to note that the two races faced each other in territory which includes the land on which the Lovedale Missionary Institution now stands.

Early Missionaries

Toward the close of the eighteenth century Dr. John Vanderkemp, a Hollander, acting as a missionary of the London Missionary Society, came as the first bearer of the Gospel to the Bantu. So unsettled were the tribes, however, that he felt

nothing could be done, and after a stay of a little more than a year he withdrew. Some fifteen years later there arrived, as Vanderkemp's successor, Joseph Williams, who is notable as the first man to give his life for the evangelization of the native peoples of South Africa. Following two brief years of labor Williams died through ill-health and disheartenment. When, however, some five years after, the first converts among the Bantu were baptized it was found that they had been won for God through the instrumentality of Williams. Few pieces of Bantu literature existing today are more noteworthy than a hymn composed by one of Williams' converts. It is perhaps the noblest of all Xosa (Kaffir) hymns and has been sung for more than a century by Bantu congregations. A translation may be of interest:

He is the great God in heaven.
Thou alone art the Shield of truth.
Thou alone art the Refuge of truth.
Thou alone art the Hiding-place of truth.
Thou alone dwellest in the highest.



THE BOOK STORE, LOVEDALE INSTITUTION

He is the Creator of life, He created above.
 This is the Creator Who created, He created the Heaven.
 This is the Maker of the stars and of the Pleiades.
 The star shot forth. It spoke to us.
 This is the Maker of the blind also; He did it of purpose.
 The trumpet spoke, it summoned us.
 He is the Hunter, hunting for souls.
 He gathers together the flocks that do not agree.
 He is the Leader; He led us.
 He is the great robe which covers us.
 Thy hands are wounded.
 Thy feet are wounded.
 Why didst Thy blood gush out?
 Thy blood wast shed for us.
 This great price have we called for it?
 This village here have we summoned it?

The First Printing Press

In the early twenties of last century the London Missionary Society, the English Methodist Church, and the Glasgow Missionary Society of Scotland almost simultaneously placed missionaries in the field. The coming of the third of the Scottish band is one of the romances of modern missionary work on the literary side. The Rev. John Ross brought with him a printing press which, after the voyage of 6,000 miles by sea, he conveyed by ox wagon a journey of 600 miles more from Cape Town to Gwali, ten miles from the present site of Lovedale. John Bennie, a catechist, who had arrived two years before, wrote a

few days after Ross' arrival, December 16, 1823, "On the 17th we got our press together; on the 18th the alphabet was set up; and yesterday (19th) we threw off fifty copies." It was inevitable that the missionaries should begin with the alphabet, for the Amaxosa tribe of the Bantu, among whom they had settled, although speaking a wonderfully flexible and expressive language, had absolutely no knowledge of writing.

This early determination to provide the printed Word has been a marked feature of South African history. Soon after the setting up of the press at Gwali, later known as the Lovedale Press, the Methodists were operating a press at Mount Coke, about fifty miles to the east. The Paris Evangelical Society, which entered Basutoland in 1833, has made a special feature of its publication work. Other societies, such as the American Board, have shown similar diligence. Dr. Westermann has declared that the literature of many African tribes can be carried in a lady's pocket handkerchief! The charge cannot be levelled at South African missions. In the valuable "Bibliography of Christian African Literature," published in 1923, with its supplement of 1927, something like one hundred publications each are listed in the Xosa, Zulu and Suto languages, and about fifty in Chuana. These are the principal languages of the southern end of the continent.

The Bible Translated

The aim of the pioneers was not merely to provide as soon as possible some printed word, but *the* printed Word. Rev. J. W. Appleyard, a Methodist minister, early translated the Bible single-handed into Xosa, and his translation is popular even today. A board composed chiefly of Scottish and German missionaries produced a scholarly version in the same language. As to the other South African languages a similar story can be told. The work of the American and British Bible Societies deserves hearty acknowledgment. Largely because of this determination to put first things first the Bible remains the best seller in the various South African vernacular tongues.

It is also the best evangelist, for it carries within its covers the very Gospel message and brings Christ to men and men to Christ. The British and Foreign Bible Society and the Scottish National Bible Society have in recent years made it possible for a book caravan to itinerate throughout the district which was formerly the scene of the wars between the Bantu and colonists. The driver-colporteur is not content merely to sell books, but conducts services in three languages. The Scripture Gift Mission of London and the Lovedale Press have also been publishing tracts in South African vernaculars, solely in the words of Scripture.

Religious Classics

As in many other parts of Africa, Bunyan's "Pilgrim's Progress" was early translated, and the spiritual life of multitudes of Bantu Christians has been nourished on this book. The Xosa version was admirably rendered by the Rev. Tiyo Soga, the first ordained minister among the Bantu, whose history has more than usual interest. In 1846 war once more broke out between the Bantu and the colonists. The missions lost heavily in property, and Lovedale Institution, which had been opened five years before, was turned into a fort. Among the Christian refugees at another fort was a godly native woman named Nosutu, who came with her son, Tiyo Soga, a pupil at Lovedale when the war broke out. In the dreary surroundings of the fort the lad contrived to pursue his studies. Since he had no means of purchasing even a taper his mother daily collected sneezewood splinters to burn so that her boy might see to read his books during the long winter nights.

Later it was proposed to Nosutu that Tiyo accompany Rev. Williams Govan, the first principal of Lovedale, to Scotland and there complete his education. To this the mother replied, "My son is the property of God; wherever he goes God goes with him. He is the property of God's serv-

ants; wherever they lead he must follow. If my son is willing to go, I make no objection, for no harm can befall him even across the sea; he is as much in God's keeping there as near to me." Tiyo Soga, one of thirty-nine children of a polygamist headman, afterwards became the earliest ordained missionary to his own race and did magnificent work. His translation of the first part of "Pilgrim's Progress" is acknowledged to be a masterpiece of Xosa prose. The second part of the same book was translated into Xosa a few years ago by one of Tiyo Soga's sons, who has followed in his father's footsteps by devoting a large part of his missionary service to the production of literature for the Bantu.

The Position Today

Today the tide of literacy is rising among the Bantu, and with it have come increased opportunities for the ministry of the printed page. Unfortunately literacy is bringing also increased opportunities for appeals of a different kind, so that the situation is becoming critical. For example, to the writer's desk there comes every month the magazine of the Communist party directed to the educated classes among the Bantu, a publication altogether true to type. While the Christian agencies are teaching vast numbers to read, it is our duty also to see that it is not left to the non-Christian and even anti-Christian elements to supply the reading matter. We must supply more and better books.

Thousands of Christians would find their faith deepened, love increased, and service made more effective if wholesome reading became part of their daily life. And beyond these stand hundreds of thousands still unwon. The day has dawned for a forward movement in good literature throughout southern Africa. The situation calls for action and not merely resolutions. The Jerusalem meeting of 1928 said of the production, publication and circulation of Christian literature: "It is generally recognized and admitted that this is the most neglected part of the missionary enterprise. There is possibly no other missionary subject on which so many resolutions have been passed and so few put into effect." The production and distribution of books must have an increasing place in the thought and work of the missionary forces, especially in view of the rising tide of education and the anti-Christian propaganda being directed towards the Bantu.

This fact has been realized in recent years and some steps taken to meet the new situation. Those leading in the movement have been greatly heartened by the visit of Dr. John R. Mott, under whose leadership the subject received considerable attention. A South African Christian Council is

being brought into being, one of the secretaries of which will have this matter as his special charge. Missionary societies, American, British and Continental, will be urged to cooperate and to make arrangements to assure the production of the best literary work. Meantime several presses are seeking to cope with the situation. One mission press last year published and sold 70,000 copies of vernacular books, besides innumerable pamphlets and books in English.

Pressing Needs

Some of the most pressing needs of today are vernacular commentaries, Bible dictionaries, daily readings, and other helps to the study of the Scriptures, including helps for preachers, Sunday school teachers and other Christian workers, attractive Biblical literature for the young, tracts and pamphlets for evangelistic work, translations of religious classics, the wider use of newspaper evangelism, good recreational literature, such as inspiring stories, high class pictures, literature suitable for youth movements and a Christian newspaper.

One of the encouraging present-day features is that many Africans are offering manuscripts for publication. These deserve encouragement, and advantage should be taken of their efforts to provide facilities whereby they may influence their fellow Africans for God.

The Supreme Need

But in all efforts to carry out a more masterly and united plan we must never lose sight of the fact that our dependence is on the Holy Spirit working in the individual heart. The Saviour's hope for a redeemed world is through individual men and women. A printing office becomes transfigured only when we see its products owned and used by the Spirit of God. One Lord's Day morning the writer went to declare the Word of God at an outstation in a remote part of Tembuland. Sometimes it was difficult to prevail on two or three to enter the little church building in that district. On the morning in question a man, clad only in a blanket, the badge of heathenism, was lying at the church door waiting for it to be opened. As the service proceeded no listener could have been more eager than this man on whose countenance was stamped generations of paganism. Within a few weeks he confessed a desire to follow Christ, and thereafter every Sunday morning, and on many week days, he could be seen coming down the valley and entering the little church that he might, sometimes all alone, converse with God.

So complete a break with the customs of a grossly heathen district could not pass unnoticed. Persecution sprang up as if out of the ground,

and in the day of his extremity this man was forsaken by kindred and friends. By means of a trick he was finally cast into prison, but through all his faith remained undimmed and his determination unshaken. Today, some ten years later, he remains a flaming evangelist among his people, adorning the doctrine of God, his Saviour, by his daily life. The significant fact is, that when enquiry was made as to what led him to be at the church door on that first Sabbath morning it was learned that it was the Book. At school a brother had been presented with a Bible as a prize. The reading aloud of the sacred page in the dark, mud-walled hut at home became for the elder brother a life-giving ministry of the Word.

In the press we have one of the most powerful of Christian agencies; and as education spreads that agency will become mightier. The missionary as a personal factor, the living voice, must always be a dominant influence, but the printed word has its peculiar power and function. As Dr. J. H. Ritson has declared: "It can be read and reread and pondered over; it can reach a vastly greater congregation than is to be found within the sanctuary; it can accompany the hospital patient to his home; . . . it can travel forth as the pioneer where the climate is deadly and the population is sparse and conditions are unfriendly and hostile. The printed page alone is the ubiquitous missionary."

A BLACK FISHER OF MEN

In one of our conferences a young man stood up to testify to the saving grace of God, saying, "I am not as well educated as some of the rest of you, but I can read that Jesus Christ died for my sins. I can also read that Jesus said, 'If you follow me, I will make you fishers of men.' By God's grace I will be a fisher of men."

One March evening in 1927, I stood before a group of people with this young man by my side. The spokesman for the group said, "We believe the words you have spoken to us, but where shall we find Christ? Show us the way and we will follow."

Turning to the fisher of men I said, "This is to be your work. Can you lead these people to Christ?"

"By God's grace I can try," was the simple reply.

Five years later, March, 1932, I was back in this same village and with me again was this same black son of God. He had called me to dedicate their first church, only a thatched roof mud-building, but nevertheless a house built for God by those that he had led to Christ.—*Clarence E. Carlson, in Gems of Cheer.*

A Medical Missionary Tour

By REV. ALBERT D. HELSER, Ph.D.
Kano, Nigeria, British West Africa,
Missionary in West Africa Since 1922

WE ARE just back from a medical preaching tour, on which Mrs. Helser and David, aged four, accompanied me. We went by Ford, horseback and on foot. A man named Dankandi had invited us to visit him and to sleep in his house. The way was longer than we had thought, and it was dark when we reached the home of this seeker after God. We had never seen him, but the Eternal Spirit had been working in his heart and he wanted to be in his house with God's messenger. Before the camp beds and our few belongings were put away, he whispered to his new friend, "Come with me into the stable, I have something to tell you." At first I was tempted to say that we could talk the next day, but when I thought of the great first work of the Church and saw Dankandi's eager face, I went with him. We saluted one another, and then ever so tenderly this bearded African told me of his love for Jesus, his Saviour. All he knew was that Jesus died for him, and his face was aglow even in that dark stable as he pressed closer to me and told of how a great peace had surged through him every day since he surrendered his all to Christ. This simple black man was not only himself at the gate of Heaven, but he took me with him.

As I sat on the seat provided for the chief's guest in Gun Dutse, a child's voice kept calling, "Let me in, let me in." Friends were being greeted and medicines were being prepared for various ailments, and no one had time to pay any attention to the slip of a girl though she was sick unto death. Then as she was being ordered to be quiet and to hide herself, I caught these words, "Will he not help me?" My first thought was, another beggar or another insane child, but Christ's love would not let it rest at that. The least of these need Him most. I left the important men about me and went out and found a little girl about eleven who needed loving care for her broken body, and especially as a great ulcer was rotting away her left ankle. She trembled as I examined her, and my mind went to our own little girl, who is now eleven, and I loved this helpless one all the more. Her eyes kept asking, Will God's messenger help me? The mother said, "She is as good as dead." When I began to pull away the

rotting flesh and dead bone she groaned and called on God to help her bear the pain. Several men who had followed me urged me to leave her and said repeatedly, "Save us from the curse of a living death." As I told of Christ's love for her and of His power to help, a smile softened her tight mouth and she said, "Will He not help me?" As I was on my knees dressing the foot the mother knelt by me and said, "If you will be patient and help my child, I will give her to you that where you go she may go so that she may be like you." Each week I go to this area some twenty miles away and as the great open sore heals her little heart thrills to the story of Christ's love for helpless children.

We would like to enlist prayer helpers in the battle for souls here in North Central Africa. Hundreds of men, women and young people are dying every day who have never had a chance to hear the glorious message of redeeming love. They have never had a chance to hear how God's own Son went to Calvary's cruel tree in their stead. Somehow more and more we feel that God would have more prayer power brought to bear on sinners who have no consciousness of sin. We need prayer helpers who will pray that a consciousness of sin may come into these pagan hearts and make them cry out for mercy. We need some friends who know what Christ has done for them to give themselves to prayer.

Kussari is a young man about seventeen. He was desperately sick some weeks ago. Nobody knew what was wrong with him. Some said that he had an evil spirit. Others said one thing and another. We went to our knees for Kussari. As I prayed a pagan nearby cursed and scoffed. Just as surely as God brought down fire on Carmel He heard our prayer, and those wild eyes became steady, and that twitching body found rest and peace under God's mighty power. Praise God with us for Kussari.

Take the case of a leper family. The father's hands are both off at the wrists, and his feet off at the ankles. Leprosy has actually eaten them away. The mother's hands and feet are partly gone already. The little girl, about seven years old, seems well, but two leper spots show already.



Courtesy of Missions

A BELGIAN CONGO BABY CLINIC AT LEOPOLDVILLE

When she was born she was perfect, for leprosy is not inherited, but by living with her leprous parents she has contracted this awful disease. A little girl about two and a half, with pearly teeth, is almost sure, unless we can do something soon, to get this same disease. Pray that some way may be found to heal the father's painful, open sores, and not only help him to find Christ but also render him noninfectious. Pray that some way may be found to save what the mother has left of her hands and feet before they slough off. (I can hardly bear to see those filthy hands taking up that precious child.) Pray that some way may be found to treat the seven-year-old girl, who somehow tells me by her eager eyes that she expects us to save her from the fate of her parents, who have given way to despair. Pray that some way may be found to rear the tiny tot for Jesus and away from the danger of contamination.

Our hearts overflow as we write. A policeman by the name of Ali, who gladly testified both in public and private and was baptized some time ago, has since been dismissed from the service because of his stand for Christ. He goes on rejoicing. He laughs and says: "Christ is enough for me. Since He has taken possession of me I lack nothing. He is my all in all."

During a recent village preaching campaign we held fifty-four services in fifteen days. God honored your prayers by saving twenty-seven souls. We lived in their midst and preached morning,

noon and night. The Spirit of God moved on the people of Shapa. A man named Audu was saved, and the miracle God wrought on his body brought others to their Saviour. Audu was left to die; his body was swollen and his eyes would not close even when he seemed to sleep. The first four to confess Christ, and other interested friends, went with me to his lone hut. All other friends had deserted him. As we prayed and administered medicine we felt Heaven's power in answer to our prayer-helpers' earnest intercession on our behalf. A prayer-helper had provided for the medicine and had backed each tablet and each drop of medicine with prayer. Each morning we went to the sick one for prayer, and many times during the day medicines were sent. Some of the believers made chicken soup for the forsaken one. He said on the fourth day, after declaring each day that he could not live another day, that *he had found a new world with new people in it*. What a change Christ makes when He saves a lost sinner. When we left Shapa he came to say good-bye. Several villagers said, "Under the power of Christ and His servants' medicine the hopeless are given new hope, new bodies, new minds and new souls." "Born again" is what Christ says about such as these. God has now given us a new post in Kano, in the midst of 3,000,000 souls. Less than a hundred natives have accepted Christ. What a parish? By His grace and your help many of these shall experience the power of the blood.

The Unoccupied Fields

By JOHN STEYTLER*

HISTORY tells us that the Christian Church, established in North Africa during the first century, flourished until the sixth century, when disaster overtook it, and it was destroyed by Islam. These North African churches have lost their vitality, some think, because they were more concerned with theological discussions than evangelizing the pagans. Whatever the reason may have been, the natural expansion of Christianity, radiating from its source, Palestine, through North Africa southward, was cut short before it penetrated far inland.

Afterward nothing was done for evangelizing Africa till the time of Henry the Navigator, when the early Portuguese explorers began to feel their way south along the African coasts. They carried with them the cross, the emblem of Christianity, and planted it at various points on Africa's inhospitable shores, but no attempt at mission work was made. The Dutch colonists were the first to try to introduce the Gospel to the natives of southern Africa (1665). They were followed by the Moravians (1737) and the London Missionary Society (1789). In central Africa the Roman Catholics opened a mission near Tete on the Zambesi River (1750), but for the rest the indigenous peoples of equatorial and southern Africa remained untouched by Christian influence.

With the opening years of the nineteenth century there was a great awakening of missionary zeal in European countries, many mission societies were established, and pioneer missionaries were sent in increasing numbers to all parts of the globe, including Africa, but for half a century little beyond the coastline on the west and south was reached. The unexplored hinterland, tribal wars, the gloomy forests, the malarial swamps and the sun-scorched plains discouraged attempts at occupation.

In 1852 the intrepid explorer, David Livingstone, braved the dangers of Africa and laid bare the wounds of the Dark Continent. What he saw filled him with profound pity, especially the terrible suffering and iniquity caused by the slave

trade and the practices of the witch doctors. He was followed later by Stanley, who also opened up fresh trails to the interior. Missionaries responded to their appeal and followed them. Pioneer missionaries moved into Nyasaland, Uganda, Congo, Kenya and Rhodesia. Gradually the mission movement gained momentum, and numerous other mission stations were opened in the interior. These missions can be compared to shafts of light penetrating far into the domain of darkness, superstition and fear as they penetrated deeper and deeper, ever expanding and spreading their influence over wider and wider areas, building churches, schools, hospitals and trying to bind up the terrible wounds of Africa. Today it is estimated that there are nearly 11,000 organized Protestant churches and about 2,000,000 professing Christians. The achievement has been immense, considering the time in which it has been accomplished; and on the face of it, it would seem as if Africa has been occupied.

But if achievement be appraised, from the standpoint of the numbers of professing Christians, it is very insignificant, for the Christian communicants only form two per cent of the total population of the whole continent. It would therefore appear that missions are only in their youth, and have taken only a step, the first step. Though millions live in the areas that can be considered virtually occupied, there are still millions that are as yet untouched by the Christian message. If Christian missions and their spheres of influence could be thought of as points of light, then viewing the map of Africa, it would resemble the pattern of light and shade, which a leafy tree, standing in bright sunshine, might throw on the ground. The darker areas would represent those areas where populations are still held in the thrall of witchcraft and superstition, where disease is rampant and Jesus Christ is not known.

Even in the areas which are considered occupied, the Christian influence is often very limited. In the northern parts of Nigeria there is one Christian to 20,000 people; in the southern districts of the same country, one Christian to 31,000 people; in French West Africa there are less than a thousand Christians to 14,000,000 people; in the Province of Khartoum there are less than twenty missionaries to 1,000,000 inhabitants; in

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Tripoli one missionary to 1,000,000 people. These were the estimates in 1926, but the position would be more or less the same today.

Leaving out of account these areas where there is definitely some Christian work being carried on, however inadequate, there are others where nothing is done at all. Mr. W. J. W. Roome, that indefatigable traveler, who has on behalf of the British and Foreign Bible Society traveled tens of thousands of miles in Africa, gives a list of these fields in his book, "Can Africa Be Won?" From this I select the largest areas mentioned:

1. Abyssinia, which is largely an unreached land with eight to ten millions of people.
2. Tanganyika, west of longitude 32 east to the shores of Lake Tanganyika, a distance of about 300 miles.
3. A very large area confined between the following boundaries: From the River Tana in Kenya to the Abyssinian border, west to Mount Eglon and then north as far as the Sobat River, a tributary of the White Nile, the field lying between Abyssinia and the Nile.
4. West of Uganda between Lake Albert and Lake Edward and stretching 400 miles into the Congo.
5. Another is to be found from the point where the three countries, French Congo, Belgian Congo and Anglo-Sudan meet, northwards into the Umbangi Province in French territory. This area lies between 20° and 25° east longitude and approximately 5° to 10° north latitude. This part is aptly called the "heart of Africa." Its situation justifies the title.
6. The middle part of eastern Congo between 20° and 24° east longitude and 1° to 4° south latitude.
7. From the Lualaba River in the southeast corner of Belgian Congo northward and west of Lake Mweru to the shores of Lake Tanganyika.
8. Portuguese West Africa, especially the southern and northeastern regions.
9. All Portuguese East Africa excepting near the coast.
10. The Cameroons, all east of 12° longitude.
11. The northern territories of the Gold Coast, Togoland, Dahomey, including the bend of the Niger River.
12. The northern section of Liberia, Portuguese Guinea and all the French territories of the Ivory Coast, French Guinea, Senegal and south of that river and the Niger.

Within these areas there are 30,000,000 people absolutely beyond the reach of the effort of existing mission societies. The question arises, Why have these areas not yet been occupied? There are to my mind four main reasons:

1. Governments often restrain missions from entering certain fields. In northern Nigeria, for instance, missions have not been allowed to enter the emirates of Kano and Sokoto on the ground that the Mohammedan emirs were told that, when their countries were brought under administration, there would be no interference with their religion by the government. Such restrictions, probably for political reasons, apply with added force to the Portuguese territories. The writer has personal knowledge of the extreme and unreasonable lengths to which such restrictions have been pushed in Portuguese East Africa. The following bit of history will serve to illustrate this.

In the Tete district of Portuguese East Africa which adjoins Nyasaland, till 1907 no Christian work was done among the 150,000 people living in that area. There was one Roman Catholic mission, which had been established on the Zambesi River about 300 years ago, but it did not try to extend its work beyond the borders of the mission station. The Dutch Reformed Church, which had a mission in Nyasaland, just across the border, was repeatedly asked by the natives to extend its work among them too, and attempts were made to secure the permission of the Portuguese officials. Permission was consistently refused for several years, but constant dropping can wear away even the stony hardness of a Portuguese official, and permission was eventually given. While these negotiations were proceeding, the government urged the Roman Catholics to forestall the Dutch mission, and survey parties were sent out to choose a site for a mission in the area where the Dutch mission intended going. The latter managed to secure from the Roman missionaries a written agreement as to the boundaries of the spheres of influence, and for a time all went well.

Then suddenly, like a bolt from the blue, all the teacher-evangelists of the Dutch mission, totaling sixty-five, were arrested by the authorities on the grounds that they did not know Portuguese. Of these teachers seventeen were already in possession of Portuguese certificates, and all the others were studying the language. Protests were of no avail, and all were deported to Mozambique and were forced to work on sugar plantations. Some managed to escape, others died of hardship, it is said, and a few were deported to the Portuguese islands of Panjim and Timor in the West Indies. After many years some returned to their waiting families, but in 1925 four were still missing, and in 1934 one returned from Panjim Island.

It seemed as if the promising work was ruined because churches, schools and dwelling houses were left to fall into ruins, but the natives who had accepted Christianity during the short time the mission operated, carried on the work of Christianizing their fellow tribesmen in secret. Meetings were held, and are still being held, in secret in the leaders' huts at night, or during the day in the bush. One leader was discovered, arrested and jailed. His Bible and hymn book were destroyed and he was threatened with more severe punishment if he continued his work as Christian teacher. This has had the effect of stimulating Christian endeavor, as is evidenced by the fact that every few months scores of Portuguese natives who have been taught as described above, come across the border into Nyasaland to be examined and taken up into the churches there.

A more or less similar experience has been the

lot of the mission of the Church of Scotland working among the Lomwe tribe in the Quelimane district further north. Since the European missionary has been made to suffer all manner of hardships and indignities and his work has been hampered as much as was possible within the law, the mission has been withdrawn temporarily. There are other missions working near the coast, and they seem to be less harried, but always they are confronted with a hostile government. The result of all this has been that Portuguese Africa is today still a virtually unoccupied field. The population is about 3,500,000.

2. Another reason why fields are often unoccupied is malarial climate or the prevalence of sleeping sickness. The European missionary is not as resistant to these diseases as the native African. Thousands of graves remind us of men and women who have, in spite of the danger to which they exposed themselves, consistently put service before self and have given their lives for the Cause. This difficulty is being gradually overcome by the enormous advances made by medical science. The medical missionary more than anybody else has opened up Africa and has made it possible for the white man to live where it would have been impossible twenty to twenty-five years ago.

3. Opposition from the natives themselves has until recently kept missions from certain areas. This opposition is still active where Mohammedan influence is predominant. But this, too, is breaking down. Missionaries from all territories testify that the doors are open wider today than they have ever been before.

4. Lack of funds is increasingly becoming the main reason why missions cannot extend their influence in the areas where they already exist and over the borders into the unoccupied fields. The serious reduction in the budgets of the home boards is endangering the mission enterprise in field after field. One wonders what the reason for this may be. To the writer it seems like an act of Providence for bringing the missions to the situation where they will be forced to look more to Africa than to Europe and America for help. The time has not yet come when the Africans can carry on the work alone, and they will need the help and advice of the white missionary for many many years. Yet the center of gravity must gradually shift to the indigenous church, and missions will increasingly have to follow the policy of devolution.

An encouraging beginning has been made by the Presbytery of Mkhoma, Nyasaland, where the indigenous church has begun its own foreign mission, which is organized, controlled and financed by the Africans, with the help and advice of the white missionaries. A "home" board has been

formed which holds regular meetings, and plans are being discussed for the occupation of Portuguese East Africa through African evangelists. Two Africans who have offered themselves for "foreign" service are at present studying Portuguese at Lourenco Marques. One of them, Paulo Miloto, is a chief in Portuguese East Africa, and he has voluntarily given up his chieftianship and is going to devote his life to the evangelization of his fellow tribesmen in the present unoccupied field of the Tete District.

The writer does not know whether or not this has already been done in other parts of Africa. He, however, feels convinced that that is the eventual solution of the problem of spreading the Gospel of Christ into areas which are today out of reach of existing societies. If the history of the Church in Africa has a lesson to teach, it is that the church that has no missionary zeal is doomed to infertility and eventual stagnation. The churches in the home lands have to be on their guard against this danger, so have the indigenous churches in Africa. The ideal of all the churches of Christ, in America, Europe and in Africa, is to spend themselves for the cause of making Christ known and regnant in the hearts, not only of civilized peoples, but also of the millions of Africa in the occupied as well as the unoccupied fields.

CHANGING RACE DIRECTIONS

Once the missionary to Africa faced chiefly pure native problems—superstition, sin, disease, ignorance. The coming of modern industry is so changing great regions that he faces a different race, struggling with the old adverse influences still and many new and complicated ones. Rose Henderson, writing upon the subject, "Modern Industry Changes Africa," in *The Southern Workman*, gives this glimpse of new conditions in the great copper mining region:

Lying 2,300 miles north of the Cape of Good Hope and at about equal distance between the Atlantic and Pacific Oceans, the copper mines employ some 35,000 native workmen and supply a third of the world's copper. Here in the midst of the bush jungle which, two or three decades ago, was hardly inhabited, millions of dollars have been expended by white capitalists and thousands of Negroes have stepped from primitive jungle huts to modern mines and machinery. Native villages have sprung up, along with hospitals, schools and recreation centers of the mine owners. Black men from ninety different tribes, speaking ninety different languages and representing as many different cultures have been brought together in the employ of white capitalists. The result of this industrial development, as complete as any of its kind in Europe or America, is a realignment of peoples, a transformation of the continent. The balance of native life has been upset. The direction of human races has been changed. Roads and villages have shifted, customs and beliefs have been uprooted, ancient cultures and ideals are being destroyed.



THE CALL DRUM

The Drums of Congo and the Gospel

By VIRGINIA M. CLARKE, Bolenge, Africa

AMONG the Bantu people living in the equatorial forest of the Belgian Congo the signal drum is now being used as an aid to the spread of the Gospel. In a land where it is impossible to see for long distances the only way to send a message without a messenger is by sound. Formerly the chief purpose of the drum was to call people together for fighting. What a triumph for Christ is this new, peaceful use of the drum!

When a missionary is itinerating through the tropical forest his heart is gladdened as he wearily approaches a village to meet a band of villagers singing Christian hymns. They come joyfully to greet him and to make him welcome. Usually the evangelist is in the lead, followed by the Christians and inquirers seeking baptism. On asking the evangelist how he knew of his coming, the missionary is told that the drum in the village which he visited the preceding night had boomed through several miles of jungle and swamp to apprise them of the arrival of the "man of God." While the missionary is resting before his hut the evangelist is beating out the call to all the Christians to gather for the evening service.

In many mission stations a special house has been erected to hold a number of these drums which are used regularly to call the people to the Sunday school, the church services, elders' meetings and mission school classes. Often it is the special pride and joy of the young boys in the boys' boarding schools to beat the message on the big drums which will start old and young hurrying along the village paths leading to God's house.

Among the Bankundo, who are found along the equator where the Congo River crosses it for the second time, a particular group of phrases is used to call people to a Protestant church service. In their language (Lonkundo) it is: "*Ikongo ifonge kukola baseka enganbe ea njambola, lotakana, lotakana. Tokende bonteke bolosambo bole nda ikongo ifonge kukola.*" Translated rather freely this means: "Protestants, come together, come together. Let us go to the church service which is where the white man is found."

Perhaps in the near future the Christian leaders of Congo will find new ways to use their wonderful drum language in telling the story of Christ's love for all men.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

A CLIMBING RACE

Slow moves the pageant of a climbing race;
Their footsteps drag far, far below the height,
And, unprevailing by their utmost might,
Seem faltering downward from each hard won place.
No strange, swift-sprung exception we; we trace
A devious way thro' dim, uncertain light.
Our hope through the long vistaed years, a sight
Of that our Captain's soul sees face to face.
Who, faithless, faltering that the road is steep,
Now raiseth up his drear, insistent cry?
Who stoppeth here to spend awhile in sleep
Or curseth that the storm obscures the sky?
Heed not the darkness round you, dull and deep;
The clouds grow thickest when the summit's nigh.

—Paul Laurence Dunbar.

The current year's study of "the climbing race," particularly in its foreign aspects, affords an unusual opportunity to attract the uninterested and enlist the indifferent. The subject matter is rarely colorful with its appeal to the exploring impulse; the universal use of the narrative form which is indigenous to the African whether in argument, description or instruction—the story is always dominant; the vivid settings and background material; the warm human interest; the profound problems pertaining to development of primitive minds and native leadership, the raising of standards; and most of all the adjustment of races in a perfect maze of conflicting interests, temperaments and political manipulations. Every wideawake church has its paramount chance to use Africa as a lure into the realm

of missionary interest and endeavor.

Toward this end your Department Editor has striven earnestly to assemble worthful material from many sources to supply leaders of the several group interests with plans and suggestions for shaping up programs, studies, discussions and projects. Space will admit of little more than citations for these; but it may be taken for granted that although a number of different denominations are involved, nothing is mentioned herein which is specifically denominational. Such details as do appear in a few may easily be eliminated or replaced with the desired data. As classification according to type of subject matter is most efficient and saves space, please note that (B) stands for Baptist, (C) for United Christian, (L) for Lutheran, (LE) for Miss Leavis, who is literature secretary for the Central Committee on the study of Foreign Missions, (M) for Methodist Episcopal, (P) for Presbyterian, and (M.E.M.) for Missionary Education Movement, all of whose headquarters addresses appear at the close of this article. Nearly all publications from nondenominational sources may be obtained from your denominational literature headquarters, as the "tools in type" are in reciprocal, neighborly use.

THE STUDY BOOKS

It will not be necessary to take space to enumerate these, as they have been mentioned many times in this and other missionary magazines, and free catalogues inclusive of descriptive material are available at de-

nominal headquarters. The value of united, sequential study need hardly be dwelt upon, with the abundance of helps and suggestions available in magazines in correlation with the themes. If the world is ever to be won for Christ it will be by united, synchronized effort, not random, individualistic attempts to obey the Great Commission.

INFORMATIVE MATERIAL

The volume of this is almost unlimited. Your Department Editor can mention only such helps as have been sent in for her personal inspection, as follows:

- "A Course on Africa for Young People" (P), 25c.
 - "West Africa Mission" (P), 10c.
 - "The Road to God's Town" (P), 10c.
 - "Africa Journey" (P), 10c.
 - "To Africa! To Africa" (for children) (P), 10c.
 - "The Pageant of a Climbing Race" (C)—yearbook of Home and Foreign Programs, 5c; packet of activating material, 50c for either, or 75c for set. Not ready until January. The studies for young people alone have been changed to include only the foreign theme. Packets cover not only informative material but dramatizations, poetry, discussions, etc.
 - "Missionary Facts on Africa" (B)—story material for use in opening and closing exercises of S. S., 15c. Ready in December.
 - Booklet of Leader's Helps accompanying each textbook, 15c.
 - "Africa View"—book by Julian Huxley, \$2.50.
 - "Education of Primitive People," by Albert D. Helser, \$3.00.
 - "The Remaking of Man in Africa," by J. H. Oldham and B. D. Gibson, \$1.25.
- Other auxiliary material will be listed later.

PROGRAMS

"African Palavers"—a program plan book (M), 20c. For young people but easily adaptable for women's organizations. A complete year's outlines beginning with "The Assembling

of the Tribes" in September, continuing through chapter-by-chapter studies of Margaret Wrong's "The Land and Life of Africa" and including "The Tribute Festival"—a special thank offering program, "Jungle Jamboree" for a missionary party, rally or banquet, a special "June Palaver," an "International Program" in July and an "Outdoor Safari" (expedition and mealie roast) for August. The colorful programs are replete with native nomenclature and stories, costumes, rituals in African fashion, official titles such as "keepers of the fires," "story tellers," etc., use of utilities such as the call drum, games, demonstrations, dramatizations etc. Has the true African atmosphere.

"Six Missionary Programs and Eight Teaching Outlines" (Anna Canada Swain) (B), 15c. Based on "Omwa? Are You Awake?" Programs excellently adapted for both younger and older folk and cover the worship period, abundant informational matter, visualizations and other entertaining features, native music, discussion topics, poetry etc. Topics are: "A Treasure Hunt," "Listening Ears," "Bridges," "Call a Doctor," "Builders," and "Studies in Black and White." The study outlines are for local church groups using the textbook. They analyze the subject matter comprehensively.

Six Programs on "Congo Crosses," by the same author (B), 15c. For women's missionary societies, business and professional women's groups and senior young women's societies. Titles: "Stop, Look, Listen"; "Always Problems—Even in Primitive Congo"; "Do You Care?"; "Here Comes the Bride"; "Fact Finders of 1937"; "On Their Knees." The discussion topics are particularly suggestive and heart-searching.

"Lights Aglow in Congo"—outline for young people's programs (ready in January) (C). Titles: "Allo, Congo!"—showing the importance, position and potentialities of Africa in the world today; "Paths in the Dark"—presenting problems created by the industrial conquest of Africa and the need for education; "Sinister Shadows"—social problems which grow out of impact of Western civilization upon age-old customs; shows that there must be a give-and-take or sharing as a new world is built; "Lamplighters"—picture of missionary work in Congo, showing that the African has all the possibilities of other human beings as well as a passion for developing them; "Around the Camp Fire"—intended to create a bond of fellowship between young people here and in Africa who have had like experiences through summer conferences and "akitelos," and to impress others as to what that experience can mean to them; "Lights Aglow"—to help the young people see their responsibility in industrial and social relationships with their own and other races and countries; to cast out greed and prejudice and to pattern their actions after Christ's.

"Consider Africa" (M.E.M.), 25c. A course on Africa by Mrs. Margaret Holly Tuck.

"The Story of the American Negro" (M.E.M.), 25c. Young People's course by Ina C. Brown.

"A Preface to Racial Understanding" (B), 15c. Programs by Mrs. Augusta Comstock.

Other program series, as sent into this Department, will be mentioned in later numbers.

DRAMATICS

"Africa Gives Thanks" (L), 10c. Pageant for thank offering meeting or study class; 11 characters; simple setting and costumes; symbolic.

"Robert and Mary" (M.E.M.), 25c. Thirteen characters; true story of Moffats; one hour.

"Through the Dark" (M.E.M.), 15c. One-act play; 4 characters; medical mission setting.

"Ordered South" (M.E.M.), 15c. Project for enlistment for African mission work; 3 scenes; 6 adults—4 men and 2 women.

"Kanjunda" (M.E.M.), 25c. Shows waning of witch doctor's power; 15 characters; one hour.

"Livingstone Hero Plays" (M.E.M.), 15c. Four dramatizations of Livingstone stories which may be used separately or consecutively; for juniors; 40-50 minutes.

"Alexander Mackay's Hands" (M.E.M.), 10c.

"In Our Land It Is Very Dark" (L), 2c.

"Anna Inspires a Missionary Circle" (Powell and White, 528 Walnut St., Cincinnati, Ohio), 15c.

"In Congo Land" (B), 15c.

"Livingstone and Stanley Meet and Part," 15c.

"Robert Moffat Returns with Africaner," 10c.

"The Teeth That Did Not Drop Out" (L), 2c.

"Our Husband" (C), 25c.

"An African Village Trial" (P), 5c. Sketch presenting the African Christian Church and the problems of its young members. Six principals and 10 or 15 secondary characters.

STORIES

"Peter, the Chief's Son"; "A Lion Hunt"; "Captain John's Mother"; "Malinda"; "The Lamp in the Desert"; "Just Like Women"; "The Boy Who Won a Town"; "The House of Their Hands"; "The Verses That Made Livingstone Brave" (L)—2c each.

"Even Unto Death" (P), free.

"The Congo Woman's Way" (B), 2c.

A wealth of other narrative material may be obtained from denominational literature headquarters, some of which will be listed in our later issues.

VISUALIZATIONS AND PROJECTS

Picture Sheet of Africa, for use in scrap books, posters, and to paste on maps of Africa (M.E.M.), 25c.

"How to Make an African Village"—patterns and directions for making and setting up; to be used by leaders of boys' and girls' groups (M.E.M.), 25c.

"Pattern Sheets"—African wood carvings; flags of African protectorates; map of Africa for enlarging; African call drum sketch; nut or candy holders like African huts; wooden articles received from Africa; elephant; hibiscus; dance drum, etc. (M) 10c.

"The Healer"—colored poster, 21 x 28, showing doctor working with some native Africans with a shadowy picture of Christ standing in the background. Very beautiful and impressive. (St. Philip's Society, 1664 Glenmount Ave., Akron, Ohio), 85c, but a work of art.

Very special set of 10 English posters of African life in choice, natural colors, size 15 x 20. These remarkable pictures are used in the schools in the Congo and were seen by Miss Margaret Wong, who had them printed in quantity in England. An explanation written by Dr. Catherine Mabie (missionary) will accompany the set. Entire set, \$1.00, or 5 (not selected but taken by rote) for 50c. Counting postage, this is actual cost, as all orders requiring more than 15c postage will be sent at a loss. (LE)

Attention is called again to the long list of African program materials and novelties given in this Department in the July issue of THE REVIEW and obtainable from LE. In addition to those mentioned previously, Miss Leavis adds a choice leaflet, "The Glowing Ember of Prayer," by Jean Kenyon Mackenzie, priced at 2c. This is a wonderful devotional reading.

Maps and charts, particularly the picture maps of Africa with sheets of cut-outs to be pasted on progressively as different features and regions are studied, may be purchased at practically all the denominational headquarters. The usual price is 50c for the map and 10c for the separate pictures.

Don't try to teach with words only. Visualizations and project work are particularly fitted to elucidate African studies.

ADDRESSES FOR MATERIALS

Baptist: Baptist Board of Education, 152 Madison Ave., New York.

Lutheran: Women's Missionary Society, 723 Muhlenberg Bldg., Philadelphia, Pa.

Methodist Episcopal: Women's Foreign Missionary Society, 420 Plum St., Cincinnati, Ohio.

Christian: The United Christian Missionary Society, Missions Bldg., Indianapolis, Ind.

Missionary Education Movement: 150 Fifth Ave., New York City.

Miss M. H. Leavis (designated previously as LE): 186 Massachusetts Ave., Boston, Mass.

Presbyterian: Board of Foreign Missions of the Presbyterian Church, 156 Fifth Ave., New York.

Gleanings from the Editor's Notebook

Spending the entire summer at Lakeside, Ohio, with its wealth of summer conferences, the Department Editor's notebook overflowed with suggestions for making current studies attractive and forcible. These will be doled out from issue to issue during the year, but a few items of miscellaneous but helpful character may be given herewith. Look these over, for you may find just the methods "gadget" that you need.

Mrs. Kellersberger, author of "Congo Crosses," is giving her entire honorarium to the Protestant Mission Council with headquarters at Leopoldville, Africa, for work among the women and children. She keeps not a single cent for herself. Isn't this an object lesson in devotion?

Incidents easy to dramatize are found in abundance in the study books, "Consider Africa," "Christ in the Great Forest," "We Sing America," and other Friendship Press books on current studies. You may get help in making your dramatizations in "Meet Your United States," by Mary Jennes (cloth, \$1.00; paper, 60c); and in "Informal Dramatization in Missionary Education," by Elizabeth Miller Lobingier (paper, 10c)—both from the Friendship Press. Scribner's have a more ambitious work entitled "Ventures in Dramatization," by Hulda Neibuhr (\$1.75).

Bear in mind a few pointers in presenting Negro dramatizations, however.

Rigidly avoid caricature in costume, manner or "blacking up." Negroes may be brown, their impersonations being taken by brunettes, or the skin may be left white rather than to elicit the merriment caused by the "black-face."

Is it fair to show only the illiterate, superstitious, ignorant types, the "savages," as representative of African population when picturing communities that have educational and intelligent industrial types also?

While Negro spirituals are invaluable for atmosphere both with American and African Negro studies, should they not be sung with true devotional spirit, as they were originally sung, rather than to create laughter by "acting up"?

An attempt at Negro dialect may lead to the same serious error. Never betray your programs into the hands of the "Amos and Andy" type of performers. If you do you will lose all missionary effect.

Dramatic Helps: Reasonable brown skin effects may be obtained from Steain's Preparation for Theatrical Work available at drug stores or in mail order houses.

"Costumes—How to Make and Wear Them" is a cover-all pamphlet inclusive of detail from many foreign fields, obtainable at the Baptist Board of Education at 25c.

This board also handles a "Catalog of Plays and Pageants," which is a selected, classified list according to country and subject, with names of authors and publishers. Its 24 pages cover more than 400 plays and pageants, 10c.

The play listed previously as "An African Village Trial" illustrates the way in which an ordinary Sunday school class may change itself in a moment into an African village by shift of furnishings and play of imagination, with no properties or costuming.

Poetry and Music: Both are invaluable in presenting essential Negro character both in our land and Africa. While more expensive song books may not be practical for the average group, "Southland Spirituals," arranged by the Rodeheaver Co., and sold by all denominational literature headquarters at 25c will serve the purpose admirably. An abundance of Negro poetry—mostly concerning the American Negro but true to the universal type—may be found in, Calverton's "Anthology of American Negro Literature," 95c; "Singers in the Dawn," compiled by R. E. Eleazor, and sold at the Conference on Education and Race Relations, Atlanta, Ga., for 10c; James Weldon Johnson's "Book of American Negro Poetry," \$2.00; and "Caroling Dusk," edited by Countee Cullen and sold at \$2.50. Your own publishing company will usually secure for you standard books like the expensive ones above cited.

Manner and Motivation of Negro Presentations: A leaflet by the M.E.M. of the United States and Canada says:

A program on the Negro should be what any program should be. It should tell something that is worth passing on; something that one group wants other people to know; something that makes them think and feel the way they wish them to feel. If the members of any group have drawn inspiration from Negro poetry and music, and have come to respect and admire Negroes as a race and as individuals, then it will be easy to pass on those facts and inspirations and attitudes. . . . You may decide that Negroes will fill Negro rôles more effectively than white persons made up. And you will be right about this. . . . If your group has no Negro members but has Negro friends who would like to help out, it would be wise to invite them to do so. But do not ask any Negro to participate unless you are sure that he will be treated with courtesy and respect not only by the members of the group but also by the audience.

A New Educational Program

Rev. Theodore L. Conklin,
High Counsellor for Eastern

New York, has been experimenting with a new program which has some most attractive features. It is designed for chapters who wish to meet weekly instead of monthly. It extends the Hero Courses into projects and is built on a Four Point Project basis. The following example using Livingstone as a subject is illustrative:

1st week (Skill Meeting): Map-making project.

2d week (Study Meeting): Hero Program—Life story of one whose success depended on ability in map-making.

3d week (Service Meeting): Making map of Paul's journeys, of missionary fields, of local community, etc.

4th week (Inspirational Meeting): Ceremony of Maps, using Livingstone and Africa; Paul and the Inland Sea; Christianity and world map.

With each missionary hero a different project is introduced. For example: *Chalmers*—Project in swimming and life-saving. (He was a swimmer and saved boys from drowning); *Grenfell*—Boating and shipbuilding. (He was a builder); *Ian Keith Falconer*—Cycling. *Paton*—Farming. *Whitman*—First aid. *Morrison*—Woodworking.

—*Missions Magazine*.

A Circulating Library

For a number of years the Women's Department of the Baptist State Convention has operated a circulating library. The work of circulating the books has been under the direct supervision of the State Reading Contest Secretary. A definite amount is allowed each year for the purchase of new books and postage incurred in mailing them to the various churches. The rule is that the church using the books should pay return postage. There is no time limit for keeping the books, as it has been found by experience that it is better to allow each church the privilege of keeping the books as long as they are being read. When no longer in circulation they are returned to the State Secretary.

—*Missions Magazine*.

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

"WHERE MY POOR LIVE"

"Once, a long, long time ago, God feelin' tired, went to sleep an' had a nice wee nap on His throne. His head was in His han's an' a wee white cloud came down and covered Him up. Purty soon He wakes up an' says He:

"Where's Michael?"

"Here I am, Father!" said Michael.

"Michael, me boy," says God, 'I want a chariot and a charioteer!'

"Right ye are!" says he, and up comes the purtiest chariot in the city of Heaven an' the finest charioteer.

"Me boy," says God, 'take a million tons of th' choicest seeds of th' flowers of Heaven an' take a trip around th' world wi' them. Scatter them,' says He, 'be th' roadsides an' th' wild places of th' earth where my poor live.'

"Aye," says the charioteer, 'that's just like ye, Father. It's th' purtiest job of m' afther life an' I'll do it finely.'

"It's just come t' me in a dream," says th' Father, 'that th' rich have all th' flowers down there and th' poor have none at all. If a million tons isn't enough, take a billion tons!'

At this point I got in some questions about God's language and the kind of flowers.

"Well, dear," she said, "He spakes Irish t' Irish people. . . .

"Th' flowers," she said, "were primroses, buttercups an' daisies, . . . an' from that day to this there's been flowers a-plenty for us all everywhere."

Thus, "My Lady of the Chimney Corner" told her ninth child, Alexander Irvine, of the creation of the flowers.



By courtesy of Art Extension Press, Inc., Westport, Conn.

CREATION OF FLOWERS — DRAWN BY AN AUSTRIAN CHILD

Prayer for Slum Clearance*

Father of all mankind, who hast signally blessed the human family as the cradle of divinity, and hast granted to us the security and strength, the joy and comfort, and the supporting goodness of our homes, do Thou forgive us that we have been content to accept these precious gifts of life but have taken little thought of those whose lot confines them to the slums of our cities.

Give us, we pray Thee, a vivid sense of the little children condemned to live in crowded tenements and to play amidst the traffic of the streets, deprived of the simplest elements of human health and happiness, robbed even of the common heritage of pure air and sunshine. Make us conscious of the preventable disease which breeds in the narrow alleys, and in the dark inner rooms where sunlight never comes.

By our hope of Thy mercy as we sit concerned by the sickbeds of our own little ones, may we be willing in love to share the anxiety, the anguish, and the grief of the parents of the poor as they watch by their sick or mourn the death of those who need not have sickened or died but for the conditions in which they are obliged to live.

In the measure of our longing for a happy home for our dear ones, with space for gracious living, free from

the special strains and irritations, and the moral exposures of crowded quarters; by our pleasure in the joyous play of our happy children in God's out-of-doors, do Thou lay upon our conscience the plight of countless families whose lives are cramped and thwarted for lack of space and air in which to live, and play, and grow in stature and in favor with God and man.

By the anguish of our prayers for our own children, that they may be saved from sin and may grow in grace and goodness, do Thou make us ashamed of our toleration of the slums, which in disproportionate measure continue to make criminals and prostitutes of many boys and girls who never had a chance. O God of love and justice, we acknowledge before Thee our personal and corporate responsibility for the sins of such perverted lives.

Grant us grace at this time to gird ourselves for action. May our city and the nation put their hand to the clearance of the slums and to the building of homes more fit for the children of God. Vouchsafe to us in this task of Thy kingdom a special sense of Thy nearness and Thy love, inasmuch as we would do it unto Thee. For Jesus' sake, Amen.

* From "Prayers for Self and Society," by James Myers; Association Press, N. Y.; 15c.

ARE YOU PRAYING?

For the observance of the World Day of Prayer on the first Friday in Lent, February 12, 1937, the program was written by Miss Mabel Shaw, founder of the Livingstone Memorial Girls' Boarding School at Mbereshi, Kawamba, Northern Rhodesia, Africa.

In accepting the invitation to prepare the world program, Miss Shaw wrote, "You will be interested to hear that Mbereshi 'kept' the Day of Prayer this year. There was prayer in the school chapel, unceasing from dawn till set of sun. The girls were there in small groups; even the little children took their part. At sunset there was a gathering of all the Christian women in the village church."

When it is ten o'clock, morning, in New York, the time of day in Northern Rhodesia is five o'clock in the afternoon.

A CALL TO PRAYER

Together let us

Thank God and praise Him for the manifestation of Himself in Jesus Christ, and in the abundant life;
Thank God and praise Him for followers of Jesus Christ who have made Him known;
Thank God and praise Him for the world fellowship of prayer—and let each seek a new consecration to Jesus Christ.

Together let us pray

That the church be strong and courageous;
That the missionary zeal of Christians be purified and spread through all the world;
That the community in which we live be recreated through the consecrated service of God's children;
That our nation measure all activities by Christ's law of love and universal brotherhood;
That the whole earth be filled even in this our day with the knowledge of the living God, and of His Son, Jesus Christ.

The World Day of Prayer is sponsored by the Council of Women for Home Missions, 105 East Twenty-second St., New York, and the Foreign Missions Conference, 156 Fifth Ave., New York. The Day is observed in more than fifty countries.

The program material for February 12, 1937, is ready.

"A LIFE TO GIVE"

In "God's Candlelights," written by Miss Mabel Shaw, and available for one dollar in cloth, Friendship Press, New York, the author relates:

One clear evening I went down to the leper camp at the end of our village. There were very few of them there. It was not a pleasant place. . . . And yet they gave me a glad welcome. They had many needs to make known: not enough firewood, no salt had been given with last week's rations, they were naked, could I not see? . . .

They told me a lion had been about. . . .

At last I rose to go. I gave a last word and greeting, promised I'd remember all their needs, and was just about to mount my bicycle, when out of one of the little houses came the old leper head-man. He held a spear between the stumps that once were hands, and he went hobbling along the path in front of me. I called to him, and he stopped and looked round.

"Where are you going?"

"I am going to escort you to Mbereshi Village, you can't go alone with lions about."

I smiled at him. "But on my bicycle I'll be there in a minute."

He would not have it, it was not fitting for me to go alone. I looked at him, a feeble old man, handless, feet half-eaten, his whole body covered with marks of disease, and his face most pitiful.

I said to him half-banteringly, and with a smile, "Now what could you do if a lion came?"

He drew himself up, and with a quiet dignity said, "Have I not a life to give?"

I was silent, seeing a Cross. I followed him to the village, thanked him and came home, having met with God face to face. . . .

ARE YOU STUDYING?

Good reading, as well as educational in content, are the new books published by the Missionary Education Movement and the Council of Women for Home

Missions, on the theme, "The Negro in America." Even the catalogue is good reading.

"Glimpses of Negro Americans" is a 24-page illustrated booklet giving in concise form facts about eight areas of Negro life today: Where Are They? Who Are They? Where Do They Live? How Do They Support Themselves? Where Do They Get Their Education? What About Their Health? Do They Go to Church? Are They Citizens? The booklet closes with a section asking, "Where Do You and I Come In?" in which the interracial movement is described and the opportunity before the churches is pointed out. *6 cents a copy; \$4.00 a hundred.*

The Department of Race Relations, Federal Council of Churches, has collected pamphlets from various sources. There are two packets. Packet No. 1 contains the pamphlet described above, "America's Tenth Man," and "School Money in Black and White." *15 cents a single packet.*

Packet No. 2 is supplementary material for leaders of groups; for example, a 43-page booklet on cotton-growing communities in rural America. *30 cents a single packet.*



J. R. Scotford

DORCHESTER ACADEMY SCHOOLGIRL,
MCINTOSH, GEORGIA

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

AFRICA

One By One Work in Egypt

Missionaries in Egypt deplore the lack of desire to win "other sheep," even on the part of born-again Christians. Words flow easily, but there is little definite praying for the conversion of souls. A few years ago a counterpart of the English "One By One Band" was started, and the call to individual work was presented. It was urged that it would be a help to be definite in prayer if answers were recorded in the little book "Throne of Grace"; many have now joined the Band and some have had answers to prayer for individuals.

A little group of Egyptian "One by One" members now exists at almost all the stations of the Egypt General Mission, composed of teachers, Biblewomen and a few Christian women in the districts. At a testimony meeting of members among the women in Zeitoun last October, one told how she had long prayed for a brother who had been terribly opposed to even the mention of Christ or religion, and how her prayer had been answered by the brother's conversion.

—*Egypt General Mission News.*

Missionaries May Remain in Ethiopia

Dr. T. A. Lambie, Director of the Sudan Interior Mission in Addis Ababa, writes that he has obtained permission from General Graziani, the Viceroy, for the missionaries of the Society to remain and carry on their work. As a result of this news, Mr. Eric Horn, a New Zealander, and his wife and three-year-old son, who were held up in London last April on their way

back to Ethiopia after furlough in America, have been able to continue their interrupted journey. —*The Life of Faith.*

Christian Police Association

About a thousand new members joined the International Christian Police Association in South Africa last year. About ninety police stations and depots at different places in the Union were visited by the Traveling Secretary, and the most encouraging feature is that so many men have accepted Christ as their Saviour.

The membership of the I. C. P. A. in South Africa is now about 3,800. During the year 1,000 New Testaments have been circulated, besides thousands of tracts and leaflets, and many letters of thanks have been received from those who have received blessing through these. The strength of the European force of the South African police is between 7,000 and 8,000, plus the native police, which is between 3,000 and 4,000.

—*The Life of Faith.*

The C. M. S. in Uganda

Dr. J. E. Church of the C. M. S. tells how one and another of the Christians in Uganda and Ruanda have been led during the past six years into a new and deeper knowledge of Christ, and have a keen desire to bring others to Him. "Those who had this new experience returned to their homes or to visit friends at other stations, and caused a stir by their obvious joy and enthusiasm. Following a convention at Kabale last year a movement of individual conviction and repentance began, and in the 250 out-schools this became in some places a mass move-

ment. Twice follow-up meetings have been held with the result that hundreds of the rather wild mountain Bakiga are flocking to the churches. Large bands are going out teaching. One outcome has been that native church collections increased by about half during the last three months of the year. It is expected that the Diamond Jubilee may be celebrated in 1937.

—*C. M. S. Outlook.*

The March of Progress

A significant evidence of change in West Africa is seen in the attendance of the native King of Oyo at the reunion of old students of St. Andrew's College, Oyo. In all the years of the college's history it has never been visited by a king. He is regarded as too sacred to be looked upon by the common people, and always when giving audience his face would be hidden by a veil of coral beads suspended from his crown or coral headgear. But even the most strongly entrenched customs of the old days are giving way before the march of progress. Today the theory is gaining ground that as a king is supported from the taxes paid by his people, the people should both see and know the man whom they support as their ruler.

—*C. M. S. Outlook.*

Open Doors in Nigeria

The Northern Provinces of Nigeria—Kano, Sokoto, Katsina and Bornu, with some other Mohammedan sections—have been strictly closed against the missionary and his message. Efforts have been made to secure religious toleration, and in 1933 and 1934 sites were given the Sudan Interior Mission in Kano and at Garko, thirty-six miles

from Kano City. This year the Mission has been granted further openings into the once closed areas, and sites are promised in each of the provinces above named. One site has been selected at Roni, seventy miles northwest of Kano City.

Recently, one of Northern Nigeria's leading Emirs said: "I would welcome missionaries anywhere in my territory, even in this town where I live, and any of my people who wish to become followers of your faith will not be hindered in so doing." Negotiations are under way for missions to take over the provincial leper camps, now under government supervision, which will mean a further opening of the Moslem areas to missions. Nearly 7,000,000 people are now brought within the possible hearing of the Gospel.

—*The Christian.*

Sleeping Sickness Problem

The Nlong River with its branches is literally the valley of the shadow of death because it is thickly infested with the tsetse fly—carrier of trypanosomiasis, or sleeping sickness. Before treatment by Europeans began, every infected person succumbed. The French medical service has many doctors in the field giving their whole time to diagnosis and treatment of this disease; they have healed many.

There are three large centers where the principle part of their work is to care for and treat the patients. In some of the camps as many as 500 patients take a three months course of treatment. Several remedies are used, nearly all forms of arsenic, which seems to be most effective. These are injected at intervals of from five to ten days. The treatment sometimes causes blindness, but it is either blindness or death, for without treatment there is only one outcome. Evangelists throughout this region live with, and minister to the people. Missions have a share in combatting the disease, but government forces are well organized, so that no place is uncared for.

—*The Drum Call.*

Cameroun Churches

There has been a gain of about 1,000 in the communicant membership of Presbyterian churches in the Cameroun, bringing the number to 37,935, with a gain of nearly 2,000 in the number of catechumens, who number 52,782. The average Sunday attendance for the sixty-four churches with their 1,230 outposts is 115,000. Christian work is harder than in earlier days, due partly to the contact with a civilization shot through with evil, the deplorable fact that second generation Christians are in general less dependable than first and the large number who make a start then leave the Christian way.

But over against this is the splendid force of native Christian assistants, many of whom are as earnest and as loyal to the cause as the missionaries themselves. These native workers are not confined to the evangelistic force, but are in the educational, the medical, the industrial, and all lines of missionary work, while throughout the churches are many men and women giving much time and effort to Christian work. Missionary societies organized by the Africans themselves send catechists to unoccupied fields, carry on their support, and in some cases have built chapels to care for the groups thus collected.

Medical Work in Tripoli

The medical mission in Tripoli, of the North Africa Mission, which has been running for nearly fifty years, was in danger of being closed by the Italian authorities. Dr. James Liley, who is in charge, has, however, been duly recognized and registered in Rome, which carries permission to practice in Italian colonies. A hampering regulation is one which does not permit a doctor to compound medicines even for his own patients. This must be done by a chemist, and consequently adds to the cost of treating the crowds of indigent sufferers who come for help.

—*World Survey Service.*

WESTERN ASIA

Keith-Falconer Mission Jubilee

The Keith-Falconer Mission in South Arabia completed 50 years of service in 1935. Today, the mission station at Sheikh Othman is many times the size of the small grass hut in which Ion Keith-Falconer started his work; but it has approximately the same site. The medical staff comprises two male doctors and one woman doctor, two nursing sisters, and an Arab staff of sixteen. The boys' school has fifty boys and four teachers; and there is a small girls' school. The influence of the mission is felt throughout the Aden Protectorate and beyond; patients come by the hundred for treatment from the mountainous and fertile Yemen. They carry back to their homes the example of Christian service and the seeds of Christian truth. There are at least three small dispensaries staffed by mission-trained boys.

Literacy is rare in South Arabia, so that as yet Gospel distribution cannot be a hopeful way of Christ's entry. The simplest possible primary schools are a crying need.

Arabia Goes Modern

Arabia, in company with all Near East countries, is being rapidly modernized, and hardship is resulting to many who have not yet reacted to the change. Usages of almost sacrosanct significance are being put aside. In the sacred sanctuary electric light has been installed, and the men who tended the hundreds of olive oil lamps are no longer needed. Motor cars now carry the pilgrims to the holy cities of Mecca and Medina, and the thousands of camels and their attendant army of camelmen, formerly employed, are not now required. The Hejaz Government is reported to have 300 cars in use, and King Ibn Saoud's own procession of cars may be anything up to 150.

Diminution of the number of pilgrims is so great that the thousands of Arabs in sacred cities who lived by serving them are now destitute. Medina

which before the War may have had a population of 80,000 is now estimated to have 8,000. Such is the effect of electricity and motor cars.

—*The Indian Witness.*

Situation in Palestine

There appears to be no appreciable improvement in the situation in Palestine. More troops have been brought in and thus far authorities have been unable to establish order. The fear continues among Jews that Britain may yield to the Arab demand for the setting aside of the Balfour declaration which promises to facilitate "the establishment in Palestine of a National Home for the Jewish People" (this being followed by the words, "it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine"). The Arabs declare that they will die rather than give up the battle. The Government recently decided to appoint a royal commission for the study of the whole situation in Palestine as soon as order is established. The Arabs declare that they have already had enough of commissions and will do nothing to cooperate in suspending the "strike" in order that the proposed commission may look into things. Widespread anti-Semitism partly explains the deadlock.

Bishop Freeman, of the American Episcopal Church, and others have petitioned the British Government to stand firm in its policy respecting Palestine and the Jews. Christian Arabs, with a representation of Roman Catholics, have sent a protest urging more accurate acquaintance with Arab grievances.—*United Presbyterian.*

INDIA-BURMA

The Ezhavas Look Toward Christ

"We are dissatisfied with Hinduism; we admire Jesus Christ; we appreciate the lives of the Christian missionaries; we admire the Christian philanthrop-

ic institutions, such as schools and hospitals." Such in brief is the summary of a significant statement made to Bishop Moore of the C. M. S., by some of the leaders of the Ezhavas, a community numbering well over two million who reside in Travancore and the surrounding districts. They are described as a virile people, with a strong communal consciousness, and a determination to rise. Many have education, good houses and lands; and there have been among them lawyers, poets, doctors and religious leaders.

Early in the year their executives, by a vote of twenty-six out of thirty resolved on the Ezhavas embracing Christianity. A referendum reveals that in most localities from 60 to 90 per cent favor the proposal.

If the decisive step of adopting Christianity is taken, the task of imparting adequate instruction to multitudes of converts will tax to the uttermost the resources of the missions which are carrying on work there. The Christian congregations in those parts are small and weak, and not well fitted to cope with such a situation. Happily some help is available from the stronger Christian community in the Tamil country farther south; and parties of voluntary workers, such as school teachers on holiday, have been already coming at their own expense to render assistance for a short period in this great work.—*Original Secession Magazine.*

Rural Reconstruction

In 1917 American Baptist missionaries took to farming and acquired five acres of land for demonstration. The venture prospered and in 1922 the government leased 180 acres to the Mission, enabling them to open a school which has proved a happy instance of cooperation. In the *Baptist Missionary Review*, J. Z. Hodge describes a weekly rural pilgrimage in which he joined.

"We started early, and in state. A trailer attached to the car contained the school brass band, distributed among various

agricultural implements and other rural accessories. Mr. Case led the group in prayer and the cavalcade moved on. The band came early into action and we dashed through the town to the unexpected but inspiring strains of 'Marching Through Georgia.' Citizens said: 'There goes Padre Case to build a new Burma.' When the band tired playing, it took to singing, 'Counting Its Blessings' and 'Gathering at the River,' in hopeful mood. Arriving at the village the group resolved itself into Boy Scouts, Sunday school teachers, Passion players and friends of everybody. Games were organized and the village children entered in shoals. Mr. Case busied himself visiting school gardens, where some amazing triumphs of agricultural ingenuity were on view, inspecting his 'Christian pigs,' giving a blessing here and a warning there. The day ended with a religious play, very well done by the members of the band, in which the foes of rural progress and the way to overcome them were depicted in ways familiar alike to the resident peasant and the wandering secretary."

Significant Event

The *Watchman-Examiner* reports an event of extraordinary significance for India. A young Brahman, a graduate of Madras Christian College, was stationed at Janumpet as the new postmaster. After watching and talking with the Christians of that section he came forward for baptism. This was administered by one of the pastors, a Mr. Paul who is an outcaste. Then this young man became interested in Mr. Sunkiah's daughter, a young widow living with her parents. The marriage ceremony was performed by Mr. Paul:—a convert from the highest caste baptized by a convert from the outcastes and married to an outcaste, and a widow!

Argument for Unity

Recent events in India have brought into sharp relief the fact that the attractiveness of

Christ and His Gospel depend very largely upon the conduct and character of the Christian Church. When, eight months ago, Dr. Ambedkar called upon the 60,000,000 untouchables of India to give up Hinduism and embrace some other religion that will give them opportunities for a fuller life, a leader of the depressed classes said that his people hesitated to adopt the Christian religion, because, whereas they were one solid, united community under Hinduism, they feared they would be divided and scattered among numerous sects when they became Christians. The force of this argument must be admitted when one sees the Christian Church split into 163 units in India, in America 250 or more, some serious rivals, others claiming exclusive possession of the truth.

—*The Living Church.*

Gandhi's Son Embraces Islam

Mahatma Gandhi seems to sense no religious conviction behind his son Harilal's conversion to Islam, and says that "those responsible for his acceptance of Islam did not take the most ordinary precautions as to the genuineness of his profession. Surely conversion is a matter between man and his Maker who alone knows His creatures' hearts; and conversion without a clean heart is, in my opinion, a denial of God and religion." He asks his Moslem friends to examine Harilal in the light of his immediate past, and if they find that his conversion is a soulless matter, to tell him so plainly and disown him, and if they discover sincerity in him, to see that he is protected against temptations so that his sincerity results in his becoming a God-fearing member of society. For many years the son has led a profligate, dissipated life.

—*Dnyanodaya.*

Women Prisoners in Assam

A group of Bible women have been going regularly to the Gauhati jail in Assam to carry the Christian message to women prisoners, numbering from five to eight, some of whom are serv-

ing murder sentences. The one who at first was chief objector to Christian teaching is now the most diligent learner. She can repeat from memory the fifteenth Psalm, the Lord's Prayer and other Bible verses given her. In addition, she has assumed the responsibility of teaching the other women who cannot read. When one of the prisoners was released, she took with her copies of hymns, verses, and tracts, promising to carry the light to others.

—*Watchman-Examiner.*

Siamese Church Progresses

The two years' history of the Church of Christ in Siam is proving it capable of self-government and self-support. In most of the ten stations, new fields have been opened, or new church buildings erected to care for growing congregations. In Kiulungkiang Station, Dr. Curtis Galt lists himself as "straw boss," with the work of the hospital and the responsibility for the local church on the shoulders of his associate, Dr. Kateya, and Siamese-trained colleagues. The dedication of the new Cantonese Church in Bangkok took place during the winter, and Chiangmai reports four new chapels dedicated and four others under construction. Most of these are permanent buildings. The Petchaburi Churches collaborated with the government in holding an agricultural fair which drew some 20,000 people. In only one town has there been any definite persecution of Christians. In six of the stations there are either groups of lepers, or separate leper churches. In Sritamarat, fully half of the lepers are not Siamese, but Mohammedan Malays, who have a vigorous prejudice against Christianity; or Chinese who do not understand Siamese, so that opportunities for evangelism are limited, though persistently used.

—*Foreign Missions.*

CHINA

Broadcasts from Foochow

Broadcasting is a comparatively recent innovation in Foo-

chow, for up to about three years ago it was forbidden by the Government. Today there is an up-to-date broadcasting station in Foochow itself, and practically every other house in this crowded city has its own wireless. The programs include educational lectures, topical talks, Chinese music, the weather and news. Mission schools are asked from time to time to put on a musical program, and no objection to sacred music is raised. Last Christmas a sermon was put on.

—*C. M. S. Outlook.*

Poverty Increases Opium Consumption

The secretary for Chinese affairs in Straits Settlements in reporting on the opium situation to the International Labor Office at Geneva, maintains that the harder and more killing the labor, and the more beastly the conditions in which the laborer lives, the greater the temptation to become an addict. A similar report was made for workmen throughout the Far East. "There can indeed be little doubt that the opium problem would lose much of its intensity," the committee declared, "if the conditions of work and life of the workers affected were improved by such means as the adjustment of hours of work to the normal physical possibilities of human labor, a medical organization capable of insuring adequate treatment of illness, the adjustment of wages to a level sufficient to allow a standard of living consistent with normal health and comfort, the establishment of facilities for laborers to be accompanied by their wives and families when employment involves protracted absence from their homes, the settlement wherever possible of such laborers on land in which they would cultivate food supplies, and the provision of increased facilities for the utilization of spare time."

—*Christian Advocate.*

Rural Projects

In a letter from the field to *World Call* is reported some of

the work being done by Mr. Wang Chi-tien who was sent to Hofei to undertake a work of reconstruction from the Christian point of view. He has selected one village near enough to Luchowfu to make possible the use of the various institutional resources and specialists of the city, and some of the steps already taken are:

1. An improved school for the boys and girls of the village has been started with a Christian teacher in charge. The school is practically self-supporting.

2. For the many poor children who cannot pay even the small fees of this school, two hour classes are taught by the pupils of the regular classes, thus making education possible for even the poorest child in the village.

3. Medical service, medicine and health education are provided at a cost within the reach of all at the clinic established by the Luchowfu Christian Hospital.

4. The young men of the village are organized into a class in the evening.

5. Women's classes are held twice each week to teach better home-making.

6. Means are provided for economic improvement through the service of the government reconstruction unit. Improved seed and improved stock may be obtained by the simple means of exchanging their poor seed for the improved, and breeding their own stock to the improved stock without cost. Many hundreds of new trees are made available for the village, and will be planted at Arbor Day festivities.

Sequel to "Children's Year"

"Children's Year" began in August, 1935, but political unrest and illiteracy have hampered the movement. Never before has such a campaign been launched. The government, in giving its support to this physical, intellectual and moral uplift movement, enumerates some essential points:

To Parents:

The influence of home and environment is stronger than that of education.

Hygienic and healthy surroundings aid the growth of sound minds as well as strong bodies.

Control of a child's will and guidance in the formation of his moral conceptions are among a parent's first duties.

A child's personal observation of his parents' words and conduct influences his sense of moral values more than any amount of teaching can do.

To Teachers:

The disciplinary influence of a teacher is great, but seldom of value if exerted through corporal punishment. Sympathetic guidance will do far more to mold a child's character than force can ever hope to do.

Tactful cultivation of good habits will greatly strengthen a developing character.

Children whose mentality is below normal need special understanding and sympathy. Every effort should be made to develop in them the will to study and persevere.

A good teacher's pride is in the mental development of his pupils rather than in their scholastic success.

To Social Workers:

The social worker's first aim should be to provide for children who are homeless or whose homes do not offer the necessities for their moral and physical development.

There is ample scope for the establishment of welfare centers, children's refuges and hospitals, healthy playground and recreation centers, etc.

In many places effective measures are not yet in force for prevention of the ill-treatment or neglect, kidnapping or selling of children.

The task of caring for and educating the thousands of underprivileged children in this country, training them to loyal and useful citizenship, is a tremendous one, but on it depends the future strength and vitality of China.

—China Bookman.

Radiating Knowledge

One of China's outstanding educationalists, T'ao Hsing Chih, started the idea of pupils in school teaching other people. As a teacher your success he thinks, is measured not by what you have taught your pupil but by what he has taught another and what that second has taught a third and what the third has taught the fourth; in short by the number of generations of pupils that you have to your credit. Five years ago Old Grandfather Yang helped his daughter to teach a class of thirty-five in their own front room, till fifteen had finished the advanced course. They had paid no fees, the teacher received no salary. Then these fifteen were ready to be teachers for others.

When Religious Education Training Institutes were held in Changli, Grandfather Yang hitched up the family donkey and brought these teacher-girls along with his daughter to the institute. One of them started a class in her home village and two

of the pupils were such little girls that the Religious Education secretary said: "How can these children get anything? This is a class to train leaders, not a children's meeting!" But there they were, apparently absorbing very little. Later, a school was asked for by the people in Wang Family Village and the "too little" girls scrubbed and made ready a room. They began by having a daily Bible class, to learn how to be Christ-like.

—Woman's Missionary Friend.

Baptist Centennial

Canton extends a special welcome Oct. 13-18, 1936, to all visitors for the Centennial program, commemorating the first hundred years of American, British and Swedish Baptist Mission work. In Canton one may see the fruits of the labors of I. J. Roberts of Tennessee, who was the first foreigner to live outside of the restricted area. One of the strongest churches in Canton, the beginnings of the printing of Christian literature and indigenous medical work eventually developed from his labors.

—Watchman-Examiner.

Opium Slaves Set Free

The Salvation Army maintains a refuge for opium addicts in China. Since last September twenty-four men have passed through the refuge, and twelve have been perfectly cured. *The War Cry* tells of one who had traveled many miles to take the cure. Returning entirely free from the curse he showed his friends the copy of the Scriptures which had been given him, and had become well marked through use. This was his testimony: "On arriving home, my friends and neighbors all remarked about the great change, commenting on my healthy color and fat face. They were asking what had happened to me, as not only was my appearance changed, but my nature and disposition—in fact I appeared a new man. Then I told them that it was Jesus who had wrought the change."

JAPAN-CHOSEN

Christian Prospects

Dr. E. E. Helms gives this estimate of the prospects Christianity has in the Sunrise Kingdom:

Because there are but 350,000 Christians in Japan out of a population of 65,000,000, many count the work of Christianity in the Empire a failure. One of Japan's leading dailies recently said editorially: "The question is moral rather than numerical. Christianity is giving to the nation a new conscience." A high official said Christianity has rendered a service far out of proportion to the number of its adherents.

In 1873 there were signs on the roads running out of Tokio, "Death to All Christians," "Death to Christ Himself If He Comes This Way." Now Christianity, by Imperial edict, is one of the three official religions of Japan—Shintoism, Buddhism and Christianity. Last year a Christian daily was launched at Tokio, named,

The Christ Religion Newspaper.

The Christmas story is told each Christmas Eve over a national hook-up, and last year this was climaxed by the singing of the "Hallelujah Chorus" by a trained choir of 1,000. The Mikado is a total abstainer, and each of his personal bodyguard of 300 picked soldiers must take a total abstinence pledge. Thomas Carlyle said: "Christianity cannot be counted, it must be weighed." This is the leaven that will leaven the whole Japanese lump.

—*Evangelical-Messenger.*

Proposed Union Christian University

Last April the presidents and representatives of the various Christian schools of higher education in Japan met at Atami for a two days' conference under the auspices of the Executive of the Christian Educational Association of Japan. Considerable time was devoted to the often discussed question of the need to form a Union Christian University. A proposal was made for the establishment of a Scholastic Center for the whole Christian Movement in Japan, to be devoted to the investigation and study of subjects pertaining to man's spiritual, moral and social welfare. The plans for the development of such a scheme would include the institution in Japan's capital city of a one department University of Literature and graduate

courses in literature, philosophy theology, pedagogy and other subjects, according to need and circumstances.

—*International Christian Press.*

Nation-Wide Evangelistic Movement

Practically all denominations have decided to participate in the nation-wide evangelistic movement and to provide the funds tentatively apportioned among them for financing it.

The committee planning the movement has issued a statement to the nation, which, after sketching the present situation in Japan, states:

"In this crisis we firmly believe that only the Gospel of Christ can be the safe guiding star for the people's thinking and 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. In so doing we would correct the present perilous thought-currents and provide a basis for fostering a devout and unalloyed sentiment among the people."

The movement opened on April 28 with a mass evangelistic meeting in Tokyo.

In connection with the movement, a conference for educators was held in May in Osaka, to consider the place of religion in the training of youth, and the means of inculcating religious truth and developing the religious life in schools and colleges. In June a special conference for factory owners and managers was held, to study the question of evangelism among factory workers. A union Christian training conference is planned for October and a union service of worship for November.

The Kingdom of God Weekly is still sponsored by a committee chosen by the National Christian Council, the Kyo Bun Kwan and the Kagawa Group. In order, however, to cut down overhead expenses and avoid deficits, the National Christian Council office has assumed the entire work of publication.

The Overseas Evangelistic Association, an indigenous society working among Japanese emigrants, has fixed a budget of Y4300 for its work in 1936.

—*International Review of Missions.*

Nationalism, or Loyalty to God?

St. Paul's University, Tokyo, is the most recent target for the Nationalist marksmen. It is reported that the dean of the university read the imperial rescript on education with something less than the decorum desired by certain reactionary students and alumni, and a protest strike from classrooms was the result. That the strike came just before the term examinations and that the students in addition to asking the dean's resignation are expecting to be excused from the exams until autumn indicates that patriotism may not be the only element in the situation. It definitely shows also the levels to which nationalism will stoop to win its point. A compromise will probably be effected to save face all around, but this will only postpone the head-on collision between loyalty to God and duty to national policy which Christians are anticipating and which will probably occur first in the Christian and private schools of the land.

—*The Christian Century.*

Islam in Favor

A writer in *The Indian Review* thinks that the conquest of China is not the only goal that Japan has in mind. He says:

"One of the things that struck me when I was in Japan at the beginning of this year was the great interest that the Japanese were taking in Mohammedanism and building mosques in different parts of their Empire. In pre-war days when I was there I came across hardly any Japanese Moslems, but this time I met quite a good number of them. A fine Moslem seminary has been established in Tokyo, under the guidance of Imam Khurbangali, who enjoys the

confidence of both the Moslem and non-Moslem Japanese officials. From this center Islamic literature is circulated all over the world. In pre-war days it was difficult to come across any Japanese who knew Arabic, Persian or Turkish, and there were hardly any chairs for these Islamic languages in Japanese universities. But now one meets quite a number of Japanese who are intimate with those languages, and chairs for them have been founded in a great many Japanese universities. Why?"

"Dry" Experiments

The number of "bone dry" villages has reached twenty. Tomi Oka village in Miyagi prefecture put the scheme to test for one year. So good were the results that the villagers voted to go dry for five years. Nagoya village in Saga completed its first period of three years and has voted to extend the dry régime for another three years. This is a fishing village, and in spite of great poverty used to spend *yen* 20,000 a year on alcohol. Miho village in Nagano has completed three years of a dry experiment and has extended the period for another five years.

—*The Chronicle*.

Spread of Christian Literature

General prosperity has caused a rise in the sales of Christian literature. During 1935, the Christian Literature Society published 1,046,100 books and periodicals. Over 12,500,000 pages of Christian literature went out. Magazines carry the Gospel into nearly a million homes. They go into every corner of Japan, to the South Seas, to the Malay Peninsula, to America, to Europe, taking the word of God to Japanese scattered all over the world and linking all together. Christians are beginning to use Bible notes and commentaries.

Daily Strength for Children has texts for every day in the year with a simple, charmingly written talk upon each one. This is the first book of this type to

be put out; it is an original work, not a translation and therefore closer to Japanese life and thought.

—*Japan Christian Quarterly*.

ISLANDS OF THE SEA

Visiting the New Hebrides

Rev. Fred Paton of the John G. Paton Mission, New Hebrides, writes in *The Life of Faith*:

A contingent of natives came from Southwest Bay, and when I told them a new missionary had been appointed their faces lit up with happiness. They have had a hard, lonely time, and it is a great relief, as they need help. Once a quarter I see little, lonely villages for a few hours, and the people welcome me.

When the seas are rough, it is impossible to land, but the teacher and a few natives scramble aboard. We try to give a little bit of tea and sugar and a few matches, and perhaps a few sweets and a ball to the children; then we back out and they are left three months alone.

The teachers and their wives do not think they are heroic. They have heard of Jesus, and some of them volunteer to go to the training institute for four years, then to return—not to their homes, but in many cases to an out-station and occasionally to die there. We have medicines, but if there is an epidemic the supply runs out.

New Christian College in Manila

It is announced from Manila that the Christian college in that city has now been organized under Filipino auspices. All the boards concerned have advised against the organizing of the college, and have intimated that they will not be prepared to make appropriations for it. The mission has granted to the college the use of the rooms in the Theological Seminary building which have been heretofore used by the seminary for its college work. The new institution is now under way with Dr. Enrique Sobrepena as its president.

—*Presbyterian Board News*.

A Preface to Preaching

A recent report of the Kwato Mission describes evangelist Davida's preliminaries to his preaching. Going into a hea-

then village, he is overpowered with the prevailing filth. His first act, then, is to line up all the children and march them off to a clear mountain stream where he scrubs them thoroughly with a coconut brush. Next he puts the men through a similar laundering. The women are doubtless advised to a like course. Then his audience being outwardly clean he proceeds to preach a cleansing Gospel for the inner man. Villages thus transformed outwardly and inwardly are "living epistles." Not uncommonly a stranger will come to a missionary home in Papua with the remark: "I have heard that you live a Christian life. I want to stay with you a few days to witness it." A striking contrast was afforded those present at the mission's Christmas celebration, when a group of heathen were asked by some thoughtless person to give the Keveri war cry. It was a blood-curdling yell which rose in climax and then passed into the distance. A moment of silence and then the Kwato Mission choir, which happened to be near, burst out with Gounod's, "Send out thy light and thy truth, let them lead me."

—*Sunday School Times*.

Some Impressions of Australia

Mr. J. Edwin Orr, evangelist in New Zealand and Australia, gives some of his impressions in *The Christian*.

The twin sins of Australia are gambling and pleasure-craze. Australians gamble all the time—it is heartbreaking. Gambling pervades the air, and taints even churches. Well-known church leaders are seen at the races. Many ministers ignore the gambling menace: in some churches raffles are a form of church support.

The average Australian is not religious: he is not antireligious either: he is just indifferent. The Commonwealth of Australia seems to be far behind New Zealand in religious interest. The worst condition of all is displayed by the *outback*—isolated communities growing up without the Gospel. The Gospel is preached by some societies to the aborigines: but their problem is nothing compared to the scattered settlements. The attitude of denominational leaders to evangelism is encouraging. There is remarkably good feeling between Baptist, Presbyterian, Churches of Christ, Methodists and the rest. All over

Australia are found prayer groups for revival. The Evangelicals know their need. The subject of revival is discussed everywhere, and there is increasing desire for blessing.

The younger generation is making its influence felt. Several of my best campaigns were run by younger Christians. The generation born since 1900 means business; a hunger and thirst for revival is evident. Christian Endeavor is encouragingly progressive in most states. Campaigners for Christ are beginning to make their weight felt.

NORTH AMERICA

To Promote Paganism

The *Moody Institute Monthly* wonders whether the evident attempt of the office of Commissioner of Indian Affairs to preserve, and even revive, the heathen religious beliefs and practices of our Indian population, particularly in the western and southern states, means that the United States government is going to violate the first amendment to the Constitution by embarking upon a program involving the teaching of religion, and a debased heathen religion at that.

It appears that certain government officials profess a deep interest in the quaint customs and practices of primitive peoples, and evince a concern to cater to the curiosity of the rapidly increasing army of tourists who desire to see Indian life in its original state and setting, and witness snake dances, war dances, etc., with all the paint and feathers. To carry out such a program would involve the employment of government schools, as agents in reviving and perpetuating the old tribal life, with the use of federal money. On the whole, the government's contribution toward making the Indian an intelligent and decent citizen has been nothing to boast of.

Is A Revival Coming?

Roger Babson, noted statistician, makes a confident prediction in his recent book, "A Revival Is Coming," that a great spiritual awakening is just ahead. He says: "All signs indicate that America will soon again be swept by a spiritual revival. Nothing can stop it. . . .

The church is on the eve of its greatest period of prosperity." This prediction is based upon Mr. Babson's studies of both economic and religious movements of the past three centuries of American life.

—*Watchman-Examiner*.

Forward Step for Chinese Community

The Presbyterian Board of National Missions has approved the sale of the property of Ming Quong Home, Oakland, Calif., to Mills College for a sum sufficient to provide for the reestablishment of the home in two units, one for the older girls in the Chinese section of Oakland, and another for the younger girls at Los Gatos, a rural community where the home's special health work for the children who are under par physically is now carried on.

Ming Quong, or "Home of Radiant Light," came into being in 1925, on a site given for the purpose by Captain Robert Dollar. A suburban white community has grown up around the home, the inmates are the only Chinese children in the public schools, while the Chinese church is six miles away. The new set-up, providing an Oakland and a Los Gatos unit, will remedy this handicap to the development of an effective program. The Oakland unit will be located in the Chinese community, within walking distance of the Chinese church.

—*Presbyterian Publicity Sheet*.

The Scene Changes

A year ago a missionary called at a Papago medicine man's home in San Miguel, Arizona, on the Mexican border, and asked to be allowed to tell the Gospel story. The Indian's wife went into the house and brought out a gun. "Now, go away!" she said. And the missionary went, but not without stopping at the gate for a word of prayer for the man and his wife.

Some months later a series of evangelistic meetings were held for the Papago Indians scattered all over that vast desert. The missionaries again called at the

home of the medicine man. What a difference in the reception! "Come in," invited the man cordially. As they entered the home, the woman placed chairs for them and listened attentively while the missionaries sang two gospel hymns in the Indian tongue, then to the prayer, and later to a sermon by each missionary. The evangelistic meetings were attended by such crowds that each evening many could not get into the church. In all, forty conversions were reported. Other villages wanted the evangelists to hold services there, but time and funds would not permit.

—*Presbyterian Board News*.

Alaskans Make Progress

As already noted, the Presbyterian Hospital at Point Barrow, Alaska, was turned over to the government on July 1. Plans provide for an enlarged medical program: a resident physician and nursing staff at the hospital; a field nurse who will travel by dog team with an Eskimo guide to the coast villages east of Point Barrow; rehabilitation of the hospital building and addition of modern surgical equipment. The transfer of the medical work makes possible the extension of the Board's evangelistic program, with a full-time service of itinerant evangelism among the Eskimos in the neglected area east of Point Barrow to Barter Island and Demarcation Point at the Canadian border, in addition to regular preaching and pastoral service at Barrow and Wainwright. The entire evangelistic program will be under the supervision of Rev. Fred Klerrekoper, who succeeds Dr. Henry W. Greist, recently retired on account of broken health.

Rev. Russell Pederson says that Alaskans have made marvelous progress in the past decade. Most communities now have up-to-date libraries and reading rooms. Radios are constantly being installed, and programs in English help to educate and entertain. The day is practically past when an interpreter must be used in giving

the Gospel in Alaska. Seldom does one find an Alaskan who does not understand English. Alaskans are also seeking to end the sale of intoxicating liquor to their people.

—*Presbyterian Board News.*

Invite Government Employees to Church

The Committee on Religious Life in the nation's capital announces that, in cooperation with the United States Civil Service Commission, welcoming letters will be sent to all new employees in the classified services of the government. This will mean about 8,000 letters a year.

It is expected to develop this service of making strangers in Washington feel at home in some place of worship of their own denomination or preference and of supplying information regarding the location of churches, church schools, Bible classes, and other religious activities; and to extend it to include employees in the larger nongovernmental agencies, such as the American Federation of Labor, the National Educational Association, the United States Chamber of Commerce, and any other newcomers to Washington.

—*The Living Church.*

Texas Bible Exhibit

The American Bible Society is showing a remarkable collection of Texas pioneer Bibles at the Dallas Centennial Exposition. Copies of a "Breeches" Bible, published in 1615, and a Czech Bible, published in 1613, are of particular interest. The latter was buried in a field for safety during the persecutions in Bohemia, and was later brought to Texas by Moravian settlers. Other exhibits of note include old photographs and documents which tell the story of the Society's work in Texas during the last 102 years, portraits of the first agents and workers, colored slides showing the processes of translation, publication, and distribution of the Scriptures, more than 7,000,000 volumes of which are sent out annually, and a frieze of

paintings depicting the history of the English Bible from the time of Caedmon.

—*The Christian.*

Better Movie Campaign

Dr. Fred Eastman, one of the editors of the *Christian Century*, is still campaigning to improve American movies. Film producers consider him their "Public Enemy No. 1." Motion picture magnates have insisted they are entertainers, not educators, but Dr. Eastman has confronted them with the fact that they are educators whether they know it or not; and that in this country we are maintaining two educational systems in conflict—the public school system and the motion picture industry.

"Roman Catholics, it will be remembered, took the initiative in cleaning up the movies about five years ago; Protestants and Jews joined them, so that in one year the film industry lost \$10,000,000. The result is that much debasing stuff has been eliminated from films shown in America. But the producers have not had a change of heart. They have only been spanked." Meanwhile the problem is being approached from another angle. Some hundreds of high schools in America now have classes in motion pictures appreciation, and this idea will probably develop.

LATIN AMERICA

The Brethren Mission in Argentina

The Foreign Mission Society of the Brethren Church assumes responsibility for evangelizing a strip of Argentina about 200 miles in width and between three and four hundred miles in length. Of the hundreds of thousands only a few hundred have a saving knowledge of Christ. Rio Cuarto is the logical and geographical center of this field. It is a growing city, with a promising future. At Hernando is the largest congregation. Some remarkable conversions have taken place, the testimony given is genuine, and the work is growing rapidly. The hall is

too small already. A lot has been given in a good location and plans for a building are under way. Work is progressing at several branch stations; at most of them plans are going forward for enlarged, or additional buildings.

Hopeful Signs in Mexico

The Presbyterian Board reports that its Mexican Mission is reduced to the smallest terms in numbers, but is undiminished in activity. While tension on religious questions has relaxed under the more liberal attitude of President Cárdenas, the Mission has been obliged to spend many months of anxiety and parleying over property questions.

In reorganizing to meet present conditions, the mission has followed two general principles: All work is to be considered as a project, with definite aims and goals; and no missionary is to assume responsibility which can be carried by a Mexican colleague. These principles have worked out, thus far, not only to the extension of established work, but even to the opening of some new fields. Two years ago, the progress of missions in Mexico seemed blocked at every turn. Today, "mission" as an organized and foreign-controlled enterprise is still blocked, but the Christians have found their way to the hearts of others.

Work among young people in Mexico is taking on increasing importance, from babies on through college age. Group training in music, especially hymns, has been the service of one missionary as she has conducted these classes for young people in churches within reach of the capital. Another new venture is a church camp for girls and still another is student evangelism among young men attending colleges in Mexico City.

Christianapolis—Model Village

Mr. F. C. Glass recently made a long trip alone through a section of Brazil, several hundred miles northeast of Garanhuns, and found a large and widespread community of Christians

living under conditions that remind one of the life of the early Puritan fathers. He says that a happier, healthier or cleaner lot of folk would be difficult to find.

In another state in the distant south is a large village called Christianopolis, built in a forest clearing and laid out as Faith Street, Joy Lane, Concord Square, etc., and where only Christians may dwell. They have their own shops and little trades, and possess a church seating 500 people which is already far too small for their requirements. They do not smoke, drink, dance, nor is a cinema allowed to corrupt their morals and lure them back to the world. They hold an annual convention of a Keswick character, when huge crowds gather for a week, to study God's Word.

—*The Christian.*

Tent Campaign in Puerto Rico

A Sunday school missionary in Puerto Rico tells this story in the *Presbyterian Banner*:

Near Bartolo a Christian brother began to hold meetings in a large farmhouse. Many people gathered, so a request was sent for the Sunday school missionary to come with his bus and gospel tent equipment. We packed our bus to the very top with canvas, poles, boards for seats, baby organ, literature, stereopticon machine, military cots, gasoline lanterns, and the hundred and one things necessary for a fifteen-day campaign.

Those sturdy-headed, reckless people came in crowds to the tent; they were respectful and interested, they were stirred to the depths, and 103 confessed Christ as their Saviour. A desire for a chapel grew in their hearts. A prominent man gave the site and a group of young people from the Marina church in Mayaguez helped launch the campaign for raising money. Enthusiasm grew, and out of their great poverty, with planning and sacrifice, the Bartolo people are building a house of worship. A large class of candidates is being prepared for church membership.

EUROPE

A German-Russian Church

The Living Church reports that the Nazi government on July 3d placed a building site at the disposal of the Russian Orthodox diocese of Berlin for the reconstruction of the Russian Orthodox cathedral, and has

made a grant of 18,000 marks toward the building. Upon the site a "dignified place of worship" will be erected by the State building administration aided by church members, the Reich Government of Prussia, and the National Trades Union. It appears that the Prussian Ministry of State recently conferred upon the Russian Orthodox diocese the legal rights of a constitutional body in which the Orthodox churches in Germany "retain a state-recognized and state-protected form in which the followers of this faith can live in close communion with their fellow believers from other countries, especially from the Balkan countries, now living in Germany."

Church Union in France

French Protestant Churches, chiefly represented by the Reformed and the Reformed Evangelical bodies, have practically agreed to unite. By-gone causes of division are no longer understood or appreciated. It is expected that National Synods will shortly reach a definite agreement.

A financial forward movement is in progress, and French generosity is open handed. Before the fiscal year of the Society of Missions closed in March, a million francs were received, which closed the year without a deficit—an experience known only once before in thirty years. Missionaries are returning to their stations and no fields are to be abandoned. The 800,000 francs accumulated deficits of the Society of Missions will, it is confidently hoped, soon be cleared off. The Reformed Evangelical Churches have launched an appeal for 3,000,000 francs and in three months have received nearly one-third of it.

—*World Survey Service.*

Poland and the Jewish Problem

The largest number of Jews in the world is found in Poland, which is largely the fountain head of world Jewry. Jews form one-seventh of the population in Poland. Rev. Martin Parsons is directing the work of

the Church Mission to Jews in Poland. A writer in *The Christian* tells of seeing this work, and of being deeply impressed by the sane methods used by the missionaries. Their English class, ostensibly for teaching English, is also used as a means of preaching the Gospel. Those who come are all told very plainly that the missionaries are not taking this class only to teach English, but to introduce to them the claims of Christ, and the response is gratifying.

"In personal talks with one and another," says this writer, "I could see how the Spirit of God was working—breaking down prejudice, and awakening a desire for Christ as their Saviour, as well as their Messiah. There is no doubt that among their number there are some who are secret believers, and who are weighing up the consequences of baptism. Mr. Parsons ought to have fifty aggressive evangelists and colporteurs among the millions of Jews there."

Jews Going to Spain

The legend of "The Wandering Jew" is no myth. From many a land Jews have had to flee from persecution. Strangely enough, one of the lands that is opening its doors to persecuted Jews is the land where four and a half centuries ago their forefathers endured the indescribable cruelties of the Spanish Inquisition. It is said that government officials and the people of influence in general regret the part taken by their country in the expulsion of Jews in the fifteenth century, and in every way are seeking to convey the impression that today there exists no prejudice against the Jews or any other race. Within the past two years a considerable number of Jews from Nazi Germany are finding their way into Spain, perhaps the largest groups going to the south. Seville has a growing Jewish population, with scattered communities throughout Andalusia.

As a people, Jews are not identified with communism. Their traditions are all to the contrary.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

BOOKS WORTH READING ON AFRICA

By REV. EMORY ROSS

Western Civilization and the Natives of South Africa: Studies in Culture Contact. By I. Schapera. 15s. Routledge. London. 1934.

An important reference work. Some conception of the cultural shock now being experienced by Africa is necessary for proper understanding of that continent.

Christ in the Great Forest. Felix Faure. 181 pp. \$1.00, cloth; 60 cents, paper. Friendship Press. New York. 1936.

Fifteen case histories that show Christianity's impact upon Africans in the Gabun. M. Faure has been for thirty years a French Protestant missionary in West Africa.

African Bridge Builders. William C. Bell. 168 pp. \$1.00, cloth; 60 cents, paper. Friendship Press. New York. 1936.

A collection, skilfully and compactly edited, of stories by and about Africans, taken from that splendid series, "Little Book for Africa."

Modern Industry and the African. By J. Merle Davis. \$2.50. International Missionary Council, New York. 1932.

The most comprehensive study yet made of that baffling triangle: Church — industry — Africa. Relates particularly to the world's largest mines — of diamonds, gold and copper, in Africa.

The African Today. By Diedrich Westermann. \$3.00. 343 pp. Oxford University Press. New York. 1934.

Able survey of African conditions by one of the directors of the International Institute of African Languages and Cultures.

Omwa? Are You Awake? By P. H. J. Lerrigo. 175 pp. \$1.25. Revell. New York. 1936.

Intimate, human and discerning sketches of the life of Africans and foreigners in Congo — industry, government, religion, medicine, education, folk-tales — by a man who has both knowledge and insight.

The Golden Stool. By Edwin W. Smith. \$1.50. Harpers. New York. 1928.

Not to be missed by one who would have, in a very readable form, an introduction to the African of today against the background of yesterday.

God's Candlelights. By Mable Shaw. 197 pp. 2s. 6d. Edinburgh House Press. London. Friendship Press, New York. \$1.00. 1936.

A discerning teacher's story of how Christ helped the African girls build God's village — the girls' boarding school at Mbere-shi, Northern Rhodesia.

The Life of Dr. Donald Fraser. By Agnes R. Fraser. 326 pp. 7s. 6d. Hodder and Stoughton. London. 1934.

The life story of one great African missionary written by another — his wife.

Sons of Africa. By Georgina A. Golluck. 241 pp. Map. 75 cents, boards; 50 cents, paper. Friendship Press. New York. 1928.

Life stories of great Africans, more than a score of them, from the Askia (Usurper) of the 15th century, who founded a great dynasty, to Aggrey of the 20th, who did more.

Aggrey of Africa. By Edwin W. Smith. \$1.00. Friendship Press. New York. 1929.

Best modern biography of an African. Aggrey was remarkable; the book is excellent.

Black and White in East Africa. By Richard C. Thurnwald, with chapter on "Women" by Hilde Thurnwald. 21s. Geo. Routledge & Sons. London.

Detailed study of perplexing problems emerging from the contact between black and white in Africa.

The School in the Bush. By Victor Murray. \$5.00. Longmans Green & Co. New York. 1929.

A qualified outsider's view of African education. Comprehensive. Provocative.

The Gospel and the African. By Alexander Hetherwick. 176 pp. 4s. 6d. T. & T. Clark. Edinburgh. 1932.

Half a century of missionary experience was the preparation for this study of African religious life and the changes brought by Christianity.

Literature for the South African Bantu. By R. H. W. Shepherd. 81 pp. 1s. The Carnegie Corporation Visitors' Grants Committee. Pretoria, South Africa. 1936.

A comparative study of Negro literary achievements — in Africa and the United States.

Apolo of the Pygmy Forest. New and Enlarged Edition. 82 pp. C. M. S. London. 1936.

The fascinating story of an African missionary to Africans.

Among Congo Pygmies. By P. Schebester. 18s. Hutchinson. London. 1933.

About the only full-length book yet written dealing scientifically with those shy people, among the world's most primitive, the pygmies of the Ituri forest.

Liberia Old and New. J. L. Sibley and D. Westermann. \$3.00. Smith. New York. 1928.

Good short treatment of the Negro Republic. Mr. Sibley

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

died in service as the government's educational adviser.

Forest Hospital at Lambarene. By Albert Schweitzer. 191 pp. \$2.00. Holt & Co. New York. 1931.

A medical mission to Africans discussed by a well-known medical missionary philosopher.

Surveys Made by World Dominion Movement. London and New York.

A valuable series of books on various African areas, dealing with missionary occupation, statistics, government problems, education, medicine, the Church.

Africa View. By J. Huxley. \$3.50. Harpers. New York. 1931.

A leading British scientist examines Africa. Stimulating.

The Partition and Colonization of Africa. By C. P. Lucas. \$4.20. Oxford University Press. New York. 1932.

A well told story of the European grab of Africa.

Boomba Lives in Africa. By Caroline Singer and Cyrus LeRoy Baldridge. Holiday House, London. 1935.

Story of a ten-year-old West African boy. For children. Full page drawings by Mr. Baldridge.

Haile Selassie Emperor of Ethiopia. By The Princess Asfa Yilma. 305 pp. \$4.00. Illus. and maps. D. Appleton-Century Co. New York. 1936.

An excellent volume on Ethiopia, with all its aspects discerningly discussed up to early part of 1936. The writer is a half-British Ethiopian princess, European educated.

The Golden Legend of Ethiopia. By Post Wheeler. 183 pp. \$2.00. D. Appleton-Century Co. New York. 1936.

The traditional romantic story of Makeda, Queen of Sheba, and King Solomon, told by an American career diplomat, recently minister to Albania. How the ark came to Ethiopia, and other Ethiopic traditions which have greatly helped to mold the Ethiopian nation.

Out of Africa. By Emory Ross. \$1.00, cloth; 60 cents, paper. 216 pp.; map. Friendship Press. New York. 1936.

No one will wish to miss this graphically written volume on Africa, the continent of adventure, romance, tragedy and op-

portunity. Mr. Ross, for twenty years a missionary in Africa and recently secretary of the Congo Protestant Mission Council, here describes the land, its people, problems, mission work and future — not by a recital of dry statements but by picturesque facts, descriptions and incidents. The colored map and reading list add to its value as the senior study book for the year.

D. L. P.

Congo Crosses. By Julia Lake Kellersberger. \$1.00, cloth; 50 cents, paper. Friendship Press. New York. 1936.

Mrs. Kellersberger is already widely known in America for her stirring addressess on the Congo, her missionary field. Here she describes the land on which shines the Southern Cross; the trails and landscapes of the Africans — heathen customs, slavery, climate, wars, witchcrafts, hard labor, and poverty, which constitute their individual and tribal crosses, and finally the Cross of Christ by which Africans are being redeemed for time and eternity. This book, especially for women, is unique, well illustrated and informing.

D. L. P.

The Land and Life of Africa. By Margaret Wrong. Illus. Map. 12mo. 144 pp. 2s. The Livingstone Press. London. 1935.

Here is an excellent introduction to the study of Africa. Miss Wrong is a well-informed, a clear, illuminating writer. She pictures vividly the town and village life, not by an array of impersonal facts, but by describing the experiences of individual Africans. She tells also of journeys through the bush on foot, by rail and motor car and airplane. African races and history, governments and education are treated in separate chapters. It is not a report of missionary work but gives graphic glimpses of the influence of Christianity and reveals the background in which mission work is conducted.

D. L. P.

The Shrine of a People's Soul. By Edwin W. Smith. 208 pp. 2s. Edinburgh House Press. London. 1929.

The Editorial Secretary of the British and Foreign Bible So-

cietly describes in popular form the romance and reality of producing Christian literature and Bible translations in new languages that have never been reduced to writing. This is one of the most important parts of the missionaries' task. Mr. Smith tells how men who have gone to Central Africa, the Islands of the Sea and elsewhere, without any knowledge of the language of the people, have patiently and with ingenuity learned to speak with the natives, have reduced the languages to writing and have finally translated the Bible. Many humorous experiences are recorded due to mistakes in pronunciation or to misunderstandings. In Uganda the word for "wizard" (forbidden in the Bible) was used for medical missionary and added to the difficulties. Among the Shans of Burma the same word, with different tones, means many things. "Ma ma ma ma ma" may be translated, "Help the horse, a mad dog comes."

The book is exceedingly interesting and shows the great importance of accurate language work in order to get at a people's soul and to give them the Gospel so that they will understand.

D. L. P.

Consider Africa. By Basil Mathews. Maps. 12 mo. 181 pp. \$1.00 cloth, 60 cents paper. Friendship Press. New York. 1936.

We are debtors to Africa for the gold, the ivory, the diamonds, the copper, coffee and cotton, palm oil and cocoa, and the skins of all kinds that have come from that rich continent; we are debtors to the Africans, even more because of past exploitation of these primitive peoples — an exploitation and oppression that is still going on. It is a country of romance and adventure of vast variety and far-reaching possibilities. The African is a deeply interesting character, of many tribes and races, of varied characteristics, customs and beliefs. But Africa and the Africans are changing. As a rule they are still primitive and childlike but multitudes are seeing new light and hope and are becoming leaders of their

people. This is the country and people, south of the Sudan, that form the foreign mission study topic for the coming year. Basil Mathews has given us a most interesting introduction to the subject. It is less a study book than a popular description of the African, his country and characteristics. Here we see him with his shining body and ready laugh, his expressive dance and drum; his bondage to superstition and fear. We read of the African labor problem—so different from American and Europe—the native moral weaknesses and imported white man's vices; the cruelty and oppression of European conquerors and the changes that are taking place. Finally we read of the coming of the Christian missionary and the results of the Gospel. It is a book worth reading—one that whets the appetite for a better acquaintance with marvelous Africa and the fascinating people. A valuable bibliography and index, and a good colored map are included.

D. L. P.

Crossing Africa. By Stella C. Dunkelberger. Illus. 8vo. 105 pp. \$1.00. Mission Office. 147 W. School Lane, Germantown, Pa.

The D. M. Stearn's Fund has ministered to missionaries all over the world for some forty years. After serving for twenty-five years as home secretary, Miss Dunkelberger decided to visit some of the African missions she had helped, and traveled across Africa by way of the Congo River and Elizabethville to Portuguese East Africa. These diary letters, with over one hundred pictures, tell the story. It is very enlightening to share her many interesting experiences, by boat and carriers of various kinds, as she visited the missions in out-of-the-way stations, saw the natives in the raw and as transformed by the power of Christ. Some of the photographs are clear and instructive. It is a personal narrative, in which many unimportant items are included and some details of value are omitted—including the exact names of workers met. One

of the interesting stations visited was that of Dan Crawford, so that we have an independent view of the work of this mighty missionary. The whole diary and the photographs enable us to travel with Miss Dunkelberger, to see with her eyes, feel with her heart and sympathize with her spiritual reactions.

D. L. P.

BOOKS FOR YOUNG PEOPLE AND CHILDREN

Camp Fires in the Congo. By Mrs. John M. Springer. 128 pp. 75 cents, cloth; 50 cents, paper. The Central Committee on the United Study of Foreign Missions. Boston. 1936.

This is one of those books, ostensibly written for children which their elders will not readily lay aside, if they once begin it. But a narrative skillfully told is one of the best ways to carry important truth. Mrs. Springer's style is direct and vivid. Few words are wasted in abstractions or generalities. That is, it is the style most attractive to young people. The six chapters cover a great number of incidents, which give one an intimate view of the thoughts and customs of the Congo people. In fact the book contains a surprising amount of information on the people of the Congo. There are many excellent illustrations, printed on paper best adapted to bring them out. This book is a fine addition to missionary literature, and, indeed, to popular literature upon Africa.

R. M. K.

OTHER FRIENDSHIP PRESS BOOKS

The Land and Life of Africa. By Margaret Wrong. 138 pp. 50 cents, paper. 1936.

An accurate account of daily life and thought, religion and work in Africa. Recommended especially for young people and adults, including leaders of all age groups.

Fun and Festival from Africa. By Catherine Miller Balm. 25 cents, paper. New York.

Pamphlet, by the author of *Chinese Ginger* and *Joy from Japan*, contains a wealth of ma-

terial, including African games, stories, proverbs, music, suggestions for dramatization, refreshments, etc.

Thinking with Africa. Edited by Milton Stauffer. Boards, 50 cents; paper, 25 cents. New York. 1927.

African thought interpreted by Christian nationals and missionaries.

The Moffats. By Ethel Daniels Hubbard. Cloth, \$1.00; paper, 75 cents. New York.

Popular life of Robert and Mary Moffat, pioneer missionaries in South Africa.

Livingstone the Pathfinder. By Basil Mathews. Cloth, \$1.00; paper, 75 cents.

The most popular biography of Livingstone.

Uganda's White Man of Work. By Sophia Lyon Fahs. Cloth, 50 cents; paper, 25 cents.

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New Books

Lights and Shades of Christendom to A. D. 1000. H. Pakenham-Walsh. Maps. 368 pp. \$4.00. Oxford University Press. New York.

The History of the Universities' Mission to Central Africa. G. Herbert Wilson. Illus. 278 pp. 2s. 6d. U. M. C. A. London.

Christian Materialism: Inquiries Into the Getting and Spending and Giving of Money. F. J. McConnell. 167 pp. \$1.25. Friendship Press. New York.

The Social System of the Zulus. E. J. Krige. Illus. 420 pp. 25s. Longmans. London.

Papuan Wonderland. J. G. Hides. 204 pp. 8s. 6d. Blackie. London.

The History of Jewish Christianity: From the First to the Twentieth Century. H. J. Schonfeld. Illus. 256 pp. 7s. 6d. Duckworth. London.

The Way of the Witnesses: A New Testament Study in Missionary Motive. Edward Shillito. 158 pp. 2s. Edinburgh House Press. London.

Interpreters: A Study in Contemporary Evangelism. Max Warren. 142 pp. 2s. 6d. Highway Press. London.

Report on the Religious Life in the Christian Colleges in China. 45 pp. China Christian Educational Assn. Shanghai.

Christian Union in South India: An Adventure in Fellowship. W. J. Noble. 94 pp. 2s. Student Christian Movement Press. London.

The Encyclopædia of Islam. Edited by M. Th. Houtsma, A. J. Wensinck, H. A. R. Gibb, W. Heffening and E. Levi-Provençal. No. 53: Panguli-Rabb. 1025-1088 pp. Supplement No. 2: Djughrafiya-Kasala. Plates. 65-112 pp. Each 7s. 6d. Luzac. London.

Is Christianity Unique? A Comparative Study of the Religions. Nicol Macmicol. 222 pp. 6s. S. C. M. Press. London.

Apollo of the Pigmy Forest. New and Enlarged Edition. A. B. Lloyd. 1s. 82 pp. C. M. S. London.

African Bridge Builders. Edited by Wm. C. Bell. 168 pp. Friendship Press. New York.

Across the Years—An Autobiography. Chas. Stedman Macfarland. 367 pp. \$2.75. 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.

Obituary Notes

(Concluded from page 449.)

Miss Jean Kenyon Mackenzie, for twelve years a missionary of the Presbyterian Church to the Bantu tribes of southern Cameroun, Africa, died September 2d in New York. A native of Elgin, Ohio, and the daughter of Scottish parents, Miss Mackenzie attended school in San Francisco and later studied at the Sorbonne, in Paris. When her father became pastor of the Rutgers church, she volunteered for missionary work and in 1904 was sent to what was then the German colony of Kamerun. During the next ten years Miss Mackenzie saw service in four outposts, all but one of them "bush" towns in the interior. An internal injury—suffered one day while riding in a one-wheeled African cart—compelled her retirement in 1916.

In 1923 Miss Mackenzie attended the Le Zoute Conference to discuss the future of mission work in Africa. Here her long friendship with French, Swiss and German mission forces was brought into play to help the conference avoid misunderstandings at a time when the World War was still only five years past.

Miss Mackenzie wrote many books about Africa. Among them are, "Black Sheep," "The Trader's Wife," "An African Trail," "African Adventures," "Friends of Africa," "Exile and Postman." She was a member of the editorial staff of *Listen* which provides news and interpretation of international affairs in simplified English for children and those unfamiliar with the language.

Surviving are her mother, Mrs. Robert Mackenzie, and two sisters.

Mrs. Carrie Ballah Harrell, writer and missionary, said to have been the first white child born in Japan, died July 13th, in Baltimore, Maryland, at the home of her daughter, Mrs. H. Donovan Swann at the age of seventy-four.

Mrs. Harrell was the daughter of the Rev. James H. Harrell, who established the first Protestant church in Japan, on the treaty ground established by Admiral Matthew C. Perry, at Yokohama.

Mrs. Harrell's introduction of the Braille system into Japan, and her work among blind and deaf mutes won her the honor of being received by the late Emperor.

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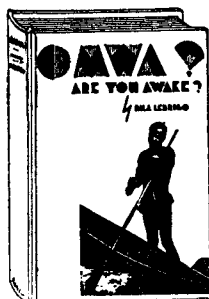
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The gate opens. A stir among those who wait, like a very faint puff of wind over dead leaves. An American man and woman and an African come out. Very gently, as if trying to say by their motions what they could not speak.

The African stops near one, then another, then another, of the waiting forms. He touches them, speaks a word. They rise with hardly a change of expression and pass inside the gate. Too dazed even to be happy! Six, eight, twelve, fifteen go in like that.

"That is enough, Mfe'e," says the doctor. "There is no more room. We are sorry, Mfe'e. Oh, tell them we are sorry!"

Mfe'e, his hand on the shoulder of an old, old woman, stops and turns toward the gate. Slowly the missionaries walk down the road.

Suddenly there is a cry. They turn.

It is the old woman. She is half standing, half crouching. Her hands are stretched out.

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George C. Southwell

Hindrances to Mission Work in Africa

C. S. Jenkins

Islam and Christianity in Africa Today

Samuel M. Zwemer

More Africans on the Witness Stand

Various Authors

A Converted Priest in Venezuela

By a Correspondent

Dates to Remember

- November 15—Men and Missions Sunday.
 November 23-24—Stewardship Conference under the auspices of the United Stewardship Council, Dayton, Ohio.
 November 23-25—National Conference on the Rural Church, Ames, Iowa.
 December 9-11—Biennial meeting, Federal Council of Churches, Asbury Park, N. J.
 January 11-14, 1937—Annual Meetings, Home Missions Council and The Council of Women for Home Missions. Asbury Park, N. J.
 February 8-13—International Council of Religious Education, Executive Committee and Associated Meetings. Chicago, Ill.

NATIONAL PREACHING MISSION

- Nov. 1-4—Vancouver.
 Nov. 5-8—Portland.
 Nov. 8-11—San Francisco, Oakland.
 Nov. 12-15—Los Angeles.
 Nov. 15-18—Dallas.
 Nov. 19-22—Chicago.
 Nov. 22-25—Washington, D. C.
 Nov. 26-29—Raleigh.
 Nov. 29-Dec. 2—Philadelphia.
 Dec. 3-6—Boston.
 Dec. 6-9—New York City.

Obituary Notes

Mrs. O. R. Avison, a retired Presbyterian missionary to Korea, who had served with her husband, Dr. Avison, for forty-two years, died September 15, in Cape Cod, Mass. Dr. and Mrs. Avison recently celebrated their Golden Wedding. They went to Korea in 1893, arriving nine years after Dr. Horace N. Allen, the first Protestant missionary to enter the "Hermit Kingdom." Dr. Avison became physician to the Korean Court and president of Severance Union Medical College and was founder and president of Chosen Christian College. Mrs. Avison visited hospitals, trained women in Bible study, and performed other missionary work.

Mrs. J. Livingstone Taylor (Sophia Strong Taylor), a very warm friend of missions and one of the original stockholders of THE REVIEW, died at her home in Cleveland, Ohio, on September 25, at the age of 75 years. Mrs. Taylor has been very active in the business world, being the president of the department store of William Taylor Son & Co., of Cleveland, since the death of her husband in 1892. Mrs. Taylor took a very active interest in the Y. W. C. A., standing strongly for the maintenance of a definite Evangelical purpose and message. She visited the mission fields

of Asia several times and gave largely to the work of Christ both at home and abroad.

Dr. Edmund B. Chaffee, Director of the Labor Temple of New York City, died suddenly while making an address on September 15 at the Minnesota State Conference of Social Work in St. Paul, Minn. Dr. Chaffee was 49 years of age. He was born in Rose Center, Michigan, was graduated from the University of Michigan in 1909 and from Union Theological Seminary in 1916. Fifteen years ago he became director of the Labor Temple which is conducted under the auspices of the Presbytery of New York. He has been a very active, liberal social reformer advocating free speech and taking the part of laborers and foreign-born Americans, many of whom resided in his parish. He was editor of the newly established *Presbyterian Tribune*.

Dr. Jonathan Goforth, for forty-eight years a missionary in China and recently retired, died on October 8 in Wallaceburg, Ontario, at the home of his son, Rev. J. F. Goforth. He was 77 years of age, and went out to China under the Presbyterian Church of Canada in 1888. Mrs. Goforth, who went to China with him, survives. They accomplished a remarkably spiritual work in China and Manchuria.

DO NOT MISS THE MOSLEM WORLD

SAMUEL M. ZWEMER, Editor

SOME ARTICLES IN THE OCTOBER NUMBER:

SURAT AL-IKHLAS	Samuel M. Zwemer
JESUS, THE WORD OF GOD	S. A. Morrison
THE CRISIS IN ISLAM	D. Van der Meulen
TEMPORARY MARRIAGE IN IRAN	Dwight M. Donaldson
BLESSINGS ON THE PROPHET	James Robson
WHY COPTS BECOME MOSLEMS	Qummus Sergius
CONTRASTS IN IRAN	Herrick B. Young
MOSLEM RELIGIOUS EDUCATION	Murray T. Titus
PRE-ISLAMIC USE OF THE NAME MUHAMMAD	Edward J. Jurji
SUNDAY SCHOOL WORK IN THE NEAR EAST	Ralph McLaughlin
THE ADVANCE OF ISLAM IN NIGERIA	L. Hickin

CURRENT TOPICS—BOOK REVIEWS

SURVEY OF PERIODICALS	Sue Molleson Foster
INDEX FOR THE YEAR	

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DELAVAN L. PIERSON, *Editor*

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Editorial Chat

Already a thousand extra copies of our October special number on Africa have been sold and the demand still continues. It may soon be out of print as is the case with our June number. Better order now. Several articles on Africa appear in this issue and others may be expected in December.

We are already planning the special numbers of THE REVIEW for 1937. The Home Mission topic will be "Christ and Rural Life in America." It is a fruitful theme on a long-neglected field which has recently been receiving much attention from the Christian leaders in America.

The Foreign Mission topic will be "Christ and the Moslem World Today." Great changes are taking place among the followers of Mohammed and the lands where Islam has long held sway are already yielding to the impact of Christianity and modern civilization. This will be a very important study which should attract the attention of Christians everywhere. Do you know where Islam is yielding most to Christian influence and what is the attitude of present-day Moslems of the younger generation to Christ?

It is time to think of Christmas and of Christmas gifts to missionaries and to friends at home. Note our special Christmas offer on the back cover of THE REVIEW. Make your Christmas remembrance of the birth of Christ one that is worthy of Him.

A recent letter enclosed with a subscription reads as follows:

"Enclosed is my check for one year's subscription to your magazine. I have let it lapse, thinking I could not afford it, but I need it, in the knowledge it gives and the inspiration I get from reading it." MRS. H. M. DERONDE.

Personal Items

Rev. Paul deSchweinitz, D.D., of Bethlehem, Pa., treasurer of the missions of the Moravian Church in America, recently celebrated the fiftieth anniversary of his ordination into the Christian ministry. Dr. deSchweinitz has not only rendered remarkable service as a Moravian minister of the Gospel but has been a very effective worker for missions through his executive work and as a counselor. Twenty-two years ago it was he who proposed the formation of the Committee of Reference and Council of the Foreign Missions Conference, of which he has long been a member. Of the original members of the committee (1904-08), he only is still on the committee. Dr. deSchweinitz has always been a warm friend and supporter of THE REVIEW as of every other cause working effectively for the extension of Christ's Kingdom.

Miss Edith E. Lowry, director of the migrant work of the Council of Women for Home Missions, has succeeded Dr. Anne Seesholtz as Executive Secretary of the Council. Miss Charlotte Mary Burnham, who has long experience in religious education and Christian social service, becomes Miss Lowry's associate.

Dr. Frank A. Smith has retired from his position as Secretary of the Department of Missions and Education of the American Baptist Home Mission Society. In view of his long experience in the interests of Negro education, the Board has asked him to be its special representative in this field.

Bishop Frederick Rogers Graves, senior bishop of the Episcopal Church in China, has retired from active service. He has been one of the outstanding figures in the modern missionary movement.

Edward Hunter, M.D., of Wesley Hospital, Nigeria, has been made a native chief, the highest honor the King of Ilesha, Nigeria, could confer. His title is "Oluawo, chief of native doctors." He is the only missionary to Nigeria, except Mary Slessor, to receive this honor.

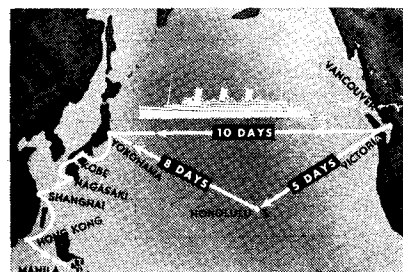
Dr. John R. Mott, Chairman of the International Christian Council, has sailed for India to attend the International Conference of the Y. M. C. A. This is the first meeting of this organization that has been held in the Far East. It is expected that some important decisions will be reached. Dr. Mott will later visit the Near East.

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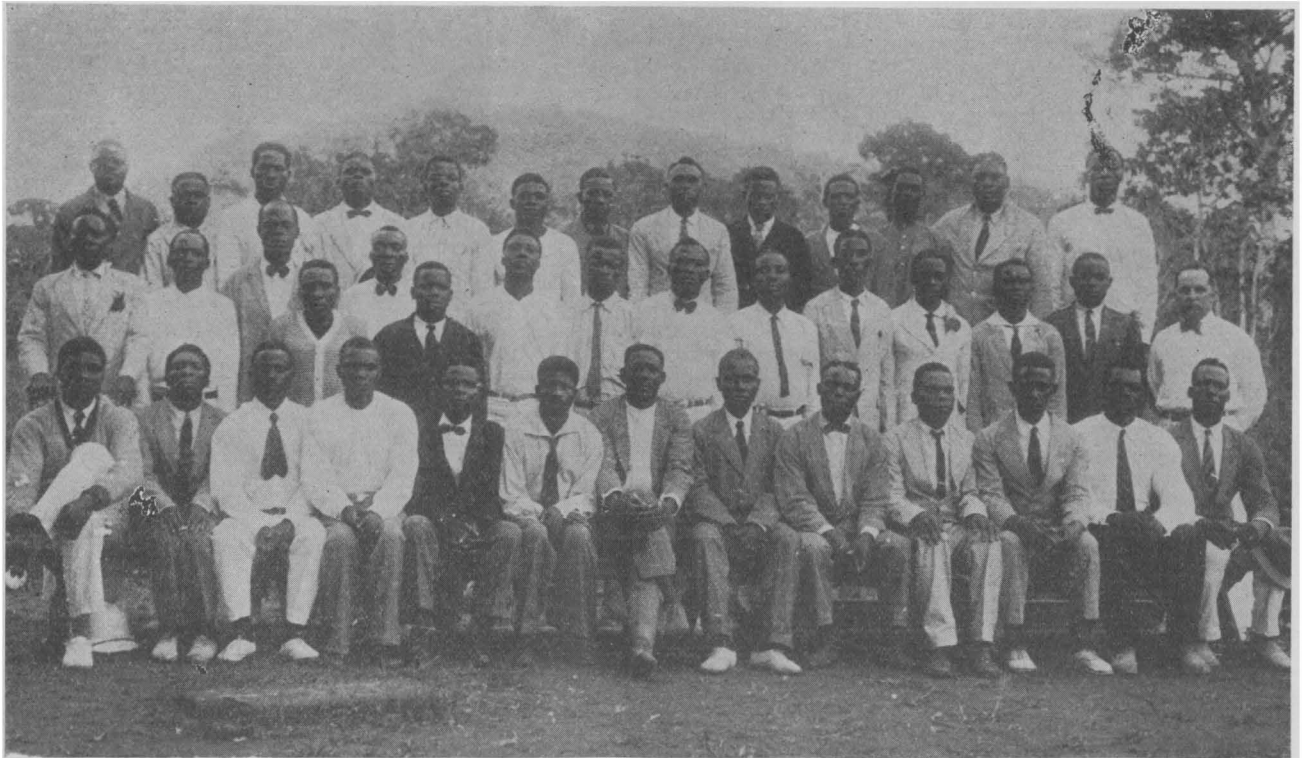
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TELLING A BIBLE STORY TO A GROUP OF WEST AFRICAN WOMEN



Photograph by C. E. Whittier

EVANGELISTS' CLASS, DUGER BIBLICAL SEMINARY, CAMEROUN, WEST AFRICA

PROGRESS IN TRAINING AFRICAN CHRISTIANS

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LIX

NOVEMBER, 1936

NUMBER 11

Topics of the Times

TURMOIL IN SPAIN

War for mastery of other men's property and a desire to rule brings out the most cruel and beastly elements in human nature. This has been evident in the World War, in Russia, and the Far East, and now in Spain. It requires an almost superhuman leader and an unusually worthy cause and noble spirit for combatants to resist the temptations to lust and heartless murder and pillage when the passion for conquest is unleashed. How slow men are to learn from past experience! The more deadly the weapons of warfare the more inhuman is the conflict.

The news from Spain, where the fratricidal strife for mastery continues, brings a blush of shame to every Christian. Both sides seem to be equally ferocious and heartless. The Spanish Government forces—called Loyalists—include Socialists, Communists and anarchists. They seek to maintain a government which will control capital and industry and will give the workers a better opportunity. They are opposed to the power of the Roman Catholic Church and some are against all religion, therefore their cause is favored by Soviet Russia, by Mexico and by the Communists and Socialists in France.

The Revolutionists—or rebels as they are called—are fighting to establish a Fascist government which will be dictatorial and nationalistic. They are friendly to the Catholic Church and have in their ranks many Royalists who favor the return of the Spanish king. If the Revolutionists are victorious a dictatorship is likely to be established. This side is favored by Italy, Germany and Portugal, all of which are accused of supplying war materials to the Revolutionists. The rebel forces seem to have the advantage in the conflict and of forty-nine provinces only eighteen are counted loyal to the present central government. The rebels occupy seventeen provinces and are encircling Madrid. Their ranks are being swelled

through some desertions from the Loyalists. Observers declare that the contest for the control of the country is likely to be prolonged. In the meantime lives are being taken ruthlessly, valuable property is destroyed and normal life is disrupted. The coming generations will pay a heavy price in taxes, poverty and moral degeneration. It is reported that already, after four months of fighting, 60,000 Loyalists and 80,000 Revolutionists have been slain—many combatants and non-combatants being cruelly slaughtered. Loyalists are said to kill all “cowards” and plotters, and one rebel leader has declared: “My men take no prisoners and leave behind no living men among the wounded.” The effect on women is degrading. They take their places with the men and are among the most fiendish fighters; on the Loyalist side many are bitter opponents of God and the Church. Hundreds of priests and nuns have been massacred and much church property pillaged and destroyed.

Evangelical Christian work in Spain is naturally hindered by the conflict. The *Life of Faith* (London) says in a recent issue:

From most of the stations of the Spanish Gospel Mission still under control of the Government all foreign workers have been evacuated. Meanwhile the work of the mission, so far as circumstances permit, is being continued by Spanish evangelists and colporteurs. Where the Government is in control Protestants have complete liberty for spiritual work. In Seville, however, which is in the hands of the insurgents, one of the most promising of the mission's younger evangelists was shot down with others while standing in a bread line.

Mr. Lawrence Elder, a representative of the mission known as “Helpers Together” for Spain, was in Badajoz at the outbreak of the Civil War, and left the besieged town the day before it fell. He states: “Circumstances have changed since we left. The occupation of Badajoz by the rebels was accompanied by fearful bloodshed. As the rebel movement is a militarist-clerical movement it is probable that Protestants will suffer all over Spain.”

In parts of the country, loyal to the Government, Protestant places of worship have suffered but slightly.

Evangelical forces are facing, on the Government side, the communistic element that would do away with all religion, and on the rebel side, they face the clerical party opposed to all Protestant religious activity.

Spain, the home of the Moorish "Alhambra" and other historic buildings, is a land with a checkered history, beautiful scenery, and rich resources. Most of its 23,000,000 inhabitants are still poor and illiterate but the past half-century has been marked by an encouraging struggle for liberty and learning. The religious life and much of the wealth, the political power and education have been controlled by the Roman Catholic Church. As in Mexico and other Latin American countries this control has not brought liberty and prosperity to the masses so that there has been a revolt against the Papacy.

The Evangelical mission work today is carried on by twenty-five missions, five of them American—the Congregational Board, the Methodist Episcopal Church, the Assemblies of God, the Southern Baptists and the Seventh-Day Adventists. Other societies are British, German, Swedish, Dutch and Spanish. The results of the work reported show an Evangelical community of only about 22,000 or one in a thousand of the population. The Protestant Sunday schools enroll 7,000 and their day schools 7,500. The total number of Evangelical missionaries from outside of Spain is only 123, of whom eleven are American; most of these societies help only to support the Spanish Evangelical Church. A National Committee for the Propagation of the Gospel, representing the leading Evangelical forces, was formed in Madrid five years ago and has promoted Evangelism by many public meetings. When peace is once more established this Committee may be expected to take steps to proclaim the Gospel more freely and vigorously. Spain needs the rule of Christ to bring peace and to establish liberty and justice, righteousness and prosperity.

THE OUTLOOK IN PALESTINE

At the crossroads between Asia and Africa, and next door to Europe, lies Palestine (the "Land of Wanderers"), the birthplace of three great religions and the theater for many religious, racial and political conflicts. Until the time of Joshua, about 1,400 years before Christ, the land was divided between many pagan tribes, some of whom had reached a considerable degree of civilization. Then for a thousand years it was possessed and peopled by the Hebrews. For the next thousand years it was under Assyrian, Persian, Greek, Roman or other foreign governments, but still was mostly peopled by Jews. Then came the Moslem conquests and settlement, so that for thir-

teen hundred years they and the Turks have almost continuously controlled the land which God gave to Abraham and his seed "forever."

Since the close of the World War Palestine, while under a British Mandate, has been disturbed by frequent conflicts between Jews and Moslems. The latter have never shown ability to develop the land agriculturally or economically or to train their people educationally and socially and are now aroused because of the rapid influx of Jews, who dispute with them the right to develop the land which is theirs by right of possession. On the other hand the Hebrews claim that Palestine was given to their fathers Abraham, Isaac and Jacob and their descendants by Divine Mandate. The Jews are being evicted from Germany and are unwelcome in many other lands. The Balfour Declaration promised them a home in Palestine and over three hundred thousand Jews have settled there in the past eighteen years. They have bought property and have shown their progressive spirit by building cities, developing farms, establishing schools and colleges and carrying on trade. Their increasing numbers and influence alarms their Moslem neighbors so that the Palestinian Arabs have dynamited railroad bridges and trains, bombed busses, destroyed farms and attacked Jewish residents, creating a reign of terror. Italy is charged with helping to stir up strife in order to create trouble for the British who are determined to maintain order, recently declaring martial law. Many Moslems, Jews and some British soldiers have been killed. Fortunately the Moslem "strike" has been called off and conditions are becoming more normal.

The sympathy of most travelers is with the Moslems who see their land occupied and business captured by Jews who are still coming at the rate of 1,000 a month. On the other hand, the sympathy of most Bible students is with the Jews who are not only driven out of Europe but who show themselves better able than the Arabs to develop their ancient ancestral home. They are willing to live at peace with their neighbors.

A recent visitor to Palestine, Rev. Walser H. Allen of the Moravian Church in America, has this to say of the situation:

About 750,000 Arabs live in Palestine (which is about the size of the State of Vermont and much less fertile). Three British Royal Commissions that have been sent out to study the situation have reported that Palestine is unable to support more than the present population. It is also claimed that the late Colonel T. E. Lawrence promised the Arabs, as a reward for helping the British in the World War, that an all-Arab Federation would be formed, including Palestine. As a result of the Balfour Declaration the Arabs are exceedingly bitter against both Jews and British. The Arabs admit that the Jews are smarter than they and have more wealth but they believe that if Jewish immigration continues the country will be completely dominated by them.

It is true that the Arabs have, for the most part, lived in old ruts for centuries, while Jewish colonists have, in a few years, made the desert to blossom as a rose. Some of their accomplishments have been tremendous. The great Hebrew university in Jerusalem is one of the finest in the world. The problem is very complex.

The Moslems, in a recent conference of 350 leaders, adopted seven resolutions with a view to maintaining their prestige:

1. Boycott foreign materials and use homemade goods.
2. Establish more Moslem schools to combat mission schools.
3. Prevent Jews from buying land and encourage Moslems to cultivate their own holdings.
4. Establish a fighting fund, with contributions from every Moslem.
5. Increase Moslem preachers and teachers in towns and villages.
6. Insist on only Moslem teachers for Moslem youth.
7. Discourage all modern non-Moslem customs.

They also demand of Great Britain, as a price of peace: (1) that all Jewish immigration must stop; (2) that sales of land to Jews must be restricted; (3) that a national Palestinian government must be established.

From a Christian viewpoint the present outlook in Palestine is not bright. A recent commission, sent out by the Church of England, visited schools and hospitals and agricultural colonies, with a view to promoting evangelism among the Jews, most of whom are materialistic and irreligious. The Commission reported great difficulties facing Christian work and said that the most effective way to solve the problem is to work through Christian friendliness, extending help to those in need. Christian communities should be established, with homes and institutions that will offer an opportunity for all to earn an honorable livelihood.

Christian missionaries and travelers agree that Palestine today is, perhaps, the most difficult place on earth for the Gospel of Christ to make real headway. Even Christian Arabs are alienated by their feeling that a Christian government is giving their country to aliens and enemies.

It is our conviction that the one hope for peace and prosperity in Palestine, as in other lands, is for all classes to recognize in Christ the Son of God, the potential Saviour of all men, and the giver of peace on the basis of righteousness and love. The return of the Jews to Palestine is stirring up Moslem opposition but the fulfilment of prophecy will ultimately establish the reign of Christ.

FOR OUR UNEVANGELIZED YOUTH

There are movements and movements, and there are organizations and organizations, until we

have become wearied of prospectuses and plans and pleas. But now and then one comes into existence because it is definitely needed. Reminders of the large percentage of unchurched children in America have been common, but a movement with a comprehensive plan for reaching them is still sufficiently new to attract attention and sufficiently important to demand the consideration of the whole Christian Church. If the Church cannot evangelize the children and young people, on whom is it going to depend for its membership in another generation? This question alone is enough to awaken a concern which the figures involved must greatly deepen.

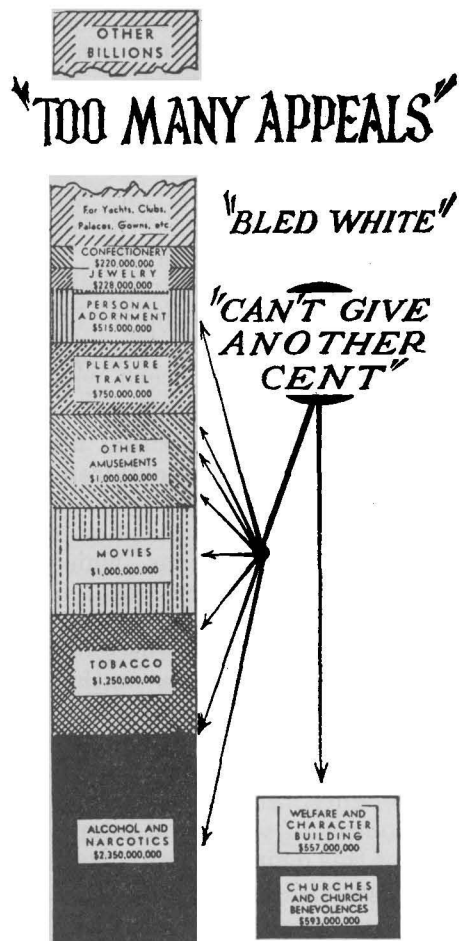
The movement to meet the spiritual needs of America's unreached millions of children, from whom our armies of atheists, criminals and dangerous radicals are chiefly recruited, has already enlisted at least six denominations, which have officially endorsed it. The International Council of Religious Education has also done so, giving it the indirect endorsement of some forty other denominations. The special committee on the Christ for Youth Movement, of the General Assembly of the United Presbyterian Church of North America, in its report presented last May went into the subject very thoroughly. Its opening paragraphs furnish these sentences of value and interest, and show the genesis of this definitely organized effort, which at once began to be taken up by other churches:

The past two years have witnessed the most significant movement among Protestant churches in America that has ever taken place, looking toward universal Christian teaching for children and youth. The startling fact is that twenty million boys and girls are growing up in this country as practical agnostics. They are ignorant of God and His laws and His help, because no one has taught them. Crime is costing sixteen million dollars every day, or six billions annually. Ninety-five per cent of the crime is committed by those who have not had Christian instruction. The financial cost of crime is only a fraction of the real cost.

Experience proves that these unchurched children are accessible. All that is needed is an awakened concern and purpose on the part of our Christian churches. Christian instruction can be given to the whole twenty millions not receiving it for one per cent of what crime is costing in cash. It costs less than \$3.00 a pupil per year to give such instruction to three hundred thousand children in four hundred communities that have undertaken it.

Back of the action of our General Assembly one year ago in appointing this special committee on unchurched children, lies a historical setting which helps to interpret its importance, and our Church's Providential relation to the whole national movement. On August 14, 1934, the one who has been since appointed chairman of this special committee sent out an appeal for prayer for a nationwide movement in behalf of the millions of unchurched children in America. So far as we can discover, this was the first definite proposal of this nature that has been made.

R. M. K.



(Courtesy of the Golden Rule Foundation)

FACTS vs. FEELINGS

If I could control my feelings I never would have any bad feelings, I would always have good feelings. Satan may change our feelings fifty times a day, but he cannot change the Word of God; and what we want is to build our hopes of Heaven upon the Word of God. When a sinner is coming up out of the pit, and is just ready to get his feet upon the Rock of Ages, the devil sticks out a plank of feeling, and says, "Get on that," and when the sinner puts his feet on that, down he goes again. Take one saying of Jesus, "Verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." That rock is more stable than my feeling.

D. L. MOODY.

LOOKING AHEAD IN AFRICA

The new African, the product of missionary schools and colleges, looks back and recalls the fearsome, deadening, spirit-controlled world of his fathers, and he is grateful for the early work of the missionary pioneers who liberated the people from bondage to tribal and ancestral spirits

and the sinister ministrations of the witch doctor.

The missionary's message was life-changing, revolutionary. Life has been made worth living. The loving Father God has been made the personal friend of legions of His African children (thirty-four per cent of the native people in South Africa are members of Christian churches today). Individuals have been freed from slavery to enervating tradition and an ancestor-controlled social order, and have already risen high in various vocations and professions. For all this the new African is grateful.

But he is frankly puzzled today at what is taking place before his eyes. The white missionary and the church have followed him to the highly industrialized urban area. He had felt that he was joining a great body of people which represented that brotherhood of men and women under a common Father God about which the Apostle Paul said so much.

"The Church refuses to face or is slow to try to meet the problems of the people. It preaches impractical maxims and does not seek to prove Christianity in the Monday struggles of the people," says the principal of a school.

In South Africa there is an element of urgency about the problems facing the Christian Church arising from the very large number of African youth who are being exposed to disturbing conditions. In no country in the world are so many individuals of a backward race meeting face to face with so many individuals of the white race and having personal dealings with them.

In no country in the world are so many native Christians being put to quite so severe a test of their newly found faith. And in no country with which the writer is familiar is there such a demand as in South Africa, and by native Christians, for a program of social action on the part of a united Christian Church.

In the next decade it will be a race between such action and such unity of endeavor by the Christian Church and the relegation of the Church to the sidelines of interest—at least on the part of educated African men and women who are making the cities and towns their homes.

RAY EDMUND PHILLIPS.

WHAT MISSIONARIES ARE SENT TO PREACH

Not human experience, but divine redemption.
 Not economic deals, but the Gospel of Christ.
 Not culture, but conversion.
 Not personal reforms, but liberation from sin.
 Not laws of progress, but forgiveness for sin.
 Not social reform, but spiritual salvation.
 Not a new organization, but a new creation.
 Not the benefits of civilization, but the blessings of Christ.

We are ambassadors, not diplomats.

R. P. RICHARDSON, North Kiangsu, China.

Pioneer Mission Work in Africa

By HERBERT SMITH, D.D.,
Bolenge, Coquilhatville, Congo Belge, Africa

IF YOU are sent to do pioneer work at a new missionary station, the very best thing that can happen to you is that you should forget that you are in so elementary and yet so important work. If you should begin to think that you were sent there because you were important, the future will be much in doubt. The natives with whom you must work would soon sense that you regarded yourself as being of more consideration than they, and such an attitude would be fatal. These native people are good judges of character. They can read the motives of many a man even though he and they speak different languages. This does not mean that the native will not respect you. They respect their elders and rulers, but every newcomer is just a person to them, and you have to win them. When you have done so the way is open for the very best kind of future work.

Obtaining a Mission Site

Occasionally we hear of the missionary who goes among a people, settles in their village and almost forces his Gospel down their throats. In reality such a thing is impossible. In most African colonies, before a missionary can begin to live in any village, or even near one, he must obtain permission twice over. He visits the place where he would like to settle. He asks the chief and the elders of the village if they will permit him to reside near them. If they will, he then proceeds to the administrative authority of the colony and makes the same request. If the native people said they did not want a missionary to live near them, the matter is ended; he will not be allowed to force himself upon an unwilling people. But if the villagers have agreed that he should come a government officer goes to see the site and holds a council meeting with the chiefs and elders to see if they understand what they have done. If the matter seems to be in accordance with the policy of the government, permission may be given to take certain portions of ground. This permission for temporary residence can be confirmed later or may be withdrawn. It must also be remembered that the government may not give permission, even though the native people have offered a site for residence.

One learns that in Africa today most colonial governments have a real concern for the village people. Most missions have made a name for themselves. They come not only to build a church where the Gospel will be preached, but they will have a school where the people will learn to read and write and where other things will be taught. They will have a hospital and also some plan for vocational work, in either agriculture or industry. The colonial government usually welcomes a mission that can look forward to a fully developed work. The one-man mission is not now very popular with them because one man is unable to preach and do well all the work mentioned. Most mission stations need several missionaries who have varied talents and can render different types of service in the Name of the Master.

The Daily Problems Begin

The steamer landed us at the new station in the late afternoon. The natives gathered hurriedly on the beach when the steamer whistled. What a strange group! They wore little clothing; there was not a shirt among them; their bodies were smeared with red powdered wood used as a paint; their hair was matted, and had not been combed for months. Every man had some weapon in his hand, either a bow and arrows or spear or large fighting knife. The women had babies on their hips and the bodies of the little children were covered with yaw sores. Yet we learned to love quite a few of that first crowd. Many have become Christians, and we have seen them clothed, have heard them pray, and have seen them do deeds of kindness because of the Good News that comes with the Christian missionary. In that village it would be almost impossible now to find a baby with yaws.

Morning seemed to come too soon. The goats we took with us were tied outside the hut because there was no other place. The first male of the flock was dead. The steamer was getting ready to leave. Some of the natives, especially the old chief and the women, had now got right near to the steamer and were talking to the crew. They were quite interested in all they saw. The captain suddenly saw a chance to have some fun. Up went his arm and he blew a blast on the whistle. The

women fled for their lives and the old chief just about outran them. He explained later that he was getting out of the way of the women. But the crowd was not going home and they were not going to allow anything to keep them from satisfying their curiosity.

We took an American stove, which was set up in the open. The cook had an appreciative audience. He lighted the fire, having told them what would happen, so that all eyes were on the end of the stove pipe. Suddenly the smoke appeared and away went the women again, laughing and shouting, half in fear and half in ridicule that the white man had to have a contraption like that to cook his food. The chief did not run that time. He was getting wiser, making game of his wives and asking if they were babies that run at the sight of smoke.

Ground had to be cleared for a temporary house. We opened a box of long knives known as matchets and used for clearing underbrush and cutting smaller trees. The chief had never seen a boxful of knives before. He promptly put out his hand, expecting one as a present. Gifts that early in the morning were out of order, so he had to wait until later. We had taken a number of workmen with us from one of our other stations. Like us, they were housed in huts of the village. We built our temporary houses as fast as we could. In a week we had a roof over our heads. This roof was made from palm leaves and was fine during quiet sunshine, but when a storm raged these leaves would stand up on end, allowing the tropical rain to pour into our bedroom. You then pushed your bed over in the other corner, and hoped the sun would shine next day. It usually does do that most of the time. Such weather was very hard on books, clothes and the little furniture we had.

Native Hospitality

The natives soon wanted to show their hospitality. This consisted in bringing presents and making speeches of welcome. Unfortunately we could not, at first, understand the speeches. The chiefs from miles around came to bring these gifts and to make speeches. The chiefs always wanted the man of the house to receive these gifts. In fact they refused to give them to his wife. They would ask her, "Where is the male?" She would look out of the door, and there standing was a man with a spear in his hand, a loin cloth for clothing, and a monkey skin for a hat. Behind him were three or four women. Each of these women had a basket on her back which was filled with plantains and dried meat of the forest. Always five or six chickens dangled head downward from one of their hands. If the lady missionary greeted them without answering the question the man

would say, "Where is the owner?" Then she would have to admit that he was working in the forest or garden and that he might not be back for an hour or two, but that she would be glad to receive any gift they might want to give. To this the man would say, "You are a woman, what do you know about such things?"

The lady was always equal to such an occasion and always said, "Thank you. Won't you sit down and wait until the owner comes?" Then she would try to get the women to talk. Up until now they had never said a word. Now they giggled and answered questions by shaking their heads, wiggling their bare toes and putting their hands over their mouths, but not a word would they say. Perhaps this lady with great guile would entice these women into the house and let them stand so they could see themselves in a large mirror. One would not recognize her own picture at first but she would that of another wife. Then there would be a roar. They would beat their breasts and slap one another on the back and from now on they would talk a streak. The old chief who had been left out of this would stand it no longer. He would want to come in and see what it was all about. They would show him a picture of himself in the looking glass and ask him if he knew himself. After awhile he would realize he was looking at himself and consent to smile, but he would refuse to make the fuss the women did. After looking awhile he would say, "I wonder where that road goes to?" With that he tried to get into the bedroom to find out. He thought the mirror was a path into some other house. These chiefs and their wives gave us many moments of humor as well as serious thought. It was necessary for them to know us as well as for our tongues to begin to stammer out some of their language.

When Christmas Came

Christmas came, and we invited a number of chiefs and others to a service under the great tall trees. Things went all right while we sang and told the Christmas story of the birth of Christ, but when we tried to close the meeting with prayer that was another matter. The native evangelist said, "Now let everybody close his eyes while we pray." The oldest chief, who was decked out in a hat of feathers, refused to close his eyes but he put his hand over his face and looked through his fingers. That would have been all right if some women had not seen him and begun to giggle. Thinking to maintain his dignity he called out in a loud voice, "You women, can't you stop laughing for just a short time? Aren't you ashamed at spoiling the meeting of the white man?" The damage was done. Everybody knew that he was afraid to shut his eyes in a public

meeting. He looked all around him to see that no one was going to work a charm on him, and the whole crowd began to laugh. It was impossible to pray, so we said "Amen" and ended the meeting. We would learn, however, how to handle a crowd that could laugh and be serious at the most simple things, all inside of a couple of minutes. As soon as the meeting had broken up the head chief and others followed us to our mud hut and said, "White man, we have come a long way to this meeting of yours. Now what is our pay for coming?" We would learn things the longer we lived among these forest people. We did not pay them for coming to church. Years afterwards we learned that our every action was noticed and talked about in the village. The man missionary made the garden, and his wife did not. According to native custom the woman is the gardener. The missionary husband and wife ate together at every meal; in fact, the wife was served first. If they walked down a path they walked side by side and not as the native, with the man in front and the woman behind. We did so many things in a way that was quite contrary to their customs.

Meeting the State Officer

Steamers and canoes passed our village home very seldom in those days. One morning the drum of a canoe was heard, and soon it was announced that a State officer was coming. He landed at the native village near by. We went to meet him, but before we reached the beach he had ordered that the village furnish a number of paddlers to take him further on his journey. We invited him to our new home, which was not very much to look at, but he seemed glad to accept the invitation. He accepted also an invitation to dinner and stayed with us several hours. We asked him about his journey and how the paddlers he had ordered from the near by village would get back home again. It was really none of our business, but he replied as best he could. We then accompanied him to his canoe, and he announced to the surprise of the villagers that he would take no paddlers from that village, and in a moment was gone. We returned to our work and forgot the incident, but the natives did not and this is how they brought it up years afterwards.

"White man, we decided you were our friend long ago. Don't you remember the day the State officer came and asked for paddlers from our village and you took him home to your house. You and Mamma were living in a mud house then. Mamma cooked some dinner for him and when he returned to our village he said he did not want our paddlers." "Yes," I said, "I remember, but I never had anything to do with the State officer changing his mind about your paddlers. That

was his own affair." "No it wasn't. If you had not taken him to your house and if Mamma had not cooked for him we would have had to furnish paddlers, and they would have been gone for days. You helped us then." Because of this and similar events almost all the villages there received the Gospel in due season. They tried hard to understand our broken language and when we failed to make things clear the native evangelist who was with us, in many eloquent speeches and sermons brought the beauty and salvation of the Gospel.

The wives of the local chief received the Gospel one by one, with the permission and consent of their husband. He seemed to welcome the idea of having them become Christians. We then found out that he thought there was hope for him in the faith of his wives. It was a shock to him when the matter was fully explained. He came many times to talk it over with us, and all his wives came too. He was most sincere in his questions regarding his obligation to these women and how he should become a Christian. He was told there was but one way. A chief, or any man or woman must receive the gracious salvation in just the same way. One day he asked, "If I become a Christian which one of these women is to be my wife? I love all of them, and they all love me. What am I to do?"

This was a hard question, and I did not want to decide for him. After many days of thought he said, "My first wife has a child, and the others have no children. I will take that woman as my Christian wife, and the others can marry whom they will in my family who are Christians, or return to their own families, just as they wish." That settled the matter. It was the happiest day in that man's life when he was baptized in the water of the great Congo River. Other chiefs came to witness the service and marveled at his joy, but they shook their heads and said, "He is quite happy, but he is a fool. Why, he gave up his wives to become a Christian."

The Help of Palavers

I spent many hours in palavers about their quarrels, and I did it by request. The main reason was to get to know the people. Usually it was a dispute about wives or debts or inheritances or hunting and fishing rights, and also adultery and thefts. The word *palaver* seems to belong to Africa. It usually means disputes and almost every man, woman and child has some kind of palaver, so one has plenty of practice trying to straighten things out. During those early days, when people asked me to do this, I said, "Why do you come to me. I have no authority to carry out a decision. If both parties will agree to the arbitration in advance I will see what I can do." I

have often wondered since how my recommendations sounded to those native ears. I knew very little about native customs or native unwritten law, but I tried to be fair in what I suggested. They usually attempted to follow out the decisions I made. Often one had to read between the speeches to get at what they intended you to know and what they intended to hide. Nor must you suppose that these palavers were conducted without heat. Half a dozen wanted to talk at once, and they would get to calling each other liars, offering at the same time to fight it out right there. The rule was that no palaver should be held until all weapons had been put aside, so most of the boasting was to get rid of steam. After awhile the facts of the case would emerge and a decision could be given that seemed fairly satisfactory.

After we got a permanent house built, with steps leading up to the porch, the old men had to learn how to climb those steps. They came up the first time on their hands and knees, and we had to help them down. They liked to get up there, however, and to be given an old porch chair to sit on. One old man in particular came often. He brought little gifts of sugar cane, or perhaps an egg or two. He wanted salt and tin spoons or tin forks in return. One day he said he was going to church with me. He had often refused our invitation, but this time he was willing to go and asked if he could take the chair he was sitting on to church. He seemed to pay attention to the service and after the meeting I expected to see him return the chair, but he had other intentions. A small boy came running saying the old man was taking the chair home and telling everybody I gave it to him. We asked him to return the chair to our porch, and explained to him that if he carried off that chair we would have great shame the next time he came to see us because we would have no chair to offer him to sit on. He returned the chair and came often, but in spite of our hope that he would one day understand the Gospel message he never did. He was held fast with his heathenism.

Helping to Carry the Message

It was one of the pleasures of the work that newly made converts were anxious to go out to villages, both near and far, to tell the Gospel story. It began in this way. We had a weekly custom of meeting with Christians to learn about their growth in their new faith and also how the new leaven was working in other places. Visitors continued to come to the village, some of them to call on the missionaries, but many of them to see the new Christian village that was slowly growing. One day some of these visitors said to the Christians: "This is not fair. You have this Good

News, and you share it with no one. Here we live in villages all around here, and none of you come to visit and teach us. If we die as we are you will be to blame." The listeners were quite stirred up and they excused themselves by saying, "The white man has not sent us to you. If he will send us we will come willingly. We will ask him about it at the next weekly meeting."

The next meeting found this subject the first topic. The blame for these other villagers being without Gospel teachers was now placed on the missionary. They asked him, "Why do you refuse to allow these people the privilege of Gospel teachers?"

"Now," we said, "wait a bit. We may share this responsibility somewhat. But it seems to be your own affair before it is ours. These villagers are your friends, are they not? Perhaps they are your very own relatives, maybe mothers and fathers and brothers and sisters. If anyone should be anxious for them to have the Gospel it surely should be you yourselves."

"Do you mean to say," they asked, "that if we find someone to go you will send them?" "That is what I mean," I replied. "If there is someone worthy and capable and can have the approval of both Christians and missionaries we will be glad to see that work start."

The work began in the near by villages inside of a week. As a result of that weekly meeting hundreds have been sent out, and great numbers have been won for Christ through that kind of co-operation.

The missionary force was augmented through the years by the educator, who taught the people to read the Holy Scriptures and gave them much general knowledge. When the doctor and nurse arrived a new day was surely at hand. Now there were health studies and help to those in pain and distress. Little children no longer suffered the long painful scourge of yaws, but were healed in a couple of weeks.

One of the finest things that has come to these Christians is to discover that there are many other people in Africa who are Christians too. Formerly there was no means of travel. It was dangerous to go very far from home; hence it was not possible to have friends very far away from the village in which you were born. Now these newborn Christians read about other people who are really of another tribe in the flesh, but who are of the same tribe in the Lord. This is a very great gain to the African.

Native Christians are not yet ready to stand alone. They have come a long way in the brief time they have had a chance to hear the Gospel, but they will need more guidance and fellowship for a long time to come.

A Church that Gives and Likes It

By REV. GEORGE C. SOUTHWELL, Cleveland, Ohio,
*Secretary of the Cleveland Office of the American
Mission to Lepers*

WHEN the Rev. Herbert Mackenzie had been pastor of the Gospel Church of Cleveland, Ohio, only six weeks, the church organist, a beautiful Christian girl, died suddenly. The young people's society, the Bible School, the church trustees, and several groups started funds to purchase beautiful floral remembrances for the funeral, but the pastor felt that a living gift would be better than flowers that perish.

With the consent of the family the announcement was made that "flowers should be omitted" and, at the pastor's suggestion "The Hazel Cain Fund" for the support of a Bible woman in China, was soon subscribed.

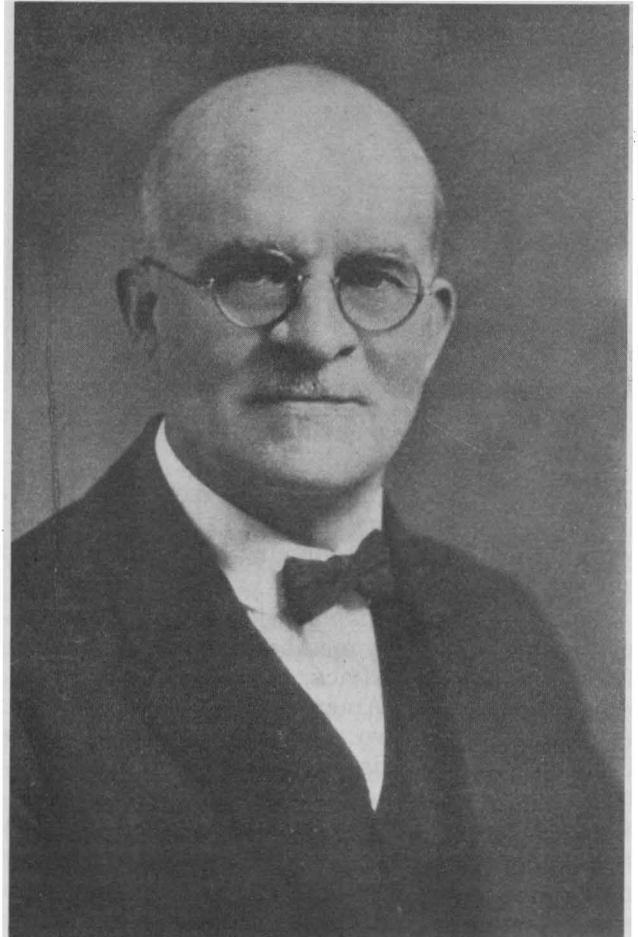
That was the first missionary project of the Gospel Church, and it has been maintained for many years.

The pastor's first missionary vision came to him in London, Ontario, where he was a mission church pastor, serving without stated salary. The first week he received \$2.00, and the first year, \$225.00; but when clothes were needed, or food, they came unsolicited, just as they were needed and not before. Pastor Mackenzie was reminded of Job, who said: "Have (I) eaten my morsel alone, and the fatherless have not eaten thereof." He desired to share his spiritual bread with the multitudes who were famishing. A missionary day was appointed, with a goal of \$50.00 for missions. This seemed a large amount for his small and poor mission church. Prayer days were appointed and the gifts amounted to \$296. In twelve months they raised \$1,200.00 for missions, and the pastor's support was adequate for his needs. Next the mission moved out of the old building, and purchased a fine abandoned church structure.

From this fruitful Canadian pastorate Mr. Mackenzie was called to the Gospel (undenominational) Church in Cleveland, Ohio. There, too, mission days and goals were set, preceded by days of prayer — not incidental prayers at a crowded midweek meeting, but all-day prayer meetings with men and women attending. Gifts to missions increased to such an extent that the pastor, being human, expressed his satisfaction to Dr. David McConaughy, one time as they walked together.

Dr. McConaughy asked him what the church spent on its local expenses, and he found that, generous as the missionary gifts had been, the amount was much smaller than that contributed for local expenses. Mr. Mackenzie felt a real jolt, when Dr. McConaughy said: "I don't believe you ought to boast about your missionary giving until you spend more on 'others' than upon yourselves."

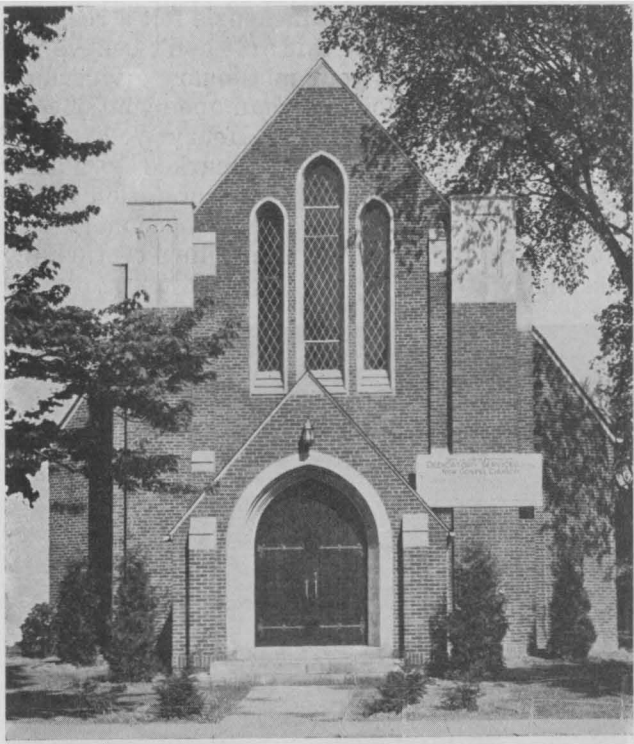
A short time after this Dr. Henry W. Frost, of the China Inland Mission, remarked to Pastor Mackenzie that "a spiritual interpretation of the Scriptures would make a church missionary conscious more quickly than the telling of thrilling missionary stories."



REV. HERBERT MACKENZIE

From the Lord's great commission: "Go ye into all the world and preach the gospel to every creature," and Solomon's proverb: "Where there is no vision, the people perish," the pastor found the texts which, with many others, became the inspiration for his famous expository sermons. These were the forerunners of the winter and summer Erieside Bible Conferences, and missionary conventions, which have brought to Cleveland some of the greatest Bible teachers of America.

Sam Higginbottom, the well-known missionary of Allahabad, India, came to the Gospel Church, married a daughter of "Elder" Cody and they became the first missionaries of the church. Soon



THE GOSPEL CHURCH, CLEVELAND

other young people in the congregation volunteered for missionary service, and one by one, were accepted by missionary boards and sent abroad.

The funds for transportation, outfits, and support came from the members and some outside friends. Nigeria, Africa, called seven members; Argentina, South America, called two others; Abyssinia called two; Rhodesia, one; and the Chicago Hebrew Mission, another. Some members have assumed full support of certain missionaries. One supply teacher in the Sunday school, herself a school teacher, has provided the

money to open five stations at \$1,000.00 each in the last seven years.

The Bible School has its own missionary with whom it keeps in touch by regular correspondence. The missionary cause is always before the people, for prominently displayed in the front of the church is a world map with little burning electric lights, each representing a missionary and his or her field of service. Here is a literal version of the words: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Some one of the many missionaries of this church is always at home on furlough, and is invited into the homes of the members, so that the children grow up in a missionary atmosphere.

The church holds a missionary conference each year, in addition to cooperating in the Erieside Bible Conferences, founded by the pastor. A four-page folder, containing pictures of its missionaries and interesting facts about their work, is published by the church.

On invitation of the mission boards, Pastor Mackenzie has made visits to missions in Africa and South America and his personal reminiscences add to the missionary flame.

The Gospel Church has continued to grow and is occupying its third building in thirty years. Two other churches in, or near Cleveland, have also grown out of it.

Dr. Mackenzie has never had a stated salary, but depends on the free will offerings of his people. There are only 200 members but the pastor believes that for every ten members there should be one missionary on the foreign field and the church is now supporting eighteen. Four other young people are in training for mission work. Gifts to missions have increased from \$200.00 to \$10,000.00 per year. During the past twenty-six years these people, none of whom are rich, have contributed \$200,000.00 for missionary work.

When Dr. Mackenzie was asked for the secret of the missionary achievements of this church he replied: "Consecration, vision, prayer, and faith." The Scriptures are the lamp that lights his leadership. In a recent issue of the Church Bulletin we read:

"If ye shall ask . . . I will do" (John 14).

Man, in his own strength, can do nothing constructive—"Power belongeth unto God." Our part is to ask. How? In faith (James 1: 6). In great faith? No. Faith is more precious than gold that perisheth, and Christ said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place and it shall remove" (Mat. 17: 21). Let us ask daily.

Hindrances to Mission Work in Africa

By REV. C. S. JENKINS,
Manjacaze, Gaza, Portuguese East Africa

AFRICA, with its 11,412,320 square miles of territory, and its 170,000,000 people! Each section presents its peculiar difficulties. I think that, in pointing out the following hindrances which I present for your consideration, I am stating, more or less, the condition in Africa as a whole.

It has been my joy to give the past sixteen years to service in this so-called Dark Continent. Perhaps I cannot speak with absolute authority, but I bring to you in this article the results of careful and prayerful observation after these years of labor for the salvation of the African. After all, there is but one real hindrance, and that is the presence in the world of the archenemy of God and all righteousness. In this article I am endeavoring to state, as I see them, a few of the many specific difficulties. It is not practical to try to give them in the order of their significance as many are of much the same importance.

I. Natural Propensities of the African

His superstitions: He is the personification of superstition. He was born in it as were his ancestors. It is in the fiber of his being. He is taught that everything ill comes from evil spirits which are always trying to do him harm. Crop failures, sickness, death, all come through witchcraft. He is a fatalist in every sense of the word. If it were possible we could make a long article on this point alone.

The African is naturally suspicious: He is suspicious of the missionary when he first makes his appearance. The founder of our work in Swaziland labored three years before the first convert was made. He had to break down this suspicion. As a drawing card to get the children to come to the mission station he gave out picture cards. Upon seeing them the parents immediately burned them, saying that the missionary was trying to bewitch them. In some sections there isn't a doubt that the native's suspicions of the white man are well grounded. To the shame of the white race this is true in some sections where the white man preceded the missionary.

Self-satisfaction: Sometimes it is stated that the African is waiting with outstretched hands for the Gospel. Most of us have not found this to be fully true. He is generally quite satisfied with his condition; that is, he takes it for granted.

On the other hand we know that no living soul is really satisfied without communion with his Creator. We know that he is not satisfied, but he doesn't. He has to be made to see that Jesus is his need. The time required to do this varies, according to the missionary and the section in which he labors.

Lack of appreciation: The religion of Jesus causes His people to "do good unto all men." The missionary tries through ministering to the body to reach the soul. These efforts have met varying degrees of success. Many times, to our surprise, they have not been rewarded by the appreciation which we would expect. Not that the missionary expects rewards in this life, but he is pained many times by this lack of response. And what missionary has not awakened to the fact that he is now expected to care for the bodily needs of the people? Has not God sent him for this purpose, that is, as a convenience? It is a shock at first, but after prayer and commitment it does not become a check. I do not mean to imply that as a result of cases of lack of appreciation the missionary ceases to minister to the body. No, but he becomes much wiser in the administration of temporal things. I would not leave the impression that the African is not appreciative. We have seen hundreds of evidences of appreciation and gratefulness among them. We find, however, that this is when grace has touched their hearts and the eyes of their understanding have been opened.

II. Missionaries

You will no doubt be surprised at my stating that missionaries themselves can be a hindrance to the work of evangelization in Africa. When I say "missionaries" I mean some missionaries—a very few missionaries. I hesitate to say this, but I am sure that many of my fellow missionaries will agree.

Missionaries who do not enter into native life: There are missionaries in Africa, a few whom I have met personally, who do not learn the language of the people with whom they labor. This means that they cannot know the African. It is impossible to enter into the native life without a knowledge of his language. This acquisition makes the missionary one with his people as nothing else could. A native will seldom bring his

private difficulties, doubts and fears to a missionary with whom he must speak through an interpreter. As a rule when one unburdens his heart he doesn't wish for a third person to be present. Interpreters have sometimes not interpreted correctly. We know of such a case. Often when the missionary was preaching and touched upon things of which the interpreter was guilty he gave an interpretation to suit himself. A missionary may live in the midst of his people, but still live a long distance from them. That is, he shuts himself away from them either consciously or unconsciously.

Low standards of teaching and living: I am not speaking of immorality and other outright sins. I am referring to standards which are not Gospel standards. Church forms may be followed very carefully, while very little change is wrought in the heart. This is a hindrance to the spread of the Gospel. We have seen Africans educated to a very high degree—and we believe in education—but with a very little knowledge of the Lord. The end of all missionary endeavor should be the changing of men's hearts. Anything short of this is building with wood, hay, stubble. Was it not Jerry McAuley who said, when referring to education without God, "An uneducated man will steal your watch, but an educated one will steal your daughter."

Pressing Western ways upon an Eastern people: I doubt the wisdom of this policy. None of us would say that everything Western was so near perfect that it would be desirable for an Eastern, primitive people. Along some lines, no doubt, Eastern peoples can teach us some valuable lessons. Naturally the native will adopt the customs which come from the land of the missionary, such as dress. He not only takes on the ways of the missionary, but unhappily he takes on too many of the ways of the white man whom he meets. He has to learn that there is a difference between the missionary and many of the white settlers. We are thankful to say that there are some godly settlers, but they are far too few. More especially would I emphasize the danger of the missionary trying to Westernize the native beyond what is good for him. We are not called to Africa to make white folks out of the natives, but to make Christians. A Christian African is a beautiful character. How our Lord must rejoice over him!

We come not to establish a Western church, be it ever so fine, but to Christianize the African and then let a church develop along African lines. Should it not be our purpose to build up an African church which will eventually be a self-governing, self-supporting, self-propagating church? We should not build in such a way as practically to make it impossible for the African to carry on

the work by himself. I am sure that I am safe in saying that scores of missionaries in Africa started missionary work in the wrong way. We preached the Gospel and many believed. God called some as preachers, and we trained them and sent them out. This was good, but where we made our mistake was that these preachers were supported entirely from overseas. The preachers did not ask whence came this support, and some seemed to think that the supply was exhaustless. The depression came and cuts were made. It was a shock, and in some instances the workers did not take too kindly to it. Some missionaries, the writer included, felt that this was the time to do what we had wanted to do for years, but had not known how, and in some instances had feared to do. The task of correcting mistakes at this point has not been easy, either for the missionary or the native worker, but the results are gratifying. I am certain that if our founders (may God bless their memory) had started with the indigenous church in view we never would have had some of our present difficulties.

The free-lance missionary (so-called): I hesitate to discuss this subject for fear of being misunderstood. Will you allow me to make it clear that I do not necessarily mean the so-called independent missionary. The missionary to whom I refer may either be independent or belong to a denomination. He is "independent" whether connected with a denominational mission, an interdenominational mission, an undenominational mission or carrying on a work of his own. What I want to say is, that this missionary will not work together with anyone. He will go in with his particular church where the field is already well occupied and sometimes overcrowded. In some cases he builds up this new church with those who have been disciplined in other churches. This kind of work makes it very difficult to administer the discipline which will build up a strong body of believers. Only missionaries working on the field know just what this means.

III. Godless European Civilization

It will be agreed by all missionaries that it is far easier to reach the African who is entirely untouched by so-called civilization than those whom it has reached. This is a shame and disgrace upon us as a white race. Some years ago as I was trekking through a certain district, I greeted an old woman who was plowing in her garden. She answered my greeting by saying, "*Shewane, mulungu*" (greetings, white man). I had a native young man traveling with me, and upon hearing her greeting he said, "He is not a white man; he is a missionary!" What he meant by this was that there was too great a difference between the

missionary and the white man. This ought not to be so, but, sad to say, it is. We call ourselves a superior race, but in some cases the white man will sink to lower levels than the native. The word "*kaffir*" comes from the Dutch and means dog. Missionaries never use the word, speaking of the natives. Imagine the depths to which one white man had gone when he received from the natives the name of white "*kaffir*!" It is not pleasant to dwell on this point, but in considering hindrances it must be mentioned.

IV. Native Movements

The aim of all missionary work should be ultimately to establish an African church. To this we all agree. There are times when some native leaders, having more in their heads than in their hearts, break away from the Church governed by the white missionary and start a native movement. I am not referring to the African branches of the Church which have been set apart by several of the larger denominations working in this land. I am referring to the independent native churches which have been started by disgruntled native leaders. Very often they are simply racial and political, with the slogan, "Africa for the African." They go about spreading dissatisfaction among the believers and gather unto themselves kindred spirits.

We have at least one notable case in Portuguese East Africa. An ordained native minister of one of the Church's great denominations, a denomination which pioneered the work in a part of this colony, became dissatisfied and separated himself from that church. He started a native movement and headed it as a self-appointed bishop. The natives were told that this was God's way of deliverance for them from the thralldom of the white supervision, and he promised them that this movement would sweep the country. The only sweeping it did was to sweep from some churches certain undesirable members. After a while the "bishop" was accused of immoral conduct. He was brought to trial by the church which he had started, when it was found that no provision had been made in the church rulings for the trial of a bishop! He had carefully seen to that. Then came a separation. And so it goes on. This sort of thing is a serious hindrance.

V. Roman Catholicism

To those laboring in Roman Catholic countries I need to say nothing more. Just to state the case would be sufficient. If the people are self-governing and are Roman Catholics the difficulties are of a certain character. If they are a subordinate people and ruled over by Roman Catholics then the problem is different. If possible, Rome will

not allow freedom of conscience. She will take any and every means to hinder the work of the Gospel. In the section where the writer is working we are now feeling this opposition. Children are forced in many instances to attend Roman Catholic schools. When they do so they are no longer allowed to attend church services in any other church, even though their parents are Protestants. Even in sections of Africa where the government is nominally Protestant the Roman Catholics are a hindrance to Protestant work. They readily accept the freedom which they refuse others.

VI. Nationalism

This may be expressed in various ways. For instance, if mission work is being carried on in a self-governing territory this may work as it does in Mexico; that is, only nationals are allowed to carry on the work. If the people are a subordinate people this spirit may be manifested in another way. Sometimes this nationalism means Catholicism. In the territory where the writer labors the Roman Catholics are nationals and the Protestants are foreigners. One can easily see the problems this presents. Church and State have always been one; they are supposed to be separated now, but the union is still apparent in spirit. Therefore, it is believed, Protestants who are foreigners must of necessity represent a foreign government. One can see that this line of reasoning is not conducive to missionary progress in such countries. Then we have seen this nationalistic spirit manifested among the Africans themselves. The slogan, "Africa for the Africans," is no mere byword. In the religious realm these movements have manifested real hatred toward the missionaries themselves, who were the means in other years of bringing to them the glorious Gospel of emancipation.

I realize that I have drawn rather a dark picture. The nature of my subject has rather necessitated this. Thank the Lord, there is a brighter side. How mighty have been the triumphs of the Gospel in Africa! Were it within the bounds of this article how my soul would revel in the privilege of recounting a few of these wonderful victories wrought through the preaching of the Gospel of the Son of God! I will have to forego this joy. Handicaps? Yes. Opposition? Yes. Victories? Multitudes! Perhaps these very things which we have numbered as hindrances to the progress of the Gospel have in reality been stepping stones to greater attainments than would otherwise have been possible.

God loves Africa; Jesus died for Africa; the Holy Spirit works in Africa. Therefore, there is, and must be victory!

White Men and Missionaries

By OSCAR EMIL EMANUELSON,*
New Haven, Conn.

IT WAS an old Zulu who once said: "There are two kinds of foreigners in our country—white men and missionaries." This statement is significant for it points to the distinction which every African has sooner or later to discover, namely, that the missionary does try to govern his whole life by the teachings of Christ, while the average Christian layman is too often content to practice his religion only on Sundays.

The difficulty is a real one; for, to the Africans, as to most so-called primitive peoples, religion is something that permeates the whole of life. For example, in the case of the Zulus, religion plays an important part in tribal warfare, in tribal first-fruit ceremonies, and in every crisis in the life of the individual. The ancestral spirits are constantly looked to for help and guidance, and are propitiated with offerings. The ordinary European in Africa, on the other hand, may openly claim to have no time for religion; or he may discuss Christian brotherhood in a very emotional manner on Sundays and still use very questionable methods in dealing with his "brothers," particularly his colored African brothers, in business hours on week days.

The first permanent settlers came to the Cape of Good Hope in 1652, more than one hundred and fifty years after the Cape had been discovered; to Natal the early settlers came in 1823, some three hundred years after its discovery by the Portuguese; while the Transvaal and the Orange Free State were settled by dissatisfied Dutch farmers who started leaving the Cape as late as 1835. Missionaries were early on the scene in each of these four territories, and they came in the interests of the natives, to whom they wanted to bring the Gospel of Christ; whereas the settlers entered these areas in their own interests. This initial difference between settlers and missionaries persists to a remarkable degree, even to-

day. The writer is restricting his remarks to the Union of South Africa, the area with which he is most familiar; but what follows would probably apply to Southern Rhodesia, Kenya, or any other part of Africa where white settlement is permanent.

To the average native living near a mission station in a rural area, the missionary is a person to go to in time of trouble, whatever the nature of that trouble. It may be that a loan is needed for the payment of overdue taxes, or for the purchase of food at the stores where further credit is no longer obtainable; it may be that a serious misunderstanding has arisen between the native and his white employer, or between the native and the government officials in connection with regulations for the control of epidemic animal diseases; or it may be that a child or a valuable ox or cow is ill and in need of immediate attention. Of course, the native in trouble often goes to his white employer or an official and obtains both advice and assistance; but, as a general rule, it is still the missionary who is called on for help; and this is usually forthcoming, unless the missionary's slender resources are quite unable to bear the strain placed upon them. Even non-Christian natives are frequently helped by missionaries in circumstances like those just outlined. Such is the position in the rural areas, where the so-called "raw" natives do definitely believe that missionary white men are different from, and superior to, ordinary white men. What of the urban areas?

What the Africans Say

The distinction just outlined between "white men" and "missionaries" seems perfectly natural to some people; but beliefs are not held by everybody for all time, and what seems axiomatic to one person in one generation may stimulate doubt and inquiry in another. It was in a spirit of inquiry that a questionnaire was prepared and sent out to representative natives in the largest urban area in South Africa. Among the questions asked were the following: "Are you a member of a Christian church? Which one? Are the Christian churches losing or gaining influence among urban native residents today? Why is this?"

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Please let us have your honest opinion (perhaps on a separate sheet of paper) of the work of the churches at the present time: their leadership, methods, and value to the community." Three of those who replied were sure that the churches were gaining influence, twelve were uncertain as to what answer to give about the value of the missionaries to the natives, and forty-two were sure that the missionaries were either useless or harmful to the native community. In other words, the missionaries of today in the urban areas do not rank nearly so high in the opinion of the natives as did the early missionaries in the pioneer days, before the building of large towns and cities.

From those who spoke definitely in favor of the missionaries and their work, came the following comments: That the missionaries are on the whole good friends to the Africans, that the Christian mode of life is far superior to the heathen way of living, that the missionaries interest themselves in both church and social questions, that the missionaries do not keep all the best posts in the church for themselves, that Christianity reduces the fears of the Africans, that the missionaries still do much more for native education than the government does, and that the churches are gaining more in influence than they are losing in numerical strength.

Twenty-six considered the missionaries to be seekers of wealth, either for themselves or for their own denominational funds; sixteen believed that the churches were losing their influence, because of the poor training which many of the missionaries and other church workers had received; ten thought of the missionaries as plain hypocrites; ten felt that the missionaries were losing their power, on account of their acquiescence in color bars within the churches and the schools under church control; ten maintained that emphasis on spiritual matters and neglect of social welfare work were reducing the efficiency of the churches; six believed that the missionaries could not become a power in the land until they were prepared to sink denominational differences and abandon interdenominational strife to the point of amalgamating the churches; five could not see how the missionaries could have any influence over the natives, when the churches followed public opinion, instead of leading it and having a real effect upon government legislation on native matters; four accounted for the decreasing influence of the missionaries by the increasing unwillingness of the missionaries to trust and consult natives in matters of church finance; four felt that the missionaries had confused Christianity with European culture, and had done their own cause harm by unnecessary interference with native customs and the power of the native chiefs; four argued that the missionaries had stayed long

enough already and should withdraw from mission work among the natives; four thought that the missionaries were losing their influence because of the bad example set by the whites who did not attend church and who showed their indifference to religion in other ways; four attributed the decrease in the influence of the missionaries to the counter attractions of liquor, dance halls, and theaters; two explained matters by saying that the "educated" natives, especially of the younger generation, were indifferent to religion; two thought that much could be accounted for by the presence of "formalism" in the mission churches; while two complained of the absence of love from all churches and of bad treatment of natives by Christian whites.

Some Bantu Grievances

In connection with these adverse comments upon the missionaries and their influence, the considered opinion of D. D. T. Jabavu is worthy of close attention, for he is an African author of several important books on a variety of native matters. In his chapter on Bantu Grievances in a recent book, "Western Civilization and the Natives of South Africa" (edited by I. Schapera; Routledge, 1934), Jabavu says: "In religious circles, too, the color obsession is not wanting. In combined social functions, the Nordic races fall far behind those of Southern Europe in sociability. Promotions to positions of responsibility due to our more advanced pastors are often withheld because 'they are not yet fit for responsibility'; and it is odd to see our elderly ministers with ripe experience serving as underlings to very young white ministers fresh from their theological college. We see no progress made to enable our men to qualify for this fitness, the determination of which is left to the judgment of their white brethren."

Broadly speaking, the missionaries have been, and still are, opposed to what are termed "repulsive" heathen customs and beliefs; and in this the missionaries have the general white public with them. To this extent, then, there is similarity rather than difference; but the efforts of the missionaries are also directed along another line, the replacement of faith in ancestral spirits by faith in Christ, and the general white public is doing practically nothing to give direct help in this task. For example, white farmers will ridicule native belief in magic in the field of agriculture, but few of them will take any real interest in the adoption of Christianity by their servants; yet the government and the general white public are compelled to give support to the missions, especially when the lives of missionaries are in danger in periods of unrest.

Criticism of this general tendency to condemn native customs and beliefs comes from students of functional anthropology, who insist that these matters should be most carefully studied before they are interfered with in any way, lest the results of such interference be far different from those anticipated. Missionaries have actively opposed the whole system of "bride price payments" and the general practice of polygamy, even to the extent of demanding that a native man should keep only one of his wives and send the others away; while the anthropologists point out that the "bride price" is really a public seal to a contract between the two families to which the bride and bridegroom belong, and very similar to the "dowry" so well known in some European countries. The "bride price" usually takes the form of a small herd of cattle.

As the natives of South Africa do believe in a Supreme Being they do not oppose and resent the teaching of the missionaries concerning God. What they resent is interference with the old social organization and the traditional practices and customs; hence many of the Christian natives bring into their new religion the lack of sincerity and the stress on formalism which characterized their old religion. At the same time, the missionaries have in a way become tribal officials who worship "the unknown god" on behalf of the tribe. In other words, the missionaries get quite a great deal of recognition from the heathen members of the tribe and even more recognition from the Christian members, with the result that the average missionary is an honored guest in the ordinary tribe.

Although many of the natives of South Africa are still heathens, there can be very few natives who are absolutely unfamiliar with the main teachings of Christianity and also, unfortunately, with the great difference between these and their general application in the daily life of the average white Christian. The natives realize only too well that Christian principles apply better among the Europeans themselves than they do between race and race, that Christianity as practiced by the whites does not help the weak of the land—the native peoples, and that missionary effort is tolerated by the whites in Africa so long as most of the money and the missionaries come from overseas.

White Churches and Missions

In fact, the dualism between the white churches in South Africa and the mission societies there is so glaringly apparent that it cannot be overlooked by even the most unobservant native. The white churches should practice what the mission societies preach; the necessary sympathy and mission workers and daily justice and mission funds

should be forthcoming locally if the natives are to be won for Christ. But that happy state of affairs will not be realized in the near future, and the mission societies will therefore continue to be dependent upon support from overseas for some time to come. Local support will never become adequate without supervision and control of missionary activity by the whites in Africa; and these will give neither the money for mission expenses nor the time for mission supervision until they are persuaded, not forced, to follow the give-and-take principle by giving a little more and taking a little less. It certainly seems futile to expect the whites to follow in their daily lives a philosophy which they do not whole-heartedly accept. Yet it might be objected that this is exactly what the ruling whites expect the ruled natives to do.

In their attempts to do this persuading the missionaries may be accused of "pussyfooting." In fact, they are being accused of that very practice. Witness the comments by natives quoted at the beginning of this paper. This matter calls for comment on the history of mission policy in South Africa. At one time a certain group of missionaries, those who believed in the "noble savage" and stressed the struggle for political rights, gained ascendancy over another group, those who believed in the motto of *ora et labora*, and sought to secure spiritual and material development rather than political and social status. This ascendancy of the one group over the other is the basis of much of the present unwillingness of the whites to "give" in matters affecting the natives. For this reason it might be argued that the missionary "victory" of those early days is the cause of missionary "defeat" today—if the missionaries are suffering defeat today, and that time alone can show whether "pussyfooting" to secure willing and friendly consideration of native claims will not prove more effective than direct attacks.

Even the worst enemies of the missionaries, past and present, will agree that, however great may be the mistakes which have occurred, the missionaries have made valuable scientific contributions to knowledge in the realms of ethnology and ethnography, and that, in spite of the apparently disruptive effects of missionary enterprise on native social organization, the work done by missionaries to foster and preserve native languages, reduced to written form by the missionaries, is today having an undoubted integrating effect upon native society quite unlike anything being done directly or indirectly by the general white public. And the impartial observer would go further and say that the missionaries are still serving essential needs of the natives in the field of religion itself. With this view the writer of this paper whole-heartedly agrees.

What Christ Has Done for My People

By BERNARD MOLABA,

*Bantu Presbyterian Theological Student at the South African
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IT IS not easy within the compass of a brief article to do justice to a wide subject like this—What Christ Has Done for My People—the Bantu of South Africa, and Africa's greatest need of Him. It is indeed an attempt to reduce a whole book to a short article. But as I am limited to this space I shall in passing only mention what Christ has already done, and I shall mention only those needs which are of paramount importance.

The state of affairs among the Bantu prior to the advent of Christianity is well known. True, the Bantu had religious ceremonies and observances, but these were accompanied by superstition and mystification, and were attempts to propitiate angry and fearful spirits. When Christianity with its cornerstone of love came, many of these mystical rites disappeared.

Three main things which have been definitely removed by Christ can be mentioned at the outset.

First, there were the intertribal wars, often accompanied by much bloodshed and misery. Christ has now united these tribes which were at variance one with the other, and although they retain their separate totemistic clans they nevertheless feel that they belong to a wider racial circle which includes all the different little circles, and that they are all one in spirit and purpose and need not destroy one another. The old destructive days have passed away.

Second, there were the tribal hatreds, spite, contempt, and disunion. All these destructive elements have vanished. There was a time when a member of an alien tribe was your rightful foe, but now we feel we are joined, not by those tangible bonds of blood and flesh, but by eternal and spiritual bonds of love and peace and good will and common purpose. We feel we are one in Christ.

Third, there were cruel and repugnant customs, like the slaying of twins, the sacrifice of children for the propitiation of angry spirits, and the smelling out of witches. Through Christ these have been removed, and where formerly was cruelty and bloodshed is now love, peace, and good will.

True it is that superstition still lingers in many a village, but this with the progress of Christian-

ity and of the scientific treatment of disease will completely disappear.

In a word, we can assuredly say that the Good News of the Man of Galilee is becoming effective among the Bantu. As He said, He came to preach, teach, heal and free.

The preaching of the Good News is being carried on every day and nearly everywhere among



BERNARD MOLABA

the Bantu. From the large cities to the remotest rural areas faithful worshippers of Christ gather to praise His Name for the salvation which is theirs. They are called to worship by tower bells in the cities, and in the villages by hand bells or an old ploughshare struck by a hammer. They listen eagerly to the message, and thank the missionaries who dared so much to bring Christianity to them. It is true that we still have heathens, but their numbers diminish with time. I am sure that even in old countries unbelievers are still found.

Teaching has likewise been making progress. Throughout South Africa, from the towns to the lonely rural places, you find mission schools; and here secular education is based upon a solid foun-

dation in Christ. Many heathens send their children to mission schools, and these children in most cases refuse to go back to the old life. Generally speaking every Bantu man realizes the benefits of education, and hence many children from heathen homes attend schools and ultimately become followers of Christ.

Within a short time education has made wonderful strides. Through missionary enterprise village schools have been founded, later institutes and finally colleges.

I am writing this article in the South African Native College, at Fort Hare, which has a marvelous history. Within the twenty-one years of its existence it has produced about sixty Bachelors of Art and two Bachelors of Science, apart from eighty fully qualified doctors who completed their courses overseas. No man who had not the Spirit of Christ could have convinced the government that a native youth, given the opportunity, could do any mental work which a European youth could do. We thank missionaries for dispelling by practical examples the idea of an inferior mentality in the native.

The writer remembers well the time he spent as a lad in the "cattle-posts." To have seen a European then was a topic for weeks, to have spoken to him was a boast unbearable by other fellows, and to have shaken hands with him was a great honor; but within such a short time, through Christ, we do not only speak with them and shake hands with them, but we have realized that black and white are brothers in Christ, and that there is a purpose for each here in South Africa.

We write the examinations in the same languages, and experience the same difficulties. All this has been done through Christ, in whom there is "neither Greek nor Jew, bond nor free."

Healing too is being fulfilled. Missionaries have established hospitals, such as Lovedale, St. Matthew's, Lemana, Fraser Memorial, Jean Furse, and others. These are doing wonderful work to relieve pain and suffering among the Bantu. For long the government has left this work in the hands of the missionaries, and it is only now that it is waking up to its responsibility and is providing clinics and hospitals. This has been wrought through the agitation of the Church.

Christ came also to set free those who were in bonds. Before He came among the Bantu, superstition was rife. This hindered progress in that men feared to make new ventures; it also hindered initiative because anything out of the ordinary and not traditional was viewed with fear and suspicion. But through Christ the Bantu are now breaking new and hitherto unknown ground. This

is shown in various aspects of their lives. In agriculture, education, literature, music and industry new ventures are being made. Some men say that the belief in witchcraft is still unshaken, but this is not entirely true. Young people now scorn and ridicule this absurd belief, and it is no doubt vanishing.

What Is Needed to Win Africa

In the first place, some Africans cry out that when the white man came to Africa he had the Bible and we had the land; now we have the Bible and he has the land. We are crammed in a small piece of ground, here to perish with our cattle, but one European owns twice as much land as a whole village. They say that Christianity is a drug to keep us silent and in hope of compensation in the future world, that Europeans preach what they do not practice, and that they say, "Do as I tell you and not as I do." These and many other complaints are voiced by discontented agitators, and, unless the Church wakes up definitely to face them, Christianity may lose even the ground it has.

The idea that the native must be treated differently from the European is wrong. What is good for the native is good for the European, and vice versa. Christ treated all men alike, and talked with the despised Samaritans. Our governments are called Christian. One reads, for instance, that the Union Government follows the lead of the Almighty in all that it does. Can the repressive legislation and color bars originate from God? These destructive measures are producing a bitter attitude in the minds of Africans. White preservation and domination seem to be the main policy of our government, and these measures are creating a new outlook in the minds of the Africans. This year, 1936, in South Africa a most un-Christian act, which deprives the Bantu of the rights of full citizenship, has been passed by a majority of 169 votes against 11. The Africans do not ask for social equality or indiscriminate mixture; in all matters purely social we would be as separate as fingers on the hand, yet in principle united and with one purpose in view—for Christ, for humanity, and for peace.

We see how memories of history are forgotten as far as white and white are concerned, but they are ever green as far as the native is concerned. Until the Spirit of the Master leads our legislators, Africa will not be won for Him. His was a method of love, of peace and of prayer, not of force, domination and punishment.

The second need is union among the churches. The African often wonders why, if we worship one God, we should have different methods. And, moreover, this denominational spirit is at times

un-Christian. It is accompanied by rivalry, hatred, spite and resentment. "Why," says an African, "these Christians are no better than ourselves; they preach love, but they hate each other like fighting dogs." We pray for the time when union among the churches will be achieved. At present the Church is a divided house, and we all know the fate of such a house.

One cannot ignore the effect of the Italo-Abyssinian war on the African mind. The war has created a new outlook in him. From the beginning of the war the Africans identified themselves with the Abyssinians. They prayed with

the Abyssinians, and prayed on their behalf. They watched the events and marked how the League of Nations kept on delaying and disagreeing in the application of sanctions which they had agreed to apply to an aggressor. They read about the slaughter of women and children including the sick in hospitals. No wonder some Africans said that it was a war between black and white.

Africans, even the most illiterate, in the remotest corners of the African colonies, discussed these matters; no doubt these things have created a new problem in seeking to win them to Christ.

More Africans on the Witness Stand

THE Editor of THE REVIEW sent to several missionaries a request for articles by natives to show their views of the greatest needs of Africa and the value of missionary work, and to give their own reactions to the Gospel. The answers were translated by the missionaries, and from them we select for this number those below. The missionaries who so kindly secured this very original material are: Dr. James Dexter Taylor, Superintendent of Transvaal and Inhambane Districts of the American Board Mission in South Africa; Rev. R. H. W. Shepherd, Lovedale Institution Church, of the Bantu Presbyterian Church of South Africa; Rev. R. S. Roseberry, Chairman, French West Africa Mission of the Christian and Missionary Alliance; Rev. John T. Tucker, Missao de Dondi, Angola. These testimonies come from members of the Theological and Biblical class at Dondi Institute, Dondi, Angola.

1. *How Christ has helped the Ovimbundu:* We recognize well that Christ has helped the Ovimbundu because in olden days our fathers knew God only as they recognized Him through the things He created, but they lacked the true knowledge of His power. Now, however, we recognize Him because the Lord Jesus has shown Him to us and has made us recognize by the Spirit all the good that God has done for us. Not only that, but He has raised us from the dust and shown us a true Way and has drawn together all the tribes of the Ovimbundu by His blood. Even though that union is not yet quite complete, still there is much love and we expect that it will abound among the black peoples.

2. *What we expect that Christ will do for us:* Now that we are already on the path of salvation, what is now lacking is love among all the races of the earth, so that white and black races may have one brotherhood. (John 15: 17.) And so if all races have love one for another, they will be able to cooperate in things of the heart, because our Leader, Jesus Christ, goes before us and we shall all follow Him together in faith and will enter with Him into glory. (John 14: 1.)

3. *What is lacking in Africa:* The Word of God is here, and there are some parts of the country which have believed, but they lack understanding of the Word of God and true faith in it. But

there are many districts where they have never yet heard the word of the Gospel. Workers are needed. If you travel over all of Africa you will find many countries where the people are like sheep without a shepherd. They need the help of the Word. The Umbundu Church is not strong enough yet; it is still a child.

ANTONIO CHICO NUNDA.

1. The Word of Christ has helped us in this way, that we are now no longer as we were before we believed. Of old we had no love for one another, no joy or peace, between the tribes toward the Coast and the Biheans upcountry. In those days we were always fighting, but when the missionaries brought us the word of Jesus there came love and peace, so that the tribes of the Ovimbundu became as one tribe, as we are today here in Dondi. There are students from Bailundo, from Camundongo, from Chissamba and Chilessso, from Chiyaka, from Galangue, from Hualondo Chilonda and other places, and we have all become brothers in Christ.

2. Our hope is this, that God may help us now to enthrone Christ supreme in our Umbundu tribe. And that we who have already recognized Christ as the Living One who gives life, may carry to our comrades His word of salvation and grace.

3. There now remains to be done this, that with

one heart we pray to God, that even though we Ovimbundu have not yet made great progress, we may yet be able to help together with our missionaries to plan a way in which all of Africa may be reached with the Gospel of Jesus and that we may say, Lord, I am Thy servant; wherever you send me, I will go.

JOAO BATISTA.

1. *How Christ has helped the Umbundu tribe:* We can say that, even though other tribes have reason to give thanks for the help that Christ has given them, our Umbundu tribe has greater reason for thankfulness.

a. Ever since ancient times we have been backward in everything; today because of Christ we have become able to come forward.

b. Even our chiefs in olden times did not have knowledge of the best; today we have begun to know the truth.

c. In olden times only the great and important people had joy and peace; today the Lord Jesus has brought joy to us all.

2. *What Christ can do for us in these days:* We pray this prayer, "Thy Kingdom come, Thy will be done in our country, in our hearts." We greatly desire that Christ may be made known, may be trusted, may be held in reverence and truly loved, and that we may no longer do our own wills.

3. *What yet remains to be done:*

a. That the missionaries and the Church should work together, helping one another with one heart and one mind.

b. We need love in order to spread abroad the Word of God to the many countries that lack the Gospel message.

ALBERTO CANHANGA CATEMA.

1. The Word of Christ has greatly helped the Ovimbundu for originally we lacked cooperation. Now Christ has brought us the word of love without stint. That love has bound us to Him and has taught us to help one another. Even those who belong to another tribe we see are our brethren.

2. We trust Christ that He will stir up amongst us Ovimbundu the desire to urge one another to go ahead and spread abroad His word among those who have never heard it. We trust that He will make us true workers for Him, helping, and being helped by, our teachers from the foreign country.

3. Here in Africa there is a lack of teachers from abroad, as many lands have not the Gospel. Here in Angola untouched tribes are: Esele, Nyemba, Kuanyama, Luimbi, Gonzelo, Chilenge, Humbi, Luseke and many others. Let us work while there is light.

RAUL KAMBISA MUKINDA.

1. In ancient days our forefathers knew indeed that there is a God, but they did not know what He was like. However, they named Him in all their big things. God's mercy is especially manifest in that He sent His own Son to bring us into His family. He has shown us God. He has delivered us freely.

2. Our great hope is that God will enthrone Christ here. We ourselves cannot do this, but our hope, set on God, is that Christ will reign supreme here. If He doesn't reign, we are as dead men. All true Christians look for Christ, that He will redeem His people from slavery. He alone is our hope.

3. The things lacking in Africa are many:

a. Those who have already believed should save others who are afar off and have not heard.

b. All, missionaries and believers here, should be of one heart and mind to push forward the Word.

c. We pray that God will send many more missionaries to work among us. Many lands are quite untouched. All should be brought into the fold of life; they are His sheep.

JOAO KAPUKA CHITENDE.

1. Christ has greatly helped our race. His salvation has come to us, hence the fear of death has been taken from us, even as He said, "He who believes on me shall not die any more." From ancient days the fear of death has been a nightmare to our Umbundu family; today that fear has gone. Christ has helped us too in that He has brought us the blessing of being able to read the Bible, and to write and to go ahead in things that help the body too. Our ancient chiefs, Katia-vala and Ekongo, saw nothing of these things; we, their children, see them because of Christ.

2. Our hope is that our family will awake and will go ahead like other races. We know that Christ will do this for us because He has begun it. Looking back on what He has done gives us confidence that He will continue to do it for us always.

3. The greatest need of our country is that the Word of God should be preached in all parts, for there are many who as yet have never heard it. Our prayer is that God will bless the churches in the foreign country so that none will even think of reducing the number of missionaries who come here, but rather increase their numbers so that they and we may work together. Africa needs badly many teachers of the Word, also doctors. The work is going forward rapidly now, but much remains to be done. We trust that God will put this thought into the hearts of the people in the foreign lands.

ISRAEL C. CASSOMA.

A Converted Priest in Venezuela*

Transformed by the Power of God

ELIECER FERNANDEZ was born and raised in the city of Cumana, the capital of the State of Sucre, on the northern coast of Venezuela. This city has good federal schools and boasts of society and night life, and is quite a manufacturing town, as well as a busy seaport. His parents were Roman Catholics by birth, but as is generally the case now in South America, neither went to church except on the great feast days. Being fairly well off financially, the parents sent Eliecer to the federal schools where he received a good education. He studied also the Bible and philosophy and was altar boy in the Roman Church.

When he was fourteen years old, the Bishop from Ciudad Bolivar visited Cumana and persuaded his parents to give Eliecer to the Church. Thus, in blind faith he put on the black robes and became a "familiar" of the Bishop of Ciudad Bolivar. For two and a half years he was chaplain of the Cathedral Choir, where his work was so meritorious that he was then sent to Caracas and placed in the seminary by the Archbishop. He soon became head of the students and at twenty-one years was ordained subdeacon. A year later the Nuncio (the Pope's personal representative) ordained him Deacon, and he showed such zeal that when only twenty-three the Archbishop secured special permission from the Pope to ordain him as a priest. (The rule of the Roman Church does not permit ordination to the priesthood until the age of twenty-five.)

At Caracas Fernandez won a scholarship in the Seminary at Rome, but he refused to go, because he could see no good resulting to other priests who had gone. His next office was that of Secretary of the "Curia Arzobispal" (the Tribunal of the Church) which deals with the personal character and reputation of the priests in all Venezuela, and thus he came to know personally all the priests of Rome in that country. He built the Church of Santa Rosa in Caracas and a chapel, "Capilla del Carmen," and as a result was given a special two years' course of lectures by the Archbishop and Nuncio, entirely devoted to opposition to Protestantism. The zealous priest began a vigorous ministry against the Protestants, going first to Puerto Piritu, where he held conferences and built a chapel. Next in Miranda he founded a new parish and was made Vicar of Ocumare del Tuy where he finished the church building and preached with such zeal that the Brethren missionaries from Caracas had to leave the town. The next year he was again called to Caracas and

made director of the Sucre College and chaplain of the town of Los Dos Caminos. He also held conferences for the purpose of denouncing the Protestants, edited two papers and a "Parish Sheet," all dedicated to the destruction of the work of the Gospel in Venezuela.

Contending Against "Heretics"

On the island of Margarita, just off the northern coast of Venezuela, Mr. and Mrs. Van V. Eddings, the first resident Protestant missionaries, had laid the foundations and made plans for a chapel. In Puerto Fermin, a small fishing town on the coast, this Gospel chapel had been built by the native believers themselves, a native worker was in charge and the work was spreading throughout the island. To this island came the young priest Fernandez, then twenty-seven years old. Evidently news of the Gospel work being done had reached the ears of the bishops of Venezuela, for, after a conference at the capital, they made inquiry of Fernandez concerning the spread of Protestantism on the island. As a result of his report they purchased for him, at the cost of some \$720, the title of "Special Missionary of the Holy See of Rome in Margarita against Protestantism." This title gave him the privilege of speaking in any church on Margarita at any time and the priest made use of it zealously, holding special services every night in different towns, warning against the deadly heresy of Protestantism. Fernandez fired the people with such hatred against the heretics, that the Gospel services had to be held unannounced behind closed doors. With some one hundred and fifty followers, he attacked the home of one of the believers during a service, pelting the house with mud and stones. Being urged to more drastic steps by letters from his bishop, he decided to do away with everything Protestant in Margarita. He had the Christians put in jail, forced them to work on the roads, carry his organ, bells, etc., including the images, as he went from place to place; taught the children to insult them and kept his followers watching their every little act in order to find some cause for an attack.

Before the Protestants built their chapel in Puerto Fermin, the Roman priests had scarcely come to the town, but now Fernandez began to build a church there near the Gospel Chapel. Priest Vasquez, vicar of the island and priest of "The Virgin of the Valley of the Holy Spirit" (probably the best paying position in Venezuela) was made treasurer of the enterprise. One week the priest sent to the treasurer for money to pay the men but the vicar claimed he had no money

* An article sent by a correspondent in Carupano.

left in the treasury. Fernandez knew this could not be true, so gave each workman an order on the vicar for the amount due him. These orders were not honored and after much correspondence between the priests and the bishop, the matter was dropped, Fernandez deciding that it was simply a personal grudge of the vicar. After the receipt of another letter from the bishop telling Fernandez that it was "now time to do away with Protestantism on Margarita," the priest made plans to carry out his instructions literally if possible. Consequently, on the fourth of July, 1921, aided by a company of people who had come from the adjoining country to hear more about the errors of the Gospel, he literally wrecked the little Gospel chapel, with clubs, picks, bars, etc., then set fire to it, using every hymn book and Bible on the place. The little company of Christians fled to the hills where they spent the night. The next morning when Fernandez went to view the wreckage he found a woman with the large pulpit Bible which had escaped the flames because of its heavy covers. She was just starting to burn it, but he stopped her, saying that he wished to keep it as a remembrance of the occasion, and took it home, carelessly throwing it on the table where he kept his writing materials.

Much to the surprise and chagrin of the young fanatic, about ten o'clock that morning special police came down from Asuncion to take him to jail. The people protested and would have mobbed the police for taking the "padrecito" to jail, but Fernandez quieted them with a word and accompanied by eight men who volunteered to share his bonds started on the long, hot walk to Asuncion. When they were quartered in the jail, Fernandez realized that his stay might be prolonged so sent for the books on his table with the paper and ink. When the books came, with them was the pulpit Bible from the little Gospel chapel. He threw it into the corner and there it lay for two days. He called two lawyers to work on his case, but had no funds to pay them, so sent them to the Vicar Vasquez, who again refused him any funds. That afternoon, Fernandez sighted the Bible and began out of curiosity to read it. Inside was a tract with a list of Roman customs and practices, opposite each the Bible reference refuting it. After reading and studying these for a few hours, he again threw the Bible down, but was rather frightened, for he now had his first doubts of the infallibility of his Church. The lawyers returned with the report that the vicar had again refused to help him but that the people of Fernandez' parish had paid the \$120 necessary to start his defense. This did not make the priest feel any too grateful towards Rome. In this frame of mind he again read the Bible, this time about the conversion of Saul of Tarsus. Such was the effect upon his mind that

he immediately called together the eight men who were his voluntary fellow-prisoners and swore before them that when he got out of jail he would leave the Church of Rome, because she had failed to support him at this time. The remainder of his six weeks in jail were spent in reading the Bible to the other men and writing twelve articles against the infallibility of the pope and other Roman doctrines.

When taken ill, he was allowed to rent a house in the town and stay there under guard. His father came from Cumana to care for him and he received many visitors, but absolutely refused to see any priest or bishop. The bishop who had written him urging that the Protestants on the island be done away with, came to see him, but in spite of his father's pleas, the priest refused to see him. Soon after this he was at liberty and accepted an invitation to spend a few weeks in a private home near Carupano, on the mainland. One year before the burning of the chapel on Margarita, the Orinoco River Mission had been established, with headquarters in Carupano. Fernandez was expecting to rest while in San Jose and to consider the steps necessary for leaving the priesthood. He was urged to serve the people as priest and did so, though he continued reading the Bible and renounced all his titles. He visited his parents, informing them that he was going to take off his robes and three times visited Rev. Van V. Eddings, Director of the Orinoco River Mission, at Carupano. One afternoon Mr. Fernandez walked out of his house without his robes. Soon this was known all over the country. After this he visited the mission at Carupano more frequently, even testifying in the Protestant pulpit that he had left the Church of Rome because of its corruptness and was looking for the Way of salvation. God was speaking to him but the priest was not yet truly converted.

Excommunicated

Then followed a year of unrest, sorrow and sinful living. Upon refusing to return to the priesthood, he was excommunicated from the Church of Rome and banished from the State of Sucre for one year. He went to a distant town, rented a little house, furnished with three empty boxes, a native hammock and a Bible. He began to practice law, living meanwhile illegally with a young girl whom he could not marry because of the law forbidding a priest to marry. The girl died there and soon afterward Fernandez was allowed to return home where he stayed for some months. Accepting an opportunity to go to Trinidad, he found employment in a department store, living meanwhile a very worldly life. Some months later he was legally married to the sister-in-law of one of the partners of the firm, a well educated woman

of much finer type than most Venezuelan women, whose father is an Englishman and mother a Venezuelan. The young couple became constant readers of the Bible and soon gave evidence of changed lives.

Later Mr. Eddings received a letter from Mr. Fernandez, stating that he was assured of the truth of the Gospel and wanted to return to those whom he once persecuted and reviled, in order that he might preach the truth to them. Of his own accord the expriest had given up drink, smoking, theater-going and spent all his spare time studying the Word of God. Broken by God's love, they were truly saved by His grace, through faith in Jesus Christ. For months they studied diligently and through every testing time, proved their real change of life and heart.

Finally, without any promise of support or help, giving up a good position, leaving friends and relatives, Mr. and Mrs. Fernandez went to Carupano, to take up more definite study in order to be prepared for Christian service. They are living in part of the mission home at Carupano, helping in the daily work of the mission, and proving to all their changed hearts and lives. Mr. Fernandez took charge of the day school and is making good progress with his young pupils, who otherwise would have no opportunity for education.

The people of the town soon knew that Mr. Fernandez was there at the mission and the next evening the chapel was crowded and the doorways packed with people. The midweek services were also well attended. He spoke to a respectful audience and told in very simple language the story of how God had touched his heart and of his determination to follow Christ.

The following week he spoke of the evil prevailing in society. He told how some of the "best" people of Carupano used to come to him in the confessional, invited him to their banquets, and considered him almost a demigod, while all the time his priestly robes covered a multitude of sins. Now that he had taken off the gown, and with it had discarded the old life of hypocrisy, lying, evil deeds, many of those same people were calling him *sin verguenza* (without shame), almost the worst name that can be applied in Spanish. Some

of those listening went to the "society" with a report that he had insulted them and had told what they had confessed to him while a priest. The City Council took up the question and some wanted to arrest him but the Lord raised up two friends, lawyers, who told the Council that they did not believe he had told anything personal. Finally a committee went to the capital of the state and tried to influence the governor with the help of the bishop. The governor would not listen to them. Almighty God intervened in answer to prayer, or Satan would have caused serious trouble.

In due time both Mr. and Mrs. Fernandez were baptized. He began to preach in some of the small towns around Carupano. One night he spoke in Playa Grande and some of the more fanatical men formed a committee and came to Carupano, lodging a formal complaint against Fernandez. This resulted in two opportunities to give the Gospel to those in high places. Mr. Fernandez demanded that his accusers meet him face to face and again he was cleared of guilt and gave a powerful testimony. He knew the law better than those who were against him, and parted company with them having made friends.

Mr. Fernandez had continued his studies and is a very energetic Christian, able to enthuse Christians to greater efforts for the Master. He has given many proofs of his desire to do the Lord's will and has been used for the spread of the Kingdom. In September, 1927, they went to Piritu, in the State of Anzoategui, for a month's vacation. While there he held several services, in one of them there were 42 of his relatives present. Upon their return they were stationed at Margarita, on the Gulf of Cariaco, to take up the work and build up a church.

Dangers lurk on every side, ready to attack this fearless follower of our Lord and Saviour Jesus Christ. This man is a challenge to every praying Christian. We must surround him and his faithful wife with a wall of prayer that nothing and no one may hinder his public testimony and ministry when the time is ripe for him to go forth with the blessed Gospel of our Lord and Saviour Jesus Christ, throughout Venezuela, where he once helped to keep the people blinded and ignorant.

AN AFRICAN MESSAGE TO AMERICAN YOUTH

An African woman in the Congo-Belge sent this message to the youth of America:

"Tell the young people of America that they came in the past and awakened our sleeping souls. Tell them we have peace but we also have unrest — unrest because multitudes of our people are lost. Tell the young people of America to come, not cringing and hopeless. Tell them to come without clouds in their eyes. Tell them to come looking at the light that is on the face of Jesus Christ and knowing how to laugh at impossibilities in His name."—*Dawn*.

Islam and Christianity in Africa Today

By the REV. SAMUEL M. ZWEMER, D.D.,

*Professor of Missions and the History of Religion
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SOUTH AFRICA is the land of an established Christian Church; Central Africa of an indigenous church won from paganism; North Africa has well been called the "land of the vanished church." Here is where Islam devastated the heritage of Christ and swept like a sirocco blast from the Nile to the Atlantic, wiping out churches—whose memory lingers in the names of Augustine, Cyprian and Tertullian.

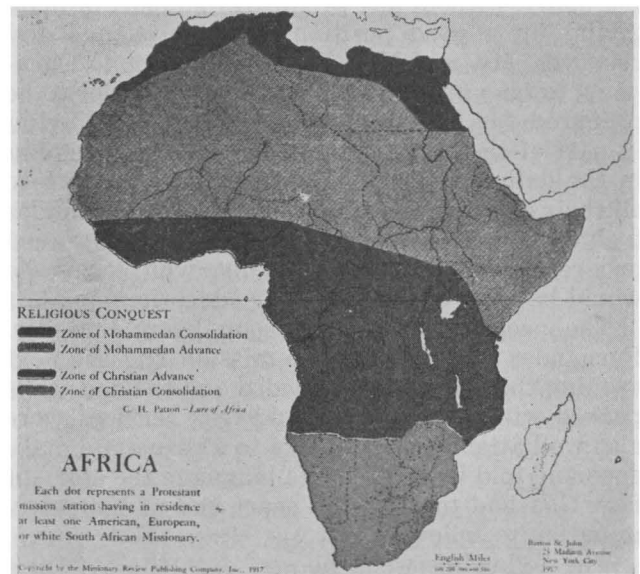
Our Saviour found refuge in Egypt in his early childhood, and at the last an African from Cyrene bore His cross to Golgotha. But the work of the early Church is now only a memory. That Church disappeared for three reasons: The Scriptures were never given to the great Berber nation in their own tongue; the missionary spirit gradually faded away; and the Church itself ceased to be truly indigenous and became dominated by Greek and Latin theologians. Therefore it declined; at last the Moslem invasion of the seventh century destroyed it. The Coptic Church of Egypt which gave the people the Bible survives to this day. For twelve long centuries three religions have struggled for the mastery in the Dark Continent. Three types of culture have striven for its inhabitants.

The great Sudan is an example. Islam, Christianity, and Paganism, and three races—the Egypto-Arabian, the Sudanese, and the British—here have to live in harmony. Addressing a meeting of Arab notables in Omdurman at a tea-party in the American Mission garden in 1926, I quoted Al Mutannabi's well-known lines:

I am known to the night and the wind and the steed,
To the sword and the guest, to the paper and reed,

and added that these lines summarize the recent history of the Sudan: the night of pagan ignorance, the coming of the swift cavalry of the Arabian conquerors, the fire and sword of the Mahdi and his Khalifa, and finally the British "guests" with their new administration. Khartum offers, as many another center in Africa, the contrast of two religions, that of the mosque and of the church, of the Crescent and of the Cross, the standards of the prophet of Mecca and of our Saviour Jesus Christ. The city has two calendars,

one dating from 622 A. D. and one from the birth of our Saviour. Outside of Khartum, in the vast Sudan, Islam still seems to be chiefly a veneer, and the Negro blood carries with it a characteristic jovial friendship and responsiveness to approach;



THE RELIGIOUS ADVANCE IN AFRICA

North Africa—Moslem Consolidation; North Central—Moslem Advance; South Central—Christian Advance; South Africa—Christian Consolidation. Dots represent Protestant missionary residences.

but in Khartum and Omdurman Islam is stiffening and deepening its grip on the people.

What is true of Northern Africa is, alas, true also south of the Sahara. Islam is everywhere active. In Dahomey, on the West Coast, there are no less than one hundred and fifty-four Koran schools, and Islam is rapidly winning its way and strengthening its grip. In Ethiopia the Gallas and some other tribes have become Moslem and the inferior strata of the population seem more and more ready to adopt the cult of the prophet. Concerning the province of Jimma Abagifar in Southern Ethiopia, Dr. T. A. Lambie wrote a few years ago: "I saw something there that I never heard of, namely, the Mohammedans sending out actual mission colonies to the heathen Gallas."

The conquest of Ethiopia by Italy has worked ill for the cause of Christian missions, for the new

rulers have given special legal privileges to Islam everywhere. Arabic has been declared the official language in Harar Province and schools and mosques are being built in the chief centers, and special treaty rights given.

From Zanzibar, on the East Coast, the missionaries report a revival of active Moslem propaganda, enforced by many newcomers from Cairo



AFRICANS READING THE MOSLEM OUTLOOK

who are trying to rouse the somewhat lethargic Mohammedans of Zanzibar into greater activity. In Liberia, on the West, the Government reports that the Mohammedan Negroes are steadily penetrating into the hinterland. They cut down the forests and take possession little by little, driving the forest dwellers toward the interior. But especially in the vast Anglo-Egyptian and the French Sudan, in Northern Nigeria and in West Africa, Islam is the great problem.

We must turn to statistics to realize the seriousness of the situation. A recent study made by Monsieur A. Corman for the *Bulletin de l'Union Missionnaire du Clergé Belge* (July, 1936) gives the total Moslem population of all Africa as fifty-three millions, of which twenty-three millions belong to the Bantu races of what is generally considered pagan Africa. That is, 34% of the total population of Africa is Mohammedan. In French West Africa alone, according to recent reports (June, 1936), there are 7,583 Koran schools with 59,378 pupils. On the Gold Coast the Ahmadiyya movement supported by Indian Moslems is alarmingly active. A remarkable letter appeared in *The Sunrise* (August, 1936) written by a group of new converts from Ashanti:

We the undermentioned members of the Ahmadiyya community of Kumasi (Ashanti) do faithfully promise and declare on our own accord that the great message brought to us at Kumasi today from our Master, Hazrat Khalifatulmasih in India, through his accredited representative Alhaj Maulvi Nazir Ahmad, has been accepted

wholeheartedly by us. In compliance with this Declaration we solemnly sacrifice all our properties, real and personal, of whatever nature, even to the last penny in the cause of Ahmadiyyat. We further offer all our earthly connections, i. e., our dear wives, parents, children, male and female, our body and its life-blood, our honor and above all our very souls, in the same holy cause.

From Southern Nigeria the Rev. L. C. Hickin writes (March, 1935):

It comes as a real shock to hear that after eighty years of missionary effort Islam is still making headway in the south. It is to a certain extent accounted for by the activity of the Ahmadiyya movement. They have copied our institutions and adopted much of our terminology.

The central mosque as Lagos is known as the "Cathedral" mosque (an indication of the way in which the building of our Cathedral has struck the African imagination); it has a choir and "choir practices" take place on certain nights of the week just as at the Cathedral. A good example of this imitation of our methods is furnished by the following notice taken from the *Nigerian Daily Times* of November 3, 1934:

"In commemoration of the Lailatul-Israi-wal-Miraj, the Zumratul-Islamiyyah will hold a watchnight service at the Wasinmi Mosque tomorrow, Sunday, when Brother Abdul Ganiyi Lawal will deliver a lecture on the occasion, under the chairmanship of Mr. Alimi Baruwa, supported by notable Muslim savants and gentlemen. In continuation of the celebration, the Society will hold Revival Meetings . . . and The Clarion-Call of Islam will be the subject of the lecture at each centre."

According to Dr. Julius Richter, Islam is penetrating with blighting influence through Tanganyika into the heart of Africa. Two millions of the population are already nominally Moslems, "they represent an advancing host intent on occupying all the main roads and the main areas of the Territory."

North Africa is now a highway to the Sudan and motor traffic crosses the Sahara. The Niger valley, like that of the Nile and of the Shari, is already an open road for the advance of Islam. Only in Uganda and in Nyasaland are there effective barriers for the continued spread of Islam in central Africa. There native Christian schools have blocked its penetration.

The actual statistical situation can be studied in the accompanying table. But it is more important to arouse the Church to the dynamic situation. There are three factors that require emphasis:

I. *Islam has a carefully prepared program for the religious education of all Africa that has never been investigated by a Phelps-Stokes Commission.* At the important Le Zoute Conference only Pagan Africa had the right of way on the program. In the popular mission study of Negro-Africa the textbooks generally ignore this factor. Yet to one who visits Khartum, Omdurman, Kano, Timbuctu, Capetown, or Johannesburg, it is clear as the day that Islam is on trek into the Bantu-speaking world. The Arabic-speaking area of the

continent is expanding from the northeast toward the southwest. One is startled to learn that the base of this movement includes *twelve countries where over ninety per cent of the population is Moslem*: Morocco, Tunisia, Rio de Oro, Egypt, Libya, Tripoli, Mauritania, Zanzibar and British, French and Italian Somaliland. In these lands Islamic culture is dominant. Islamic ideals inspire youth. The Koran has its way in primary education. *In seven other countries fifty per cent of the people are Moslem*, namely, Algeria, Senegal, Guinea, the Niger province, Northern Nigeria, the Chad-district and Eritrea; while four countries count over thirty-three per cent Moslem. The total Christian population of Africa both Catholic and Protestant including Europeans, is not over eleven million.* From these statistics one can see that Moslem religious education, which begins with early childhood, has numerical advantage over the mission school.

II. *The Arabic alphabet and language are still the vehicles of Islam in Africa.* Louis Massignon of the College de France points out that the so-called close connection between "arabization and islamization" is a false inference. The centers of propaganda today in the world of Islam are in non-Arabic-speaking lands. The Arab world is not exclusively Moslem, nor is the Moslem world specifically Arabic. Nevertheless, he admits that in Africa, Arab influence is predominantly Moslem. And Cairo remains the center of this religious propaganda. A letter just received states that "eight of the best Arabic books published last year were biographies of Mohammed and that the broadcasting station of Cairo gives Koran selections twice a day and thrice on Sunday. Two thousand nominal Christians embraced Islam last year." The Moslem press was never more active and virulent toward Christianity in spite of its own dissensions and disputes.

Tourists in Cairo seldom wander to what may be called "Paternoster Row," the booksellers' quarters. Here, near the Azhar University, piled high, you may see huge parcels of Arabic books addressed to Kordofan, Timbuctu, Capetown, Zanzibar, Sierra Leone, Mombasa, Madagascar. *Islam pours out literature and extends the area of Arabic-literates every year!*

While at Zomba in Nyasaland, in 1925, I walked some miles through the jungle to a Moslem village where I was expected to make an address through a Christian interpreter who spoke Yao. On arrival, the courtyard before the mosque was crowded. I received a warm welcome, but never used my Christian interpreter. The Imam and his son had been to Mecca, spoke perfect Arabic, and interpreted for me into Yao. *Islamic civilization*

always includes the Arabic speech and letters, which are spreading today in Africa. In Capetown the Arabic character is used to print a Dutch (Afrikaans) commentary on the Koran!

Islam's Advantages

III. *Islam has advantages because it offers the African entrance into an exclusive cosmopolitan brotherhood.*

The cosmopolitan character of the Islamic brotherhood in Africa is emphasized by the use of the same character in writing and the same speech in prayer and public worship. The wooden slates in the hands of children at Fez, Timbuctu, Mponda, Zanzibar, Lagos, and Capetown, have the same copy and the same script: "*Bismillahi-ar-rahman-ar-rahim.*"

Religious pride is the strength of Islam in Africa, while racial pride is the peculiar weakness of Christianity in Africa. On these two statements one could hang all the chapters of recent religious unrest in the Dark Continent.

The Mohammedan who witnesses for Islam has certain apparent advantages over the messenger of the Cross. He is in most cases a native of Africa and understands the language and habits of its peoples. The ethnical gulf is not wide; and the ethical gulf not deep. A government official in Nigeria points out how the social ideals of Islam help in winning native races to the acceptance of this new faith:

Polygamy has always been a rock, the wrecking rock, in the path of Christianity's advance amongst the native races in Africa. The pagans are polygamous, the Mohammedans are polygamous, everybody accepts polygamy, endorses polygamy, practices polygamy—everybody, that is, except the Christians.

There are certain respects, indeed, in which Islam is a far better creed than Animism. Those who embrace its teaching make one great bound forward and upward from idolatry and its dark degradation into the light of Islamic theism. In some parts of Africa Islam has suppressed cannibalism and human sacrifice; it has removed some of the coarser features of priestcraft and witchcraft. It has professed to enforce abstinence from strong drink and has generally succeeded. It has taught the sinfulness of gambling. It has inculcated the three positive duties of formal prayer, fasting, and almsgiving.

But on the negative side it produces a religious pride and arrogance that is characteristic of this faith everywhere. It has tolerated and encouraged human slavery and worst of all by its theory and practice it has degraded womanhood. It also gives a distorted view of Jesus and of Christianity. There is no hope for Africa in Islam; which is always a barrier and not a stepping stone to the Gospel message.

* For detail see Zwemer's *Across the World of Islam*, pp. 188, 189.

But today Christianity is gaining strength in every part of Africa. Islam is losing its former prestige and power; it no longer has the support of Colonial governments it once had. Moreover Islam only spreads but Christianity penetrates. It creates new life and a new literature.

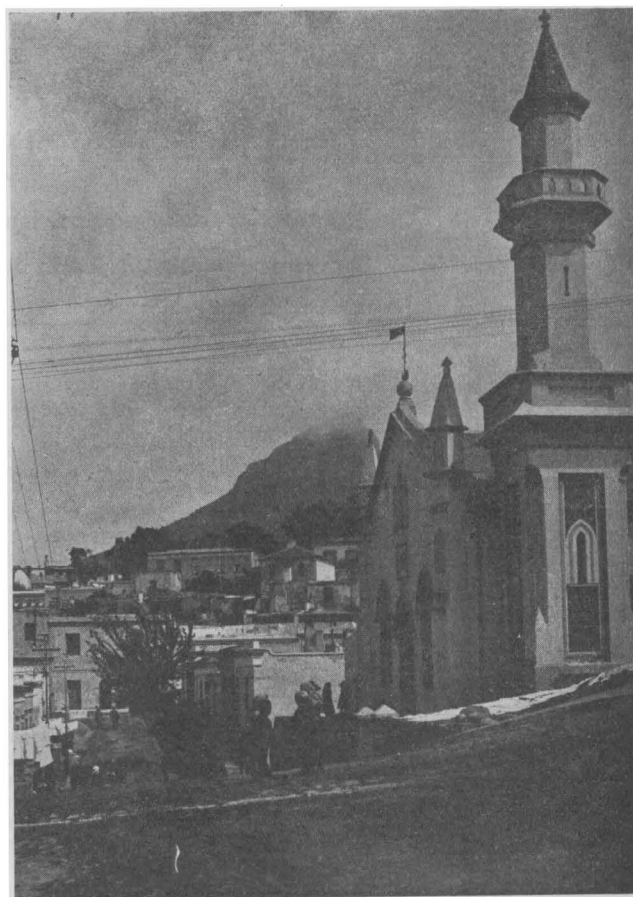
The question is how can we develop a strong Christian church on the border-marches of Islam? Such a Church, indigenous to the soil, independent in its soul and awake to the call for immediate evangelism, would be irresistible. The Christian Church of African birth already numbers nearly four million and has peculiar qualities adapted to this great task. What it needs is leadership. This is especially true of the Coptic Christians. Among the special endowments of the Negro race are a lively sense of God's personality and the objective character of His manifestations; strong emotional experience; musical talent and the expression of religion in song; social capacity and sympathy; and an appreciation of authority.

If the Christian Church in Africa could be aroused to use these gifts in its present opportunity; be healed of its needless divisions (e. g., in South Africa); present a united front and proclaim a living Saviour, she would carry victory everywhere. Already ninety per cent of the educational program for Africa south of the Sahara is in missionary hands. Every school produces new readers; and they are all taught to read in their own tongues the Book which is "as a hammer and as a fire" to break down superstition and kindle the flame of a new and purer life. The missionaries in Africa, and not Moslem dervishes, are laying the foundations of a literary education for the Negro races. In the schools of the Protestant missions in Africa there are nearly a million pupils — Christian, Pagan, Moslem children.

We must bring this glory and honor of all Africa into the New Jerusalem — the City of God.

Islam in Africa*

Country	Total Population	Moslems	Percent-age
Algeria	6,063,496	5,174,872	82
Tunisia	2,159,708	1,932,184	93
Morocco	4,750,000	4,607,500	97
Rio de Oro	50,000	50,000	100
Egypt	14,186,898	11,658,148	91
Anglo-Egyptian Sudan .	6,469,041	2,800,000	40
Tripoli	569,093	553,081	91
Barqa	255,000	252,450	99
Senussi Emirat	20,000	20,000	100
Mauritania	261,000	254,000	99
Senegal	1,318,287	915,000	68
French Sudan	2,737,119	684,280	25



A MOSLEM MOSQUE IN CAPETOWN

Country	Total Population	Moslems	Percent-age
French Guinea	2,095,988	1,600,000	70
Ivory Coast	1,724,545	189,699	11
Dahomey	979,609	70,000	7
Haute Volta	3,018,191	444,000	15
French Nigeria	1,220,000	952,000	78
Liberia	1,700,000	200,000	11
Gold Coast	1,500,000	75,000	5
Togo	1,032,000	30,000	3
North Nigeria	9,000,000	5,855,000	64
South Nigeria	7,858,689	1,940,000	25
Camerun	2,530,000	500,000	25
Oubangi-Chari	606,644	25,000	5
Chad	1,271,371	920,000	72
Nyasaland	1,218,238	160,000	10
Union of South Africa .	5,973,394	45,842	1
Mozambique	3,120,000	60,000	2
Madagascar	3,545,575	669,200	18
Reunion Island	173,000	3,000	2
Mauritius	385,000	44,955	11
Zanzibar	199,462	199,462	100
Tanganyika	4,000,000	400,000	10
Uganda	3,318,271	600,000	20
Kenya	2,500,000	1,000,000	40
Italian Somaliland	350,000	350,000	100
British Somaliland	300,000	300,000	100
French Somaliland	210,000	210,000	100
Eritrea	406,000	261,000	64
Abyssinia	8,000,000	3,000,000	37
	106,075,574	49,005,673	45

* The following statistical summary is based on the best available sources. Especially the Statesman's Year-Book and the "Annuaire du Monde Musulman" by Louis Massignon, 1925 (Ernest Leroux, Paris). The natural increase of the population during the past ten years would make the total for all Africa over fifty-two millions.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

AUTUMN GLEANINGS

A tiny methods suggestion will often set your mind to working to better purpose than a well rounded plan could do. Glance through these gleanings from many sources and find something which meets your mission group's needs:

List the new people in the autumn congregation. Invite them to your home for a "hobby party." After each tells what her pet avocation is, state that you have a friend whose hobby is missions and that you have asked her to speak on the theme for a few minutes. Then reap a little harvest of members for a missionary organization. One worker who tried this organized a young woman's missionary society at the close.

A unique birthday celebration is furnished by having each member of the missionary society bring in a new member on her own birthday. As a wind-up, hold a birthday festival at which such old members bring their new recruits and sit with them during an appropriate celebration.

Don't allow offices to become hereditary. The speaker thus admonishing told of a missionary society in which an annual function was held wherein each officer had a candle lighted for every one of her years of incumbency. One officer proudly stood in the glow of 35 candles! There was nothing in this organization for the younger members to do. Death finally removed the president, but nothing could remove the others! "Lord, teach us to resign!"

The late Mrs. Katherine Cronk said she had learned not to pray for more strength but for the ability to put 10 other people to work.

For a July meeting hold a train party for those who did not go away for a vacation. Arrange chairs with an aisle through the middle as in a railroad coach. Have missionary questions written on baggage or wrap checks. A fruit boy goes through the train, also a newsboy handling missionary magazines and other literature. Impersonators of missionaries sit as passengers and engage in ani-

mated conversation about their experiences on the field. Upon leaving the train at Vacationland, strips of items to be guessed are tacked on trees and shrubs, those guessing the greatest number aright being privileged to sit in the Pullman section on the way back. A variety of other features may be added.

During the social period of a meeting, use African sayings as proverbs (see "Congo Crosses" for suitable quotations), shaking them out of a round box.

Have we any superstitions like those benighted Africans? Ask your audience and hear their bombardment—black cats, Friday, the thirteenth of the month, throwing salt in the fire after a "spill," seeing the new moon over the right shoulder, sitting 13 at table, etc., etc.

Ask your librarian to let you consult the *National Geographic Magazine* for June and July, 1935, when preparing this year's foreign programs. The numbers are full of maps and pictures of Africa.

Play the game of Who's Who, using the names of Livingstone, Schweitzer, etc., as found in current study books. "Where's Where" may utilize geographical queries as, for instance, where is the only piece of African land not held under a protectorate? (Liberia.) "What's What" may deal with a 1936 model of something. A man and a woman may give a skit in which the former says he is "not interested in missions." She may reply ruling out of his life all that comes from Africa, as material or finished product—and he thus loses his toothbrush, the piano keys, his auto which cannot run without rubber tires, his ring which contains both gold and a diamond, his much-loved breakfast cocoa and a hundred other items. This is sure to affect the future missionary outlook. "How's How" may deal with material on page 89 in "How to Use" (booklet giving teaching points for "Congo Crosses")—how would you travel? etc.

"The Finding-Out Box," by Katherine Cronk, while written especially for children, will give valuable material for the suggested skit.

Have a Newspaper Party, distributing newspapers to the members and

asking them to pick out all that pertains to Africa—jewelry, automobile tires, dyes, ivory toilet articles and innumerable other items.

Hold a combination home and foreign meeting in which you consider "Africa in Africa and in America," showing how if you take "me" out of "America for Christ" you have "Africa for Christ" left.

Sell "A Cure for the Blues" in pill or powder boxes, pricing them at \$1.00 each and vending the wares either among extension members (shut-ins for various reasons) or at a public meeting. If the latter, have boxes opened simultaneously, but for the former advise that they be not opened until an attack comes on. Sample powder: "When you find yourself getting blue, something for somebody else go do." In the open meeting, the leader announces after the opening, "Now you are all cured of your 'blues.' Here is a project list to choose your work from." One organization netted \$24.00 this way and doubtless harvested a goodly amount of fresh endeavor besides.

(All the foregoing suggestions were taken from methods talks by Mrs. H. M. Le Sourd at the Lakeside, Ohio, conference of Methodist Episcopal foreign mission women of the Cincinnati district.)

The Men's Council of the Mondamin Christian church, Des Moines, Iowa, is now three years old and has a membership of 60 men. It is divided into three sections, each of which holds a chapter meeting monthly. These men cooperate with the Women's Council in sponsoring an annual school of missions. The men support home mission projects and have a budget for general missions. A similar Men's Council exists in the Osceola Christian church at Osceola, Iowa. It holds monthly missionary meetings and supports its definite piece of work on a mission field. It was organized less than a year ago and has 20 members. Thus are "the brethren" invading some of the last territory formerly allocated to women!

"Sphinx" is the new game being featured this year by northern Baptists to combine missionary information and interest with entertainment around the fireside, for Sunday afternoons at home, for Sunday school

classes, young people's groups, schools of missions, church socials, men's classes, women's circles—yes, and pastors' conferences! Someone chosen as the Reader first reads aloud very slowly a list of 52 questions so that all others—known as Listeners—will know beforehand what they are expected to remember. Next the Reader gives a booklet, "Developing Africa's Riches in Christ" clearly and deliberately, this requiring 21 minutes. Sheets of the questions are then distributed among the Listeners and they fill out all the answers they can in 10 minutes, each working independently. On the check-up, each one making 50 points is counted a Good Listener. A score ranging from 50 to 75 points is marked "A Very Good Listener." Over 75 points is counted "An Exceptional Listener." Figures in parentheses after each question indicate the number of points to be awarded for correct answers. The questions cover the continent, the region in which Baptists are working, the specific missions, evangelism, education, medical work, personnel and general information. Booklet, question and answer sheets may be obtained from The Woman's American Baptist Foreign Mission Society or the American Baptist Foreign Mission Society, 152 Madison Ave., New York City, for 5 cents to cover mailing.

Lesson outlines on "Consider Africa," as taught by their author at a Leadership Training Class at the Winona Summer School of Missions may be obtained from Mrs. Garret Hondelink, 417 Alexander St., Rochester, N. Y. Price, 10 cents plus 6 cents for postage. These outlines cover appropriate Scripture, clear analyses of the text, devices such as "check tests," "opinion tests," "true and false tests," etc., and assignments such as: Who has gained the most from Africo-Western relations—the black or the white man? Prove your point.

Do the happiness and well being of Africa mean anything to the rest of the world?

What can we do to help solve the industrial problem in Africa?

What effect if any will our dealings with Africa have on the attitude of Asia toward Christianity?

Is education a blessing or a curse to the African.

What kind of education does he need?

AN ADVENTURE IN HORTICULTURE

A "Friendship Tree" was planted last spring on the parish house lawn at the Baptist church in Granville, Ohio, this being the climax of a year's mission study by the juniors of the Sunday school. A bag of dirt was

brought from the lawn of each home represented among the 25 children and five teachers, to these being added soil contributions from Sugar Loaf—a prominent hill often used in ceremonials and local gatherings, from several of the Denison University fraternity houses and from the grade school attended by the children. There were further imbedded with the roots a clam shell from Rhode Island, bits of granite from Massachusetts, a Texas centenary stamp, shell money and a stamp from the Belgian Congo, Africa, a bit of writing from India, a letter from Burma, stones from East and West China and tiny pieces of pottery from Mexico. Then the planting was consummated. Though others will call it a forsythia bush, the children will always refer to it as "Our World Friendship Tree."

MRS. HELEN LEACH,
Junior Superintendent.

A PLAN FOR INTER-MEDIATES

A group of intermediate girls have been studying world fellowship indirectly. Meeting twice a month they prepare handwork for the primary classes, have demonstration lessons of methods in primary teaching and do individual research work in world fellowship. The latter consists of projects, individually and as a group. During vacation Bible school a map of our missionary fields was placed on the bulletin board with "The Hope of the World" mounted above it. As the girls told stories of the various fields they placed representative pictures around the map. It now stands to keep the children interested in the world children they met in the stories.

A Chinese party was the largest group project. The invitations were written on a piece of paper folded and cut to represent a Chinese tea cup. The outside cover was decorated with Chinese characters and the inside contained the invitation in jingle form. The girls were as-

signed their responsibilities and spent several weeks in study for their parts. Two girls in costume met the guests as they arrived: two others told stories to show customs of the land and the help Christianity has brought to them: a demonstration Chinese school was conducted to the amusement of all present: Chinese games were supervised by another pair of girls, while the remainder of the group served the "tea" (chocolate milk in tea cups) and puffed rice balls. This work has thrilled the girls and I am sure their interest in the rest of the world is more personal than it would have been in a more formal method of study.

MRS. H. E. BLOUGH.

Clear Lake, Iowa.

FROM OUR LIBRARY TABLE

See America First (Home Mission study): Sketch or cut out picture of young woman seated in comfortable chair reading a book. Print: "Traveling via Arm-Chair De luxe at (time, date, place)." Draw map of states included in territory under consideration. Print: "Come, Clasp Hands with Some of Our Home Missionaries," adding place and date, this to be under large sketch of hands clasped across the map.

In the program, aim to get across the spirit of the theme as well as the subject matter. Put over to those who are to take part that they are taking a trip "staying at home." . . . Make seven books any size out of pasteboard. Paste between covers extra pages for pictures of scenes and missionaries. Using black ink, print "See America First" on all of them in as large type as the size will allow. Have girls prepare to give biographical sketches in their own words.

The setting is simple. A large slip-covered chair from home or a big one from the church platform, covered with a sheet or any gay, cool material will do. On a small table by the chair have pitcher of ice water or lemonade. A foot stool completes the furnishings. You may have enough chairs to go around and let the girls stay in comfort instead of leaving them when through talking. Use large map and point out places as they are mentioned. *Have enough reserve lemonade to go around after the program.*

Devotional may be on "Christ the Missionary," as follows:

First girl says "Christ was a missionary to the poor when he opened the eyes of the blind beggar." Second girl reads John 9: 1-7. First girl: "Christ was a city missionary when

he taught in Samaria." Second girl reads John 4: 39-42. First girl: "Christ was a missionary to the rich when he opened the spiritual eyes of Zaccheus." Second girl reads Luke 19: 1-10. First girl: "Christ was a missionary on the cross to the robber and his last commission was the Missionary Commission." Second girl reads Mat. 28: 19, 20. Prayer for missionary zeal.

Leader introduces topic by remarks on interest of Americans in travel; the large number of Christian tourists girdling the world for and with God, still others having been equally zealous in their globe trotting; a majority, however, resorting to the very pleasant method of arm-chair traveling. Advantages of this method—simple, easy dress, a footstool, accessibility to cooling lemonade simply by raising one's arm to a tall pitcher (pours sip of lemonade), ease with which mind can embellish details where fancy wishes, etc. Therefore we shall visit some of our Home Mission fields from inviting depths of the slip-covered arm chair.

First speaker enters here carrying cardboard book with subtitle, "Indian Reservations" (or any desired designation) printed in red ink. Settles herself in chair, opens book and speaks, turning its pages as she progresses, as if actually reading. Gives colorful, informal sketch in tourist terms (as in a diary or travel notebook) of journey through fields in which her denomination has mission work. Seems to see illustrations as the "reading" progresses. "Now if I were traveling in the West in any other manner than Arm-Chair De luxe I should not have had this detailed story about so-and-so."

Second speaker comes in with book whose subtitle is "Leading Sights in French Louisiana," in purple ink. Similarly sips lemonade and tells her story.

In like manner as many "books," each titled in appropriate color of ink, are introduced by their readers as the program is designed to cover.

Leader closes with remarks on the delight of this method of travel and anticipation of another meeting of the same character.

Traveling Home Mission Trails, for the ensuing meeting, follows a like form. Its devotional is on "Jesus Sets Forth His Life Principle"—Luke 4: 17-19. This was to give life to the poor, hope to the broken hearted, freedom to the enslaved classes, sight to the blind, a rich, full life to all, here and hereafter. (In each case apply the objectives to modern conditions, such as folk crushed by our economic system, slavery to machinery, blindness to one's own moral state, etc.) For all our progress, world in much the same condition as to its needs as when Christ came—selfishness, wars, immorality, worldliness. Do we believe there is still sin? Then we should adopt the proclamation of the good tidings as a life principle for

the salvation of our countrymen—yes, for the whole world.

Tonight we resume our journey through Home Mission fields by way of the arm chair, knowing that intimate stories of the missionary friends can be found on the page of a book when to unearth them on a hurried visit would be impossible. We shall meet three of these friends and glimpse their fields.

Girls enter as before, one bearing book on "Cuba, Island Queen," in orange ink, another with "Ol' Man River and the Chinese," in yellow ink, and the third with the name of a noted itinerant missionary preacher and organizer of Sunday schools.

Leader sums up the high lights of the journey and asks girls to pray for the work and the workers to which the journeys have introduced them.

—Adapted from "The Window of Y. W. A.," August issue.

Through Eye-Gate. It is noteworthy how much of the platform work is now being done by means of demonstrations, visualizations and picturesque, imaginative imagery. The following glimpses taken from the summer and September numbers of "Woman's Home Missions" will enable others still devoted to the "call-a-spade-a-spade" method to shape up their presentations more attractively:

At a North Carolina meeting the department secretaries presented all reports in demonstration form, closing with a play, "More Than a Name."

The theme, "A Year of Vision," was carried through the program of a convention at Cozad, the devotions being under the title "Looking Up," the financial report featuring "Looking at Our Business," the organizational describing "Looking at Our Departments," others being "Looking at Our District," "Looking at the World of Our Auxiliaries," "Looking at God's Little Ones," etc. The round table discussion was on "Looking at Our Problems." The closing address was on the main theme.

Another picturesque annual meeting was conducted in Brooklyn (N. Y.) South District with the topics centering upon "Building"—"Plans and Specifications," "Foundation," "First Floor," "Second Floor," "Roof," "Cupola," "Weather Vane," "Pillars," "Garden," "Tools" and "Prospective Building."

"Through the Looking Glass" featured various actual kinds of glasses with which to view past, present and future.

"Kaleidoscopic Views" was the title under which a district president gave our annual address.

"Through the Window" was the subject used at the annual meeting of

the Burlington District in the Iowa-Des Moines conference. Its topics were developed under the heads of "A Look at Ourselves," "Our Work," "Our Purse," "Our Youth," "A Look Together," and "A Backward Look for Forward Thinking." A penetrating "Look at Our Embarrassing Heritage" was taken by the local pastor. The session closed with the district superintendent's message, "Look to the Light."

MOTIVES OUTRANK METHODS

There are many missionary methods and many minor motives, but there is only one supreme and compelling missionary motive—the dynamic wanting which all else is vain. The thing that has most impressed me in the widespread discussion of the future and predicted fate of foreign missions is the failure to mention the basic missionary motive upon which the whole enterprise depends. We have been told repeatedly that the program and policies of foreign missions must be radically reconstructed if the enterprise is to survive and succeed. The mass of critical opinion, much of it pessimistic in tone, has caused no little disturbance of mind and loss of confidence on the part of many who do not know what to think. . . . By far the most important part, to my mind, is the call for a new emphasis on the too often neglected and obscured missionary motive. Jesus Christ implanted this in the Great Commission, and it is equally imperishable—one changeless thing in a changing world. . . . He (the missionary) makes known a Saviour such as no other religion can offer. For Christianity alone offers in Jesus Christ the one Redeemer and personal Friend who not only reveals the Way of Life but who gives His disciples power to walk in it. . . . While I have thus purposely centered attention upon a single point, I am not unmindful of the many questions raised concerning necessary changes to meet new missionary conditions. But when all has been said the pivotal thing is the motive.

HOWARD B. GROSE, in
"Missions" Magazine.

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

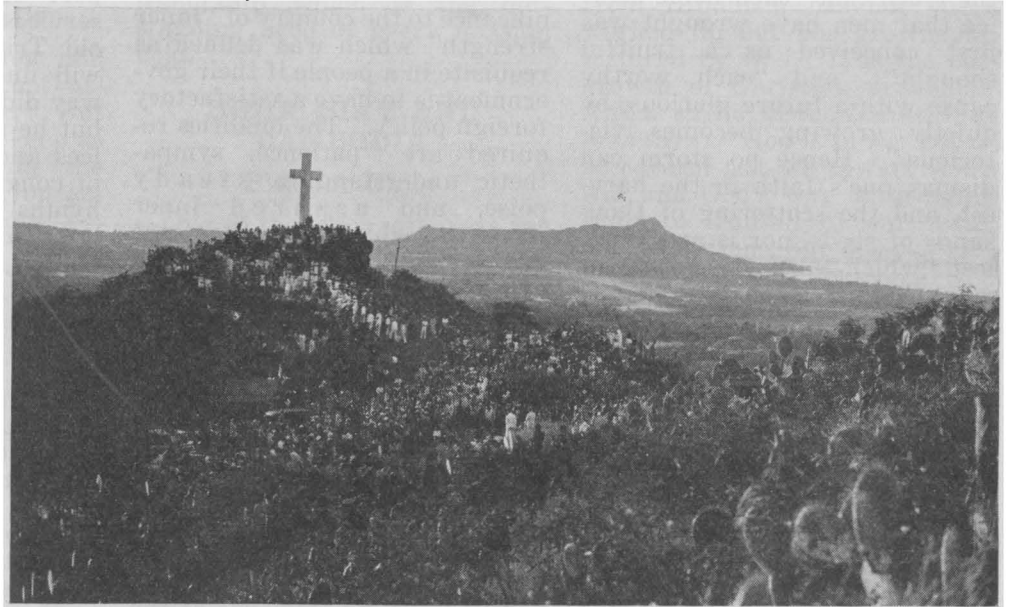
**"Thou Art the Christ,
the Son of the
Living God"**

In 1920 the first Friday in Lent was selected for the "Day of Prayer for Missions" when many church women of many denominations in Canada and the United States joined in common prayer. The Call to Prayer was sent out by the national women's missionary organizations, home and foreign. The theme was "The World to Christ We Bring," and the Call was for meetings to be held "in cities, towns and villages, morning, noon, or in the evening, to ask God's mercy upon the troubled and confused nations." The thought of a day of prayer spread until at the request of far-away friends, the World Day of Prayer was first observed in 1927.

For the observance of the World Day of Prayer on the first Friday in Lent, February 12, 1937, the program was written by Miss Mabel Shaw, founder of the Livingstone Memorial Girls' Boarding School at Mbereshi, Kawamba, Northern Rhodesia, Africa. Miss Shaw went to Central Africa in 1915. She is the author of "God's Candlelights" (1935).

The program, "Thou Art the Christ, the Son of the Living God" is being used on the same Day in various forms in more than fifty countries.

Of the Call to Prayer over 500,000 will be distributed in the United States. These are for



—Honolulu, Territory of Hawaii

use throughout the year but especially preceding February 12, 1937. Around the world there is now a fellowship of prayer among Christians who have agreed to pray on each Monday throughout the year for the World Day of Prayer and the brotherhood of man. Will you join through prayer either as an individual or with a group, which you may form?

The picture on the program and the poster for February 12, 1937, is a photograph of "the Easter Morning Cross," on top of Punchbowl, the extinct crater in the heart of Honolulu where hundreds of nationalities gather for worship early Easter morning.

The program this year is prepared both for young people and adults. The program is to be adapted to the community and the persons attending the inter-church meetings. The effectiveness of the observance is in-

creased by the number of Christians who anticipate the Day and by flexibility in plans. The local World Day of Prayer Committees should plan and secure material several months before February 12. They should secure the participation of men and women, young and old, and should not forget the children, for "of such is the Kingdom of Heaven." A poster in every church, and every church open for meditation throughout the Day! A program for everyone participating would make possible extension of the influence of the prayers for more than a day.

The World Day of Prayer program is secured and published each year by the Foreign Missions Conference of North America, 156 Fifth Avenue, New York City, and the Council of Women for Home Missions, 105 East 22d Street, New York, N. Y.

"Neither Lost Nor Stayed"

The National Kagawa Coordinating Advisory Committee with present headquarters at 285 Schermerhorn Street, Brooklyn, New York, has issued *Discovery, A Manual of Prayer for the Kingdom of God*. "That cause can neither be lost nor stayed" is a Danish hymn, included in the manual, which emphasizes the truth that "each noble service that men have wrought was first conceived as a fruitful thought"; and "each worthy cause with a future glorious, by quietly growing becomes victorious." Hence no storm can dismay one's faith in the harvest, and the scattering of thousands of seeds, nor is any cause lost "which takes the course of what God has made."

Dr. Kagawa's vision of worldwide economic reconstruction through Christian brotherhood, or economic cooperatives reinforced by religious spirit, won the continuing interest and service of many Americans. The manual, *Discovery*, uses an address of Dr. Kagawa which deals with the way to put this plan into action beginning with directed prayer.

As a part of the follow-up program to conserve and further develop the impress of Kagawa in this country, Christians should study courses, as Carl Hutchinson's *Seeking a New World through Cooperatives*. It costs but twenty-five cents and is available at the Methodist Book Concern, 150 Fifth Avenue, New York.

Literature and bibliographies should be selected and placed at the disposal of church leaders. The best introductory pamphlet costs but ten cents; it is *A Prayer for Consumers* by Dr. B. Y. Landis, Association Press. The Cooperative League, 167 West 12th Street, New York City, has excellent material and information concerning cooperatives.

Here is a call to Christian people everywhere to come alive to the possibilities at hand for a new world order, and a new interpretation of the Lord's Prayer.

Inner Strength

In a recent editorial of *The New York Times*, "Inner Strength" was the heading of an article beginning with the words, "In a jittery world." The content was a report of the "Secretary of State, Mr. Hull's restrained and thoughtful address before the Good Neighbor League." The purpose of this statement is to indicate the significance to the country of "inner strength" which was defined as requisite in a people if their government is to have a satisfactory foreign policy. The qualities required are "patience, sympathetic understanding, steady poise, and assured inner strength" which the editor said are demonstrated in Mr. Hull's own personality.

The Fellowship of Action

Who are these that go about the streets of the city and upon the paths of the world? The Word of God is in their mouths, the bread in their hand, they share, they bind up the wounded and comfort them that mourn. Who are these?

These are the stewards of the loving-kindness of God, and the day laborers in his Kingdom.

They are the harvesters of children, the saviors of the sick, the consolers of the desperate, the friends of the prisoner and the family of the poor.

They are of every race and every tongue, and they are undestructibly one.

They are the pioneers of peace and the fellows of Christ in action. — *Jean Kenyon Mackenzie, in "Women and Missions" (Presbyterian, U. S. A.), October, 1930.*

Jean Kenyon Mackenzie, Edmund B. Chaffee, Fred B. Smith, S. Parkes Cadman, and others of our fellowship, leaders in realizing the Gospel of Jesus Christ, have recently joined the host of God's children active in other realms of the Kingdom of God. Like the ascension of Jesus, our Lord and Master, their going from our midst leaves us grieving and yet, wondering over the Glory of the Light shown in life's

fulfillment here and beyond our ken.

"Now we see in a riddle, but then, face to face: now I know in part; but then shall I know fully even as also I was fully known."

"Trinity in Midsummer"

Please turn to *The New Yorker* of August 29 and read for yourself the eight-column report of the Sunday morning services on a midsummer day in old Trinity, Wall Street. You will find that St. Clair McKelway did not just go "look—see," but he stayed through the services and describes the members of congregation and reports the hymns and sermon and lingers later to secure accurate information, so that what he wrote might be true. Though only eighty-five worshipers were present and not any "whom you would call young," he makes clear that "the services at Trinity Church are continued without interruption throughout all the months of the year, the only change in the summer being the omission of the sermon on Sunday afternoons. There are five services every Sunday and four every week-day, at all of which everyone is welcome and the pews are free. This church is here to serve all those who have need of it."

One of the mission children was baptized after the services. The curate knew the name of the child, who was "from a family of the parish." The phrase, "a mission for the people of the parish," catches the imagination. Surely that seems to be missions, beginning at home. You may not enjoy all that you find in the article but the moral of the tale is clear, if one wishes to find it.

And the old couple who knelt all during the service, the vestryman with the large white mustache who attends almost every Sunday, the colored clergyman pleased with his interview with the curate, the gentle-looking man dressed "gravely—for church," the boy sopranos, the Japanese observer—all these including the reporter himself make a good company, for whom the Church exists.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

WESTERN ASIA

Leper Home in Jerusalem

The enmity between Jew and Arab in Palestine has not affected the Leper Home. But both nurses and patients keep as much as possible within the boundaries of the home, on account of the danger of riots.

Extensive building in suburban Jerusalem has led to an offer being made for the site of the home, with the suggestion of a new site on the road from Jerusalem to Bethlehem. The matter has not yet been decided.

—*Moravian Missions.*

Changing Thought in Iran

The Bishop of Iran writes in *The Life of Faith* of radical changes that had taken place during his year's absence. Most striking of all he found, upon his return, women sharing in the family and social life of the country almost as if it had been their normal habit from the beginning. Husbands and wives come together when invited to a home.

"Corresponding with these changes one is conscious of a change of thought and attitude. It is hard to define exactly what it is, but it is perhaps a sense of freedom and of satisfaction at accomplishment of what many of the more advanced and thoughtful have for some time felt to be a necessary reform. . . . I am full of admiration at the way in which these great social reforms have been introduced."

In Teheran, the bishop sees signs of a movement among the more thoughtful, educated men to study Christianity. If this movement spreads to other towns and is fostered and deepened it may prove a means of se-

curing that native Christian leadership which is the outstanding need of every mission field.

INDIA, SIAM AND CAMBODIA

Plea for Unity

One of the strongest pleas for union which has yet been voiced is the appeal of 163 missions in India for some form of church unity. Missionaries on the field declare that only a united Church can hope to win India for Christ. The appeal points to the slow progress which Christianity has made in India, where, after two centuries of missionary effort less than two per cent of the population is Christian. The denominational differences which may have significance to the Western churches are not even understood by native Christians, and serve only to confuse them. The presence of missionaries of the different denominations raises the question in the mind of Indian Christians why these groups worship the same God, yet remain apart from each other. The break-up of Indian religions and the mass movement among the depressed classes who are turning toward Christian missions for social and spiritual emancipation, the impatience of Christian youth in India at what they consider narrow restrictions of official Christianity are other arguments offered by the missionaries who plead for permission to form a union among themselves, without separating from their various mother churches in the West.

—*Christian Observer.*

Reaching the Untouchables

Dr. Murray Titus, a Methodist missionary in North India, says

that the "untouchable" exodus from Hinduism has not "been worked up but has grown out, inspired by God. It is the outgrowth of Christian missions." And a writer in the *Indian Witness* says: "God is in it. Let us be careful lest we thwart God's will and God's way of bringing India to Himself by our fears, our hesitations, our delays."

One significant outcome is a "Youth Movement" among untouchables. In certain places, youth have collected and burned sacred books to show their contempt of Hinduism.

Without any knowledge that this secession from Hinduism was coming, Miss Clementina Butler, a former Methodist missionary, had 18,000 prints of "The Good Shepherd" ready for distribution among these shepherdless people. Through her initiative a committee has been formed in America to produce the inexpensive chromo picture—dear to the Indian heart—portraying scenes from the Gospels; evidence, as one of the workers said, that God has His own calendar.

Christian "Mela" Sets a Goal

The annual Christian *mela* of Belgaum District brought together representatives from 21 Christian villages of the district, who came filled with zeal to make the *mela* a success. Revival meetings were conducted by a young Christian *sadhu*, with the result that many were greatly strengthened. A magic lantern lecture was given on the Life of Christ, and pictures of prominent Indian Christian leaders and of village improvement schemes were shown.

The following aims were set for next year: village Christians and the workers to become per-

sonal soul-winners; to sell more Gospels; to build churches in the villages, to see that regular organized, systematic worship is conducted at every place with solemnity and reverence.

—*Indian Witness.*

Christian College Jubilee

Isabella Thoburn College, the first college for women in all Asia, is celebrating its fiftieth year. The enrolment this year is the largest in its history, but the fact that it is only 188 is indicative that only a small per cent of India's girlhood have as yet the opportunities, or the preparation for college. In fact, only 2% of India's women over twenty can read or write. As yet it is difficult, however, to find openings for the graduates aside from the teaching and medical professions. Some have married men of wide influence. One of last year's graduates is Y. W. C. A. secretary in Calcutta. Several graduates are full members of the Lucknow Conference.

Child Marriage

It is more than sixty years since Malabari, Parsee reformer, introduced a bill to deal with child marriages. When nearly accepted it had to be withdrawn to placate Hindu opposition. A Miss Sorabji in a letter to the *London Times*, sets forth some of the grave difficulties that would arise even if amending legislation to make the 1929 Act effective were placed on the statute book. The difficulties embrace such points as these: how could such legislation be enforced by police methods? How could reliable evidence of age be secured? How could evidence of intended marriages be obtained. Miss Sorabji considers that the only possible sound reform must come from within, and that without the cooperation of the Hindu priests little can be done. She suggests that Sanskrit scholars should be set to work upon textual examination of the Hindu religious books in the expectation that the doctrinal sanction of child-marriage can be found to be based upon

uncanonical interpolations or erroneous transcription, as in the case of *suttee*. Meanwhile, as the legal approach is, at best, uncertain, Christian preaching and teaching on this evil must continue.

In the Kond Hills

A hundred years ago nothing was known about the people in the Kond Hills, although they were on the map, some 400 miles southwest of Calcutta. It was only when the ruler of a small native state, having refused to pay his taxes, took refuge among the Konds, that these people came into notice. While seeking the offending rajah, government officials learned the terrible conditions among the Konds,—human sacrifice of the most ghastly sort, infanticide and degraded heathenism. The British Government at once took steps to stop these inhuman customs, and after some years succeeded in doing so. But except in so far as they have come under the influence of missionaries, these people are today much the same as they were a century ago. They are still animists, and therefore live in constant fear of evil spirits.

The British Missionary Society is the only organization at work among them. In the very grove where human sacrifices were formerly offered there now stands a Christian church. There is the beginning of a Christian literature, including a hymn book. There are eleven schools with twenty-nine Christian teachers, and over 700 scholars in attendance. Government gives grants-in-aid while at the same time allowing absolute freedom in regard to religious teaching. A number of young men trained in the mission are teaching in government schools. At present there is a Christian community of over 2,000.

—*The Christian.*

Eurasians in Ceylon

A few years after his arrival in India in 1882, a young Englishman, Arthur Paynter, founded the India Christian Mission on behalf of children of

mixed European and Singhalese or Indian parentage. His son, Arnold Paynter, is continuing this task and now has about 80 young people in the orphanage and homes at Nuwara Eliya, Ceylon. Here the boys were taught the building trade, while the girls learned gardening, cooking and domestic duties. Such work cuts across a 200-year-old tradition, for hitherto it was an unheard-of thing for Eurasians to labor with their hands. Later, the problem arose as to the future of these young people and it was decided to form a colony on the slopes of the Himalayas. Accordingly in 1932 Mr. Paynter set out, with six young people between the ages of sixteen and eighteen, on a 2,000-mile journey to the extreme north of India, where they have established themselves in a six-roomed house, built by their own inexperienced hands. At first they subsisted on fish, game and wild fruit. As more colonists arrived the government granted additional land. Two weddings have taken place, and thus the young people are settling down in their new homes, far removed from their former temptations and handicaps. All were won to Christ before going to the Himalayan colony. Family prayer is held morning and evening, and there is also a service on Sunday mornings. Spirituality is a marked feature of the life of the colony. The work has received the highest commendation from Government officials, and from leaders of the chief missionary societies. The Secretary for Ceylon believes it to be the solution to the problem of Eurasians in Ceylon, and many Anglo-Indians in India.

—*The Christian.*

Is Tibet Going Modern?

Even in Tibet conditions are looking up. The town of Lhasa is now lighted by electricity, installed entirely by Tibetan electricians. Another recent achievement is the completion of the whole Bible in the Tibetan language, a task of thirty years' duration. It is the work of a succession of missionary schol-

ars, with the invaluable aid of a Tibetan Christian pastor of the Moravian Church.

Open Hearts in Cambodia

Though the doors are still closed in Cambodia, the Holy Spirit is at work. Last summer an elderly Cambodian came to the home of Rev. F. C. Peterson in Kompong Trach, to learn about the Gospel. From his little hut in the rice field he had walked about four miles in the hot sun, seeking peace of heart. As a Buddhist priest, he had gone through all the rites of Buddhism, and now after nearly seventy years spent in that religion, he still lacked what he sought. A few years ago, he said, his son had bought a "heart tract" in Takeo, and after reading this, he concluded it contained the message for which his heart was longing. It was no easy matter to give up Buddhism as error, and turn to a new master. Finally the Holy Spirit won the victory. It was a joy to kneel with him and point him to Christ who takes away the sins of the world.

It has been a joy to watch this man grow in the knowledge of God. He sits down with his New Testament and reads many chapters at a time. He witnesses faithfully in his village and expects many others there to turn to the Lord ere long. He is faithful in walking the long distance to our home for prayer meeting and Bible instruction. We were happily surprised the other day to hear him quote from memory many verses from the Bible. Recently some Buddhist priests came to visit us while he was here; it did our hearts good to hear him preach the Gospel to them with no uncertain sound.

—*Alliance Weekly.*

Work in Siam Goes Forward

The Home Mission Committee of the National Church of Siam now has the oversight of all work done in Pitsanuloke station. Aside from his regular duties as pastor of the church, Rev. Seng Saa Chairatana does religious work in the hospital

and helps with the Bible teaching in the schools. He has also made eighteen tours to more distant places with gratifying results. Trips to nearby places out of the city are made regularly with members of the Volunteers. They go out somewhere every week, and always have a good hearing. During the year 5,553 Scripture portions have been sold, the income being some seventy-five *ticals*. The "market chapel" is kept open as a reading room, and attracts many young people.

Work in the two schools has gone on most favorably. There has been no trouble with the new government regulations and the standard of work has improved, as well as the attendance.

Dr. Boon Itt was asked to teach in an Institute for Doctors which was held for fifteen days in Pitsanuloke. All the government doctors in the country gathered for instruction. Two high government medical officers have visited the hospital and expressed satisfaction at the work being done. Regular days for visitors have been arranged, and many have taken advantage of this and given money to help in the work. The hospital is full to overflowing, and the table of statistics for the medical work indicates an increase along almost every line of treatment. —*Siam Outlook.*

CHINA AND MANCHURIA

Century of Baptist Missions

Baptists are this year commemorating the hundredth anniversary of the beginning of their mission in Macao. It was in reality an outgrowth of William Carey's mission to India in 1792, in the support of which Baptists in America found an outlet for their missionary zeal. Carey had felt, when his son went to Rangoon, Burma, that this might be the precursor of an entrance into China. Macao, in 1836, was a flourishing Portuguese Colony. Later, in 1843, medical work under the Baptist Board began in Ningpo.

One of the most remarkable

missionary careers in China was that of Dr. Rosewell H. Graves, of Baltimore, who reached Canton in 1856, and stayed by his post for fifty-six years. He was a physician by training, a preacher of note, a *littérateur* and translator of outstanding ability, and laid the broad foundations of the work in and around Canton, where the Graves Theological Seminary and the Graves Memorial Church are named in his honor.

The Southern Baptist Board has extended its efforts into Shantung, Anhui and Honan, and the Northern Baptist work has reached out into far away Szechuan. Baptist Church members in more than half the eighteen provinces of China, number not less than 70,000. Two institutions have been fostered jointly by the Northern and Southern boards — the University of Shanghai and the China Baptist Publication Society. The English Baptist Mission cooperates in the work of Shantung Christian University, and the Northern Society in the West China Christian University in Szechuan.

ARTHUR R. GALLIMORE.

Government Asks for Missionaries

The National Christian Council of China asks for a hundred missionaries to work with boys and girls of the Government schools. They are promised unbounded opportunities outside of school hours for guiding youth in their recreation, their adjustments and life.

Rural reconstruction has passed the experimental stage and has become a national movement. The *Christian Farmer* has 40,000 readers and 2,000,000 people come under its influence and mass education movement is preparing thousands to read.

This Year's Famine

There is famine every year in some part of China. This year it is affecting 30,000,000 people in Szechuan and Honan provinces. Repeated floods and unusually dry summers, and at-

tacks of Chinese Communist soldiers bring about this condition. Starving parents in some cases have sold their children to buy food. Dogs and cats have long since been eaten, and it is reported that some of the natives have resorted to cannibalism. This section of China in previous years has had plentiful crops. In some sections more than 70 per cent of the towns and villages have been destroyed by the Chinese Communist soldiers, who are, themselves, starving since no government is back of them. —*Watchman-Examiner*.

"Normal Contagious"

Changsha reports an analysis of church membership wherein members are classified as "inactive," "active but ineffective" and "normal contagious." The church officials are working definitely to bring a larger proportion into the "normal contagious" group. Inactive members are sought out and followed up. For the "active but ineffective," direct challenge is made for deeper personal Christian living, with more time taken for prayer and Bible study. Meanwhile the "contagious" Christians, perhaps simple country women, perhaps highly educated university men, continue about their Father's business of making Christ known to all with whom they come in contact.

—*Monday Morning*.

"Cleansing Services"

"When a family becomes interested in Christianity and wishes to affiliate with the Church," writes an Episcopal missionary at Changshu-Ku, "we go to the home and hold what we call a cleansing service. All the idols, superstitious pictures, etc., are carried out and burned, even the ancestral tablets are removed. In place of all these are installed things of a Christian nature; a picture of Christ occupies the most important position on the wall; then there are pictures illustrating family unity, and attractive scrolls with Scripture passages written on them. We must not leave the

walls bare, so things suggestive of the Christian life are substituted. It is important that a Christian atmosphere be created in the home. After these preliminaries, an altar is set up in the guest room and a service is conducted, with an appropriate talk to the family and friends who have assembled for the occasion. Bible women visit in these homes as often as possible and try to carry on a definite program of instruction for the women. Families are urged to attend the short term schools, to become familiar with Bible ideals. —*The Living Church*.

Inspection Trip in Manchuria

Rev. Charles Leonard of the Southern Baptist Mission, stationed at Harbin, after a tour of missions located at Mishan, Tungning, Suifenho, Lishuchen, and other points in the large area east of Harbin, reported that said area has suffered more than any other during these past few years from banditry. For three hundred miles it is mountainous, wild country, in much of which roving bands of robbers have held sway for many years. Following the change of government numerous trains were wrecked and looted; villages burned, homes destroyed; thousands killed; garrisons, groups and individuals kidnapped and tortured. At present, however, conditions are improving. As regards Lishuchen, Rev. Leonard states that this coal-mining town has its own railway line, over which many have come these past several years to push their way as settlers into the farthest steppes of northeast Manchuria. During past years two Russian Baptist families connected with the mines had assisted in raising funds for purchase of a place for Chinese and Russian evangelistic meetings at the coal-mine town. But as these Russians have left, one family migrating to Brazil with other Russian Protestant families, and the town proper, Lishuchen, having grown, it has been decided to move the meeting place into the heart of said town. —*China Weekly*.

JAPAN-CHOSEN

Nation-Wide Evangelism

A Commission on nation-wide evangelism has completed its organization, and is asking Christians throughout the empire to remember this movement in their morning devotions, and also to organize groups which will undergird this evangelistic effort with a volume of united prayer. A budget of 5,000 yen has been adopted for the present year. It is hoped that during the first year of the movement special campaigns may be conducted in the empire's six major cities — Tokyo, Yokohama, Nagoya, Kyoto, Osaka, Kobe—and in six near-by cities.

—*World Outlook*.

Christianity on the Increase

Dr. Kagawa declares that Christianity is on the increase in Japan. As proof he cites the doubling of the Christian community in the last ten years, the phenomenal growth of the demand for Christian literature, the conversion of leading government officials, including members of the nobility, and the fact that the indigenous religions are increasingly influenced by Christianity. Buddhists have adopted Christian hymns, frequently use the Bible and are introducing the cross into their temples.

—*Watchman-Examiner*.

Open Door Clubs

Sixteen groups of students have organized "Open Door Clubs," each with its own officers and staff. The regular program includes a study of various phases of religion, prayer, Bible, worship. Nearly every group meets once a week. Out of these meetings have come some significant and hopeful things.

Members spread the news and recently a new group was formed. Twenty-six young men came at once asking to be led in Bible study. Only two of the group had ever seen a Bible before, but all were eager to know its contents. Students and faculty members of the Imperial University are being reached

and are becoming interested. One recently came asking for help and saying that unless he could find the thing he needed in Christ, he would have to commit suicide. He found what he sought and left with courage great enough to face his problems.

—*The Presbyterian Banner.*

Suicide "Specialist"

Japan has a "Suicide Prevention Society," with a suicide clinic, under the direction of a man known as "the suicide specialist." This new society seeks the establishment of proper institutions for the prevention of self-destruction, to sponsor investigations, to publish literature on the subject, and show motion pictures. A memorial service for the young men and women who have committed *shinju* or love suicide together was held in July. It is estimated that 20,000 persons commit suicide annually in Japan.

—*Alliance Weekly.*

United Children's Service

Christ Church, Yokohama, recently held a united service for Sunday school children. In addition to the children from this church, there were present more than 200 children from Yokohama Union Church, St. Andrew's Japanese Church, Yokohama Chinese Church and the Kawasaki Anglican Church. At one point in the service a Japanese girl, a Chinese boy and an American girl read Gospel passages. The address by Bishop Heaslett was given in alternate Japanese and English.

The collection went toward providing a place for Christian worship in Sanjo.

Self-Supporting Evangelists

Rev. H. O. Sisson, writing for the *Watchman-Examiner*, gives a striking example of self-sacrificing leadership in Japan's Inland Sea where the barren hillsides are so valuable that they are terraced all the way to the top to produce what slim crops are possible. Here he found ten

men, unmarried, banded together in Francis of Assisi fashion, supported by a peach orchard, and preaching the Gospel. A furniture factory was found unprofitable but they are now tearing away the earth from the side of a sheer precipice and filling in a barren salt field, in the hope that when their arduous task is finished they may raise rice, settle down and marry and preach the Gospel to that area of the Inland Sea assigned to Baptists. These men are not yet baptized, but they are ready to enter the church at any time, and have been doing missionary work for a long time.

Anglican World Conference

The first world conference of Anglican churchmen in Asia is to be held in Tokyo in May, 1940. The date has been set to coincide with the international exposition now announced by Japan to commemorate the 2,600th anniversary of the formation of the empire and to permit attendance of about 200 bishops of North and South America who will be going to London to attend the Lambeth Conference, called every ten years by the Archbishop of Canterbury. Plans are being made to accommodate 1,000 churchmen. —*The Living Church.*

ISLANDS OF THE PACIFIC

Defense of a Native Custom

Students of social customs among primitive peoples find that some ideas, repellant to the casual observer have a useful purpose. For example, when a man buys his wife the "purchase" is the very thing which prevents his abusing her. The price is a guarantee of good faith since, after marriage, if the young man is cruel to his wife, she returns to her people; but the youth's relatives cannot, under the circumstances, demand the return of the payment. Since economic sanctions make remarriage difficult for the divorced, the bridegroom is encouraged to behave with consideration towards his wife. On

the other hand, if the bride is lazy, or in other ways unsatisfactory, she may be sent back to her people; and the purchase price must be refunded. Since, however, the money has probably been divided among many, some ill-feeling is engendered and the girl falls into disfavor. Responsible relatives train both youths and girls in the obligations of marriage.

—*The Australian Missionary Review.*

Sunday Schools in Fiji

Rev. H. Chambers, of Davuilevu, Fiji, says that this field has the largest Missionary Training Institution in the South Pacific. It comprises five institutions, namely, the Theological Institution, the Village Pastor Training Institute, the Teacher-Training Institute, the District Boys' Technical School, and the Primary School. Sunday school must be written in the plural, for the Sunday schools at Davuilevu are as numerous as its institutions, with one in addition—the Kindergarten. A Preparation Class is held on Friday nights, when the lesson is given verbally, after which the full notes which have been put up on the blackboards earlier in the day, are copied by the teachers.

—*The Australian Missionary Review.*

Bible Study in the Philippines

Two or three years ago about 210 high school students enrolled in a six months' course Bible study and 120 received the Sunday School Union diploma. This year three new features have been introduced: the study is made intensive by meeting from three to five times a week; teachers went to the pupils' homes, instead of asking them to come to the school, and general courses have been offered in addition to technical study. There were 300 students enrolled. About 225 completed their studies and took the examination; 190 passed. Next year it is planned to have four or five three-week periods of Bible study.

Cannibals Learn Gospel Songs

A group of cannibals heard the Gospel for the first time on a recent Sunday afternoon when three canoes arrived at the "Un-evangelized Fields Mission" station in Papua, containing nearly forty of these men, who explained by interpretation that they had come to sell sago, and not to fight. They then told the missionary that they wanted a teacher, and were willing to build a house if one would come. They remained one night, and the opportunity was taken to teach them some choruses, "Yes, Jesus loves me," and "All the way to Calvary, He went for me." This tribe, living 200 miles from the mission station, frequently raids other villages for heads and food.

—*The Christian.*

Netherlands Mission

In twelve separate fields Gospel work is being carried on by the Netherlands East Indies Mission. Mr. R. A. Jaffray reports great blessing in the four fields in Borneo, where no fewer than 8,000 Dyaks have come to Christ. Nearly 100 students have recently entered the Bible School, and many are already occupied winning souls. The remaining eight fields of the mission present a more difficult problem, for Mohammedanism is strongly entrenched in them all, and there are millions of people in the islands to whom no missionary has yet been sent.

—*The Christian.*

NORTH AMERICA

United Adult Movement

Over two hundred leaders in special fields of adult activity, pastors, religious education specialists, and delegated lay workers, assembled recently at Lake Geneva, Wisconsin, to confer upon a proposed plan of work through nine commissions covering: Personal Religious Growth; Christian Home and Family Life; Education, Character and Community Life; Economic Life; Leisure Time and Cultural Life; Inter-Group and

Interracial Relations; World Relationships; the Church; and the Church's Adult Program.

The conference was called by the committee on religious education of adults of the International Council of Religious Education.

—*The Presbyterian Banner.*

Mobilizing Spiritual Forces

The National Committee for Religion and Welfare Recovery consists of more than four hundred leaders from the major religious faiths, and includes 61 bishops, Catholic and non-Catholic, 65 pastors, priests and rabbis, 25 college presidents or other educators and 143 national officers of church and benevolent boards, in addition to a considerable number of laymen.

The program is educational and cooperative but not administrative. Emphasis is placed upon the efficiency of existing church and welfare agencies, without any attempt to create a superorganization or federation. The Committee calls all church members and sympathetic citizens to rededicate both life and substance to the service of God and their fellowmen, and to recognize that the recovery of material prosperity will avail little without sound foundations of religious faith and unselfish moral purpose.

A Challenge to Every Community

"If you were to make a house-to-house canvass of your community," says a writer in the *Christian Observer*, "you would perhaps discover that the great majority of the children of your own community were not in Sunday school."

There is a challenge in the statement that nineteen out of every twenty Jewish children under twenty-five years of age are not enrolled in any Jewish school; that three out of every four Roman Catholics of the same age are not in any Catholic school; and two out of every three Protestants of the same age are not in any Sunday school. To go more into detail:

There are in the United States 8,676,000 Catholic youth under twenty-five years of age, and of this number only 1,870,000 are enrolled in any parochial or other religious school under the auspices of the Catholic Church. So 78.4 per cent of the youth of the Catholic Church are not being reached by the Church. There are in the United States 1,630,000 Jewish children under twenty-five years of age, of which number 1,543,000, or 95.2 per cent, are not enrolled in any Jewish synagogue or other educational agency under the auspices of the Jewish Church. There are in the United States 42,891,825 children who are Protestant, or nominally Protestant, under twenty-five years of age, and of this number 28,529,950, or 66.5 per cent, are not enrolled in any Sunday school.

Put this alongside the statement of Supreme Court Justice Lewis L. Fawcett, of Brooklyn, with eighteen years of experience on the bench, that "Of 5,000 boys less than twenty-one years old who have been arraigned before me, only three were members of Sunday school at the time of committing their crime. Of 1,092 boys who were sentenced to go to Sunday school and bring a written attendance report from the minister, only ninety-two of them ever appeared in court again; out of 1,092, 1,000 were cured by the Sunday school treatment."

Pioneers of Today

A newly appointed worker in Idaho describes the situation he found:

In the presbytery the population is so scattered and so transient that in many large sections there are no ministers, no Sunday schools, and no religious teaching of any kind. There is only one resident minister in the large county of Owyhee, a Congregational minister with a small church. Every school in this county is a one-teacher school. In the county of Boise there is but one resident minister, and he is blind. There is no minister in the county seat. In the county of Elmore there are many towns with no Sunday school.

It is difficult to organize Sunday schools because the adults have not had religious training, and are not prepared to fill places of leadership. Through leadership-training courses in the points he can reach, this missionary hopes to develop leaders who will become interested in

Sunday school organization, and hungry for a knowledge of the Bible. —*Presbyterian Banner*.

Bible Society's New Home

After occupying the old Bible House on Astor Place, New York City, for eighty-three years the American Bible Society is now located in a new home at the corner of Park Avenue and Fifty-seventh Street. The six-story building, purchased in 1935, has been altered to provide for the Society's activities in supplying Scriptures throughout the world. It gives accommodations to the retail store of the Eastern Agency, as well as offices and storage space. There is on exhibition a large illuminated world map showing the location of all the Society's home and foreign agencies, a twenty-one foot chart containing the names of the 972 languages and dialects into which the Scriptures have been translated, and electrically lighted dioramas presenting the work of translation and distribution in foreign lands. The building will be formally dedicated in November.

For the past eighty-three years the output of Scriptures from the old Bible House has been enormous. The volumes printed, purchased or imported that passed through the Bible House in the past eighty-three years to December 31, 1935, the grand total was 134,179,512, or at a rate of about three every minute, night and day.

Methodists Seek \$12,000,000

Methodist leaders met in Evanston, Ill., July 8th, for "The World Is My Parish" movement, a special effort to continue through four years for the extension of the missionary and benevolence enterprises of the denomination. One part of the plan is the enrolment during the first year of 500,000 persons, groups and organizations in local churches who will subscribe one dollar a month or twelve dollars a year to the missionary and benevolence program. The goal sought for the first year is, thus, \$6,000,000. The goal for a

period of four years will be 1,000,000 such donors or a total of \$12,000,000 a year.

Methodists will seek to relate the life of their church to social and economic problems besetting modern civilization. They will also seek to deepen the personal piety of Methodists.

—*Presbyterian Tribune*.

Staff Increased at Sage Hospital

Sage Memorial Hospital at Ganado, N. M., is the only Indian hospital in the Southwest fully accredited this year by the American College of Surgeons. The recent addition of two doctors to the staff has made it possible to add a regular full time program to the pioneering field work reported for the first time a year ago. Each doctor in rotation has spent his entire time for a month in field visitation, clinics and examination and treatment of children in the eight Government day schools within a twenty-five mile radius of Ganado. This service is exceedingly important from the point of view of remedial and preventive health work. It gives the mission contact with many families not reached through any other activities. Another new service this year is a permanent dental clinic. The School of Nursing, the only training school for Indian nurses in the country, continues to grow in popularity and range of influence. Started in 1930, and now fully accredited by the American Medical Association and the National League of Nursing Education, it enrolled this year nineteen students from twelve different Indian tribes scattered from Alaska to Arizona.

—*Presbyterian Board News*.

LATIN AMERICA

Wider Tolerance in Mexico

There are unmistakable evidences that there is a reaction among thinking Mexicans from the extreme materialism so much in evidence during recent stages of the Church and State conflict. Educational writers of recognized standing, whose op-

position to the ecclesiastical authorities is unquestioned, do not hesitate to deplore a system of education which ignores the aesthetic and spiritual needs of humanity.

A sign that the Government is feeling secure in its position is the fact that President Cardenas has recently authorized the reopening of certain Catholic Churches which were closed by order of President Calles in 1934.

—*World Survey*.

Christian Literature in Mexico

In Mexico, crisis means, as the Chinese say, "both danger and opportunity." Political movements are producing a wholly unexpected interest in the Christian message in its bearing on social and economic problems. In 1931, the Christian literature publishing interests were "at the bottom." Now the union publishing agency under Baez Camargo is meeting with remarkable success. The volume "Has Science Discovered God?" has been avidly read. Atheistic and communistic literature has flooded this and other Latin American countries, but minds are open, and there is a demand for such books as "Christ and Human Service," the "Life of Kagawa," "Science and the Invisible World." Missions have been restricted in some types of work, but are putting greater effort into literature and social service. The people are eager for the Gospel.

Youth in the Caribbean

The Church in the West Indies is well on the way to being a young people's church. The young people's conferences, first held in the three islands only a few years ago, have grown increasingly popular. The results of these summer conferences are making themselves felt in the communities to which the delegates return. A group of Cuban young people, for instance, wanting to put into practice some of the ideals inspired at the conference, organized for the purpose of serving their communities along material and

spiritual lines. Puerto Rican pastors also reported that the conferences inspired a higher standard of work and a new willingness on the part of the young people to assume responsibility for church activities.

—*The Presbyterian Banner.*

Sunday Schools in West Indies

The progress of Christian education in the sixteen islands and island groups of the West Indies is shown by a net increase of 49 per cent in Sunday school enrolment since 1932. The Bahamas, which should benefit by direct and invigorating influences from the United States, show, however, a decrease of 7 per cent over the same period. There are some troublesome impediments to a general advance of the West Indian peoples which may only be removed by an indoctrination of their youth with new thinking. The lack of sensitiveness in the social conscience with regard to an astounding ratio of illegitimacy in many of the islands is an example to the point. Youth, with an enthusiasm for doing the right thing and a will to break from custom can alone change a discreditable situation.

The Islands have a Protestant community of 1,873,216, a body which if united in purpose could achieve anything needing to be done. They send only 277,680 children to the Sunday schools, although they have 468,400 of them under 14 years—a leakage of nearly 200,000. Problems which are the despair of the churches will only begin to show a solution when the importance of youth and the child is more clearly understood.

—*World Survey.*

One School's Work

The Latin American Bible Institute in Costa Rica has put seventy workers in the field. Alfredo Cardona, now preaching in Colombia, has raised up several congregations of believers into self-supporting churches. Hernan Bautista, of

the Presbyterian Church in Colombia, has formed a group of young men in his church into a Bible school, and is training them to preach from notes he took in the Costa Rican school. Domingo Fernandez, class of 1934, is evangelizing in Spanish villages.

A man and wife, both trained in this Institute, started a little school and have not only supported themselves, but gathered together a group of people into a thriving evangelical congregation. Two young women graduates, working in different countries, maintain themselves by taking children whose parents desire that they be taught the Bible.

Institute students evangelize while studying. They carry packs with necessary belongings and Scripture portions. In one place the priest told the people that it would be no more sin to kill them than to kill a dog. Throughout the country are isolated believers, twos and threes, won by this itinerant method.

—*S. S. Times.*

Needy Colombia

Leaders of the missionary enterprise have not been as active in Colombia as are commercial interests. Colombia has vast potential wealth and produces everything that is grown in temperate and cold climates as well as all tropical fruits.

But there is as yet little effort to give the Gospel to the millions in Colombia who have no opportunity of hearing it. There are only about 90 Protestant missionaries in the whole country, with a mere handful of native workers. One missionary to one hundred thousand people is about the proportion but one-fourth of the total missionary force is on furlough, and a fair proportion are new people still struggling with the language. Four-fifths of the missionaries are along the Pacific Coast, leaving much of the country without any Gospel teacher.

—*Latin American Evangelist.*

Misplaced Reverence

Charles W. Clay, in *World Outlook*, tells some things he saw here and there. A shop selling cheap perfume does business under the sign, "Good Jesus." In Para there is a restaurant, called the "Cafe Baptista," which displays a large sign showing John the Baptist, in heaven surrounded by angels, telephoning to the "Cafe Baptista" to send up one hundred pounds of their coffee, for it is the brand which has entrance to heaven! A further illustration of gross irreverence in advertising is the following doggerel noticed in a street car:

"Are you sad my dear?

Have you a cough or bronchitis?
It's a law of our Saviour

The only cure is 'Contratosse.'"

—*World Outlook.*

EUROPE

Evangelism in Spain and Portugal

Mr. H. Martyn Gooch, General Secretary of the World's Evangelical Alliance, has made an extended visit to Spain and Portugal. He believes that political conditions in both countries are helpful rather than a hindrance to evangelical work, and in reply to the question "Can Spain and Portugal Be Evangelized?" says that the answer concerns the spiritual equipment of Protestant forces, rather than Roman Catholic opposition. Also, a united front is of supreme importance. Mr. Gooch addressed many gatherings, and met with clergy, ministers and other representatives of Protestant organizations. His visit to Madrid coincided with the visit of Professor Baez Camargo of Mexico, and they shared in a warm welcome on the part of the Committee of the Spanish Evangelical Alliance at special gatherings arranged in the two largest Evangelical churches. The Portuguese Evangelical Alliance, the British and Foreign Bible Society, the World Dominion Movement and the United Society for Christian Literature all are at work on a cooperative

basis. Six evangelical churches in the north of Spain are threatened with extinction through the withdrawal of financial support hitherto available from America, and the help of the World's Evangelical Alliance has been sought in an endeavor to enable these churches to continue. Roman Catholic forces would rejoice in their demise.

—*The Christian.*

Paris Student Union

While a student at the Sorbonne, Miss Agnes D. Stoneham who was formerly a North Africa missionary, realized the need for an Evangelical Union to work among the students. Unable to return to North Africa, she felt the call of God to establish such a work. In a little over two years young people from twenty-three nationalities have been helped in their spiritual life.

The student population of Paris numbers 50,000, of whom 8,000 are from overseas. The vice-president of the union is a Japanese student. The story of one member, an Armenian doctor, is stirring. A nominal Christian, he was brought into blessing through the Union. He is now a keen soul-winner, and looks forward to his return home to engage in evangelistic work in his hospital and university. Until recently, various discussion groups and meetings were held in drawing rooms kindly lent by friends, but recently the Union has rented its own room, admirably suitable for the work.

—*The Life of Faith.*

Belgian Gospel Mission

Future direction of the Belgian Gospel Mission, since the death of Mrs. Ralph C. Norton on July 19, devolves upon two able and experienced workers, Mr. John C. Winton and M. O. Vansteenbergh. The former is a man of gracious personality and unique administrative gifts, and M. Vansteenbergh is equally qualified to maintain the high standard of executive ability displayed by Mr. Norton. M. Van-

steenbergh is known as an eloquent speaker, and is hoping to visit America for deputation work. The buildings owned by the Mission, covering among other places Brussels, Bruges, Ghent, Antwerp, Charleroi, Tournai, are all free of debt. Workers, including wives, number 130. The two Bible Training Schools are guided by competent leaders and the various administrative posts are in the hands of approved workers.

—*The Christian.*

Beatenberg Conference

In one of the most beautiful spots in Switzerland, at Beatenberg, 150 people of about twenty nationalities recently gathered to pray for world revival. The conference was divided into four groups, two speaking German, the others French and English. It was urged that all Christians must know in their own experience victory over indwelling sin, and fully understand the ministry of God the Holy Spirit.

Immediately following the Convention, a students' conference was arranged under the auspices of the Intervarsity Fellowship of Evangelical Unions, to consider how best to bring a deep spiritual revival in European universities. There were representatives there from British, French, German, Swiss, Dutch and Hungarian universities. Reports from Hungary and other countries of Europe indicate that this is a day of great opportunities for reaching students with the Gospel. This Beatenberg Conference did much toward helping to unite Christians throughout Europe.

—*The Christian.*

German Evangelical Manifesto

The most courageous protest yet heard in Germany against the repressive Nazi policy toward the Evangelical Church was made in a manifesto which was read in every Evangelical Church acknowledging the Confessional movement. This stated that the German people are confronted with a decision of the

greatest historical importance—"A question whether the Christian faith shall continue to have rights in Germany." Attacks upon Evangelical beliefs and practices were exposed and denounced. The declaration affirms that "in the country of Martin Luther, Evangelical Christians are prevented from bearing witness to the Gospel in public meetings." A spiritual demand is made that "the incessant interference" by the State shall cease, and that liberty shall be granted to the people to attend Gospel services, and to the pastors to proclaim the truth as it is in Christ Jesus.

The protest was made with full realization of what the cost might be, for it concludes: "We call upon the servants of the Church to bear witness to the Gospel of Jesus Christ without compromise and without fear of men. Many have been sent to prison and concentration camps, have had to suffer expulsion and other trials. We do not know what may still be in store for us. But whatever this may be, we are bound to be obedient to our heavenly Father."

—*The Life of Faith.*

Anatolia College Jubilee

The Golden Jubilee of Anatolia College, Salonika, Greece, was celebrated on June 20th. An address was given by Dr. Wright, the new president of Robert College, Istanbul. The procession was led by Pastor George Anastasiades of the first Anatolia College Class, of 1887. Doctors, lawyers, teachers and business men, graduates of the college, gathered to pay tribute to their Alma Mater. King George II of Greece was also present at the celebration and showed deep interest. The president of the college is Rev. Ernest Riggs, a grandson of the famous Elias Riggs, for many years an American Board missionary at Constantinople. Among the pressing needs of the college are a boy's home, an Alumni Hall, and a retirement fund for the college staff.

Christian Heroism

In Soviet Russia 47 pastors have been suffering for years in concentration camps, on the White Sea, or in Siberia. Two were recently condemned to death; others have been forced to stop their work. Probably less than 20 evangelical pastors are still at work in Russia out of the 300 who formerly preached the Gospel there. Two Christian colporteurs not long ago were preaching in a village. Suddenly one fell, shot through by a bullet. His comrade immediately took the Bible from the martyred man, and continued preaching to the frightened listeners. His heroism made such an impression that a revival began in the village, and spread far beyond.

—*Church Missionary Gleaner.*

Russia and Religion

The dechristianizing of Russian school children goes steadily on, though still is far from being completed. At Saratov it is reported that 49 per cent of the children still live "in the old religious superstition." Fifty per cent still pray at home.

An order was issued on December 1, 1935, that all churches, chapels and prayer houses must report to the civil authorities or be closed. No new buildings may be erected to serve as churches, synagogues or mosques. An exception is made for foreigners who speak English. They may have their own churches and worship as they please. Thus, an American Roman Catholic church is now being built in Moscow by Father Brown. A Protestant church is also to be erected there for English-speaking people. The work of closing the churches is going steadily on. The Reformed Church at Odessa has been made a theater. The chapel at Prischib has been torn down. St. Michael's Cloister at Kiev is about to be sacrificed. Another cloister in that city has become a factory building.

According to a new ruling, pastors from foreign lands from now on will be prohibited from

entering Russia on the ground that they are considered by the Soviet authorities as enemies of Bolshevism. Pastors and churches in Russia, in addition to persecution and extinction, are heavily taxed. This tax money is furnished by free-will gifts. Recently two old men, more than seventy years of age, were given a sentence of three years in the penitentiary for having given money to the church and not to the state. The Soviet has issued a handbook entitled: "What Shall I Do in Case My Parents Try to Force Me to Go to Church?" The advice given includes the following: Report the case to the authorities; call the police, bring action before the courts. The punishment is loss of work, starvation and death.

AFRICA

Religious Outlook in Ethiopia

World-wide interest in Ethiopia draws attention to religious conditions there. *The Indian Witness* states that among the estimated Ethiopian population of slightly more than 10,000,000, there are 5,000,000 Coptic Christians, 150,000 Jews, 3,000,000 Mohammedans, 2,000,000 pagans, 16,000 Roman Catholics and 12,000 Evangelical Christians. During the 300 years that followed the meeting of Philip with the eunuch a large part of Ethiopia became Christian. Then came the long theological controversy over the question whether Jesus had a single or dual nature. For nearly 1,000 years the church in Ethiopia was isolated from the rest of Christendom. About the year 1500 Catholic missionaries again entered the country. In 1830 the Church Missionary Society of England sent two missionaries. From that year may be dated the modern work of missions. The Bible has been translated and is now available in 20 languages. Until the war compelled the evacuation of some stations, Protestant missionaries totalled 184 at 35 stations, while Roman Catholics had a force of 45 foreign priests and 30 native priests. The largest American

mission is that of the United Presbyterian Church.

A large increase in Roman Catholic converts is anticipated under Italian domination. In fact, the Catholic population seems already to have gained by 400,000, for Mussolini has announced that 400,000 Italian soldiers and laborers would remain permanently to colonize Ethiopia.

Catholics Propose Conquest of Ethiopia

The Vatican, which placed no obstacle in the way of Mussolini's conquest of Ethiopia, is now pushing a religious conquest there. Bands of Salesians and Capuchins, already known in Ethiopia, are following close behind the Italian columns, as they proceed with the difficult business of mopping up. These missionaries are provided with all the means they need to carry their message to the most distant and primitive peoples. They have the funds to open schools and hospitals. Other missionaries are being trained by the Sacred Congregation for the propagation of the faith. But anything that would suggest the imposition of Catholicism on the Ethiopians by force is to be avoided, in accordance with Mussolini's promise that there would be genuine religious freedom under Italian rule.

—*The Christian Advocate.*

Medical Missions in Morocco

Morocco has always been one of the most difficult of Mohammedan mission fields. F. J. Scrimgeour writes of a visit he has made to southern Morocco, now a protectorate of France. Eight stations were visited, under the South Morocco Mission, established about fifty years ago, and the Bible Church Missionary Society, which has opened work in some of the larger villages during the last ten years. Although motor roads cover the country and educational training is available, fanatical Morocco continues much the same.

Legal restrictions and prohibitions of action imposed by the

French authorities have hampered efforts at direct evangelization, stopped all school work except classes of very elementary teaching, and now threaten to close all medical mission dispensaries as they are at present conducted. Under French administration an official medical service is being developed which extends into all the cities, towns and larger villages. Regulations have been issued which forbid medical practice to those who are not legally qualified to practice in their own country, be they British or of any other nationality. This applies equally to nurses, midwives and chemists, and the terms of the law are so worded that doctors may not supply or dispense their own prescriptions unless there is no chemist's shop within a mile. But H. M. Consul-General intervened, and a concession was arranged whereby those missionaries who were actively engaged in giving medical treatment to the Moors in the year 1913 are permitted to continue to do so until they retire. Dispensaries more recently established—as those of the B.C.M.S.—may also give medical relief with simple, nonpoisonous remedies; but the Consul-General deprecates the extension of such work.

—*E. M. M. S. Quarterly.*

Seek to Evangelize Moslems

A recent development in the field of missions is the lively interest in the evangelization of Moslems in their North African territories, shown by the Protestant youth of France. The Young Men's Christian Association, the Student Christian Federation, Association of Scouts and Guides and missionary groups have since 1932 been united in the "North African Sheaf." A missionary camp is held in September at Constantine, Algiers, or Oran. There are also fifteen groups of the Young Women's Christian Association in large centers like Tunis, Constantine, Algiers, Oran and Rabat, doing splendid missionary and social work.

—*World Survey Service.*

The Message Refused

Mr. Jenkinson, of the Unevangelized Fields Mission, at a recent meeting in London told how he arrived in an African village one afternoon and realized that much good might be accomplished there. "The chief was not sober, but came and sat down on the veranda of the rest-house where I was staying. I talked to him for two or three hours, and by that time he was practically sober. Then he said: 'Well, white man, I have heard all you have to say. I will have the drums beaten tonight to tell all my headmen to come and hear this message, and they can decide whether they want to hear further, or whether they would rather you go away.'"

The drums were beaten, and early next morning the people began to arrive. The headmen came, carrying their spears, their wives walking behind. They talked for some time, but in the end their decision was: "We do not want you; we do not want your message." It seemed as if the powers of evil were loosed in that village. Mr. Jenkinson continued: "I would have done anything to reverse their decision, but it could not be done. Next morning I went sadly away, and so far as I know the Gospel has never again been preached there. It is only prayer that can overcome these things." —*The Life of Faith.*

Race Question in Cape Colony

In the Union of South Africa the race question is a burning issue. The Government has proposed to abolish the Cape native franchise. This met with such opposition that the premier withdrew the bill. His substitute measure does not recognize the right of the native to attain full citizenship. The Methodists of South Africa have made their influence felt in this controversy. The Conference declared, "The African people form an integral part of the Union, and they are entitled to the opportunities of attaining citizenship." Natives flocked to Capetown during the discussion. Methodists were

leaders in the fight, and one of the Methodist black men addressed the House of Assembly for nearly an hour in executive session.

—*Christian Advocate.*

Christian Council for South Africa

The first steps toward forming a Christian Council in South Africa were taken in May, 1934. After two years, negotiations are nearing completion. On June 24, over sixty representatives of churches and missionary societies met at Bloemfontein to consider the proposed constitution, which was finally adopted. The functions of the new Council are:

(a) To bring together for periodical conference and counsel representatives of the churches, mission societies and other Christian agencies of South Africa, particularly for consultation upon matters bearing upon the spiritual and general welfare of the non-European races.

(b) To promote, through committees, commissions or otherwise, study and investigation of the problem of evangelizing and Christianizing the people of South Africa.

(c) To take joint action on any matters within the scope of the authority that may be given to the Council by its constituent bodies.

(d) To promote cooperation in missionary work, especially in evangelistic, educational, medical and social work, and in the production of vernacular literature.

(e) To promote such fellowship among the churches as will create an atmosphere of respect and confidence and will lead to united thinking, interceding, planning and action on the part of the Christian forces of the country.

(f) To represent the Christian forces of South Africa in their relations with the International Missionary Council and with national Christian organizations in other lands.

—*South African Outlook.*

MISCELLANEOUS

Promoting Race Harmony

The History Society recently sponsored a contest on the subject "How can youth develop cooperative and harmonious relations among the races of the earth?" open to those under thirty living in Africa, Australia, Canada and New Zealand. The winner, Mr. Tsotsi, a twen-

ty-one-year-old South African Negro, suggested the denunciation of all statements that intensify race feeling, the boycotting of all books and films that preach racial domination and the encouraging of all that demonstrate the advantages of cooperative action. As if with one voice, all the papers called for a fair system of government under which every one would have an equal opportunity to learn and to serve.

Mr. Tsotsi is of the Xhosa tribe and is a teacher at Blythwood Institution in Butterworth, a town of 575 inhabitants. He traced many of the causes for racial antagonism to the fact that in Asia, Africa and America there was "the anomaly of white capital and colored labor." He will receive \$300 as his prize.

—*New York Times*.

Mandates Against War

People's mandates against war is an international movement. In Hungary seven large associations are collaborating. In Holland the text of the Mandate was reprinted in 600 newspapers. In Sweden 100,000 people signed the Mandate at 200 peace meetings.

In Czechoslovakia 30 important organizations are enlisted in this cause, while in Finland 16 groups are at work. Syria reports 18 groups with 30,000 signers.

In Australia the text of the mandate has been spread on postcard cards and in Greece six women's organizations are collaborating. Work has also begun in Egypt and in Spain.

In France more than 30 organizations representing 600,000 members, as well as 60,000 other individuals, have voted for the Mandate. Conspicuous among the signers here are ex-service men.

In Great Britain 28 societies and 1,027 meetings had signed up to last March. These meetings were arranged by women's associations, the Labor Party, religious groups, the Society of Friends and by the Liberal Party.

The campaign has also begun

in Denmark, Norway, Rumania and Yugoslavia. Meanwhile, Tunisia has sent in 9,500 signatures and in Ceylon the Women's Political Union has voted its endorsement.

—*The Churchman*.

World Statistics

The Statistical Institute of the League of Nations estimated the world population at approximately two billion. The population is increasing annually at a little more than eighteen millions or about 50,000 a day. Figures for the continents are as follows: Asia, Russia not included, 1,710,000,000; Europe, fifth in size, 382,000,000; Russia, alone, 164,000,000; Africa, both white and black, 143,000,000; North America, 135,000,000; United States, alone, 127,000,000; South America, 85,000,000; Central America, 35,000,000; Australia and Oceania, 10,000,000. Population in Russia is increasing faster than any place else on earth, 4,000,000 a year or at the rate of 2 per cent.

New Newspaper Evangelism

Newspaper evangelism, first tried out in Japan, is steadily reaching into other countries. In China, the movement is still new, although two Hankow papers have carried daily advertisements about Christianity for months, and a number of enquiries have been received. In India, a weekly article inserted in a Karachi paper has brought enquiries from people of all classes and faiths. An experiment in Christian journalism is also being carried on in Mohammedan countries; while in Spain the editor of *El Popular*, a widely read paper, has agreed to publish a Christian article of 1,000 words every Sunday for a year.

—*Report*.

Missionary Institutionalism

In a most able and persuasive address Bishop Ludlow, of the Protestant Episcopal Church, made some far-reaching statements concerning the conduct of the church's missionary endeavor. He said in part:

Too many times missionaries try to reproduce their own parish life as they knew it at home. Thus, we do not produce a native church but a transplanted one. Under the circumstances we should not wonder why our converts show so little initiative and sense of responsibility for self-support and self-propagation. The unity we maintain is one of Western customs and practice. By maintaining this kind of uniformity we have avoided heresy and schism, but thereby we have also prevented the creation of a native theology. Because there has been so little creative thought on the part of the mission church, there has been little missionary zeal and little sense of responsibility for self-support. . . .

The early church was a *koinonia*, a fellowship, before it was an *ecclesia*, an organized body. We must restore to the Church its primary duty of evangelization. Our task is one of inspiration, not institutionalism. We need to rely more on the Holy Spirit.

Faith Missions

A recently published pamphlet summarizes the service of popularly called Faith Missions. The Interdenominational Foreign Mission Association of North America was formed in 1917 by a group of foreign missionary societies that were not denominationally related, but which held identical doctrinal convictions and adhered to similar missionary principles and practices. Prayer fellowship, conferences concerning missionary policy, and united appeal for world evangelization are aims of the organization.

Listed in the order of their inception, the sixteen societies that are now members of the Association are: The Woman's Union Missionary Society of America, the China Inland Mission, the India Christian Mission, the South African General Mission, the Central American Mission, the Sudan Interior Mission, the Ceylon and India General Mission, the Africa Inland Mission, the Bible House of Los Angeles, the Inland South America Missionary Union, the Bolivian Indian Mission, the North East India General Mission, the Evangelical Union of South America, the American European Fellowship, the Orinoco River Mission, and the Latin America Evangelization Campaign.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Puritans in the South Seas. By Louis B. Wright and Mary Isabel Fray. Illustrated. 8 vo. 347 pp. \$3.00. Henry Holt & Co. New York. 1936.

The authors of this story of Christian missions in Tahiti, Raratonga and Hawaii cannot hide their antipathy to the Puritans, their disapproval of missions and their lack of sympathy with Christian standards and ideals. While they claim to have written without prejudice, their whole attitude and the words they use reveal their lack of knowledge and their antagonism to the whole enterprise: "Zealots" impose their religious and social points of view on a primitive people; "popish supplies to keep away scurvy"; "missionaries had come to Tahiti in the expectation of turning an honest penny"; "the work of the Lord proceeded on a solid foundation of real estate." These are some of the phrases that occur in the first few pages and similar ones recur many times throughout the book. In fact, the evident aim of the authors is to hold missions in the South Seas up to ridicule. While they quote from missionary letters and reports, it is to give unfavorable views of the work and workers. When they quote other authors, they never quote friendly and sympathetic reports like that of Robert Louis Stevenson.

Honest, constructive criticism of missions is welcomed. Mistakes have been made in men and women sent out, in methods used, and in aims held in view. The way missions were conducted a hundred years ago were different from the way they are conducted today. The Puritans were strong but uncompromising and at times were without sympathetic understanding, but as a rule they were brave and true

and tireless—not the foolish and selfish, uneducated and selfish zealots here depicted.

Some critics of missions furnish interesting and useful reading, for they write facts and describe scenes dramatically and with a sense of humor. These authors are dry and give practically no information of value in regard to the islands and the people. They repeat the same cynical criticisms over and over again *ad nauseum*—missionaries uneducated; seeking to create markets for European goods; tempted by the easy morality of the South Sea women; superficial in their work, etc., etc.

It is unfortunate that "Puritans in the South Seas" could not have been written judiciously to reveal the mistakes and the achievements of the early missionaries and to show some of the lessons learned and put into practice in later years—in the way of dress, education, the appreciation of native character and customs and the development of Christian life and service.

The Soul of Egypt. By Allison Douglas Boutros. Marshall, Morgan and Scott, London. Zondervan Publishing House, Grand Rapids, Michigan. 126 pp. 40 cents.

A vivid portraiture of the land of the Nile as a field for evangelism by an independent missionary who through marriage and close contact with the Egyptian people writes with knowledge and sympathy. The note of personal experience is dominant and there is little about the work of other missions carried on for many decades, nor much breadth of outlook on the strategy of missionary occupation and administration.

There are telling chapters on

the daily life of the *fellahin*, the downward drag of Moslem environment and the trials of new converts. The book is very readable and will awaken interest and intercession. S. M. Z.

The Story of the American Negro. By Corinne Brown. The Friendship Press, New York. 208 pp. \$1.00.

Perhaps no better textbook for the study of the racial problem in America has appeared from the press for a decade. It is based on authoritative sources, it traces the story to its sources and is unpartisan. It is brief but not scrappy and holds the reader's attention. The writer is a recognized leader in the present younger generation and by birth, training, wide travel and real sympathy is qualified for her task. The ten chapters tell us how and why the Negro came to our shores, and what were the conditions in his ancestral home; what the colonial pattern of slavery meant for master and slave; how it was modified by the industrial era followed by the breakdown of slavery and a civil war which did not emancipate in the tragic era of reconstruction. We learn of the struggle for freedom, the Black Man's burden and the emergence of "Brown America" with its chief problem—how to live together or apart and to love each other. A full bibliography, notes, references and a good index complete this unique study.

S. M. ZWEMER.

A Preface to Racial Understanding. By Charles S. Johnson. Friendship Press, New York. 206 pp. \$1.00.

The author is director of the Department of Social Science at Fisk University. He has served as Director of Research and Investigation under the Carnegie

Any of the books noted in these columns will be sent by the Review publishers on receipt of price.

Foundation and is editor of the magazine *Opportunity*. This, his most recent work on the American Negro, bears a modest title and covers an enormous field of investigation. A recent bibliography of the Negro in Africa and America contains 17,000 titles. The bibliography here selected suggests less than threescore books, of which the gist can be found in these eight chapters. They relate the story of the Negro, his social life, education, contribution to American civilization, and give examples of Negroes who attained in church and state. The last chapter is practical on the Conquest of Racial Prejudice. The literary contributions of the Negro to American life and especially to music are described at some length. The author holds that the greatest contribution of the church to the Negro has been the work of pioneer missionaries since the days of reconstruction. The Negro church today has a membership of over five million and expended in one year for its upkeep more than forty-three million dollars. It is unfortunate that even today less than twenty per cent of the Negro clergy hold academic or theological degrees. The church of America is the testing ground for the great moral issue of racial understanding and the conquest of racial prejudice.

S. M. ZWEMER.

Omwa? Are You Awake? By P. H. J. Lerrigo.

This book should accomplish its purpose to awaken the mission-minded constituency of churches in America to a new realization of what the missionary enterprise is about, and how imperative it is to maintain the Christian message among the unevangelized "while it is yet day."

The reviewer, as a missionary for thirteen years in West Africa, I can testify that the author's descriptions are true to the original settings and the inferences have been clearly deduced.

Dr. Lerrigo says: "The missionary contribution to Congo's life has to do preeminently with

the development of personality. . . . Only as men are regenerate can they build a regenerate society." The author has never allowed mere "story-telling" to obscure the great spiritual burden on his heart. He says also: "The spiritual enters profoundly into the complex reactions of human life, in sickness as well as in health, and the physician (the author is a physician) whose ministry is merely to the body is rendering only a defective service."

Anyone not familiar with native life in West Africa will find here picturesque descriptions and information which gives a clear understanding of the situation, together with folk tales and stories that relieve the commonplace.

It has been interesting, as a fellow missionary, to observe differences in methods of work in the Congo Mission and in the Cameroun stations of another society but such details in no wise disturb the general similarity of mission work. The author shows himself intimately acquainted with the main currents of life in the Congo, and its problems, government policies and projects, and the present determined effort of the Church of Rome. Says he, "A few white folks coming with a great spiritual message have found response, comradeship and affection among these folks of another race, and through self-effacing toil have released springs of initiative and power which have already carried the great Negro community far along the road to self-understanding, self-control and a new order of life and growth."

On two points I could wish that the author had placed more stress: First, the chapter on "Worship: Outdoors and In" should have included some description of the "principalities and powers" of the demon hosts against whom the missionary must contend. All the accessory enterprises of mission work, such as schools, hospitals, agricultural institutes, etc., are necessary to bring about "self-understanding, self-control, and a new order of life and growth"

among the natives, but after all it is only as men are delivered from the "Power of Darkness, that Old Serpent, the Devil," that we can hope to see the "new order of life" which is "Christ in you, the Hope of Glory."

Second, the author might have made more prominent, especially in the appeal of his last chapter, that the missionary's endeavor first, last, and always is to save souls unto eternal glory. True, eternal issues are being decided here and now, but this present life is not *The Life*, that eternal life. There should be not less stress on cooperation, councils, schools, etc., but more stress on the experience of the new birth; for thousands of natives who have accepted Christ nominally, as yet know little or nothing of the "power of His resurrection."

Dr. Lerrigo has addressed himself to a great problem, and has tried to make other people see what he has seen in his recent tour. He says, "The Christian cannot assume that he is the only single-hearted person in the world. Other great idealistic movements have arisen in competition, and the genuine communist or even the socialist is likely to laugh at the mild idealism of the traditional Christian who has taken his conviction second-handed, and whose religious habits are copies of a prevailing type. This sort of Christian experience does not get one very far." Dr. Lerrigo sees clearly that a time may come when "for Thy sake we are killed all the day long" (Romans 8: 36). Continuing, he says, "But if it ever does come, I believe so-called Christian people will quickly separate into three almost equal classes: Those who promptly and cheerfully abandon their religious profession to go with the tide; those who halt between two opinions and suffer profoundly in the process; and finally those whose Christian faith is steadied and quickened until they are ready to die for it" (page 170). All in the homeland, who name the name of Christ as their veritable Master, are urged to be "stripped and equipped for Christ's service."

L. PAUL MOORE, JR.

New Books

Valorous Adventures: A Record of Sixty and Six Years of the Woman's Foreign Missionary Society, Methodist Episcopal Church. Mary Isham. 446 pp. \$1.25. Woman's Foreign Missionary Society. Boston.

First, the Kingdom! The Story of Robert Fletcher Moorshead, Physician. H. V. Larcombe. Illus. 184 pp. 3s. 6d. Carey Press. London.

India. Part I, to 1837; Part II, 1858-1936. H. H. Dodwell. (Modern States Series Nos. 9 and 10.) 131 and 274 pp. Each 3s. 6d. Arrowsmith. London.

Ten Africans. Edited with introduction by Margery Perham. Map. 356 pp. 15s. Faber and Faber. London.

Alien Americans: A Story of Race Relations. B. Schrieke. 208 pp. \$2.50. Viking Press. New York.

The World Quest, 1936-1937: The Fourth Unified Statement of the Work of the Church Overseas, its present position, opportunities and needs, in those areas which receive help from the Church of England and its Sister Churches in the British Isles, together with a survey of the response of the Church at home. Illus. Maps. 131 pp. 1s. Church

House. Press and Publications Board. London.

Shaping the Future: A Study in World Revolution. Basil Mathews. 160 pp. 2s. 6d. S. C. M. Press. London.

With Christ Into Tomorrow. Hunter B. Blakely. 160 pp. 50 cents. Presbyterian Committee on Publication. Richmond, Va.

The Dawn of Religion. Eric S. Waterhouse. (Great Religions of the East.) 134 pp. 2s. 6d. Epworth Press. London.

Christianity and the Malays. Lawrence E. Browne. 78 pp. 1s. S. P. G. in Foreign Parts. London.

Children of Sunny Syria. Myrta H. Dodds. 147 pp. \$1.50. Crowell. New York.

East Is East. Lessons on the Church in Korea. Ruth Henrich and Elsie Fox. 60 pp. 1s. S. P. G. in Foreign Parts. London.

Indian Thought and Its Development. Albert Schweitzer. 265 pp. \$2.50. Holt & Co. New York.

The Land of the Morning Calm. Ruth Henrich. 80 pp. 1s. S. P. G. in Foreign Parts. London.

The Medieval Missionary (World Mission of Christianity Series). James Thayer Addison. 175 pp. Cloth, \$2.00; paper, \$1.25. I. M. C., New York.

Stories of Korea: Lessons for Little Children. K. O. Brightman. 28 pp. S. P. G. in Foreign Parts. London.

Secrets at Sidleigh. Margaret P. Neill. 252 pp. 2s. Pickering & Inglis. London.

"I Am Jesus." And Other Evangelistic Sermons. J. C. Massee. 117 pp. \$1.00 cloth, 65 cents paper. Zondervan. Grand Rapids.

The Living Christ. Will H. Houghton. 133 pp. 75 cents. B. I. C. Assn. Chicago.

Preaching Christ in Corinth. Klaas Jacob Stratemeier. 114 pp. \$1.00. Zondervan. Grand Rapids.

Portraits of Christ in the Gospel of John. Harold S. Laird. 126 pp. 75 cents. B. I. C. Assn. Chicago.

Southern Baptists in World Service. E. P. Alldredge. 172 pp. 60 cents cloth, 40 cents paper. Sunday School Board, Southern Baptist Convention, Nashville.

E Ming and E Rue: A Story of Child Life in Old Peking. Margaret Rositer White. 91 pp. \$1.00. Revell. New York.

So Half Amerika—Die Auslandshilfe der Vereinigten Staaten. 1812-1930. Hermann Stöhr. 328 pp. 5.60M.

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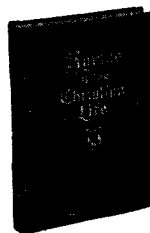
Okumeinscher Verlag. Stettin. Germany.

The Story of the Bible. Edgar J. Goodspeed. \$1.50. 150 pp. University of Chicago Press. Chicago.

Twelve Negro Americans. Mary Jeness. 180 pp. \$1.00 cloth, 60 cents paper. Friendship Press. New York.

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Mrs. C. S. Deming

Home Missions in Modern America

E. D. Kohlstedt

Roman Activity in Pagan Africa

Kenneth G. Grubb

Dates to Remember

December 9-11—Biennial meeting, Federal Council of Churches, Asbury Park, N. J.

January 4-6—Committee on Women's Work of the Foreign Missions Conference of North America, Asbury Park, New Jersey.

January 6-8—Foreign Missions Conference of North America, Asbury Park, New Jersey.

January 11-14, 1937—Annual Meetings, Home Missions Council and The Council of Women for Home Missions. Asbury Park, N. J.

February 8-13—International Council of Religious Education, Executive Committee and Associated Meetings. Chicago, Ill.

NATIONAL PREACHING MISSION

Nov. 29-Dec. 2—Philadelphia.

Dec. 3-6—Boston.

Dec. 6-9—New York City.

FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

January 16-19, 1937—Jacksonville.

January 19-20—Lake City.

January 20-22—Daytona Beach.

January 20-22—Deland.

January 23-27—Miami.

January 26-27—Ft. Lauderdale.

January 27-29—Palm Beaches.

January 30-February 2—Orlando.

February 2-4—Winter Haven.

February 4-5—Ft. Myers.

February 4-5—Sarasota.

February 6-11—St. Petersburg.

February 7-10—Clearwater.

February 10-12—Tampa.

February 13-16—Tallahassee.

Personal Items

Rt. Rev. Frederick Rogers Graves, of the American Episcopal Church, has been asked to continue his service in China where he has been for fifty-five years. He had submitted his resignation because of advancing age (now 78) but the House of Bishops asked him to hold on until the general convention.

Gen. Evangeline Booth left London in November to undertake a world campaign, calling first at Port Said to inspect one of the newest Salvation Army centers. She expects to spend more than a month, including Christmas, in India, and conduct no fewer than sixty-five public gatherings at various centers. The General will spend six days in Ceylon, thence to Java, Singapore, Hongkong, Shanghai and Peiping. She will go on to Korea, reaching Japan on March 10, and return to England across the United States.

Dr. Cleland Boyd McAfee reached his 70th birthday on September 25, and on that date retired from the secretaryship for Japan, Siam, Chosen and the Philippine Islands under the



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Presbyterian Board of Foreign Missions. For almost 50 years, Dr. McAfee has maintained some form of official connection with the foreign missionary enterprise of the Presbyterian Church in the U. S. A.—first as Foreign Missions chairman of his presbytery and then, in succession, synodical chairman, Board member, and for the past six years, one of its secretaries.

Dr. John A. Rodgers, Secretary for Annuities and Special Gifts on the Presbyterian Board of National Missions, retired on October 1.

Dr. Charles E. Maddry, a secretary of the Southern Baptist Foreign Mission Board, is home after a tour of the Board's missions in South America.

Mrs. A. K. Reischauer, of the Presbyterian Mission in Japan, has been awarded a special diploma for distinguished service to the deaf. She was the pioneer in introducing oral education for the deaf in Japan, and founded the deaf-oral school, "Nippon Rowa Gakko," in Tokyo.

TWO FREE BOOKS For Ministers

Why God Used D. L. Moody

By R. A. Torrey

The Shorter Life of D. L. Moody

By Paul R. Moody and A. P. Fitt

These two books will be given to the first 1000 ministers who will agree to conduct a "Moody Day" service on Sunday, February 7, 1937, and will preach an appropriate message in observance of the Centenary of D. L. Moody's birth.

Write A. F. Gaylord, Director
D. L. Moody Centenary Celebrations

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Mrs. A. L. Wiley, Presbyterian missionary of Ratnagiri, India, on June 23, received the Kaiser-i-Hind medal, third class, in recognition of her faithful work among the children in that area. Many tiny tots have grown to Christian manhood and womanhood under her care. October, 1936, marked the end of 41 years of service which she has given in India.

The Rev. Charles Hodge Corbett, minister of education of Bay Ridge Presbyterian Church, Brooklyn, N. Y., has been elected to succeed the late Dr. Edmund B. Chaffee as editor of *The Presbyterian Tribune*. He was a missionary in China for seventeen years, teaching in the North China Union College. He returned to America in 1925.

Obituary Notes

The Rt. Rev. Henry Damerel Aves, retired Bishop of Mexico, died in Houston, Texas, September 20, in his 83d year. He had retired in 1923. Working quietly and steadily for 20 years, during a period of one revolutionary crisis after another, Bishop Aves guided the struggling missions of the Episcopal Church in Mexico into solidarity and strength; at the same time ministering to the British and American colonies in the critical years when open warfare was an almost constant threat.

Dr. Bruce Kinney, recently retired as one of the representatives of the American Baptist Home Mission Society, died in Cleveland, Ohio, on October 15. He was for 43 years a minister of Christ and 38 years ago was appointed as a frontier missionary in the West where he was superintendent of missions in Utah and Wyoming

(Concluded on 3d Cover.)

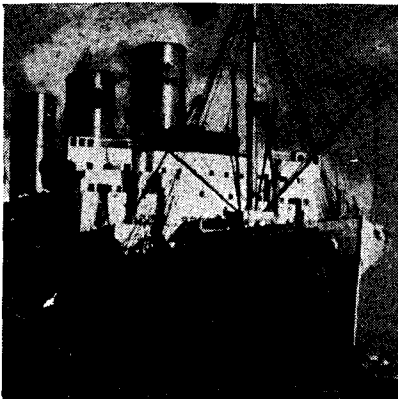
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Editorial Chat

The EDITOR and the Directors of the REVIEW wish our readers a *very joyful* Christmas and increasing evidence of the love of God as revealed in Christ and through Christians to the world of men, women and children.

* * *

Again we call your attention to the special Christmas offer on the Fourth Cover of the REVIEW. Acceptance will help to carry on the work Christ came to do and to spread Christmas blessing through the year.

* * *

Some of our former readers are discovering what they have missed by allowing their subscriptions to lapse. Here is one letter recently received: "The undersigned desires the return of an old friend, your publication. I used to be a subscriber in past years but dropped it in the pinch of the depression. Will you send it again?"

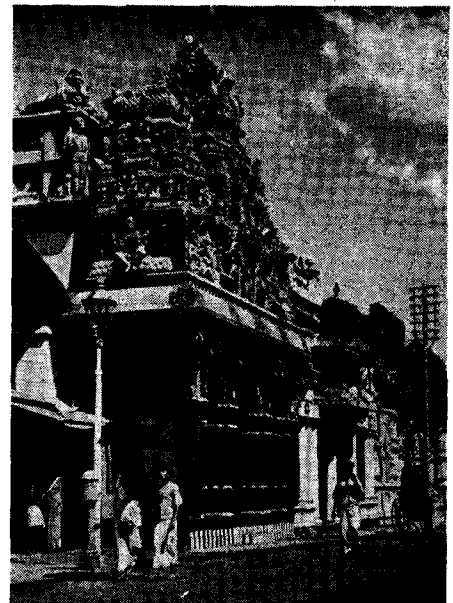
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* * *

Another new friend has been made by some casual introduction. Will you seek ways of extending the usefulness of the REVIEW by introducing it to others? Our new friend writes: "It has just been in recent weeks that your REVIEW has come to my attention, and now I spend hours at a time poring over our back issues. It is surely a wonderful and much needed magazine."

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LISTENING TO THE GOSPEL ON THE BANKS OF THE NILE (REV. OSCAR BOYD PREACHING FROM THE IBIS)



Photograph by Willard Price

EAGER LEARNERS IN THE BOYS' SCHOOL, ALEXANDRIA

BUILDING MATERIAL FOR THE CHURCH IN EGYPT

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LIX

DECEMBER, 1936

NUMBER 12

Topics of the Times

THE CHRISTIAN MESSAGE OF PEACE

Thousands of sermons will be preached in Christian pulpits on Christmas Sunday, advocating "Peace on earth, goodwill among men." But, while God is the God of Peace, and the Gospel is the Gospel of Peace, Christ distinctly said, "Think not that I am come to send peace on earth; I came not to send peace, but a sword." This startling statement has been proved true, for strife has characterized national life during the whole Christian era—though war is contrary to Christ's mission of peace.

Look over the world. Never were nations so feverishly arming themselves and preparing for war as they are today; never was so much spent on armaments and war materials; never have there been so many wars and rumors of wars—political, economic, social and religious. This is in spite of the influence and ideals of Christ and the peace propaganda and pacifist movements. There can be no doubt that Christ desires peace, but if He came to establish general peace among men and nations, there does not seem to have been much progress toward reaching His objective. Nevertheless God is the God of Peace; Christ preached peace and bequeathed His peace to His disciples, and they "preached peace by Jesus Christ" (Acts 10:36).

What, then, is the answer to the present problem of disunity and strife in the world? The answer is that there is only *one basis of human peace* and that is "peace with God." The reason for the "sword" that divided households as the result of Christ's coming to earth over nineteen hundred years ago—and that still divides families and nations—is the fact that men are out of harmony with God. We have neglected the one necessary basis of unity. As long as we—as individuals or as nations—are each seeking selfish ends, so long will we fear one another and put our trust in armaments. No one form of government is re-

sponsible for the war spirit. Russia, the communistic Union of Soviet Republics, denies God's authority and ideals and depends on armaments to maintain peace with neighbors and within her own borders. Japan, the militaristic monarchy, seeks to attain her ends by regimentation and force of arms. Germany and Italy, the fascist totalitarian states, declare for an "armed peace," with their armaments able to defy all antagonists. Even England and America are joining in the race. There may be an armed truce, and a restraint from active warfare, but it is due to fear of force and not to the spirit of friendly harmony which underlies all true peace.

What then is the Christmas message of peace? It is that Christ came to proclaim God's love and His desire that men should cease from rebellion against His will and should be at peace with Him. This is the only effective basis of "peace among men." The sword of strife will be sheathed, or turned into a plowshare of peace, when men join in allegiance to Christ and yield their wills and their lives and their possessions to the Will of God. There is no other way; all peace movements promoted on any other basis are futile. As long as men fight against God they will naturally fight against one another, if they can and dare. "There is no peace, saith my God, to the wicked." God and the State cannot both rule supreme over men's wills; neither can both God and self be supreme.

The most effective emissaries and promoters of peace on earth today are not "pacifists" who decry all conflict, or social workers who merely seek to bring about better living conditions, but they are the peacemakers who are recognized as "children of God"; they are the Christian missionaries and others who are seeking to win men to Christ and to a life in harmony with God's will. Christ came primarily to save men from sin—the sin of disobedience to the Will of God. He proclaimed forgiveness and peace by His sacrifice on the Cross and so opened the Way of Life in God.

Christmas is a time to preach peace, but only the peace of God based on loving obedience to His revealed will and manifested by love to our fellow men. It is love that brings peace because love works no ill to one's neighbor. The Star of Bethlehem and the Cross of Calvary are both the Christian symbols of peace.

STILLING THE CRIME WAVE

The government, social reformers, parents and Christians everywhere are greatly disturbed because of the extent of crime and its spread in all parts of the world. The cost of crime in the United States is estimated at thirteen billion dollars a year, seven times as much as we spend for education. The number of condemned criminals in penal institutions runs into hundreds of thousands and lawbreakers out of jail are even more numerous. The worst feature of the situation is that youthful criminals are increasing. In Great Britain, a recent report states that forty per cent of the crimes were committed by persons under twenty-one years of age; and the situation is even worse in America.

The chief causes of crime and lawlessness are idleness, ignorance, lack of high moral standards, broken homes, a desire to obtain money for power and self-indulgence, and an antipathy to all restraints. But the basic causes of lawlessness are selfishness and a disregard for God as the Heavenly Father and Lawgiver.

What then is the cure for the present-day lawlessness and crime? Prof. Robert H. Miller of Manchester College, Indiana, gives a seven-point program:

(1) Increased appropriations for education. Chicago has established a special school for "in-corrigible" boys—a school that instructs and keeps them busy with wholesome technical training and recreation.

(2) Keep young folks busy. Do not let them be idle and out of work. Six million between the ages of sixteen and twenty-one are now out of school and out of work.

(3) Vocational training—teach every child to use his or her hands and mind in some useful employment—something creative in which he or she can find satisfaction.

(4) The Church must increase her ministry to youth—in the home, school, church and business. Environment must be improved and leisure hours occupied to profit.

(5) Punishment for wrongdoing must be made more sure, swift and fitted to the crime. Sentiment must not interfere with justice. Youth must learn that crime does not pay but that criminals do.

(6) Respect for law, and for those in author-

ity, must be taught in the home, the school, the church and the place of business. Law must be shown to be not an enemy to liberty but a protection and an ally to progress.

(7) Belief in God as a loving Heavenly Father, and the just Ruler of human affairs, must be taught to children from their earliest years. The movie and the streets often make crime seem easy, pleasant and profitable. Self-control and reverence for God must be shown by precept and example as the Way of Life that brings happiness and success.

Public libraries must be purged from unwholesome books and newsstands must be cleared of papers that present low ideals and lawless heroes. Good reading is more influential than most forms of good advice. It is a matter of record that only two per cent of criminals, when brought to trial, have been active members of any church.

As the basic cause of crime and lawlessness is *sin*, so the only cure for these evils is a turning to God and an intelligent regard for His laws. The New Testament gives us three definitions of sin—

(1) "Sin is transgression of the law"—a positive disobedience to the revealed Will of God.

(2) "Whosoever knoweth to do good and doeth it not to him it is sin";—it is failure to follow the light we have.

(3) "Whatsoever is not of faith is sin"—it is doing what we believe to be wrong, and failure to live in harmony with faith in God as He is revealed in Jesus Christ.

It has been the experience, both of individuals and of communities, that when the Gospel of Christ is accepted, and men take Him as their Saviour and Lord, crime and lawlessness disappear and men become good neighbors and good citizens. This is evidenced in the word that has recently come of the transformation of a very primitive, lawless people of Papua (in the South Seas). These people were sorcerers and took a pride in murder. Their women all refused to accept a man as a husband until he had murdered someone. They were superstitious and ignorant in mind and filthy of body. They were shiftless and poor, and filled with fear and enmity. The Australian Government attempted to control, to discipline, to cajole or to punish offenders but without success. All the men served jail sentences and then returned to their old life. Then came messengers of the Gospel of Christ—people of their own race who had experienced Christ's transforming power. These messengers did not begin by teaching the savages to build better houses and to make better gardens, nor did they begin by teaching them the evils of crime and advantages of law observance. They simply told them of their own experience of Christ, the Son

of God, who so loved them that He came to give His life for them; they revealed the effect of His love and His power in their own lives by their unselfish, joyful service. The pagans were astounded at this new way of peace and power and they responded to the teaching. Before long they destroyed their paraphernalia of sorcery, gave up their evil ways and began a new life. Crimes of violence and theft and sins of impurity have now been discarded. Of their own accord whole villages now rise early in the morning, go for their bath and have their "quiet time" to learn God's will. They have discarded fighting and send their children to school; some have built new, clean villages, with communal gardens, and live as one great family.

Here is an example of the natural fruit of Christian teaching, without any attempt to coerce or persuade the people to accept any specified rules or regulations. These former savages are already an example to civilized America and the results have astounded government officials.

"Where the Spirit of the Lord is, there is liberty." He who stilled the stormy waves on the Sea of Galilee is the One who can still the crime wave today, if men will but obey Him, as did the winds and the sea.

MEETING THE CHALLENGE OF INDIA

Because of its ancient culture, the number of religions, the size of its population and the multitude of its unevangelized villages, India presents a peculiar and powerful challenge to the Church of Christ. The first Christian testimony is reported to have come to India nearly 1900 years ago and Christian missions have been carried on there for the last six hundred years. Protestant work began in 1706 and the first British missionaries entered one hundred and forty years ago; yet today not more than one in one hundred of the people are even nominal Christians and the number of non-Christians is at least double that of 100 years ago. The encouraging fact is that the knowledge of Christ and His teachings has permeated India and the general attitude of the people has changed from one of bitter hostility to one of respect and inquiry.

Christian missions are largely responsible for the development of modern education in India, for the advance in modern medical service and for the elevation of women and children. The British Government has promoted peace, justice, education and economic betterment.

Great mass movements toward Christ have been reported in many places during the past fifty years, with whole villages of the Depressed Classes ready to come under Christian instruction. Today the Rev. T. G. Stuart Smith reports

800,000 people in Travancore moving Christward. The leaders express a desire to see their whole community embrace Christianity and a large body of Indian Christians have offered to give their services as volunteer evangelists and teachers for this ingathering. The difficulty is to care for their transportation and training. "Hundreds of villages are crying out for teachers and tens of thousands are seeking Christ." The awakening is reported also in the Punjab, the United Provinces and elsewhere. The Bishop of Dornakal estimates that in his district alone one million people are moving Christward.

The opportunity and challenge is likely to grow during the coming months as the disillusioned Untouchables seek some escape from the oppressive bonds of Hinduism—already they are turning to Christ and asking for baptism at the rate of 15,000 every month. This is influencing the caste Hindus also as they see the new birth and new life of those whom they have despised.

Where are teachers to be found to train these open-minded seekers? The Indian churches are poor and the mission boards are still short of needed funds. There is still money available for the things men want most. The boards at home might unite in presenting the facts to Christian stewards at home and offer, if suitable teachers are found who will volunteer to give their time, to finance one-half the expense for their board and travel for a five year campaign if the Indian churches will care for the other half. The missionary forces in these areas also need strengthening and new vernacular literature must be supplied for the growing churches.

It would be unwise for American and British Christians to assume the whole financial responsibility and control but they can still act as true partners of the Indian churches in the work of winning and training these under-privileged classes for Christ. Prayer circles should also be started in churches at home and in India. The National Christian Council and the National Missionary Society of India might be the clearing house for a united campaign that will be cooperative and will avoid waste and overlapping effort. "The task before the Church in India is tremendous," says the Bishop of Dornakal. "It will tax all our available resources; but God is our partner and will not fail. In the work of His Kingdom nothing is impossible."

DISAPPOINTED CANDIDATES

Candidates for political office are not the only ones who suffer disappointment when election time passes. Missionary candidates are also too often disappointed—sometimes even after their election, but more often because of failure to be selected and given a field of service.

Among the elect some are disappointed when they reach their field, because they find that they are not adapted to the work or field assigned. In spite of carefully prepared candidate papers and examinations, their physical, mental or spiritual equipment may be inadequate. Others, who have an ambition to devote their lives to preaching the Gospel to the unsaved, are sometimes called upon to fill vacancies in schools or colleges to teach purely secular subjects—and little time and strength is left for evangelism. One missionary in India bewailed the fact that an understaffed teaching force in the mission college necessitated his being called to teach and to neglect evangelistic work for which he had volunteered. Or the business or executive end of the mission may be so absorbing that there seems little or no time for purely Gospel work.

Disillusionment also sometimes comes because of false ideas of missionary life gained from romantic authors and speakers who present the cause at home. The needs, opportunities and rewards of field work are sometimes so attractively presented that young men and women volunteer who are not ready to endure the hardness of pioneering, who do not realize the difficulties of the field to which they are going; they are not prepared for the disappointments due to working with and for uncongenial and unresponsive people, or to live without the comforts and cultural opportunities of the homeland.

Other disappointed candidates are those who never reach the field because no one will take the responsibility for sending and supporting them. But at times general appeals come from the field which arouse interest that cannot be harnessed to action. A recent article appeared in *THE REVIEW* which told of the religious destitution in many districts in Maine. Two missionary-minded Christian teachers wrote to the author of the article, offering their services freely to conduct summer Daily Vacation Bible Schools. The reply failed to mention any needy towns or any way of service. Disappointment and failure was the result. A similar experience is noted with regard to offers to help other churchless communities in the United States. The Hartford Band has offered to go to any needy field but no one is ready to send them.

What is the remedy for these disappointments? Is it not first to be found in accurate information? The fields must be studied in detail, as Robert Arthington studied them, so that the facts will be known; the candidates must be studied individually as to fitness and they must be fully informed as to facts. There is no excuse for knowingly sending out unqualified candidates merely because a place needs to be filled. One case in point—a nurse was sorely needed on a

mission field. One applied who had nursing qualifications, but not the spirit of Christ. She was sent at large expense but within one year had to be recalled after having done harm rather than good. A lesson was learned. When a doctor applied for the same field, a frank letter was sent to him, setting forth plainly the difficulties of pioneering without much modern equipment; he was warned of the financial sacrifices necessary, the problems involved in living in a small intimate circle, the need for vital prayer life and Bible searching, and the fact that evangelism by word and life is the primary work of the mission in which all were expected to take a part. That doctor went prepared for what he was to face.

Disappointments of candidates and in candidates, and disappointments on the mission field and at home cannot always be avoided but they can be greatly lessened by greater care in the study of the fields, more frankness in dealing with candidates and more earnest prayer and sacrifice, with a determination to know and follow the spirit and mind of Christ in the work to which He has called us. The missionary enterprise is not a human undertaking but a divine calling to follow a divine Leader. No man or woman, called of God to work for Jesus Christ in the salvation of men, need be idle or disappointed because of lack of support and opportunity. Even invalids may have a great part in the work through prayer and gifts and personal testimony wherever their lot is cast. "For if there be first a willing mind, it is accepted according to what a man has, not according to what he has not."

D. L. MOODY CENTENARY

The life of D. L. Moody, the famous Evangelist, finds its lengthening influence in the Moody Bible Institute of Chicago, founded by him fifty years ago. The year 1937 will witness a world-wide celebration of the centenary of the birth of the great Christian evangelist and educator. His ministries in Great Britain and America added many thousands to the ranks of those accepting Christ as Saviour and awakened sleeping professors of the Christian faith to vital action.

On February 2, 1936, nearly six hundred churches in the United States and six other lands, celebrated "Moody Day" with heart-kindling services that resulted in the winning of many to Christ and in awakening or deepening interest in the study of the Word of God, and the winning of souls. Another "Moody Day," with a much wider observance, will be celebrated on the centenary of Mr. Moody's birth, February 7, 1937. It is hoped that more than a thousand pastors and churches will join in prayer and action for the spiritual good of all who participate.

A Young Church in Old Egypt*

By the REV. E. E. ELDER, Cairo
Missionary of the United Presbyterian Church

THIS young Protestant Church in Egypt, the cradle of one of the oldest civilizations, has passed its seventy-fifth birthday on April 13, last year. The first American missionaries arrived in Cairo a little over eighty years ago. In five years portions of Arabic Scripture and religious books were distributed, a few mission schools started and religious services organized. In September, 1859, the Lord's Supper was first administered by missionaries using the Arabic language and the first four converts were received into the evangelical fellowship. These included a Coptic monk, an Armenian, a Syrian and an Egyptian. The first Evangelical congregation was organized in Cairo in 1863 and that same year the Presbytery arranged for training classes to prepare young men for Christian service.

From these small beginnings, three-quarters of a century ago, there has developed a church which numbers over 21,000 members, meeting in 143 organized congregations and 201 unorganized circles. Of these congregations 114 have their own ministers; fifty-nine are self-supporting, and contribute to the general work of Synod.

A few months ago the editor of one of the prominent religious weeklies of America visited the seminary for the training of pastors and was interested to learn that the building was erected almost entirely from funds collected in Egypt by the Egyptians. He was happily surprised to find that the inscription over the building did not read, "The Seminary of United Presbyterian Church of North America," but "The Theological Seminary of the Evangelical Church."

The seventy-five years of the Evangelical Church's history may be roughly divided into three equal periods. During the first twenty-five years the dominant figure in the development of Evangelical Christianity was Dr. John Hogg, a Scotchman who believed that the method of winning the Moslem population to Christ was to evangelize the Coptic Christians. Often a stumbling-block to Moslems, they had long since lost under persecution any incentive to preach the Gospel. To gain Egypt for his Lord, Dr. Hogg thought not only of converting individual souls but of planting an independent, self-sustaining, self-propagating

Christian church as the ultimate aim. The city of Assiut, 250 miles south of Cairo, and a strong Coptic center became his base of operation. A number of vigorous churches sprang up in the southland and by 1885, a year before his death, there were in all Egypt nineteen organized congregations—six of them having pastors of their own. Most of these congregations were in the immediate vicinity of Assiut, although there were also mission workers in Alexandria and Cairo. The total membership was about 1,700.

During the second quarter century many other towns and villages further north in the neighborhood of Minya and al-Kom al-Akhdar, towns midway between Assiut and Cairo, were opened to evangelical preaching. The number of missionaries connected with the American Mission increased about threefold, some of them being located in the great unevangelized centers of the Delta where more than half the population of Egypt lives. Struggling churches, dependent largely on the encouragement and guidance of the missionary, were organized in the provincial capitals.

During this middle period the number of students in the Sunday Schools grew steadily until in 1910 there were almost 17,000 enrolled. At the turn of the century the presbytery was divided into four presbyteries and they in turn were organized into the Synod of the Nile. From the very early days of the American Mission's efforts, Egyptian cooperation and leadership had been the longed for goal. By the close of these twenty-five years a plan had been formulated looking to financial independence of the Egyptian Church.

By 1910, seventy-two organized churches with many other centers could boast of more than eleven thousand members. Twenty-two were self-supporting.

The third quarter of the church's history continues the increase in organizations in the southland, but the remarkable growth again moved northward. At the opening of these last twenty-five years there was but one ordained Egyptian pastor in Cairo. In March, 1912, just seventeen years after his ordination, another minister was called to become the pastor of a second congregation in the capital city. In March, 1929, the Prot-

* See Frontispiece.

estant leaders of Cairo were gathered for the ordination of another Evangelical pastor over a church newly organized. One of the speakers reminded the audience that during the seventeen years seven more congregations had been organized. If one is surprised at the remarkable growth of these seventeen years, he may be amazed to learn that in the six years that have since elapsed five other congregations have been formed, thus bringing the total of Evangelical congregations in Cairo and suburbs up to fourteen. All but four are financially independent. One of them, in addition to supporting the usual church work of a city congregation conducts a thriving day school for girls, and gave in 1934, \$850 to the mission work of the Nile Valley.

Many movements in the Church show that the aim of the early missionaries for a self-governing, self-propagating church was being realized. A Laymen's and Elders' Society, organized in 1918, contains the following paragraph in its first annual report:

The work in the cities and districts has steadily progressed. There have been fruits of a spiritual awakening, the grace of giving, and the spirit of brotherhood. May we not be able to prove to America that we are a worthy child able to carry on the plans of the church by the strength we have gained from her. Our Egyptian Church now spends \$75,000 annually on its work, why should it still continue to beg \$5,000 from the church in America for the work of Synod when by fostering the Laymen's and Elders' Movement we may be able to arrive at self-support and progress towards the greater work of reaching the millions of unsaved in Egypt for the glory of the Lord.

In 1926 the Synod assumed full responsibility for the education of its ministry and the new Seminary building was occupied. One of the missionaries has acted as chairman of the faculty and another serves on the Board. In Basil Matthews' "Forerunners of a New Age," an interpretative report of the 1934 Conference on Training of the Ministry of the Younger Churches, he expresses an ideal that fits the situation in Egypt.

The real shaping of the life of a seminary—if it is to produce a life-giving ministry—must be in the hands of the people of that land. The control must be national. But to concentrate on control as such is not the Christian way, for fellowship is the root of the ministry, and fellowship transcends the chasms of East and West.

In spite of its seventy-five years the Evangelical Church of Egypt is a young church. The task of bringing the teeming population of the narrow fertile valley of the Nile and its delta into fellowship with Christ, the Saviour, has only begun. On the other hand a church with a community of 50,000 members and adherents, with an educated ministry and its own church buildings, is well advanced towards the Christian ideal. Christ's pur-

pose for His Kingdom knows no boundary of geography or race of social position or former religious loyalty. Facing the 13,000,000 Egyptian Moslems, we know that the work is far from being completed. Just now the great problem of our American economic life is the reemployment of people without work. No one would consider that the problem for 13,000,000 unemployed was solved by putting a meagre 50,000 to work. The present Evangelical Church in Egypt is only the "seed corn" of an abundant harvest.

The young church, with all its strength and leadership, is still weak because of the conditions that surround it. Christians in America, although largely outnumbering the Jews, have had little success in persuading them to acknowledge and follow as Lord One who was of their own race.

In Egypt the small Evangelical Church, drawn largely from the ancient Coptic race, is confronted with an overwhelming Moslem majority whose history is full of bigotry and persecution. How much more difficult is it to persuade members of a proud majority to accept teaching presented by a vigorous yet suspicioned minority of a despised people. It is hard to find a strong enough analogy to picture the extreme difficulty of winning Moslem Egypt to Christ. Imagine what would be the situation in America if the Negro population were commissioned to win the white people to a different religion than that which they now profess. It would be twenty times harder if only one in twenty of the Negroes had even a slight conception of the reality of their commission. Add to that what would be the case if the convert must not only change his religion but his social position, his family relations and even his race. We might say, "We know the Negro has deeper religious emotions than white men, but must we become Negroes in order to follow his religion?" The thinking Moslem may admit the excellence of Christ's teaching, but very often he questions its application to him.

Missionary retrenchments and withdrawals of workers have led the young church in Egypt to wonder how keenly America appreciates the critical situation in Moslem lands. The attitude of Americans seems often to be expressed: "In seventy-five years a church should reach maturity. It should now be left by itself to finish the work so well started." The ministers of the young church, almost to a man, believe that foreign missionary help is needed to complete the work so well begun. The Cairo Ministers' Association gave to a missionary going home on furlough the following message for the church at home: "Support your work abroad; send out more missionaries."

What Results in Central Africa?

By VIRGINIA M. CLARKE, Bolenge, Africa
Teacher in the Congo Christian Institute

JOHN A. MACKAY has said that, "the evangelistic task is, therefore, to make infinitely meaningful and inescapable the heart of the Gospel, God's revelation of Himself in Jesus Christ in such a way that personality in its wholeness shall respond to God." Innately religious, the African has responded to the stimulus of God's love by becoming a Christian who is conscious that his whole life should be influenced by Christ's principles. The Bible has become for him an inspired Book, guiding his thoughts and actions through every hour of every day. This consciousness of the impelling power of God's Word has resulted in many changes in the African's heart, character, attitudes and environment.

The particular Africans whose progress we are now considering belong principally to the Bankundo tribe dwelling in the Belgian Congo along the equator where the Congo River crosses it for the second time, in a territory which extends east from four to five hundred miles, and reaches north and south about two hundred miles. Living grouped together in villages ranging from two hundred to a thousand people, these Congolese are hearing the Gospel story from teacher evangelists trained in one of the six principal mission stations which are seeking to serve this great field, Bolenge, Coquilhatville, Lotumbe, Monieka, Wema and Mondombe. Although many of these evangelists have received as yet only a quite limited education, their few months or years at the mission station in close contact with the missionaries and other leaders have resulted in a zeal to win their people for Christ, a desire to improve their moral, physical and economic conditions, and a feeling of brotherhood with all rather than with just one closely affiliated group, such as the family or clan.

Because of the consecrated efforts of the missionaries and the native Christian workers throughout more than thirty years of this mission's existence some very definite results of the impact of the Gospel on the lives of these particular Congolese are now becoming evident. These results encompass the whole life of the people, for we are finding not only better homes, hygiene, sanitation, gardens, but also an increasing respect for womanhood, a larger measure of charity for those outside the family, an expanding feeling of

brotherhood, a deepening of their characters and, above all, a growing church which is rapidly becoming more truly indigenous and has a real conviction of the need for a continued spread of the Gospel by means of a more adequately trained Christian leadership.

In the Mondombe field Bontamba Mark was sent as an evangelist to a remote village. After only one year the things he had accomplished were very evident. Seventeen new houses of better construction and with more adequate ventilation had been built in the Christian village, sanitary conditions were improved and a clean water supply was assured. A new church building had been erected, two schools were flourishing and fifty-three inquirers were ready for baptism. In the Bolenge Christian village a number of wells have been dug, many of them with good clear water. New little houses are being built of brick which each home builder has shaped and burned himself. An ingenious method of building is often followed. While the family continues to live in the old mud house the brick walls are erected around the house. When the new roof is in place the old home is torn down and the new house encloses the family. Mark Njoji, the pastor of the Bolenge church, has just completed a fine brick house, well pointed with cement on the outside and the inside walls smoothly plastered with white clay. There he can shelter the many friends and relatives who seek his "house by the side of the road."

In Congo from time immemorial the birth of twins has necessitated a complicated ritual, but one year twins were born to a Christian couple attending the Congo Christian Institute at Bolenge. The parents were brave enough to disobey the heathen superstitions. The mother went to the mission hospital for the confinement and rested quietly in bed for ten days instead of taking a twin on each hip and dancing the length of the village the day after their birth as custom dictated. These twins were bathed and fed like regular babies and were not forced to fast at intervals. Each baby had a basket bed covered with a piece of mosquito netting. The father actually continued to go to school and to study as though he were the father of only one.

In addition to these exterior aspects of better

hygiene and better homes there are more subtle changes. There is a growing companionship between husband and wife and a mutual respect for each other's personality. One elder in the Lotumbe church and his wife always begin and end the day by praying together. Numbers of young couples are learning through their association in the Sunday school class, known as the Brave Hearts, to eat together and to share their joys and problems with each other. No one who has not known Africa intimately can realize how radical is this change in attitudes and customs. The establishment and development of the Christian home, as the parents learn to nurture their little ones in the faith, is one very outstanding result of the Gospel in Central Africa.

What About the Women?

Someone has said in substance, that no nation can rise higher than its womanhood. In Congo the woman's place has always been a degraded one. She is considered a piece of property, a housekeeper, a gardener, the bearer of children, but never as a loved companion to be respected and cherished. A Congo proverb says, "To eat with a woman is to eat with the devil himself." In spite of these traditional attitudes, Christ's love and principles are resulting in an increased respect for women, their personalities and abilities. Manners and little courtesies are often indicative of an inner spirit or attitude, as in a situation which occurred at Lotumbe two years ago. A number of the young married couples had just finished a feast in the open air. The Sunday vesper service was soon to be held there. Before the meeting the young men were sitting together visiting while the women were putting things away in a nearby house. When the women came out of the house most of them took places some distance away, but the wives of the graduates of the Congo Christian Institute came over to where their husbands were sitting. There were not enough chairs so those husbands stood up courteously and gave their chairs to their wives. Of course that little incident doesn't sound a bit strange or unusual to the American woman who is accustomed to every courtesy, but for a heathen Congo woman—well, it is simply unheard of.

Some missionaries were going up the Ubangi River on the mission steamer, "The Oregon." They reached Bobolo, where there is an evangelist and a good church. Captain John Inkima told them about the church there and how the women had done most of the work of building it. He said that at one time the men all went back to heathenism, but some of the women kept the church going. Later an evangelist was sent to them and the church reawakened. Then Captain John said,

"The women here are the rejoicing of this church." That is very unusual praise for a Congo man to give to women and so marks an advance in the men's attitude. As a result of the continued spread of Christian ideals throughout the Congo its womanhood is being gradually ennobled.

In a heathen society the Congolese feel no responsibility for those outside their own immediate families. But after they have heard the story of Jesus they learn to care for others. As a church or as a missionary society they share troubles of their members and try to help them. The church at Lotumbe took up a collection for some of their members whose houses had burned down, they paid for medical treatment and finally burial for a friendless old man who had wandered into town; they brought food and clothing for a sick and crippled woman who was without a home, and they gave money each week to a former evangelist of the despised Batswa tribe who was ill with tuberculosis. These are only a few of this church's charitable deeds, and they might be duplicated in every church in Congo.

The Women's Missionary Society of the Bolenge Church decided to give some gifts of food to one of their members who had recently been left a widow with nine children. They brought live fish, dried fish, manioc, onions, plantains, palm nuts, two kinds of cakes made of sweet manioc, corn and other food as well as a money gift of fifteen francs (about fifty cents). On their regular meeting day the women gathered at the church with their gifts in large baskets and basins and went singing to her home. She had been warned in advance so was wearing a clean dress for the first time since her husband's death. The house was freshly swept and the children were clean. One of the women made a little speech presenting the gifts and two others prayed. The widow was so moved by this expression of their Christian love that tears came to her eyes. The women had to explain to her that these were outright gifts and no one expected to receive anything from her, for in Congo a gift means that something must be given in return.

The Gospel has meant to the Congolese that instead of being members of many unrelated tribes with fierce jealousies, hatred and strife predominating, they now belong to one fellowship with love, loyalty and mutual helpfulness as their watchwords. This idea has been very aptly expressed by the students of the Congo Christian Institute, a secondary school established seven years ago at Bolenge for the training of a higher type of Christian leadership. To that school come students of many tribes whose fathers and grandfathers were traditional enemies. In one gradu-

ating class of fourteen there were nine distinct tribes represented. From the beginning of the school they have marveled at the strong bond of Christian love which bound them together and made them as one tribe. One student in writing home to his parents said, "Here we do not belong to different tribes, but to one tribe—the tribe of God."

This unity was put to the acid test when the very first Batswa students entered the school. The Batswa constitute the semi-pygmy slave tribe of Congo which for generations has been despised by the Bankundo and with whom no social intercourse was possible. But when these Batswa students stepped off the boat they were greeted as long lost brothers by those in the upper classes. Later when one of the Batswa wives was ill and could not go to the garden and prepare food for her husband and four children one of the Bankundo women volunteered to help her. She had a busy day, for there was water to carry from the spring, cassava to dig in the garden, bread to be made, and greens to be prepared. Having finished the household duties she sat down and visited with the sick mother, telling her all that had been done in school that day. What a revolutionary thing it was for her to have such close contact with a woman of the Batswa tribe! The Gospel message is being exemplified in these young folks' lives as they daily practice actual Christian brotherhood.

A Phenomenal Growth

Thirty-one years ago an early missionary of the Disciples of Christ Mission, who was leaving Congo to go on furlough, left one mission station, Bolenge, and about two hundred Christians. Today there are six stations and over forty-two thousand Christians. In the whole of the Congo the Protestant Christians and adherents number more than a million. All of these, of whatever mission, belong to one church, *L'Eglise du Christ au Congo*. This forward step has meant a great deal to each individual Christian, for now each one feels more closely bound to his brothers in Christ throughout Congoland. This union has likewise been a challenge to the Christians to continue their efforts for a more truly indigenous Church in the Congo.

At Coquilhatville, one of the provincial capitals of the Congo, there is a splendid Protestant Church group which is an inspiration to all because of the fine way these Congo Christians are conducting the work of their church. The board of elders, deacons and deaconesses called as their pastor Bokomboji Pierre, a graduate of the Congo Christian Institute, who is one of the five ordained ministers in the Bolenge field. This church is now self-supporting, and the board of elders car-

ries on the affairs of the church with only occasional counsel from the missionary. To attend the Sunday morning service at this church is a real experience; for the pastor, the choir of ten male voices and the audience join together to make a truly inspiring and reverent period of worship, of which the celebration of the Lord's Supper is made the climax. Churches like this one are being duplicated by the score in many outstations throughout the Congo.

Fortunately many government officials realize the importance of the Christian evangelist and give him their support. One government official after visiting with an outstanding evangelist of the Lotumbe field about how best to stop some objectionable heathen practices, said to him, "After all, one of you evangelists can accomplish more than many soldiers because the people have learned to respect and love you." Undoubtedly the lives and work of some of these earnest native evangelists, as well as the growth and development of the Christian Church in Congo, are outstanding results of the Gospel in Central Africa.

In the final analysis the very finest results of the Gospel are to be found in the changed lives and characters of the people who have been touched by its power. It is impossible to mention all of the splendid Christians whose lives have been an inspiration to others, for their number is legion. Elima Salome is a deaconess in the Lotumbe Church. Her husband, Mbomba David, is an elder. For years they have kept their Christian light shining before all people. Elima is a leader among the women and was president for a long time of the Missionary Society, which supported an evangelist in a distant village. She is a Sunday school teacher as well, giving every Sunday of her radiant personality and Christian experience to the little ones of Lotumbe. Visiting the sick, sharing with others her food and her knowledge of Christ's love, Elima Salome exemplifies what a true Christian should become.

Among the graduates of the boys' boarding school in Bolenge in the early days was Mpoku Enoch. Early in 1908 he became a Christian and has never once wavered in his faith since that day. A week after his baptism he went to a distant village as a school-teacher. The next year he returned to the mission station and learned to set type and finally became foreman of the mission printing shop. Later Mpoku became enamored of machinery and spent several years as an engineer on river steamers. When he returned to Bolenge in 1920 he was made a deacon of the church. Then while acting as foreman of the sawmill he was chosen as assistant pastor of the Bolenge Church and in 1927 was ordained to the ministry. While continuing his pastoral duties

he attended the Congo Christian Institute and graduated in 1933. Since his graduation Mpoku's ministry has been continually blessed. He travels for months at a time through the back country villages, strengthening the churches, encouraging the evangelists, preaching the Gospel and building churches. Everywhere Mpoku Enoch goes his winsome smile, his loving character and powerful words bring many of his brothers to Christ.

A young school-teacher, a graduate of the Congo Christian Institute, went home and began his work. Perhaps he expected to find conditions very different, for he wrote the following to his white teacher: "I am weary in spirit because I wanted to begin teaching and preaching at once. I find there is no house in which I may live, no church in which I may preach, and no school in which I may teach. Now I must start right at the very beginning. I have labored in the forest bringing in poles for building, and I have cut boards for blackboards. I can't open my school materials for there is no place to keep them, and they would soon be spoiled. How much there is to do! We write the lessons on the sand of the village path." What a strong spirit that young teacher must have! Although he is disappointed in his situation, he is going to work to do and dare for Christ whom he serves.

There are many more in this fine company of Congo Christians. There is Lokofe Moses and his wife, Weci Marie, who are both supervising schools in Lotumbe; there is Imbanda Joseph who, although holding a government position, is finding time to build a church in a village where there was none; there is Litele Samuel, who is the first traveling Sunday school secretary of this particular group of churches; there are innumerable others, men and women, preachers, teachers, nurses, carpenters, brick masons, mechanics, hunters, fishers and clerks who are living changed and more abundant lives because of the redeeming power of Christ's Gospel. However, these Congo Christians and their missionary leaders have a certain worry deep down in their hearts as they see the present shortage of missionary funds with its corresponding shortage of both missionary and native leaders to guide the ever increasing number of young Christians along Christ's difficult path. One of Congo's proverbs is, "*Bambola itswa, fofya, wijima.*" (Light the lamp, put it out, darkness.) The Church of Christ has lighted the lamp of God's love in those hearts. Is the Church in America going to let them drift into darkness again for the lack of sufficient guidance and counsel? Or will the Church at home supply the lamps to enlighten Africa?

Into the Forests of Central Africa*

What a Pioneering Trip Means to a Missionary

REV. A. G. MILL and his wife have lived in the Upper Congo for the last twenty-six years as representatives of the English Baptist Missionary Society. Fifty-five years ago Thomas J. Comber and George Grenfell started work on the mighty Congo. In his little steamer the "Peace," Grenfell explored the Congo Basin and was the discoverer of the great Ubangi tributary. Now mission stations, not only of the English Baptist Society but the Disciples of Christ, the American Presbyterian Church South, the Methodist Episcopal Church and the Congo Balolo Mission, are working harmoniously.

Mr. Mill is located at a small village situated at the confluence of the Lomami and Congo Rivers. About ten years ago he asked leave to push forward one hundred miles and plant an outstation at Yalikina, his present station. He realized that this was a strategic location if the peoples on the banks of the great Lomami were ever to be reached with the Gospel. Single handed he and

his wife have held this fort. Several times a year he makes long trips into the dense forests back of the river. In a recent letter to his sister he describes one of these journeys:

"As you know there is no summer and no winter in Africa in the generally accepted sense of these terms. We made preparations for our tour in June when the intense heat is tempered by the heavy rains. We had no road maps to consult since there were no roads. We had no worries about taking dress-up clothes since we would have no social functions to attend—no grand churches in which to worship and no high-class hotels to patronize. All our baggage must be carried on the bare backs of the natives and our meals found as we went through the forests. We were going back from the great river highway—back into the hinterland tribes, some of whom had never seen a white man.

"My wife and I went on bicycles and the natives on foot. Back there tucked away in the jungle are people with no civilization and with-

* A letter sent by Mrs. Clara Anna Sinclair, of Caldwell, Kansas.

out knowledge of the heavenly Father. Our faithful boys led the way, carrying packages. Soon the road became narrower till only a path was left. Camping for the night under our mosquito netting, we were up bright and early the next morning. We traveled for several hours when the winding trail suddenly became a steep descent. Not only so but the ground under us turned into loose sand and before long my wife was going headlong down the incline gaining momentum at every turn. She was thrown forcibly from the machine at the foot of the hill, saving herself somewhat by throwing out her arms as she was pitched over the handlebars. As I picked her up I could see that her wrist was limp and knew my fear of a fracture to be confirmed. The pain was considerable. I tried my best to knit the bones but was not successful. Where should I turn for help? Behind us there was no doctor for the government doctor had left for the upper river some days before. Before us there was less hope. The only thing I could think of to do was to send out S. O. S. messages to the government doctor by a few trusty native carriers.

"Off they went while our caravan waited; my wife in great discomfort. After five long days the messengers returned with the news that the doctor would meet us at a certain point on the river in two days. Taking two boys with us we

started out, the traveling adding to the pain of the injured wrist.

"On our arrival at the appointed meeting place we found the doctor had not come. We waited all that afternoon and till the next morning. Our supply of provisions was exhausted by this time and we were obliged to eat the native roasted monkey and cassava. Suddenly the steamer rounded the curve of the river and our hearts leaped for joy. The doctor advised that my wife go back with him. At my wife's request I refrained from going with her, but put her on board in the care of our best boys, and with a prayer left her to be taken down river to the mission hospital at Yakusu, 150 miles south, while I retraced my steps. With a lonely feeling I ate supper and retired, giving instructions for the morning's march. We were plunging into dark forest land and soon came to the first of the isolated villages. The sight of a white man terrified the natives and, my wife not being with me, made it harder to reach them. Like frightened children they had to be coaxed out of their grass huts. God's palaver was explained to them and the chief passed on the message as he alone knew the trade language.

After three months Mr. Mill returned to his station to find his wife recovered but with a more or less crippled hand.

AN ADVANTAGE OF THE NATIVE PREACHER

The color of the preacher weighs far more with the native than we realize. Even in the mind of the best natives, even in the hearts of those most warmly attached to us, there is a definite though perhaps often subconscious prejudice against our color. I know of many instances where a message full of urgency and power has produced very little effect from the lips of a missionary while that of a native has produced immediate results. A native listening to a moving and powerful address from a white man can quiet his conscience and harden his heart simply by saying, "That's all very well, that's a white man's point of view. It may impress you like that but it is not what we blacks need." But when he hears a black preach with conviction, he is driven from this refuge and has to face the message on its own merits. Again and again I have come across instances where the final link in bringing a native to Christ has been supplied by a native. He has listened to the white man for years and seemed little affected but one simple remark from a fellow native has gone home like an arrow. I would not belittle the white man's influence but it is unquestionable that the native evangelists have advantages over us.

Native preachers are often greatly improved and their value added to by thorough training. In my experience this has been under the three headings: Bible knowledge, general knowledge, the missionary's example.—*Rev. W. Singleton Fisher, in Congo Mission News.*

The Evangelistic Value of Medical Work

By ROLLA E. HOFFMAN, M.D., Meshed, Persia,
On the Staff of the American Christian Hospital

DURING my first years on the mission field I was expected to draw large crowds of patients and friends of patients to whom our senior clergyman could sell Scriptures and preach the Gospel. This was in the most fanatical Moslem city of Persia. The best strategy seemed to be to push forward the medical work and to accompany it with as aggressive preaching as the people would tolerate. I was expected to draw the crowds, and the evangelistic missionary was to preach to them. He was treasurer of our little hospital and I occasionally preached and led daily prayers so that our pioneering went on happily.

Later the clergyman died, the medical work increased and a second doctor was sent out. One of our clergymen expressed the hope that instead of taking on more patients, the medical staff would now do more evangelistic work. Instead of that we find that the medical work has more than doubled, so that now a third doctor has come. The clergymen have most faithfully carried on evangelistic work in the hospital; the church has been born and other openings for evangelistic work have thrust themselves forward. Finally we are advised that "the entire work of healing, both physical and spiritual, should be carried on by the doctors and their assistants."

While this view may not quite represent the attitude of most of our clerical missionaries, it has rather depressed me to realize that our hospitals are looked upon as not such alluring places to work. As one of the missionaries puts it, "Given one hundred well men as against one hundred sick men to preach to, I would choose the well men every time." The preaching missionaries' task is to build up the church and more and more of their attention is demanded by the problems of the growing church and the instruction of inquiries. For the rest, the Gospel can be preached openly through the land; the day of pioneering has past. Yet at the meeting of medical workers some years ago in Teheran, protest was made against the failure of our clerical brethren to appropriate the fine opportunity for evangelistic work in our hospitals.

What is the exact purpose of our medical work? Is it merely a means of attracting people within range of the Gospel message, or is it useful after

they have been reached? "Medical missionary work," said Dr. Dugald Christie, of Mukden, "is no mere adjunct to the work of preaching, but is an essential and integral part of the work of the Church." Our Presbyterian Board Manual says, "Medical work is not merely a key to open the door into non-Christian communities, but is an integral part of the missionary enterprise."

We have been thinking of the medical work too much in its relation to outsiders. We must realize that its usefulness to professing Christians should be no less, especially in the midst of a non-Christian society. Even after fanaticism is dead, and the church has become popular and men flock into it and want to be known as Christians, medical work will still be needed as an integral part of the work of the church, as a continuous expression of the healing love of our Lord. The new church will be far stronger, more practical, truer to Christ, more useful to the nation, if it grows up in close cooperation with a genuine Christian medical work, which becomes more and more a part of the work of the Church. Perhaps a medical man's antipathy toward doing more "evangelistic work" arises from holding to the old idea that it is to consist in spending an hour or more a day reading the Scriptures to and haranguing men, pleading with them to "flee from the wrath to come," and, since our time is limited, neglecting medical treatment to do it!

We might analyze the function of medical mission work, as composed of its influence upon unevangelized outsiders, and its influence upon the members of the church; but after all these express to man the love and spirit and healing of our Lord, and so bring them to the knowledge of Christ. The medical work reaches people who are not touched by our schools or "direct" evangelistic workers. They come from conservative Moslem families, driven by pain and despair; also from the ultramodern class, who have lost faith in all religion. Men who would never darken the door of a Christian school, or of a clergyman's house, lay aside their pride and come pleading and beseeching for that which they believe Christian doctors are able to give. It is true that they are in spiritual need also, and no doubt doctors often miss the underlying spiritual disease, and give

cascara when what the patient really needs is a "mental cathartic." No doubt we often fail to add to our medicines the skilful spiritual touch that would remove the real cause and bring a permanent cure.

For some have more sin than fever,
And some have more grief than pain.
God help me make whole both body and soul
Before they go out again.

We must remember that a host of Christian terms carry to the Moslem mind a far different meaning from what we intend. If, as we are sometimes urged, we "joyfully give to them the message of eternal Life in Christ, through whom alone they can attain to perfect harmony and health," we shall be merely casting our pearls before swine, with the usual result. How will they understand our earnest evangelistic appeal? The man whose disease has not been entirely cured will put us down as charlatans, trying to cover up our inability to cure him by introducing another subject! Many a one who has been healed will say to his friends: "Bah! Sons of dogs! These Christians treat the sick, but why? They first cure your disease to put you under obligation to them, then they insult you by insisting that you ought to turn your back on Islam and the greatest of the Prophets and join them with their corrupted and altered gospel, with its talk of three Gods, the Son of God (Who begets not, neither is begotten, praise His Name!) and other notions as ignorant and ridiculous. They want to foist on us their pig-eating and wine-drinking, their immorality of women who go about half dressed and with shameless open faces, their money-worship, and denial of the oneness of God!"

Is this out of date? Not at all. This is true of many who find their first Christian contact in our hospitals. Any attempt to force spiritual results here results often in the enmity of the patient and his friends. Seed sown upon hard, impermeable ground will not grow. One task of our hospitals is that of ploughing, breaking up hard clods, winning confidence by deserving it. Persistently urging men to become Christians carries to their minds the suggestion that we are getting paid so much per head by our government or supporting society. Our definite contribution is to bring men to the knowledge of Christ; not to persuade them to become professing Christians.

In our treatment of professing Christians, it is our task to lead them to a better knowledge of the riches of love in Christ Jesus. We must do a lot of teaching and explaining; but we must avoid mere "proselytizing." We need more faith: having ploughed, and sown a little seed, we must await the harvest, not trying to force it. The medical work is like the laboratory in connection

with a course in chemistry; an essential part of the course, a place where the things explained in lectures are actually carried out in life.

We are apt to think too closely merely of the evangelistic effect of our medical work upon patients; it should be looked for rather in the community. The great spiritual value of our Lord's healing did not come to those actually healed, but to the healthy who beheld the Power and Spirit of what was done. Men who come to us for physical healing are not often seeking spiritual healing. For this reason the work seldom yields spiritual results in proportion to the effort expended. The fact that our hospitals render a valuable physical service in the spirit of love, which requires no material reward, not even gratitude, shows the people that this is Christianity in life, and that Christ is not a dead prophet but a living force in the world today. This is a very important factor in the Christianization of the land. It furnishes a good background for the preaching of the Gospel in reading room, chapel, school and private conferences. It softens hearts, not so much the hearts of the physically ill as the hearts of the community's healthy, thinking men. They thus come to see the religion of Christ as something living, vital, essential to their own welfare. Let us emphasize anew our real evangelistic task.

Indispensable Elements

There are three definite and indispensable elements in a hospital as "an integral part of the missionary enterprise" — efficient medical treatment, including good nursing; the spirit of Christ throughout; the simple verbal explanation that this is Christian, that He is our strength, and that He is to be praised and thanked rather than the doctors.

With the rapid advance of Persian standards of medical work and the passing of the pioneer stage, we need improved equipment, better laboratories, better assistants; and must limit ourselves to fewer patients. The standard for the hospitals of Syria has recently been suggested as thirty out-patients and twenty in-patients per doctor!

Our hospitals must be different from the government hospitals, in the Christian love manifested among ourselves and our helpers. We must be the fathers and mothers of our helpers, and must teach them Christian principles of life and work. They must learn to serve the poor as well as the rich, to be careful, thorough, truthful, sympathetic, clean, patient, cheerful. We need to develop helpers who are not only efficient in medical technique — a formidable task in itself — but who will enter into the Christian spirit of the work. From the time when a patient enters our hospital until he is dismissed, we must make all contacts with him courteous, patient, Christian.

To this end some form of daily "family" prayers is essential, when all the hospital force come together, preferably in the morning, for a few minutes of quiet thinking and worship. Most of our Presbyterian hospitals in Persia do not have daily prayers of the whole staff.

This is not enough. While showing men the Spirit of Christ, they must be told that this is Christianity. Otherwise this fact, so obvious to us, will not occur to them at all! Obviously, their preconceived ideas of Christianity are not very favorable, else many of them would already have been Christians. Here careful definition is necessary. Our task is not to persuade them to become professing Christians, in order to "flee from the wrath to come," by the magical Name of Jesus, but they must learn that it is He who has equipped and empowered us for this task. In all fairness we must give Him the praise and glory for what we are able to do, as much for the sake of our own integrity as Christians as that they may thank Him for their cure.

As to the technique of this, opinions will differ. We must appear frankly and openly before our helpers and patients as Christians. We may lead a prayer service, preach occasionally, make it a practice to have a word of prayer before each operation, or in other ways reveal our dependence on Christ. But in praying for patients we should avoid praying before them that they become Christians. That will spoil things and lead them to think that after all we are not so much interested in healing their diseases as in trying to proselytize them for the sake of the bonus that our government gives us. This was reported in Meshed a few years ago to be \$400 a head. We should pray for their recovery; that the blind eye may be made to see, the pain and disease removed, and the heart made perfectly happy by finding real peace.

A clergyman should be connected with each hospital, for several reasons. The teaching possibilities of our hospitals have been largely lost sight of because too much time has been given to trying to "win" men to an open profession of faith. This teaching work is properly the task of the clergyman who should plan it and carry out a schedule of addresses, lantern talks, etc. He could profitably make rounds with the doctors once a week, thus appearing before patients as one in real sympathy with them. He would thus keep in touch with the medical work, see any of his friends who happened to be patients, see the Christian members of the staff at work, and keep the evangelistic side of the work regularly before the doctor's mind. He should also stand ready to talk with any who ask for him. The doctor would have occasional suggestions to make about certain

individuals, and the nurses would do more and better religious talking with the patients.

Copies of the Gospels should be available for the patients to read in the language they know. Often one man will read to a room full which may be better than for an outsider to do much reading. We have found a small cupboard useful as a depository for the books along with various other books in charge of the senior ward nurses. If the Christians are nurses and reasonably intelligent, they will explain passages as patients ask questions. The doctor also may occasionally explain a passage.

A certain amount of social service work is greatly needed, and it sometimes seems that special workers ought to be available for it. Without this, the medical work often fails to do quite enough. For example, a young, illiterate day-laborer suffered from a broken leg when a wall fell on it. He was in the hospital seven weeks, making a satisfactory recovery. He was well fed and nursed and heard the Gospel explained daily; but he seemed depressed and apathetic. Something else was needed that the hospital was unable to supply. The meagre family income was suddenly cut off and his wife and two children were destitute. When he went home he found that one of the children had died, and his wife had wandered away to another city with the other child. He was unable to work for a week after his discharge, as the leg was still weak. Had his family been relieved during his illness and had he been given some hand work to do to earn a little money while recovering, and had he been taught to read, using the Gospel of John as a textbook, he might have been definitely enriched instead of embittered toward life. Here is a problem that frequently presents itself in a land where the wolf hovers too near the door. What a service the Persian Church might render the community by tiding such folks over their time of need!

In every station where there is medical work there should be a committee on evangelistic work in the hospital, consisting of the medical staff and a man and a lady evangelist to plan the work and draw the general picture. The medical workers should be members and attendants of the local church. A clergyman and a lady evangelistic worker should be assigned to evening work in the hospital on a more definite schedule. The evangelistic work should consist in instruction rather than "proselytizing," and special care should be exercised to avoid injuring the sensibilities of even the most fanatical patients or their friends. The whole missionary effort should be directed toward making the medical work genuinely and wholly Christian, in spirit and in fact, an "integral part of the missionary enterprise," and a part of the coming Christian society in Persia.

They Are Jews!*

The Challenge of American Jewry to the Church

By the REV. JOHN STUART CONNING,

Secretary of Jewish Evangelization, Board of National Missions

“WHY, they’re Jews!” was the astonished exclamation of an urban pastor when reminded that he had probably several hundred members of the race of Jesus living in his parish to whom he might be spiritually helpful. Another pastor, in response to the same reminder, said: “We have no contact with Jews. They go their way, and we go ours.” A third replied: “Really, I have never thought of that!” And this last reply is doubtless the reason so many pastors and churches are not Jew-conscious and have not sought to share with their Jewish neighbors the spirit and faith of Jesus as Saviour and Lord. And this is the reason also why there has grown up in this country a Jewish situation that challenges the best thought and statesmanship that the Church can command.

The situation has grown upon us so gradually. The few thousand Jews in America at the middle of the last century have increased through immigration, mainly from Eastern Europe, until today we have in the United States nearly five million Jews, about one-third of all the Jews in the world. New York, with its two million Jews, is the largest center of Jewish life known to history, while Chicago has more Jews than Warsaw, and Philadelphia than Vienna or Kiev. And here the Jews have prospered phenomenally. They have taken commercial and educational advantages to the full and have come to the fore in many departments of our American life. The clothing, jewelry, tobacco and other industries are largely in their hands. Their influence is felt in the professions, in law, medicine, education, journalism, art, literature, wherever the call of opportunity appeals to their eager, restless spirit. The amusement business, as represented by the theater, moving picture, and radio are largely controlled by Jews. And when we look at our public life and think of such names as Lehman, Morgenthau, Brandeis or Cordozo, we realize the high place occupied by Jews in national affairs. We have here not only the largest Jewry in the world, but the most influential. What happens to the Jews in America will effect every Jewry on the globe. Is not this a challenge to the Church?

What America Means to the Jews

America, however, has spelled more than opportunity to the Jew; it has signified a new environment and all the things that go with it—adaptation, modification, change. Things are not as they were among the Jews. The traditional Jewish life of Eastern Europe has gone beyond recall. Under the constant pressure of American industrial and commercial life, traditional Jewish customs are generally disregarded, while the acceptance of modern scientific and philosophical concepts has robbed the ancient faith of its sanctions. The Saturday Sabbath no longer dominates Jewish communities. The dietary laws are less and less rigidly observed. Inter-marriage is on the increase. And what is giving Jewish leaders grave concern is the dispiriting drift from the synagogue. Rabbi Goldenson, of Temple Emanu-el, New York City, recently expressed his disappointment that in a city with two million Jews, not more than fifty thousand were in regular attendance at synagogue services.

Side by side with these trends away from the ancient Jewish heritage and the decline of the old reverences there has been observable in many areas of Jewish life a real yearning and search for spiritual satisfaction. The Jew today is open-minded as he has not been for generations. He will listen to anyone who offers surcease from personal or social ills. Christian Science has won so large a Jewish following that a movement within Judaism called “Jewish Science” has been devised to stay the drift. Socialism with its doctrine of human brotherhood and practice of social equality has enlisted in its ranks tens of thousands of young Jewish working people. Every modern cult has a Jewish following.

Christianity, too, has its chance. There is a spirit of inquiry among Jews which is leading them by thousands to read the New Testament, visit Christian churches, listen to sermons over the radio and give consideration to the claims of Christianity. There is an encouraging response of Jews to the Gospel when presented with sympathy and understanding. The neighborhood house approach has been found particularly effective. When Jews are dealt with as friends and

* From *The Presbyterian*, Philadelphia.

neighbors with whom it is a privilege to share through the fellowship of daily association the Good News concerning God's love in Jesus Christ, His Son, there are spiritual results that gladden the hearts of all who are concerned for the redemption of Israel. Not only rabbis and orthodox Jews, but atheists, radical socialists, and communists have come under the spell of Jesus Christ and have yielded their lives to Him as Saviour and Lord.

The First Hebrew Christian Church, of Chicago, organized last year, is a demonstration of the fact that Jews can be reached with the Gospel and that they are willing to share in the extension of the cause of Christ, not only among their own people, but throughout the world. The minister, officers and members of this church are all Jews, as are the officers and teachers of the Sunday school. Each individual has come into the church through a definite religious experience and can bear personal testimony to the reality of the faith he has confessed.

There are many pastors who have discovered that Jews are not only approachable, but responsive to the claims of Christ when presented with a loving heart. More than two thousand members of the Hebrew race are now connected with the Presbyterian Church as ministers, missionaries, church officers, and members, loyal in her service and generous in the support of her work at home and abroad. The fact that there are over 3,300 Presbyterian churches alone that are located in places where there are Jews, and have the opportunity to render them service, calls us to accept this God-given opportunity to share with our Jewish neighbors, as with other unevangelized people, the Gospel of divine love, God's answer to the cry of every human heart.

Not the least part of the challenge that comes to the Church in relation to the Jewish people is the rising tide of anti-semitism in America. Hitherto, this country has been singularly free from organized anti-Jewish movements. What little we have had has been short-lived. Prejudice has existed, but has found little expression beyond the utterances of individuals. Now, however, anti-semitism has become a menace, not only to Jews, but to American ideals and the peace and harmony of our people. Jew hatred that has spread its blight over Germany, Poland, and other European countries has made its appearance in our own land. Nazi propaganda has planted its cells in many American cities. Other anti-semitic movements bear the brand, "Made in America." It is said that no fewer than six hundred centers of anti-Jewish propaganda exist to foster prejudice against the Jews and impose upon them racial disabilities. It is the old, old way of meeting the Jewish problem, the way of hatred and oppression,

the way of Pharaoh and Haman, of deTorquemada and Pobyedonostev. But it is not the Christian way.

The challenge to the Church is clear. Christians must rebuke racial prejudice and create Christian attitudes toward the Jewish people. We have in our hands the key for the solution of the Jewish problem. It fits every ward of the complicated lock. We possess a Gospel, born of infinite love for all mankind, which can subdue prejudice and ill will and conquer all aversions and hatreds. To apply that Gospel to the healing of the world's sorrows is the task of the Church. It must be applied to the healing of the age-long sorrows of the Jew. The place to begin is in the Church itself. Little progress can be made in commending the faith of Christ to His own people if those who are its witnesses deny its fundamental ethic.

This is a time of crisis for the Jew. It is a time of testing for the Church. If the Church awakes to its unparalleled opportunity a work may be done here in America for Christ's own people far transcending anything that has been attempted since the days of the Apostles.

"BY HAND PICKING"

There is much significance in these sentences from Bishop John M. Springer's account, in *The Christian Advocate*, of recent widespread conversions in Africa:

"All we students at the theological seminary recently went to Maranke for ten days, and there we had a wonderful time in our camp meeting," Demas Chama, of the Congo, student at Old Umatali, Rhodesia, wrote me recently.

Demas continues: "Then we went to Gandanzara, where we had another chance, and spent ten days preaching to them the word of life and the everlasting Kingdom. . . . We all came closely to Jesus, our Saviour; the people numbered 2,500. I saw an old woman stand up and begin to preach, and another old man did the same, till all the camp meeting became on fire for God the Father of all nations. There were three great chiefs, Gandanzara, Mukahanana, and Chikuruwo. These Christian chiefs stood and said that their feelings were no more as great men we call chiefs, but as the servants of Jesus Christ." . . .

During the past five years, in spite of the wholesale depression which the French more aptly call *La Crise*, there has been what might well be termed a "mass movement" of converts to Christ in all of our African Conferences. But it has come about in the natural way prescribed by our Lord: the going out by the converts to tell the good news to others. This great harvest has not been brought about by a windfall but by hand picking.

Roman Catholic Activity in Pagan Africa

By KENNETH G. GRUBB, Survey Department,
The World Dominion Press, London

THE Roman Catholic Church has been giving constantly increasing attention to missionary expansion. The Church is no longer content to remain within traditional bounds, if she has ever been. The passing of centuries has witnessed the stay of the advance of Islam in Europe. The weakness of the (Greek) Orthodox Church has long been apparent. The Protestant churches have been hampered by the catastrophe of the World War and the limitation imposed upon German missions for economic and political reasons. The chaos of the times has thrown into strong relief those advantages which accrue to centralized control, while concealing the disadvantages. Under these circumstances the Roman Catholic Church in recent years has rightly seen an unprecedented opportunity for expansion. The whole administrative machinery of the Vatican, headed by the Pope, is known as the *curia*, the highest body of which is the College of Cardinals. The political affairs of the *curia* are handled by a Cardinal Secretary of State, and the spiritual affairs by eleven congregations or councils. One of the latter is the Congregation *de Propaganda Fide*, known as the Propaganda. It was organized in the seventeenth century, reorganized in 1908, and is the missionary arm of the Church. It meets twice a month and has charge of those regions where the hierarchy is not established. Its auxiliaries, or mobile forces, are the various religious orders, and it has its own funds.

The first advantage possessed by Roman Catholic missions is unity of control or direction, introducing co-ordination into the work of the religious orders which otherwise would consume their energies in mutual jealousies. It is quite possible that a certain amount of flexibility and spontaneous spiritual impulse is lost through this unity of direction, but its advantages must be admitted. Not the least of these has been that the well-known missionary interest of the present Pope has been reflected in an increase of activity.

The Roman Catholic Church is also following a policy of "nationalization" designed to harmonize the development of the Church with the culture and outlook of each land. A number of indigenous bishops have been consecrated, although not, as yet, an African. The Apostolic Delegate

in the Belgian Congo, speaking recently at Leopoldville, said:

The Catholic Church is not Belgian, or French, English, Italian or American; it is Catholic; Belgian in Belgium, French in France, Italian in Italy. . . . In the Congo it must be Congolese; in the construction of sacred edifices, in the manufacture of objects for use in liturgical functions, lines and colors and all the elements of Congolese art must be scrupulously observed. . . . When the natives are in church they must not feel that they are in a strange house; they must feel that they are in their own church.

The year 1936 marks the tenth anniversary of the publication of the encyclical *Rerum Ecclesiae*, in which world-wide evangelization was stressed, with special emphasis on the training of native clergy and a general "indigenous" policy.

The Propaganda controls considerable financial resources. The financial settlement which was a part of the Lateran Treaty in 1929 between the Italian State and the Vatican involved the payment to the latter of about \$87,000,000, and it is understood that the greater part of this is to be devoted to missions. As Catholic clergy are celibate the expense on personnel is relatively light. Extraordinary efforts have been made to arouse the interest of the faithful in the cause and thus to gain their support. The union of clergy on behalf of missions has been recommended in the most authoritative quarters, and regional congresses are held to concentrate attention on the appeal and the opportunity. Along with "Catholic Action," the mission field has been the cause which has most often been kept before the Church.

These considerations naturally constitute a background to all Roman Catholic expansion in the mission fields of the world. In recent years especial attention has been given to Central Africa. Of the funds which the Propaganda controls about one-quarter has been devoted to Africa—equal to the amount allocated to China, and twice that given to India.

The expansion of Roman Catholicism in Central Africa has been great, although it would be a mistake to exaggerate it. It is helped by certain powerful factors in the political situation. In British Africa the Roman Catholic missions are on the same footing as other religious bodies;

they receive, for example, educational grants-in-aid, provided their schools reach the requisite standard of efficiency. Their standing before the law is the same as that of Protestant missions; they are treated with scrupulous fairness and impartiality by administrative officers; and it should also be added that the fact of the Anglican Church being an established Church in England brings no appreciable advantage to Protestant missions. No discrimination is made against missionaries of any religion on the ground of their nationality, now that the postwar restrictions against German missionaries have been removed.

It is unfortunate that, in the colonies of powers whose religious traditions have been molded by the Papacy, the same fair treatment has not always been given to Protestant missions. Roman Catholic spokesmen have sedulously inculcated the idea, in season and out of season, that Catholicism is the hallmark of good citizenship; and that, as a consequence, not to be a Catholic is to fail in loyalty to the State. Telling examples of this insidious propaganda are given below. Thus Protestant missions are attacked on the grounds that they "denationalize" the native, and pressure is exerted to compel local administrations to impose hampering conditions on their activities.

Moreover, the colonial policies of Great Britain and of the Latin nations are different in their general outlook. The "Dual Mandate" fostered by Britain in Africa, and so successfully tried out in Nigeria, provides for a proper recognition of the constructive ideas in native social customs, and encourages the use of native languages when they are widespread and obviously of general utility. The policy of assimilation followed by most Latin governments, notably the French, Italian and Portuguese, is inimical to the perpetuation of tribal identity, and seeks to supplant native customs and languages by those of the colonizing power. Protestantism, with its emphasis on the Word of God, has tended in its mission work to make much use of the presentation of Christian truth in the natural language of the people. The result is that Protestant missions in the colonies of "Latin" nations are open to a double attack. The Roman Church attacks them on the ground that Catholicism best ministers to the religious and cultural traditions of the State; political pressure is apt also to bear adversely on them on the ground that they are instruments of "denationalization." When, therefore, the interests of Catholicism can be made to agree, if only temporarily, with those of nationalism, as in Portugal today, Protestant missions are faced with a grave issue. Nationalism, however, is fundamentally incompatible with the ideals of Roman Catholicism, and clashes between the Church and State are

frequent. But Protestantism rarely benefits to any great extent from a political hostility which is directed primarily against the Catholic Church. Governments should treat all churches alike under a legislation which is really intended only to restrain offenders. If, therefore, Protestants do not suffer from political pressure on the accusation of "denationalization," they are apt to be ground between the nationalist policy of governments and the interests of the dominant Church which are opposed to it.

Italian Africa

In January, 1936, the departure of the last of the Swedish missionaries from Eritrea was announced. Their home going was undoubtedly accelerated by the international situation; but for many years it had been clear that, unless the situation changed, the work would be closed. The Swedish Mission was founded in 1865, before Eritrea had come under Italian control. The early Italian governors viewed the mission with favor and benevolence. A church with a Christian community of some ten thousand souls was built up; a notable literary activity was developed, to which the native Christians made a solid spiritual and intellectual contribution; and a chain of schools was established. But these very activities, linguistic and educational, provoked official hostility. They were precisely the activities which, from one point of view, hindered national assimilation, placing membership in the Kingdom of God above that in the Kingdom of Italy. About 1917 the Italian attitude to Protestant missions changed; missionaries on furlough could not return and new recruits were not admitted. The Italian Franciscans were able to strengthen their staff, and Roman Catholic propaganda increased.

Portuguese Africa

For a long time a systematic attempt has been made in both Portugal and its African colonies to discredit Protestant missions. The Angola press, especially in Luanda, is constantly publishing articles setting forth the necessity of Catholicizing the colony. Statements, manifestly devoid of foundation, are continually made in Portugal to the detriment of Protestant missions, and the widespread medical, educational, social and evangelistic work done by the Protestant missions is completely ignored. Here is a recent example. At a public meeting on colonial questions, on February 20 of this year at the Geographical Society of Lisbon, which was reported at length in the papers, the lecturer opened by quoting the Minister of Colonies in 1935 to the effect that Protestant missions were working against Portugal, whereas the pupils of the Catholic schools of Benguela were proud to repeat, "We are Catholics and

'Catholic' is synonymous with 'Portuguese.'** This kind of thing could be multiplied indefinitely, with examples from both the East and West African possessions of Portugal.

Roman Catholic baptisms in Angola numbered 43,000 in 1934, and the number of adherents is put at 425,000. The figure of 291,000 was given in 1931. If these figures are accurate, it is evident that a notable increase has taken place. The prelature of Mozambique, which owing to special circumstances does not depend on the Propaganda, but on the Congregation of Extraordinary Foreign Affairs, reports only 9,250 Catholics in 1932. The subsidy of approximately £40,000 is given to Roman Catholic missions in Angola, with privileges, such as workers' exemption from customs dues and hut taxes. No subsidies are given Protestant bodies.

Belgian Africa

The difficulties of the last few years in the Congo have received much attention, but the present Governor has shown himself well disposed to maintain the provisions of the Colonial Charter and the Convention of St. Germain-en-Laye, guaranteeing freedom of conscience and the free exercise of all forms of religion. In recent years grave cases of abuse have occurred, whereby Protestant natives have been subjected to unfair treatment, and even physical violence. But the real question has been educational. The situation is peculiar in the Congo inasmuch as all education is left in the hands of missions. There has been no legislation against Protestant schools, but no government grants have been available for them, and few, if any, government posts have been open to their graduates. The educational system set up in 1927 recognizes only "national," which in practice means Roman Catholic, schools, and confines all government education to Roman Catholic teaching orders. Any capitulation to the threat contained in this situation on the part of Protestants would have the effect of leaving all education in the hands of the Roman Catholic missions.

The *Annuaire des Missions Catholiques au Congo Belge* states that Catholics in the Belgian Congo and Ruanda Urundi now number 1,232,018, and catechumens 1,032,660, making a total of over two and a quarter millions. In another article in this report it is shown that there are about a million Protestants in the Congo; three and a quarter million Christians therefore exist in the region today, among a population of some fourteen millions. Ten and three-quarter millions are still in paganism, and the struggle which lies ahead will be an effort to bring to these spiritual life in

Christ. On the outcome of this struggle will depend the type of Christianity which is to prevail in this great area of Central Africa.

In 1934 121,109 adults were reported baptized in Catholic missions. There are 805 foreign and 37 native priests, in addition to numbers of lay brethren and sisters. The total missionary force already numbers over 2,000. From one boat which arrived at Matadi in November, 1935, 80 disembarked, representing 19 orders. Over 1,200 young native men are in training for the priesthood. Pupils in Catholic schools number 454,969.

Ruanda Urundi is mandated territory, where conditions are somewhat different. Article 8 of the Mandate binds the mandatar to ensure "complete freedom of conscience and the free exercise of all forms of worship which are consonant with public order and morality." There has been some controversy over the nature of the rights thus guaranteed, and the question was recently raised at the Permanent Mandates Commission in Geneva. The Governor-general of the Congo has decided on a policy which should insure to Protestants the liberty to which they have a clear title.

Spanish and French Africa

The trend of events in this limited sphere illustrates the other tendency, namely, the determination of the government to limit some of the pretensions of Roman Catholic missions. A decree was issued in 1935 in Madrid which has also limited the activities of some of the Protestant missionaries. But as some of these questions are now being considered, it is not wise to discuss them in print.

There is evidence to show that, although in certain regions of French Africa the Roman Catholic Church is making great efforts, its success will depend on the legitimate use of its own energies and resources. If local authorities show bias, or favoritism, this is generally due to local circumstances, and receives censure rather than endorsement from higher officials and from the colonial ministry when the circumstances are explained. Nevertheless, perhaps in no part of Africa is it so necessary that missionaries should have an adequate knowledge of the language of the governing power, and a proper acquaintance with the colonial traditions which have molded French policy in Africa. For this reason all missionaries are advised to study in Paris, if possible for two years, and certainly not for less than six months. A more detailed discussion of considerations which affect all intending missionaries and all secretaries and board members of missions which carry responsibilities in French territory may be found in a paper by M. Leenhardt, of Paris, *Initiation des Missions Etrangères en*

* As reported in the *Diario de Noticias*. Lisbon, February 21, 1936.

Colonie Françaises. The essential points raised by M. Leenhardt are being set out in the review, *World Dominion.*

Although we may consider that Catholicization is a superficial form of evangelization, and is, therefore, of little importance to us, its importance arises precisely from its superficiality. The point at issue is, whether we shall regard the evangelization of Central Africa as that of a pagan people whose grosser superstitions are bound in any case to disappear; or must we, in years to come, contemplate a Catholic-pagan population and expect either a Reformation such as Europe experienced in the sixteenth century, or the type of evangelization that now characterizes Latin America or southern Europe. If we consent to the present rapid spread of Roman Catholicism in Africa the prospects of the fu-

ture will lie in one or other of these directions.

This article should not be construed as a polemic against the Roman Church. That Church has every right to use all the legitimate means within her power to advance her cause and the Christianization of pagan peoples. But it is evident that the Protestant and Catholic communions hold ideas of liberty and tolerance which differ in theory and clash in practice. Further, to the extent to which modern governments are influenced by these ideas, to that extent do they embody a broad-minded or a narrow policy in colonial legislation. It may yet prove possible to resolve some of these differences in a spirit of Christian charity. In the long run, however, it is as well to remember that Christian love alone can claim irresistible power; without it the attempt to move mountains by faith is but wasted labor.

What Christ Has Done for Banyankole

ANKOLE is only a small district of the Uganda Protectorate, and the writer belongs to this country. The Banyankole, the inhabitants of this district, are divided into two tribes: Abahima, the cattle-people, and Abairn, agriculturists. The former is the ruling tribe. To estimate what Christ has done and is doing for my people, I must touch nearly every department of their lives, and compare it with the pre-Christian state of things. The government used to be despotic. The king had all power in his hands, and had some chiefs under him. Most of the kings were cruel tyrants, and the chiefs who ruled under them were very much influenced by their king in the way they treated their people. One is likely to attribute the good government of the country, since Christianity came, and the peace and satisfaction in the people's hearts only to the British government. There is much truth in that view, but it is not the whole truth. I know that the rulers have feelings of their own, influenced by their belief in Christ. Now there is still a king who rules the country, but not despotically, and he and the chiefs are quite different from their predecessors. There are many chiefs who are honest, truthful and just, and who sympathize with their poor people.

The next thing to consider is the religion of the people. In olden days they worshiped the evil spirits and the spirits of their ancestors, and were very superstitious. Today there are thousands who have become Christians, and to these the time of spirit worship and superstition has passed.

In home life Christ has done and is doing much for the people. Men used to have several wives, and even today there are many of the Christians

who still follow that custom, but there are many Christian men having each but one wife who are living pure lives. Children who used to grow up in their heathen homes and so learned all the evil of such homes are now taken to school and are taught about Christ and His love.

As already stated, Ankole is only a small district of Uganda Protectorate, and there are many such districts in Uganda. There used to be continual wars and disputes between the various districts, and even among the people of the same district. The Abahima despised the Abairn and could not even eat with them. Now the love of Christ has been shed in their hearts and the wars, disputes and all other things which separated people are ceasing. I am writing this article while on a mission of preaching the Gospel with a team of friends, some of whom have traveled over three hundred miles, and the team is made up from different tribes, a thing which my father some forty years ago would not have dreamed of.

Several things are greatly needed for winning Africa for Christ. We need keen missionaries, men and women who are out and out for Christ and the Africans. We need money to help with the work. People have not yet learned to give as they ought, and in many of the districts of Uganda people are very poor. But I think the greatest need is to get Africans who are really converted and on fire for winning their brother and sister Africans to Christ. These would know the difficulties of their people, and they could deal with them and show them how they themselves have been helped to conquer those same difficulties.

REV. ERICA SABITI, Ankole, Uganda.

Why I Am a Missionary

By FLORENCE WALNE,
Shimonoseki, Japan

TO STAND at a crossing where all the roadways of the world come together to follow them with the mind to those far corners to which they lead—across the shining waterways of the earth—to lands unseen and peoples unmet: to know, somehow, that one of those roads is yours; to definitely set your face in the direction in which it goes; to companion by the way with Him who said, “Let us cross to the other side,” and to find at the end that one service you were put here to find!—Who but a foreign missionary can know what it is like and what foreign missionary can really tell anyone about it?

“Why do you do it?” an English neighbor in Shimonoseki (Japan) used frequently to ask me. The question was accompanied by a deeply puzzled look which indicated the sincerity of the questioner’s desire to know. She was a former actress on the London stage, whose life had held no place for religion in any form, and in Japan only because her husband was in business here, chafing constantly at the necessity which kept her in this part of the world. My being here as a matter of deliberate choice was something utterly beyond her grasp; how could I tell her so that she could understand? That understanding in some measure, did come to her, as she told me in a letter after moving to another town. “I went to a reception recently,” she wrote, “and met only one woman whose face attracted me. I was not surprised when I learned that she was the only missionary present that night. I think that before I left Shimonoseki I got a glimmer of why you are over here and why you are happy to be here and no where else.” How that glimmer reached her I do not know, for truly one does not, cannot, speak of the great forces which wrestle with one’s soul when once the hand of God has fallen upon it.

There is the silence of a spiritual crisis,
Through which your soul, exquisitely tortured,
Comes with visions not to be uttered
Into a realm of higher life.

How could I, for instance, ever communicate that feeling which comes over me with a rush some times when I stand before a group of Japanese nonbelievers—a class of young men, eager and thoughtful regarding life, but endowed with a

full measure of the skepticism which has this people in its grip; a meeting of mothers who have no conception of the meaning of a home with God in it (though gods they may have a-plenty!); an organization of young girls so apt to go adrift with nothing by which to steer their course. I stand before them with the Bible in my hand—mine the privilege, mine the sacred duty, mine the high honor of interpreting the Message of all men’s Father to these His children who know Him not. Mine the Bread of Life to give, mine the Living Water, mine the Abundant Life which comes with the possession of Christ. Like Frederic Myers’ Paul,

Then, with a rush, the intolerable craving
Shivers throughout me like a trumpet call,

and the desire to give them something, something, before they go away—some of them never to return—amounts to a passion terrific and exhausting.

And how could I tell of that joy,—surpassing other joys in depth and solemnity—which comes with the knowledge that God has let me lead one of His seeking children to where He might be found. The illuminating effect, in one’s own spiritual life, of such an experience is beyond the power of words to convey. I never felt this more strongly than when one of our loveliest girls died, a little over a year ago, very soon after she had found Christ.

Until a few short months before she died,
The Christ to her was all unknown.
But she made such haste to open wide
Her heart, and sweep it clean of faiths outgrown—
Legacies of a pagan age, far past and dim,
Of quests for the truth her forbears sought to know—
And give all its generous room to Him,
Whose beauty in that first hour filled her so.
That when (so soon it seemed to us) there came
That last great call from Him—to leave all on earth
And earth itself—it was with just that same
Sweet readiness, that quick response to worth
Revealed in Him—the Bridegroom of the soul—
That she obeyed. And tired young body all forgot,
Pain all forgot, in garments, shining, whole,
Bride-like, her spirit went to Him, tarrying not.

While I, who on a darkened way
Sought to give a fellow-traveler light,
Sharing the strength of my own dim ray,

Find the road grown luminous and bright
With a radiancy which far outshone
My own!

Not that a missionary is a constant dweller on rarified spiritual heights! I wonder if it is possible to imagine blacker despair than I have known in hours of questioning my fitness for the task to which I am committed? I heard Dr. Speer say, at a Student Volunteer Convention many years ago, that a missionary's preparation for his work consists in getting possession of the Gospel Message. (1) In his mind, "he must know what he is to say and be clear that he believes it, for the day will come when he will stand with it, all alone, speaking to men who are absolutely secure in their position of challenge and of doubt." (2) In his life, ". . . for the people to whom he goes cannot see a Christ who is not incarnated for them."

Doubt as to whether one has the first of these two qualifications may, perchance, never trouble one, but how often the doubt as to whether one can lay claim to the second requirement brings on sleepless nights and hours of agony! If we missionaries were only more completely in possession of the Message in our lives, the peoples of these lands to which we have come would not be so long in opening their hearts to receive the Christ whom we preach and then deny!

Another difficult but, to my mind, very essential thing in a missionary is the ability to give his life to the people and to the particular task to whom and to which it has been dedicated and, at the same time, keep a place in his heart for fields and phases of missionary endeavor other than his own. A missionary should be the most broad-minded, the biggest-hearted, the most widely and deeply sympathetic man on God's earth. How can a true missionary be otherwise? The missionary vision must necessarily include a *world* won for Christ. The Master's thoughts were never only for those to whom He happened to be ministering at any particular time, but "other sheep have I which are not of this fold," He said, and embraced *all* in His love. To care tremendously about the world, even as Paul, and Livingstone, and other great missionary souls have done! "Read your home letters first," said Stanley. "You must be impatient for them." "Oh," said Livingstone, "I have waited for years for letters. I can wait a few hours longer. No, tell me first, how's the world getting on?"

Forbes Robinson, in his Letters, says that his father on his death bed cried, "If I had a thousand lives to give I would give them all, all to the ministry!" If I had a thousand lives to give I believe I would want to give them all to missionary work for Christ. But since I have only the one, and so could follow only one of the many roads, I am

happy, beyond words, that it led me to Japan. I have found, I know beyond all doubt, my service here. The sense of belonging is so complete and satisfying. There is no question of sacrifice. That would come in having to go away, leaving my task unfinished. To retrace one's steps over one's road, away from "that one service" in which one found so much joy—that would be a sacrifice which I pray may not be asked of me.

When Time's little day has slipped away into the shadows of a forever-closed past—when the endless Tomorrow has dawned for souls at home with the Father, I fancy that a large company will gather about the Master, and, just as the disciples did on their return from missions upon which He had sent them, they will tell Him, each one, of what happened on the one road each had taken, of what each had seen, and felt, and said, and done! How free then will be the talk—of forest trails and lonely huts in Africa, and of black men joining the "Tribe of God"; of how India's many faiths and creeds gave way before "The Christ of the Indian Road"; of how China broke through a fog of bewilderment and uncertainty, superstition and strife, to the light shed by the personality of the Prince of Peace; of how all the many "systems" in Japan—the social and industrial, educational and religious, became permeated with the spirit and thought of Jesus; of how He was made to walk again in Bible lands, understood, received and adored; and so on around the world which God so loved that He gave His Son to save. How easy it will be then to break the silence of years and how sweet the understanding and fellowship! I would rather have a seat in that gathering of "returned missionaries" than a throne in the greatest kingdom on earth!

"PRAY ONE FOR ANOTHER"

JAMES 5:16

I cannot tell why there should come to me
A thought of someone miles and miles away,
In swift insistence on the memory—
Unless there be a need that I should pray.

Too hurried oft are we to spare a thought,
For days together, of some friend away,
Perhaps God does it for us, and we ought
To read His signal as a call to pray.

Perhaps, just then, my friend has fiercer fight,
Some overwhelming sorrow or decay
Of courage; darkness, some lost sense of right;
And so, in case he needs my help, I pray.

Friend, do the same for me! If I, unsought,
Intrude upon you, on some crowded day,
Give me a moment's prayer, in passing thought,
Be very sure I need it: therefore, pray.

MARIANNE FARNINGHAM.

How Christ Found Me in India

The Story of Ajitadass, Translated by
MASON OLCOTT, Vellore

I WAS born a Jain in Banyan Village, six miles from Tindivanam, South Arcot District. My family are the strictest of vegetarians, eating no meat, eggs, onions or radishes. They never eat after dark and strain all they drink, so as not to kill any animal life, however small. They gave me the name Ajitadass, Servant of Ajita, the Unconquerable, the second of the great Jain saints. I was scrupulous in performing all my religious duties.

Up to the third class I studied in the Banyan Village school. Then I was sent to live in the Jain Hostel at Tindivanam where we learned Sanskrit and studied the sacred books of my religion. At that time I joined the Arcot Mission High School. I now rejoice that I had this chance to study English and hear of Christ. But for years it was only out of compulsion that I studied the Bible. One day when I made up my own verses and pretended they were from the Bible, I was severely punished because I had failed to study Christ's words.

When I was in fifth form, my Bible teacher was Mr. Sundaram, the Headmaster. At 11 o'clock on the morning of September 24, 1932—I was fifteen years old, and I remember the time since it was the turning point of my life—he told us how Jesus was scourged 39 times, was spat upon, tortured with a crown of thorns and nailed to the cross. He also read Isaiah 53: 4-7; "He was wounded for our transgressions. . . . By His stripes we are healed. . . . When he was afflicted, He opened not his mouth."

When I heard this, tears came to my eyes and my heart was deeply stirred. Without speaking to anyone, I returned to the Hostel stunned, not knowing what to do. As I read from the Bible, peace came to my mind. I spent so much time on the Bible that I neglected my other lessons, about which the Headmaster warned me. Two months later I went secretly to him and said that I wanted to become a Christian. He replied, "You are only 15. Wait for three years until legally you can make your own decision. Then we shall see. In the meantime, don't tell any one." Before I was 18, Mr. Sundaram had died. Gradually the Jain religion lost its hold on me. Many noticed this but of the inner change of faith they did not know. The next school year, my uncle took me from Tindivanam High School to shield me from Christian influence. But every day I used to go to a

shady place where with great joy I prayed, was quiet and read my Bible. I carried my school textbooks outside of my Bible and used to read them when anyone came near. During the year I used to walk every Sunday to attend the mission church, six miles each way. I made no distinction in my treatment of Untouchables and was despised for doing this.

The following June I was allowed by my family to return to Tindivanam and went regularly to church. One Sunday I decided to remove my caste mark and sacred thread; even when the District Educational Officer came to our hostel, I refused to wear a caste mark. For this the Jains troubled me. Once I returned late from a Christian meeting and ate food after dark, for which I was severely reprimanded by the hostel superintendent. Cast out by my own people, I went to live with a Christian teacher. The Jains tried to put me to shame but I took courage to read the Bible in their presence. I failed in my college entrance examination partly because of severe illness from typhoid fever two months earlier. I went to Madras where I completed my eighteenth year and the next few months were spent at Katpadi and Chittoor. Then I wrote a long letter to my family explaining why I had confessed faith in Christ.

In September, 1935, Mr. Archibald's Gospel addresses in Vellore made me want to hear further, so I went to Trichinopoly. Missing the train and being delayed, for two days I went without food; but Christ sustained me and gave me peace. On hearing Mr. Archibald speak on Jesus shedding his blood to give us the Water of Life, my heart was broken and I found fuller peace and joy. This was the second great change in my life.

Later, going to Madras, I preached Christ to the despised and neglected, going to the Outcaste quarter with Christian friends. Hindus started to insult and stone us, and I underwent other persecutions, having my box, some books and my Bible forcibly taken from me. A preacher sent me to Chittoor by a roundabout way and there I coached some Christian young men in the songs for a Christmas drama at Katpadi, and gave a *kalatchebam* (songs and explanation) on "The Other Wise Man." Thank God for giving me His joy, courage and power of speech.

In January, 1936, false charges were brought

against me but I opened my Bible and read the words, "The Lord is my light and my salvation, whom shall I fear?" Several police officials came to the house to take me in a car to the police station. Before leaving, I prayed in their presence. They accused me of having obtained Rs. 250 on false pretenses from a Jain abbot and of having forged a police inspector's signature. They asked me to admit this crime and promised that, if I did so, my uncle would come to my rescue and pay the money. I asserted my innocence and when they asked me to go back to the Jain religion, I answered that I had come to Christ trusting Him, and would not leave Him, even at the risk of death. They kept me locked up from 4 p. m. on one day until 10 p. m. of the next, asking me many questions, mostly about my personal life, to which I answered nothing. I spent my time reading the Bible and praying. There were no bounds to my joy, for like Paul I was considered worthy to suffer for Christ. Men came later from Trichinopoly

to identify the guilty person and their description did not at all fit me. Because of the delay in my reaching Trichy the end of October, I had not been there when the forgery was committed. Thus God guided me and delivered me from these false charges.

Going to the Bible Training Centre of the Inter-Varsity Fellowship in Madras, I awoke at 4:30 one morning for my devotions, and was in the courtyard when two rowdies broke in and put a cloth round my neck. I said, "If you do me no further harm, I shall go with you." They covered my face and put me in a jutka and took me through the streets for two hours. When day began to dawn they took me out and walked by my side. When two motors passed, the men crossed the road, and I was able to escape from them. I stayed in a mango orchard until noon and finally was sent back to the Training Centre. Next year my hope is to study the Word of God, for I have learned that He alone is the Unconquerable.

Wanted, a Demonstration of Unity

By REV. JOHN J. BANNINGA, D.D.

Missionary of the American Board, Pasmalai, South India

THE Church of Christ throughout the world desperately needs an actual demonstration of what union in spirit and service can do for the extension of the Kingdom of God. In a multitude of ways the Church seems to have reached a deadlock in spiritual power, in social activity, and in world fellowship. Something desperate needs to be done to break this deadlock, or correct this atrophy. On the foreign mission fields the work has largely been carried out by division of the territory into mission areas so that each Church has practically had a field to itself.

Bishop Azariah, of South India, said at the Lausanne Conference in 1927, that most Indians are members of one Church or another, not because of theological opinions, but because of geographical location. He said, "I am an Episcopalian in the first instance because my father and mother lived in a district where the Church of England took up work. Had they lived one hundred miles further north I would have been a member of the American Congregational Mission." Since that is true the Indians, as well as the Chinese, Japanese and other national Christians, feel that they should not take the denominationalism of western countries but that they

should have churches expressing their faith in Christ in their own national ways.

Especially since the Great War, these Christians have realized that Christianity is not the product of western civilization, but that Jesus Himself was born in Asia and that therefore the people of Asia need not go to Europe for their Christianity but that they can go straight to the New Testament for it. Perhaps a new, direct approach to Christ, by those who have not been bound by all the graveclothes of European tradition, may enable them to follow Him better than they would if they followed European churches first and Christ second.

India has been cut up into innumerable divisions by all the forces that have entered that country. Not only has the caste system divided India into very thoroughly segregated groups, but her religious differences, even within Hinduism, have made them go further in those separations. In South India the division of the followers of Vishnu into the Cat-doctrine and the Monkey-doctrine schools has brought great bitterness. Even at the annual festivals at Conjeeveram the followers of the one doctrine are ready to fight those who hold the other for the honor of certain positions near

the temple car as it is dragged around the city. Denominationalism is known within Hinduism and this gives all the more surprise to the Hindu when he finds the same in Christianity where he expects to find unity and peace because of the historic character of its Founder. Not a few Christian converts today are hesitating to join any church because they say that by joining one church they cut themselves off from communion in another. They feel that the followers of Jesus Christ should all belong to one great fellowship, and that a Christian in one place should be welcomed as a Christian in another. When one really comes to look at it, how terrible it is that we followers of Christ have such exalted opinions of ourselves and our ancestors that we think *we* have the real truth in Christ while all others have at most only partial truth. Would it not be much better if we all would unite into one great body and recognize each other as fellow-Christians, followers of the one Lord, and sharing with each other the gifts that God has given each of us. What a rich body the followers of Christ would be if they would share their visions and their accomplishments with each other. The prayer of Christ would then be answered soon, "that they all may be one—that the world may know that Thou didst send me."

And why does each denomination assume that it is right and all others wrong? I recognize that that feeling is slowly dying out, but there are still many who essentially hold that they are right and that, therefore, all others are wrong. What is the basis for such a feeling? It seems to me axiomatic that

1. All denominations are essentially equal in intellectual ability.
2. There is no essential difference in the denominations in their loyalty to Christ.
3. All are practically equal in their spiritual insight and their resultant devotion to God through Christ.
4. All denominations try to work out practically in their daily lives what they have seen in Christ.

There is no great difference between the Evangelical denominations in intellectual, moral, social, or practical understanding and application of the principles of Christ. Why then should any denomination assert that their interpretation of a particular doctrine is the only one that is correct. The very fact that other intelligent, devoted Christians can interpret some doctrine differently from the way I interpret them gives me pause in asserting my interpretation. Perhaps there is something that I have not yet fully understood and perhaps I ought to fellowship more with those who differ from me in order that I may learn from them. The trouble is we have all built fences around ourselves and have carefully protected ourselves and our followers from seeing truth as

others see it. We are wrong in our differences and separations. We will find ourselves more nearly right in our agreements and in our unities.

For some fifteen years the churches in South India have been working on this problem and they have evolved a scheme which seems practicable to the representative Committee. Each group have given to the Scheme what they thought best in their experience. The Methodists (formerly English Wesleyans) have insisted that in all parts of the Scheme and in the duties of all its officers and church bodies the spirit of winning men to Christ (Evangelism) must be dominant. The Presbyterians have said that, in their experience, the position and work of the Presbyter (or Elder) and that of the Presbytery have been of great value to the Church. The Episcopalian says that throughout their history the position of the Bishop, as the Father in God of the Flock and the leader in spiritual and administrative work, has brought unity within and effective work without the Church. While the Congregationalists have felt that Christian forces can best work when each local group find themselves free from all outside authority and carry the full responsibility and enthusiasm for founding the Church in that locality and there setting forth Christ as the Saviour of men. In this South India Scheme these various elements have been brought together in a plan that the Committee believes to be harmonious and well-balanced. No one of the elements of the uniting churches has been taken over in its original form, but each gift from the churches has been so modified that it fits into the whole Scheme.

There are still many minor details that must be worked out and time and again the Scheme has been submitted to the governing bodies of the churches concerned; then it has been brought back to the Committee for rewording or rewriting. It is hoped that no Council will repudiate the Scheme or vote to stop negotiations. It is recognized in South India, as well as in other parts of the world, that there must be a definite setting forth in actual practice of what can be done to bring the separated branches of the Church of Christ closer together.

The Next Step

What then should be the next step in the Church Union movement? It seems to me that the thing we all want is some actual demonstration which will reveal to us what is possible in this great movement. We have so long lived in our separations that we scarcely believe that union is possible. In the San Francisco Bay, engineers are building two great bridges across the waters. After the engineers had prepared their plans and estimates, after all their scientific research work had been done, neither they nor the general public

were willing to go forward with this work until models had been made to show how the bridges would look and how they would be able to stand up against the weather, and the traffic that would operate on them. When these models and experiments had been completed, then construction on the bridges themselves began, with the absolute assurance that the bridges would accomplish the purposes for which they were built.

In the same way we need an experiment in Church Union. We need to have a model set up, so that we can see what it would look like, how it would work, and what may be wrong with it. Then larger and better models can be built until the fundamental laws of such union are discovered and we can go ahead and complete the great work.

South India seems nearest ready to adopt such a model. Both the Christians who are directly concerned in that union in South India and all those in authority in the home churches of which these mission churches are offspring, should feel the great responsibility that rests on them and should endeavor to consummate the present movement. Those who have spent years in trying to

perfect the Scheme are satisfied that they have found a way in which this work can be begun. They all agree that great improvements are still possible in that experiment, but they also realize that *something must be done besides talk*. There has been plenty of consultation and discussion. What we want now is something that we can see with our eyes and handle with our hands—something that will be really a working model. If that proves successful, well and good, others can follow its example. If it proves faulty then changes can be made and failure prevented. While unions have succeeded where there were similarities in polity and doctrine, we must now go further and unite those that differ in these things, and by actual union we will learn how to unite, until all Christians can again live together in one family. Yes, that is a hard task. That is an impossible thing for men. But it is not impossible when the Spirit of the Almighty finds men and women that are willing to be led into the fulness of His truth. He cannot have two truths or two interpretations of truth. But He can show forth a great spirit of love that will level all roughness, and straighten all crooked ways.

Missionaries as Seen by a Zulu

By JOHN L. DUBÉ, Founder of Ohlange Institute, Natal

UP TO the present time the missionary in this country has taken upon himself the task of educating, civilizing and Christianizing the Bantu. This race looks upon the missionary as Christ's messenger, and not only the teacher of the people but as a father in whose steps they walk to the enlightenment which is his through Christ.

Although missionaries work under different governments they have a brotherhood which is not subject to the State government. The law and example of Christ are theirs, and this is the basis of the stability of their policy. They are not obsessed with a fear complex, for they know that even primitive people, under good influence and guidance, can reach a state of responsibility and peace to all men.

Christianity raises the status of a man, and in this manner increases his needs with regard to health, food, occupation and recreation. It, therefore, cannot be regarded as endangering existing governments by injuring their economic resources by raising an inferior race to the plane of a higher; but it increases and stabilizes the eco-

nomic resources of a State. It provides larger markets and greater skilled labor.

Some races are inferior, but their inferiority is a matter of comparison. Missionaries are not frightened by theories of inferiority, for their work among primitive races has borne good fruit. Missionaries educate and Christianize all races, for they have been charged to "go and teach all nations." To them primitive races and those comparatively in a lower state of civilization receive greater sympathy because they deal with all men not according to nationality, but as followers of Christ.

The hardships missionary work has to encounter, with the meager support it gets, are well known, but undaunted the missionaries have pressed forward, opening schools and churches and rendering sacrificial service to the people. There is a great need of this spirit among our own people, for the time is ripe when the Bantu should shoulder greater responsibility in Christianizing and educating their own people. The need for the extension of missionary work within the Union of South Africa and the Protectorates is great.

Intimate Memories of Jean Kenyon Mackenzie

By MRS. CHARLES W. McCLEARY

THERE was great rejoicing in our West Africa Mission when in 1904 we learned of the appointment of a new young woman missionary to our field. One of the senior workers, having just returned from furlough, recalled meeting her in the United States. She had approached him with questions about the work and had expressed a desire to join us. In time Jean Mackenzie came and began her work for Africa. Since then she has been a blessing to two whole continents. Trials as well as her joys began immediately upon her arrival on shore. Her trunk was wet with sea water and we all knew the results that would follow. The colors of a little silk American flag that a friend had given her ran through her wardrobe, with the result that African women received gifts of the variegated cloth. Jean took her disappointment as a part of African mission life.

Being assigned to the first inland station, she made the jungle-trip by hammock and afoot, and then settled down in one of the tiny rooms of a bark-walled cottage. Here she became intimately acquainted with the family and loved them dearly. When some sympathizing friends in America offered to sponsor the building of a little house for her to occupy alone she realized that this sacrifice would involve a sacrifice of time needed for the evangelistic work and she dismissed it with the same fortitude that she had shown in the loss of her clothing.

Jean Mackenzie began immediately to adapt herself to the place, the customs, and language of the people and spent many hours in visiting huts and villages where she acquired the language firsthand. How the people learned to love her! One day, after having spent hours in language study, she sallied forth to put her new knowledge

into practice. Meeting a native boy she innocently said, in a friendly way, "I am going to hell, will you walk with me?" The affrighted boy said, "No. I refuse to go with you." Somewhat puzzled at this attitude, she reviewed her words and found the mistaken name of the place she intended to visit. When this was corrected the boy gladly joined her and they journeyed together to the town.

Adjustment to the food of a new country is always difficult and the new missionary missed her American favorites. Coffee was felt to be a necessity and on a long "bush" trip, when very hungry, she espied a trader's house and shop on the top of a high hill. We remember how she wondered audibly whether he might have some coffee. The house cook was wont to tell us how fond she was of his cookies. I remember a time when we were rooming together that I was awaked by Jean one night asking if I supposed we could find something to eat. A midnight prowl resulted in a "find" in the hostess' cookie jar.

Jean once told of a long, weary day in the jungle, when physical strength was overtaxed. Upon reaching her destination she called for a pan of

water, removed her shoes and stockings and plunged her poor, aching feet into the water, and in her own words "wept into it too."

At one time she was assigned to one of the coast stations where the contact with the white man had changed the people from the ignorant type of bushmen. She spent long hours with the old pioneers gaining folklore and many reminiscences. She had remarkable ability to construct most interesting stories from a little material. She confided to us one day that sometime she would write a book. Faithfully and well she has used her wonderful talent as the Church at home well knows.



Courtesy of "Women and Missions." © Bachrach
JEAN KENYON MACKENZIE

Her story about writing her father's biography is unique. She quietly questioned him at intervals about his early life, he never suspicioned her motive. One day when the *Atlantic Monthly* came to her father's home she saw him don his glasses to read it. Covertly she watched him from behind her book, saw his gaze at the title—"The Story of a Fortunate Youth"—scan it a minute and then began to read. With riveted and dilating eyes he read and then began to frown, smile, chuckle, and finally he called her a rather uncomplimentary name. Their love and mutual understanding were great, and finally they had a good laugh together.

When the monthly mail steamer arrived in West Africa everything else gave way to the reading of home letters. How she did enjoy them and the magazines! Some will recall Jean's style of penmanship, with her broad pen and lines written at wide intervals on thin stationery. Once when visiting a neighboring station, she sat by a co-worker and both were busily engaged in writing for the outgoing mail. Suddenly Jean paused and asked, "When your letters arrive home, do your people send them over the country to inquiring friends?" Upon being answered in the negative, she said: "Well, mine do but they will not do so with this one." Then taking her blunt pen she printed across the page in a horizontal line, in large letters, a slang word sufficiently prohibitive to prevent broadcasting.

We ever marveled at her self-control; but once, when overexasperated at a coworker of the sterner sex, she shook her little fist at him and said, "I am very angry at you." The argument closed immediately. Perhaps the brightest spot in her first term was the visit of Dr. A. W. Halsey and his wife to our field. This was our first secretarial visit and we all greatly enjoyed his season with us, but no one so much as Jean.

Great was our sorrow when she returned home. Later how deeply we appreciated her heroic and brave service as she again heard the call to Africa and answered it during the World War. She told us of being alone in the lower part of that big ship, in the submarine zone, and we knew that only He whom she served had kept her for us. The results of her services are written in our Mission's war history. When she again left us, she explained that she had promised her father that when he called her she would return, and the time had come. But once when I was on furlough she confided to me her great desire to return to the field. Each time she followed a company of coworkers to the steamer to say "Good-bye" her streaming eyes followed the boat, as it wended its way Africaward.

The home Church and literary world knew how, in the words of the Prophet, she "mounted upon wings" but to us who knew her there, it was given

to see her "walk and not faint." Surely the words of her Saviour to Mary of Bethany may be said of our Jean, "She hath done what she could."

Jean Kenyon Mackenzie — Interpreter*

Jean Kenyon Mackenzie was for eleven years a missionary in Africa.

She was born in Elgin, Ill., the daughter of Scottish parents, Rev. and Mrs. Robert Mackenzie. Her school years were spent in San Francisco, and later she studied at the Sorbonne, in Paris. Her father, who came to America when he was nineteen years of age, became pastor of Rutgers Presbyterian Church in New York, and during his pastorate his daughter volunteered for service as a missionary in West Africa under the Presbyterian Board of Foreign Missions.

In 1904 she went to what was then the German colony of Kamerun (Cameroun), where she saw service for the next ten years in four different stations, all but one "bush" towns in the interior. Thirty years ago this equatorial section was still "darkest Africa." Gorillas and elephants were common, travel was on foot or by canoe, or at best in the one-wheeled chair called a "push-push," or in a hammock swung from a pole borne by porters.

In 1914, because of ill health, Miss Mackenzie retired from service in Africa and devoted herself to writing about that part of the continent which is still so little known. After the outbreak of the World War, however, and with the capture of Kamerun by French forces, her return was asked by the mission staff. In the transfer of property and the establishment of missionary work under a new regime, Miss Mackenzie's fluent French and her experience on three continents would be of value. The submarine danger was at its height, but by going via Spain and the Canary Islands she made her way eventually to the African coast.

This emergency year of service ended, Miss Mackenzie returned to New York, settling down to a career of writing. The vivid recollections of her experiences in Africa resulted in a series of articles and essays in the *Atlantic Monthly*. She also wrote several books: "Black Sheep," "An African Trail," "African Adventures," "African Clearings," "The Story of a Fortunate Youth" (an account of the early life of her father), "The Venture" (poems), "Friends of Africa," "The Trader's Wife."

In 1923 Miss Mackenzie was elected a member of the Board of Foreign Missions, and three years later was appointed as its special representative to the international and interdenominational conference held in Le Zoute, Belgium, which discussed the future of mission work in Africa in view of

* Condensed from *Women and Missions*, October, 1936.

rapidly changing economic and social conditions over the continent. Here her gift of understanding all sorts and conditions of people came into full play. Out of this conference grew many of the most valuable modern developments in Christian work in Africa, including the founding of a committee to provide Christian literature. Miss Mackenzie died in New York City on September 2d of this year.

Recollections of a Fellow Missionary

Of the many high recommendations proffered at the time of Jean Mackenzie's appointment to the West Africa Mission, one given by her own father spoke of Jean's "adaptability."

Traveling with her down the West Coast, trekking through the bush for days in the rain, living with her under the same leaky roof, experiencing together a smallpox epidemic, only served to illuminate her many choice characteristics and to make us value more and more our new friend and fellow worker. Sympathetic and understanding she was, practical and efficient, ready to share with black or white not just things alone but her philosophy and attitude toward life, her friends and family, and her findings in the African heart and forest. All who have read her writings know how keenly observant she was, and how much she got as well as gave during her sojourn in Africa.

Arriving at her station, she gave herself scant three days to unpack her small iron trunks, to establish herself at a rough homemade desk and arrange her belongings in a third-hand chest of drawers. In the cramped space of a 10 by 14 room, she allowed herself but one or two at a time of her treasures and bits of art, living through the calendar with now a brass bowl, next a "Boy and Violin," or some hand-carved panels.

Self-discipline ranked high in her catalog of virtues. She disciplined herself to a routine of hours and days, sometimes stepping out and facing "right about" in an opposite direction from that in which the precious monthly foreign mail was expected. What a wealth of love and friendship, of warming one's self at the home hearth there would be in store for her, with the opening of that tin hamper of mail from across the sea! One has only to read her "Exile and the Postman" to know what it meant to her. Yet we saw her deliberately walking away from it, to return only after her self-appointed task of the day was done. She always schooled herself to the more difficult way. If perchance there was some individual who just naturally "rubbed the wrong way," then it was her practice to make an especial effort to be friendly or do a favor for that one.

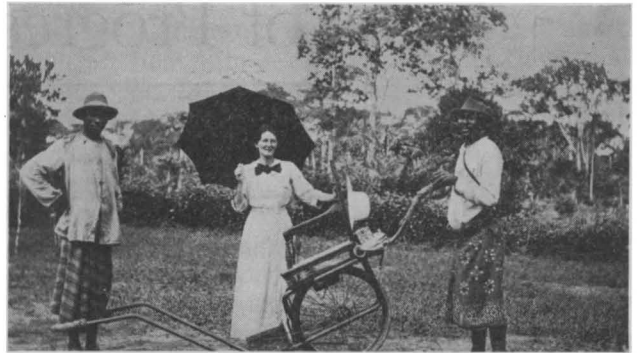
She was a sharer of good things—as much as one can share of family, privilege, appreciation of beauty, and happy discoveries one makes in the

realm of human nature. We often saw through her eyes and felt drawn with her nearer to the African mind and heart. No one else served a country or people more wholeheartedly, or rendered more acceptable service to her Lord and Master, than did our coworker, Jean Kenyon Mackenzie. (MRS. W. S.) ANNA M. LEHMAN.

A Tribute from a Friend

Jean Mackenzie was the gifted daughter of a gifted Scotch "domsie," a real child of the manse. She was as Scotch as if she had been born in Thrums. Her father never outgrew the traits which made him so definitely a Scot, and Jean inherited from him his rare and delicate humor, his keen insight and lofty imagination, his deeply spiritual nature. They looked alike and thought alike, and in her later years, as she grew older, she had so perfectly his ruddy color, his round face crowned with soft white hair, and his serene blue eyes, that the resemblance was very striking. Her "Story of a Fortunate Youth" is a beautiful tribute to him.

When she came back from Africa on her first furlough, in the fall of 1906, she, who was never very strong, during that winter in New York she



JEAN MACKENZIE TOURING IN AFRICA

did a good deal of work and speaking. Among other duties, she taught a class of girls in the Sabbath school of Rutgers Church. It was a rare privilege for those girls to have such a teacher! One can easily believe that the fascination, the charm, the devotion of that frail, earnest young woman lent a compelling force and an unforgettable impression to the message she taught, which has had an influence beyond computation in that mission in Africa.

We of Rutgers Presbyterian Church had the rare pleasure of seeing her frequently as she came to the meetings of the Women's Guild and other church services during her first, second, and third furloughs. She brought the story of God's love to eager listeners, and through her the Sun of Righteousness began to shine in many darkened hearts and homes.

Of all the missionary speakers I have ever heard, no one has ever so moved me with the feeling of the world's need and the power of God's love. With such extraordinary gifts of mind and heart and tongue, it has been hard to understand why she was not given commensurable bodily strength to use her powers to the utmost. She always worked to the limit of her strength, and when she found herself unable to do much speaking she gave herself to writing as long as she could. A large audience, in secular and religious magazines and in her books, have felt the spell of her pen.

In her the natural body could change to the spiritual body with less change than for most of us.

(MRS. JOHN H.) MARTHA B. FINLEY.

A Word from Her Pastor

Jean Mackenzie meant to the Church what high talent dedicated to a high task can mean. During the more than twenty years that she lived in Riverdale after her return from Africa, she appeared as a shining being amid the daily round of duties—reticent as one truly absorbed in God and

His love, gentle in her own indescribable way, cheerful as she made her efforts for the happiness of others, but above all, as a creative mind at work, enriching and interpreting human life.

"The Word of God is a real word," she would often say. She heard it in the creative process of the natural world, for her it was hidden in the course of things. She heard it in her girlhood, in the African forest, in her home in Riverdale. She recognized the word of God in the Bible. "I found in the Biblical stories, while at work in Africa, the actual word of God to those people," she said.

She shared the sufferings of the Master. When she was writing the devotional studies for *Women and Missions*, she worked in great weakness and almost continuous physical discomfort. She would come down the stair, obviously pale and worn with her wrestling in prayer. There was in her studies, in consequence, an almost angelic tenderness and heroism. There was in them the adoration of one who had met the Lord in the flame, and been marked with the secret fire.

GEORGE M. DUFF.

Signs of Progress in West Africa

By REV. R. S. ROSEBERRY,
Kankan, French West Africa

"**C**UT her throat! Cut her throat!" was the command of the slave driver more than a hundred years ago, as the long caravan of slaves wended its way across the Sudan to Gambia. The little slave girl could no longer keep up with the caravan that Mungo Park was accompanying on his return trip from his first visit to the Niger. The slave girl's throat was cut, and the scanty clothing that covered her body salvaged. It might be said that Mungo Park's first trip to the Niger was the beginning of the overthrow of the slave traffic in West Africa. The advent of civilized government accomplished it. The hinterland was held by powerful Mohammedan war lords who did not yield without many a battle. The closing years of the nineteenth century saw these conquered and the land opened to commerce.

French West Africa, a colonial empire of vast extent, borders the Atlantic Ocean on the west and stretches east to the Egyptian Sudan, reaching from the Mediterranean on the north to the Gulf of Guinea on the south. Only four of the colonies comprising French West Africa are cov-

ered by this account, namely, Senegal, Guinea, Sudan and Ivory Coast. These colonies have a population of approximately ten million people.

Prior to the forward movement of missions, Mohammedanism had captured the territory along the banks of the Niger westward to the Atlantic. Entering this region from the north about the eighth century, they had hundreds of years to press their conquest before the advent of the missionary of Christ. Rome had also followed closely the French conquest and was installed in a number of pagan centers.

The great Harris mass movement had stirred the southern part of the Ivory Coast, carrying everything before it like a hurricane. Pushing back from the coast about three hundred miles, it had turned many people from their fetish worship, leaving them, however, with very little conception of real Christianity. In many places where instruction failed to arrive in time they drifted into other forms of paganism.

In 1918, at the close of the World War, the evangelical advance into the interior was begun. A line of stations was opened from Faranah, near

the source of the Niger River, down to Timbuctoo and across the buckle of the Niger to Gao. This move placed us in strategic centers, giving us a working base in at least twenty-five of the more than one hundred tribes in this territory. The number of tribes increased the usual language barrier. Here were many distinct languages, some of them subdivided into dialects, a decided obstacle to rapid evangelization. By evangelizing we do not mean proclaiming the message in a territory once or twice and then passing on to the next district. True evangelization raises up and establishes groups of believers who can carry on for themselves. This was the New Testament method. It is not the drilling of men and women in a creed with the hope that they will gradually develop into a Christian community. Evangelization means the transformation of men and women by the direct power of God. Anything short of this is a waste of time and money.

Fortunately the major part of the societies that entered this territory belong to strong fundamental groups, with a resulting unity of program which greatly aids in the evangelization of the territory. Beginning with two workers in 1918, the Christian and Missionary Alliance, before the close of 1928, had placed a force of sixty on the field. Other societies soon entered, so that now more than one hundred and thirty missionaries are at work, representing at least eight societies. The larger language groups have been entered, and much has been accomplished toward giving them the Word of God in their own tongue. Translating has been, for the most part, pioneer work and consequently has required much time and persistent effort. Into at least four of these languages the entire New Testament and a part of the Old Testament have been translated. Other pagan tribes have one or two Gospels and the story of some of the Old Testament portions.

After ten years of plodding and sowing the good seed the awakening came. It swept almost like a wave over the entire field. Section after section reported a turning to God from dumb idols. Paganism began to break and crumble on a wide front until it became exceedingly difficult to care for the instruction of inquirers, and many fine opportunities were lost for the lack of reapers.

In order to take advantage of the movement, training camps have been opened in many parts of the field to teach the people to read the Word of God. It has been no small task to teach grown men and women from illiterate, pagan tribes. After a busy day on the farm they come from their fields to study the simple primers printed for their benefit. Their goal is a New Testament all their very own. How they treasure these

books which mean to them a new life. They in turn become teachers to help others. The call comes from far and near for help to reap the harvest. In order to meet the emergency workers have been shifted from less responsive Mohammedan tribes to the awakened areas. This has sometimes meant leaving good buildings vacant, but what is a building in comparison with an opportunity? The missionaries are willing to live in grass hut training camps that they may teach the needy ones. What a pleasure it is to visit these same sections where the devil reigned so long, and meet earnest followers of Christ who sit by the hour and listen to the Word! Oftentimes many tribes are represented in these gatherings, all meeting at a common mercy seat.

Pagans and Christians

The way has not been easy. Persecution has broken out which has shown the intense hatred that always follows a real work of God. The pagan forces have rallied in some sections to drive out the native workers. In one town especially their hatred became so intense that they not only drove the native teacher away, tearing down his house, but even threatened the missionary with violence. The native teacher was not to be so easily set aside and returned again and again until they beat him severely. He told them that a beating on the left side was silver money, on the other side, gold. He became rich in that kind of money before they grew tired and let him go. His face shines with an inner light as he tells of his experience.

In order to encourage these tried ones, conferences have been convened in different districts with profit. This affords them an opportunity to get together and talk over their difficulties and recite their victories over sin. It shows their strength as a body of believers and encourages them to press forward through trials and suffering. It also provides an opportunity for Bible instruction and prayer for the isolated ones who do not have the privilege of a great center where continual instruction is carried on. In a recent conference the Spirit came upon those gathered in prayer until strong men called aloud upon God to have mercy upon them. It is in hours of this kind that a new vision is imparted that gives the work new vigor and strength. Many of these simple-hearted folk travel miles to attend such gatherings. The Christians are encouraged to bring a love offering, which provides for those who are called of the Lord to go as evangelists and teachers into the district. The offering consists of grain, peanuts, and cowrie shells, which take the place of money in the more backward districts. Many of the Christians are very poor,

and consequently their offerings are not large; but they are a great help to their spiritual life. No man can make progress in his spiritual experience who does not bring an offering to the Lord.

Our hope for every town is to get at least one man to stand true to his faith. He becomes a rallying ground for others who perhaps are weaker in faith and not so courageous. The great work of the missionary at the present time is the training of native men and women as leaders. A central Bible school is being erected in the Sudan for this purpose. This will not replace the short term Bible training camps already established, but will supplement them. It is not proposed to give them a higher education, which often seems to unfit men and women for real village work. Rather we would that they have a thorough knowledge of the Word of God, with a heart set on fire by the Spirit.

The second session of one of these Bible training institutes in Habbé land was convened from March 24 to April 19 in 1936, with an enrollment of thirty-five regular and eight special students. Thirty-two of this number took the examination at the close of the session. The course was not conducted without opposition from Satan which threatened at times to disrupt it altogether; but prayer prevailed, and not one left until the close. One can understand the urge that seizes the native to go back to his farm when a heavy rain falls and prepares the soil for sowing the seed. Only the Lord can impart faith on these occasions and cause them to wait a little longer at the Master's feet and learn more of His Word.

A true and loyal native worker is a priceless boon to the missionary. The only hope of West Africa is men and women of this type. Again and again we hear the testimony of the natives: "I

did not grasp the message until I heard the Evangelist Bokari." This fiery evangelist makes Christ real and causes them to fear the wrath of God that will come upon them if they do not repent. In order to get a sick man to a recent native conference he loaded him on his horse while he walked beside him, footsore and weary, over the hot, sandy trail. To hear him pray, "Lord, call forth shepherds to feed the sheep; call them, Lord, black or white! the sheep are many, but the shepherds are few," is an inspiration indeed. One can well understand the burden that rests on his heart.

While the results among the Mohammedans have not been as great as those among the pagan tribes, yet, strange to say, our foremost evangelists, men who have been trail blazers among the pagans, were formerly bigoted followers of the false prophet. Is there not a lesson in that fact for us? The strongest fortifications once won in turn make the best strongholds. The Touaregs and Arabs on the borders of the great Sahara, the pagan cliff dwellers of Habbé land, the Bambaras and Miankas with the Black and Red Bobos, the great Mossi tribe of the central Sudan, with the Kissien, Toma, Gberese, Baouli and other tribes of the forest country, are forming to raise a chorus of praise to the Lamb of God who has redeemed them. These delegations will hail the King's arrival. Faithful God-called men and women are on the march over the burning sands of the desert, on the great open plains of the Sudan, in the somber forests, ever going forward to reach the last tribe with the message. Toiling on translation work at night, teaching men and women to read, helping to build houses and chapels, bridging streams, opening new roads, slowly and oftentimes with breaking hearts, the Gospel army presses on to a sure success.

A TRIBE OF GOD

In his letter to the Romans Paul writes, "And it shall come to pass, that in the place where it was said unto them, Ye are not my children; there shall they be called the children of the living God" (Romans 9: 26).

This prophecy is surely coming to pass in Africa. For many generations her people have been abused by all other nations. They have been harassed by merciless slave traders, exploited by ruthless traders and industrial organizations, and divided up among the various nations of Europe. With the downfall of Ethiopia, Liberia is the only bit of independent territory in all that great continent. But God has blessed the Africans with a spirit of hope and optimism so that they have endured persecution and oppression, patiently awaiting the day of deliverance. That day is dawning now, for out of every tribe in Africa God is calling forth a people for Himself and through these people Africa will be delivered out of her age-old bondage. One old woman made the remark, "A new tribe is arising in Africa in our day—the tribe of God."—*Clarence E. Carlson, in Gems of Cheer.*

Sen Lai Tsang, Missionary to Korea

By MRS. C. S. DEMING, Seoul, Korea

SOME years ago we first made Mr. Sen's acquaintance. Our little mission to the Chinese in Seoul had been opened only two Sundays and, when passing through town on his way to the steamer at Chemulpo, he came to morning service. He was a member of Dr. Mateer's church in Shantung, and had been engaged in a little bakery, but as business was bad he was returning home. Just a young lad, insignificant looking, we did not expect to see him again.

Years passed. Our hearts became heavily burdened for Chemulpo, the nearest port to Chefoo, China, with its large Chinese settlement, for nothing was being done for them. We had neither man nor funds to start this new work, but we had God who hears and answers prayer. It was not long before I saw Mr. Sen at one of our evening prayer meetings in Seoul. He had just returned from China to try his hand at the bakery business once more and he was asked to bring a word of greeting from the home church.

It was a remarkable story he told. On going to China, he had met with a certain evangelist who had been in an important position in a consulate but reading the war news in the papers, felt convinced that it was one of the signs of the Lord's speedy return. He gave up his post, and set himself to do the work of an evangelist, trusting entirely to the Lord to supply his wants and those of his large family. Mr. Sen joined him and in preparation for his work, spent hours studying God's Word and praying for the baptism of the Holy Spirit. Before long the answer came and the evangelist went out to do a great work for God.

After speaking, Mr. Sen led in prayer, the most wonderful prayer I ever heard. As he was praying, the Lord said to me, "He is the man I have sent you for Chemulpo."

After the service, I asked him, "Are you willing to go and start work for God in Chemulpo?" It was a hard task. He said, "I will pray about it, and see if it is the Lord's will." The next week he told me that the Lord had appeared to him in the night, telling him to be strong and of a good courage, that He would stand by him and strengthen him, and that he had called him to this work at Chemulpo.

I thanked God, and took courage. Then it seemed not right to send a young man like that alone into a hard place, for the Lord sent out the disciples two by two. I prayed that some Christian might be found at Chemulpo, who would be a help to him. The very next prayer meeting night, a young man appeared in foreign clothes who said that he had served his apprenticeship at Chemulpo as a tailor, and then returned home to Shanghai. His family were all Christians, and he became a Christian also, and had been baptized. Hearing that we had started a church in Seoul, he had come to join us, having returned to Chemulpo to start in business for himself. He told us that the other half of the house he occupied was vacant, and that we could probably get it for our work. We went to Chemulpo the next day, had a time of prayer in the tailor's shop, then rented the next door place for a little church.

It was wonderful to see how the children flocked around Mr. Sen. He taught them to pray sentence by sentence, and got them to pray at home morning and evening and at their meals, out loud so as to influence their parents. The children spent so much time at the mission that the school-teachers complained that they were neglecting their lessons. Mr. Sen told them to come to the church after school and he would help them prepare their home work, after which they had their daily Christian Endeavor service. He taught them to pray over their lessons, so that one boy who was bad in arithmetic, got 100 in his examination.

When the influenza epidemic was about, Mr. Sen was taken sick. His friend the tailor was away at the time and there was no coal. The weather was bitter and he was too ill to move. The children came and found the doors locked. Mr. Sen called to them that there was no coal, so they would not have their regular meeting. When they came the next day, and heard the same thing they knew that something was wrong, and asked him why he was not up. When he told them that he was too sick and could not move, one of the boys climbed to a second-story window and managed to get in. Some of them went to their homes and brought wood and coal while others brought food. Others carried water, as he had had nothing to drink. Some mothers came around also and cared for him.

Mr. Sen spent his mornings visiting in the homes and places of business, preaching Christ everywhere. There was no place in Chemulpo where the name of Mr. Sen was not known and loved. The girls and boys would go out with him, preaching after school hours or on Sunday afternoons. They became splendid little workers and then the parents began to get interested. One whole family was won through him and many others.

Mr. Sen had great power in prayer, and a simple childlike faith in the power of God. There was a young man in town who had terrible pain in his ear for a fortnight and could neither eat nor sleep for the pain. He went to the hospital but could get no relief. A church member, a young blacksmith, said, "I will take you to Mr. Sen and he will pray for you and you will be healed." He went to the evening service with the man, but found that the tailor was about to conduct the service. He had come in and found Mr. Sen overcome by the fumes of the charcoal stove he was using to cook his food. He was lying unconscious on the floor. The tailor put him in bed, with plenty of fresh air in the room, but Mr. Sen was too sick and weak to move when it came time for meeting. The blacksmith came and said, "I have brought you a man who is sick; we want you to pray for him to be healed." Mr. Sen replied, "I am too sick to get up." Then it occurred to him how foolish he was not to trust God for his own healing also. He asked God to heal him, so that he might go upstairs and pray for the sick man. Immediately the sickness left him and he went up and knelt beside the sick young man in prayer. When the young man went home, the pain had gone. He had a good night's sleep and in the morning a great abscess burst in his ear and he had no further trouble with it.

Mr. Sen used to get up at five in the morning to study the Bible. While we were on furlough he studied for a time in the Korean classes at the Pierson Memorial Bible School. A letter from Mother who visited him, reported that he had started a Bible class with his classmates, a personal work prayer group, and an evangelistic band. A man who was won by him was a young carpenter named, Wang Kong En, who suddenly came under conviction of sin as Mr. Sen was praying, and gave himself to God.

Later Mr. Sen went to Nanking, and after graduating at the Theological Seminary, returned to be the Chinese evangelist for the whole of Korea. He opened the work in Pyengyang, and in Fusan also.

Thirteen years have passed since the above story was written. Sen Lai Tsang has proved himself indeed called of God. Dr. Chee, a Chinese herb doctor, was the only Chinese Christian in

Korea to our knowledge, when marriage brought a China missionary to Korea. His prayers that someone might come and start work among his people in Korea were answered by our coming, and I believe were the cause of it.

Through the years, Elder Chee, and Mr. Sen are the two men who have felt the burden and responsibility for the whole Chinese work. Every week the officers of the church would meet with them. Down on our knees, we would each one pray in turn over the matters coming up for decision, so in an unusual way felt we had the mind of the Spirit, because of our unity. Shoulder to shoulder we have carried the burdens and responsibilities in a fellowship that has been most precious. We have sorrowed together, and rejoiced together. In time it was felt that Mr. Sen should be ordained, and at the request of the Union Chinese Churches in Korea, now grown to five in number, the Synod of the Union Chinese Christian Church of China ordained him in Moukden. Having started the work in Chemulpo, he became its pastor, but was later called to the pastorate of the Seoul Chinese Church, where he is now carrying full responsibility together with Elder Wang.

In the fall of 1929 we were transferred to North Manchuria, the mission field of the Korean Methodist Church. It was hard to leave the fellowship of the churches in Korea, but Miss Quinn who retired from work in China had been asked to help with the work up the east coast, and was asked to reside in Seoul, and help all the Chinese churches. Pastor Sen worked with her loyally for five years, during much of which time her work had to be done from her bed.

The young Chinese carpenter has developed into Manager Wang of the Gospel Building Company, started to help support the church. Ten per cent of all profits go to the church. He is now Elder Wang. Recently in building the Music Building of Ewha College, he found he had overestimated the cost of the building. An improved price of building material had reduced the cost. Without being asked, he returned several thousand dollars, which were more than legitimate profits.

Miss Quinn died on August 31, 1934. That day ill health necessitated my starting for America. Standing on the platform at the station among Chinese, Korean, and foreign friends, Pastor Sen and Elder Wang stood as the two pillars of the Chinese Church, clergy and laity. The two mothers of the church had been removed by God. The churches could walk alone, under the direct guidance of the Spirit. Thank God for both these men. Dr. Chee retired to Peiping. Pray for them as they carry on, and send them help for entering new areas when God so guides.

Home Missions in Modern America*

By the REV. E. D. KOHLSTEDT, D.D., Philadelphia
*Secretary of the Board of Home Missions, Methodist
Episcopal Church*

THE United States of America is an exceptional field for Home Missions. No other nation can duplicate the intricate, exacting task that confronts organized Christianity in this country, with its unique historical heritage, religious background, territorial expansion, governmental development, racial mixtures, cosmopolitan population, changing economic and social situations. Constructive statesmen remind us that no nation can hope to withstand the test of time that lacks at least three fundamentals to perpetuity:

A capable foundation of race;
A high standard of private and public morals;
A spirit of fidelity to tried and long-established institutions.

Despite gratifying gains, Christian constituencies record a disproportionate ratio of our total population. Mindful of the variable value of statistical summaries, we marshal the most dependable data available, as a reasonably reliable yardstick with which to measure religious progress, and to determine the validity of missionary responsibilities.

Missionary Review of the World (June Issue) 1935:

Present population of the United States	134,000,000
Pre-High School Group, no Church Contacts	13,400,000
Non-Church Members, including children . . .	75,000,000

The International Council of Religious Education estimates our United States youth population (ages 5-17) to be 30,034,308, and the number in that classification unreached by the Christian church, 15,000,000—a tremendous challenge to Home Missions! If the Federal Government deems it advisable to spend millions of dollars on emergency education and student aid, the Christian Church must undergird that program with an adequate religious ministry.

Social education and crime prevention was the theme for a series of discussions in the White House at Washington, May 17-18, participated in by 75 mission and social agency representatives. Juvenile delinquency is a social problem that cannot be solved by punitive methods; such a procedure is more likely to engender antisocial obses-

sions, than to develop constructive citizens. Specialists sustain our contention that, without discounting the effectiveness of what Government men were doing toward the suppression of crime and criminals, the cause and cure of crime in the United States is a matter of more immediacy; that preventive rather than punitive phases of social service demand major emphasis; that Christianity has no more imperative obligation than a faithful ministry to child life.

The late Senator Long said, concerning the solution of criminal problems:

"I understand that crime is costing our country \$12,000,000,000 annually. We spend about \$40,000,000 a year on the prosecution of federal crimes alone. The approach to this problem of reducing crime should begin with childhood, in our public and private schools, where children should be taught a greater respect for law. There should be a revival of religious training in the home, a reorganization of our correctional institutions, with a revision of our judicial methods. *We want to punish*, rather than to correct conditions by using common sense in administering justice."

Home Missions and National Life

Secretaries of American missionary agencies record seven facts that magnify Home Missions:

1. Democracy may be a promise or a peril: without religion, a peril.
2. The utter failure of substitutes for religion.
3. Applied Christianity solves social problems.
4. Increasing recognition of the Christian Church.
5. The national significance of Home Missions.
6. The challenge of unmet missionary needs in America.
7. Christianity's ability to survive depressions.

Home Missions and Social Safety

Economic security and social safety are the rightful heritage of humanity. The supreme purpose of our Master's ministry to mankind was "A more abundant life." A progressive realization of that objective is one of the major responsibilities of Home Missions. Methodism's ministry to the masses has always been characterized by a tender solicitude for their physical, social and spiritual welfare. Her concern for the totality of life is convincingly stated in a challenging document: *The Social Creed of the Church!*

* Condensed from *The Pastor's Journal*, January, 1936.

Sincerely appreciative of Federal Administration efforts to stabilize chaotic conditions in this country, and with absolutely no thought of any political emphases, the results from several years of experimentation ought to convince well-intentioned economic experts of the futility of a philosophy of scarcity that involves: the destruction of food stuffs and supplies in certain sections, for want of which humans are suffering in other parts of our fair land; substantial subsidies to a selective list of actual and absentee agriculturists as a reward for nonproduction, while grain, meat and milk-product imports show percentage increases; the twofold delusion of drinking and spending ourselves into prosperity, regardless of social liabilities. Our Government's main problem is not the disposition of a bugbear surplus, but a justifiable allotment of the available necessities of life.

Federal Social Security legislation embodies several humanitarian proposals, which merit sympathetic consideration.

The Social Security Bill is the first law of such scope to be enacted in this country, although Great Britain, Germany, France, Austria, Bulgaria, Irish Free State, Italy, Poland, Russia and Switzerland have long had some such form of protection.

The bill includes these items:

Old-age Pensions, Unemployment Insurance, Dependent Children, Health, Clearance of Slum Residence Areas, and Share-Croppers Rehabilitation.

The Exaltation of governing principles is a matter of moment to the Christian ministry; the business of blueprinting procedures belongs to specialists, who have earned the right to be heard and heeded in this phase of civic responsibility. That fact stresses the significance of services that ought to be rendered in the field of statesmanship by thoroughly equipped churchmen. But direct human contacts in the realm of religious activity ought to enable discriminating ministers to say something tangible about the application of Christian principles to the business of life. United annual conference sessions afford a real opportunity for joint appraisals of economic and social situations.

The Gospel of Christ proclaims a complete salvation: enrichment of life in all of its essential relationships—physical, social, spiritual. Scores of sincere lay leaders are as anxious as any of us to find a satisfactory solution to this intricate problem, but cannot see the advantage of tearing down the superstructure in order to make needed repairs.

Senator C. O. Holmes of Gary, Indiana, says:

The church must make greater social contributions than ever. Some of the success that ought to be made possible for social security measures in State Legislatures, for intelligent use of employment exchanges in coordination with

relief work, care of the handicapped and unfortunate, will be greatly expedited by sympathetic encouragement on the part of the great body of the church who, I believe, are for the social gospel, if they can see that its feet are on practical ground.

The Consumers' Cooperative movement, concerning which much has been written, is based upon these principles: a democratic organization of economic processes; an unrestricted membership; a limited rate of return on capital investments; one vote for each member; dividend distributions, determined by patronage. The Cooperative League of the U. S. A. claims to have 6,600 societies; 1,800,000 members, and an annual business of \$365,000,000; to reverse our economic order by paying profits to the buyer, producing goods in the interest of the consumer, instead of the promoter, taking out of business the elements of speculation, in the hope of eliminating peaks and depressions, the despair of our present system.

Every major Home Missionary project in our program is an attempt to meet urgent needs in some actual area of human life: ministries to neglected or underprivileged communities throughout Continental United States; in allocated sections of Alaska, Hawaii, Puerto Rico, and the Dominican Republic; specialized evangelistic and social services to bilinguals, Indians, Latin Americans, Migrants, Mormons, Mountaineers, Negroes, Orientals, Polyglots.

Methodist social service proposals must, of course, accord a primary place to that outstanding humanitarian enterprise initiated thirty years ago by Dr. E. J. Helms, founder and director of the

Goodwill Industries

which furnish a fine foundation for the development of cooperative economic and social life, particularly among groups that have much in common, whose interests readily respond to constructive efforts toward economic and social security. This Christlike project is a convincing, composite expression of practical Christianity.

The Quadrennial report:

For opportunity wages to handicapped people, Goodwill Industries paid \$1,628,486.11; for service wages, \$392,920.97. The following service has been provided:

Different persons employed	46,510
Hours of employment	6,580,495
Sales in Goodwill Stores	3,315,376
Goodwill bags filled	2,733,709
Homes from which bags and furniture came ..	1,333,642
Aggregate attendance daily Chapel service ...	545,596
Adults enrolled in community service activities	5,862
Children enrolled in community service activities	12,306

Superintendent R. E. Scully says: "Everybody knows that only by the help of the Board of Home

Missions would we have been able to continue the religious work in the Cincinnati Goodwill Industries."

Social situations in America threaten the destruction of fundamentals to the perpetuity of our national life. Christianity is challenged by: a slump in ethical ideals; an indifference to cardinal virtues; the propagation of pagan philosophies of life; the ravages of an uncontrolled, federally fostered liquor traffic; the menace of movies that persist in the unpatriotic pastime of discounting their country in the eyes of the world by magnifying the worst features of American life, idealizing crime and criminals, caricaturing Christian leadership, confusing the ethical ideals of impressionable children; the divorce evil, with its tragic trail from Reno to Hollywood and Washington.

Cooperation and Church Comity

Christian cooperative movements in America are a fulfilment of early ideals. When contacts

were effected between the colonial settlements of Salem and Plymouth, characterized by divergent creedal concepts, local leaders discovered the reality of a practical basis for Christian fellowship. Puritan Governor John Endicott wrote to Pilgrim Governor William Bradford:

God's people are all marked with the same mark; they have the same heart, guided by the same spirit of truth; where this is, there can be no discord, but sweet harmony. May we, as Christian brethren, be united by unfeigned love, bending all our hearts and forces in furthering a work beyond our strength.

Federal Church and Home Missions Councils were organized in 1908, when a new spirit of cooperation among our evangelical communions and their respective missionary agencies began to register. We have witnessed practical applications of the principle of cooperation until office files are cluttered with convincing cases of progress. More has been accomplished during the past twenty years than in all the earlier years of American church history.

The Handwriting on the Wall in Japan

A Story Told by A. E. AURELL, Tokyo
Agent of the American Bible Society

THE following story is told by a Japanese young man who was discouraged and planned to commit suicide.

Not being able to see eye to eye with my father there was often strife leading to divisions in my home. In moments of quiet reflections it did seem awfully regrettable that a son should be so obstinate. It was ruinous not only to me but to the whole family and an annoyance to the neighborhood. One day in desperation I decided to run away from home and day after day without rest and sleep I traveled afoot till I reached Atami, the place widely known for "casting away of life." For a few moments before taking the fatal jump into the deep water at the foot of the famous cliff somehow I was able to control the terrible feelings of excitement of my heart while I took paper and pen out of my pocket to write a farewell note. In anguish I flung my head back and what should happen but that my eyes fell on the words written on the smoothly cut mountain wall to the very right of me:

"Wait a moment! Reconsider!"

Reading those words again I read what followed them.

"Come unto me all ye that labor and are heavily laden and I will give you rest."

Those gracious words of Christ made me reconsider indeed and almost unbeknowningly my feet began to take me to the Christian church, the address of which also was given on that wall.

Upon arrival at the church I was kindly welcomed by a man of God, and, to make the story short, I was born again! What an experience! It seemed to me I had awakened from a bad dream! By the power of the Holy Spirit obstinacy and wickedness were removed from my heart. Bitterly crying over the good-for-nothing past life I repented from my innermost being, and the bright star of hope shined forth on the pathway of life.

I was awfully ashamed of the way I had treated my parents, and at once I set out on the way home detouring a bit to see an uncle in Tokyo. Finally, in true humility and shame, in torn bodily garb, I returned to the presence of my longed-for parents. I had run away hoping to wash out sin and unrighteousness in the ocean waters at Atami but instead of that mistaken attempt I met Jesus Christ who renewed and clothed me with the robe

of His salvation. What a joy has come into my heart!

"Next I called on the pastor of the church in our community and met with wonderful kindness. Now I am praising God for the power of the Gospel of Jesus Christ which was first brought to my attention on the mountain wall at Atami."

This is one of hundreds of similar stories of lives that have been saved by the reading of the

Word of God, written on the above mentioned wall about twelve years ago—rewritten many times since—by an elderly Japanese man of God. His implicit confidence in the saving power of the pure Word of God has been abundantly honored and he and his wife have had all they could do in dealing with the lost who have come to them for instruction and guidance into the restful peace of Christ which He promised in Matthew 11:38.

Korean Christian Testimony

By F. S. MILLER, Chungju, Korea

WHEN one of the Korean evangelists was working among Chinese across the border in Manchuria, a Chinese woman asked:

"Are you preaching what these Koreans believe?"

"Yes, the same Jesus."

"Then I want you to tell me more about it. I have been to their church to find the secret of their happiness and peace but I cannot understand what they say."

After listening to the Gospel she started homeward. The evangelist visited her on the following day when the woman gathered all the family to listen to the Christian message.

In the early colonial days in America, the Scotch-Irish scattered through the forests of the new territory built churches and schoolhouses everywhere. In the same way the Koreans are scattering their churches and schools over Manchuria and East Mongolia. As in America, many leading men in business, politics and the professions came from those little log churches and schools so we confidently expect that the young now being trained in the Christian churches and schools of Manchuria will take a leading part in the development of Eastern Asia. Some years ago a young Korean who moved to Manchuria from a Choong Chung church became a magistrate and boys reared in the first Christian schools of Korea have become physicians in Manchuria.

As God chose little Judea, set in the midst of what were then the world's largest nations, to be His seedbed from which He sent evangelists to all the known world, may He not have chosen Chosen to be His seedbed for the Far East? Japan has already felt the influence of Korean Christians and Japanese Christians say that they have something to learn from the Korean Church—from their prayerfulness, their liberality, self-support, their

interest in the Bible, their Sabbath observance and their zeal for souls.

The Korean Presbyterian Mission in Shantung Province, China, has helped to change the neighborhood and has proved that self-support will work in China as in Korea. Reports come also that Korean Christians who migrated to Mexico have wielded the same helpful influence there and a missionary in India recently translated and printed stories of Korean experience to stimulate the Christians of his own province.

A former Jewish rabbi writes in a recent book that one day he entered a store in Philadelphia and saw two Koreans in very earnest conversation. He asked what the trouble was and was told of the struggle of the Koreans for freedom. The story won his sympathy and he invited the Koreans to his home to talk further over the matter. When they met, one of the Koreans said, "Let us pray first." As the rabbi listened to that prayer he became convinced of the power of Christ even in the non-Christian world and eventually gave himself to the Master.

The Korean Christians take their new faith seriously and simply. Prayer is a real and regular part of their lives. They have their faults, and we missionaries, with thirty generations of Christianity behind us, may expect too much from first generation Christians, but we thank God for their genuine qualities and for their widening influence. The story of what Christ has done in Korea has given new faith, courage and hope to Christians scattered all over the world.

The results of Christian missions in Korea are the fruit of conservative, spiritual Christianity which accepts the Bible as the Word of God, believes in the miracles as the workings of an ever-present and active Creator, and is convinced that there is "no other name under heaven, that is given among men, wherein we must be saved" than the name of Jesus Christ, the Son of God.

The Missionary and His Native Colleague

FIFTY or more years ago it was comparatively easy to lead and guide a people newly conquered, not only in warfare and material things, but also in those deeper spiritual beliefs which had been there since time began. The white man and his science had brought doubt to the minds of even the most conservative as to the reality and truth of his own magic, his religion, and his ancestor worship. The white settler beside him was uninfluenced by his superstitions; he prospered in spite of his unbelief and his jeering at the much feared witch doctor; his cattle increased; his fields were fertile; his children lived and were healthy, without his depending in any way on those things on which his black neighbor depended. This was bound to affect the Bantu adversely and make him doubt very seriously his own background and his ways of living and thinking, and an almost complete lack of confidence in himself and his fellows was sure to take place.

The missionary, in his most admirable zeal and ardor to civilize and Christianize, helped to increase this doubt, and in breaking down as savage and barbaric all native institutions and customs, helped to increase this ever growing lack of confidence in what belonged to the people and was part of their life. This process has gone on for over a hundred years in some parts of South Africa. But now the Bantu has got used to the new ways. Many of the young people of today have grown up knowing no other life but that which the missionary preached so well to their great-grandfathers and their sons. He has grown up with a clearer vision of what life really is and has been able to view his white neighbor, not as some wonderful god who knows all, but as a human being with faults and misdeeds like his own. Hence the old state of worship of the white man because he is white is fast dying off, and the Bantu is becoming more critical and ever so much more "difficult to manage." He is becoming mistrustful of even the best amongst his white friends because he has so often trusted and been disappointed. He is suspicious, and is more confident in himself and in guiding his own life. His secrets are now his own and not to be shared with the missionary who used to be his father's trusted guide and helper. He is becoming race conscious and nationalistic, nor does he now hide his head in shame when the "immoral customs and habits" of his race are mentioned, because he has learned that such customs and habits are to a greater or lesser degree the heritage of all people, his white neighbors included.

His own people are beginning to attain to heights in education and scholarship which were regarded by his forefathers as only the rights of the white man. He is therefore becoming very conscious of these achievements and is beginning to wonder if he really needs the white man to work out his salvation, whether the trust he has placed in him so long has not been in vain, in the real things of his everyday life. He is beginning to look to his own black fellow men for guidance and help, and the white man at the head becomes a mere figurehead to whom only certain things can be told and the rest left untouched. He is literally becoming "difficult." He is learning every day to be like his white fellow worker, outwardly polite and civil, hiding a great deal of what he thinks of him, but nevertheless seeing through a great deal and despising much, thus creating a state of affairs in which real harmonious and co-operative effort is an impossible task. He and his fellows discuss fully what they think of their white colleagues, their work amongst them and their influence, but it is in very rare cases that the Bantu worker will be frank enough to tell his white fellow workers what he and others of his race really think. They have found to their sorrow that such frank declarations on their part are greatly resented. They are considered inferior, and any suggestion of criticism of their superiors is considered altogether presumptuous. The relations between the two parties are therefore so strained and stiff that very seldom do you find real intimate friendship existing between white and black in our native missionary schools and churches. If this state of affairs is as I have pictured it and as many others know it to be, the inevitable question amongst Bantu youth working under such conditions is, "Apart from his academic qualifications, which he uses within the precincts of his classroom and therefore to a very limited group, what is the gain in having white teachers in our native schools? Is it not far better to have men of our own race, perhaps not so well equipped academically, but yet giving of their all, being one with their fellow workers and with the students and making life much more natural and easy, as the Bantu like it to be." This question will have to be faced more and more in future and resentment on the part of either white or black over frank discussions of some of these topics will only help make the situation more acute.

MRS. F. Z. MATTHEWS, a member of the Xosa race, wife of a native professor, and herself a teacher.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

World Peace and Evangelism

Never before was the subject of Peace and War so integral a part of the Christian program for World Redemption as now. The testimony of missionaries is universally to the effect that overgrown nationalism and its offspring—the war spirit—are well-nigh insuperable obstacles to progress in spreading the Gospel of Christ, the Prince of Peace. Without exception the missionary plans and literature of the denominations that have sent material for use in this department give a prominent place to endeavors for shaping up the Peace Mind. It is especially fitting that in this month which commemorates the birth of Jesus Christ and echoes the Angels' Song of "Peace on earth: good will to men" we should present materials majoring upon that great theme. Your Department Editor's earnest injunction is that every reader should *do something to stimulate the purpose and forward the plans of the Mind for Peace*. We are glad to present herewith an article written especially for the department by an outstanding leader in this line.

CHRISTIAN RESPONSIBILITY FOR PEACE

Fifteen years ago the former American Chief of Staff, General Tasker H. Bliss, said: "The responsibility is entirely on the professing Christians of the United States. If another war like the last one should come they will be responsible for every drop of blood that will be shed." Now that we know more about how wars are made and understand their far-reaching

results, this statement is accepted by many as even more true than it was fifteen years ago. If there ever was a time when warfare was necessary or desirable, that time is now past. The peoples of the world are waking up to the fact that twentieth century warfare no longer exemplifies the spirit of glory, patriotism and supreme sacrifice that has characterized past wars of humankind. War today is a "racket"; and the sins of greed, falsehood and suspicion, hatred and murder are its very life-blood. If wars are still inevitable it is because people are unwilling to abandon selfishness, or are blinded by greed and profit, or crazed by racial prejudice and false propaganda, all of which are at variance with Christian teachings. The time has come when the Church must choose between Christ and Mars, for war is everything that Christianity is not.

The deep abiding spirit of Christ and His way of life is expressed in the word "love." It includes not only love for God and love of neighbor but love for one's enemies. Out of this fundamental spirit of love spring two Christian concepts: first, belief in the supreme worth of every human being; and, second, faith in the brotherhood of man without regard to race, color or political state. In contrast war thrives on hate. It violates human personality and regiments human beings. Because of the new hatreds and new problems it creates, war is the relentless foe of human brotherhood.

Not only must followers of Christ oppose war because of its repudiation of His teachings, but because it seriously inter-

feres with missionary endeavors. Thinking Christians are aware that the last war dealt a severe blow to the churches and mission work. How can we, as disciples of Christ, send the Gospel of love to other peoples and at the same time condone and support the destruction of our neighbors and of ourselves by prejudices, lies, discriminations and violence? It is difficult to conceive of a more insincere or two-faced situation.

It was proclaimed that the World War was going to make the world more "safe for democracy," but the opposite has been proved more nearly true. Not only have dictatorships flourished since the conflict but religion itself has been jeopardized. In addition, nationalism with its deification of the State is becoming so nearly a substitute for religion that, if it continues, governments will take precedence over the claims of conscience and of faith in God. Christians must not allow patriotism to degenerate into selfish, un-Christlike nationalism.

We should be reminded of the existence of a peace movement within the Church. Three denominations—the Church of the Brethren (or Dunkards), Friends and Mennonites are known as the historic "peace churches" because from their beginnings they have opposed war, upheld freedom of conscience and have placed allegiance to God above allegiance to earthly rulers. Members of these churches who refuse to participate in war are called "conscientious objectors." Very reluctantly other denominations, including the Methodists, Congregationalists and Christians and the Unitarians have asked that

the same exemption from combatant service be accorded their conscientious objectors. The spirit of the early Church, upheld by the small historic peace churches during centuries of strife and persecutions, bids fair to become the prevailing force of modern Christendom in its turn toward the nonviolent way of Christ.

With the coming Christmas season it is incumbent upon churches and missionary organizations everywhere to make definite provision in their programs for the proclaiming of Christ as the Prince of Peace. Every church should have a peace committee headed by a wide-awake, interested chairman. Encourage your pastor to preach peace on Armistice Day Sunday, Christmas, Goodwill Day and other appropriate dates. First there must be the will for peace. If your church has been slow in teaching peace, strive for an impressive Christmas program on international goodwill and for at least one program on peace each quarter during the coming year in the church school. The young people will enjoy giving one of the many excellent peace plays now available. If the will for peace is well established in your congregation, then embark upon a plan of action. Study groups are recommended among young people and adults to make clear the social and economic causes of warfare and suggest peace action programs and projects. The need is great for intelligent Christians to pioneer in this vital and urgent field of goodwill among nations and help the idealistic lovers of peace to keep their feet on the ground through practical achievements.

MRS. OLIVE SMITH BOWMAN,
Pennsylvania State Chairman of
Religious Contacts Committee,
Women's International League
for Peace and Freedom.

PLANS AND MATERIALS

The Department Editor has found the panel discussion one of the best ways of arousing interest and spreading information. This form of discussion aims at education and inspira-

tion, not a decision, and often achieves its results better by being an indirect appeal, in the form of a discussion among a platform group, talking as if spontaneously among themselves. Sending for an abundance of varied peace literature, organizing and assigning it to several good woman speakers at the Lakeside, Ohio, chautauqua, last August, the Editor led such a panel after this fashion:

Everything was carefully prepared but not memorized or recited as in a dialogue. Five women entered and sat down in a living room scene to do fancy work under soft shaded lamps while they talked as if spontaneously. The leader explained her motive in calling these friends together to counsel with her on the peace-and-war situation, expressing her own troubled confusion of mind. She called on Mrs. A— to give the gist of a private conversation they had had the other day, and the latter responded in an eight-minute talk covering the peace educational plans and methods.

Mrs. B— breaks in at a pre-arranged point and says that is all very well but something more practical— something with "teeth" in it—must be done. She talks for another brief period on auxiliary political, legislative and organizational methods.

Mrs. C—is so full of enthusiasm she can hardly wait to tell of ways for attacking the subject from the purely religious side.

The leader then asks Mrs. D—, who has been listening intently and taking notes from time to time, to give the group the benefit of her tabulative, systematic mind; whereupon Mrs. D— partly talks and partly reads a well organized outline of the things churches, young people's groups, Sunday schools, women's missionary organizations, clubs and community citizens in general can do.

The leader then rises and addresses the audience for the first time, asking them for their reaction upon the subject.

The Lakeside audience as represented in the women's club, was so enthusiastic and eager

that several were on their feet to speak simultaneously until time had to be called and the meeting closed. The participating panelists then took their places at a peace literature table and dispensed free leaflets and pamphlets and recommended pay materials to an eager throng. In the foregoing, the speakers had notes (but no manuscript) concealed beneath the fancy work in their laps. Comments and remarks were made all through the talks but not in such a way as to throw the speakers off their line of thought, as, "I believe that too"; "I don't quite agree with you"; "That looks feasible," etc.

The following literature is recommended:

The W. I. L. discussion group outline, "World Peace the Responsibility of the Church," with study packet, 35 cents.

"Publication List with Prices," free.
"World Citizenship and the Religious Program," free.

"Women's International League for Peace and Freedom—Programs and Policies," free.

The foregoing may be ordered from The Women's International League, 1924 Chestnut St., Philadelphia, Pa.

"What Can Christians Do for Peace?" by Theodore A. Greene; a syllabus prepared for use by church discussion groups. 25 cents.

"Is War the Way?" by John L. Lobingier; a six-session course for individual reading and church study groups. 25 cents.

"Proposed Roads for Peace," by Richard M. Fagley; adult education series. 35 cents.

Order the above three from The Pilgrim Press, Boston, Mass.

"The Price of Peace," by E. Guy Talbott; a handbook on America's international relations. 25 cents. National Council for Prevention of War, 532 17th St., N. W., Washington, D. C.

"Thinking It Through," by Evelyn R. Nicholson; a discussion on World Peace. 10 cents. Methodist Book Concern, New York.

"Youth Action in Building a Warless World." 15 cents. International Council of Religious Education, 203 N. Wabash Ave., Chicago, Ill.

"What Shall We Do About War," by Sherwood Eddy and Kirby Page. 15 cents. Eddy and Page, 347 Madison Ave., New York.

List of Material and Suggestions for Exhibits, free.

"Peace Action"—a monthly paper giving news and suggestions for practical action. 5 cents per copy.

Order the above two, also a variety of plays and pageants, from The National Council for the Prevention of War, 532 17th St., N. W., Washington, D. C.

"Suggested Selections for Programs for Armistice Day, Good Will Day and Other Peace Days," for Sunday schools, elementary schools and high schools, free. American Interracial Peace Committee, 20 S. 12th St., Philadelphia, Pa.

Much is being attempted by the Youth Division of the Emergency Peace Campaign, in which more than 225 college men and women spent two months last summer organizing, instructing and stimulating people all over the U. S. to work for peace. They tried to "strengthen the pacific alternatives to war, make political and economic changes necessary for a just and peaceful world order, and unite in one dynamic movement all those individuals and organizations willing to work against war . . . They plan to work on 1,000 college campuses in the U. S. Twenty-five field secretaries covering every state in the union will recruit volunteers for next summer's program—peace patrol teams to do work in the communities surrounding the colleges." (*Woman's Home Missions.*) Try to have your church young people link themselves up with this promising movement.

PLAYS AND PAGEANTS

Among suitable plays and pageants for Christmas meetings are the following:

"A Christmas Carol"—original dramatization of Dickens' charming story portraying the true Christmas spirit. 20 characters. 1½ hours. 35 cents.

"Christmas for All Nations"—introducing children of all nationalities who describe their customs and beliefs. 15 or more young folks. 40 minutes. 25 cents.

Order these two from March Brothers, 208 Wright Ave., Lebanon, Ohio.

"A Christmas Mystery"—finest of Christmas songs and carols sung by audience while Christmas story is presented in pantomime culminating in final tableau. 15 cents.

"At the Door of the Inn"—good reader and 30 or more characters. 1½ hours. 20 cents.

Order these from The Pilgrim Press, Boston, Mass.

"Around the World with Santa Claus"—American boy and girl persuade Santa to take them on his journey around the world, a typical scene in each country thus visited being shown. Four adults, 10 or more children. 10 cents. National Council for

Prevention of War (address as previously given).

"Christ Is Born in Bethlehem"—beautiful nativity play introducing prophets, shepherds, kings, angels and a chorus singing familiar carols. Three scenes, 16 or more characters. 50 cents. Woman's Press, 600 Lexington Ave., New York.

"Eagerheart"—Christmas play suitable for use on Sunday evening. Fifteen or more characters. 1½ hours. Chappel and Co., 41 E. 34th St., New York.

"Long Ago in Judea"—unusual working over of the Christmas narrative. Two scenes. Seventeen characters. 30 cents. Samuel French, 25 W. 45th St., New York.

Similar list of 60 good Christmas dramatizations, also lists of Easter, Children's Day, Thanksgiving, temperance, stewardship, Mothers' Day, Home and Foreign mission and general plays and pageants in a pamphlet entitled "Catalog of Plays and Pageants," a veritable treasure house of usable material. 10 cents. Send to The Baptist Board of Education, Department of Missionary Education, 152 Madison Avenue, New York.

Program Suggestions:

"The Life of Christ in Song." Hymns and songs given by young people, with appropriate Christmas readings between each two numbers.

"Tuning in on Christmas." Platform arranged to represent broadcasting studio with microphone, etc. Leader taking part of announcer stands at microphone as program begins, her opening announcement including call letters suitable for the particular group and statement that a Christmas program is about to be broadcast from the studio (place of meeting). As each number is announced the person taking the part should be ready to step to the microphone that there may be no awkward pauses. Announcer reminds audience at the start that there can be no Christmas observation where the Christ story is unknown and that the program will bring messages from our representatives who are telling the Story around the world. (This plan fine for incorporating material from THE REVIEW and denominational missionary magazines.)

"The Real Christmas Tree" (Tree of Life). Its branches spread over all lands and its leaves are "for the healing of the nations." After song service of the familiar music, read Isaiah 9: 6 and the Christmas story as told by Luke, followed by the singing of "Hark, the Herald Angels Sing." Leader points out that as our missionaries tell the Christmas story they see the fulfilment of the promise, "light and life to all He brings." Several members then tell (not read) stories of the work at home and abroad (see THE REVIEW and denominational leaflets). Close with hymn, "In Christ There Is No East nor West" and prayer of gratitude for

God's great gift to us. (The use of a Christmas tree on which each storyteller places a large gold star to represent her field adds to the interest.)

For a woman's missionary meeting. Open meeting by singing "Hark, the Herald Angels Sing," followed with prayer. Christmas carols played on the organ are echoed to adjoining lecture room where audience is seated. Devotional period culminates in cornet solo, "Silent Night." Van Dyke's Christmas story, "Let Us Go Even unto Bethlehem," is told or read; then a mother holding her baby reads a Christmas poem. At this time the room is darkened and a star shines out revealing the spirits of Christ, Love and Service bringing gifts. A lighted cross brings to view a small Christmas tree covered with tinsel but no ornaments. During singing the three spirits distribute to audience tiny white stockings. Place offerings in these and marching to the tree, hang stockings on it, thus decorating tree and receiving the offering. A social hour may follow.

"Christmas Around the World." This program consisted of tableaux behind a large veiled frame, giving the appearance of a picture. A chorus of women sang the accompanying carol while tableau was being shown and between tableaux. (1) Carol, "God Rest Ye, Merry Gentlemen." Tableau, six carollers grouped around tall English lamp post, holding books and appearing to sing. (2) Carol, "Tannenbaum." Tableau, The Home of the Christmas Tree. A little German boy and girl, each with a toy, stand near lighted tree, a table, chair, etc., adding home touch. Joy is the theme. (3) Carol, "Silent Night." Tableau, A Christmas Eve Midnight Service in France. An altar with cross and lighted candles in center of picture suggests cathedral interior. Worshipers kneel in prayer. (4) Carol, "While Shepherds Watched Their Flocks by Night." Tableau, Christmas in a Chinese Mission. American missionary seated holding open Christmas box from which she is handing out gifts to Chinese girls grouped around. Use Chinese costumes, furnishings, curios. Fine for stressing White Cross gifts.

(5) Carol, "Up on the Housetop." Tableau, Christmas in the U. S. Little boy and girl in night clothes peek through door watching Santa Claus empty his pack in front of fireplace. Lighted tree at side. (6) Carol, "The First Noel." Tableau, Unity in Adoration. Manger scene. Carol is sung as introduction preceding showing of picture. When curtains are drawn at close of scene, audience joins in singing "In Him There Is No East Nor West."

All the foregoing suggestions are taken from "Program Pointers," a mimeographed sheet issued monthly by Miss Elizabeth I. Fensom, Program Secretary, Baptist Council on Finance and Promotion, 152 Madison Ave., New York City. Subscription price, 25 cents per year.

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

Bring an Old and Crippled Child

Alfred Noyes in "A Spell (An Excellent Way to Get a Fairy)" leads one through man's various attempts to capture the quality in life often symbolized by "a fairy." Each unsuccessful trial, he concludes with the words,

If this fail, at break of day,
There remains a better way.

The "Spell" is concluded by words, the wisdom of which cannot be escaped, and the counsel of which few persons accept lest someone call them "foolish!" But during the "Christ-child" festival, we seem more free than at other times. Our hearts are more gentle and our wills are more swift to perform lovely acts. The poet in his "Excellent way to get a fairy" suggests that we act so—

Bring an old and crippled child
Ah, tread softly, on tiptoe!—
Tattered, tearless, wonder-wild,
From that underworld below,
Bring a wizened child of seven
Reeking from the City slime,
Out of hell into your heaven,
Set her knee-deep in the thyme.

Feed her—clothe her—even so!
Set her on a fairy throne.
When her eyes begin to glow
Leave her for an hour—alone.

And then Noyes concludes "A Spell" with the assurance that

Though her head
be old and wise,
You shall know
that she has
seen them
By the glory in
her eyes.

and that

When she lifts her
head and sings,
You shall hear
and under-
stand.

Prayer

"When wilt Thou save thy people, Lord?" When we behold the wonder of the Christ-child, born among good, poor folk and outside an inn, and consider what the life of our Lord Jesus Christ has meant to us and myriads like us, and then remember before thee, our sin against thy love and sin against our fellowmen—yea, neglecting even the little ones of our own neighborhood, we cry for thy loving kindness! *"Be merciful unto us, and bless us."*

Cause us to see and serve the children, Lord, not only those of our own household but even these little old ones who are crippled and wizened at seven. Keep us from shirking our responsibility for these hurt children. Make us see the futility of bringing children into the world only to spoil and despoil them. Help us to do what we can to feed them—clothe them—leave them "for an hour alone." Teach us how to tell them aright the meaning of this saying, We will listen, Lord. Thou art the Way—the Truth—the Life! Thou hast said we all must be more childlike in order to enter Heaven. Teach us the stories of the Christ-child, of his early

home life, why Mary and the angels sang, why the Shepherds and wise men came bringing gifts. May no Christmas gift of ours to the children be unworthy of thee, the gift from God. For the sake of the little children of the world, help us to consecrate ourselves to Thee and thy Way of Life. Amen.

Call to the Twelfth Conference on the Cause and Cure of War

The Twelfth Annual Conference on the Cause and Cure of War will take place in Chicago, at the Palmer House, January 26-29, 1937. The theme will be *"Today in Peace and War"* and delegates from the eleven national organizations of American women participating in the Conference will consider the barriers to international cooperation, and the building up of effective peace machinery. Some of the highlights will be the "Interrogation Luncheons," the University of Chicago Round Table, and the Marathon Round Tables luncheon. The number of delegates allocated to the church groups is only two hundred. Register early. The fee is \$5.00 payable at the Conference. For the first time the Conference is to be held in the Middle West

thus enabling many women to attend who have been unable to go to Washington. Please write immediately either to the Foreign Missions Conference, 156 Fifth Ave., New York, N. Y., or The Council of Women for Home Missions, 105 East 22d St., N. Y.



THE ONLY CHRISTMAS THIS MIGRANT FAMILY WILL HAVE

Introducing Miss Lowry

On October 15, your editor closed gently the doors on the last five years of "life and work," and turned toward the new paths ahead. Of first importance is the remarkable fact that on the same day Miss Edith E. Lowry, my associate in the work of the Council of Women for Home Missions, became Executive Secretary, and the new Editor of the Bulletin, and Miss Charlotte Mary Burnham became Associate Secretary.

What may be called "full tide of life" moves through all the work of the Council of Women for Home Missions. It seems to the Editor, signs of good health that her resignation could take place in June, that a Committee on program rather than personnel was named, that the new Executive Secretary could accept a ready adjustment to be made in the set-up of the work (Miss Lowry continues to direct the Migrant Work) and that the farewell luncheon was also the welcome luncheon to the newly elected secretaries. The last days were like a prolonged festival with friends — flowers and gifts, laughter and tears, and altogether of more significance than words can tell.

In response to the gracious and witty expression of appreciations at the Luncheon following the last Administrative Committee meeting, your Editor gave briefly an explanation of her personal satisfaction in the responsibilities that had been hers since January, 1932.

In introducing Miss Edith Lowry to you, the brief explanation is again given on request:

"The work of the Executive Secretary of the Council of Women for Home Missions has been one of teaching, preaching, writing and administrative work, both on the field, as we say, and at headquarters. Through this work, many new friendships have been made, and

old friendships strengthened. And I thank you one and all.

"The work lies in what I call the religious-social area, diverse enough in factors and flexible enough in form (although thirty years old) to be considered a genuine 'laboratory' for effective Christian service. In this area of service are definitely new forms of cooperation among quite different church groups; also, there are unified programs

remedied the difficulty or made the matter understandable as a part of the process of growth and change. True, there has not been enough financial resources to care for advance in work which seemed essential. That has caused the Executive Secretary 'concern' both in the general and the Indian work. Nevertheless, each year has seen advance in the conception that this interdenominational work is denominational responsibility. Many of you receive me as a member of your own denomination, reporting to your membership either in person at Annual Meetings or Institutes, or by written reports. And this has greatly helped in the work of the Council of Women for Home Missions.

"The work is one of increasing comity among the Boards. It was thrilling to come into a work which was closing a Five-Year Period of Survey and Adjustment (and adjustments had actually taken place); and now to have participated in a second period of five-year planning known as Strategy and Planning for advance on the whole task of the church. Then, too, the beginnings of coordination in program of four interdenominational bodies as shown in the active Inter-Council Field

Committee indicates, at the very least, the will to good spiritual health of Protestant church forces. And this took place when national life was characterized by what we call 'the depression.'"

You will find the Editor at home, The Westchester, 4000 Cathedral Avenue, Washington, D. C.
ANNE SEESHOLTZ.

* * *

The Annual Meeting of the Home Missions Council and the Council of Women for Home Missions, including the National Conference on the City Church will be held at the Berkeley Carteret Hotel, Asbury Park, New Jersey, January 11-14, 1937.



EDITH E. LOWRY

secured through the coordination of varied social skills and resources, and other programs in the making; and the coworkers are consecrated Christian leaders. If asked to do so, I could make specific the description of the area just given.

"The program of work places clear emphasis on the functions of the Christian Church with a mission to proclaim the Gospel of the true way of life. Organizational difficulties, personality clashes, financial worries, have during the years found secondary emphasis, except occasionally, and then the good spiritual health of the whole work soon

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

NORTH AMERICA

Cutting Suicide Rate

Some one in the United States commits suicide every half-hour. Annually, for thirty years, 20,000 persons have taken their lives; 40,000 more have tried and failed. But *The Spectator*, insurance agents' magazine, estimates that suicides had ebbed to 17,000 in 1935, lowest number in ten years. Next to economic upturn, the chief factor in this decrease is the National Save-a-Life League. Ministering to 400 would-be suicides a month, Doctor Harry W. Warren, the president, has saved 30,000 persons since he founded his organization thirty years ago.

Some cases require medical or psychiatric treatment; others legal or financial aid. Last year, staff workers called on 1,387 Greater New York homes where suicide had been committed, 1,991 homes where it had been attempted.

Dr. F. L. Hoffman, statistician attached to the University of Pennsylvania, has clipped suicide items for 25 years and makes the following deductions: the west coast had a rate nearly double that of the New England states.

Suicides, depressed by winter discouragements, tend to pick summer and late spring for their acts.

Men make up three-quarters of the deaths. Main cause: business failure. But girls, more often than boys up to the age of nineteen, take their lives. Main cause: unrequited love. Up to thirty-nine, only one-half to one-third as many women commit suicide as do men; beyond forty, only one-sixth. Married people show a lower suicide rate than

single persons; and single lower than widowed or divorced persons. —*Literary Digest*.

Boys' Gospel Team

The Asheville Farm School for Boys has a Gospel Team. Five active, and eleven associate members have divided into three groups for the work for the following month. One group is working on the morning devotions program, the second group on the program for the young people at Marshall, and the third on the program for the missionary society at Farm School. The boys have set a definite goal to work toward, and are trying for vast improvement over last year. —*Owl and Spade*.

Helping the "Share Croppers"

Moved by the suffering of the "share croppers" in the South, Sherwood Eddy, from funds raised by appeal, purchased over 2,000 acres of rich delta land in the State of Mississippi, and has invited dispossessed families to come and settle, in cooperative communities. These poor people, largely Negroes, who have cultivated small sections of land of large owners under a share system, have been so systematically ground by the owners that they have joined hands in self-defence, and have as a result been evicted from their tenancies. The whole South seems to be suffering from the evils of this sharecropping system, and this effort to help them on a large scale on a cooperative plan is described by one expert as "on the verge of the biggest thing in human welfare in this country. The possibilities of this constructive program are staggering."

—*United Church Review*.

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Scripture Hunger in Virginia

A group of Christian workers last year opened a Sunday school in an abandoned church near Beldor, Virginia, in the Blue Ridge mountains. Last May, accompanied by a minister, they held a service at the mountain home of a cripple, when 66 were present. This cripple promised, if he knew when the minister would return, to have 100 present. Two weeks later, 104 came. The next visit, a week later, was rewarded with an attendance of over 150. People came from various directions, while only one house is visible from the place where the meeting is held.

One family living more than four miles away has not missed a service since the work began. The parents and two of the children walk, while the three smaller ones are placed on an old mule, which the father leads.

The best pew is a flat board about six inches wide, and many in the audience are seated on round poles about six or seven inches in diameter. The workers say they have never seen such a hunger for Scripture truth.

—*Moody Institute Monthly*.

Increased Gifts

For the first time since 1929, one year's contributions of the local churches of the Presbyterian Church in the U. S. A. showed an increase of more than \$1,000,000 during the year ending March 31, 1936. The 8,975 local churches contributed \$36,801,474. This is a gain of \$1,082,943 over the preceding year, which had registered an increase of \$421,304 over the year ended March 31, 1934. From 1929 to 1934 an annual decrease had been reported.

More communicant members were added during the year, both on profession of faith and on certificates of transfer from other churches, than in the preceding year. Additions on profession totaled 78,207 and on certificate 43,940.

Of the \$36,801,474 contributed by the local churches, \$25,539,999 was used for local congregational expenses. Gifts to benevolence causes made by living givers amounted to \$4,852,481. Per capita the church gave for all purposes \$19.18, which is 62 cents more than during the preceding year.

—*Presbyterian Tribune*.

Plans for Presbyterian Centennial

On June 24th the Presbyterian General Council, meeting in Philadelphia, adopted several basic principles to be followed in the raising of \$1,000,000 or less for the world-wide work of the church and \$10,000,000 or less for Christian higher education; among them the following:

(1) That the centennial celebration of the Board of Foreign Missions is primarily inspirational and educational, and that the financial aspects of the centennial will be subordinated to these primary purposes. (2) That during the calendar year 1937 the Board of Foreign Missions in presenting its financial program will make reference to the "Capital Purposes Fund" of the Boards of Christian Education and National Missions which is to be raised in the three following calendar years, 1938-40. (3) During the calendar years 1936 and 1937 a publicity approach to the church will be made by the Boards of Christian Education and National Missions in reference to the "Capital Purposes Fund" which is to be sought in the three years following. This approach will be against a background of "conservation of the spiritual values which are necessary to the preservation of American democracy; the free church in the free state; the indispensable contri-

bution of higher education under Christian auspices to such conservation; the responsibility of the Presbyterian Church in the U. S. A. to play its part in making this indispensable contribution to the conservation of these spiritual values."

—*Presbyterian Banner*.

A "Million Unit Fellowship"

The Methodist Episcopal Church, comprising 4,000,000 communicants in the U. S. and 1,000,000 in 40 mission fields, is launching a new movement to be known as the "Million Unit Fellowship."

The purposes are: (1) the inspiration and renewal of personal devotion to the ideals, life and social standards of Christ; (2) to mobilize the resources of the church for study of, and action upon, the social and economic problems of the day; (3) the stabilizing of Methodist opinion in support of the "Christian Way" and (4) the renewal of personal devotion among Methodists to the world mission of the church.

Bishop Frederick T. Keeney, who is Director of the new Fellowship, says:

"So far as the 4,000,000 communicants of the Methodist Episcopal Church are concerned and three to four million other persons who are the natural constituency of our church, *we are going to try for the spontaneous, creative and internal type of ordered living.*"

The Sabine Field

An area known as the "deep woods of the Sabine River bottom," lying between Louisiana and Texas, has a population almost as needy as the dwarfs of darkest Africa. On the Texas side of the Sabine River the Spanish language is spoken; on the Louisiana side there are some 6,000 people speaking English.

They are a people apart. There are settlements in the "deep woods" that are only fifteen miles from the highways, but in which are men and women who have rarely, if ever, ridden or walked through the wood

paths to that highway and the outside world. There are almost no doctors, only a few schools, and only six churches, three Baptist and three Catholic. Lack of Christian education have left these people debased and degenerate in the extreme.

—*S. S. Times*.

Moody Still Speaks

About forty-two years ago Dwight L. Moody founded the Bible Institute Colportage Association of Chicago. The extent to which this service of the printed page has grown is shown in the latest annual report of the association. During the past fiscal year, the association has published and distributed no less than 4,184,357 copies of its own publications, (a gain of nearly 450,000 copies over 1935), besides the sale of thousands upon thousands of Bibles, books and magazines printed by other evangelical publishers. All this literature was distributed throughout the United States and several foreign countries as a missionary effort. Those receiving free literature include prisoners, patients in federal, state and city hospitals and sanatoriums, children in mountain and pioneer schools, seamen on ocean vessels, young men in CCC camps, and the neglected peoples of Alaska, Africa, India, Latin America, the Philippines, Spain and French Louisiana. Teachers in 115 mountain counties received during the year 210,696 copies of the Gospel of John (with helps) for their scholars, together with 82,881 colportage books and 72,858 Evangel booklets, and to those scholars who read the Gospel of John and memorized selected passages, 47,561 New Testaments and Pocket Treasuries were given as rewards. These teachers report about 250 conversions, and many others have been established in their faith.

The Gospel car "Evangel" has visited sixty-seven cities and towns of Florida, Georgia and the Carolinas during the year, traveled over 5,000 miles, and participated in 238 services.

—*The Presbyterian*.

Carville Leper Hospital

Dr. H. E. Hasseltine, Director of the Leper Hospital at Carville, La., says that a leper can come anonymously, change his name while at the Hospital, and, if cured, leave the place to resume his real identity, his experience never to be known outside of the hospital's secret records. When patients wish to conceal their identity, the hospital authorities cooperate.

Since the founding of the institution, 1,130 lepers have been sent (or gone voluntarily) to Carville. The inmates are from 37 states. Four states have each furnished more than 100. These are: Louisiana, 507; California, 158; Texas, 121, and New York, 101.

Since 1921, 196 lepers have been paroled, apparently well. Thirty others, also apparently cured, remained voluntarily. Of these sent out apparently well, Dr. Hasseltine said, 23 have returned with active leprosy. Since 1921, 235 have run away. Eighty-five of these are recorded as still "out," Dr. Hasseltine said, although it is known that some of them have died.

Czechoslovak Center—Chicago

At the annual Czechoslovak Baptist Convention of the United States and Canada, held in a Czechoslovak church in Chicago, several thousand dollars were collected for missionary work which the Convention is undertaking in America, Canada, Czechoslovakia and Poland. This meeting commemorated 40 years of Czechoslovak Baptist work in America.

Chicago is a great Czechoslovak center, as 300,000 Czechoslovaks live there, and there are seven Czechoslovak Baptist churches, with eleven meeting places.

—*Missions.*

In Baffin Land

Baffin Land, probably the northernmost of all mission stations, is one of 128 countries to which the Scripture Gift Mission has sent the Bible. Speaking of Scripture distribution there, Mr. Duncan says:

We are not faced with illiteracy—nearly all can read. They seem to have learned to read in some extraordinary way—how, I do not know. We are working among a people who cover an area greater than that of the British Isles, where there is only one Mission Station working among two or three thousand people, the majority of whom are inaccessible. Yet a large proportion of them come to the Mission Station at least once a year when in the city to obtain supplies. Then we bring to them the Word of God. We do not yet have the whole Bible in Eskimo.

LATIN AMERICA

Conversion of a Merchant

Don Feliciano is a general merchant in the Indian village of Cacahuatpec, in an isolated section of Oaxaca, Mexico. To get needed medical treatment he traveled by airplane and bus to Puebla, and during his stay started reading a book that gripped him. After returning home he wrote to Dr. F. L. Meadows (medical missionary in Puebla), asking for a copy of this book. It was a translation of Paul Kanamori's "Three Hour Sermon," which covers the whole scheme of salvation. Other books followed this one. He wrote that he had been a slave to his own ignorance, but that now he was free and could talk to others on religion. A year later Don Feliciano returned to Puebla, and on a Sunday night in the Baptist church publicly accepted Christ as his Saviour. He has now asked an evangelist to come to his little town.

—*Missions.*

Hopeful Signs

Senor Gonzalez, the secretary to President Cardenas, in an open letter to Mexican Catholics, insists that the Catholic clergy are inconsistent in demanding liberties that they cannot, according to their dogmas, grant to others. He says: "The government guarantees to everybody the free exercise of his religious beliefs."

Christian work is now permitted among the 5,000 prisoners of the penitentiary in Mexico. One visitor has a list of 120 who have accepted Gospel portions,

and asked for prayer that they may find Christ.

—*S. S. Times.*

Seven Year Campaign

The Latin American Prayer Fellowship is undertaking to place a Gospel and a tract in every home in Mexico, in a systematic house-to-house visitation. They expect to complete this task within seven years. The work began with three weeks of prayer and preparation. One leader tested the plan in the fanatical town of Patzcuaro. In two days over two hundred homes were visited, and men and women gladly accepted the Word.

—*S. S. Times.*

Ingathering in Guatemala

Marked advance is reported in the work among the Quiche Indians of Guatemala. Last February there were twenty-eight professions of faith. Two weeks later, at Huehuetanango, more than fifty Indians joined the church. During the week preceding Easter nineteen more became active Christians. In May there were thirteen at Barillas, twenty-one at Retalhulen, and seven at the dedication of a new chapel. In three months Rev. Paul Burgess saw 167 publicly dedicate themselves to Christ. His own congregation, at Quezaltenango, became so large that a new church edifice had to be built.

—*The Presbyterian.*

Evangelical Work in Paraguay

It is hoped that the end of the Chaco war will allow Christian enterprises to go forward unhampered, but the change to military government may cause some embarrassment to evangelical missions, and there is a possibility that the religious question will be handled after the Mexican model. On the whole, however, Evangelicals are satisfied with the favorable assurances that have been given them. Evangelical work in Paraguay is limited in extent, but that among the Indians in the Chaco has acquired a wide

reputation. Evangelistic effort, social activity and a mission among lepers are all represented, and the International College in the capital is one of the best of such institutions in South America.

Vital Work of Bible Societies

The British and Foreign Bible Society has been at work in Chile for almost a century; the American Bible Society joined them later. Their remarkable circulation of the Bible has led a zealous priest, the Rev. Cosme Julien, to urge the Archbishop of Chile toward a nation-wide campaign of preaching based on the Bible. A Chilean correspondent for the *Presbyterian Banner* says: "I have just received a Roman Catholic edition of the four Gospels which bears the *imprimatur* of the Bishop of Argentina. In the introduction to this attractive little Biblical manual the Bishop writes: 'To make the reading of the word of God easy is to prepare the way of the Lord. Heaven grant that it may reach the hands of the people and great numbers of them. There is no other way of reconquering the world for Christ.'"

EUROPE

Paris Evangelical Society

For the first time in thirty years, with the exception of 1915-16, the Paris Evangelical Foreign Missionary Society has closed a year without a deficit. Pastor Andre Monod writes: "It is no longer a question of amputating our work; we are able on the contrary to send out all our missionaries on leave and to send out the indispensable reinforcements."

This Mission has a long history behind it. At a time when Protestant missions were forbidden in French Colonies the Society, founded in 1822, was given an opening in British South Africa, where it established stations in Basutoland, and later in Southern Rhodesia; and when the way was open, started missions in French for-

eign territories, notably in Senegal, New Caledonia, Tahiti, and the Loyalty Islands in the South Seas, where, as in Madagascar, it took over the missions founded by English, American and Norwegian Societies. After the War, it shared with American missions the German missionary work in the mandated Cameroun territory. Some of its missionaries labor in Togoland and on the Ivory Coast.

—*The Life of Faith.*

The Bible in Germany

The German Bible Societies had a remarkable year in 1934. Persecution has driven the people to the Scriptures. In face of repressive measures of the Hitler régime on churches and the ministry, the Bavarian Society issued 15,269 Bibles as against 11,970 the preceding year; the Saxony Society, 46,994 against 31,062; the Prussian, 169,762 against 138,990, and the Württemberg, 844,383 against 715,542.

—*Christianity Today.*

The Church in Poland

The annual conference of missionaries and delegates from the indigenous churches in Poland, connected with the Russian Missionary Society, was held this year at Lutsk.

The conference, which is held as much for the teaching and inspiration of the workers, and for the preaching of the Gospel, as for the conduct of business, covered a full week.

The record showed that over thirty mission stations had been opened during the year, and that there were thirty-four new workers. The total membership is now over 9,000, and the number of evangelists, preachers and workers is about 250, most of whom are supported by indigenous churches. During the year these raised a large sum of money for the support of the workers, and the maintenance of the girls' orphanage at Constantin. Sixty-nine Sunday schools are now established, but there is need for many more, which can be opened as soon as funds per-

mit. In these there are more than 1,500 scholars, and over 150 teachers.—*The Christian.*

Protestants in Bulgaria

Protestantism is stronger and more progressive in Bulgaria than in any other Balkan state. The Bible School grew out of a Bible Conference supported annually for twenty-five years by the Bible Lands Missions' Aid Society. It has two sections—one for the training of Biblewomen (some of whom are pastors' wives); and a three-year Biblical Theological Seminary course for pastors. In the five years of its history, fifty-five students have enrolled, and many are now working effectually for Christ as ordained pastors, itinerant evangelists, or lay workers.

There is an annual summer school, to which over 100 pastors and Christian workers gather for a season of Bible study and Christian fellowship.

—*The Christian.*

Polish Jews' Demands

The Jews of Poland have recently made ten demands of the government. Among these demands are (1) That the name "Christian" shall not be used in any inscription where Jews and Gentiles live side by side; (2) that the Jewish Sabbath shall be officially recognized and that the Jews shall have the right to conduct their businesses on Sunday as if it were a workday; (3) that schoolbooks objectionable to the Jews shall be prohibited from the schools; (4) that the title "Christian" as applied to land, nationality, or church shall be totally prohibited.

—*World Outlook.*

AFRICA

Cooperation in Egypt

Rev. E. G. Parry, of Cairo, writes in the *C. M. S. Outlook* that churches in Egypt are becoming more and more unity conscious, and that so far as possible the two great missionary societies in Egypt, the American

Presbyterian Mission and the C. M. S. have so arranged their work that there shall be no overlapping.

The Egypt Inter-Mission Council, formed in 1920, has done most valuable work and, through its Committee on "Missions and Government," has been able to present a united front on many questions.

Under the inspiration of the Anglican Native Church, effective work is being undertaken with members of the Coptic Church among both Moslems, and Copts. This is chiefly a lay movement, led by the Secretary of the C. M. S., an Egyptian priest and an evangelist from Old Cairo Hospital. A group of Anglican and Coptic laymen are being trained to preach and to conduct services in village homes in districts where there is no church within close distance. The work is extending, and there is a children's meeting run by English and Egyptians from the Old Cairo Hospital.

Fellowship of Unity

It is some seventeen years since the Fellowship of Unity was inaugurated in Egypt as a means of cooperation for the members of all the Christian communities. It has regularly held services where all the Christian churches, with the exception of the Roman Catholic, have worshiped together. Three years ago the united service was celebrated in the Armenian Church in Cairo, in 1934, in the Greek Orthodox Cathedral and in November, 1935, in the Coptic Orthodox Cathedral of St. Mark. No less than eight Archbishops and Bishops were present on this last occasion, and clergy from French, Lutheran, Anglican, American, Greek and Scottish Protestant churches. The Coptic Choir opened with a hymn, which together with the thanksgiving prayer that followed, delivered in Arabic by the Coptic Bishop of Beni Suef, are from the ancient Coptic Liturgy. All joined in the Lord's Prayer, made unusually impressive by the unique appeal of French, English, Armenian, Greek, Egyptian and German spoken simultaneously. The address was given by the *Wakeel* of the Patriarch on the subject of the reunion of Christendom.

Literacy—Test of Progress in Egypt

Illiteracy in Egypt is slowly decreasing. In 1917 the census showed that less than 10 per cent of men and only 5 per cent of women could read. Ten years later (1927) the census showed that 17.5 per cent of men and 2 per cent of women were literate. Today Egypt has a national school system largely through the generosity and interest of the late King Fuad. Thirty-nine dailies and 257 journals are published. A new book comes off the press every day. Illiteracy is not an unsurmountable bar to instruction, for, as in seventeenth-century England, the fluent reader reads aloud to illiterate groups in coffee houses, shops, private houses, or even in the street. The desire for general literacy is growing, and Egyptian women are demanding schools, equal educational privileges for girls and marriage reforms. The Egyptian University has 2,500 students; Government secondary schools, 16,000 students; high schools, 4,100 students, and Al Azhar University, 2,600 students.

—World Survey.

A New Opening

New work has been opened up in Kibondo, an isolated place about 150 miles from Kigoma. The people are primitive, but ready to listen to the Gospel. The ruler of the district is a woman, very intelligent, and friendly towards the missionaries. She and her husband are Moslems; but she is a "hearer," although her husband at present shows no interest in the Christian message. One of the workers writes:

"We have many out-schools with African teachers in charge, and we are hoping to train young evangelists each year. Only this week eight young men have been placed with good teachers for twelve months' experience, after having had three months' training. When they have gained this practical experience they will come in for

further training before being placed in little churches in the district." —C. M. S. Outlook.

New Church at Nshinga

Christians of Nshinga, Portuguese Congo, now have their own substantial house of worship. In 1932 there was but one Christian there; today there are eighty-eight loyal followers of Christ. At the first service in the new building four hundred and fifty people were present to share in the dedication of this new church. Several incidents gave the occasion special significance. A boy of about twelve recited the whole of the Scripture lesson faultlessly in excellent Portuguese, and a woman shared with four men in the singing of a special hymn.

The service was not without its touches of African humor. The paramount chief was present, and expressed in a speech the joy of himself and his people at possessing at last a prayer-house of their own. "But our bell is cracked and won't ring. What about a new one?" he asked. Quite determined to strike while the iron was hot, a little later he preferred another request. "What about a doctor?" He seemed to think that one could produce a church bell and a medical man at will.

—C. M. S. Outlook.

Quick Results in Nigeria

A native evangelist has recently started work among the Eggon people in the district around Lafiya, connected with the Sudan United Mission. One of the first results appeared when a great man among the fetish worshipers came, and with his wife asked the evangelist to help him to burn his idols. After this open profession of faith in Christ, the convert asked that his son-in-law, who lived two days' journey away, might be visited and told. As a result he, too, asked that his fetishes should be destroyed, while yet a third idolater followed suit. In this district a number of raw pagans who are being trained by the Government

as schoolmasters, are attending the missionary meetings.

—*The Life of Faith.*

Appreciation of Missions

The Governor General of the Belgian Congo has expressed his sincere appreciation of the excellent work performed by Protestant missions, and emphasized the importance of their medical work done in cooperation with the Government. He thanked missions for the service they were rendering to the colony, and commented on the fine Christian character of many of the Congo converts. He further assured the Council that no confessional discrimination would be exercised in the choice of candidates for the medical schools at Leopoldville or elsewhere, and Protestant boys attending these schools would be able to follow their own religious instruction.

The Governor does not consider the Evangelical Church in the Congo strong enough to stand on its own feet. If, for any reason, the missionaries were recalled at this time to their own countries, leaving their converts to struggle alone, native Christians would not long withstand the backward pull of paganism.

Church Discipline in the Congo

Perhaps if the church at home were as strict in discipline as the Congo Church there would be few left on the roll. Native pastors and elders are even more severe in such measures than are the missionaries.

Because of these very strict rules about Christian life and behavior there are necessarily many backsliders. At Luebo, a personal workers' class has been organized, and each week every worker is given a list of five or ten people to hunt up, talk with, pray with and endeavor to bring back to the Lord. Responsibility for a neighbor's spiritual life is a new idea in the Congo, but it is growing, and young men, working with pastors and evangelists, have been literally combing Luebo with the result that

the spiritual life in the whole section has been greatly strengthened and enriched; many have been restored and many others have been encouraged to desire to return to the Lord. —*Congo Mission News.*

WESTERN ASIA

Christian School Contacts

Two of the six members of the graduating class at Aleppo, Syria, Presbyterian High School are girls. This may not seem worthy of mention, but probably no other high school in Syria can make the same boast. Also, two are Moslem boys; both will be speakers on the commencement program, one in Arabic and the other in French. The father of one of them was a prisoner during the recent nationalist demonstrations in Syria. The other is a nephew of one of the high officials in the Department of Education. One of the greatest experiences these two Moslem boys have ever had is their being in a class with two very nice Christian girls.

Moslem Morality League

A Morality League, with branches in the towns and villages of Palestine, has been formed by Moslems under the name of "Do and Don't," to maintain the purity of public morals and insure proper behavior in public. The league has asked the Palestine Government to ban immoral theatrical performances.

Toward a United Front

A plan of organization has been agreed upon by the churches at work in Syria. Churches affiliated with the British Reformed Presbyterian and the American Reformed Presbyterian missions, the Friends' Yearly Meeting, the Damascus Church of the Irish Presbyterian mission, the Lutheran churches connected with the Danish Mission to the Orient and the Evangelical Synod, are represented in this move toward unity. The chief purpose is to

enable the Protestant churches to present a united front in their governmental and other public relations, and to unify the treatment of legal matters. In ecclesiastical and doctrinal matters the different units composing the synod will retain independence.

Social Changes in Iran

Mrs. Cady Allen, Presbyterian missionary in Kermanshah, tells how radically social life has changed in Iran.

Men and their wives call and receive callers to gether. At first it all seemed delightfully new and interesting, but I soon began to realize that the men made most of the conversation, the hostess was always too busy serving the guests to sit down and really visit with us. Lately I have been to several parties where just ladies were present, and they have all seemed to enjoy the greater freedom and informality, for as yet they are not at ease in mixed crowds. I am glad for the removal of the veil because I have felt quite a change in some of my friends—it seems as though they feel closer to us, more open and ready to take us into their lives, more ready to share with us their problems. When I visited one of my veiled friends, or walked with her on the street, however near and dear we might be to each other, there was a difference. But now we visit each other, or walk together on the street—the difference has disappeared.

Doctors Go to Church

Here is a church with 10% of its membership in the medical profession. In Hamadan, Iran, is a Protestant church with 150 members, including Iranians who were former Moslems, Assyrians, Armenians, Americans and Jewish converts. Fifteen of the members of this church are doctors and three of the four elders are doctors. This is partly explained by the fact that in the earlier years of medical mission work, before there was a government medical school, ambitious young men were taken into the mission hospital, and trained as physicians by the medical missionaries. Most of these young men, through their Christian contacts and training, became earnest Christians themselves, joined the church, and take an active part in the various departments.

INDIA

Converts Among the Bhils

The Bhils of Central India offer special opportunities for evangelization. Their homogeneity and comparative isolation make less difficult the spread of the Gospel; their concepts seem to have no subtleties that require explaining away before they can accept the truth in Christ, and they respond eagerly to the Gospel. Furthermore, the acceptance of Christ means no very great change in their general life. Simplicity is the order of their being. A change of religion is mostly a change of loyalty; there is no social upheaval.

It is characteristic of the Bhils that so many new converts are eager to carry the message to other members of their family scattered over the villages of the area. The need for arousing interest no longer exists; but teaching is required.

Where the question of a school building has been raised, the people themselves have come forward with an offer to erect it, and plans are being made to secure a group of promising Bhils who will be fitted to give elementary education. Such teachers will serve a group of villages.

At a conference, arranged by the Mid-India Christian Council, it was decided to make an effort to secure the cooperation of all Missions working among Bhils, with a view to coordinating methods of work, pooling experiences, and establishing common centers for training along special lines, wherever this may prove possible.

—*National Christian Council Review.*

Rural Education Problem

The Christians of India are greatly concerned because of the difficulty in providing primary education for the rural Christian community. In the United Provinces the Government set aside a sum of ten thousand *rupees* (about \$3,300) to be used as scholarships for Chris-

tian children, making it possible for rural children to attend school. Opposition has arisen to the use of this grant and the Legislative Council has voted to suspend all payment under the present terms of the resolution. The fear has been expressed that it would operate as an inducement to members of the Depressed Classes to become Christians in order that their children might receive a grant. Under the present agitated state of affairs in India regarding the conversion of the Depressed Classes, it is easy to understand that both Hindus and Mohammedans would oppose such a grant.

At present Hindus and Mohammedans are receiving over a hundred thousand *rupees* a year in the United Provinces for the support of their communal schools. —*Indian Witness.*

Triplets in India

The arrival of quintuplets would not have been welcomed at this Chamar home where a Bible woman reports that when triplets came the caste relatives said: "No woman should have triplets. The mother must be punished." The babies all died in a few days, yet the punishment was given. The mother was ordered to bathe in the sacred Narbudda River in order to help atone for the sin she must have committed in a past incarnation. The Panchayat (council) of five demanded twenty *rupees*, which the family was too poor to pay. Then they put the mother on a donkey and made it run to the home of its owner, a washerman. The parents were informed that the *bai* could be rescued by the payment of any amount which the washerman demanded. That, too, would be difficult. In vain the Bible woman tried to make them see the Christian ideal.

—*World Call.*

Literature Caravan

The year 1935 brought a new venture in the work of the British and Foreign Bible Society in India. One of the great prob-

lems of Christian literature in India is that of distribution, and to do this more effectively various experiments have been tried; among them is a motor caravan provided by friends in England. Throughout 1935 the caravan was touring India. It started in the Madras Presidency in January and during its two-and-a-half months there it sold 10,369 Scriptures. It spent April in the Mysore State, with a circulation of 2,694 portions. Then during May, June and July it was in the area of the Bombay Auxiliary, finishing in the Central Provinces. It was hampered by monsoon conditions both in actual traveling and in its selling work, but 7,529 portions were sold. It then spent August and September in the area of the North India Auxiliary, with sales of 9,155 portions. During the last quarter of the year it was in the Punjab.

One Chamar's Witness

The *C. M. S. Outlook* has an account of a Chamar, who, two years ago had been led to Christ through a Christian sweeper, and started a movement among his own class. Through this man's testimony, Chamars from neighboring villages became inquirers. A group of about forty men and women from two villages expressed their desire to become Christians. Later, fierce persecution from the caste people partially stamped out the movement; but during the past year it has revived and has spread from village to village.

Many new Christians are learning to pray; the few who can read are not only feeding on the Word of God themselves, but are teaching others; they are learning to give to God's work out of their deep poverty, to stand persecution, and to win others for Christ. None of them has yet been baptized, except the original Chamar.

Lucknow Ashram

The latest development of the work, which Dr. E. Stanley Jones has been doing among ed-

ucated Indians for 22 years, has been the founding of an Ashram at Lucknow, from which medical, educational and social work of various kinds is carried on. It grew out of the Ashram which he had founded in the Himalayas where some 200 people live together in Indian fashion. They include, he said, Europeans and Indians, Government officials and ardent nationalists, fundamentalists and modernists, conservatives and radicals, high caste and low. "Leave behind all race and class distinctions, all ye who enter here," is one of the mottoes on the wall. "Christianity has many critics," says Dr. Jones, "but no rivals in the work of human redemption."

Under the supervision of Dr. E. Stanley Jones and those associated with him in the Ashram, a series of pamphlets and tracts on the Christian message is being prepared for mailing, month by month, to the leaders of the Depressed Classes and the aboriginal tribes of India, groups numbering perhaps 70,000,000 people.

Among the first materials printed and mailed are: the Gospel of St. Luke, with helpful comments and the story of Ditt, a humble Chuhra convert, who refused to be segregated in the mission compound, and led, under God, a mighty movement of his former caste fellows into the Christian Church.

—*Christian Advocate.*

Leper Clinics in Siam

Various estimates of the number of lepers in Siam have been made from time to time, but none of these is accurate. Fear of discovery, leading to ostracism, persecution, and much suffering, causes large numbers to go into hiding or to cover all signs of their affliction as long as possible. However, an estimate of 20,000 is approximately correct.

The number of patients being treated at present in leprosy hospitals in Siam is less than 1,000, or only 5% of the estimated leper population. For the past three or four years most of the patients on leaving

asked to be supplied with equipment for home treatment. This gave the missionaries the idea of establishing clinics in various districts. Twenty of these have been opened, all under the supervision of former leper patients, treating more than 500 patients. The only cost involved is that of medicines, but no medicine is given any group which fails to report monthly on the number of injections given. Practically all clinics show increased attendance, in some instances over 100%.

One of the most important and encouraging features of the work is the evangelistic opportunity offered by these established clinic groups. All the patients come from non-Christian homes, but the majority, upon leaving, have accepted Christ. Christian centers have thus been established and two churches have been built.

—*Siam Outlook.*

CHINA

Successful Preaching

Rev. R. W. Porteous, of the C. I. M. Bible Training Institute at Nanchang, reports that a new Gospel Hall has been opened and a chapel seating 200. The Gospel message has been delivered there to attentive crowds almost every night for four months and hundreds have indicated their desire to accept Christ as their Saviour. This provides opportunity for students to do personal work. Two student bands were assigned to evangelize two neighboring markets and as a result several families destroyed their idols.

Mr. Porteous writes:

God has been doing a great work among the wounded soldiers in the military hospitals in the city. Many have responded to the Gospel appeal, though quite a number who, we believe, were saved, did not have an opportunity to be baptized before they were called to rejoin their regiments, be discharged, or return to their homes; we had, however, the joy of seeing 114 baptized in the C. I. M. Church. These have all left for other provinces or different parts of Kiangsi, and some to their homes, but each with a New Testament or Bible in his kit.

—*The Christian.*

Chefoo School for Deaf

Those who contributed to the Chefoo School for the Deaf have made it possible to keep in school fourteen children from destitute homes, ten others whose relatives cannot pay more than five or ten dollars towards food, and fifteen who cannot pay more than one-half the cost of food. Fifteen of the children come from homes where one or both parents have died. Fifty-five deaf children, eleven girls and forty-four boys between the ages of seven and seventeen, have made satisfactory progress in learning the language necessary to communicate with their home people.

An hour and a half is spent on Saturday mornings in preparing for the Bible lessons which they have on Sunday. One little boy from a very poor home in the country asked for a Bible when leaving for vacation. As he had been in school only two years, his ability to read it was questioned, but when by the use of speech, writing and pantomime, he made it plain that he would not knock his head to idols and he wanted to learn how to pray to the true God in Heaven, he was given a copy of the Gospels, and his delight was unbounded.

—*Chefoo School Report.*

Christ Speaks Through the East

An American woman who has lived fifteen years in China, Miss Helen W. Dutton, testifies to the contributions which that country has made to her life; best of all, she says, her discovery of the Christ of the East, the Jesus who bade men go the second mile; who bade men forgive their brother unto seventy times seven; who told men to love God and their neighbor as themselves, who told the rich man to sell all his goods and feed the poor if he would gain the Kingdom of Heaven; who sought the lost sheep and brought it to the fold again; who bade men lose their lives for others that they might save them — this Jesus the East understands and will accept. "The

Oriental is truly a literalist," says Miss Dutton. "He expects to see in an individual who calls himself Christian those qualities which Jesus called 'blessed.' Let him exemplify those traits in his daily living—he will have no substitute. . . . I see more of the gentle, patient Jesus in these Eastern friends of mine. I am glad for my years in China, where I have come to understand better the Oriental Christ." —*Advance*.

Child Slavery Today

It is thirteen years since Mr. Winston Churchill told the House of Commons that he intended to abolish child slavery in the British possession of Hongkong within one year—and still the evil continues. A special commission has now been sent out from England to look into the whole problem. It is doubtful whether there is anything within the realm of slave systems so revolting as child slavery—the sale of thousands of little girls say of five years of age, at half-a-crown apiece—bought for "appreciation"—bought for sale again at eight to ten years of age, for drudgery—or worse, without the glimmer of an understanding of what awaits them. The cruelties imposed upon them are of such nature that publication of them would be prohibited in the British press.

A wealthy Chinese gentleman, who has decided to devote his life and means to the abolition of this gigantic evil, declares that there are more than 4,000,000 pitiable little slaves within China proper; probably there are about 10,000 in British Hongkong and Malaya. It is the job of this new commission to discover their numbers and whereabouts, and to propose to the government means for putting down the unholy traffic going on between Chinese in China and Chinese inhabitants in British territories.

—*The Chronicle*.

Changes Show Progress

Seventy-nine missionary societies are engaged in giving

Christian training to the children and youth of China. Their pupils represent 950,000 Protestant Christian families.

Sir Frederick Leith-Ross, in his report on financial conditions in China, fully corroborates the report of the American Economic Mission that "a vast change is coming over China, a modernization that as compared with ten or even five years ago marks many centuries." This opinion is confirmed by those familiar with conditions in widely separated provinces; beyond question, China's youth is in the forefront of the struggle for progress.

The determined attack upon the opium scourge is part of this effort for national salvation. Mr. Hoo, the Chinese delegate at Geneva, stated last May that nearly 1,000 drug addicts, and drug traffickers were shot in China last year. The life of the Chinese nation, he added, depended upon victory in this fight against opium. —*World Survey*.

"Central Asia Trio"

The British Weekly publishes a letter from Miss Mildred Cable, written July 1 from Kansu province, where she and her colleagues, the Misses Francesca and Evangeline French, have arrived after their journey through the Gobi desert. She writes:

We have left the "great and terrible desert" behind us for the fifth time. As Christ's ambassadors we have been able to tell the Good News in every oasis on the main trade route. We have had a most touching welcome everywhere. The people last saw us hurrying away from the "Thunderbolt" and his troops, and many saw me on that same journey with my head bandaged, after the bad kick which a donkey belonging to a Moslem gave me. The fact that we have returned after all this has made many realize the urgency of our commission.

We are now once again in Tunhwang, the City of Sands, and have been able to revisit the beautiful Lake of the Crescent Moon and the Cave of the Thousand Buddhas.

Every afternoon we hold a service in the large room of our rented house—we call it the Blue Palace. You would be interested in the crowd which gathers there. It always includes a strange variety of listeners, from beggar maids to the wives of the principal military officials. Thanks to

Chinese democracy, which is so real as to be unconscious, all meet together not only for service but enjoy meeting afterwards, and do so with great *savoir faire*. The group is often joined by lamas, some of whom come from very distant lamaseries in Tibet.

Students' Problems

Prof. D. L. Phelps was recently asked to address a mid-week assembly at West China Union University, Chengtu. He asked the students to send in questions about religion in advance, and in the hour allotted, attempted to answer them. So many questions were handed in that Prof. Phelps was given the following week's assembly hour.

Dr. H. Bruce Collier of the faculty analyzed these questions and found that they could be divided into five groups: fundamental questions of God, prayer, meaning of religion, 29 per cent; doctrines, miracles and superstitions, 23 per cent; personal relations to religion, and personal benefits, 20 per cent; necessity of religion, and uniqueness of Christianity, 14 per cent; political problems, 14 per cent.

The largest percentage related to the nature of God and prayer. Typical questions were:

"Why do you believe in God?" "What is the real meaning of prayer?" "Can religion really discover the 'way out' that is the goal of all life?" There were several very searching questions:

"Jesus said that 'whosoever shall smite thee on the right cheek, turn to him the other also.' Now Japan has occupied by force our three eastern provinces; should we not take the five northern provinces and give them to Japan, too?" And "The Powers of Europe and America are nations that worship God. Why, then, are they guilty of acts of aggression toward the weaker nations?"

The experiment revealed the type of religious problem which occupies the student thought.

—*United Church Record*.

Difficult Mongolia

Work among Mongols was started about a century ago, and taken up afresh by James Gil-

mour in 1885. A little over a year ago the new capital of Inner Mongolia was opened at Pailingmiao formerly a caravan center, but nothing more. Missionary work had never been carried on there, but Prince Teh Wang granted permission on this occasion. The opposition from the lamas caused the liberty previously granted to be restricted, but good services among the Mongols, and much interest in the Gospel are reported. For several months a Bible Class was carried on among government secretaries, and medical treatment has been given. Today, Pailingmiao is developing rapidly and boasts a temple, with more than 1,000 lamas.

JAPAN

"Year of the Monkey"

Once every twelve years comes the "Year of the Monkey," when young people ask "whom shall I copy this year?" with a somewhat sincere belief that thus they may improve. The seventy-five children in the Morning Star Kindergarten at Yamaguchi do not wait for the twelfth year. When they "play kindergarten" there is the piano teacher, the teacher who leads the circle hour and the one who conducts the prayer period. The little mimics do not forget to be gentle and smiling; the three real teachers looking on are struck by the skill in mimicry, smiling as they see themselves so perfectly portrayed with all their little mannerisms. It is not to be wondered at when they say to one another. "Well, if they copy even us as closely as that, we'll have to see to it that we lead them to copy in all seriousness the One who is Best."

A Model Village

A notable experiment in temperance was made by the village of Kawaidani. In 1925, the mayor proposed that the village "go dry" for a period of five years in order to rebuild the village school, which had been destroyed in a fire. So successful was the plan that the term of

prohibition was continued for another five years, which came to an end on March 31, 1936. During that period it is estimated that the village has saved 173,000 yen, although most other villages have "gone into the red." Of this sum, 45,000 yen was spent on the new school, 50,000 yen on new homes, 74,000 yen was invested in cooperative associations, and 4,000 yen in the postal savings bank. In addition, the mayor proudly reports that the children of the village are better fed and clothed, that the children's death rate as well as the general death rate has decreased, that the number of persons seeking medical attention has decreased 40%, that lawsuits, illegitimacy, crime, gambling, police court cases and election offenses have been done away with.

—*Japan Christian Quarterly.*

American Missionary Excluded

The refusal of the police to readmit into Japan Rev. Dr. J. Spencer Kennard, American Baptist missionary, is in the nature of a bombshell. It is thought there may be a blacklist of other American missionaries suspected of anti-war or labor sympathies. These missionaries do not expect to be deported, but fear their next furlough may terminate their careers in Japan. They are social workers of Kagawa's type, but the police draw a distinction between a native, like Dr. Kagawa, and foreigners who come on what many Japanese consider the superfluous mission of bringing Japan a new religion.

There is no fear that any missionaries will run personal risk or find their freedom of preaching interfered with, but in the future they will have to avoid quasi-political activities, such as the propagation of peace or international idealism of the type represented by the Fellowship of Reconciliation and kindred organizations. They may preach their faith and teach English, but nothing more. A number of younger missionaries regard the police action as a shattering

blow to the propagation of civic idealism; but many older, experienced missionaries hold that "preaching, teaching and philanthropy" sum up the missionary's whole duty, and they disapprove all activities capable of arousing political suspicions.

—*New York Times.*

Rural Newspaper Evangelism

Dr. Daniel C. Buchanan of Kyoto finds a wide field for rural newspaper evangelism. He writes:

The personal interview is the method par excellence in our work of newspaper evangelism in rural districts. If a member lives in another part of the Empire, too far away for us to call on him when the time seems propitious, we send his name and address to the nearest missionary or Japanese pastor with the request that he call on the inquirer and try to get him linked up with some church. Those members who live in our field we try to call on as often as possible. We also encourage them to come to our office whenever they visit the city. Thus we have found that the best way to win a man for Christ is to have heart to heart talks with him, pray frequently with and for him, and love him into the Kingdom.

Newspaper evangelism is establishing groups which will later develop into churches. The work is carried on through advertising in newspapers and magazines, correspondence, monthly magazines sent free of charge to all members of the church and for three months to all inquirers who have not joined the church, by tract distribution, and through a loan library, as well as through the use of stereopticon and moving pictures, and personal interviews.

Christian Literature

A group of far sighted missionaries and Japanese Christian leaders began in January, 1935, as one of the activities of the Christian Literature Society, a Central Christian Library to house a collection of Christian books, especially those published in Japan since the beginning of Protestant work. About 4,000 volumes have been purchased or received as gifts to date and catalogued, the expenses being met largely by Japanese Christians.

Some of the books assembled are records of martyrdoms, others tell of methods of expressing the Gospel. A reading room well supplied with reference books in English for the use of clergy, Bible students and evangelists; commentaries, dictionaries, etc., and a loan library by mail for distant workers is part of the ultimate plan.

Another timely piece of work in Christian literature is the aggressive program of the five-year-old Brotherhood of St. Andrew in Japan. More than 22,000 copies of the Forward Movement booklets, adapted and translated from the American series, have been printed and distributed throughout the 271 parishes and missions of the Episcopal Church.

—*The Living Church.*

Result of Teacher's Testimony

Mr. Sakata, Principal of the Mary L. Colby School for Girls in Yokohama, arranged a series of evangelistic meetings with Mr. Kimura. Thirty-five years before, Mr. Sakata, a young soldier about to be called into service, was converted by Mr. Kimura and made up his mind that instead of spending his life killing people he would spend it showing them how to live. Almost immediately he was called to Manchuria and was there for ten years. When he came back he trained himself to become a Christian teacher.

Mr. Kimura told of going to see the young man off when he was about to leave for Manchuria. He clasped his hand, never expecting to see him again, but God had work for him and brought him back.

The effect of this story was direct and fruitful. Almost the whole school stood to indicate that they too wanted to follow Christ. Mr. Sakata had them go to their class rooms and there, if they so desired, they were to write out their decision, signing their names. When they were counted there were 307. Committees set to work immediately and the result is that there is one period a week de-

voted to intensive teaching of what the Christian life means.

—*Watchman-Examiner.*

ISLANDS OF THE PACIFIC

Samoa Schools

For nearly a century the people of Samoa have been able to read and write their own language, through the untiring efforts of their own Samoan village pastors, who have acted also as village schoolmasters. In addition to ordinary school subjects the boys are given practical training in agriculture, carpentry, music and craft work. It is the secret desire, however, of nearly every schoolboy to become some day an ordained pastor.

There are two schools for girls; the one at Papauta accommodates 150, who enter only on recommendation of village pastors. The school itself is a village where all food supplies are grown on the hillside plantations and the girls take their part in caring for the gardens. All practical training can be carried out by the girls in their own homes when they leave school, after four or five years' residence.

Atauloma school has the three-fold aim of helping the students, finding ways for them to help the school and of keeping in touch after they leave. Graduates work to give financial aid. By bazaars or direct giving from their funds they have raised enough to give four Aladdin lamps for the main hall, \$14 toward other improvements.

—*L. M. S. Chronicle.*

Typhoon Damage

With the return of typhoon season in the Philippines, it will be recalled that last year a great landslide buried 73 people in the town of Balogang, near Sagada. At the time and ever since then the missionaries at Sagada have been trying to get the remaining people of the town to move to a new site, but the old men, dominating the situation, have refused, ostensibly because "it is

safe now," but really because of their deep-rooted pagan fear that if they move away, the spirits of the 73 who were killed will pursue and punish them.

Due to the perseverance of the Rev. Clifford Nobes, the provincial government has taken a hand and by the latest report has given the people thirty days to move away, promising help in moving expenses and in getting new land. The situation is really perilous for there are big new cracks in the mountainside, waiting for a typhoon to start more slides.

Protestant Strength in Philippines

The National Christian Council of the Philippines gives the following numerical strength of Protestantism in the Islands:

United Evangelical Church (including all members in regions where Presbyterian, Congregational and United Brethren missionaries are serving)	42,910
Methodist Episcopal	82,910
Iglesia Evangelica Metodista en las Islas Filipinas	18,000
Iglesia Evangelica de Cristo	15,000
Baptist	10,000
Disciples of Christ	8,000
Association of Baptists for Evangelism in the Orient	2,500
Philippine-Borneo Faith Mission	250
Total	179,570

"God Hath Spoken"

In a letter received recently from a worker in the Philippine Islands, the following story is told:

"Soon after our arrival here we came across a young man who had no other book except the booklet 'God Hath Spoken.' In all his conversations with his friends he always tried to find God's guidance in this little book, so much so that his friends gave him the nickname *An Dios Nag-yakan*. Needless to say he soon became an Evangelical Christian, and the proud possessor of a New Testament." This booklet is issued by the Scripture Gift Mission in many languages.

—*Life of Faith.*

MISCELLANEOUS

Faith Missions

A recently published pamphlet summarizes the service of popularly called Faith Missions. The Interdenominational Foreign Mission Association of North America was formed in 1917 by a group of foreign missionary societies that were not denominationally related, but which held identical doctrinal convictions and adhered to similar missionary principles and practices. Prayer fellowship, conferences concerning missionary policy, and united appeal for world evangelization are aims of the organization.

Listed in the order of their inception, the sixteen societies that are now members of the Association are: The Woman's Union Missionary Society of America, the China Inland Mission, the India Christian Mission, the South African General Mission, the Central American Mission, the Sudan Interior Mission, the Ceylon and India General Mission, the Africa Inland Mission, the Bible House of Los Angeles, the Inland South America Missionary Union, the Bolivian Indian Mission, the North East India General Mission, the Evangelical Union of South America, the American European Fellowship, the Orinoco River Mission and the Latin America Evangelization Campaign.

The pamphlet contains a list of the officary of each Mission, and a brief statement concerning each society's origin, aim and ministry. Copies of the pamphlet may be secured without cost from the headquarters of the various mission agencies listed, or from the Secretary of the Association, George H. Downkott, 113 Fulton Street, New York, N. Y.

—*The King's Business.*

Bible Reading for Catholics

A "back-to-the-Bible" tendency is noted among Catholics. A noted archæologist's wife—a Roman Catholic—has published some booklets, commending the reading of the Word of God, and

pointing out that the Bible is not merely a Protestant book, as so often alleged. The remarkable thing is that her work is commended by the Cardinal Archbishop of Paris. The movement had its origin in Italy, where a Waldensian pastor describes it as a real Reformation within the Catholic Church. Roman Catholic writers have also been drawing attention to archæological discovery and its bearing upon the truth of the Bible.

—*The Christian.*

Jews of the World

Jews throughout the world today number 16,291,000 as compared with an estimated 4,200,000 in 1850, according to a summary of the work of the noted Jewish statistician, Dr. Erwin Rawicz, appearing in the *C.-V. Zeitung*, of Berlin. The rapid increase coincides with the emancipation of the Jews in most European countries and the growth of industrialization, it is declared, following a heavy decrease in the Jewish population in the previous twenty or twenty-five centuries. Since 1800 the general population of Europe rose from just below 190 millions to some 500 millions today. The summary shows that there were about three Jews per thousand in 1800, about seven in 1900, and about eight in 1935.

The Jewish population of Great Britain, according to the survey, is 340,000. The Jewish population of Germany is given as 400,000, compared with an estimated 550,000 at the time of Hitler's advent to power. Jews in Palestine numbered 395,000 in 1935. By continents, there were 9,736,000 Jew in Europe, including Turkey in Asia and Russia; 560,000 in Africa; 936,000 in Asia; 5,031,000 in North and South America; and 27,000 in Australia and New Zealand.

—*The Jewish Chronicle.*

International Christian Police

Founded 53 years ago the International Christian Police Association is now world-wide in its activities, and binds the Christian police in England with

those in Japan, Canada, Australia, South Africa and other countries. A large proportion of the South African police are members of the Association, and about 1,000 joined last year, while more than that number of New Testaments were circulated among the men, besides thousands of tracts and leaflets. In Japan the work has gradually been becoming more difficult, chiefly because the police are under the military authorities. Each week Captain Gerrard visits the Tokyo Police Training School, where he distributes tracts and Testaments among 200 men. When the men leave they are often drafted to remote country villages, and may be the only possessors of God's Word in the place.

There is also a work for wives of policemen.—*The Christian.*

A Century's Achievements

The American Baptist Foreign Mission Society sums up its achievements of the past century in a comparison of figures which include the work of both the General and the Women's Societies:

	1836	1935
Number of missionaries on the foreign fields	46	590
Number of organized churches	9	3,226
Members of churches abroad	888	352,413
Number of schools of all grades	11	4,372
Number of native workers		10,529
Number of hospitals		32
Number of dispensaries		55
Patients treated		344,560

The number of baptisms by decades indicates the steady growth on the mission fields:

1835-1844	6,653
1855-1864	12,617
1875-1884	42,762
1895-1904	68,375
1915-1924	125,743
1925-1934	187,536

Many churches have developed their own leadership; among these are the Chekiang Shanghai Baptist Convention, East Japan Baptist Convention, the Convention of Philippine Baptist Churches, Inc., the All-Burma Baptist Convention and the Bengal-Orissa Baptist Yearly Meeting.

—*Watchman-Examiner.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Indian Thought and Its Development. By Albert Schweitzer. Translated by Mrs. Charles E. B. Russell. pp. 272. Price, \$2.50. Henry Holt and Company. New York. 1936.

Dr. Schweitzer has distinguished himself as philosopher, musician, and doctor in the equatorial primeval forests of Africa. He tells us that Indian thought attracted him from his youth, especially through the writings of Schopenhauer and his conviction that Indian ethics were concerned with the behavior of man in relation to *all* living beings and not merely to his fellow man.

He speaks of

"the difficulty of describing definite lines of development in a philosophy which possesses in so remarkable a degree the will and the ability not to perceive contrasts as such, and allows ideas of heterogeneous character to subsist side by side and even brings them into connection with each other. But I believe that we, the people of the West, shall only rightly comprehend what Indian thought really is and what is its significance for the thought of all mankind, if we succeed in gaining an insight into its processes."

Beginning with a comparison of Western and Indian thought, Dr. Schweitzer sketches the rise of world- and life-negation in the Vedas, the teaching of the Upanishads, the rise of Jainism, Buddhism and its later development outside of India. There are also chapters on present-day Hinduism, the Bhagavad Gita, and modern Indian thought.

The basic distinction between Western thought and that of India is that the former makes the affirmation of the world and life, while the latter makes its negation. This negation, he holds, is void of ethical value, and therefore Hinduism itself, and more especially Buddhism, modified

its world- and life-negation in its later development. The book is thought-provoking, and is packed with accurate information regarding the philosophy and history of Indian thought.

We believe, however, that the author does not place due emphasis on the debt of Western thought to Christianity. The error of Hinduism and Buddhism is not world- and life-negation only, but the denial of world- and life-reality. In Jesus Christ we have both the affirmation and negation. His disciples are not to be taken out of the world, but to be kept from the evil that is in the world. The Son of Man came eating and drinking. The world and life in the New Testament are not *maya*, illusion, but a great reality. We are not to leave the world, but to overcome the world. We are not to suppress life, but to seek its fullest development. The things that are seen are real, but they are also temporal. The things that are not seen are real and eternal. There is only one reference to Paul's philosophy and ethics, and the author always uses the word Jesus, not Christ, when referring to our Lord.

At the close of the preface the reader is told that neither in Western nor in Indian thought do we find the ideal or the finality.

"For there must indeed arise a philosophy profounder and more living than our own and endowed with greater spiritual and ethical force. In this terrible period through which mankind is passing, from the East and from the West we must all keep a lookout for the coming of this more perfect and more powerful form of thought which will conquer the hearts of individuals and compel whole peoples to acknowledge its sway. It is for this that we must strive."

If we must *look* for another, what about the thought of Jesus Christ? Paul's philosophy was based on it and is still valid and potent.

S. M. ZWEMER.

Levucka Days. By C. W. Whonsbon. Aston. pp. 95. Paper, 40 cents. Society for Promoting Christian Knowledge. London.

This small book recounts the experiences of a clergyman of the Church of England who spent three years in the Fiji Islands. The Bishop of Polynesia writes a commendatory introduction. The narrative illustrates the various interests and problems which face a missionary in a field which includes numerous islands separated by broad ocean spaces in which navigation is rendered dangerous by currents and coral reefs.

A. J. BROWN.

Korean Young Folks. By Frederick S. Miller. pp. 189. \$2.00. Fleming H. Revell. New York. 1936.

These glimpses of life in Korea are not dry descriptions but are a series of interesting sketches of real young people. With such quaint names as White Dragon, Great Mountain, Seven Stars, Jewel and the like, these young folks figure largely in the stories of country and village life. The reader learns about rice farming and fuel cutting, paper-making and house building, how candy and puffed rice are made and how kites are flown; about weddings and funerals and ancestor worship.

We read about Seven Stars who butted the goat; about Pig-gie who rolled off the bridge in his sleep; about Skylark the donkey who could bray noiselessly and helped distribute tracts by holding them in his lips; about

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

Kim the gambler and how he knew he was a Christian; the narrow escape of Pak who wouldn't hit back, and a score of other stories of humor and pathos, rascality and heroism and victorious Christian living.

Children and adults alike will read with profit and pleasure how a missionary works, how Gospels and tracts are distributed, how Christ changes lives, how Christians testify to non-Christians and how and why the Gospel spreads in a foreign land.

Those who have been entertained and instructed by reading "Our Korean Friends," by the same author, a veteran missionary in Korea, will need no urging to secure his new book.

WALTER C. ERDMAN.

Across the Years. By Charles Stedman Macfarland. An Autobiography. pp. 367. \$2.75. The Macmillan Company. New York. 1936.

Dr. Macfarland was for several years secretary of the Federal Council of the Churches of Christ in America, a post to which he was called from a Congregational pastorate in 1911, when forty-five years of age. The Federal Council was then a new venture, small, weak and with no dependable revenue. It was strenuously opposed by some denominations and by many ministers and laymen in the churches which gave it scanty support. But its secretary proved to be a born promoter, and was strongly reenforced by the growing demand for unity and cooperation in Christian work. By his energy and executive ability Dr. Macfarland developed the Council into a large and influential organization. After twenty years, he retired in 1931 as Secretary Emeritus. Now, at the age of seventy, he reviews his life's work, describing his early career and varied personal experiences, and the controversies in which he and the Federal Council were often involved. Of special interest is his account of the various interdenominational and international movements of recent decades and the eminent men in America and Europe with whom his of-

ficial relationships brought him into contact. ARTHUR J. BROWN.

Christian Giving. By Clarence Edward Macartney, D.D. 15 cents. Zondervan Publishing House, Grand Rapids. 1936.

This is a sermon and — the preacher being Dr. Macartney — it is in approved sermonic style, Scriptural, clear, cogent. It is well that it has been published, so as to reach a wider audience. Giving is, of course, only a segment of the circle of Christian Stewardship which Jesus presented whole in his teaching, but giving is the trait "likest God within the Soul," and it deserves to be stressed in "at least a sermon every year," as Dr. Macartney plans, making this the first of the series. D. McC.

A Story of Child Life in Old Peking. By Margaret Rossiter White. pp. 91. \$1.00, cloth. Fleming H. Revell Co. New York. 1936.

Every child who likes a good story will find this one of the best. In picturing the home life of a well-to-do Chinese family the author gives the pattern of Chinese culture and civilization in a way that the grown-up, as well as the child, will find interesting; and the result cannot but develop a bond of understanding between the races.

H. H. F.

Stories From Brazil. By William Anglin. With eleven illustrations. 96 pages. \$1. Pickering and Inglis. London, Glasgow, Edinburgh.

In Brazil there are two distinct types of missionary work. The first is carried on in the great centers of population and at certain points along the Atlantic coast where civilization and customs are only slightly dissimilar to those of North America. The second is being carried on, for the most part, among the more backward sections of the population.

These "Stories from Brazil" relate distinctly to the second type. They bear the authentic stamp of pioneer missionary experience, including travel after the most primitive fashion and preaching the Gospel to underprivileged people, despite persecution and ever imminent dan-

ger. It is a true picture of that heroic type of work which has been done in Brazil for more than half a century. The author, William Anglin, himself a legitimate descendant in the long line of missionary pioneers, has written these simple stories of conversion to give a fresh sense of the saving grace of our Lord and the wonderful power of His Gospel. It will inform, and inspire the reader and stimulate a greater missionary passion.

J. E. MORELAND.

Ethiopia. By John H. Shaw, Consul General of Ethiopia.

This paper-covered booklet on Ethiopia, comprising ninety-five pages, is, as the author states in his Introduction, an attempt "to portray an honest, truthful picture of this comparatively unknown Christian empire, with a short outline of the historic background, the natural resources, the people, the government, and some of the undercurrents that have led to the present difficulties." The aim is too broad to be carried out successfully in so short a volume and the book as a result is very sketchy.

The author is very open in his pro-Ethiopian sympathies and makes many statements highly commending the Emperor Haile Selassie The First. Had it been possible for the author to place this book on the market before the cataclysmic downfall of the Ethiopian Empire the book would have filled a greater need than at present. Events moved so rapidly that even this booklet, published in 1936, is out of date. The predictions made, such as "this nation of warriors would fight to the bitter end. The Ethiopian Empire can only be subdued by killing every man and woman in it" have proven false and the author is no doubt as keenly disappointed in the unexpected collapse of the morale of the Ethiopian army and the flight of Emperor, and as disillusioned in the outcome of the struggle and the altruism of protector nations, as is the writer of this review, who has himself spent five years in Ethiopia. STUART BERGSMAN, M.D.

New Books

As I Saw Africa. Eva Alice Springer. 243 pp. Powell & White. Cincinnati, Ohio.

Almanacs—Daily Light, 1½d.; Our Home, 1d.; Bible Almanac, 2d. Pickering & Inglis. London.

China Year Book. Edited by H. G. Woodhead. 510 pp. North China Daily News and Herald Co., University of Chicago Press, Chicago.

Christians in Other Lands. Compiled by Dorothy M. Horne. 1s. 6d. S. P. G. in F. P. London.

Calendars—Daily Meditation, 1s. 6d.; Golden Grain, 1s. 3d.; Golden Text, 1s. 3d.; Daily Manna, 1s.; Grace & Trust, 1s.; Young Folks Calendar, 1s.; Pickering & Inglis. London.

The Church and the Churches. Karl Barth. 92 pp. 75 cents. Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich.

David and Jonathan. Lucy Laing. 96 pp. 1s. Pickering & Inglis. London.

Golden Grain Almanac. Small-type edition, 2d. and 6d.; large-type edition, 3d. and 1s. Pickering & Inglis. London.

Golden Grain Diary. Vest-pocket edition. 1s. to 6s. 6d.; Standard Edition, 1s. to 6s. 6d. Pickering & Inglis. London.

High Lights in the Near East. Reminiscences of nearly 40 years' service. Abdul-Fady (A. T. Upson). 128 pp. 2s. 6d. Marshall, Morgan & Scott. London.

Mexico Today. Col. Irving Speed Wallace. 364 pp. \$2.00. Meador Pub. Co. Boston.

My Robber-Captain. C. G. Kilpper. 166 pp. \$1.00. Wm. B. Eerdmans Pub. Co. Grand Rapids.

New Testament Principles and Modern Missions. By a Missionary Secretary. 6d. 22 pp. World Dominion Press. London.

New Testament Commentary. Edited by Herbert C. Allerman. United Lutheran Pub. House. Philadelphia, Pa.

Portuguese East Africa—A Study of Its Religious Needs. Eduardo Moreira. 104 pp. 2s. 6d. World Dominion Press. London.

Reflections of a Pioneer. W. R. S. Miller. 5s. 226 pp. C. M. S. London.

The Silent Oak. Armine Gabriel. 298 pp. \$2.50. Revell. New York.

What Maurice Found. Laura A. Barter-Snow. 189 pp. 1s. 6d. Pickering & Inglis. London.

Why Quit Our Own. Geo. N. Peek, Samuel Crowther. D. Van Nostrand Co., New York.

Christmas in Other Lands. Compiled by Dorothy M. Horne. Illus. 63 pp. 1s. 6d. S. P. G. in F. P. London.

Through the Eye to the Heart. Edited by Hy Pickering. 2s. 164 pp. Pickering & Inglis. London.

Popular Commentary on the International Sunday School Lessons. 1937. 90 cents. 224 pp. Revell. New York.

The King's Palace. Pen Pictures from Ephesians. H. E. Anderson. 125 pp. 1s. Pickering & Inglis. London.

With Christ Into Tomorrow. Hunter B. Blakely. 160 pp. 60 cents. Presbyterian Committee of Publication. Richmond, Va.

China Calling. Frank Houghton. 200 pp. \$1.00 cloth; 50 cents paper. China Inland Mission. Philadelphia and Toronto.

The China Inland Mission.

By Love Compelled. The Call of the China Inland Mission. Marshall Broomhall. 126 pp. 35 cents. China Inland Mission. Toronto and Philadelphia.

Obituary Notes

(Concluded from 2d cover.)
and director of Indian missions. He was the author of "Mormonism, the Islam of America" and other books.
* * *

Bishop Wilbur Patterson Thirkield, retired, of the Methodist Episcopal Church, leader in Negro education in the United States, died on November 9th, after several months' illness at 82 years of age.
* * *

Col. George Wingate, the founder of the Central Asian Mission, and a highly honored Christian and promoter of Christian work, died recently in England at the age of 84. He was a member of the board of the Regions Beyond Missionary Union.

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Dr. William S. Bovard, Secretary of the Methodist Board of Education from 1924-1932, and since then the head of the Board's promotion work until his retirement last June, died at Sierra Madre, California, on September 16.
* * *

Hon. Hampei Nagao and **Rev. M. Akazawa**, two Japanese Christian leaders, died recently. The former used his political influence to further the temperance cause; and the latter was Bishop of the Methodist Church.

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