

JANUARY, 1937

THE MISSIONARY REVIEW the WORLD

A Missionary Appraisal, January 1937

Robert E. Speer

A Doctor's Tour in Neglected Arabia

W. Harold Storm

Some African Evangelists in Training

L. Paul Moore, Jr.

**Highlights of a Century of Presbyterian
Missions**

Arthur J. Brown

Story of an Afghan Christian Martyr

Alfred Zahir

When Japanese Buddhists Pray

Winburn T. Thomas

Ethiopia Under Italian Rule

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Dates to Remember

January 1 to Easter—Local Follow-up Meetings of the National Preaching Mission.

January 4-10—The Nation Wide Week of Prayer.

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 7-13—Negro History Week.

February 8-13—International Council of Religious Education, Executive Committee and Associated Meetings. Chicago, Ill.

February 18—Annual Meeting of The Missionary Review of the World, 156 Fifth Ave., New York.

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

Dr. L. P. Dame, of Arabia, has resigned from the Arabian Mission of the Reformed Church to take charge of the Standard Oil Company of California hospital which the company proposes to erect near the Katif Oasis in eastern Arabia.

The Rev. Andrew T. Roy, a Presbyterian missionary in Nanking, China, now at home on furlough, is the interim general secretary of the Student Volunteer Movement. The new secretary to succeed the Rev. Jesse R. Wilson has not yet been selected.

Dr. Conrad Hoffman, Jr., Secretary of the International Missionary Council's Committee on the Christian Approach to the Jews, has accepted the call of the Board of National Missions of the Presbyterian Church, U. S. A., to become Assistant Secretary in charge of Jewish work. He succeeds Dr. John S. Conning, who has filled this position with consecration and ability for the past eighteen years. Dr. Hoffman will also continue his association with the International

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William H. Leach, Editor

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Missionary Council. He is an American citizen, a Gentile layman, who was graduated from the University of Wisconsin and for a time served as general secretary of the Y. M. C. A. of Kansas University.

The Rev. Robert Lee McLeod, Jr., has been elected to succeed Dr. John A. Rodgers who recently retired as secretary for Annuities and Special Gifts under the Board of National Missions of the Presbyterian Church, U. S. A. Dr. McLeod is a graduate of Davidson College, North Carolina, and of the Presbyterian Theological Seminary in Louisville, Ky. For the last five years he has served as pastor of the Presbyterian Church at Winter Haven, Florida.

Miss Mildred Cable and her companions have been obliged to leave Suchow, Northwest China, in haste, owing to Red activity in that locality. They have reached Lanchow safely.

Dr. Harry E. Woolever, until recently editor of the *National Methodist Press*, has become executive secretary of the American Christian Foundation, and editor of its publication, *These Times*.

Mr. Homer Rodeheaver has returned from a music mission trip to Africa, which covered over 16,000 miles by air. His special interest was the study of native music, and he is more than ever convinced of the effectiveness of music in spreading the Gospel. His experiences in Africa have been gathered into a little book called "Singing Black." The Rodeheaver Company offers to give a free copy to ministers and missionaries.

Mr. Hugh Redwood, Religious Editor of *The London Times-Chronicle*—a daily paper with 1,500,000 circulation—and author of the best sellers, "God in the Slums" and other volumes, has recently been on a preaching tour in America under the auspices of the Salvation Army.

A WARNING

We regret to learn from a correspondent in Venezuela that Mr. Eliecer Fernandez, the converted priest in Venezuela whose story was told in the November issue, has not proved worthy of confidence. He is reported to have turned against the missionaries and to have led astray some Venezuelan Christians because of his eloquence.

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Editorial Chat

A joyful New Year is our wish for every reader of *The Review* and every follower of Christ throughout the world.

* * *

At least one regular reader of THE REVIEW uses it as a daily prayer reminder. He prays for the editor and those associated with him; for the authors of articles and the work and needs they present; he prays for the places and persons, the missionaries and converts in each field mentioned in every department. If each reader would do that it would not only mean new vision and power to the editor and authors, but would bring the blessing of God on Christian workers all over the world.

* * *

We call especial attention to the paper in this number by Dr. Robert E. Speer. It presents the subject of an address given at a prayer conference of missionary executives meeting in Lakeville, Connecticut, last autumn. Every one interested in the problems and progress of the missionary enterprise should read it.

* * *

THE REVIEW receives many comments from readers, showing that the publication is widely read and highly valued as a world-wide survey of present-day conditions and activities, from a Christian viewpoint. Here are a few extracts from recent letters.

* * *

"Dr. Kagawa, and his circle of associate and volunteer, missionaries enjoy the MISSIONARY REVIEW. It is a source of light, and of inspiration to us."

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Obituary Notes

Dr. E. S. Tipple, minister, educator and administrator, and from 1912 to 1928 president of Drew University at Madison, New Jersey, died on October 17 in New York City. Dr. Tipple was a member of the Methodist Board of Foreign Missions, the American Bible Society and president of the Methodist Historical Society of New York.

* * *

Sir Arthur Yapp, national secretary of the British Y. M. C. A., died in London, November 5, at the age of 67. He began his work with the Y. M. C. A. 46 years ago, and wrote several books on the movement, including "Romance of the Red Triangle" and "The Adventure of Youth."

* * *

Dr. John Hutchison, appointed to the Church of Scotland Mission in the Punjab in 1869, died July 26 in his 89th year. He retired in 1929, but continued to care for lepers in Chamba, where he had spent the greater part of his life.

* * *

Mrs. Guy W. Hamilton, who, with her husband, Dr. Hamilton, spent 24 years in missionary service at Shuntefu, North China, died in Cincinnati, Ohio, November 17. Dr. and Mrs. Hamilton went first to Siam under the Presbyterian Board in 1899, and a few years later were transferred to China to organize a new station at Shuntefu.

Michael J. Hickey, an exconvict who founded the "League of Another Chance" and brought many exconvicts to Christ, died in New York on December 7.

* * *

The Rev. Charles H. Derr, a missionary to Chenchow, China, under the Board of Foreign Missions of the Presbyterian Church in the U. S. A., died on November 15 at the age of fifty-nine, in Chenchow. Mr. Derr was a graduate of Park College and McCormick Theological Seminary and went to China in 1904.

THE NATIONAL WEEK OF PRAYER

January 2—The Reality of God. John 14 or Colossians 1.

January 5—The Wisdom of God. Job 28:12-28 or 1 Corinthians 1:18-31.

January 6—The Love of God. 1 John 3 or Romans 5:1-11.

January 7—The Sufficiency of God. 2 Corinthians 11:18-12:9 or Ephesians 3.

January 8—The Saviourhood of God. John 3:1-21 or Romans 10.

January 9—The Comradeship of God. John 14 or John 15.

January 10—The Kingdom of God. Matthew 6 or Revelation 21.

(Full programs may be secured from the Department of Evangelism of the Federal Council of Churches of Christ in America, 105 East 22nd Street, New York.)

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AUDIENCE OF 10,000 AT THE NATIONAL PREACHING MISSION MASS MEETING IN THE MUNICIPAL AUDITORIUM IN ST. LOUIS, MISSOURI, OCTOBER 11, 1936

Photograph by the St. Louis Globe Democrat.

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LX

JANUARY, 1937

NUMBER 1

Topics of the Times

TRAIL BLAZING FOR 1937

Everyone admires a trail-blazer but comparatively few have the courage or are ready to pay the price required to be the true pioneer. The price is usually high in endurance, danger and discomfort whether the trails blazed be in geographic feats, in science, in spiritual realms or in Christian missions. Many are ready and enjoy the fruits that grow up where the few have led the way in breaking ground and planting new areas.

When God directs His pioneers to go forward it is always in the face of difficulties, never on the easy down-hill road. This was true when Abram was called to go from Ur of the Chaldees into Canaan; when Moses was told to lead Israel out of Egypt; when Joshua was commissioned to enter the Promised Land. Jesus Christ set the greatest example in sacrificial pioneering when He temporarily laid aside His eternal robes of deity and came from Heaven to earth in the garb of a servant. When He commissioned His disciples to "Go into all the world to preach the Gospel," and when Paul and Barnabas were sent forth from Antioch, it was to pioneer in the face of hardship, difficulty and persecution, but with the promise of victory.

Is there not great need today for the manifestation of this pioneering spirit—this readiness to blaze new trails—in missionary work? To be sure there are difficulties and adversaries in the way, as there have always been. There are not only new and difficult mission fields to enter—as in Tibet, Afghanistan, Arabia, Central Africa and New Guinea—but there are old fields to reconquer as in Soviet Russia, Siberia, North Africa and Turkey. In other fields the Christian trail-blazer must face danger and some form of opposition from governments and anti-Christian leaders—as in Germany, Spain, Portuguese territory, Japan and Chosen, China, Iran, India and Mexico.

Missionary trail-blazers have also an opportunity to try new sacrificial methods, or to follow old but difficult paths—for evangelizing and training youth; in turning labor and capital to Christ; by a dedication of all talents and resources to Him; in converting politicians and governments to the way of Peace, righteousness and Godliness; in promoting Christlike race relations even at the sacrifice of pride and prejudice; and in selfless love and unity that will emphasize only loyalty to the Head of the Church and true harmony in His service.

To reach the ideals of Christ in each of these directions requires courage, self-sacrifice and faith. The dangers and difficulties in the way are not easy to overcome, as they were not in the days of Livingstone, Carey, Hudson Taylor, Florence Nightengale and Lord Shaftsbury. Most of these difficulties are more subjective than objective and come from ignorance, selfishness and fear—all to be conquered by following the great trail-blazer, Jesus Christ.

The rewards to pioneers are real and abiding. They are seldom found in wealth, not always in fame for great success achieved, but they are experienced in the satisfaction of achievement, in the knowledge of blessing brought to mankind and in the Master's "Well done."

What trail-blazing will be undertaken and accomplished in the face of the present-day colossal physical difficulties and the spiritual adversaries that form the great opportunities of the year 1937?

SUCCESS OF THE NATIONAL PREACHING MISSION

Enthusiastic reports come from all over the United States as to the effectiveness of the National Preaching Mission, the first phase of which closed in New York on December 9. It was a

notable campaign, not to promote any special economic or political, denominational or theological views, but to present Christ and His Gospel as the solution of all our personal, national and world problems. Under the auspices of the Federal Council of Churches of Christ in America, seventy well-known Christian advocates, men and women, served the cause without remuneration. They included Americans, a Chinese and Negroes, Britishers and a Frenchman who visited twenty-eight centers—North, East, South, Central and West—to proclaim the “unsearchable riches of Christ.”

Preliminary preparations had been made by pastors and local communities, some churches holding crowded daily meetings for prayer, for dependence was on God and not on effective organization and wide publicity, good as these were. Then teams of varying numbers descended on these twenty-eight cities for campaigns of two to four days each, extending over a period of nearly three months. The largest auditorium in each city was secured for a mass meeting and was usually packed to capacity with from 2,000 to 18,000 eager listeners. There was also street preaching in many cities; other gatherings, and usually the most fruitful, were held in high schools, churches, at luncheons and clubs—for ministers, young people, women, businessmen and teachers. In Philadelphia, 300 university professors met to hear the Gospel. In every place ministers came in large numbers—Chicago alone brought together 1,500. Many people traveled hundreds of miles in hope of receiving new inspiration and to learn the secret of power. In Portland, Oregon, it was found that 164 outside towns and cities were represented. Uncounted multitudes were also reached through the newspaper reports and over the radio. In practically every place the Preaching Mission was front page news, the press cooperating by giving wide publicity and full reports, even in the midst of the presidential election.

From other lands and races came some of the most effective speakers—E. Stanley Jones, the missionary from India; Muriel Lester, the Christian social worker of Kingsley Hall from London; T. Z. Koo, the Chinese evangelist and Channing Tobias of the Negro Y. M. C. A. The whole company was knit together and ably organized and directed by Dr. Wm. Hiram Foulkes, of Newark, the chairman of the committee, and Jesse M. Bader, of New York, the director of the campaign. The workers and the participants in every city testify to the manifestation of the Spirit of Christ that actuated all the participants and to the eagerness with which His message was received by the audiences. There was evident a hunger for the Word of God and for the experience of His

power to cure present-day evils and to solve modern problems.

Great mass meetings, such as that which filled Madison Square Garden, New York, with 18,000 people, were demonstrations to the public at large that the living Christ has not lost His drawing power when He and His Gospel are stripped of the grave clothes with which many secretarians and nominal Christians have sought to bind Him. But the most effective meetings of the campaign were those for ministers and for high school students. The preachers, who came in large numbers, seemed to receive new encouragement, a fresh understanding of the Christian message, and power to preach the unadulterated Gospel. Many were challenged by the necessity for leading their people in victorious living and in more sacrificial service. In practically every city visited the high schools were thrown open to the Missioners and the pupils listened eagerly with alert minds and hungry hearts to the Good News, which few of them had ever before heard so clearly and convincingly presented.

Dr. Stanley Jones, in summing up the results of the campaign, says that it put new heart into many churches and put evangelism again at the center. The essential unity of the Body of Christ was manifested to the world by bringing together members of practically all evangelical Christian churches, North and South. They included Protestant Episcopal, Lutheran, Baptist, Methodist, Presbyterian, Congregational, Friends, and Disciples, and revealed their common fellowship and primary message, exalting Christ as the Son of God and the one Saviour and Lord of men. Such a fellowship and common loyalty, said Dr. Jones, should be the means of bridging the gaps existing between (1) the Church and youth, (2) the Church and labor, (3) the racial gap, (4) between the so-called personal and social Gospel, (5) between the various denominations and varied theological concepts. All forces and factors, so far as they represent phases of truth, are one in Christ.

The success of the National Preaching Mission was due, first of all, to the spirit of prayer that characterized leaders and other participants; second, to the emphasis on the common need of all men for Christ and His Gospel; third, to the thorough organization and adequate publicity; and fourth, to the unity and readiness of the Missioners to serve Christ and His Cause, without thought of self. These should characterize every Christian and every church.

This Preaching Mission has shown a new reason for the existence of the Federal Council of Churches. Such a united campaign could scarcely have been carried out successfully without such a

cooperative body to promote it. The campaign also had and will have beneficial effects in home missions and in foreign missions. It has uncovered defects in national life, has revealed needs, has stimulated spiritual hunger, has sounded the call to serve, has united the Church and has proved anew the power of the Gospel to reach all classes and conditions of men.

WHAT NEXT IN NATIONAL EVANGELISM?

It is too early to report on the lasting effect of the National Preaching Mission on the 2,000,000 people who attended the meetings. These included 25,000 or 30,000 pastors, beside the nearly two million laymen, women, teachers and students. Much encouragement came from the responses to the platform and personal appeals — in decisions for Christ and in rededication of life to Him. It was clear that many wanderers are eager to go all the Way in consecration, if they know how. At the same time the Missioners learned many lessons in methods of approach, in emphasis and technique. Two weak points in the campaign are felt to have been (1) the failure to reach, in any adequate way, the students and teachers in colleges, universities and professional schools. These present and future leaders in business, science and philosophy must be brought face to face with the challenge of the Gospel. They were scarcely touched in this campaign. Where they were, as with professors in Philadelphia and students in Los Angeles, there was an encouraging response.

(2) There was a failure to reach the working classes, most of whom seldom if ever attend church or hear the Gospel. Many of them are hesitating between Fascism, with its dictatorial state, and Communism with its godless philosophy of social revolution. They do not realize that Christ, understood and followed, is the solution of their problems. In Portland, where laboring men as strikers were contacted by Stanley Jones, they were quick to respond to the appeal to apply the teachings of Christ to settle their difficulties. Another campaign should give more attention to the spiritual needs of both capital and labor so that these forces may be led to follow Christ and His Way of Life.

(3) There was a weakness in the program to break down racial barriers. While Negro Missioners were included as members of the teams in almost every center, the 12,000,000 American Negroes were not reached in any large number; neither were the Jews, the Orientals or the various European language groups. Multitudes of these are unchurched and form the mainstay of antireligious radicalism.

(4) The Preaching Mission was not truly national in scope. Not more than twenty-eight cen-

ters could be reached by the seventy Missioners in a three months' campaign. Only the surface was scratched and in that in but few places. Most of those who attended the meetings were America's most earnest Christians. While all need spiritual awakening, the Gospel must also be preached to the unsaved multitudes.

The work of evangelizing, educating and enlisting Americans for Christ has scarcely begun. Therefore the campaign is to go on with renewed vigor. Already local eight-day preaching missions have followed the National Mission in many places and plans are under way for similar follow-up work between January first and Easter. Small teams are to visit many new centers, with pastors of local churches cooperating to evangelize their own districts. Then, following Easter, there will be seven weeks' campaigns and next autumn the Federal Council plans to continue the work on a national scale. Personal acceptance of the challenge of the Gospel is clearly needed to bring into practical operation national and international peace with good will and racial, economic and social justice. Only so far as pastors, with the official boards and church members, are truly aroused and filled with the Spirit of God, can America be brought into harmony with the will of God as revealed by Christ.

THE FEDERAL COUNCIL BIENNIAL

In a three-day session at Asbury Park, New Jersey, some two hundred and fifty delegates and friends gathered at the Biennial Meeting of the Federal Council of the Churches of Christ in America. Among many topics brought up for report and discussion the most vital was the recent National Preaching Campaign. The reports, and the plans for a continuance of the work, are most enheartening. Among other subjects, that are perennial, were evangelism, race relations, promotion of international good will and peace, work for economic justice, the remedying of social evils, work for youth, and the development of Christian unity and cooperation in the churches.

The officers elected for the next two years were Dr. Edgar Dewitt Jones, pastor of the Central Christian Church, Detroit, who succeeds Dr. Ivan Lee Holt, of St. Louis, as president. The new vice-president is Dr. Joseph R. Sizoo, pastor of the Marble Collegiate Church of New York; Mr. Frank H. Mann was reelected treasurer, and Dr. Rivington D. Lord, recording secretary. The executive secretary is Dr. Samuel McCrea Cavert. The twenty-eight denominations that are members of the Federal Council include about 24,000,000 Protestant church members which the Council is endeavoring to bring into closer harmony and more effective action in righting the evils of pres-

ent-day life and in promoting the Kingdom of God on earth.

NEW INDEPENDENCE FOR EGYPT

Since the signing of the Anglo-Egyptian Treaty on August 26, last year, Egypt has become an independent state; foreigners will be subject to Egyptian laws, law courts and taxation. An international court will be continued for a short time during the period of transition. Egypt and Great Britain have formed a military alliance which gives Great Britain the right to establish camps along the Suez Canal and to move troops in time of war, while Egypt agrees to build military roads. The control of the Sudan will be co-operative and the country will be administered "for the welfare of the Sudanese."

The effect of this new treaty on foreigners, foreign business and Christian missions is being carefully studied—especially as regards discrimination, "minority" rights and the preservation of law and order. The Copts represent one in fourteen of the population. Before the coming of the British, they were subjected to petty persecution and injustices and with the withdrawal of the British many fear that certain elements will renew the old religious rivalries. Others think that the State has become so secularized and so unified by nationalism that religious persecution is no longer a great danger.

With reference to law and order, in recent years, each political party has sought to reinforce its position by appealing to the student classes and the youth movements, so that there has developed a far-reaching organization of the youth. The dominating organization today is that of the Blue Shirts, said to number 15,000. At first unarmed, latterly they have begun to carry weapons. Their organization heads up under the leadership of three students, assisted by three ex-army officers. Numerous clashes have occurred between them and the Green Shirts, a rival organization. Such an organization as the Blue Shirts is viewed with anxiety by all who hope that an independent Egypt will move along lines of law observance.

It is going to take wisdom and tact on the part of all foreigners to avoid hurting the national feelings of a generation jealous for its rights and for the full recognition of its new status of independence. There will be manifestations of political excitement, agitations over trivial issues; some will try to swing the Nation along antiforeign nationalistic tendencies; others will try to make Egypt a distinctly Moslem State with attendant anti-Christian influences. Probably there will be a lowering of the standards of administrative efficiency, due to the characteristic Oriental reluctance to assume responsibility for decisions.

The effect of all this on the work of Christian missions cannot be foretold but the probability is that the work will go on as usual without increased difficulty. The aim of the missionaries is to turn men's thoughts and allegiance to God as He is revealed in Jesus Christ. They work to build up Christian character and a high type of healthy, intelligent citizen but they have no desire to mix in local politics or international affairs. They desire religious freedom, including the right of minorities to think and worship according to the dictates of their individual consciences, no persecution, discrimination or interference because of religious affiliations and the right of propaganda by appealing to reason, without any attempt to bribe or force anyone to conform to any sect or form of belief. Whether or not this ideal will be reached under Egyptian rule, it is impossible to say at present. Certain it is that the spirit of tolerance has been growing under Christian influence. The seniors in the American University in Cairo, composed of Armenians, Copts, Greek Orthodox, Moslems and Protestants, recently expressed their common belief in God and religion, but only one student assented to the statement, "My religion is perfect." The majority rated moral conduct above intellectual beliefs.

Egypt has entered upon a new day, with new freedom for women, new opportunities for youth and, it is hoped, a new spirit of liberty, tolerance, justice and goodwill.

MARKS OF A GREAT TEACHER

Jesus Christ was the greatest teacher the world has ever known. Some of the marks of a great teacher have been noted by the president of one of the great American universities:

1. The great teacher never ceases being a humble learner.
2. He establishes a personal relation with his students.
3. Whatever he may be teaching, is a window through which he looks out upon the whole universe.
4. The merchandising of information will never seem to be his main purpose.
5. The great teacher will not think he has failed unless the students have not wanted to learn.
6. He will not think it beneath his dignity to pay attention to the art of presentation.
7. He will never speak of his work as routine teaching.
8. He will inspire without sacrificing a rigid realism of fact and idea.
9. The great teacher has a gracious spirit and is a tonic to his students.
10. The great teacher's aim is to bring his students into harmony with the truth of God and into full obedience to His will.

A Missionary Appraisal as of January 1, 1937

By ROBERT E. SPEER, New York
Secretary of the Presbyterian Board of Foreign Missions

AMONG the glorious aphorisms with which the Ignatian Epistles abound, there are many as relevant to our day as they were to the days of Ignatius:

"Find time to pray without ceasing."

"Every wound is not healed with the same remedy."

"The times demand thee, as pilots the haven."

"The crown is immortality."

"Stand like a beaten anvil."

"It is part of a good athlete to be bruised and to prevail."

"Consider the times: look to Him who is above time."

"Slight not the workers."

"Let your stewardship define your work."

"A Christian is not his own master, but waits upon God."

"Consider the times" is essential counsel to the foreign missionary enterprise as it enters this new year. Such consideration involves two things. The first is our duty to see things as they are in truth, with objective and dispassionate accuracy. No one is free from preconceptions and mental bias in his approach to any subject and neither friends nor enemies, believers in, nor critics of foreign missions come to the consideration of the present issues with empty minds. Those who have most at stake, however, are the men and women who are putting their lives into the work. We can least afford to be self-deceived. Of all people we are the ones who are most concerned to know the truth and to see things in and about the missionary enterprise in themselves, as they really are.

But it is not enough in considering the times to look at things as they are in themselves. We can see the present situation veraciously only as we see it in its relations and perspective. No time is isolated from its antecedents and its consequences. In one sense, to be sure, every time is separate and unique and supreme to those who live in it and in it alone. It is their one opportunity to fulfil their task. It is indeed the past which they are completing and the future which they are preparing, but they were not here in the past, and will not be here in the future, as they are here now. Today is for them the accepted

time. In this view, the old Student Volunteer Movement watchword, "The evangelization of the World in this Generation," is both reasonable and necessary. There is no other way that the world can ever be evangelized. The world for us is the world of our generation. The only agency that can evangelize it is the Church of that generation.

I stand at the end of the past; where the future begins
I stand;

Emperors lie in the dust; men may live to command;

Over my head the stars, distant and pale and cold;
Under my feet, the world, wrinkled and scarred and old;
Back of me all that was, all the limitless past,
The future awaiting beyond, silent, untenanted, vast;
I at the center of all that has been or that is to be—
The task still unfinished and now God and man are depending on me!

But though each time stands alone and needs to be considered by itself and in itself, it needs to remember that what it is to itself, other times have been to themselves and that each time must consider its own significance, not to itself alone, but to and in the long movement of all the generations. How can we know until the end which were the most crucial and critical of all the times? We are both right and wrong in claiming the uniqueness and crisis-significance of our own time; right because it is our time and our one opportunity, wrong because our strength and wisdom for our own time require a calm and discerning appraisal of other times. It is easy to fall into a panic and regard our own day of disorder and confusion as the supreme and critical day. It is good to think this to the extent that we are made earnest and resolute by the thought, but bad to the extent that we grow feverish and fearful and forfeit our sense of proportion and perspective and lose our calmness of judgment and our confidence as to the future.

We listen to "the challenge of the present crisis." We are told that "We are living, we are dwelling in a grand and awful time," that "Once to every man and nation comes the moment to decide." But we forget that all these declarations are quotations from another age. They are no more real and true to us than they were to the men of three generations ago. Is our time really any more significant to us and its history than

the fall of the Roman Empire was to the fifth century and to all the centuries? Will some future Chesterton say as much of our age as G. K. said of that one?

For the end of the world was long ago
When the ends of the world waxed free,
When Rome was lost in a waste of slaves
And the sun was drowned in the sea.

When Caesar's sun fell out of the sky,
And whoso hearkened right
Could only hear the plunging
Of the nations in the night.

And are we sure that even the upheaving ideas and discoveries of today are of any more significance to us and to history than the great germinal, creative concepts and enlargements of the fifteenth century, when the Reformation shattered the bars of human liberty and new worlds, visible and invisible, opened to mankind? Or if we think that this age is charged with unprecedented external threats to the Christian faith, are we not forgetting the glacial movement of deism in the eighteenth century and the suicidal forces which again and again, in the past and perhaps also today, are more dangerous to Christianity than any force from without? Of the religion of the clergy in England in the eighteenth century Bishop Ryle wrote:

The vast majority of them were sunk in worldliness, and neither knew nor cared anything about their profession. They neither did good themselves nor liked any one else to do it for them. They hunted, they farmed; they swore, they drank, they gambled. When they assembled it was generally to toast "Church and King," and to build one another up in earthly-mindedness, prejudice, ignorance, and formality. When they retired to their own homes, it was to do as little and preach as seldom as possible. And when they did preach, their sermons were so unspeakably bad, that it is comforting to reflect that they were generally preached to empty benches.

And J. R. Green wrote of that time:

In the higher circles "everyone laughs," said Montesquieu on his visit to England, "if one talks of religion." Of the prominent statesmen of the time the greater part were unbelievers in any form of Christianity, and distinguished for the grossness and immorality of their lives. Drunkenness and foul talk were thought no discredit to Walpole. . . . Purity and fidelity to the marriage vows were sneered out of fashion. . . . At the other end of the social scale lay the masses of the poor. They were ignorant and brutal to a degree which it is hard to conceive, for the vast increase of population which followed on the growth of towns, and the development of manufactures had been met by no effort for their religious and educational improvement. Not a parish had been created. Hardly a single new church had been built. Schools there were none, save the grammar schools of Edward and Elizabeth. The rural peasantry, who were fast being reduced to pauperism by the abuse of the poor-laws, were left without moral or religious training of any sort. "We saw but one Bible in the parish of Cheddar," said Hannah More at a far later time, "and that was used to prop a flower pot." Within the towns they were worse. There was no effective police;

and in great outbreaks the mob of London or Birmingham burnt houses, flung open prisons, and sacked and pillaged at their will. . . . The introduction of gin gave a new impetus to drunkenness. In the streets of London gin-shops invited every passer-by to get drunk for a penny, or dead drunk for twopence.

In no field more than in the enterprise of foreign missions do we need to see things in true proportion and relationship. Here, as elsewhere, men are filled with panicky fear or with the thought, whether reluctant or welcome, that the foreign mission movement, as we have known it, is drawing to an end. Assuredly in foreign missions we need to "consider the times." And it is proposed here in the opening number of the REVIEW in 1937—

(1) To suggest an historical review of the "crises" which the foreign missions movement has already survived in the matter of its apologetics, its motives and methods;

(2) To suggest a diagnosis of features of the present situation and its difficulties and problems;

(3) To suggest an outline of missionary policy for the immediate future.

I. Crises Survived in the Past

The idea that the foreign missions movement has in the past enjoyed the full support of the Christian Church but that today this interest and support accorded by the Church in general has begun to wane, is a fallacious idea. Foreign missions have never been the concern of any large part of the Church. At the beginning, in spite of the fresh enthusiasm of the first Christians and the memory of the last commands of Christ, the foreign missions proposal met with determined opposition. It enlisted but a small minority support and there might have been no real foreign missions movement at all if it had not been for St. Paul pulling the Church out of Jerusalem and the destruction of the city expelling it.

Medieval missions, from the early centuries until the Reformation, were not the enterprise of the entire Church pressing out in a great and united effort to evangelize the world. They were the work of heroic individuals, some supported by ecclesiastical or political influence, and some single-handed — men like Patrick, Columba, Augustine, Boniface, Alexis, Anschar, Cyril, Methodius and Raymund Lull. The Church as a whole had no missionary program and provided no support for the devoted souls that went out to the non-Christian peoples.

The Reformation was an upheaval within the Church and not an out-going missionary propulsion. Neither under Luther nor under Calvin and Knox was any attempt made to launch foreign missions either in Asia or in Africa. The Huguenot colony in Brazil in 1554-1558 was not

a foreign mission nor were the colonial settlements in North America, and when the latter turned to foreign mission work, as in John Eliot in 1646, and David Brainerd in 1743, and David Zeisberger in 1739, it was only to reveal the more clearly that foreign missions were the concern only of devoted individuals or small minority groups and not of the Church as a whole. And of the Roman Catholic Counter-Reformation the foreign missions were the work of the Jesuit minority.

When our modern foreign missions movement began it was, as foreign missions have always been before William Carey and since, the interest of the "Remnant," not of the body. The German Pietists who founded the Danish-Halle Mission in 1705, and the Moravians whose foreign mission work began in 1732, were small minority groups, illustrative, as foreign missions have always been, of St. Paul's principle in 1 Corinthians 1: 26-28:

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.

William Carey and his supporters very distinctly fall under Paul's characterization. Their movement was no enthusiastic general movement of the Christian Church. The respectable and authoritative elements looked askance at this small company of "twelve obscure Northamptonshire ministers attempting the propagation of the gospel among the heathen." The London Missionary Society began with three ministers — Bogue, Stephen and Hey. The Church Missionary Society sprang from a small evangelical group of sixteen in the Church of England and could get none but German Lutheran missionaries for the first sixteen years of its history. Not one bishop gave the group "the slightest recognition beyond what he was officially obliged to give." In Scotland the very basic conceptions of foreign missions were at first rejected by the Moderatist majority. George Hamilton's well-known, and still familiar argument in the General Assembly of 1796, was:

To spread abroad the knowledge of the Gospel among barbarous and heathen nations, seems to me highly preposterous, in as far as it anticipates, nay, as it even reverses, the order of nature. Men must be polished and refined in their manners before they can be properly enlightened in religious truths. Philosophy and learning must, in the nature of things, take precedence. Indeed, it should seem hardly less absurd to make revelation precede civilization in the order of time, than to pretend to unfold to a child the "Principia" of Newton, ere he is made at all acquainted with the letters of the alphabet. These ideas

seem to me alike founded in error; and, therefore, I must consider them both equally romantic and visionary.

In America also foreign missions did not spring from or rest upon an awakened and devoted Church which ardently supported the cause. Samuel J. Mills and his four companions at Williams College drew up the constitution of their Society of Brethren pledged to go as missionaries in cipher, "public opinion then being opposed to us." A small voluntary group undertook to send them and became the American Board. As similar movements later developed in the various denominations it was always under the earnest advocacy of individuals or small groups who invariably met with lethargy or opposition. Never in the history of foreign missions has there been a time when the work rested on the conscience, commanded the conviction, and enlisted the support of the whole body of any one of our denominations. It has been the burden of the "Remnant" in every case, often having a general official approval, but often meeting direct or indirect opposition, and always for real support by gifts and prayer and life, dependent upon a minority, often a small minority. Let any one read the biographies of men like Jeremiah Evarts, Elisha P. Swift, William Taylor and Matthew Tyson Yates, and he will cease from contrasting the situation today with an inspired "golden age" when there was no lukewarmness or hostility and when everybody believed in foreign missions and gave liberally for their support.

Again and again in the last hundred years foreign missions have had to meet almost identical issues with those which we confront today. Since 1819 the secretaries of the Foreign Mission Societies with headquarters in London have held meetings regularly for counsel and fellowship. At the centennial of these meetings in 1919 it appeared that there had been some 680 meetings held and in a review of their history Dr. J. H. Ritson, then one of the secretaries of the British and Foreign Bible Society, called attention to the problems discussed in the early years and their resemblance to the problems of today. He is speaking of "Difficulties and Criticisms":

Missionary Societies have never been free from perplexities of finance, and these have not been their only difficulties. The year 1823 was marked by terrible mortality at Sierra Leone, the C. M. S. and W. M. M. S. suffering heavily. The two best German missionaries of the C. M. S.—Johnson and Doring—were lost at sea. Twelve men and women went out, of whom six died within the year, and four more in the following six months. The C. M. S. report in May 1824 began, "The Committee have to display a chequered scene." No wonder the secretaries of 1823 enquired, "What indications have been observed of the particular working of the great enemy against the cause of missions, and how can such influence be best guarded against and counteracted?"

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 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 reason 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 has 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 always been critical and argumentative and candid friends in the inner circles. 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 Indian Mutiny brought with it an avalanche of criticism of foreign missions. It was declared that it was the fear and dislike of the Christian propaganda of the missionaries that had brought on the Mutiny. Lord Ellenborough, "the vain and bombastic Governor-General who had preceded Lord Hardinge, and who was now the leading advocate in Parliament of an anti-Christian policy in India, on hearing of the Mutiny at once jumped to a conclusion as to the cause of it, and propounded it in the House of Lords. Lord Canning (the Governor-General) had subscribed to missions!" And Ellenborough's hostile voice was only one of many.

At the middle of the century and later the low tension of spiritual life, the weakened Christian conviction, the indifference of students—and many other causes no doubt—brought missions to a low ebb in Great Britain. For a decade the C. M. S. could get an average of only two university men a year for foreign missionary service.

Paralleling the Sepoy Mutiny in India, came the Tai-ping Rebellion in China. This Rebellion and

its havoc, ignoring its implacable warfare on opium and idolatry, were charged to missions. It was held that Hung-su-tsuen, its founder and leader, had derived his ideas from Christianity and that the wildness of the movement was an illustration of what might happen anywhere if Christian missions were free to let loose their reactionary influences among unrestrained and ignorant races. "It is no chimera," wrote Alexander Michie, "that the Chinese dread in Christianity, but a proved national peril, their vague intuitions of which ripened suddenly into a terrible experience. . . . Much of the same evangelizing proceedings, so far at least as the Chinese Government can be expected to distinguish, which incited the Tai-ping rebels, are being carried on without intermission over a vastly wider field; and the missionaries today know perhaps as little of the ferments which they may have set up in thousands of minds, as they did of the incubation of Tai-pingdom."

The unfavorable effect of the criticism of missions, based on the Indian Mutiny and the Tai-ping Rebellion, was aggravated in the United States by the difficulties due to the Civil War. The war absorbed attention and resources. It divided some of the largest denominations, diminishing their contributing constituencies and paralyzing, by the blockade of the South, any foreign missionary effort of the separated churches of the Southern States. Foreign exchange was disadvantageous. The American dollar was worth only forty cents in China and one rupee in India. With mutinies and rebellions, the Civil War in America, the Crimean War in Russia, an old order and world-view dissolving and a new order with a new idea of man's place in nature coming in, that generation spoke of itself in the same terms in which our generation speaks. One Board said in its report:

Here is need of prayer; here is room for Christian liberality. Both are called for by the Word, the Providence, and the Spirit of God. The Committee cannot doubt that in both, the members of our Christian body, generally, might make large advances on their past efforts. To refer particularly to the pecuniary means required for increased labors, the Committee does not doubt that the churches which now support these missions could really double their gifts, in a great number of instances; and the churches which have made no offering in aid of this cause, might surely do something for its support. Let this report with its many and varied statements of what God is doing by his servants, be regarded as an earnest call to the consideration of Christian duty. This will also lead to greater hopefulness in the missionary work of our beloved church.

The Committee are closing this Report in the midst of times that are filling the minds of men with apprehension. Kingdoms are shaking. Our own country was never in such awful calamity. But the Church need not fear, her members being found in their lot, at the post of duty. The kingdom that shall never be moved is rising. He that has all power in heaven and in earth is now on its throne.

His Almighty Spirit is now in the world, as the great agent of converting the souls of men.

And those who believed that they could interpret prophecy and read the signs of the times, predicted our Lord's immediate coming, as some do today, while others talked of chaos and social revolution in the language so familiar to us and, what is more, effected revolutions as truly as Lenin and Mussolini and Hitler have done since.

Again and again, through the century since Carey died in 1834, waves of criticism have broken forth on foreign missions, which anticipated essentially all the criticisms which we meet today. Some of these criticisms sprang from ignorance but many came from full and intelligent knowledge, such as Alexander Michie's books on "China and Christianity" and "Missionaries in China," and R. N. Cust's "The Gospel Message," "Notes on Missionary Subjects," "Essays on Religious Conceptions," and "Missionary Methods." Michie was editor of the *Tientsin Times* and knew what he was talking about. Cust had been one of the Punjab school of British civil servants in India and had retired in England, where he became a member of the C. M. S. Committee and a constructive but relentlessly unsparing critic of missionary policies at home and abroad. These men were only representative of hundreds. The missionary enterprise is today under far less criticism—less in volume and less in harmfulness—than it has met again and again in the past. What we have heard in recent years is only very old and very tawdry stuff, such as that of Will Rogers who, in the *New York Times* of March 23, 1932, said: "Has your town or city investigated this great scheme called 'block-aid' that they have in New York City? Each person with a job that lives in that block is asked to contribute a dime, quarter or not more than a dollar a week. Your block is so organized that each block helps itself. It's practical and it works.

"Every city, town and even country townships should organize and use it. You know absolutely where your money is going, it's helping your next door neighbor. That's one trouble with our charities, we are always saving somebody away off, when the fellow next to us ain't eating. Same thing wrong with the missionaries. They will save anybody if he is far enough away and don't speak our language."

Or as A. O. P., in the *New York Sun* of October 1, 1931, wrote:

A REMINDER THAT CHARITY BEGINS—
AND IS NEEDED—AT HOME

TO THE EDITOR OF *The Sun*. SIR:

I am presenting no solution of the unemployment problem. I merely am trying to raise a cry to give to those

who are the unfortunate victims of unemployment the thousands of dollars which are expended annually in one of the most foolish and needless institutions in this wise, up-to-date country—foreign missions.

While millions of Christians in our own country are in dire distress through no fault of their own, we (some of us at least) are sending straight out of our country thousands of dollars to heathen who don't give a ———. Oh, the bitter, bitter irony of it! Of course if we ever did abolish foreign missions and give the money we waste on missionaries to those who desperately need it, the poor dear missionaries would be unemployed. And that is as it should be.

Oh, you self-satisfied church members who so ardently support the foreign missions, turn your simple eyes from the naked Indians who revel in their heathenism, and cast those eyes upon the wretched hungry folk in the slums of your prosperous country's cities! Does Christ, when such conditions as today exist, appreciate the dollars you deliberately send away in His name, from the emaciated hands of your own fellow countrymen? No, a thousand times no!

Many of those so-called followers of God—ministers—also have it in their power, by taking their children out of some of the most expensive private schools in the East and sending them to public schools, to aid, with the several hundred dollars "saved" thereby, their needy brethren.

Scarsdale, September 30, 1931.

A. O. P.

Only one other period may be spoken of—the Boxer Uprising in China and its aftermath in the Church at home. As in the case of the Indian Mutiny the guilt of government and trade was shifted to foreign missionaries, and missions were blamed for the consequence of political and economic invasion and of the imperialism of opium and oil. Mr. Sidney Brooks was a good representative of the attitude of missionary antagonism at the time. In his opinion missionaries were not well educated, were untactful, careless of local prejudice, speaking a "bastard Chinese," guilty of "blundering provocation," ignorant of the philosophy they were "intent on overthrowing, the language which must be their chief weapon"; they were bigoted and sectarian, "enthusiastic girls who scamper up and down the country. Of the needless causes of irritation the missionary is easily the most prominent." Brooks began his article by discrediting the plea which the missionaries might make, that the political pressure of the West and the seizure of territory and "the endless demands for concessions are the real occasions of this semi-national uprising."

A new type of anti-missionary propaganda appeared in attacks by Westerners hiding behind Chinese *nom-de-plumes*—such as Lowes Dickinson's "Letters of a Chinese Official," and Simpson's "A Chinese Appeal concerning Christian Missions" which was a barefaced and deliberate fraud, appearing under the name of Lin Shao Yang. The newspapers were full of such antagonism, some blasé and some bitter. Sometimes the papers would admit replies and sometimes they

would not. Even an American Secretary of State, Mr. John Sherman, shared in the derision. It was well that the Ecumenical Conference in New York in 1900 came when it did, with its unimpeachable witnesses from all over the world and with the approving presence of President McKinley and Ex-President Benjamin Harrison, Governor Theodore Roosevelt of New York, Governor Beaver of Pennsylvania, Lieut.-Governor Bates of Massachusetts, Governor Northen of Georgia, and some of the most trusted leaders of the Christian Church throughout the world.

But how like our own condition that generation's was may be seen from the careful analysis of the missionary situation then by Dr. J. P. Jones, one of the wisest and ablest missionaries in India, who wrote from America in 1903 to *The Harvest Field* in India. He had traveled on furlough 20,000 miles in twenty-one states and had addressed 200 gatherings. The facts which "frequently obtruded themselves upon him and which he could not ignore," were:

(1) The appalling fact that so few of the members of the churches have any knowledge whatever of, or slightest interest in, foreign missions.

(2) That the old doctrines of the past, upon which the missionary movement of a century ago was constructed, have been entirely swept away or have lost their emphasis. There is no gainsaying the fact that the missionary movement of a hundred years ago no longer obtains and is being supplanted by another, or at least is yielding to it preeminence in its influence upon the Christian mind.

(3) Americans have become great travelers; as such their examination of missionary activity is superficial or wanting altogether; and on returning home they hide their bold ignorance of what might have been seen and studied intelligently by cool assumption or bold assurance that the missions either do not exist or are practically doing nothing. The blasting influence of these traveled people upon the missionary cause at home is much greater than many of us think.

(4) Many who were indifferent to the missionary cause a decade ago are now its pronounced enemies. They are found in churches.

(5) Anti-missionary spirit has been caused by the seeming ingratitude of alien peoples responsible for massacres of missionaries sent to do them good; and moreover the growing prevalence of belief in the doctrine of evolution carries in the mind of many an argument against missions to non-Christian peoples. These say, "Why do you not let peoples with ethnic religions gradually evolve their own religious destiny rather than thrust upon them a foreign faith and introduce a revolution of religious life and conceptions among them?"

(6) A great deal of the commercialism of the age has entered into the Church of America, and this spirit is impatient with the remote and not very articulate appeals of the missionary in foreign lands. . . . The apathy and indifference can in part be traced to the indifferent—and sometimes worse—advocacy by missionaries of their cause among the churches.

On the other hand Dr. Jones was encouraged (1) by the better attitude of the ministry which he attributed to the better attitude of the theological seminaries, (2) by the increase of mission

study and (3) he found a deepening purpose among the chosen few to exalt the missionary enterprise to a place of supreme importance in church economy, "but unfortunately not many of these men and women of faith are possessed of large pecuniary means."

If this diagnosis were not dated thirty-four years ago it might be regarded as contemporaneous. There has no conflict or temptation or crisis befallen the foreign missions movement today essentially or fundamentally different from what it has had to meet, generation by generation, since foreign missions began with St. Paul when he concluded that it was the duty of Christianity to turn to the Gentiles. Even depressions and curtailments and presidential elections are not new:

I have read with much interest the pamphlet you sent, which gives such encouraging reports from the field and reveals such alluring opportunities to press forward in the extension of the work. It must be hard, indeed, not to respond to these splendid opportunities, and instead of advancing, to have to order retrenchments, but that policy seems to be the order of the day in all business enterprises in these days, and I see no other course open to you. We have found it hard here to get people to give what they gave last year towards maintaining the fixed charges, to say nothing of new work. I think therefore it would be wise for you to defer any extension of the work until after election, when we confidently expect to see financial conditions greatly improve.

This letter is dated July 28, 1908!

II. Factors in the Problem Today

But in each generation the basic issues have to be grasped afresh, the conditioning environment shifts its emphases and proportions, and new elements of difficulty replace the old. What are the main factors which constitute the problem today?

1. The general low spiritual tension due to many things—the great diversity, diffusion and superficiality of human interests, the heightened speed which dissolves continuity and promotes vacillation and change of concern, the excitement of new toys and tools, the mania for amusement, the spectator attitude to life, the diminished regard for fixed conviction and principle, the engrossment of men's minds in economic and political issues regarded as the really significant things—and much else.

2. An inadequate conception of the nature of Christianity, its finality and absoluteness, its true character as a revelation and not a religion. John MacMurray quotes a remark of Collingwood in "Speculum Mentis" to the effect that when Christianity becomes a religion, it ceases to be Christianity. Even among Christians, and of course outside the Church, there is wide rejection of the Christian view of the uniqueness, the sole adequacy, the universal necessity of the Gospel of the New Testament. There is avowed or uncon-

scious rejection of the position stated in the Message of the International Missionary Conference in Jerusalem in 1928:

The Gospel is the answer to the world's greatest need. It is not our discovery or achievement; it rests on what we recognize as an act of God. It is first and foremost "Good News." It announces glorious truth. Its very nature forbids us to say that it may be the right belief for some but not for others. Either it is true for all, or it is not true at all.

We believe that men are made for Christ and cannot really live apart from Him. Our fathers were impressed with the horror that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ.

Herein lies the Christian motive; it is simple. We cannot live without Christ and we cannot bear to think of men living without Him. We cannot be content to live in a world that is unChristlike. We cannot be idle while the yearning of His heart for His brethren is unsatisfied.

Since Christ is the motive, the end of Christian missions fits in with that motive. Its end is nothing less than the production of Christlike character in individuals and societies and nations through faith in and fellowship with Christ the living Saviour, and through corporate sharing of life in a divine society.

Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more.

These truths are not adequately grasped. And, alas, some foreign mission boards seem to have adopted the view that their work is henceforth to dwindle.

3. Therefore, and in consequence, the prevalent idea of religious equalitarianism—that religion is a relative thing with no criterion or valid claim of absolutism anywhere, that if people have any religion it is best to let them alone in it and not disturb them, that "religion" in its general sense is enough without allowing any specific religion a place of exclusive preeminence, that there is a common stratum under all religions that is the sufficient and essential thing, and that propaganda and proselytism are inappropriate. Mr. Gandhi's untenable view, which would in reality disallow all religions except man's original and primitive faith, is too common. He said to a group of representatives of the British missionary societies at the time of the Round Table Conference:

The idea of converting people to one's faith by speech and writings, by appeal to reason and conviction, and by suggesting that the faith of his forefathers is a bad faith, in my opinion, limits the possibilities of serving humanity. I believe that the great religions of the world are all more or less true and that they have descended to us from God. . . . While I criticize part of the missionary work, I willingly admit that missionaries have done indirect good to India. There is no doubt about this. But for my having come under Christian influence, some of my social work would not have been done. My fierce hatred of child marriage and "untouchability" is due to Christian influence. I have come into contact with many splendid specimens of Christian missionaries. . . . Though my conviction is strong enough in me to die for that conviction, that force does not carry me to the goal of believing that the same thing should be believed by my fellowmen. . . . Religion

is a personal matter, and I am not going to ask another man to become a Hindu or Parsee.

It does not matter, according to this view, whether men become Christians or not, and therefore it is superfluous if not impertinent to maintain an enterprise which seeks to evangelize and convert them.

4. There is the idea of a self-contained America, living its own life aloof from the rest of the world. No one can really defend such a view, but it is set forth by men who ignore its absurdity and impossibility but who mean by it that we are to get what we can from the outside world but have no duty to it. Let us suck up all the gain we can from the nations, but we owe them nothing and our business is to let them alone! Let us go on our way and leave them to go theirs. We have fallen on an age of an ingrown national soul. Here indeed we have a new political mind, shriveled, selfish, afraid. What a contrast this is to the outspoken words of President Grant in his second inaugural: "As commerce, education and the rapid transit of thought and matter by telegraph and steam have changed everything, I rather think that the Great Maker is preparing the world to become one nation, speaking one language—a consummation which will render armies and navies no longer necessary. I will encourage and support any recommendations of Congress tending towards such ends." Well, General Grant would get none from the last Congress or the next.

5. The influence of the current political philosophy of the State, as the organ of the social, educational, economic and cultural life of the nation, is revealed in their taking over the philanthropic and cultural activity and responsibility hitherto borne by society functioning nonpolitically. Already this philosophy has done far more than is realized in breaking down the sense of responsibility in individuals and in disintegrating some of the most precious functionings of a living society. "Why," men ask, "should we try any longer to do what the State is now doing or proposing to do." The State does not propose to carry on Christian missions, but its philosophy undercuts the human attitudes on which foreign missions must depend.

6. And furthermore, this expansion of the functions of the State requires resources which must be provided by increased taxation on the very people who had cared for these ministries. Even if they would continue them they cannot, because income and inheritance taxes take away the capacity to do so. The late Jesse Strauss, American Ambassador to France, cancelled legacies of nearly a million dollars which his former will bequeathed to educational and philanthropic causes, and for these two reasons: the expansion of gov-

ernment functions, and the diminution of individual resources due to taxation required for the activities of the State.

7. Just as the conception of the deep spiritual need of man for Christ has grown dim with many, so also there has been a discontinuance of the representation of the moral and social need of the pagan world. The words "pagan" and "heathen" have fallen into disuse. Dr. Ambedkar, of India, denounces the present generation of missionaries for sparing so tenderly the abuses of Hinduism, and contrasts their timidity and overcharitableness with the downright declarations of their predecessors of the horrors of idolatry and caste. It is not necessary to correct this present-day tendency by harsh denunciations of "heathenism." The true view is to comprehend all men in all lands under one common condemnation and need. "All have sinned and come short of the glory of God." It is because so many people in the churches themselves feel no deep need of Christ as the only Saviour that they feel no constraint to send missionaries to save others.

8. Our missionary freedom is increasingly abridged by the nationalistic and secular movements which are limiting religious liberty. We are losing, in many lands, the freedom of worship and conscience and of religious expression which the last two generations won, and are returning to the darker days of a century ago. In some lands, as in Mexico, the limitation is chiefly on foreigners, but in other lands, as in Russia and Germany, it is on the nationals as well. In some lands the limitation is only partial and is indeed not religious. In some countries, as in some of our own states, no foreigner can practice medicine. In some he can carry on schools only under special regulations. In a very few, as for example, Russia and Turkey, all Christian propaganda is disallowed. Passport and visé regulations are increasingly hampering. A missionary has just been forbidden admission to Japan because he was declared to be an extreme pacifist. Martyrdom is not the option of missionaries any more. No visé thitherward can now be secured and without a visé the martyr is not allowed to sail from home.

9. The missionary motive has thinned out in many quarters. Humanitarian concepts, appeals for world peace and international and interracial, and even interreligious, good will have been substituted for the evangelical ideas. Instead of the constraining love of Christ, which included the love of human brotherhood, human brotherhood is urged as sufficient without the hampering and separating addition of the love of Christ; or if the love of Christ is kept, it is only as an ethical symbol. Christ is no longer the Christ of the New Testament, crucified for our sins and raised

again for our justification. The old idea was to Christianize international and all other human relations. The present idea is to internationalize and humanistically secularize our Christian concepts. Collective and social ideas supplant the personal and redemptive, not more so than in the past, but just as really, and just as resistantly to New Testament foreign missions as in the past.

10. The home church has been confused and misled by the just emphasis that is laid in foreign missions on the native or national or indigenous church, as aimed at and in such glorious measure already partly achieved. "Why not let these churches now do the work?" it is asked, not realizing that they are still so unequal to the task that has to be done that they themselves are the strongest and clearest voice calling for the expansion of the missionary enterprise. On the other hand there are lands where excessive nationalism in the Church joins with these home critics in their question. But these very churches are quick to urge that it is not a cessation of foreign missions which they want but the acceptance of a principle, which in reality is neither wise nor right, namely, the dissociation of authority and responsibility. The very idea is proof that the work of foreign missions has not yet been perfectly done.

11. There is also the situation in the home churches. Many of these churches are suffering from a regimentation of benevolences which substitutes mathematical ratios for vital education and living motives; which subordinates causes in common treasury pools, which increases overhead charges, which removes the donor to a fatal distance from the cause which he is asked to support, and which weakens and threatens to destroy the power and persuasion of the appeal of the living work. In many denominations there are conflicting parties which sacrifice the missionary work of the church on the battlefield of their doctrinal contentions. In all the churches foreign missions are, as they have always been, the burden of the minority and are too often sacrificed by the power of the majority to the interest of causes near at hand—the very right of the minority to direct their gifts to foreign missions being sometimes frustrated or abridged.

12. The situation in the missions—is it worse than in the past? Are the missionaries really "weary" or disheartened? They might well be if their reliance were upon the home church. In some denominations missions have suffered reduction of from 30 to 60 per cent in their staffs. Are missionaries today less effective than in the past? The answer to these questions is NO! The average of foreign missionary character and capacity and devotion has not fallen. The relation of missions and boards is better than in the past. Most missions are functioning more effectively.

Their policies are clearer and more continuously pursued. Right principles are more surely discerned. The forces of indigenous Christianity are immensely multiplied. There are indeed countervailing weaknesses, although they are less in foreign missions than in the home church. There is need of a spontaneous, sustained, evangelistic momentum. Schools and hospitals should be still more dominantly evangelistic (instead of less, as has been recently advised) in purpose, character and influence. The furlough complex needs restraint. The problem of mastering the language has been made more difficult by short terms of service or long and frequent furloughs, the prevalence of the use of English and the probationary and experimental conception of foreign mission service which has become too common. There is need for spiritual and intellectual leadership, taking the place of influence and authority based on financial and administrative control. There have been surveys enough to last for some time.

13. This analysis is far from complete. Many more aspects of the contemporary situation could be cited. One must suffice. The world is increasingly one world in the problem which it presents to the Christian apologist and evangelist. William Hung, of Yenching University in Peiping, may be overestimating the declension and debility of the non-Christian religions, although what he says is inevitably and rapidly verifying itself, but he is describing accurately the main issues of the present and coming days, when he says:

It seems to me that we have arrived at a stage in the history of missions when it is no longer worth while for the missionary leaders to study the Christian approaches to Buddhism, Confucianism, etc. The scientific study of these non-Christian religions will have historical and academic interest, but it has ceased to have the same practical importance in missionary work as it used to have up to twenty or even ten years ago. We must realize that the frontier of our missionary enterprise has changed, and with it we must also change the old tactics. Too much praise cannot be given to the growth in the study of comparative religions in the missionary training centers of the West. Thus prepared, the missionary movement has been enabled to deal with the non-Christian more effectively. It is partly due to the educational activities of the Christian movement that the other religions are losing the grip they had in non-Christian lands. While Christianity is making inroads into these religions from one side, these religions are suffering a great deal in the rear from a group of new enemies, who have advanced so far into their territory, that, for all practical purposes, Christianity must ignore the incapacitated older religions and think of its frontier work in terms of what it will have to do with these same new forces; scientific agnosticism, materialistic determinism, political fascism, and moral iconoclasm.

If we are not prepared to meet these issues on the foreign mission field, where two-thirds of the human race are involved in them, we may as well abandon hope that we can meet them in the United States.

III. Our Future Missionary Policy

Many of these elements in the contemporary missionary situation are beyond our control and perhaps even beyond our influence. Others are not, but lie wholly within our area of action and responsibility. Roughly, there are four modes of influence open to us:

(1) Prayer. Perhaps with many of us prayer is in the same category as the weather, as Mark Twain characterized it. We talk of it but we don't do anything about it. There is probably no greater peril to the church than this theoretical acceptance of the reality of prayer as a force and our neglect to use it.

(2) Publicity, not in any narrow promotional or advertising sense, but as the ceaseless and effective proclamation of the essential nature and the fundamental principles of Christianity, and of the facts of human need and of the adequacy of the Gospel.

(3) Wisely conceived and steadily executed plans for presenting the cause at home and prosecuting it abroad.

(4) Personalities. It is on personalities rather than on programs or policies that this and all great work rests. When John Lawrence was asked by what methods he had saved the Panjab and broken the Indian Mutiny, he replied, "It was not by my methods but by my men." Personalities have been God's instrumentalities from the beginning. "The Word was made flesh and dwelt among us." "I am the Light of the World." "Ye are the lights of the world." Paul, at the outset, the long list of the medieval pioneers and the modern company—Carey, Duff, Martyn, Livingstone, Anderson, Lowrie, Lambuth, and the men and women we know today—these are God's living forces.

But there are specific endeavors and courses of action which suggest themselves in this appraisal for our present scrutiny and care.

1. Every mission board and its officers must themselves discern and work with and by a true conception of the real basis of missions in the New Testament Gospel. There should be fresh and definite statements of this basis made in forms that will reach the intelligence and conscience of the Church. No such statements will reach and convince all. There are Christians and Christians, but the true sheep will hear their Master's voice in the truth about Him and its mission to the world. It will be disastrous if in any mission board there is uncertainty or unbelief as to the evangelical supernaturalism of the Christianity of the New Testament and the missionary enterprise.

2. Every missionary secretary ought to saturate his mind and spirit in the literature and his-

tory of the foreign mission enterprise from the apostolic days until today. He ought not to have to remake discoveries already made long ago. He ought not to see the foreign mission enterprise in any distorted or unrelated form, but should know enough of the history of the Church and of the world, and enough of the contemporary life and movement of the world, to understand the times and the place of the missionary enterprise, neither exaggerating it nor undervaluing it, in the will of God. It would be well for him to read Rufus Anderson's "History of the American Board"; Eugene Stock's "History of the Church Missionary Society"; Dr. Arthur J. Brown's Centennial "History of the Presbyterian Board"; Volume IV of the Edinburgh Conference Report of 1910; Volume I of the Report of the Jerusalem Conference of 1928 and the volume published some years ago by the Committee on the War and the Religious Outlook, entitled, "The Missionary Outlook in the Light of the War."

3. The promotion and cultivation of missionary interest by the mission boards should not be less general and diffusive, but it should be more personal and individual. There is need of far more specific, careful and continuous education of individual pastors, women and laymen, to raise up a new generation of intelligent and consecrated givers.

4. The effort should be made, afresh or in repetition, to secure on the part of every pastor, at least once a year, a clear presentation of the essential missionary character of Christianity, its relation to the so-called world-religions with which it is not to be classified as though it belonged to their category, and the basic principles of the Church's mission to evangelize the world.

5. The literature of the missionary enterprise, already effective and appealing, needs to be still more qualitatively sharpened and empowered. The circulation of the *MISSIONARY REVIEW OF THE WORLD*, the only popular, interdenominational missionary periodical left to the Church, should be multiplied tenfold.

6. New missionaries should be called for and sent out. The day for this is not past. It is true that in the recent years of depression many boards have had to reduce their staffs. It is also true that this reduction has been lamentable. The good of it, in throwing responsibility upon the native churches, could have been secured without the appalling loss to the work in the withdrawal of thousands of qualified and experienced missionaries. Young men and women whom God has manifestly called ought not to be hindered from answering that call.

The home church will suffer in her own life and will find the supply of men for the home min-

istry depleted by the withdrawal of the inspiration of the foreign mission appeal. There are hundreds of men in the home ministry today who would not have turned from other work to full-time Christian service if it had not been for the influence of the foreign mission call upon their lives. The national churches on the foreign field are appealing more strenuously than ever for more men and women from the Western churches. 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 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 studying in Western universities.

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

The work which Foreign Mission 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 an 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.

And these calls are for men and women like those who have gone in the past, not for the supermen sometimes recommended, who are to go out and, without the language, accomplish in a few months what other men, just as able as they, have failed to accomplish in years. The great ones have gone again and again: Joseph Cook, J. H. Seelye, Henry Drummond, and others in our own time. But the men who made the deepest impression on India, and the same thing is true of every other land, were not visitors like these, but Schwartz and Carey and Bowen, who went out to India and never came back to learn the new philosophies and psychologies of the West. Schwartz served forty-three years with never a furlough out of India; Carey forty-one years, and Bowen, forty years. It is service like theirs, with or without furlough, that leaves its mark.

7. The fundamental evangelistic aim of the foreign mission enterprise must be kept clear and made even more dominant. In spite of advice to subordinate this aim, or to regard it as fulfilled in humanitarian service, the declaration which a number of boards have made in their Manuals should stand unaltered in its letter and meaning:

The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become his disciples; to gather these disciples into Christian Churches

which shall be self-propagating, self-supporting and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ.

Missions and all their institutions and the national churches with which they cooperate need, all of them, in common with the Church at home and all of its institutions, to be caught up in the momentum of a powerful and sustained evangelism expressed, not in the living deeds of Christian service only, but also in a direct, persuasive, convincing and unrelenting proclamation of the truth and the truths of the Christian faith.

8. The problem of the establishment and relationships of an independent national church has not been solved fully under any board. Each system has its advantages and its disadvantages. Any approach to a satisfactory solution has lain not in any program or scheme and has been forwarded, not by conferences and compromise, but has been achieved through persons and personal relationships. There are impersonal principles involved; and no one has ever set this forth more clearly than Henry Venn, for thirty-one years honorary secretary of the Church Missionary Society. But it has required persons of Christian mind and spirit to discern these principles and how they could be applied, and these persons must arise in the native church, as well as in the mission. No one from without can make a native church living and free. Life and liberty are not qualities that can be donated by man to man. No mission can give them to a church, and no mission can withhold them when a church wants them and will take them from God by whom alone they can be given and who is more ready to give them than we are to take them.

9. In almost every mission field new national or ultra-nationalistic regulations are affecting the tenure or title or terms of mission property holdings. In Mexico many clear titles have been simply wiped out by the Government with no remuneration or redress. Elsewhere increments of value have been denied or imperilled. In many lands the national churches are disposed to argue that all mission property is held in trust for them, even though it was wholly provided from the West, or by people who gave it, not for the endowment of the church in some one land, but for use in the evangelization of the whole world. It would seem to be wise for each board—

(1) To examine all its property holdings to determine what should be held for the present and future needs of the work;

(2) To have a clear and just understanding with the national churches as to what, if any, is to be turned over to them and when and on what terms and to what title-holding body;

(3) To dispose of the rest while it is still possible to do so. It must be realized that in some countries there is a difficult inheritance of paternalism and dependence to be overcome. Here is a fragment from a letter from Cawnpore, India, dated June 25, 1936:

Ages ago the word of God was preached by the foreigners in India. As a matter of fact our Lord Jesus Christ was revealed to the inhabitants of the country by the most zealous Americans. They left their dear home and came out to India convinced of the Holy Spirit—lived in a strange place, though so unfavorable. They faced great trouble in introducing the historical Christ as the real Saviour of the world. By and by through their efforts many were brought to the blessed feet of Jesus Christ. Thus missions were organized and worship places erected at their own expense.

Next they took upon themselves to arrange for the boarding schools to be established in various cities of the land, and thus feed and give education to the children of the poor, altogether free of charge. They further solved the problem of the medical need of their native Christian brethren, and opened hospitals and dispensaries, where they considered it fit, for free treatment of the sick. They did all this and many other good deeds for the sake of the *One* who opened their hearts to so do. They ran all such institutions with their own hard-earned money and greatly benefited the countless people of the world especially our country. No doubt they sent out more than enough of money to India, whereby several were saved and educated.

Then follows an appeal for continued free education and medical care and subsidy of the church in India. There have been many arguments in the Indian Christian papers to the effect that mission property should be regarded as the property of the Indian Church. It is bad for the Indian Church to take this view. And mission boards must do, in this matter as in all else, only what is right and just in itself, and what is best for the Christian cause, whether doing this is easy or hard.

10. We should limit the quantity and improve the educational quality and the Christian character and missionary influence, and should re-examine the type, of all our educational work, lower and higher.

11. We must evidently restudy the work of medical missions. Already they are discontinued in some fields, either through government hindrance or through displacement by indigenous development. Elsewhere the economic problem becomes increasingly difficult. The inadequate appropriations compel mission hospitals and dispensaries to achieve a measure of self-support which diminishes their ability to give charitable service to the poor and increases their competition with native practitioners. Again the problem arises of diffusion or concentration; of quantity or quality, of competition or supplementation; the solution is to be found by asking "What will best serve the fundamental Christian missionary aim?"

12. We need to give, with real national leaders (such, for example, as the late Erasmo Braga in Brazil, and the late Masahisa Uemura in Japan), careful study to the problems of training leaders for the church. Are we simply duplicating Western modes and ideals? Can we do anything else? Are missions deciding questions which are church problems rather than mission problems and which no illusory merging of church and mission can qualify us to solve for a really indigenous church? Would we approve in America in the training of our ministry the duplication here of the former schools of the Orthodox Church in Russia, or of the schools of any of the continental churches? Or again, can we act otherwise in our mission training schools? Here once more we wait for the development of an adequate autonomous church such as is already foreshadowed in autonomy, and also in a measure in true indigenous originality, in Japan and Brazil.

13. The problem of the relation of missions to government, which was one of the central problems two and three generations ago, is back again with a vengeance. The meaning and limits of religious liberty must be restudied and the attitude of missions to government limitations and control. How many of the following rights may be justly demanded as included in the claim of religious liberty?

- (1) Freedom of private opinion;
- (2) Freedom of private worship;
- (3) Freedom of assembly and public worship;
- (4) Freedom from requirement to participate in objectionable worship;
- (5) Freedom for propagation (the new Russian constitution of 1936 allows only antireligious propaganda);
- (6) Freedom in education, to be exempt from state schools and to conduct our own schools;
- (7) To hold property for use;
- (8) To hold property for endowment;
- (9) To sell property freely at what price can be obtained;
- (10) Freedom from all discrimination upon religious grounds.

How far shall we go against a government? This is a different issue today from the earlier days, because now we cannot cross a national boundary line without government consent. We can't die any more for rights for which our fathers could die. What shall our course be? Well, one thing is clear—we must exhaust every effort to obey what we believe to be God's will and leave the consequence to Him, and we must use to the full and without delay all our still allowed liberty of Christian witness.

14. The problem of cooperative and union work becomes increasingly difficult. Large sections of

some of the churches are moving in a doctrinal direction that makes cooperation with them by others, in some forms of work, impossible. The fundamentalist group in some churches demands withdrawal from cooperation that we believe ought to continue, and the opposite groups do the same, and also demand cooperation that is impracticable. The situation is tragically confused. The fundamentalist and independent groups are divided among themselves. The modernistic group is inchoate and inarticulate. The great evangelical body goes on its way but is harassed from either side. It could be wished that we would all assemble on the platform laid down by Charles Hodge at the great meeting of the Evangelical Alliance in New York City in 1873:

Finally, there is the duty of cooperation. In union is strength. All Christians and all churches are engaged in the same work. They are servants of the same Master, soldiers of the same Great Captain of their salvation. If the several corps of an army should refuse to cooperate against the common foe, defeat would be the inevitable result. What then is to be expected if the great denominations into which Christians are divided keep contending with each other instead of combining their efforts for the overthrow of the kingdom of darkness? . . . If all Christians really believe that they constitute the mystical body of Christ on earth, they would sympathize with each other as readily as the hands sympathize with the feet, or the feet with the hands. If all churches, whether local or denominational, believe that they too are one body in Christ Jesus, then instead of conflict we should have concord; instead of mutual criminations we should have mutual respect and confidence; instead of rivalry and opposition we should have cordial cooperation. The whole visible Church would then present an undivided front against infidelity and every form of anti-Christian error, and the sacramental host of God, though divided into different corps, would constitute an army glorious and invincible.

15. The mission boards will do well to maintain in their relations to their missions and to the churches with which they are working on the field, the principle of a democratic equality, and not be led into an attitude of autocracy whether stringent

or mild. Some missions complain of too much home direction and control, and some of too little. What we all need is to hold fast to David Livingstone's doctrine that judgment and responsibility go together and that whoever exercises the judgment must bear the responsibility and whoever bears the responsibility must exercise the judgment. In reality the work is an integer and all of us together must seek the wisdom which we can achieve collectively alone and all of us must bear each his own burden and also the burden of us all.

16. Probably every mission board has from time to time surveyed its whole work, in the light of its situation in relation to its home church and the areas of the world where it is at work, and has sought to outline a comprehensive and continuous policy, asking itself where the emphasis should be laid, whether any of its work should be discontinued, whether it should press out on new roads, whether any change in policy or program should be made. The archives of some boards are rich in such surveys and appraisals. More than once in the Presbyterian Board we have tried to attain to the height of a grand missionary strategy and statesmanship. In 1896, Dr. Ellinwood made such a careful and comprehensive study. In 1920 another careful analysis and projection of work was made, based on a study of all the fields of the Board in regard to occupancy, responsiveness, strategic importance and human need. All such studies are useful but they need to be handled with an easy touch and with an open and ready mind. Paul went to Europe against his previous plan, and not by his deliberated program. It is well for us to heap up the wood symmetrically for the altar. But the fire! Lord, we wait for the fire.

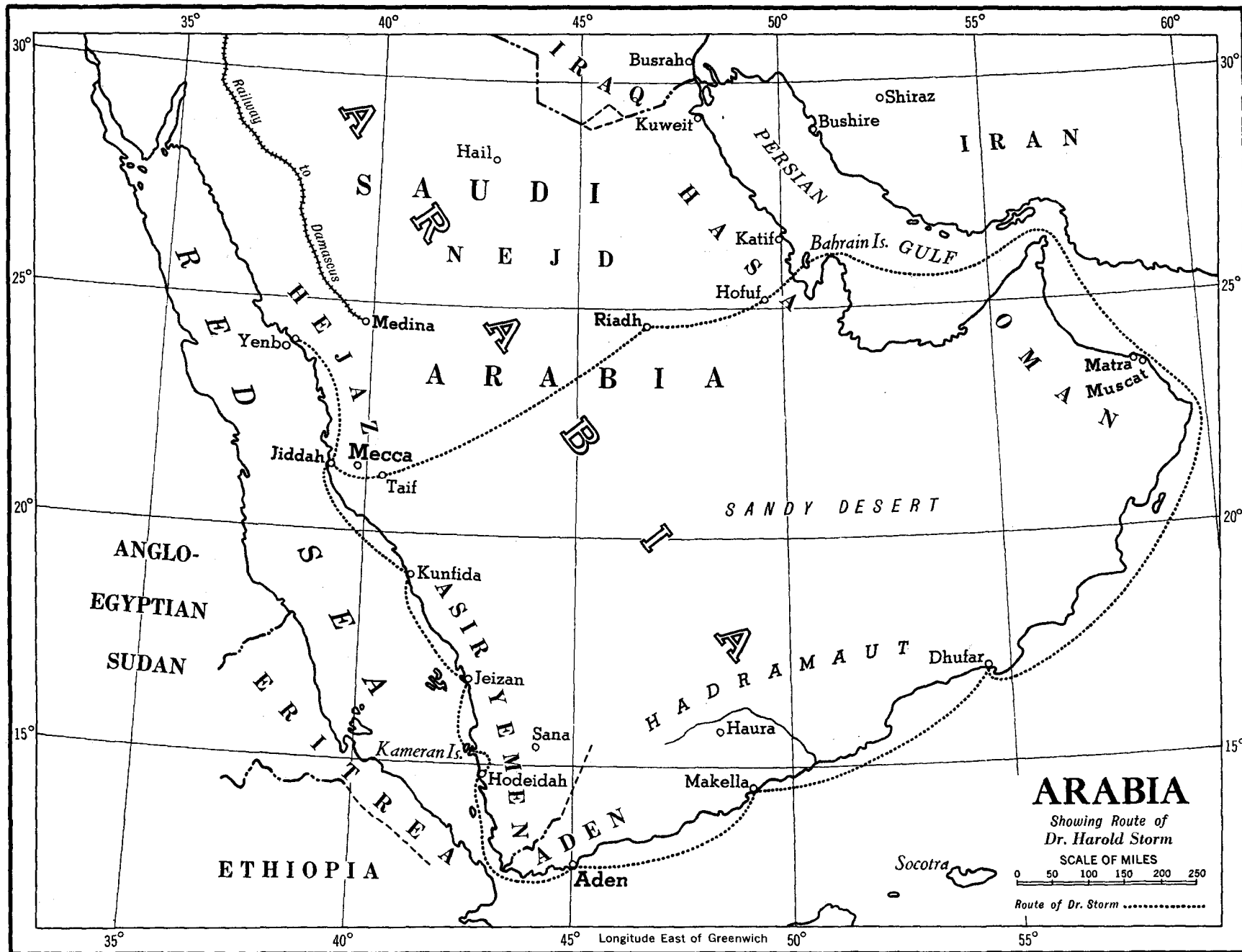
The aphorism of Ignatius was a double adjuration: "Consider the times. *Look to Him Who is above time.*"

SOME SECRETS OF POWER

Before power can come into the lives of men and women, they have to become channels through which the power can work. To be that channel, one has to get rid of self. Self has to be crucified. The heart and life have to be cleansed. Then the clean vessel has to be presented in consecration for service. Paul had experienced something of this power, and appealed to the Romans to present their bodies upon the altar as holy, living sacrifices. The purpose of this consecration was to perform the Will of God. They could not be channels through which the power of God flowed until they were willing to lose their lives in His great cause.

God will not try to force Himself into the life of anyone. He stands at the door and knocks. He is seeking and wooing and loving, but does not use force. God created man and redeemed man when he transgressed. It is a twofold ownership which God has over man, but still He waits until the heart is opened before He comes in to cleanse and abide there.

Power is never given to be wasted.—*Ralph Pfister, in Gems of Cheer.*



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A Doctor's Tour in Neglected Arabia*

By W. HAROLD STORM, M.D.,
Bahrain, Persian Gulf

Missionary of the Reformed Church in America

A MOST interesting and important journey across Arabia and around the western and southern shores of this great unknown peninsula, has recently been made by Dr. W. Harold Storm of Bahrain. He was accompanied by three Christian hospital helpers to make a survey at the request of The World Dominion Movement of London and the International Leprosy Association. After spending Sunday, June 23, 1935, in Riyadh, the capital of Saudia Arabia, the party of four started out on this unusual tour of territory, much of which had never before been visited by Christian missionaries. This survey is made after forty-five years of missionary work in this difficult field where Moslem fanaticism combines with desert, mountains, a torrid sun and primitive life to raise barriers against the progress of the Gospel of Christ. The journey was the answer to many earnest prayers for the opening of Arabia and Arab hearts to the Gospel.

The travelers came from Bahrain on the Persian Gulf to Riyadh in central Arabia; from thence they journeyed to Taif, near the west coast, to Jiddah, the seaport of Mecca and then down the west coast and through southern Arabia until they returned to Muscat, after many adventures and winning many friends. Dr. Storm writes in *Neglected Arabia* as follows:

Our trip from Riyadh to Taif was the same as that followed by Dr. Dame in 1932. Taif is situated about 6,000 feet above sea level and is a haven of rest from the stifling heat of the coastal plain and especially from Mecca and Jiddah. It is the summer capital of Hedjaz and would be an ideal location for permanent mission work. We spent six weeks in this delightful city and experienced a splendid reception from both Arab royalty and the Bedouin.

On August 23 we left Taif for Jiddah and the sea. The more direct and easier route is spoken of as the Derb El'Muslameen (road of the believers) and leads directly through the holy city of Mecca. The other, which is longer and more difficult, is called the Derb Elkafireen (road of the unbelievers) and makes a circuitous detour around Mecca. We, of course, were taken by the longer route.

Jiddah has an estimated population of about 30,000 and is the chief seaport and commercial center of the Arabian coast on the Red Sea. In

recent years it has become the diplomatic capital of Saudia Arabia. Its importance can be judged best when we realize that all pilgrims coming to Mecca by sea pass through this city.

Here we were called upon to treat a young member of one of the most influential families in Hedjaz. Their history is as dramatic as it is romantic. Four or five generations ago they were slaves in the home of an influential member of the Sherifian family, who was the local representative of the ruling house in Constantinople. One member of this slave family gained the favor of his master and was given his freedom and property. He combined a shrewd

business mind with a likeable personality and finally amassed a great fortune. It was not long until those who formerly had been vassals became feudal lords and gained more and more favor in the Sherifian court.

Political upheavals change the destinies of men. The Sherifian house fell as the great Wahabi King Ibn Saud entered Hedjaz and those who had become equal to kings suddenly found themselves with neither fame nor fortune. Shrewd diplomacy, however, combined with unquestioned ability, soon gained for them the confidence of the new Saudian authorities and today they are trusted counsellors and among the wealthiest and



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* Condensed from *Neglected Arabia*, 25 East 22nd St., New York.

most respected families on the eastern coast of Arabia.

The influence and friendship of this particular family opened the way for a visit to Yenbo. They arranged all the details and sent us in their own car, one of the very few privately owned cars in Saudia. Yenbo is a small but important center as it is the seaport for the holy city of Medina. Nowhere have I seen a cleaner Arab town. It is surprising almost to the point of a shock when, upon being awakened by the early morning prayer call of the *Muezzin*, you look out of the window and see a street cleaner diligently at work with his donkey cart and broom. This is obviously a result of Turkish and Western influence.

Rumors of political instability in Sana, capital of Yemen, spread throughout Hedjaz, encouraging ideas of the possibilities of an open rupture of relationships between Saudia and Yemen. If hostilities actually broke out our movements would all be stopped and even the rumor might be ample excuse to check and frustrate our plans.

Everybody became excited and native Arab troops poured into Jiddah from Mecca. The chief Saudian representative in Hedjaz proved to be a friend in need for he greatly appreciated what had been done for his family in Taif and gave an order that we be carried on the S. S. *Fetah* along with three hundred Saudian soldiers who were going to the Nejran frontier.

The time of departure from Jiddah was sunset. Soldiers and more soldiers came aboard until they were packed tighter than sardines in a tin. One inquisitive soul turned a winch valve and immediately steam poured out. An alarm of fire spread. Pandemonium broke loose. Those nearest the railing literally dove into the waters or into sailing dhows standing alongside the *Fetah*. Confusion reigned until a member of the crew revealed the source of trouble. The entire trip was both pathetic and amusing. One minute we were laughing at the absurd situations they managed to get into, and the next our pity and sympathy were aroused. They disembarked at Kunfida where caravans awaited to take them on a long fifteen-day trek far into the interior, across an unknown desert into an equally unknown future.

We continued on to Jeizan, chief seaport of Asir which has served as a buffer state between Yemen and whatever power held sway in Hedjaz.

We stayed in Asir three weeks living in a native hut. These are made by loosely tying together branches of trees in the shape of a cone, and then covering them with grass, which is in turn secured by a close network of rope. There are two doors

so placed as to give the greatest advantage to prevailing winds. Never have I had such personal satisfaction in carrying on medical work for nowhere in Arabia have I met people who are poorer or more needy. Their gratitude was touching.

Jeizan presented a new problem in missionary touring. Various kinds of animal life frequently trouble the traveler. Plagues of locust, in swarms so thick that often the sun is hid from sight, descend from the unknown upon the Arabian desert. Every green thing is eaten. Here we were confronted with another plague—scorpions were everywhere. Literally dozens would be seen in the streets if one strolled out of an evening. We even found them in our beds. My hospital boys frequently amused themselves after the day's work was over by seeing how many they could



DR. STORM'S EYE CLINIC AT ASIR

catch and bring to me by use of a flashlight and a pair of operating forceps.

Again wars and rumors of wars threatened to stay our progress. The Italo-Abyssinian controversy was working itself up to fever heat and the Red Sea was becoming a scene of intense activity. Kameran Island, four days by a sailboat, is the International Quarantine Station for the southern end of the Red Sea and is administered by the British as directed from Geneva. It was of special interest because of the leper problem. Everything and everybody was in a state of anxiety, suspicion and fear.

From Kameran we set out for Hodeidah by sailboat, but a sudden inconsiderate thrust of a sword fish or mighty blow of a huge stinging ray sank one of our boats off Ras Esa, Yemen. Everything was lost excepting a very small part of the cargo and we were forced to go overland by camels. Our route took us over a portion of the Tahama, a wild desert country. The people are very illiterate and are only nominally Moslem. In one village we

noticed a most unusual sight — an emissary of Iman Yahia, ruler of Yemen, had been sent to teach the natives how to pray. With a huge club in one hand he marked out a line on the sand and had the men and boys line up. Then using the club as reinforcement he taught them the positions and words of the Moslem prayer.

We were unwelcome guests and were ordered from the village. But suffering humanity cares not for caste nor creed and while deciding upon the best move to make we were asked to see a lad suffering from a bad leg ulcer. It had been treated by the application of grape leaves under which was a mixture of dates and powdered dog brains. We cleaned the ulcer and treated him and through the patient's gratitude we won the friendship of the entire village.

When we reached Hodeidah in the early hours of the morning only Pariah dogs welcomed us. We could not find our host's house and decided it was best to wait outside of the city wall until sunrise. Suddenly, as though coming out of nowhere, we were surrounded by a group of agitated men. It was unusual if not an unheard-of thing for a European to be wandering about the city in the early hours of morning in a camel caravan. They became more excited and I talked and talked, stalling for time. We finally persuaded them that we possessed bona fide letters from Ibn Abbas and that we were to be the guests of a certain Hodeidah merchant. One of the men guided us to our host where Arab coffee and rest ushered in the dawn of another day.

The next few days in Hodeidah proved only too short but we met the Governor several times and visited among the merchants. As everywhere the medical bag opens seemingly locked doors. Yemen is undoubtedly the most closed of all sections in Arabia to anything savoring of the Christian missionary program. Neither the ruler nor his prime minister has ever been away from the confines of Sana and has never seen the sea, despite the fact that Yemen borders on the Red Sea, and many Yemenites are seafarers. Narrowed outlook, plus strong religious fanaticism added to a deep rooted egotism, create a warped mentality. It is therefore not difficult to see how antagonistic

Yemen is to anything foreign and especially missionary.

The next stage of the journey found us aboard the *S. S. Africa*, bound for Aden. Rihani gives a most amusing description of this antiquated rattletrap in his book, "Around the Coasts of Arabia." In the early days of Arabian mission history, many of the missionaries traveled on this same boat. Patience and a calm sea made pleasant what might have been an unpleasant journey.

The formidable peaks of mountains surrounding Aden typify the obstacles encountered in Moslem mission work, over which the Ion Keith Falconer Mission of the Church of Scotland and the Danish Mission, both located in Aden, stood out as great beacon lights. Here we spent fifteen days and during that time saw their work in detail. Both missions are ready to move at the first opportunity into the unoccupied areas of Makella and Yemen. Pray that the doors to these unoccupied areas may be opened. These two missions along with the Arabian Mission of the American Reformed Church — are the only Protestant groups working among the 10,000,000 people of the Arabian Peninsula.

While we were with the Ion Keith Falconer Mission, the oldest of these three, they celebrated their 50th anniversary. Their Jubilee program calls for medical dispensaries throughout the Aden Protectorate and for a reading room and church building in Sheikh Othman.

Our next goals were Makella and Hadramaut. Twice has a representative of the Danish Missions been in Makella but on each occasion he was allowed to stay but a few days. Dr. Samuel M. Zwemer stopped at Makella in 1891, in the early days when a survey was being made to determine where the mission should begin its work. As far as available records show, the interior of Hadramaut has never before been visited by a missionary.

We traveled to Makella by a small native steamer carrying a cargo of sheep. Makella harbor is one of the most picturesque spots of Arabia, reminding one of the harbor of Naples. The city is one of the most cosmopolitan of all Arabia. A babble of tongues, clashes of color and



TWO BEDOUIN CHIEFS AT ASIR

smells of all kinds greet you as natives from all parts of India, Africa, Java and Netherlands India. The city is a beehive of activity, a great trading center. How long—how long—before the Gospel of Christ can be preached here?

The word Hadramaut means "place of death." It takes six long tiresome days to travel by donkey or camel over the waste *djol* (barren plateau between the coast and Wadi complex of Hadramaut). A wonderful unique watering system broke the monotony of the desolate path at frequent intervals, placed by pious Mohammedans either just before death or ordered put there right after death. Suddenly without any warning you stand on the edge of a precipice and below you lies a most amazing sight. It seems like a fairy paradise. Fertile fields of *dhurra* (maize) and verdant patches of palm groves flank the sides of the white Wadi (valley bed). Along the sides of the cliffs are built the villages, the houses are gray or clay color with whitewashed frieze work.

In and around Wadi Doan we discovered lepers, but leprosy seems to be on the wane inasmuch as nearly all the cases are of an advanced type. A method of isolation has been adopted for years and thus continued contact is thus prevented.

The Wadi complex of Hadramaut presents one great surprise after another; the majestic beauty of Wadi Doan is in such direct contrast to the monotonous waste of the *Djol*. Shibam, one of the three great cities of Hadramaut, reminds one of an American city with its five hundred seven-story buildings. One is amazed to find that these are built entirely of clay. Everywhere dotted among the date gardens are villas of modern European style, electrically lighted and equipped with inside swimming baths.

Many of the ancient mysteries of the southern end of the Arabian Peninsula lie buried among the ruins of Meshed and other parts of Hadramaut. Here the secrets of the early history of Arabia as well as the truths about early trade routes will some day be unearthed by archeologists.

As one rides along in a modern automobile there is pointed out a villa where lives a man who receives ten to twelve thousand rupees monthly from the East Indies. Near by are two families which are still carrying on a feud that has been going on for years. We heard a bullet shot being fired as we passed by. Trenches have been built from the houses out to the gardens because it is unsafe for the men-folk to appear in sight of the enemy.

Women guard the trenches while their men-folk care for the gardens.

Religiously everything centers about either the tombs or the Sayyids (direct descendants of the prophet). Thousands gather from every part of Hadramaut, coming on pilgrimages made to the tombs at appointed times when a four- to five-day fair will be held in connection with religious observances.

A Weli or saint is buried in some spot designated by himself before death and a shrine is built and frequent pilgrimages made to it. All property and money in Hadramaut are in the hands of the Sayyid class. Thus a combination of a dead religion and foreign money have deadened progress in one of the great potential sections of the Peninsula. The obstacles and difficulties for missionary work are tremendous but the challenge



A VIEW OF MAKELLA HARBOR, HADRAMAUT

is great in proportion to the difficulties. Need, ignorance, and false religion cause 100,000 people in one of the most interesting and picturesque parts of Arabia to call out with clear clarion voice the fact that they know not the Christ nor have they had any chance to know Him.

From Makella we set out in a sailing vessel on a trip that may be done in three to four days with persistent favorable winds. Thirty-three days later we arrived in Dhufar intact yet rather weather beaten. We experienced every conceivable delay possible—terrible storms, absolute calms, loss of three anchors, deceptive captains, etc. I have never experienced such loneliness anywhere in Arabia as when I realized that I was alone and five hundred miles from the nearest known Christian at Christmas time. Still the joy that was mine because of this rare privilege overshadowed all sense of loneliness.

Dhufar I had visited for two months in 1932-33. Sayyid S—, Sultan of Muscat, had granted permission for my trip. Forces of opposition had changed his attitude, but, true to an Arab trait,

he would not rescind a promise once given. My hospital helper, M—, who recently took his stand for Christ, arrived some weeks before I did and was denied customary Arab hospitality. The Sultan refused to see him. For three nights he had to sleep on the medical cases on the sea front. His greetings were not returned — a discourtesy the greatest of which an Arab can be capable. They assigned him a house which was hardly fit for animals. He was paying the price of having taken his stand for Christ but he stood firm, praying that they who were persecuting him might come to know the joy that was now his.

Days passed. The Sultan was suffering from badly infected eyes. As there are no medical facilities in a place like Dhufar, he called in M—. Although only a hospital helper the lad was able to relieve the intense pain and by his gentleness and care he completely won the Sultan's favor. Later the Sultan said to me, "M— was so careful and so clean and so gentle, I can never thank him enough."

The general attitude completely changed and a new house (the finest in Dhufar) was ordered to be made ready for the doctor on his arrival. One morning when the Sultan came to greet his counselors he noticed M— coming to care for his eye and he said to this hitherto hostile crowd, "See M—! I don't want an unkind word said or an unkind act done to him." Here was a young Moslem ruler actually defending a Christian convert. It was an act of the Lord and truly marvelous.

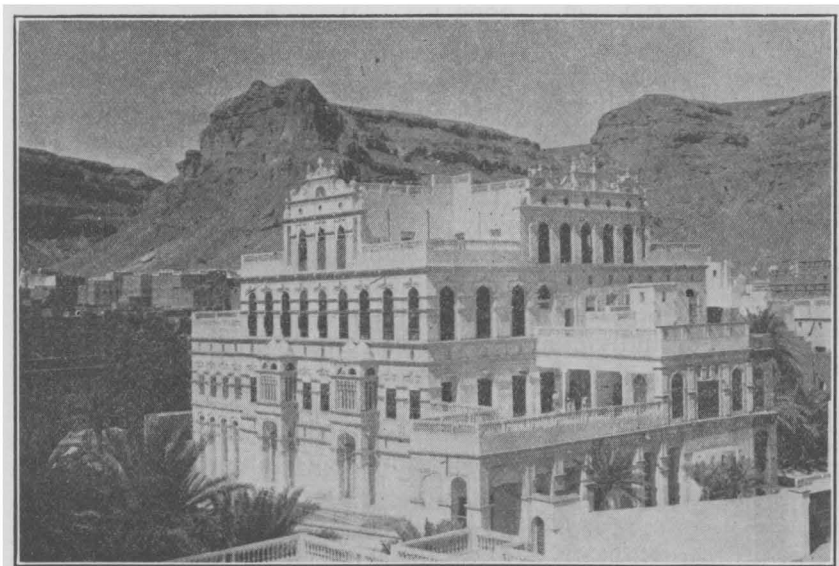
Two months spent in Dhufar helped to bind more closely the friendships already made. The Sultan's attitude and the growing friendships resulting from two medical tours opened wide the doors. A clear clarion voice calls out, "Come to Dhufar and help us." This is a challenge to our faith. Are we ready?

After fifteen days on a sailboat we arrived at Bahrain on March 28, thus ending a 5,000 mile medical tour which took ten months to complete. Our total treatments numbered 10,406; operations, 224, and outcalls, 558.

THE CROWN PRINCE OF SAUDI ARABIA

SON OF IBN SAUD OF RIADH

Friendly to Dr. Storm and Dr. Dame, medical missionaries of the Arabian Mission of the Reformed Church in America.



ONE OF THE PALATIAL PRIVATE RESIDENCES

in Hadramaut, the unevangelized field in Southern Arabia, recently visited by Dr. Harold Storm.

High Lights in a Century of Presbyterian Foreign Missions

By the REV. ARTHUR J. BROWN, D.D., New York

*Author of The Centenary Volume, "History of the Foreign Mission Work of the Presbyterian Church, U. S. A." **

IT IS easy to be deceived by temporary fluctuations in the interest and support of home churches. They naturally bulk large to those who are living at a given period. The course of Foreign Missions has been like that of the Mississippi River with its alternations of sluggish and rapid currents, its tortuous channels, and its many bends, some of them so long that, in the old days, a steamboat sometimes traveled a whole day only to find itself at evening within sight of the place from which it had started in the morning. But that the river would eventually reach the sea is never in doubt. Contributions do not tell the whole story, but the record is, nevertheless, suggestive. Beginning with \$5,431 in 1833, total receipts from all sources for the year ending March 31, 1936, were \$2,910,908.00, and the Presbyterian total for the whole period is the huge sum of \$131,276,701.

Misleading inferences have been drawn from the recent decline in receipts from living sources of \$4,757,590 in the peak year of 1924. It should be noted, however, that the year 1924 was the culmination of a special campaign to cover a large deficit; that, if the exceptional contributions for the deficit were left out of account, the receipts from living donors in the following five years were larger than ever before; and that for the year before the business collapse in 1929, the receipts from living donors were actually greater than they had been for the four preceding years. It was during the depression that the Board suffered most heavily; but even then, the Board suffered less than religious, philanthropic, educational and secular enterprises in the United States. Gifts and legacies for religious and philanthropic purposes fell from \$14,777,747 in 1932 to \$6,411,311 in 1933. Gifts for education fell from \$59,498,828 to \$14,552,988, and most of the latter sum was in

legacies. Of all causes, hospitals are the closest to the hearts of the American people; but Mr. Robert Jolly, retiring president of the American Hospital Association, reported to the annual meeting of the Clinical Congress of the American College of Surgeons, October 28, 1935, that donations to the support of hospitals had fallen off seventy-five per cent, gifts having dropped from \$185,000,000 to \$49,000,000 between 1929 and 1934. There was no such slump as this in contributions to the Presbyterian Board. Manifestly, whatever the causes of the decline were, they were not due to loss of confidence in the Board.

It is clear, however, that the main financial dependence of Foreign Missions must, to an increasing degree, be upon the rank and file of church membership, people of average incomes who can contribute comparatively small sums. Death has removed many of the wealthy men and women who in the preceding generation gave generously to Foreign Missions during their lives and left great sums in their wills—John S. Kennedy bequeathing to the foreign missionary work of the Presbyterian Church \$2,725,976; Mrs. Kennedy, \$1,608,645; Mrs. Russell Sage, \$1,613,672; Mrs. Anna M. Harkness, \$2,639,285; and Mrs. A. F. Schauffer, \$229,481—these five legacies aggregating \$8,817,059 in twenty-one years (1909-1930). Are there to be future legacies like these? Perhaps so. In 1934, the unexpected news came that the will of Mr. C. Sidney Shepard had bequeathed to the Board one-third of his large residuary estate, the amount realized being \$2,841,617. But many of the living donors who gave liberally before the depression of 1929-1935 lost most, and in some instance all, of their fortunes during those disastrous years. Whereas special individual gifts to the Board averaged \$372,773 a year for the fifteen years ending with 1929, they shrank to \$142,881 in the fiscal year ending March 31, 1933. President Nicholas Murray Butler, in a message to the alumni of Columbia University in 1934, said:

In the history of Columbia University we have arrived at the end of an era. That era was one during which most

* *One Hundred Years—A History of the Foreign Missionary Work of the Presbyterian Church in the U. S. A., With Some Account of Countries, Peoples and the Policies and Problems of Modern Missions.* By Arthur Judson Brown, Secretary Emeritus of the Board. 1,140 pages. \$8.00. Fleming H. Revell Company, New York. The survey here given includes the rise and development of foreign missionary interest in the home churches, the history of the Board and the women's societies, and the founding and progress of missionary work among the American Indians and in sixteen countries in Africa, Asia and Latin America.

generous and great gifts were received from many different individuals for the endowment and enrichment of the work of the University. . . . That era has come to an end. The great fortunes which made these benefactions possible are either dissipated or destroyed. The economic and financial crisis which grips the whole world has made their return quite impossible, certainly for a long time to come, if not forever. . . . Columbia University must, therefore, depend for its prosperous continuance upon thousands of relatively small gifts.

It is equally true that in the support of Foreign Missions the lessened number of large givers will have to be balanced by an increased number of small givers. This class has from the beginning furnished the bulk of the Board's income. Indeed, Robert R. Doane, in his book on *The Measurement of American Wealth*, shows that persons of moderate means are usually more liberal than the rich. He declares that in 1929 thirteen and a half per cent of the total gifts to all religious and philanthropic objects was contributed by persons whose incomes exceeded \$25,000, eighteen and a half per cent by persons whose incomes were between 3,000 and 25,000, and sixty-eight per cent by those with incomes of 3,000 and less. The income tax returns for 1935 showed that the total gifts for all religious, educational and philanthropic causes of the men and women who made the returns were only two per cent of their reported incomes, and that, with the exception of about half a dozen individuals, the wealthiest gave only a small fraction of their incomes and nothing from the principal of their large fortunes. People of moderate means suffered more grievously than the rich in the depression years, many losing a considerable part of their incomes and others losing their employment. In these circumstances, their contributions to all causes naturally shrunk, but tens of thousands of straightened Christians continued to support the work of their churches.

Development of Churches in the Missions Field

Since the ultimate aim of the missionary enterprise is the establishment of the Church in each non-Christian land, we should note as one of the "high lights" of the present situation not only that churches have been founded in every mission field where Presbyterians are at work, but that the Board and the missions under its care are now cooperating with thirteen autonomous national churches on the foreign field—Church of Christ in China, Presbyterian Church in China, Presbyterian Church in Chosen (Korea), United Church of Northern India, South India United Church, Church of Christ in Japan, United Evangelical Church of the Philippines, National Christian Church of Siam, Syrian Evangelical Church, Presbyterian Church of Brazil, Presbyterian Independent Church of Brazil, Presbyterian Church

of Guatemala and National Presbyterian Church of Mexico. Each of these national churches is ecclesiastically independent of the Presbyterian Church in the U. S. A., elects its own officers and controls its own work as a self-governing body. The missionaries help by counsel but not by authority.

Of course this does not mean that missionary work in these countries is no longer needed. None of these autonomous churches are yet able to maintain unaided the educational and medical institutions that are essential parts of the Christian program, and all of them need the cooperation of the missions in their evangelistic work. Even in Japan, where the national Church is strongest, its leaders emphasize the fact that, while their churches are relatively strong in the cities, there are thousands of rural towns and villages that are still untouched by Christian effort (Dr. William Axling, of Tokyo, places the number at 9,976), and that more missionaries are urgently desired to take the Gospel of Christ to them.

In my history of "The Foreign Mission Work of the Presbyterian Church, U. S. A." (just published) I have not failed to stress the character of the Christians in all the mission fields. They are not perfect—neither are Christians in America. We of the West should be generously appreciative of our brethren in non-Christian lands. Their leaders are not our "agents" or "helpers," but our coworkers in a common task. It is harder for them to follow Christ than it is for us. Many of them have had to endure social ostracism, loss of business and disownment by their families. Some have borne stripes and imprisonment. If the eleventh chapter of the Epistle to the Hebrews were to be brought down to date, it would surely add many names to the list of those who were "afflicted, ill-treated, of whom the world was not worthy" and who have manifested a devotion before which we may well stand in humility. We would not exaggerate their good qualities. They have imperfections. But one cannot fairly think of them in a critical mood. They are so much better than we might have expected them to be, they are witnessing for Christ in such difficult circumstances and with such patience and fortitude that criticism is disarmed. They are doing, to say the least, quite as well as any of us would do in similar circumstances. If one wants to know what their failings are, let him ask himself what his are. They are the same, and he can catalogue them at his leisure. But surely God who tempers His judgments with kindly consideration of circumstances, who "knoweth our frame and remembereth that we are dust," will deal more mercifully with the Christians in the mission field than He will with us. Some of them have come "out of great tribulation," and they will surely be

among those who stand "before the throne of God."

Cooperation and Union Work

A marked feature of the century under review is the development of cooperative planning for a more effective use of men and money. Recent decades have seen the International Missionary Conferences in London in 1888, New York, in 1900, Edinburgh in 1910 and Jerusalem in 1928; regional conferences in Shanghai, Panama and Montevideo; the Foreign Missions Conference of North America, begun in 1893; the Student Volunteer Movement which, since its beginning at Mt. Hermon, Massachusetts, in 1886, has seen more than 16,000 students of American colleges go to the foreign field; the Laymen's Missionary Movement which followed the World Missionary Conference in New York; the Missionary Education Movement which, starting in 1902, has enrolled over 50,000 persons in mission study classes; and the Central Committee on the United Study of Foreign Missions which, in the thirty years of its existence, has published 3,500,000 volumes. The foreign missionary enterprise has led the modern movement toward closer cooperation of the people of God, nobly expressed in growing comity and cooperation at home and abroad in several organic unions, the Universal Christian Conference on Life and Work in Stockholm in 1925 and the World Conference on Faith and Order in Lausanne in 1927. The International Christian Press and Information Service in Geneva, June 17, 1935, listed forty-four international Christian organizations.† The recent volumes on "Cooperation and the World Mission," by John R. Mott, and "Conspectus of Cooperative Missionary Enterprises," by Charles H. Fahs and Helen E. Davis, show that no less than 338 cooperative and coordinating enterprises are now functioning in missionary work, and that they are no longer regarded as tentative and experimental but as essential and permanent factors in missionary policy and practice. In the educational field alone, there are 153 union institutions in fifteen countries. Seventy missionary boards share in these unions. The Presbyterian Board is in forty-eight, the Methodist Episcopal Board in forty and the American Board in twenty-four. In two of these institutions, Cheeloo University in China and the Woman's College in Madras, twelve boards are working together. There are more (forty-five) union theological seminaries and Bible schools than any other class of union institutions.

The policy of the Presbyterian Church, as represented by the General Assembly and its Board of Foreign Missions, is in full harmony with this

cooperative movement. Secretaries of the Board have been among its recognized leaders. Presbyterians gladly recognize their partnership with other Christians in world evangelization. They realize that they do not represent such an exclusive type of obedience to Christ that they should ignore the presence in any field of a sister evangelical church, and that it is no part of their missionary duty to extend and perpetuate on the foreign field the sectarian divisions in America.

Loyalty to the Evangelical Standards

The Presbyterian Board and the missions under its care have steadfastly adhered to the declaration embodied in the Board's Manual:

The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ.

This led the Board to emphatic disagreement with the basic principle of the report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry. While the Board recognized what was good in the volume, it declared with regard to the chapters relating to the basis of the missionary enterprise, that "these chapters do not conform to the fundamental aim of Foreign Missions as expressed in the Manual of the Board." In a further action, January 15, 1934, "the Board definitely disavows those parts of the volume, 'Re-Thinking Missions,' which are not in harmony with New Testament teachings and not in agreement with the doctrinal position of the Presbyterian Church." By the end of 1934, it was clear that the effort of the "Modern Missions Movement" to galvanize "Re-Thinking Missions" had failed. In the Presbyterian Church, the Report is dead. There are indeed individuals who still advocate it, but their number is relatively negligible. An overwhelming majority of the ministers and members who have studied the book now know that its sound recommendations were the policy of the Board long before the Appraisal Commission went to Asia, and that if the principles which determine its character and viewpoint had prevailed, there never would have been a missionary enterprise for modern appraisers to appraise. Presbyterians hold no narrow interpretation of the Gospel. They gladly recognize that it includes a wide variety of missionary work, not only direct evangelism but educational, medical, literary, and social service activities. They recognize, too, the wisdom of adapting their methods to the changing conditions of the modern

† Figures given by Dr. A. L. Warnshuis in *The Christian Century*, May 13, 1936.

world. But they insist that all must be done in the name and in the spirit of the risen Christ and that their missionary enterprise shall not be permitted to degenerate into a mere cultural and humanitarian effort. Non-Christian governments can give secular education and non-Christian religions can promote reforms. Foreign Missions have no adequate justification unless they proclaim the redemptive Gospel of Christ.

If the space limits of this article permitted, it would be easy to extend this short list of "high lights" of Presbyterian missions. I do not claim that they are peculiar to Presbyterians. In my History, I have frequently referred to the splendid missionary work of other evangelical denominations. Nor should we ignore the fact that there are not only "high lights" but deep shadows. Secularism, nationalism, totalitarian state policies, denials of religious liberty, a denatured Christianity and skepticism regarding other peoples' need of Christ are rife. To change the figure, the tide of missionary interest is apparently receding. But it will turn. Tides always do. There are in-

deed, not only critics of foreign missions who assert but some anxious supporters who fear that it is not a tide but a river that is flowing away not to return. But the effort to give the Gospel to the world will not be, cannot be, permanently arrested. Many, and we believe an increasing number of devoted ministers and church members, realize both the peril and the opportunity of the crisis. Theological seminaries are giving increased attention to missions. The purpose of God for men is not to fail. The numerous changes in the political, economic and intellectual life of the world, and in the attitude of "Christian" nations toward the non-Christian do not impair in the slightest degree the imperative character of the missionary obligation. Rather do they increase it. There may and should be changes in methods and emphasis, but no present or prospective conditions can modify the world's need of Christ or lessen the duty of the Church to persuade men to accept Him. He is still the answer to the deepest human need, the goal of all true progress, the Lord and Saviour of men.

THOUGHTS ON RECENT EVANGELISM IN INDIA

Accounts from different parts of India regarding evangelistic efforts leads the National Christian Council to draw the following conclusions:

1. The Church is realizing afresh that the glorious Gospel of the blessed God has been committed to her trust.
2. The lay forces of the Church are coming steadily into action.
3. Evangelism is accepted as the primary concern of every branch of the Christian enterprise. Some of the most striking illustrations of evangelistic effort come from schools and hospitals.
4. The "Week of Witness," preceded by serious preparation, has come to stay. It has made cooperation possible and indispensable. It has also been the means under God of restoring many lapsed families to the fellowship of the Church — a most important service.
5. The need of good Christian literature is felt everywhere. Distribution must be expedited.
6. Significant as is the "Ambedkar revolt," of even greater significance is the movement among the Bhils, Ezhavas, Balahis and other communities. Systematic instruction of inquirers must be maintained.
7. There is a new spirit of expectancy abroad and a new zest for corporate prayer.
8. There can be but one adequate motive in Evangelism — "the love of Christ constraineth me" — but the methods may be many. For example, Bible Weeks, Book Weeks and Relative Weeks have come hopefully into the scheme of things. So also has newspaper evangelism and evangelism by pictures. Intervisitation by carefully selected teams has proved a great success. Pledge cards have met with a surprisingly cordial reception. Personal witness is still the most effective method.
9. While spiritual unreadiness is a bar, it is not an insuperable bar to a Forward Movement. In going out to save others the Church herself is saved and finds the grace she needs.
10. The Gospel must be carried to all who are in need, irrespective of caste, creed or color. The time is ripe for a concerted Christian attack on illiteracy.
11. "We must not forget the enemy." The open door means that many adversaries are aroused.
12. Forward Movement is just beginning. The Holy Spirit is leading and as Christ's followers cooperate with Him the next step becomes clear. In this cooperation we discover afresh our essential unity.

Some African Evangelists in Training

By REV. L. PAUL MOORE, Jr.,
Edea, Cameroun, West Africa

WHEN Herman Ntamak, one of the elders in the native congregation at Nkôm, set out one morning, long before it was light, bearing a large burlap bag of cocoa beans on his head, one would hardly have surmised it was he. Ntamak was not making his departure from the village while it was still dark because he was proud. Even though he had been ordained as an elder, he did not chafe because he was carrying a load of produce to a European trading center, like any other ordinary native. But his early departure was a matter of necessity; he wanted to go and get back before the missionary and his company of native elders, evangelists, preachers, and others assembled at Nkôm for the next Bible conference.

Of course the road he was following in the darkness was nothing new to him. If it was interspersed with many hills and valleys, many crude log bridges to cross, much overhanging forest, he would hardly feel conscious of any of these details. It was still dark, but this path was so familiar that Ntamak could easily let his mind wander where it would.

Soon after the first streaks of the dawn began to appear overhead, off in the jungle to the right Ntamak thought he espied the light of a lantern swinging into view and out of view, as it passed through the heavy vegetation. When he arrived at the place where a small bypath joined itself to the main road, Ntamak waited until the lantern and its bearer came out to him.

"O thou that bearest a lantern, I salute you," he called out, as the would-be stranger came within earshot.

"Is that Ntamak, a person of the Nkol tribe? The voice sounds like his."

"Biyik!" cried Ntamak with undisguised joy, steadying the sack of cocoa beans lest it lose balance on his head. "Where are you coming from?"

"Oh, I have been traveling with the missionary for almost two weeks! We have been holding Bible conferences among the Makumak tribes. People have been thronging all the meetings in every place. But now I must get back to my wife and children across the river. I just went to help the missionary."

Biyik is a strong character, and has been a

strong character from the days when the Leopard Society, the sorcerers, and the tribal chieftains had things pretty much their own way. He stood high in the reigning house of his tribe and had every prospect of some day fulfilling a successful career as an influential chieftain. But when Jesus Christ became not only the transforming but the all-consuming desire of his life, Hans Biyik relinquished all claims as successor to the seat of authority in his tribe. With the passing years he has manifested such a deep love and reverence for his Lord that he has indefatigably sought opportunity for testimony, not only and alone to the people of his own tribe, but he has eagerly sought opportunity in tribes formerly despised and hated. When Ntamak met him that morning in the midst of the jungle Biyik was just returning from two weeks of self-sacrificing itinerary among what his people considered inferior and backward tribes, a venture unattempted by any of his fellow elders.

"When are they going to arrive at Nkôm?" enquired Ntamak, hoping that he might get back home in plenty of time for the final preparations.

"Oh, it will be at least three weeks, perhaps four, because the missionary and his company have gone to the villages far to the north."

With this the two men continued their journey through the forest together. Biyik extinguished his lantern, for it was now light enough to see, and Ntamak was full of further interrogation.

"They tell me that you have a new catechist in your village."

"O yes, he is a 'catechist homiletique,'" responded Biyik.

"What do you mean by a 'catechist homiletique'?"

"Why," said Biyik, "he has just come from the Mission Bible Training School, and he has a black notebook in which he prepares his sermons, and to which he refers when he stands before us at service. That is what 'homiletique' means."

"I heard it said that the missionary has brought a new thing for us, a book which explains every verse in the Book of God."

"Well, it is not exactly that," explained Biyik, "but the missionary has brought out a book which explains the Book of Romans, and it is from this book our catechist prepares his sermons. It has

a good many new words in it, and new explanations we never heard of before."

"What do you mean?" interrupted Ntamak.

"First of all, it cuts across all ideas of fetishes."

"But we Christians don't believe any longer in fetishes," was Ntamak's quick reply.

"Yes, but you and I as elders know how many of our people are even yet held by the hand of a great fear, trembling in terror of witches and many other invisible enemies. And oh, how many of our church people believe that the water of baptism is like a great river which carries away all their guilt. And many people look upon the bread and wine of the Lord's Table as though these had the same power as the 'sôya' of our fathers, an antidote which dispels guilt and repels disaster. God's Word itself says that the blood of Jesus on the cross has once and for all exhausted the wrath of God against every sin we have ever committed, or still commit, or may in the future commit; that we are saved and safe by His 'exceeding generosity.'"

By now the two men had come to a large stream, over which a gigantic tree had been felled in order to give passage over the water. Without comment, and as though this, too, were quite usual, one after the other the men planted their bare feet upon the fallen tree, passed over the trunk, then followed one of the main branches where the tree forked up and down, and were soon walking again in the half light under the tall trees of the jungle.

"What do you mean by His 'exceeding generosity'?" asked Ntamak, after the interval of the crossing. "Where did the missionary get that combination of words?"

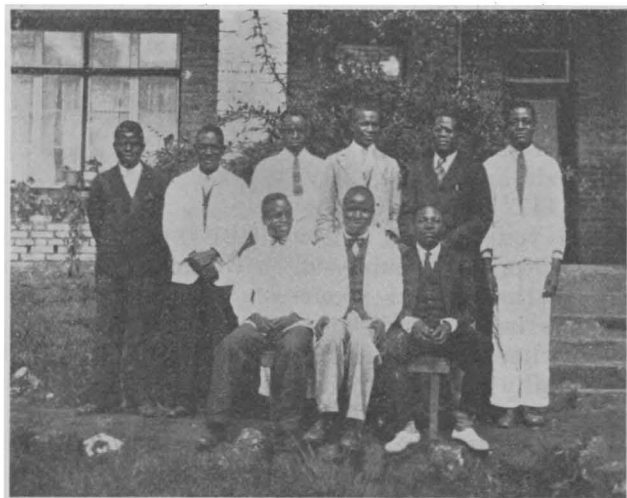
"It means that through the exceeding generosity of God, a generosity to us who merit nothing but punishment for all our sins, we now can obtain forgiveness and a new life, and shall never come into God's judgment for sin. That is a gift of exceeding generosity, an unmerited favor from God to all who will reach out the hand of faith and accept it."

"But," interrupted Ntamak, "do we not have to do something to obtain this gift of exceeding generosity? I am an elder, even as you, and I know the steps into the church. One must know the catechism, the Lord's Prayer, the Apostle's Creed, the Ten Commandments. He must live for two years in the light of this teaching without a 'palaver.' He must present himself daily at prayers and church service and give regularly to the church. Then he is worthy to be baptized and to partake of the Lord's Supper."

"Even so," replied Biyik, "but this new book on Romans shows us that so great is our sin and so sinful our every thought and the desires of our

hearts, so great our debt to God, that we have nothing to give Him to pay for His gift of exceeding generosity, complete and permanent forgiveness through the death of His Son. The Book of Romans tells us that God's gift comes first, giving us release from punishment, and a new life, and a new nature. It is this new nature, the very life of Jesus Himself within us, which gives us the power to live the Christian life. The memorizing of the catechism and of the verses from God's Word gives this life strength, and causes it to grow, and to conquer the old nature.

"Our 'catechist homiletique,'" continued Biyik, "has been at the mission station in training for about nine months and he has all sorts of books to help him now. He has not only the translation of Romans, and the book I told you about, but he has the same thing for 1 Corinthians, with teach-



A PASTORS' TRAINING CLASS AT DONDI, ANGOLA

ing about the Lord's Supper, about the death and resurrection of believers, and many other things. He has, as well, books on Matthew and John. Then there is the new book of Bible verses which explains our catechism. You've seen it, haven't you?"

"O yes," replied Ntamak — "the one with all the Scripture verses, the one which has the 'Five Steps to Salvation and Life' at the back of it?"

"I tell you truly," added Biyik, "this teaching in Romans and 1 Corinthians is revealing sin to me in a new way. It is exposing the hypocrisy of lip worship, and makes me realize that Jesus Himself must dwell in the heart, for He longs for us to be holy as He is holy. And that just reminds me. I wish I could find out who those fellows were who stayed in my village while I have been away. They were from over on this side of the river. The catechist wrote me about them. He sent the letter to me while I was at Bodipo with the missionary. Think of it! These fellows, four

of them, were on their way to the trading center. While under the sweat and exertion of carrying, they wore old, worn-out clothing, but when they came to a town, they would hide their bags of cocoa beans somewhere, dress up in new shoes, trousers, sport shirts, and even hats, which they had carried wrapped up in a towel on top of their loads, and then promenade around our villages, enticing our young girls to sin. I wish I had been there. I wish I knew who they were."

"That's not the worst I have heard," replied Ntamak. "These young fellows who are working as clerks in the stores at the trading centers keep bread and cube sugar, small tins of sardines, and even cigarettes in their rooms of the huts they occupy. Knowing that women and girls have come from great distances, are hungry, and have a hankering for the thrill of 'city life' as well, these fellows very cordially direct our women to make themselves at home out back of their shop and rest until the work is finished. You know, Biyik, many people think that when they are in a large place where no one knows them, it doesn't matter what they do. Who will report it to their husbands or fathers, fifty or sixty miles back in the bush?"

"Do you know," reflected Biyik, "there are many things of trouble which we are called upon to face these days. Some of these troubles encourage us, some discourage us. For instance, down where I come from there is a feeling—and it is daily becoming more evident—that many Christian people do not want to sell their daughters into marriage for so many goats, so much money or gifts. They believe that if their children are gifts from God, and if they themselves are believers in Christ, their daughters should not be sold like so many slaves. But the trouble is—the young people. All of them, perhaps, do not have as much light as their parents, and perhaps marriage without the dowry will not hold them to each other as it does now."

"But," continued Ntamak, whose people were one of the tribes further in the interior and hence somewhat more backward than those of Biyik, "even among us our young men are wanting to marry girls who are chaste. Time was, you know, that if a girl had had an illegitimate child, she had proved her worth as being able to have children, and therefore was the more desirable. Times are changing."

"I think a great deal is due to the catechists among us," suggested Biyik. "These fellows who have been to the mission training school have shown our people a new teaching from the Bible which makes Jesus real. Think of it! His resurrection life in us! We are no longer our own. He must not be hindered in living His life in and

through us. Why, if we could get that teaching, that life, into the hearts of all our young people, our women, our men, our children, then sensual sin would no longer hold its powerful attraction over our people, and they would be free from fearing witches, ghosts, water sprites, and the rest of the invisible host.

"Why, do you know, Ntamak," continued Biyik, so grieved over present conditions, so fired with enthusiasm at the possibilities of the future since he had experienced the power of the new nature in his own life, "unheard of things are happening to those who have fully accepted this teaching. You know that our fathers used to say, 'No human being ever goes anywhere unless he has something somewhere about his body, something which can protect him and save him.' But today actually many are putting their confidence in nothing but what they hold in their hearts, that invisible something which they believe. To many this seems like unheard of foolhardiness, I know. And others will not believe that we actually do not have something somewhere about our persons. And still others say that God does His part in saving the soul, but is not concerned with keeping watch over our bodies. We must do that. But to those who really know the Jesus way, who really talk to Him and trust Him for everything there is no need of amulet or charm, no need even of casting one's confidence on the Lord's Supper as though in itself it had power to keep from physical danger or calamity. I am not talking about my own experience only. Talk to Abraham Telep, Môsé Bikai, Martin Um, and many others I could mention."

"Is the missionary going to call another class of catechists together in January for Bible training?" asked Ntamak, hoping that the catechist in his village might take advantage of the training other catechists in other villages had had, and that thereby he and his own people could get more light upon this new teaching of Romans and 1 Corinthians.

"I don't know how he can," replied Biyik, "at least not until another ordained missionary comes, when either one or the other of them can be set aside for this kind of work. You know there is no one now to take care of the 150 congregations in this field, and so the school has had to be closed indefinitely."

When these two native elders had reached the bank of the Sanaga River, which separates the Babimbi tribes from the tribes to the south, they separated. Ntamak turned to the right and wended his way to the European trading center not far distant, while Biyik crossing the river in a large dug-out canoe, hastened along the road to join his family in the village of Nkoña.

Charles E. Vail, the Beloved Physician

By REV. R. C. RICHARDSON, D.D., Miraj, West India
Missionary of the Presbyterian Church, U. S. A.

AMONG the Christian missionaries in India who have completed their work during the present year, perhaps none has been better known than Dr. Charles E. Vail, who went to his reward on March 21, 1936. His body was laid to rest in Miraj, where he had labored incessantly and whole-heartedly since 1910, not only to relieve the bodily suffering of the people, but to lead them to a knowledge of Christ, the only Saviour of mankind.

Dr. Vail was a devoted Christian as well as a most skilful surgeon. When he volunteered for missionary work in India, his chief reason for going was to lead the people of India to a saving knowledge of Jesus Christ and he wished to use his medical knowledge and surgical skill to assist to the uttermost to this end. Many an Indian Christian has testified publicly to the fact that Dr. Vail's coming to India was not in vain.

On July 11, 1880, Charles E. Vail was born at Cornwall - on - Hudson, New York, the son of Dr. and Mrs. William H. Vail. Charles Vail came of good stock. His grandfather on his father's side was also a physician and his grandfather on his mother's side was the great evangelistic and educational missionary in Constantinople — Cyrus Hamlin. Charles Vail's early education was obtained at Blairstown Academy. While there he came under the influence of Miss Anna Scudder, one of a great and well-known missionary family of India. He took kindly to out-door sports, as well as to his studies, and was well prepared for entrance to Princeton University in 1898. During his four years in the university he distinguished himself

by obtaining high grades in his studies and in becoming tennis champion and was a good baseball player. He was a member of Clio Society and Colonial Club. Graduating from Princeton in 1902, he entered the College of Physicians and Surgeons the same year and was graduated in 1906 after a strenuous four-year's work. At the conclusion of his course he received the much coveted

appointment of an internship at St. Luke's Hospital, New York—having won this honor in competitive examination.

After two and a half years in this hospital in surgical work, he spent six months in Sloan Maternity Hospital and another six months studying the eye and ear. During his years of study in medical school Dr. William J. Wanless (afterwards Sir William) came home on furlough from India and when Dr. Vail heard him speak of his work he was so impressed that he decided to go to Miraj to work with Dr. Wanless who had started the work there in 1889. It had grown to be one of the best known medical missions in Asia. Dr. Vail applied to the Presbyterian Board of Foreign

Missions and was assigned to work in India in 1909. He sailed from Philadelphia in September 1909 and stopped in England to study tropical diseases, medicines and for practice in cataract operations.

No medical missionary had arrived in the Western India Mission any better prepared for work than was Dr. Vail. Few have had as great a task set before them as he found ready to his hand when he arrived in 1910. Dr. Wanless and his associates had built up a wonderful piece of



DR. CHARLES E. VAIL

work at Miraj—a work that was known throughout India and neighboring countries. The equipment included a hospital, dispensary, several outstation dispensaries throughout the district, a Nurses Training School and the only Christian Medical School for men in all India. Many a man would have felt the work too great to attempt—for Dr. Wanless was leaving on furlough in six weeks and Dr. Vail was to be in charge of all this work, with the responsibility for raising the money in India for its support. Moreover, the great majority of the patients knew no English and Dr. Vail knew no Marathi. Yet, he took hold of the task with such earnestness and prayer, that he not only maintained the high standard of work, but also raised more money than had been raised in any previous year—a marvelous accomplishment.

He soon established a great name as a Christian surgeon. A few years after his arrival in India, he held a record for cataract operations, including those on members of the families of many Maharajahs and princes of India and on chiefs of Arabia and on high English officials. But his greatest work has been for the many thousands of the poor, who otherwise might have had no medical aid.

All who have come to Miraj Christian Hospital have received the same kindly Christian treatment, whether they have been princes or paupers. The spirit of Jesus Christ has dominated all his work and from early morning until far into the night for these twenty-five years and more, he has given the best that was in him to relieve bodily suffering and at the same time has sought to lead patients to a knowledge of the Great Physician, who can heal both body and spirit.

Outstation dispensary work has been of inestimable value to the people of India and Dr. Vail's weekly visits to these places have been a great boon to many thousands.

Starting at noon in his car from Miraj, after his morning's work in the hospital and Medical School, he reaches an outstation about two hours afterwards. There he finds a crowd of people waiting at the dispensary. (The medical assistant of the place having notified the people of the district of the doctor's coming.) He commenced his work by the reading of a passage of Scripture, usually from the Gospels telling of the wonderful work of the Lord Jesus Christ—and, after prayer for God's blessing on the people and the work, he would treat the many people assembled faithfully, skilfully and lovingly. After prescribing, he would operate—oftentimes under great difficulty, not having the best equipment and sometimes with light only from a kerosene lamp. This work would often go on until nearly midnight and when start-

ing back to Miraj, the doctor's car would be crowded with the poorest of the people needing operations, which could be performed only in the hospital operating room. Reaching Miraj at one or two or three o'clock in the morning, Dr. Vail would begin the regular work of the day as usual a few hours afterwards. This included prayer service for medical students at 7:30 a. m., teaching from eight o'clock to nine or sometimes until 10 o'clock; then hospital rounds until nearly noon, seeing new patients until about one o'clock, then the noon meal, after which operations would begin and continue until evening, oftentimes until ten or eleven at night.

On alternate days, there would be eye operations and occasionally work would close about five o'clock. Then it was really refreshing to see the great and gentle surgeon, relaxing on the tennis court, showing that he excelled his fellows in tennis, as he did in surgery; or he might jump into his car and rush out to a jungle, thirty or forty miles distant, in search of a panther or tiger that had been troubling the people of that district. Dr. Vail, while on his work in the outstations or villages, was always ready to share his meals with his neighbors or share the meals of the Indians, whether rich or poor.

This beloved physician was taken away in the midst of a wonderful work, when he was used of God to bring much relief and comfort and joy to many thousands of people. This is one of those Divine mysteries we shall understand only when we come into God's presence.

Dr. Vail was undoubtedly one of the greatest surgeons India has known. People came from all over India, from Africa, from Arabia, from Persia and other countries to be under his care. Most of these have been helped, not only physically, but spiritually.

The writer well remembers one case especially—that of a cultured Parsee, an author who had written a life of Jesus Christ. After having been around the hospital the best part of two months, he said that he wished he had not written some of the things in his book about Christ for now he knew better, having seen true Christianity in the lives of the doctor and his assistants. When this Parsee family left the hospital they asked for and received a picture of Christ to take to their home. Later Dr. Vail was called to their home to treat a member of the family although there are many Parsee doctors in the city in which they live.

The gentle Christian spirit of Dr. Vail was what impressed Christian and non-Christian alike. A high caste Hindu young man who attended the Medical School for four years, openly confessed his faith in Jesus Christ and was baptized at the close of his four years in Miraj. Dr. Vail always

gladly took his turn conducting the English Gospel service conducted every Sabbath evening especially for medical students and nurses from other parts of India. This service was always assured of a good attendance, for he never failed to give a message that was uplifting and made his audience realize the presence of the Spirit of Jesus Christ.

The doctor never could have accomplished the great work he did, had he not had the most loyal cooperation of all who worked with him and had not Mrs. Vail relieved him of much of the details of the work of administration.

In January, 1935, there was noted the first sign of the disease that brought an end to this Christ-like life. A prompt consultation with the mission's physicians resulted in Dr. Vail's being sent by airplane to Berlin, where he received special treatment for about two months. He returned to Miraj apparently cured and worked as before. About nine months afterwards, however, a sign again appeared which caused him again to fly to Berlin. On his return he entered on his work, as if quite well again—but, the dread disease had not

been cured and one day while operating he acknowledged that he was tired and went to his house. After a few days God took him "home."

The deep love the people of India had for this man of God was clearly evidenced when he returned from Berlin. The railway station was crowded with people of Miraj—Hindus, Mohammedans, Parsees, and Christians—to welcome back the beloved physician. A great procession escorted him to the Christian Church, where the multitudes filled the churchyard, as well as the church to unite in thanksgiving to God for bringing the doctor-friend back to them.

Again, when his work on earth was finished and his body was waiting for burial, several thousand people assembled to pay their respects and to show their deep love for one who had given his life in service for them, for he saw them as those for whom Christ died.

The work in Miraj needs another such man. Who will come and continue this work that has led so many to a saving knowledge of the Lord Jesus Christ?

IS GOD WAITING FOR YOU? *

BY JAMES H. McCONKEY

Standing on the wall of a great lock of the Sault Sainte Marie ship canal, I saw a huge lake vessel about to enter. At my feet lay the empty lock—waiting. For what? *Waiting to be filled.* Beyond lay great Lake Superior with its almost limitless supply of water, also waiting. For what? Waiting for something to be done at the lock ere the great lake could pour in its fullness. In a moment the lock-keeper reached out his hand and touched a steel lever. A little wicket gate sprang open under the magic touch and at once the water rushed into the lock and began to boil, and seethe, rapidly rising. In a few moments the lock was full. The great gates swung open and the huge ship floated into the basin now filled to the brim with the fullness from the waiting lake without.

Is not this a picture of a great truth about the Holy Spirit? God's children are like that empty lock, waiting to be filled. And, as that great inland sea outside the lock was willing and waiting to pour its abundance into the lock, so is God willing to pour His fullness of life into the lives of His children. But He is waiting. For what? Waiting, as the lake waited, *for something to be done by us.* Waiting for us to touch that tiny wicket gate of consecration through which His abundant life shall flow in. Is it hard to move? Does the rust of worldliness corrode it? Do the weeds and ivy-vines of selfishness cling about and choke it? Is the will stubborn, and slow to yield? God is waiting, and once it is done, He reveals Himself in fullness of life even as He has promised. He has been all the time willing and ready, for all the barriers and hindrances have been upon our side, not upon His. They are the barriers not of His unwillingness, but of our unyieldedness. You may say that you received all of Christ when you were saved, but did Christ get all of you?

* Adapted from "The Surrendered Life," which will be sent free to any one addressing Silver Publishing Co., Bessemer Building, Pittsburgh, Pa., U. S. A.



TAKAYAMA MASAYUKI

A Statue of a Faithful Subject, in Tokyo, Venerating the Emperor



A JAPANESE HERO SHRINE AT KANAZAWA

This Is One of the Objects of Worship Daily Revered by Hundreds

When Japanese Buddhists Pray

By WINBURN T. THOMAS, Kyoto, Japan

ALL Japanese are not Buddhists, but the native religion, Shinto, has become so interwoven with the Buddhism brought from China and Korea in the seventh century, that the two are today virtually indistinguishable. The non-Christian Chinese answers the question, "What is your religion?" simply, "I worship idols." He does not differentiate between Confucianism, Taoism, and Buddhism. Due in part to the efforts of the government to separate the two, Japanese Shinto and Buddhism do have certain distinctive characteristics; and while an official statement has been issued, stating that the former is not a religion, Japanese subjects classify themselves religiously as Buddhist, Shinto, or Christian. Superficial observation leads the writer to believe that Buddhists are largely old persons and professional priests. Young people are scarcely ever seen worshipping at the Buddhist temples. They are attracted more by the various sects of Shinto that have been forming during the last few years at the rate of about four each week. These semireligious organizations, with their em-

phasis upon national unity, faith healing, and other popular ideas, appeal to young Japanese who lack any great object to which they can give their loyalty. From 1925-32, Marxism was the "gospel" that challenged the courage of youth. Beginning with the efforts of the government to suppress all "dangerous thought," nationalism has held the center of youth's affection until recently. Capable observers now claim that this hold has been broken and that youth is again on the march, seeking some great idea which can sweep it off its feet. Of the hundreds of students who fill out cards for my file, most write in the space for religion: "Nothing." Excepting Buddhist priests, perhaps half of those who do indicate any religious faith list Christianity as their religion, or as the philosophy or social creed which most appeals to them.

This sketchy introduction to the religious mind of Japanese youth is necessary if one is to understand the answers recently given when a group of students were questioned concerning prayer. We had spent the evening in a study of Christ's ideas

on the subject. The group of Christian and non-Christian Japanese students was then asked to list points of similarity and difference between Christian and Buddhist prayers. While the answers are admittedly the ideas of a sophisticated



THE TORII LEADING TO THE HEIAN SHRINE IN KYOTO

group of college men, and thus are hardly representative of the views of the masses, they do suggest an objective valuation of the subject. There was little contradiction found in any of the papers; they rather tended to supplement each other.

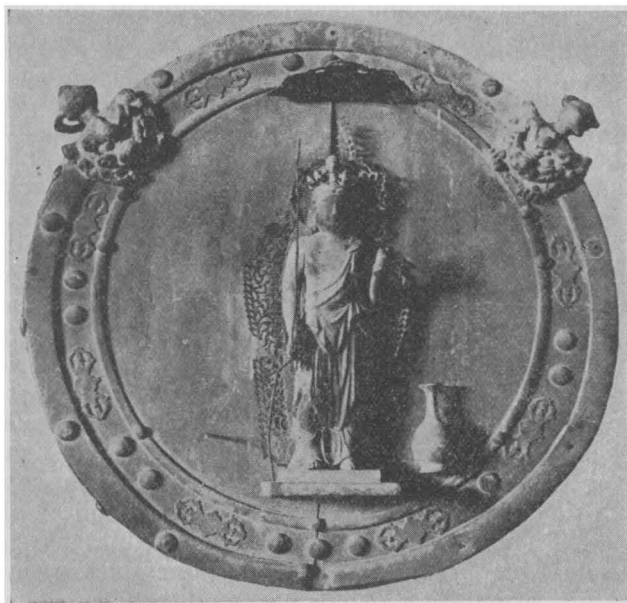
There are Japanese who feel, with Henley, that they are masters of their own fate and have no need of prayer. These are perhaps truer to the spirit of Buddha himself than are those who pray, for he did not find in the universe sufficient evidence of a God to whom he could pray. There is a sect of young Buddhists who, reasoning from the atheism of Buddha, are offering Buddhism to the world as most compatible with the agnostic point of view of science.

Multitudes of Buddhists do feel the need for prayer. It is offered before the shrine in the household, each morning and evening, by the woman of the family. There are few who do not at some time during the day pause in front of a shrine, temple, gravestone, or likeness of some hero or ancestor, and offer a short prayer. At the occasional services held in the temples, prayers are said by the priests. Usually "a prayer is not offered save in front of some object." But since they "worship everything in nature" it is not difficult to find an object to which requests may be

addressed. These prayers do not voice praise for the gods, nor are they petitions on behalf of the souls of the departed. They are prayers offered in self-interest for money, prosperity, health, the nation, or even to satisfy lusts. Sometimes there is confession of sins, and a plea for forgiveness, but this is rare. The prayers are seldom prompted by a sense of humility. In Japan the highest god to whom a petition can be addressed is the Emperor. All deceased ancestors are looked upon as dead gods; as are Christ and Buddha. The Emperor being alive is therefore considered superior to all spiritual gods.

The contrasting view of Christian prayer throws light on the common saying that Christians in Japan are different. The Christian students believe that God is aware of our needs before we ask Him but that we need to pray so that God will answer our petitions. The sense of sin is much more real in Christians than in non-Christians.

Some feel that in educated circles prayer habits and ethical standards have been vitally influenced by Christian concepts, and therefore Buddhists and members of Shinto sects now address their prayers to deity and ask for things no less worthy than those found in the most petitions of Christians. The filling of Buddhism and Shinto with Christian ideas, insofar as it is a reality, is one of the valuable secondary results of Christian missions in Japan.



A BUDDHIST PLAQUE BEFORE WHICH JAPANESE WORSHIP

The Story of An Afghan Christian Martyr

By ALFRED ZAHIR

THE pale, broad disc of a summer sun was sinking silently behind the dark line of majestic mountains that bounded the landscape on all sides. Slate-colored hawks and eagles floated peacefully through the motionless air and the dismal wail of the screech-owl deepened the gloom of the passing day.

In the sequestered little village of Quetta in Baluchistan (the scene of the recent devastating earthquake), nestling picturesquely in the bosom of the mountain fastnesses of North India, Dr. Summerhayes and his wife were sitting in the porch of their little bungalow, talking over a cup of tea, and recounting the events and adventures of the day.

The evening wore quietly on. The soaring birds gradually alighted silently on treetops and bare rocks. The screech-owl, having procured its evening meal, ceased its distracting plaint. As the massive cliffs hid the glory of the setting sun, a deep yellow tint overspread the scene and brought what the natives call a "false evening." The two missionaries sat entranced under the mystic spell of the dying day, and gazed spellbound at the vast panorama illumined by the glory of the setting sun.

Suddenly, as though waking from a haunting dream, Dr. Summerhayes moved restlessly in his chair, learned forward and peered intently into the gathering darkness. Presently he sank back, and glancing at his wife, sighed heavily and said: "Was not that a glorious sunset!" Without waiting for an answer he added: "Yes, the beautiful day has drawn to its close and so do our lives; and yet in all these years we have not led one Moslem to Christ. During the past few years that we have toiled amongst these people all our efforts seem to have been in vain. Not one soul has responded to our message. This very day, as I sat watching by the side of a dying patient, and saw his soul go out, I realized that was the end of all the efforts we had been making to bring him to Jesus Christ. Are we flinging our lives away, vainly attempting what we shall never accomplish?"

This pathetic moan of distress deeply touched Mrs. Summerhayes' tender heart. Anxious lest her husband should see her grief she quickly wiped away the tears and, turning to him, she took his

hand in hers and pressed it with the tenderness of wifely affection.

"Yes! my dear," she said composedly, "the glorious sun is hidden from our eyes, but its effulgent rays are now illuminating other parts of our world. We are deprived of its light, but not forever. It will be morning again, and the beautiful sun will rise once more in its grandeur and glory."

The comforting words had such a ring of hopefulness and cheer that her husband, turning to her, said: "Do you think then, that our discouragement will one day change into hope, and that we may yet live to see some fruit of our labors?"

"Yes, indeed I do," answered Mrs. Summerhayes in a voice resonant with cheerfulness. "Haven't you seen how the people around have changed in their attitude and are beginning to have confidence in us. More than once I have heard them say, 'We are convinced now that Christians are a truth-telling and honorable people.' The people are visiting our hospital in larger numbers every day and are willing—as they have never been before—to trust their lives to our care. Is it too much to say, then, that some day they will more fully appreciate this service of love, and in the end will find Him in whose name we serve? My faith leads me to believe that I shall yet see it with these eyes of mine."

After dinner the little family gathered round the fire for family prayers and Dr. Summerhayes poured out unrestrainedly the thoughts of his heart before God. He begged for forgiveness of his weak faith, and implored His Master for a new baptism of the Holy Spirit and for a spirit of greater devotion and wholehearted fidelity to his Lord. On rising from his knees he felt that he had indeed received the divine anointing for which he had prayed.

The two missionaries sat down to read and discuss the different aspects of their work and to consider plans for larger undertakings. They were in the middle of an interesting discussion, when the sound of footsteps was heard outside. They were somewhat startled for the night was already far advanced and the whole city was wrapped in silence. They had heard many stories of ghastly murders and nightly ambuscades by the fierce highwaymen and cut throats of Baluchistan. But they soon regained equanimity and laughed

at their fears. Dr. Summerhayes unlatched the door and walked into the vestibule. What he saw excited his sympathy more than either his doubts or fear. Four men had borne a sick patient on a covered cot and set him on the verandah. On seeing the doctor, the men saluted him respectfully, bowing to the ground. Then one came forward and making another low salaam, humbly petitioned the doctor saying:

"Sir, in the name of Allah, we beseech you to have mercy on us and on this sick man for he is in great agony."

Saying this, he lifted the cover and showed the sick man's face. After a close examination, Dr. Summerhayes ordered the patient to be removed to the hospital while he followed and there spent two or three hours trying to relieve his suffering. When the patient had fallen asleep, the kind-hearted doctor returned to his bungalow for a few hours rest.

Next morning while the stars were still shining, Dr. Summerhayes rose and went to see his patient again. This early visit, the vigilant care and the touching love, won the patient's heart. Through the long days of his stay in the hospital, the unselfish devotion of the missionary filled him with a sense of deep reverence for the good man.

When the patient had nearly recovered from his sickness, and the date of his discharge was announced, the patient began to be very sad. He had become so deeply attached to the loving physician that he was grieved at the idea of having to leave his care. One day the grateful patient caught the lapel of Dr. Summerhayes' coat and said:

"Sahib, please sit down for a minute. I have some things to ask you."

When the doctor had seated himself on the bed the patient said:

"Tell me, Sahib, what makes you so kind and loving. We are all very poor and humble folk; you charge no fees, nor do you accept any rewards, and yet you have been kinder to me than my own father and mother would have been. Tell me I adjure you by the great name of Allah, the reason of your wonderful love!"

The missionary's heart glowed with joy. Was God answering his prayers after all, and sending an encouragement to his faltering faith? With a silent prayer for guidance, he glanced towards the patient and smilingly said:

"My friend, it is a joy to me to be of service to you and your people. My life has been dedicated to the service of a loving Saviour who gave His life that you and I and all mankind may be saved."

"And what is his name?" questioned the patient in amazement, lifting himself on his elbow to get nearer the doctor. "Tell me, who is this Saviour who makes you work such miracles of love?"

"He is the Saviour, Isa Masih (Jesus Christ)," replied the doctor, "who came to this world to suffer and to die for you and me, and for all sinners, that all of us might be saved and set free from sin."

The uncultured Pathan had never heard of such a Saviour before. His heart was gripped and he kept the Sahib for a long time answering questions and satisfying the curiosity that had begun to burn in his heart.

For many days after his discharge, the young man clung to his benevolent patron, visiting him at intervals and eagerly learning more and more of the life and work of Jesus Christ.

The young man's name was Nasar Ullah Khan, a full-blooded Afghan, tall and stalwart. He had once served in the ranks of the army of the Amir of Afghanistan and had fought in many a battle. He had abandoned the military profession and become a merchant, carrying on trade between Kabul and Quetta. On one of his business tours, he had suddenly been taken ill and was brought to the mission hospital at Quetta.

The message of the Gospel, which the life of the missionary physician had commended to his heart, transformed Nasar Ullah into a new creature but there were many vital issues to be considered before he became a professed Christian. His zeal was so great and his faith so strong that he put all considerations aside and requested to be baptized immediately. When it was suggested that it was better to wait till he was more adequately instructed in the faith, he clasped his hands in despair, and naïvely declared, "Well! all right, just as you please, but if my Saviour comes in the meanwhile and says to me: 'Nasar Ullah, why art thou not baptized?' remember the fault will be yours."

After he had received baptism, Nasar Ullah was filled with a new passion for souls and with a desire to preach the Gospel. He forsook his occupation as a merchant and devoted his time to working in the hospital, preaching to the patients, and becoming more thoroughly grounded in his new faith.

A few months later, Dr. Summerhayes sent him to Lahore to be trained as an hospital assistant. While at Lahore, young Nasar Ullah had a second attack of his old disease and became so ill that he had to be admitted to the big government hospital. Here he often felt very lonely and his young faith went through a fiery trial. Not only was the physical pain very great, but a whole group of mischief-making and unsympathetic Mohammedan workers and ward coolies made sport of his faith and jeered at his Christianity, causing him great spiritual agony. They repeatedly asked him to renounce his religion and to return to Islam. When he refused to listen to their entreaties, they

neglected to attend him and did all they could to hasten his death. But with the true fortitude of an Afghan and the forbearance of a disciple of Christ, Nasar Ullah weathered this storm of persecution. In his trouble he often called the name of his friend, Dr. Summerhayes, but more often on the name of his Saviour, asking Him for strength to continue faithful.

Nasar Ullah's prayers were answered and to the surprise of his enemies, he recovered. After completing his medical training he returned to work in the mission hospital at Quetta and spent many a day of happy and close fellowship with his friend, working in the love and spirit of their great Master and touching many a heart by the apostolic zeal and tender affection with which they ministered to the sick and suffering of Baluchistan.

Then came a call from the government, and Nasar Ullah was asked to fill a position in a remote government hospital on the Afghan frontier. It was an unsafe position and the remuneration was meagre. But Nasar Ullah was longing for increased opportunity to penetrate further north and reach the hardest type of his countrymen, to whom the Word of Life had never been carried. He was aware that murder and larceny was a regular profession among the frontier tribes and that to them, all who possessed any money were hated infidels and especially so were Christians whom every Afghan hated. "But," said Nasar, "God has called me and I have answered, 'Here am I, Lord, send me'; so I am going, come what may."

He said "Good-bye" to his great friend and with his wife and family went to the frontier village to take up the duties of his new position. In a few months he won the confidence of his hard-hearted countrymen. The sincerity of his motives and the love and honesty with which he served amongst them, made them his friends. His fame spread to great distances, even across the frontier to Afghanistan. People came in ever-increasing numbers to be treated by his kindly hand and many were healed by the touch of his love. Many found the Lord Jesus through the ministry of this humble Afghan, and were openly admitted to the Christian fold. But while many of his countrymen were impressed by his exemplary life, his popularity was a source of annoyance to others. They felt bitter jealousy against him because he was an apostate Moslem and was engaged in spreading the Christian Gospel.

One day Nasar Ullah's wife persuaded him to accompany her to her parents' home further in the interior and to spend a few days there in order that he might have a little rest. Nasar Ullah conceded to his wife's request, and the family made ready to go.

It so happened that on the very day they had planned to start, Nasar Ullah had an unexpected visit from a group of friends. In the early morning Nasar Ullah's nephew made his sudden appearance in the courtyard and, after the usual form of salutation which in Baluchistan involves embracing, kissing and touching the feet, the nephew intimated the purpose of his unannounced arrival, as follows:

"I have come accompanied by four other friends, who are waiting outside, to carry you home with us. There is serious sickness in the family and your people have desired your immediate attendance."

Without waiting for any further explanation or asking for any guarantee of good faith, Nasar Ullah immediately made arrangements to return with his nephew, and sent his family to his wife's home. It was a long and tedious journey, and most of the distance had to be covered on foot, but the sturdy mountaineers were accustomed to such hardships.

They journeyed along, cheerfully talking over the events of the past few years, discussing the numerous family and tribal feuds, and the manner in which some had been settled and others left unavenged. Despite the thought of sickness at home, Nasar Ullah could scarcely help feeling peculiarly happy. His joy was largely the result of the feeling that he was going home. After all these years of silence and hostility, his people were at last willing to open their door to him. "This is a promise of great opportunities," he said to himself in exultation. "Maybe this is the first step my people are taking towards opening their hearts to the great Saviour." His joy was great.

On the third day, as the travelers crossed the frontier and entered the Amir's dominion, Nasar Ullah saw a sudden change come over his hitherto jolly companions. They became sullen and morose, and sparing of speech. Unwilling to allow any doubts against the love and honesty of his own nephew, Nasar ascribed the change to weariness resulting from the toilsome march and did his part in trying to cheer them up. About mid-day, the men stopped beside a shady spring to partake of a hasty meal from the provisions they carried with them. They had hardly set down their burdens when Nasar's nephew made a sudden spring and planted himself in front of his uncle. Then holding his wrists tightly, and looking into his face with eyes full of fire, he said harshly: -

"*Chacha* (uncle), you are now in our control, and we can do with you what we like. You have become an accursed *Kirani* (literally a Christian dog) and have disgraced the entire household. You have choice now, either recite the *Kalima* (the Mohammedan creed) or prepare to die."

Nasar Ullah was astonished by this treacherous assault by one of his own kindred. Several attacks had been made on his life in previous years, but Nasar's devotion to his Master and his love for his countrymen had long effaced their memory from his heart. Of all the trials that he had been through this last seemed to be the hardest. Was he to choose life, and turn a traitor to his Saviour, or should he choose death and win His everlasting approbation. His expression of perplexity testified that he was debating this question and waiting for guidance. Presently his expression changed into one of great serenity.

"Do you wish to end my life, my son," he at last answered with a smile of perfect happiness, "because I am a Christian? If so, I am only very sorry; because rest assured that one day you will regret your action. Remember, that it is only my body you can destroy, for you cannot touch my soul. My body is not my own. It has been bought with a great price—the blood of my Saviour who laid down His life for you and for me. How can

I turn unfaithful to Him and forget His great love. No! Never! I am willing, yes happy to lay down my life for His sake, for I know that thereafter I shall go to live with Him forever. But as for you, you can gain nothing by killing me."

These words of Nasar Ullah did little to assuage his nephew's anger, on the contrary they incited him to greater brutality and confirmed him in his murderous resolve. The last words were still on Nasar's lips, when the nephew's eyes gleamed like liquid fire. He whipped out a deadly *kirch* (a large pointed knife) from under the folds of his garment, thrust it ruthlessly into his uncle's body.

After their deadly mission of hatred and malice had been fulfilled, the Afghans resumed their march to their home, while their brother and well-wisher went to His heavenly Home. A tablet to the martyr's memory was erected in the little church at Quetta, with the inscription:

**"Be thou faithful unto death, and
I will give thee a crown of life."**

Ethiopian Missions Under Italian Rule

By REV. JAMES ROHRBAUGH,
Addis Ababa, Ethiopia

TREMENDOUS changes are being wrought in Ethiopia. The land in which the long-eared mule was the beast of burden and the slow, tedious trek the means of travel is undergoing some startling transformations. The Ethiopia, which continued the same for two milleniums, is definitely no more. Modern roads are beginning to stretch over the rolling plateaus and up the winding valleys. Aeroplanes soar constantly overhead. A system of schools and hospitals is being planned which promises modern education and medical treatment to millions who have never known it before. Sleepy Ethiopia, which produced not a builder, scholar, artist, or scientist, is being compelled to sit up and watch changes which, when completed, will have utterly transformed all which she heretofore knew.

"What part will Missions play in the new Ethiopia?" is a question often asked by those who have been watching the growth of missionary groups and their work during the past decade. Six years ago there were approximately seventy missionaries in the country of which about twenty were Swedish, another twenty were United Presby-

terian and thirty were with the Sudan Interior Mission. Before the war there were about one hundred and fifty, the SIM having grown to seventy and the Bible Churchmen's Missionary Society and a number of independent groups having entered. Today there are about sixty in the SIM, five in the United Presbyterian Mission, the same number in the BCMS, three Pentecostal ladies and two under the Independent Presbyterian Board. There are also a few Germans and Adventists. Independent workers and many others have gone, so that about half the number here before the war remain. The United Presbyterians withdrew two of their workers in obedience to the request of the American Government that Americans leave, and later withdrew all of their workers in the west when danger threatened and the British Consul requested them to go. They plan to send these missionaries back into the country in the immediate future. Incidentally the United Presbyterians paid more attention to the requests of governments than did the other Missions and by so doing, their workers were not in grave danger nor have any lives been lost other than Dr.

Hockman of Chicago, killed in Red Cross service.

Of the SIM's nine stations in the south, seven have had to be abandoned, the occupants of three having fled for their lives and hidden in the mountains until rescued. Their two stations in the west are intact as is one of their two stations in the north. Two of their workers have been killed. The BCMS abandoned both their stations outside of Addis Ababa. At present all but twenty-eight of the missionaries in the country are in the capital, and the majority of those are concentrated at Wolamo awaiting the coming of the Italians.

It is apparent that Christian missions in this land are at their lowest ebb in some years and very little in the way of missionary work is being carried on outside of Addis Ababa. Here three mission schools and three hospitals are all operating as usual. The SIM has about thirty workers here learning the language, preparing to reoccupy and rebuild outstations as soon as permission is given. The United Presbyterians are sending some of their workers back via Addis and they hope to reoccupy both of their stations in the west very soon. But all have been waiting a statement of Government policy so that they may know what to expect. The Italian Viceregal government kindly gave a statement of general missionary policy especially for this article in order that people both here and at home may know what to expect.

Following is an English translation of their policies as given to the writer:

Missions may carry on their work in Italian East Africa so long as they limit themselves to religion and do nothing against the law of the state.

Protestant missionaries will always have liberty to preach without special permission so long as they confine themselves strictly to the sphere of religion.

The official decree of religious liberty includes the right of missionaries to make converts among the pagans of the country.

Missionaries who abandoned their stations due to the war or riots will be permitted to return and occupy them if in the past they have spread no anti-Italian propaganda and if their former term of occupancy has not demonstrated any unfitness to continue their work.

The Italian Government will not forget the nations who maintained an attitude of good will toward Italy during the Italo-Ethiopian conflict. If any distinction is ever made among the missionaries of different countries, certainly those of the United States, will be favored within the limits of possibility.

It is clear that a policy of religious liberty will be followed in Italian East Africa. The Italian Government has definite political and economic plans for this country but has demonstrated leniency in the sphere of religion. Inasmuch as all missionaries are ambassadors of Christ and Christ alone, the thing for which they came to this country is granted to them. The idea, held by some, that missionaries are the emissaries of civilization, is out of order here. As in civilized

countries, the Government is taking over the function of education and in addition the ministry to the sick. In many primitive countries missions have undertaken these tasks. Heretofore many of the Ethiopian Government's trusted servants came from mission schools and the care of the sick was entrusted almost wholly to mission societies. Within the first week of the Italian occupancy of Addis, a Government school was opened and rapidly grew to over a thousand pupils. Such schools are planned for the whole country, yet here in Addis no religion is taught in the school. Pupils have perfect freedom to learn religion where they will. Similarly, hospitals have been opened; poor are treated free and an obstetrical clinic has been established. Hospitals are to be erected in the big cities and movable hospital units are being devised to patrol the roads. Mission hospitals and schools have done a great work in Ethiopia but it is plain that their day is passing. Mission schools and hospitals still operate in Addis and have not been interfered with. Yet, if they cease to exist, children will learn and sick will be treated. Their main *raison d'être* is gone. Established schools and hospitals may not be closed, but they must prepare to occupy an increasingly small part in community life.

Missions may still evangelize. That fact should be enough to cause the downhearted to take heart and cause missions to prepare to bring their work back to normal and to look forward to expansion. The Roman Catholic Church has already made it plain that she plans a vast missionary enterprise for Ethiopia. There is no doubt that many will prefer to be taught religion by the emissaries of the Church of Rome, Rome having conquered. In the past Protestant and Catholic missionaries have worked without friction in this land and we hope that it may continue so. Protestants have been permitted to work and evangelize. This is a vast country, with millions of people and no matter how many workers various societies send, it will be decades before all have heard the Gospel.

The qualifications applying to those who hope to return to their stations are very interesting. Naturally the Italians do not want those who have spread propaganda against them. Very, very few thought it their duty to do this and such cannot expect to work under the new régime. But — the questions, What part should a missionary play when the country in which he is working is at war? Should he go home and be considered cowardly? Should he remain neutral when passions run high and have no following? Should he help to keep up the morale of the people and face certain expulsion if the opposing country conquers? Should missionaries obey the advices of their home governments during such time? etc., would be worth a careful study treatise by some

experienced missionary leader. It is certain that if the advice of governments had been heeded during this struggle, many lives would neither have been risked nor lost.

What the Italian Government means by "Unfitness to continue their work" will not be definitely known until decisions have been given to numerous applicants who wish to return to their stations. I have been unofficially informed that a good recommendation from one's consul will be one of the things required. I have also heard that persons wishing to come to this land will be required to secure a recommendation from their respective Departments of State. However, until we see applications approved or rejected we will know little of the Government's desires in this matter.

Finally it is clear that Americans will be in the favored nation class and that there will be no discrimination against us at any time. We owe a deep debt of gratitude to our American Government for its wise foreign policy in which they have sought to live at peace with all men and take up the quarrels of none. No one can appreciate this as well as the missionary. It is unfortunate but true that persons residing in foreign lands as guests of other governments either gain or lose by the foreign policy of their own nation.

Obviously the future of institutional mission work in Ethiopia is not bright but we should be glad that the new government is willingly undertaking these functions. We have the privilege of doing the greater work for which we came to this country and should be grateful for being permitted to do so.

Roads are being built, and in the most literal sense this country is being opened. Territories which saw few white men in the past millenium will see thousands daily. It will mean missionary opportunity and the sphere of activity of each missionary will be widened. The writer, who has a school in Addis will have no regrets if teaching is unnecessary and if he is privileged to go by automobile from village to village preaching the Word of God. In the rainy season we can teach the Bible in Addis and during the dry season we can tour. It is an entrancing possibility.

No one knows when this land will be safe for general travel and until then permits to travel will not be given. In the year that lies ahead probably little can be done. This is a perfect time for furloughs. But it behooves missionaries to learn the languages of the regions in which they hope to work, and then when the rebels are cleared from the country and travel is safe, once more the Way of Salvation can be proclaimed by those who are ready. The Italian Government is kind in giving us these assurances. If missionaries seek to be a help to those in authority and teach that subjection to governments is the law of God, they may soon find their presence appreciated and their liberties extended. If they prove to be a disturbing factor there is no doubt that their stay will be short.

Missions are being given the opportunity to prove their worth in this land. If societies at home give support and if missionaries loyally co-operate, the missionary future of Ethiopia may be brighter than it has ever been.

THE MISSIONARY *

Far from the land that gave him life and name
He makes his home, amid an alien race.
He comes, not seeking worldly wealth or fame,
But by a mandate from the Throne of Grace—
"Go forth to all the nations of the earth,
Bearing glad tidings of the Saviour's birth."

A man like other men, not set apart
As one above the common human plane;
He too is subject to the tempter's art;
He too is burdened by life's stress and strain—
Yet feels himself preserved from worldly harms
Supported by the Everlasting Arms.

Day in, day out, he labors—oft in vain;
Stony the ground and thorny where he sows.
Perchance some other hand will reap the grain
Sprung from the seed he diligently bestows.

He only labors on and is content;
Happy to go the way the Saviour went.

Where sin and ignorance hold baleful sway,
Or superstition grips men in its thrall,
He strives to guide their steps into the way
That leads to Him who lived and died for all.
"Come unto Him ye burdened and oppressed,
Come unto Him, and He will give you rest."

And some there are who lend an eager ear
To catch the Message that new hope imparts;
While others stand aloof or mock and jeer
Because it finds no echo in their hearts;
Yet all alike are human souls in need,
The sheep that Jesus once bade Peter feed.

Nor is the spoken word the only art
Wherein he seeks to carry out God's plan;
The school and hospital both play their part
In showing forth the Saviour's love for man.

* From *Syria News Quarterly*.

An Exconvict Who Made Good

EDITORIAL

MICHAEL J. HICKEY, the converted pickpocket who founded the "League of Another Chance." "Mike" Hickey served over nineteen years behind prison bars before he "went straight." So successful was he in his work with exconvicts that he was a welcome visitor at prisons and jails throughout the East, and detectives occasionally told exconvicts, who complained that they were being persecuted, to "get an okay from Mike Hickey and we'll let you alone."

Michael Hickey was born in New York City sixty-four years ago, and started out on his career of crime early. His first wrong step, he said, was when he stole 25 cents from his sister and lied when she questioned him about it. He blamed that first theft and lie for his downfall. After his conversions he would never lie concerning any matter. By hard experience he learned the value of strict honesty.

Mike became a very clever pickpocket and could extract wallets and watches even from the most wary. During the years prior to his conversion, Hickey was in and out of prison and jail continually. While serving a ten-year sentence in Sing Sing, he had the cell next to the late Billy McQuere, subsequently head of the McAuley Cremorne Mission. McQuere wrote poetry that Hickey liked and this was the beginning of a long friendship.

On getting out of Sing Sing prison McQuere was converted by the late Jerry McAuley, but Hickey went back to picking pockets and was sent to Dannemora Prison. When released he returned to New York and a friend told him that McQuere, by this time superintendent of the Cremorne Mission, wanted to see him.

"I'm not interested in going to that place," he muttered. "I'm not looking for religion today. I'm looking for money."

But Hickey went to see Billy and walked out of the Mission a converted man. Fred I. Eldridge, then connected with the Bowery Y. M. C. A., New York, got him a job as a watchman, and was so impressed by his work that he offered him a post as religious secretary at the Bowery "Y." This was twenty-four years ago.

Hickey's job was to handle exconvicts and vagrants, and he tackled the job with enthusiasm. His first step was to organize the "Make Good Club," with forty men with a prison record of twenty and a half years each as charter members. Of that number only three went back to crime; the other thirty-seven found legitimate employment and went straight.

From the beginning Mike had his own ideas concerning reform work. He fought hard against the practice of police in those days of hounding exconvicts, even when they obtained jobs, and against the general attitude of most persons toward any man who had served a prison term. He thought that if it was possible to change a criminal's viewpoint and his purposes into honest lines, and if he could be led to surrender his life to Christ, then reform was assured.

News of Hickey's work spread rapidly among exconvicts, who saw in him a friendly combination of vocational guidance bureau, employment agency and relief bureau. Hickey, although himself an earnest Christian, never forced religion on those who came to him for aid. He suggested the need for God's guidance, but his primary interest was in reforming the exconvict.

After twelve years Hickey's following became so large that it was necessary to move it out of the Y. M. C. A. and the "League for Another Chance" was founded by him and Mr. Eldridge. Into the small office a steady stream of exconvicts poured, receiving advice, jobs, a little money or an overcoat, but never being turned away empty if in real need.

In his spare time Hickey spoke in church and charity gatherings and in mission meetings. His Sundays were devoted to jail meetings, and the last time he visited Sing Sing, thirty-three convicts stepped forward when he called for decisions to surrender to Christ and follow Him. Warden Lewis E. Lawes, former Prison Commissioner Mulrooney and the late Dr. Walter N. Thayer, State Commissioner of Correction, were among his many advocates.

With the depression, Hickey found it more difficult to obtain jobs for his followers, but he kept trying. During the last few years a recent checkup showed that 700 exconvicts had stood by their promise to Mike Hickey to go straight. He was a shrewd judge of character and could spot a man pretending penitence.

"I can look through a stone wall," was a favorite expression of his, "when it comes to faking. If you don't want to go straight don't come to me."

On November 12, Hickey was guest of honor at a meeting celebrating the twenty-fourth anniversary of his conversion. During his last illness he was making plans for sending Christmas cards and a "little money" to those behind the bars—"they like to be remembered and it means a lot when they get out."

Mike Hickey died in New York on Dec. 7, 1936.

The South as a Missions Field

By REV. JOHN R. SCOTFORD, New York

THE religious needs of the South are rapidly eclipsing the "call of the West" in their appeal to the interest of the people in our churches. This shift may ultimately produce a radical change in home mission aims and methods.

From the American Revolution to the World War our land of dreams lay towards the setting of the sun. The ambitious turned their backs upon the East. But today the stream of venture-some youth flows from West to East. Young men once demonstrated their pluck by staking out a homestead and growing up with the country, now they exhibit their nerve by daring to seek a job in some eastern city. The West lingered long on the movie screen and in the pages of magazines, but even in these hectic regions it gives signs of flickering out. The rising generation seems to find gangsters more interesting than cowboys.

Home missions were born of the frontier. Through them the churches of the East sought to meet the emergency created by the rapid expansion of population across a continent. They began as the heroic effort to plant Christian churches and schools amidst the inevitable disorder of the frontier. In some instances their ambition developed into the effort to claim new empires for particular denominations. Home missions in the past have been commonly associated with the meeting of the religious needs of the West.

Florida is now the mecca of many who are aged and opulent. Drouth has followed drouth with such deadly monotony that the East has grown weary of the woes of the West. Many have concluded that the best thing for the settlers to do in a land where grasshoppers thrive is to move out! Certain it is that the Eastern churches have not been as deeply stirred by the plight of the much plagued West as the facts of the case would seem to warrant. Part of the reason is that their attention is turning in other directions.

Several circumstances are making our churches increasingly conscious of the needs of the South. In the wintertime Florida is a popular resort, with the automobile as the most satisfactory way getting there. Only a small fraction of the millions who drive across Georgia get a clear conception of the poverty, illiteracy and human need of that state, but all know where it is and most of them realize that its people are not as favorably

situated as those in the northern states. The South has come much closer to the lives of church people than has Montana and Wyoming, which are commonly thought of as being "out west somewhere."

The present administration at Washington has dramatized both the need and the possibilities of the South through the TVA and the Norris Dam has been a magnet drawing an endless stream of visitors into the mountains. Many have seen something besides a gigantic wall of concrete. Recently the agitation concerning the plight of the "share-croppers" has stirred the conscience of the nation. The socially minded have come to think of the South as a region of dire need and as a section of the country where many interesting developments are on the way.

The bane of large sections of both the West and South is poverty, but it is of a different sort in the two regions. The West seems to be in the plight of a gambler who has played for large stakes and lost; much of the South is a pauper who has been reared on hunger and who has never known the feel of a good warm coat on his back. In terms of per capita wealth and per capita income the South is the poorest section of the United States.

For years many home mission boards have carried on work in the South, usually as a sideline to their western activities. The emphasis has been upon the Negro and the Southern Highlander—a figure that has always stirred the imagination. Recently the vision of our people has expanded to take in the rural white population and the multitudes of country folk who have been herded into the mill villages during the past twenty years. Ultimately mission boards reflect the interests of their giving constituencies and the growing concern of our churches for the South will lead to an increased interest and effort in this area.

In two respects home mission work in the South differs from that in the West. The South is not a field for denominational expansion. She already possesses a superabundance of both local churches and denominational affiliations. In addition to most of the groups found in other portions of the country she has three great denominations of her own. She has nothing to offer the denominationalist who is yearning for new worlds to conquer for his church. From the point of view of home

missions this may be fortunate. The bugaboo of home mission promotion is the widespread suspicion on the part of some that home missions are merely a name for denominationalism. The easiest way to dissipate this notion is for home missions to advance into an area where there is no hope of denominational profit.

The problem of the West has been to awaken and organize religious interest; that of the South is to direct religious devotion into channels which are profitable to the whole community. In the South great faith and dire poverty live cheek by jowl. The Church has a prestige and power which it lacks in many other sections. Church membership is a form of respectability; the mores of the people are favorable to the Church. As the saying goes, "It is easy to do religious work in the South."

On the other hand, there is no section in which the church faces more problems which have spiritual implications. Most of the population is caught in a bog of hopeless poverty. This is not the passing "bad luck" of the frontier but a permanent state which sears the soul of self-respect.

There is also the loss of individuality on the part of those who take up their abode in "company houses" that they may serve as servants to the all-powerful machines which spin and weave our cloth. Something is likely to happen to the soul of a man when his fingers become a cheap supplement to a mechanical process.

Over all the South there also hangs the pall of race prejudice—one of the most sinister phases of American life today. These are some of the tangible problems with which the Church must grapple in the South.

How shall a vast rural population living close to the poverty level be provided with an adequate

Christian ministry? The northern ideal of one minister serving one church is economically impossible. The prevailing practice in many sections of the South is for a minister to preach in a different church on each Sunday of the month, while he farms or follows some other pursuit through the week. Preaching is often almost the sole religious activity of a preacher; a church building is merely a place where people go to sit and listen. Both pastors and congregation need to be trained into a larger conception of organized, practical Christianity. Ways must be found for either training laymen to preach, or for training preachers so that they can preach and make a living in an honorable way.

The mill village presents another problem. With \$12 a week as the prevailing wage it requires either a large membership or great sacrifice for a church to support a pastor. One way of easing the difficulty is for the minister to be given free house rent and a financial grant from the mill. But can he serve his people effectively when he is on the payroll of their overlords? Leadership is a pervasive problem of both town and country. Where education is scanty in quantity and deficient in quality how can the Church find teachers for its Sunday Schools and leaders for its young people? Puzzling problems such as these abound in the South.

Because the South is the neediest section of our country today an increasing proportion of home missionary effort should be directed to the South. Such a change of emphasis may help to purge home missions of charges of expansionist and sectarian ambitions of the past and lead them to an attempt to solve in a Christian way the problems of poverty and ignorance in the most needy section of our country.

HOW TO MAKE AMERICA CHRISTIAN?

For the first time in all recorded history I should say, we are living in an almost completely secularized world. We have separated ourselves from the living past. The Bible is a neglected book, even as all the books of the past are neglected. We are no more historically minded. The past, for this generation, is as dead as yesterday's daily press. We have broken not only with authority but with continuity. We are not only separated from Jesus and the prophets—we are also separated from Jefferson and Abraham Lincoln. Their names are still in vogue, used by the preacher and by the politician, but they are not rooted in the minds and hearts of Christians today, nor in the minds and hearts of Americans. History is being taught, but it is purely secular history, used primarily to instill war patriotism.

As a result of our break with the past we have lost, in fifty years, everything which may be called a religious culture. We have everything to make life comfortable, but in working we are quite empty. We know no other values except those of size, speed, and cost. So big—the biggest. So fast—can you break the record? It must be good because it costs so much!

The task for Christian workers will not be easier in the ten following years; it will be harder. The economic struggle will further separate man from God and, still more, perhaps, men one from the other. We shall have to face more of prejudice as men become less religious, for prejudices grow among people who have no Christian faith. To the degree that passions are inflamed in the struggle for living, the more we will have to face a narrow Americanism, or nationalism, at war with the spirit of Christ.

Our task is to keep alive the loving, tender, compelling spirit of the Christ; to stand in the midst of the war and take the brunt of the fight. Our work will be a success in the degree that Americans and all the rest of the races and creeds and nationalities become more and more one in Christ, and help people to find a oneness in Him.—*From an address by Dr. Edward A. Steiner.*

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

CONCERNING THAT "NEW LEAF"

Do we need to turn it over?

Assuredly, *Yes!* Missionary interests in the local church are not at flood tide.

What should be inscribed thereon after it goes over?

Many things, among which are the following:

1. Making missions a main proposition instead of an optional corollary in personal enlistment under the standard of the Author of the Great Commission. This means that pastor and church officials will have a definite program for mission study, informational and inspirational culture and missionary benevolences instead of letting things go hit or miss in pulpit as well as departmental life. "Check"?

2. Climbing out of the ruts of "the usual missionary meeting," banishing the Faithful Traditionalists or else converting them, and lining up under the most efficient plans issued and promoted by the missionary educational departments of your own denomination as well as the United Mission Study courses which now are fully up with the van in approved pedagogical principles and methods. Again, "Check"?

3. Parsing "missions" in the masculine as well as the feminine gender — in fact common gender is the ideal. Too long have "the sisters" shouldered the responsibility for cultivation of the home field. Hark ye: Your Department Editor recently had occasion to organize the adult foreign mission study department in a community inter-

church School of World Friendship. Attempting to equalize leadership responsibility among the cooperating denominations, here is a tabloid transcript of what she encountered among "the brethren":

No. 1, university professor of such broad culture that it was reported, "You cannot tap him on any subject on which he is not thoroughly informed." He said, "O" (with a slight laugh), "mission study is entirely out of my line. I shouldn't care to attempt that."

No. 2, university professor of broad horizon: "You see my wife's leading one of the younger classes and one in the family is enough."

No. 3: "I'm missionary in spirit but my present work is too arduous for me to undertake anything more." (Quite true to fact.)

No. 4: "I don't know a man in our church who is qualified to do that. We leave mission study entirely to our women. They do plenty."

No. 5: "Our minister is teaching a class. That represents our church."

No. 6: "I always think of that as a woman's job!"

And so with one accord, they all said, "I pray thee, have me excused." Those six sessions suffered in interest and attendance because of lack of masculine cooperation, though it must be said to the credit of all these dissenters that they were giving to missions personally or through their families.

Pastors are not wholly blameless in this state of affairs. In her perpetual quest for "effective ways of working" at sum-

mer conferences and in local communities, the Editor has asked clergymen and Sunday school superintendents without number for their organizational and promotional plans. *In only a very few cases has she met with a response indicating a definite plan or well attested methods.* How can "Thy Kingdom come" by hit-or-miss kangaroo activity?

In the past two years, a few outstanding exceptions have been discovered and reported in this Department — Sunday schools with a systematic plan of missionary cultivation, men's missionary leagues in the local church, etc. To those will be added in the February issue of THE REVIEW the following discussions, *all prepared by "the brethren"*:

"Missionary Activities of a Men's Bible Class."

"Socratic Evenings — a New Venture in Adult Education."

"Making Church Members Missionary."

"How the World Came to Portland."

Please send me your own contribution of attested plans and programs for (1) making missionary endeavor an essential in church membership; (2) getting out of traditional ruts; (3) making missions masculine as well as feminine. Departmental matter giving down-to-date suggestions for young people's and children's work is always welcome. The ensuing timely articles are from outstanding leaders in junior endeavor.

Down to Date Junior Plans

The children interested in missionary work today will be

the young people who enjoy serving others tomorrow and the church workers of the day after tomorrow. So we must interest the children today in order to have them carry on what we have started. Our best missionary workers should be their leaders. When you have found a leader who loves Christ and His children, she will follow these missionary B's:

Be prayerful.

Be early.

Be regular in attendance.

Be well prepared.

Be prompt in beginning and ending.

Be interested in each individual.

Be faithful to other church activities.

This year we are studying the Negro child and working with him. There is a wealth of material at hand. As we start the work we may use an invitation to gain attention. Make it in the shape of Africa with a picture of a Negro child on the front and the invitation giving date, place of meeting and the words, "Come and help make an African village," on the back. This village consists of a set of drawings to be cut out and assembled and can be bought for 25 cents at The Department of Missionary Education, 740 Rush St., Chicago. The following stories may be told (never read): "Campfires in Congo," by Mrs. John Springer; "In the African Bush," by Jewel H. Schwab; "I Would Sing America," by Marion Cuthbert.

Learn some Negro songs such as "I Want to Be a Christian in My Heart" (book of "Southland Spirituals," 25 cents) and have children tell Negro stories. These may be purchased for a few cents each from the Methodist headquarters at 420 Plum St., Cincinnati, Ohio. Use the leaflet, "The Finding Out Box" (5 cents), and "The House of Their Hands" (2 cents), published by the Lutheran Women's Missionary Society, 723 Muhlenberg Building, 1228 Spruce St., Philadelphia, Pa. Collect poems and stories written by Negroes. One that I shall use is "Give a Thought to Africa," by Hosea K. Nyobongi, son of an African king, at Clark University fitting himself for larger work among

his people. We shall also make "Treasure Books" of poems, songs, names of paintings and painters, books and articles we have received from Africa and the American Negro. By correspondence with Negro schools we shall learn how they celebrate Christmas, Easter and other special days. We hope to learn direct of other young people who have gone from schools helped by our boys and girls through their mite boxes, dues and pledges. We shall make maps showing the schools in the U. S. and Africa where our missionaries have gone, then choose some school and write to it to find what we can do to help at Christmas time. We make beautiful posters which tell the Christmas and Easter stories. Treasure books of pictures and poems, made by the children, will be sent to mission schools.

Children like to give chalk talks. I have used C. O. Brown's "Easy Chalk Talks," also his book on paper tearing, with Bible verses. "Eye-Gate Sermons," by Rev. H. Reed Sheppen, is also helpful. What children do or see will be remembered long after what we have told them is forgotten. This is further illustrated by candle-lighting services, at least one of which will be held this year, using Bible verses on Light. The following plan may be used:

Have children seated in half circle facing a cross with tall candle at one side, at back of stage. A picture of Christ is placed near at hand. Then the children sing the first two stanzas of "Jesus Loves Me," with added verses,

Jesus loves the children dear,
Children far away or near.
They are safe when in His care,
Every day and everywhere.

Jesus loves me, this I know,
And my love to Him I'll show,
When my happiness I share
With His children everywhere.

Ten or more children then come forward with their Bibles, each reading his verse and lighting his candle from the large one. The leader tells of a man who gave his life to Christ when 80 years old, and lights a short

candle to indicate how short a time the man had to serve; then he lights a large one to show how long a child giving his heart to Jesus may serve. All the children come forward singing, "Jesus Bids Us Shine," and kindle their candles at the Christ light. Close with Mizpah benediction. The children love this service at rally day in the missionary society, at Christmas, Easter or the last meeting of the year.

The United Brethren Women's Missionary Association, 1412 United Brethren Building, Dayton, Ohio, publishes good African Primary Picture Stories for 25 cents. "Gifts of Black Folk," by DuBois, will furnish material for treasure books. In "Junior Talks for Special Days," by Arnold Westphal, is an interesting teaching program called "Missionary Quartette." I use material wherever I can find it, ordering through my own denomination so they may receive the profit. I should be very grateful to know of material others have used in junior work, for use in my home church and my classes at the Epworth League Institute, Lakeside, Ohio.

MRS. E. R. BROWN.

Akron, Ohio.

More Junior Studies and Projects

An interesting course in Foreign Missionary education was given the children of the junior department of the United Brethren church in Westerville, Ohio, with Africa as the subject. The children met for one and a half hours in a midweek session, for eight weeks. Families gathered for dinner together, after which the children were dismissed for this instruction.

A brief worship period was followed by the telling of an African story—"In the African Bush," by Schwab. After the story a three-reel film was shown. In cooperation with our public schools we were able to secure educational films telling the story of Africa, her people, her climate and products. After this film, the children were given a rest period and taken to the

recreation room where African folk games were played. Then groups were formed around the work tables where an outline map of the country was studied, colored, discussed, with outline pictures (also colored) mounted in the proper places thereon. Larger pictures were mounted and other handcraft projects completed. One group had as their project the finding of the names of those in the denomination who were entitled to places of honor on the map.

A trip to the museum of Otterbein College to see the African curios was made. A college student who is a native of Africa gave an interesting talk. We are fortunate in having a large number of returned missionaries from Africa who are most gracious in lending their curios, native costumes, pictures and baskets.

A "browsing table" was kept filled with *National Geographics*, books of travel and pictures. Two books the children enjoyed were "Camp Fires in the Congo," by Mrs. John M. Springer, and "Children of the Chief," by Mary Entwistle. "In the African Bush" was invaluable as it contains outlines for teaching, stories, worship material, hand work, drum calls and folk and game songs. The children dramatized some of the stories they heard. That these tales of the intimate home life of African children and their activities made a vivid impression on our group was very evident. Some of the boys whittled out call drums, native canoes and paddles; the girls made gourd and cucumber dolls, baby straps and modeled huts of clay with dried grass and leaves for roofs.

Certainly a closer bond was drawn between our children and the little ones in Africa by these activities. When children portray such scenes from the home life of African children as the way they travel, care for their sick, work and play; the way the women prepare the food and the songs they sing to their babies, an indelible impression is made. They begin to realize that these people are much like

themselves, deserving respect as well as interest and help.

MRS. ONA McCLOY,
Supt. of Junior Department,
First U. B. Church, Westerville, Ohio.

An Elaborate Junior Project

The specific details of the following expressional work developed by Mrs. Helen Leach, of Granville, Ohio, for her junior study last year, are not important as the method and principles involved are universal and may be used equally well with our current topics. They constitute a de luxe attempt to make the themes part and parcel of the children's lives and to motivate future action.

With South America as the first theme, photos and objects were collected such as pictures showing points of international interest, tissue paper flags of the nationalities, data about the Columbus Memorial Lighthouse to be erected by Pan-American countries as a Friendship Memorial, cacti, objects loaned by friends and an elaborate poster of the products of Mexico, this latter project requiring weeks of work.

The foreign study following this covered four countries in Asia celebrating their centenaries in missionary work. One class whose teacher was a missionary's daughter from Podili, South India, made a beautiful reproduction of the mission compound where the girl had spent her early youth. This proved a real work of art. A class of boys made a moving picture reel which, worked back and forth, furnished the basis for two different talks on China which were later given by young lads. Stamps from many countries were collected, cut up and pasted on letters to form the text, "Go ye into all the world." This handsome ten-foot frieze was eventually taken to the Northern Baptist Convention and exhibited before hundreds of interested delegates. All the juniors cooperated in making up White Cross supply boxes that were sent to Arizona, Puerto Rico, Assam and Africa. The grand

finale came when, on a Sunday afternoon, the department held open house and explained the exhibits, furnished music from India, Mexico and China, and served tea to the church membership who called in large numbers. Surely missions were thus woven into the very warp and woof of the children's thinking, and parents who had remained aloof from the greatest Adventure in the world gained some idea of its importance.

Inbringing Day

The First Baptist church of Dayton, Ohio, used a plan (described in *Missions*,) to help children understand the need for systematic giving. At a meeting of junior and primary departments, baskets filled with the coins the children had brought during the year were displayed on a table. At one side stood a shadow box containing a picture on glass of the church. Explaining the need of the church for money, the leader drew from a box a sheaf of bills incurred for heat, supplies, etc., and suggested that children come up and drop money from the basket into the box marked for light and heat. As they did this, the light was switched on in the shadow box and lo! the church was illuminated! Next a missionary map was displayed, with electric bulbs marking mission stations. Little wooden chests in front of the map were each marked with the name of a station. Children took more collection money and dropped it into any chest; whereupon the corresponding bulb on the map flashed on, the coins making the connection with the metal bottom of the box. The children were "electrified"! When boxes were left empty, and corresponding stations remained dark, the leader explained that this is what happens when gifts are not equal to needs of the field.

A Correction

In our December issue it was stated that Miss Elizabeth I. Fensom would furnish a year's subscription to her *Program Pointers* for 25 cents. She states that the next five issues will be sent for 15 cents.

BULLETIN OF The Council of Women for Home Missions

EDITH E. LOWRY, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

A PRAYER FOR THE NEW YEAR

By Mrs. Orrin R. Judd

"If Thy presence go not with me, carry us not up hence."
Exodus 33: 15.

For those who are charged with responsibility of leadership, this prayer uttered by Moses many centuries ago offers a significant pattern. Shaken by the events that followed his return from Mt. Sinai, he withdraws to solitude to find again peace and direction for himself and a wayward people.

He is aware of God. The unseen is real to him. He knows from frequent communions "the upward reach in the soul of man." To talk with God is the habit of his life. He is therefore quickly sensitive to any veil that comes between him and God.

He is conscious of one supreme need. Nothing else matters. Like the psalmist he cries out: *"Whom have I in heaven but Thee? And there is none on earth beside Thee."* His sufficiency is to be realized only in this Presence which is to him friend, companion, counselor and guide.

His need is too great to be satisfied by personal well-being. Why not be satisfied? He has already received the assurance: *"My presence shall go with thee, and I will give thee rest."* It is a gracious word, but promises not enough. He needs more. The destiny of an entire people is his concern. He is their mediator with God. His life has no value save in and for them. *"If Thy presence go not with me, carry us not up hence."* The Presence that strengthens him, must sustain all.

This be our prayer as we face the new year! Prayer that combines love of God with love of our fellow men! Prayer that identifies ourselves with the wounds and suffering and sins of humanity! Prayer that knows the Presence that avails for salvation, sustenance and guidance.

It is not an easy prayer. The way to the answer is long and beset with obstacles. It is prayed with few words, but with much living, and with utter sincerity. Like Moses, we shall have to be stabbed wide awake by pain to make it ours. May we be willing like him to bear the pain of corporate delinquency, and in the conscious, blissful companionship of the Presence be led forward continually to triumph, for the redemption of our country and the world.

"If we have found favor in Thy sight, show us now Thy way that we may know Thee; but if Thy presence go not with us, carry us not up hence. O Lord Jehovah, show Thy servants Thy greatness and Thy strong hand."
—A New Year's Eve Prayer, from *"A Chain of Prayer Across the Ages."*

ANNUAL MEETING

January 11-14, 1937

Berkeley-Carteret Hotel,
Asbury Park, N. J.

The Committee on Annual Meeting of the Home Missions Council and the Council of Women for Home Missions is developing unique plans for this Annual Meeting. Methods of presenting reports are to be different and ample time is to be allowed for interesting and encouraging developments on the field. Preceding the Annual Meeting pre-

liminary conferences will be held. On Sunday afternoon, January 10, the Conference of the Committee on Young People's Work and Conference of Presidents and Executive Secretaries of Women's Home Mission Boards are scheduled, and are to be followed by a devotional service. Presidents of women's and young women's missionary societies of Asbury Park and Ocean Grove will be the guests of the Council at this devotional service and the fellowship tea which follows.

In preparation for the Annual Meeting a Service of Worship will be held Sunday evening.

On Monday afternoon, while Joint Committees are meeting, a popular meeting is being set up for church women throughout that area of New Jersey. A graphic account of the World Day of Prayer observances, the challenge of the united Protestant work in the United States Indian Schools, and motion pictures of the interdenominational service in Migrant Labor Camps, are all features of this program.

On Monday night, January 11, the Annual Meeting of the Council of Women for Home Missions opens officially with the Fellowship Supper. On that evening the Home Missions Councils will meet in joint session and reports of Indian Work, and Young People's Work and City and New Americans are on the agenda. Tuesday, January 12, is to be devoted entirely to the separate business sessions of the two Councils. Interesting plans are under way for unique methods of presenting the work of the Council of Women for Home Missions for 1936. A panel discussion will combine the presentation of the work of committees

on International Relations, Race Relations and Legislative Matters, a graphic presentation of the World Day of Prayer, study books and Schools of Missions is being arranged. The Migrant Committee is working on a dramatic presentation. On that evening the Home Missions Councils meet again in joint business session for dinner and the evening session.

National Conference on the City Church

Wednesday, January 13, includes the opening of the National Conference on the City Church, the part of the Annual Meeting that is given over to a detailed consideration of one phase of home mission work each year. A remarkable program has been planned with experts on various phases of the City Mission field scheduled to present the situations and lead the thinking of the group as the issues are considered.

There are four themes relative to the City, those on Wednesday including The Urban Process, The City—a Field for Social and Religious Adventure, and The Social Ministry of the Urban Church. The closing Session on Thursday, January 14, will be devoted to The Interdenominational Approach to the Modern City.

WORLD DAY OF PRAYER

As we read of the growth of the World Day of Prayer which is sponsored jointly by the Women's Committee of the Foreign Missions Conference and the Council of Women for Home Missions, we are reminded of the parable of the "grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth. But when it is sown, it groweth up and becometh greater than all herbs and shooteth out great branches so that the fowls of the air may lodge under the shadow of it."

Evidence of this appears if we follow reports back to earlier days. Previous to 1920 missionary societies encouraged days of prayer but during that year

church women of all denominations, in both Canada and the United States united in a Day of Prayer for Missions both Home and Foreign.

In 1921 there were published and distributed 62,425 programs. One offering of \$25 was sent to the Council of Women for Home Missions. In 1927 the World Day of Prayer was observed and special objects were designated for the offerings. As information concerning the needs for Christian Literature in Foreign Lands, Christian Work Among Migrants, Union Christian Colleges for Women and the Indian American Youth of Today, the response has been more and more generous until last year the offerings for the work of the Council of Women for Home Missions amounted to \$12,291, a like amount going to the Foreign Missions Conference. There were reported approximately 2,200 observances.

One cannot read the letters accompanying the offerings without realizing the spiritual uplift of such union meetings. Often a small offering carries the fragrance of real sacrifice. A little town in Kansas sends 67 cents with the remark, "We had one of those terrible Kansas dust storms that day and there were not many out."

From a city in Alabama comes a description of a "program with beautiful music, earnest prayers in a quiet atmosphere of faith and trust," which, the writer says, "grows dearer with each observance." Negro women in this city held their meeting at night in their own church and sent an offering of \$2.00. They were working women, most of whom have large families.

From Manitoba, Canada, comes the word, "We held the first Day of Prayer in Flin Flon last Friday"; from Hartwell, Alberta, "I am enclosing \$1.00 as my offering for the World Day of Prayer. I am very isolated and unable to meet with other women so had my meeting all by myself. I am sure God will hear my prayer but now I miss the inspiration of church and congregation." From mission

schools in the South, in Cuba, Puerto Rico and Alaska; from mission stations among Indians of the West, Christian Centers in the East and many of our great northern cities come the same heartening letters, some with tiny offerings, others with considerable sums but all carrying cheering messages of faith and love—love for God and love for His work.

The Call has gone out for the 1937 Day of Prayer to be observed February 12th. Over 300,000 copies of the Program have been printed. The theme, "Thou Art the Christ, the Son of the Living God," has been developed in a program prepared by Miss Mabel Shaw of Northern Rhodesia, Africa.

In sending the program Miss Shaw writes,

The program is supremely an act of worship. I feel more and more that our hearts must be stirred to adoration before prayer can be of real power. We must dimly see the unbearable wonder of the greatness of Him to whom we pray, the unutterable majesty of the Son of God, and the shattering humility of the Son of Man. I have tried to reveal that. There are two periods of meditation in the program which will need careful preparation if they are to serve their purpose. The unity of the program depends upon them. I suggest each period to be seven to ten minutes long. I have had in my thought a background of praying women.

Twelfth Conference on the Cause and Cure of War

JANUARY 26-29, 1937

Plans for the Conference to be held at the Palmer House, Chicago, January 26-29, are progressing. The program will center around the theme, "Today in Peace and War," and will include discussions of the issues which have come to a head because of the revolution in Spain and other critical situations in Europe and the Far East.

If you are interested in being one of the 200 delegates representing church women at this Conference, further information may be secured from the Foreign Missions Conference, 156 5th Avenue, New York, or the Council of Women for Home Missions, 105 East 22d Street, New York.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

MISCELLANEOUS

Six World Conferences

A chain of six Christian world conferences—three in Asia—will be held during the next three years. Early in January, Dr. John R. Mott will preside at the conference of the World's Alliance of the Y. M. C. A. at Mysore, India. "The center of gravity in Christian world affairs is shifting from the missionary societies in the West to the younger churches and their auxiliary agencies in the East," says Dr. Mott. The plans for these conferences reveal the world-wide sense that there is need for Christian organizations to get together—nationally, internationally, interracially, denominationally. Our problems are world-wide and we all need each other's help in solving them."

The second of the six is arranged by the Universal Christian Council for Life and Work, on Church, Community and State at Oxford next July; the third on Faith and Order meets at Edinburgh in August, 1937; a year later, in August, 1938, the World Student Christian Federation is to meet in Japan; in the autumn of the same year the International Missionary Council will meet at Hangchow, China. Finally, in 1939, there is to be a great gathering of Christian Youth Movements, when the Christian youth of all nations will be able to "size up" the findings of the preceding gatherings.

Back to the Bible Movement

Preparations are under way for the celebration in 1938 of the fourth centenary of the Reformation, and of the English

Bible. Attention will be focussed on the "Injunction of 1538," ordering that all must have free access to the Bible. Archdeacon Storr, of the Anglican Church, says in reference to the celebration:

The Bible has made the English nation. This generation does not read its Bible as our forefathers did, but I see signs of a return to the Bible. Local education authorities are arranging courses of lectures on the Bible for teachers. Seventeen Universities in England and Wales have put the Bible on their lists of University lectures. It would be an evil day if the Bible should be crowded out by the rush of modern life. Therefore, as an act of thanksgiving for the Reformation, we propose to set on foot a back-to-the-Bible movement.

"Citadels of Darkness"

J. Merle Davis, in the *International Review of Missions*, calls attention to difficulties which confront missionaries today of which their predecessors never dreamed.

Since the first Protestant missionaries sailed for non-Christian lands more than one hundred years ago, the work of foreign missions has become an increasingly complex undertaking. Then, broadly speaking, mission strategy called for a frontal attack upon heathen citadels of darkness. Today the missionary's task is rendered far more intricate by a formidable array of new factors that have come upon the field—anthropology, the comparative study of religions, the renaissance of indigenous cultures, nationalism, disillusionment with western civilization, secular idealistic cults and the whole network of influences let loose by the investment of western capital in mission lands with the disorganization of society and traditional ways of life that have resulted from them. The church in mission lands finds its position undermined and its claim upon the allegiance of society challenged by citadels of darkness that exist behind the missionary lines in the homelands. These, through the moving picture, literature and a hundred other ways have a rapidly increasing influence throughout the world.

Missions, Then and Now

Dr. James Endicott, who has just retired as Foreign Mission Secretary of the United Church of Canada, contrasts expenditures on foreign missions today with those of forty-three years ago. The church is giving nearly seven times as much to missionary work in central India today as it was 40 years ago, and 28 times as much to African missions. "Conditions now," he said, "are inexpressibly better in coordinating the work with other churches." World conditions also are far better than they were 40 years ago.

—*Presbyterian Banner*.

Christian Literature Needs

A representative gathering of various missionary presses, church publishing houses and persons interested in missionary vernacular literature meeting in Bloemfontein last June made several practical suggestions:

1. Churches should cooperate to produce one good Christian newspaper within each vernacular area.

2. For religious purposes, more use should be made of the African secular press, which is, on the whole, very sympathetic.

3. Provision should be made for the production of (a) simple Bible pictures, and (b) pictorial helps for Day School work.

It was also urged that material be supplied on the following topics:

Missionary Development and Biography.

Notable Deeds of Africans.

Nature Studies for Children.

Family and Home Life.

Hygiene (within smaller areas).

Christian Conduct, and other purely Religious Subjects.

The need for introducing literature to the attention of the people was seen to be as urgent as the need for greater production.—*South African Outlook*.

NORTH AMERICA

Million Unit Fellowship

The "Million Unit Fellowship" of the Methodist Episcopal Church was formally launched at Scranton, Pa., in November. Renewed devotion to the standards of Christ; a study of social and economic problems; and greater interest in world missions are among the goals of the Fellowship. Financially these are to be expressed through the underwriting of 1,000,000 "units" or subscriptions of \$1 a month to Methodist missions and benevolences.

—*Christian Advocate*.

The Bishops' Crusade

The largest simultaneous Methodist project in recent years will be the "Bishops' Crusade" to awaken the churches to their responsibility of winning the unchurched masses in America. Plans for the evangelistic movement, to include the entire South, will be drawn at New Orleans, January 5 to 7. Rallies in key-centers from coast to coast will then be held in the interest of foreign missions and the forward movement in the churches.

E. Stanley Jones, Bishop Oxenham and others are to be present at New Orleans to plead for more evangelistic fervor.

Student Christian Advance

Last September, Oberlin, Ohio, was the scene of a meeting of student Christian leaders that is certain to have far-reaching effects. The delegates were representative of the principal student Christian organizations—the National Intercollegiate Christian Council of the combined Y M. C. A. and Y. W. C. A. and the General Council of the Student Volunteer Movement. Overtures were made to the National Intercollegiate Christian Council, asking that the Y. M. C. A. and the Y. W. C. A. join with all other interested bodies in an effort to evolve an adequate plan of work in the interest of world Christianity. This was agreed upon, and the plan to

bring the missionary enterprise into the heart of the program was warmly welcomed. It was said that student movements needed the cutting edge of the missionary appeal to deepen and strengthen their work.

The most significant outcome of the Oberlin meeting was the strong and positive conception of Christianity to which it gave expression. New emphasis was placed on the effort to know and follow the will of God, in place of centering student work in the carrying through of related programs of many sorts.

—*Missionary Herald*.

Southern Baptists Send 15 Missionaries

Fifteen new missionaries have been appointed to serve in the foreign field under the auspices of the Foreign Mission Board of the Southern Baptist Convention. Thirteen were assigned to China, one to Africa, and one to Brazil. A reduction in the mission debt during the past four years from \$1,115,000 to \$400,000 is also announced.

During the past four years eighty-three new missionaries have been appointed, twenty-eight others reappointed, making a total of 111 reinforcements.

A Thrilling Work for Indians

Sage Memorial Hospital at Ganado, Arizona, is the only Indian hospital in the southwest fully accredited this year by the American College of Surgeons. Its School of Nursing, the only training school in the United States for American Indian nurses, enrolled this year 19 students from 12 different Indian tribes scattered from Alaska to Arizona. The executive of this Presbyterian Mission writes:

Can anyone imagine a greater pioneering thrill than gathering in these splendid girls from their hogans, "wickiups," igloos, and tepees, from all over this western country, and after three years of intensive training sending them back to establish a new outlook on modern medicine on the part of their people, and to have an active part in setting up new standards of health and hygiene among their tribes?

Mormons Call for Sabbath Observance

Has anything like this occurred in any Protestant denomination of America?

Six thousand Mormon youth gathered in a Sabbath observance assembly to launch a crusade for the recovery of the Sabbath! The leaders of the Mormon church are shocked at the widespread desecration of the Sabbath and the growing spirit of lawlessness in America. This movement is the result. Fifteen states were represented by delegates at the conference. The Mormons expect to push the crusade in all the states where they have any considerable population. Their goal is—no sports on the Sabbath, no movies, no dancing, no feasting, no type of self-indulgence, no work that is not absolutely necessary. The meeting was called the Aronic Priesthood Sabbath Observance Assembly, and was held in the Mormon tabernacle.

—*Presbyterian Banner*.

America's New Heathenism

Dr. Samuel L. Joshi, noted educator and East Indian, said recently in Chicago that a heathenism, worse than any anti-Christian movements or faiths in the Orient or Europe, is growing up in Christian America. This heathenism is manifest chiefly in the utter disregard for the spiritual, and an exaltation of the material and of naturalism. Dr. Joshi urged church people to seek a balance between these elements in society, with greater emphasis on the spiritual. —*The Living Church*.

Metlakahtla Independent Mission

Rev. William Duncan founded the Metlakahtla Independent Christian Mission on Annette Island, twelve miles from Ketchikan, Alaska, in 1891. The enterprise prospered materially and spiritually, until its far-reaching significance was recognized and acknowledged by Christian leaders in distant lands. At the time of his death in 1918, Duncan's last will and testament be-

queathed his accumulated property and financial assets in trust to three co-trustees, appointed by him, with power to choose their successors, who were charged with certain clearly defined administrative responsibilities: perpetuation of the Metlakahtla Independent Christian Mission, and the support of its religious, educational and charitable activities; also, the support of similar work for such other native people in Alaska as these trustees may deem wise and proper.

For a number of years, following the death of William Duncan, the Metlakahtla Mission was supervised by Dr. Henry J. Minthorn, a well-qualified Christian physician, uncle and foster-father of Herbert Hoover, former president of the United States. —*Christian Advocate*.

LATIN AMERICA

The Missionary Spirit in Cuba

Children at the Protestant Episcopal Mission in Cardenas, Cuba, received Christmas gifts from the children of Trinity Church, Seattle, and in return made up a scrapbook of photographs and notes about their mission. They have a plain little chapel in a rented house in Cardenas, a city of 40,000. More than 100 children are in the mission school.

Without waiting until they had a better church themselves, in 1930 this Mission started a mission of its own at Itabo, a village of 1,500 about 35 miles away, holding services in a shabby old bakeshop. For the past five years they have been working to build a little brick church at Itabo, to cost \$1,700.

Pioneering in Ecuador

A Christian and Missionary Alliance worker writes of a trip with two native colporteurs through southern Ecuador, where there is great need for the Gospel. In the first town where the colporteurs passed the night the police authorities had to compel a man to rent them a room and give them their meals.

The people had been advised to deny them even a glass of water. The following morning the whole town turned out to see the *heretics*. In spite of the fact that they had to pay five times as much as the food served them was worth, they were gladdened by the response of the crowds.

The priest endeavored to draw the people away by ringing the church bells, but they turned a deaf ear to the bells and listened to the message of the colporteurs. In one house where the colporteurs spent the night, the landlady and other visitors bought Bibles. On leaving the next morning their hostess treated them to a *royal* breakfast because she said she believed them to be real ministers of God, and worthy of the best she could give. In one large city they spent four days. Doors were opened everywhere, and from the highest government officials and lawyers, down to the poor *cholo* on the street, all heard the Good News of Salvation.

"Good Neighbor Policy" and Missions

Charles E. Maddry, Executive Secretary of the Southern Baptist Foreign Mission Board, says that Uncle Sam's "good neighbor policy" has done much to open doors of missionary opportunity in South America. Dr. Maddry spent four and a half months on a missionary journey through the four countries of South America in which Southern Baptists have work, namely: Brazil, Argentina, Uruguay and Chile. As a result of his messages, 1,500 turned to God. Dr. Maddry described Bahai, Brazil, the Catholic capital of South America, as the most fanatical city he had ever visited. There are 365 Catholic churches in this city of 400,000 people.

—*Baptist Message*.

Peruvian Indians

The Synod of the *Iglesia Evangelica Peruana*, which is composed exclusively of nationals, reports a year of considerable blessing, although

many of their workers have passed through extremely difficult experiences owing to the fanaticism which still reigns in many of the less accessible parts of the country. It is reported that work which the Franciscans carried on in the region of the Ucayali in the eighteenth century is to be reopened by missionary priests.

The Christian and Missionary Alliance has devoted a number of years to an attempt to found work among the Campa Indians, one of the few groups of numerical importance.

EUROPE

British Pronouncement on War

Evangelical Free Churches of Great Britain have issued the following statement:

The Federal Council of the Evangelical Free Churches, believing that the ultimate sources of war lie in unregenerate human nature, appeals to Christians everywhere to rededicate themselves to win men and women for the Lord Jesus Christ and the acceptance of the full obligations of Christian discipleship as the final guarantee of world peace.

The council not only refuses to acknowledge that war is inevitable, but reaffirms its conviction that universal peace is the mind and purpose of Christ. It holds that Christians everywhere should not support any war with regard to which the government of their country has declined to submit the dispute to impartial settlement by judicial decision, conciliation, or arbitration. . . .

It urges Christian people in our own land actively to cultivate to their utmost power friendly relations with the people of other nations, especially with those who share with them a supreme loyalty to Jesus Christ, and to this end to support such work as is carried on by the British Christian Council for International Friendship, Life and Work.

—*British Weekly*.

Evangelicals in Spain

Spain has only 22,000 Evangelical Christians. Before the recent uprising there were less than fifty ordained Evangelical ministers and under a hundred full-time evangelists and colporteurs. There are 6,000 full members in the churches, and up till recently there were nearly 7,500 children in Evangelical schools.

Most of the foreign workers have now been expelled from the country. Meanwhile meetings continue in private houses. Neither the Evangelical churches of Spain nor the foreign organizations interested in their work have attempted to take political sides in the present tragic conflict. —*The Life of Faith.*

German Church Cause Lost?

Pastor Niemöller expresses complete discouragement over the Church and State situation in Germany. No religious paper in Germany, he says, now dares to publish what it thinks. No man dares to speak without first looking anxiously around to see who may be listening. "The stroke of a pen is now sufficient to dissolve synods and church councils, and no one can know what church buildings, in two years, may not be turned into theaters." The neopagan movement, whose most outspoken advocate is Baldur von Schirach, official leader of the Nazi youth organizations, grows constantly bolder, and no one now dares to speak openly against it. The suppression of Protestant schools in Württemberg and in Bavaria has been scarcely noticed.

The *New York Herald-Tribune* contrasts the courage of Evangelical Christians with the opposition groups.

No group of men of science, no academy of teachers or of artists, no bar association, has risked concentration camp for scientific, academic or artistic ideals. One group, and one alone, inside Germany, has had the courage and the daring to attack fundamental theses of the totalitarian state, and attack them openly, read them publicly, sign their names and give their addresses, in the face of the dictatorship and for Germany and all the world to see . . . the pastors of the Confessional German Evangelical Church.

Situation in Russia

The Reformed Constitution for Russia promoted by Stalin, which grants a measure of religious freedom, recognizes the declaration of Lenin that "it was just to consider religion as an idea and personal sentiment that could not be forbidden."

The *Christlicher Volksfreund* says that a Conference of the Societies of the Godless has decided to award a prize of 25,000 rubles for the best antireligious poem.

The *Deutsches Pfarrerblatt* says the Soviet Government will permit entry into Russia of Bibles in non-Russian languages. Bibles in French, English or Dutch would pay a tax of about six rubles in foreign currency—a prohibitive impost. While 12,000 ecclesiastics are still at their posts, over 40,000 have dropped out of sight; many are in concentration camps.

AFRICA

Moslem Expansion

An event of wide religious importance is the movement for Moslem missionary expansion which has its source and strength in the University of the Azhar at Cairo. Not only in Cairo, the intellectual center of the Moslem world, but in other centers of Moslem influence it is maintained that Islam has a much needed message of peace, brotherhood, sharing, sobriety and a slowing down of the competitive rush and heartless rivalries of the European people.

One of the latest plans of the Moslem missionary movement is to send missions of students from the Azhar to study in the universities of Europe, in order to gain knowledge and experience for European indoctrination in the tenets of Islam. Missionary efficiency of a high order is a recognized necessity if the European peoples are to be won.

—*The Indian Witness.*

The "Y" in Egypt

There are many points of tension among Jews, Moslems and Christians, and this is felt keenly in Egypt. Anti-Semitic feeling is growing there. A prominent Egyptian Christian said recently that even he is becoming conscious of this animosity—something he had never felt before.

A Y. M. C. A. secretary in Cairo, Wilbert B. Smith, says that hope in this realm lies with the boys. A hundred Egyptian

boys—Christians, Moslems and Jews—are grouped in four "Y" clubs, each with a university student as leader. One club of 25 recently elected as president a Mohammedan; secretary, a Copt; sports leader, a Jew, and social leader, a Presbyterian.

In Alexandria a group of 47 came from 20 schools, 12 nationalities and seven religions. Accommodations are needed in Cairo for 300 boys to demonstrate the value of a Christian program on a large scale.

Converts in Ethiopia

Mr. Allan Webb, of the Sudan Interior Mission, writes:

One amazing thing is the ready sale for the Word of God in this country. Comparatively few can read, but a crowd quickly gathers to listen to any one who can read aloud. These people also love listening to a story well told around the fires at night. One story, of which they never tire, is that of the Prodigal Son. It is wonderful to watch the expressions flit over their faces and to hear the grunts, as each point makes its appeal, and is clearly understood. This opens a mighty sphere for a native evangelist, who will move from place to place, telling the same story and returning periodically to the mission station to learn another Bible story.

Mr. Harry Glover, of the same Mission, tells of helping to examine six candidates for baptism, five of whom were lepers. On the following Sunday these were baptized, and with them Mangasha, Dr. Tom Lambie's personal servant.

—*Moody Institute Monthly.*

An African's Parable

A letter from Kenya, East Africa, says that African Christians frequently speak in parables which have originated in their own minds, and gives as an illustration one from a former herdboys.

It was this boy's custom to take the cattle and goats to the water to drink, about noon. One day the river had risen suddenly after heavy rain, and a large crocodile appeared. It ignored the goats, and deliberately seized and tore to pieces a fine cow. "Satan is like a crocodile," said he. "He is very strong and is afraid of nothing. And he is

like a hunter; if he is out to kill an elephant, he won't bother about small deer—he can get them any time. And just as that crocodile did not want goats when he could get a cow, so Satan does not mind about heathen if he can get a Christian. While we are still in darkness we are his already, and he can have us any day; but when we come out and join Jesus Christ, then Satan tries his hardest to get us back. So don't think that being a Christian means an easy life."

—*C. M. S. Outlook.*

Dictionary for Umbundu Christians

In compiling a dictionary, just off the press, Mr. R. L. Wilson, of the United Church of Canada Mission, has rendered real service to Umbundu Christians. This will make it possible for them to profit by the considerable amount of evangelical literature now published in the Portuguese language. Equally important is the fact that a knowledge of Portuguese will open to Umbundu Christians those parts of the Scriptures which have not yet been translated into their native language. The new dictionary has nearly five thousand carefully selected Portuguese words, with Umbundu terms to represent their equivalents in that language.

—*United Church Record.*

Sixty Years in Uganda

It was in 1877 that Uganda's first missionaries walked up from the coast. This year is the diamond jubilee of their arrival. Could they have looked into the future they would have seen in Uganda a flourishing church with some 70 native clergy, 17,000 baptisms and 6,000 confirmations each year; and close to the site where many of the early converts were done to death stands a magnificent cathedral. Persecution now is rare and a generation of Christians has arisen, many of whom have had no experience of conversion, nor of the stabilization of character through Christian home training.

A missionary Retreat and a native clergy Retreat are first steps in preparation for the Diamond Jubilee. Further steps will be taken when missions will be held in every district, culminating in a central service of thanksgiving and renewal in the cathedral, probably in September.

Christian Council of South Africa

Following upon the Edinburgh Conference of 1910, National Christian Councils have functioned with increasing usefulness. They act as a bond of fellowship between the different churches and missionary agencies, and accomplish important results in the coordination of Christian work. In June, 1936, the Christian Council of South Africa was established, and already twenty-seven churches and missionary societies have become affiliated. Committees will deal with Education, Evangelism, Literature, Medical Work, Native Welfare, Women's Work and Youth Movements.

South Africa will now be officially represented for the first time at a world meeting of the International Missionary Council, and the Christian Council of South Africa is entitled to send nine delegates to the next world meeting in 1938 at Hangchow. Plans are in hand for the compilation of a Directory of South African Missions, through the cooperation of the World Dominion Press.

—*South African Outlook.*

Revival in South Africa

The South African campaigns of Mr. J. Edwin Orr are still producing results and over 5,000 people professed decision for Christ in seven weeks. From every center comes news of spiritual quickening among Christians, especially at Durban, Kokstad and Bloemfontein, capital of the Orange Free State. It is reported that the results of his preaching at Bloemfontein, a difficult place for aggressive work, are amazing, astounding even the most optimistic, who

have been driven to their knees under conviction of their lack of faith in the God of miracles. Revival always began in confession of sin—confession which is edifying, true scriptural confession. No revival would result if Christians would not humble themselves before God.

At the final meeting the message was "The Cross of Christ."

WESTERN ASIA

One Hundred Years' Bible Work

The mission school in Scutari, Turkey, recently celebrated a century of service of the American Bible Society in the Near East. Most of the American Board missionaries were present, as well as native pastors and colporteurs. Dr. F. W. MacCallum, now engaged in completing the new translation of the Scriptures in Turkish, presided. Selbi Aghassian, read the Scripture lesson, Luke 4:16-37, from the old Armeno-Turkish translation of 1831. Papers were read on the work of the great translators, Riggs, Schauffler and Goodell.

—*Bible Society Record.*

International College Transferred

International College, which for many years has performed a valuable work as a Christian institution in Smyrna, is being transferred to Beirut, Syria, and affiliated with the American University there. Due to governmental regulations relating to all educational work, it was found increasingly difficult to continue the work in Smyrna. The new arrangement is to continue on an experimental basis for five years.

Giving Criminals a Chance

Turkey is trying an experiment in the treatment of criminals. The plan is being carried out, under the direction of the Minister of Justice, on Imrali Island in the Sea of Marmora, about 20 miles from Istanbul. A Turkish paper says: Every convict is regarded as a pathological

case, with a tendency to moral disease through birth or environment. When the sickness is established through legal channels it is necessary to confine him for a period in a psychological sanatorium, where he is protected from harmful elements in society and where he can be made into a useful member of society. Every convict will be given the opportunity to prove by his conduct that he is no longer a dangerous character. From this point of view, prisons will be regarded as hospitals; the word punishment will be discarded, and the idea of cure will be substituted. As the stay of a patient in an insane asylum is not a matter of a fixed period, so must it be in the sanatorium which is called the prison. First offenders who pass the examination of good conduct will be treated leniently. Second offenders will be looked upon as natural enemies of society and will be subject to the usual system of punishment and expiation.

In about one year, this experiment has netted some excellent results.

Torchbearers for Iran

It is among the youth of Iran that the new spirit is most evident. Many a young man buys a copy of the New Testament in Persian and one in French for the purpose of language study. Before long the message grips him, and he finds himself challenged by the Truth.

The nomad tribes offer an especially needy field. Rev. A. Nakhosteen, a colporteur for the British and Foreign Bible Society, describes a visit to one of the largest of these. Great was their delight upon receiving Scriptures in their own tongue. Ten expressed a desire to follow Christ and later asked for baptism.

Then there are the lonely islanders in the Persian Gulf. So far as known, a colporteur is the first Christian worker to go there. He has sold about 2,000 books.

There are thousands of Russian refugees in Iran, and as they

are desperately poor the Bible is in many cases given to them without charge, though they pay in them, a little when able. They greatly appreciate the Society's interest in them, and often it is with tear-dimmed eyes that they accept the gift. One of the special needs of the Iran field is a motor car, that the work may be more effectively supervised.

—*The Christian.*

INDIA-BURMA

The Indian Opium Trade

This year a notable step has been taken by the Government of British India to curtail exports of opium to limit its use for medical and scientific purposes. This will contribute much toward the solution of one of the great social problems of the world. In 1900 the Government of India decided to reduce opium exports to China by progressive steps and to stop them altogether by 1917 if China give clear evidence that she had ceased to cultivate the poppy. In 1913 the exports were abolished in spite of the continued manufacture of opium by China. The Indian Government, since 1915, has sought to limit opium exports to governments of importing countries that agreed to its use only for legitimate purposes. This is further than international conventions require and has reduced Indian revenue from opium from 81,000,000 Rupees in 1910-13 to 1,900,000 Rupees in 1934-5. The consumption per capita in India has also been reduced 16 per cent in three years.—*British Information Service.*

Decline in Missionary Force

The new Directory of Christian Missions and Churches in India, Burma and Ceylon, just published, shows that there are now 4,467 missionaries compared with 6,030 at the end of 1933. This decrease consists of 324 men, 295 women and 944 wives. This latter figure is partly due to the enumeration only of those who are engaged in full work, but one-third is certainly due to the large decrease

in men missionaries. This decline is a serious matter in view of the unprecedented opportunities which exist in India today. Literally tens of thousands of inquirers are pressing for admission and there are not enough workers to deal with them. The large mission boards have many vacancies, but few candidates.

A Movable School

For over 20 years the Sangli Industrial and Agricultural School has been tackling the problems of rural life. It has been offering courses in agriculture, blacksmithing, carpentry, masonry, motor mechanics and tailoring to boys of middle and high school age, chiefly of "untouchable" origin. For more mature young men there are special short courses in intensive agriculture and motor mechanics. Most of the students are either Christian, or from Christian background. For five years the school has been offering special courses for Leadership Training in Rural Reconstruction, lasting six weeks, a longer period than that of any similar course in India.

In addition, the Sangli School has been carrying on extension work. Its outstanding agency for this work is the Sangli Movable School. This consists of a Ford 1½-ton truck, in which is carried almost every article useful for village uplift work. There are numerous illustrated charts and posters, touching upon various phases of village life; a medicine chest or traveling dispensary for the more common ailments; a circulating library and books for sale; a crate or two of chickens and a couple of good milk goats.

The truck, charts and posters are Sangli-made, and a great deal of the equipment is produced right there. There are all kinds of seed samples for field and garden crops and specimens of improved cotton, wool, sweet potatoes, bunch-type peanuts, etc. This Movable School has its own portable generating unit, stereopticon and movie projector. At night the sur-

roundings are lit up like fairy-land, and there have been as many as 3,500 people sitting out in the open for the illustrated lectures. The aim is to touch every phase of rural life, economic, physical, mental, social and religious. Bible classes have been conducted for the men of the village as early as five a. m. The Indian crew consists of three fine leaders, and the missionary director is frequently along. His first assistant is an outstanding Christian, so valuable that he has had many tempting offers from elsewhere.

—*Presbyterian Tribune.*

Indian Christian Witnessing

Indian Christians take their religion seriously. Called upon to bear personal witness to their faith, about half the communicants of the diocese of Dornakal responded by going from village to village in bands to carry the message of Christ to nearly a quarter of a million men and women.

The results were as follows:

Two thousand, four hundred and fifty-seven villages were visited by bands of people telling of Christ.

Two hundred and fifty-nine thousand (approximately) heard about Christ.

Three hundred and four new villages are asking for instruction as to how to become Christians.

Four thousand and fifty-one have handed in their names as being desirous of becoming Christians in the Kistna Area (about half the diocese).

Fifty thousand pamphlets, etc., were distributed. Of these, 18,415 were Gospel portions.

Twenty thousand Gospels were either sold or given to people.

—*The Living Church.*

Maharaja Leads Reform

The Maharaja of Travancore, celebrating his 25th birthday on November 13, issued a proclamation wiping out caste distinction in Hindu temples of his State. He gave the depressed castes—the so-called “Untouchables”—the right to enter and worship in the temples on an equal footing. This marks a unique occasion in the history of India. Some authorities predict that similar measures will follow in other states. This brings the

much discussed scheme for a mass change of religion on the part of India's 57-70 million Untouchables to a new phase.

—*Christian Science Monitor.*

From Pagoda to Clinic in Burma

Bricks of an old pagoda are being used to build a new clinic in Mong Yang, Shan States, Burma. Rev. Raymond Buker writes that several evangelists in that area are clinically cured lepers, and their influence for Christ is strong. He believes that a movement among the people of that great area is imminent. Translation of the Gospel of John in the Hkuin dialect is being started, and other foundation work is being attempted in addition to station and medical work, and touring.

—*Watchman-Examiner.*

CHINA

New Venture in Evangelism

The Market Town Evangelization Campaign is a systematic, thorough, seed-sowing campaign, designed to go to every market town in China, of which there are said to be 40,000 and, stopping in these market towns, reach out in house-to-house visitation, open-air and indoor preaching until every home in every village surrounding the market towns have had the Gospel taken to them. These workers not only distribute and preach the Word by the wayside, in the fields and in the homes, but also constantly seek every opportunity of personal appeal. Each market town is said to have an average of 25 villages surrounding it, which makes a total of about 1,000,000 villages in this great field of 483,000,000 souls.

Special courses of training are being given the workers in this undertaking.

—*Oriental Missionary Standard.*

Church of the Air

The first transmitter of the Christian Broadcasting Association, Shanghai, was not a very

powerful one, but this year a new one has been installed, and for nine hours every day this station is sending out its program, which can be heard not only in China, but in Japan, the Philippines, Australia, New Zealand and all over the Far East.

While the chief aim of the station is “evangelizing China by radio,” the programs are varied, and comprise music, talks on homemaking, child problems, health, nursing, biographical talks, Bible study and a daily children's period. At fixed times talks are given in local dialects for the benefit of those who do not understand Mandarin or “Shanghai.”

Letters received indicate the favorable response. A shopkeeper who had been listening while at work wrote to ask how he should proceed to become a Christian. A department manager of a railway made his decision to become a Christian because of messages heard at his office. A home broken with discord has found peace, and the husband and wife have enrolled in the Bible Institute as a result of the radio.

—*The Chronicle.*

Movies for Literacy

Moving pictures have been enlisted by the Chinese Government in a fight to the finish with illiteracy. They will be used especially to meet the problem of educating adults, under the supervision of the Chinese Ministry of Education. A special committee has been organized to purchase production and projection equipment, and to supervise the training of technical staffs for the educational picture studios.

Nanking's movies are to be 100 per cent educational. Suitable topics for the educational productions, according to principles laid down by the education ministry, are chapters from history, especially those with a patriotic moral or lesson.

The films are to teach also elementary scientific and sanitary principles, modern methods of farming and industrial methods.

Motion pictures thus produced will form a major part of the curricula of the adult mass education institutes which are to be opened throughout the country during the coming five years.

General Chang on Bible Study

General Chang Chih-kiang, after an extended trip through the United States and Europe, speaks with clarity and enthusiasm of the place of Bible study in personal, family and national progress. "The great message of these Scriptures," he declares, "is summarized in the words, 'Thou shalt love thy neighbor as thyself.' When this becomes the universal rule international discord will give way to world-wide goodwill."

General Chang is chairman of the National Callisthenics' Association, and the primary purpose of his journey was to investigate methods of physical training used in Western countries. While in America and England he accepted many invitations to address church and student gatherings, and was the guest of honor at numerous functions.—*Chinese Recorder*.

Christian School

A writer in the *Chinese Recorder* is not satisfied with the present status of China's Christian schools. He summarizes the situation as follows:

1. The Christian schools as a whole are making a large contribution. They have considerable prestige, are well managed and are growing steadily.
2. A large minority are small and weak, with poor equipment, and are not able to meet the increasingly difficult problems of reduced mission support and competition with government schools.
3. The Christian character of the schools has suffered owing to a decreasing proportion of Christian students and faculty.
4. Programs of religious activities are disorganized as a result of changes in government relationships, and in administration.
5. It is possible by cooperative planning and mergers of weak schools to maintain the present prestige and position.
6. It is possible by wise, vigorous measures to greatly enhance their Christian contribution.

This writer believes there are too many weak schools, and that

even the strongest would do well to combine with others. China has thirteen Christian colleges and universities, and about 250 middle schools.

Bible Schools in Manchuria

Two short-term Bible schools were held recently in Manchuria by the Canadian Presbyterian Mission. Over fifty men, including many evangelists, gathered at Cheng Chia Tjun for six weeks' intensive Bible instruction. The evangelists showed progress in their knowledge of the Bible and in their spiritual lives. For the women's Bible-school, Bible-women and teachers attended from over seventeen centers, and entered heartily into study of the Word.

The importance of these schools, in instructing and encouraging native evangelists is apparent when it is realized that at present the mission has only two missionary families on the field, while throughout the same district the Roman Catholic Church has over 100 priests and nuns from Quebec.

—*Life of Faith*.

Religious Education Fellowship

The Religious Education Fellowship in China now has a membership of nearly 700. The purpose of this fellowship is to seek to link together those who are at work in the various fields of religious education. It is open to those who are nominated by a member present. The duties of the members are (1) to pray for each other, (2) to share with each other the problems and results of their work, and (3) to form local fellowships wherever possible. Dr. T. T. Lew is chairman. —*Sunday School News*.

JAPAN-CHOSEN

Test of a Christian

"In Japan we do not consider a man a practicing Christian until he has won his man to Christ," was the challenge laid down by Tadao Kaneko, general secretary of the Brotherhood of St. Andrew in Japan, speaking

in Milwaukee. The Brotherhood has set for itself the objective of winning 100,000 converts to Christianity in the next ten years.

Beyond this, "In the near future," Mr. Kaneko declared, "we have a vision of a Christian Japan. Think what a step that will be toward a Christian world." —*The Living Church*.

Japanese Christian's View

Rev. T. Takamatsu, in the English preface to his book, "Building the New World for God," published in Japanese, says that in the era since 1860 too much emphasis has been laid on science, with the result that the present generation is suffering the loss of religious faith. The whole nation is facing a great spiritual crisis. The need for religious faith has suddenly been expressed from various quarters, and many insist that any sort of religious faith will do. Even a fish head is thought worthy to be an object of worship. Recent tragedies, however, have proved how important is the object of faith. Nothing is more harmful than a mistaken belief. . . .

Nobody is satisfied with the present condition of the world. We all want to have a better world to come. But in order to bring a better world everyone in the world must be filled with the spirit of our Lord Jesus Christ, and determined to offer the world to God.

Progress Is Slow

Bishop Heaslett, of South Tokyo, says:

Advance is slow everywhere in Japan. This is the experience of all Christian bodies. Statements that hundreds or thousands have been converted or won for Christ through a campaign are easily misunderstood. The most that can be said of the results of campaigns running into large numbers is that so many have expressed a desire to hear more. In no sense are these people converted, and a percentage of five baptisms out of a hundred such inquiries is good gain. We are handicapped by the poverty of our mission, by our lack of sufficient personnel, by our shortcomings in educational and literary activities, and by the smallness of our social efforts. . . . The divine origin of Chris-

tianity is proved abundantly in the fact that we see such good results from such feeble efforts.

—*C. M. S. Outlook.*

The Ainu Race

The Ainu, despised class of Japan, seem destined to extinction, unless something is done. They have been the victims of compulsory servitude and compulsory tribute, under penalty of death. Formerly, for many years, they were not even permitted to cultivate the land, and to educate them was a criminal offense. They were regarded as a blot upon Japan's escutcheon.

This is not the government's view, which now desires to afford them opportunity to rise; but public opinion deems them unworthy of preservation. Alcoholism, largely due to the introduction of *saké*, is a factor in their poverty and disease, and tuberculosis is making heavy inroads upon their numbers.

—*Alliance Weekly.*

New Life in Korea

There is renewed enthusiasm in the younger generation of the Korean Church, and Christian Endeavorers have been especially active. The total membership of the Epworth Leagues is reported to be more than six thousand.

The fifth summer conference for religious instruction was held at Union Christian College, Pyengyang under the joint auspices of the College Y. M. C. A. and the Christian Endeavorers of that city in August. More than 600 members were enrolled and a devotional spirit was deeply manifest throughout the conference.

—*Korea Mission Field.*

Korean General Assembly

The General Assembly of Presbyterian Churches in Korea was held in Kwangju last fall, with 200 Koreans and 34 foreigners. There were divisive forces that caused sharp debate and threatened to disrupt the Assembly, but the moderator's tact preserved the peace. The foreign mission program was expanded to include a worker among the Chinese in Manchu-

kuo. Money was given freely to help in many different parts of the land, and the various committees reported well-thought-out plans for meeting the many needs of the native church. This Assembly proved conclusively that the Korean Church has come of age, and is seriously trying to care for her own needs.

—*Christian Observer.*

ISLANDS OF THE SEA

Religious Awakening in the Philippines

Representatives of a number of Evangelical churches in the Philippines met last August to pray and plan for an evangelistic campaign to last from November 2, 1936, to February 28, 1937. Preparation was made by special prayer, group study of a pamphlet on spiritual revival and by sermons, during the pre-Pentecostal period—fifty days preceding November 2. A careful follow-up is to succeed the revival campaign.

This pamphlet is rich in suggestion, challenge and spiritual stimulus. Among other things, the forty-two page booklet, of which thousands of copies have been purchased, contains the following:

The primary duty of the Christian Church is to witness to Christ. . . . If it fails to do this it will spiritually decay and die. . . . All kinds of Christian work are only different ways by which we witness to the adequate Gospel of Christ.

Jesus is the Master Teacher and shows by His example how to work with individuals and with groups.

Examples are given of the methods and fruits of personal work and of cases in the Philippines of witnessing by organized Gospel teams composed of church members; of witnessing in homes and by Christian homes; of the use of evangelistic literature and through Christian schools.

An interdenominational national convention will be held in Manila the second week in February.

Leper Work in the P. I.

The new Philippine Government plans to allow the great Leper Colony at Culion grad-

ually to fall into disuse, and to replace it by regional colonies which, they believe, will be closer to the people and more easily managed. The Elders of the United Evangelical Church in Culion Colony have now sent a memorandum to the General Moderator of the United Evangelical Church in the Philippine Islands. After citing and approving of the new law in regard to the care of lepers, the Elders beg the Moderator to help them see to it that there shall be Protestant workers in each of the new leprosaria. Such workers would be chosen lepers within each colony whose living would be provided by the government. It is believed that \$65 a year will suffice for each worker.

—*Without the Camp.*

Concerning the Collection

A recently appointed worker in the mountain area of the Philippines says it would almost make one weep to see Christians putting their gifts into the collection plate. Money is terribly scarce. An egg is a rare and choice possession to most of the people, and eggs are their favorite form of offering. Sometimes there is a piece of rope put on the plate, signifying that there is a fowl or animal of some kind waiting outside the church door as an offering.

—*Spirit of Missions.*

Pioneering in Canary Islands

The Canary Islands (in the North Atlantic Ocean), noted as a source of cochineal dye, are also a needy mission field. Roman Catholicism has had undisturbed sway for centuries, until two years ago when William F. Sirag, a graduate of the Moody Bible Institute, answered the call and settled in Santa Cruz de Tenerife, a city with a population of 38,000. The whole island has more than 200,000 people.

Last July, special services were held in the theater of Santa Cruz, where gatherings of natives, most of whom had never heard the preaching of the Gospel before, listened attentively to the stirring messages.

—*Moody Institute Monthly.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

India and the Christian Movement.
By V. Z. Azariah. 128 pp. Paper.
8 annas. Christian Literature Society for India, Madras. 1936.

The Anglican Bishop of Dornakal is an Indian Christian of great ability and consecration. He notes the great changes that have come over India and in particular over the religious situation and the shift of emphasis from the mission to the church, in the last quarter of a century. Here the Bishop has given us a brief but comprehensive and thoughtful study of the land and peoples, the religions, the women, Christian progress in India, the Church, the problems of the future and the unevangelized areas. Among the problems as he sees them are (1) spiritual quickening, (2) evangelism, (3) church union, (4) Christians in civil life, (5) the missionary and the Church, (6) Indian youth, (7) Rural reconstruction, (8) education, (9) literature, and (10) unoccupied areas. The most needy provinces are Central India, Punjab, Rajputana, Kashmir, Baluchistan, Sind, Gwalior, and Bihar.

"In many parts of India there are still entire communities, classes and castes that are almost untouched even in so-called 'occupied areas.'"

The Gospel We Preach, and the Beauty of the Christian Faith. By George Goodman. 96 pp. 1s. net. Pickering & Inglis. London. 1936.

In his introduction Mr. Goodman tells us that this book was written in response to requests from several persons who complained that "Our young men are not preaching the Gospel." He has therefore given us here an outline of Christian truth, designed to answer the questions, What is the Gospel? How must

it be preached? What will be the result?

The ninety-six pages (in large type) are divided into three parts: *The Gospel We Preach*, *The Beauty of the Christian Faith*, and *The Accretions*. The fifteen chapters are subdivided under various topics, with numerous supporting quotations and citations of Scripture. These divisions and subdivisions almost make the book appear like an analytical chart of the subject, were it not for the author's brief, pointed comments, explanations, and exhortations. Short sentences are the rule, and they are forceful and to the point, as for example these, addressed to preachers, upon the subject of appealing for decision:

"There is nothing in which the young preacher errs more readily than in this matter of appeals to his hearers. His earnestness and desire for their salvation leads him to keep on urging them to take the all-important step. But appeals fail of their purpose when they are reiterated so often as to become wearisome and to lose all effect on the conscience; when they are so mixed as to cause confusion; when they follow an address in which little or no instruction is given or Gospel preached." (P. 32.)

Or take this statement, simplifying things for the layman:

"Here is a threefold reason for coming to Christ. For *salvation*, *service*, and *sanctification*. To rest from guilt and sin. To submit to Him in the obedience of faith; and to learn of Him, so as to become like Him.

"For God has a threefold aim in our salvation. Our relief from guilt and sin; our obedience to His will; our character, having predestinated us to be conformed to the likeness of His dear Son, from Whom we must learn." (P. 34f.)

The layman often has a very vague idea of the meaning of the terms, repentance, conversion, justification, regeneration, sal-

vation, sanctification, consecration, but these are made clear by Mr. Goodman's simple, brief definitions, with appropriate Scripture references. Under the head of "Accretions" the author deals plainly with ecclesiastical formalities, ceremonies, and organizations which obscure the simplicity of the Gospel.

Taken as a whole, this is an excellent handbook for one who aspires to win souls, and also for the inquirer about the Way.

ROBERT M. KURTZ.

New Testament Principles and Modern Missions. By a Missionary Secretary. Pamphlet. 6d. World Dominion Press. London. 1936.

The question of the ideal missionary aims and methods is still debated. The World Dominion Movement stands for what it conceives to be the New Testament methods for extending the Gospel and planting indigenous churches. The anonymous author of the present treatise contends that we have failed to extend the realm of Christ in proportion as we have failed to follow the methods of St. Paul, the great apostolic missionary. His method was to plant living Seed in great centers and then go forward to plant elsewhere. He proclaimed the living Gospel of Life and soon his churches became self-supporting, self-governing and self-propagating under the guidance and power of the Holy Spirit. Most modern missionary societies have succeeded in building up foreign supported and controlled institutions. The pamphlet is worthy of careful consideration.

Portuguese East Africa. By Edwardo Moreira. Maps and Statistics. 8 vo. 104 pp. 3s. 6d. World Dominion Press. London. 1936.

Portugal is a small country, comparatively weak and insign-

nificant in Europe but with immense possessions in East and West Africa. These territories exercise great influence on the future of the continent. This survey deals only with East Africa. Portugal has been in control here for four hundred years but until recently did little to develop her colony. It has a coastline 1,615 miles long on the Indian Ocean, and the country consists of forested hills, high mountains, plateau, lakes, rivers, fertile valleys, a temperate climate and a total population of 4,028,946 in an area of 287,756 square miles. Evangelical mission work began in 1823. Today eighteen Protestant missions have work there and four Roman Catholic organizations; besides there are eight independent native bodies. The largest Protestant mission is the Swiss with 45 missionaries and the next is the American Methodist with 19. The total number of Protestant communicants reported is 19,696 with about the same number of probationers. Roman Catholics work in 40 stations and 179 outstations, with 132 missionaries and 241 native helpers.

This survey gives a brief history of mission work in the colony, describes the character of the work and the attitude of the government. The appendices deal with statistics, Bible work, and the legal status of missions. The northern part of the territory, with over three millions, is still largely unoccupied for Christ.

The Apostle to the Chinese Communists. By Daniel Nelson. 139 pp. \$1.00. Board of Foreign Missions of the Norwegian Lutheran Church of America. Minneapolis, Minn.

The Nelson family is well known for their missionary activities in Central China. The father came to Hupeh in 1890 and died a martyr's death after thirty-six years of service. Bert Nelson, the hero of this volume, served as a missionary from 1916 until he was killed by the communists in 1932. The author is his brother.

The book presents in detail the development and present state of communism in China

and the sufferings of those who were its victims.

"On Sunday, February 22, 1931, the bandits decided they could wait no longer for the ransom, so they led Rev. Tvedt and Rev. Nelson to an open space, tied them with ropes, and made them kneel on the ground. Using bamboo poles the tormentors beat them across the shoulders until they were so bruised and sore that they could not sleep for many nights. The bandits claimed that if supplies or ransom money did not come soon they would do worse things."

This was only a portion of their measure of suffering. The six months of captivity dragged out into twenty-two months of exile. His companion was released, but Nelson paid the price with his death.

A final chapter deals with Communism or Christianity as the alternative for China. The book is in every way attractive, especially as it gives facsimile copies of the first and last notes sent out by Mr. Nelson during his captivity.

We regret that the English style of the book is so faulty, especially in the use of the abbreviation "Rev." without personal name or article. It jars the mind to read that the missionaries spared no effort "trying to contact the General . . . and they did not forget to contact the Source of Power."

S. M. ZWEMER.

The Christian Faith in the Modern World. By J. Graham Machen. 256 pp. \$2.00. Macmillan. New York. 1936.

Dr. Machen's ability, firmness of conviction and facility of expression are illustrated in this series of addresses, given over the radio. In a clear, persuasive and colloquial style he speaks of God, the Bible, Christ, the Holy Spirit, and related topics. He admits that his limited radio time did not permit him to deal adequately with these large subjects and that others had to be omitted. Still, it is odd that, in a book which purports to present "the Christian faith," the *atonement* is left out. In several

cases, also, he spent so much of his time in refuting what he deems erroneous opinions, that he left himself little time to explain what he wanted his hearers to accept as the right view. For example, nearly ten of the fourteen pages of the chapter on "The Triune God" are devoted to preliminary discussions before he comes to the Trinity. He effectively advocates the deity of Christ in several chapters, but a listener who heard only the radio address on "What is the Deity of Christ?" must have been bewildered when all but the last two minutes were given to explaining *what it is not* and only a few assertions at the close show what it is. As usual, Dr. Machen interprets the Bible from the viewpoint of seventeenth century theology and philosophy. He discusses at length other and later interpretations, but he rejects them and regards all who differ with him as "Modernists" who deny "the faith once for all delivered." He is, however, less belligerent in this book than in most of his writings. Indeed he is occasionally genial and almost ironic. The book contains much that is admirable, particularly the chapters on God, the resurrection and the testimony of Paul. Readers who accept his basic assumptions will undoubtedly regard the whole as entirely convincing.

ARTHUR J. BROWN.

The Only Hope of Church or World. What Is It? By W. B. Riley, A.M., D.D. 158 pp. 2/ net. Pickering & Inglis. London. 1936.

The author, who is widely known as a Bible teacher and a writer upon evangelistic subjects, has published "The Perennial Revival," "Revival Sermons" and an extensive work called "The Bible of the Expositor and the Evangelist." Dr. Riley here gives a series of sermons on the premillennial doctrine of our Lord's return. They cover the subject in a fairly logical order, as this list of the seven chapters shows. Christ, the Church, and the Kingdom; The Church and the Kingdom — a Distinction; The Gospel and "That Blessed

Hope"; Grace and "That Blessed Hope"; "That Blessed Hope" and the Resurrection Body; "That Blessed Hope" and our Behaviour; The Apostasy and His Soon Appearance.

The layman to whom this subject is new will find the style simple and direct and the meaning clear. As indicated by the chapter titles, the author is at some pains to distinguish between the Kingdom and the Church, about which the ideas of many laymen, and perhaps some ministers, are very hazy.

The closing chapter laments the lack of faith today and urges readiness for the return of our Lord, which the author believes will not be long delayed.

ROBERT M. KURTZ.

So Half Amerika. Die Auslandshilfe der Vereinigten Staaten 1812-1930. von Hermann Stöhr. Stettin: Ökumenischer Verlag. 1936. Price, 5.60 marks. 327 pp.

This careful statistical study of the relief and help given by America for the past one hundred years to other nations, is based on government statistics and reports of the International Relief Committee, the American Red Cross, the Rockefeller Foundation, etc. There are special chapters on the work of the various Christian groups, Catholic and Protestant, and a concluding chapter on the Carnegie Foundation, the Millbank Fund, the Commonwealth Fund, and the Golden Rule Foundation. *America has been "a good neighbor" for over a century.*

S. M. Z.

A New Day in Kenya. By Horace R. Philp. Illus. Maps. 5s. World Dominion Press, London and New York. 1936.

Kenya Colony, British East Africa, borders on Ethiopia, Italian Somaliland, Uganda and Tanganyika. It is made up of seven provinces, with forty-eight tribes and over 3,000,000 population. Fifteen Protestant missionary societies are at work with 303 missionaries and Christian adherents numbering 112,127. Roman Catholics also have a strong work almost as large. The story of the Christian pene-

tration of Kenya is told vividly and the Moslem problem is clearly set forth. Mr. Philp has spent a large part of his life in Kenya as a medical missionary of the Church of Scotland. He enables the reader to see the country and the people, the influence of the World War and the progress of evangelization. The maps and statistics enable the student to picture the forces at work and the land yet to be possessed. Every one interested in the study of Africa should have this survey for reference.

Sources of Power in Famous Lives. By Walter C. Erdman. 12mo. 160 pp. \$1.00. Cokesbury Press. Nashville, Tenn. 1936.

Fifty-two brief sketches of lives of famous characters of history make up this stimulating series. They include a wide variety—Abraham, Bunyan, Columbus, Robert Dollar, Gladstone, Robert E. Lee, Jenny Lind, Pasteur, Shackleton, Livingstone, Mary Slessor, John Wanamaker and Charles Wesley. In many walks of life these men and women showed that they were believers in God and all achieved by faith something definite for the benefit of mankind. The sketches are chiefly factual, not homiletical, and offer excellent material for reading aloud or for brief ten-minute talks in church, Sunday school or day school. They were originally given over the radio in Cleveland at the request of the president of a large business firm. They are thoroughly Christian and practical and record facts that show the secret of power.

Religion in the Republic of Spain. C. A. Garcia and Kenneth G. Grubb. 109 pp. 2s. 6d. World Dominion Press. London. 1935.

This series of surveys is exceedingly valuable. The results of careful research and expression of view by experts are offered to the general reader in an attractive form and at small expense. Spain receives more attention from Roman Catholics, Communists, artists, historians and travelers than from Evangelical Christians. But Spain

and Spaniards are interesting and important. In the past they played an important part in history, both secular and religious. The present political condition is greatly disturbed, the economic condition is low and the religious situation is weak and uncertain. Form and superstition still rule the masses, and agnosticism or irreligion grips the upper classes. Here we have a reliable picture of the situation and of the need for evangelism. There are today only 166 local Evangelical churches with 6,259 communicants. The total Protestant community, out of a population of 23,563,867, is only 22,000—or less than one in a thousand—as the result of 64 years' work. Twenty-five societies are at work with 25 foreign and 123 national workers. The maps and statistical tables in this survey are valuable for students.

Oil Lamps Lifted. By Pearl Dorr Longley. 86 pp. \$1.00. Fleming H. Revell Co. New York. 1935.

Mrs. Longley's more than twenty years of ministry to the women and children of South India have given her insight into the very heart of the race. Her poems are delicate word paintings, descriptive of India's thought. Throughout this volume the earthen lamp and its need for oil, is made symbolic of the Indian woman's desire for light. The parable theme was suggested by seeing a timid outcaste child, on the night of the "Festival of Lights," carrying a broken pot with a rag for wick, but with no money to buy oil. Impulsively a child of wealth shared her oil with the outcaste.

H. H. F.

Daily Devotions. By William Brenner. 8 vo. 337 pp. \$1.75. Zondervan Pub. House. Grand Rapids, Mich. 1936.

These prayers for each day in the year are spiritual and heart-searching. They will be a real help to those who have difficulty in expressing to God their adoration and their deepest heart hunger for light, strength, purity and fellowship.

New Testament Commentary. One Volume Complete. Edited by Herbert C. Allerman. 8 vo. 720 pp. \$3.00. United Lutheran Publication House. Philadelphia, Pa. 1936.

Many have desired a scholarly, yet reverent and conservative one-volume commentary on the New Testament. Here it is, prepared by twenty-eight Lutheran scholars. There are also nine introductory essays on the New Testament, the Christian Church, the Life of Jesus, the Virgin Birth, the Life of Paul, Cardinal Doctrines, and introductions to each book. Bible students will find this a very illuminating, handy volume.

Children of Sunny Syria. By Myrta H. Dodds. Illustrated by Margaret Ayer. 8 vo. 148 pp. \$1.50. Thomas Y. Crowell, New York. 1936.

Children are interested in other children the world over. The author of this story has lived in the East as a missionary and writes understandingly and attractively. It has not a definite missionary message but has a Christian tone, and will interest children in Syrian boys and girls.

Christmas in Other Lands. Compiled by Dorothy M. Horne. Illus. 64 pp. Paper. 1s. 6d. S. P. G. London. 1936.

The celebration of the Birth of Christ has spread to all lands and is observed in many ways. Here we have pictures by 22 drawings, by verses and descriptive text the ways in which S. P. G. missions of the Church of England celebrate the event in Africa, Malaysia, India, Burma, China, Japan and elsewhere. Churches and Sunday schools will find here unique and effective ways of celebrating Christmas in America and Great Britain.

"Thine Is the Kingdom." By Edward D. Sedding. Illus. 125 pp. S. P. C. K. London. 1936.

Christian progress is thrilling to those who know the facts. This little booklet pictures the ways in which the Church of Christ is being built up around the world. The march of the months is followed, with pray-

ers, attractive pictures and descriptive text to show how the Christian Church is observed in mission lands.

Lesson Commentaries, 1937.

The International Sunday School Lessons (improved uniform series) are expounded in a popular, illustrated commentary by Eugenia LeFils. They are conservative, Biblical, practical and illustrative helps for teachers. (Fleming H. Revell Co., \$1.00.)

"Points of Emphasis" is a vestpocket commentary on the International Sunday School Lessons for the coming year by H. C. Morse, D.D. It contains maps, expositions and teaching points for each department. It is wholly Biblical and has valuable suggestions. (Southern Baptist Sunday School Board, Nashville, Tennessee, 35 cents.)

Scripture Calendars and Almanacs and Diaries. Pickering & Inglis. Glasgow, Scotland. 1937.

These attractive annuals are practical helps to keep engagements with men and to keep the daily tryst with God through His Word. The calendars (1 shilling each) include a "Daily Text Young Folks Calendar"; "Words of Grace and Truth," a daily leaf calendar; "A Choice Daily Text," a "Morning and Evening Text" calendar and a "Choice Text and Thought" (each 1s. 3d.) and a "Choice Text and Daily Meditation" (1s. 6d.). These latter have messages from such spiritual teachers as J. Stuart Holden, Andrew Bonar, Alexander White, Arthur T. Pierson, J. H. Howett, D. L. Moody and Alexander MacLaren.

The Golden Grain Diary is a leather-bound vestpocket edition with a pencil (1s. to 6s. 6d.). The various almanacs include Bible verses and religious poems by various authors.

Heroes of the Cross. Series 5, 6, 7, 8. Illus. 12 mo. 40 cents each. Marshall, Morgan & Scott. London, also Zondervan Pub. House, Grand Rapids, Mich., 1935.

These four volumes tell briefly the stories of Hannington,

Mackay and Aggrey of Africa; Baedeker of Russia, Underwood of Korea, Neve of Kashmir; Brainerd, Grenfell and McCulloch of America; and Hill, Polard and Dr. Main of China. They are short stories of missionary pioneers who lived heroically in the midst of many privations and dangers. Boys and girls will find them thrilling and will find in these life histories an excellent introduction to missions and missionaries.

George Müller, The Man of Faith. Frederick G. Warne. Illus. 8 vo. 239 pp. 2s. Pickering & Inglis. Glasgow. 1935.

The remarkable story of George Müller, the founder of the orphan homes at Ashley Downs, Bristol, England, is all ready well known to those of the older generation, but it is worth repeating. The story here told is not so complete as the official biography written by Dr. Arthur T. Pierson, but it narrates the main facts about the man and his work, his method of supporting the orphanages, his hints on Christian living and the continuance of the enterprise. Many have already been stimulated to new faith and service by the story of the profligate young man who, after his conversion, determined to show by experience that God is a prayer-hearing and prayer-answering god. The book would be more valuable with an index.

In Seven Nations. Twelve missionary studies for use in church organizations. Pamphlet prepared by the Literature Department of the United Lutheran Church in America. Baltimore. 1936.

India, Liberia, Japan, China, Argentina, British Guiana and the United States are the mission fields of the United Lutheran Church. The secretary of literature has prepared these brief, informing studies, with maps and photographs, which leave no member of that church with any vestige of excuse for ignorance as to their mission work, the fields, workers, needs, opportunities and results. The mission study questions at the end of each section will be a help to teachers.

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Princeton said of this tract that it is the
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Him We Can Do Nothing"; "Jesus and
His Kinsmen"; "The Faith of Noah";
"Saul the Pharisee, and Paul, the Chris-
tian"; "Jesus Christ, a Historical Character,
as Proved by the Talmud"; "Gethsemane
in Our Lives," containing twenty-six por-
traits of "Eminent Christian Jews"; "Why
I, a Jew, Am a Christian"; "The Miracle
of the Jew"; "Jesus, the Light of the
World"; "Some Objections Raised to Jew-
ish Evangelization"; "Must Christians Keep
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taining America's Great Menace"; "The
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out like a flower."

THE MISSIONARY REVIEW
OF THE WORLD

Third & Reilly Streets Harrisburg, Pa.

Miracles in a Doctor's Life. By
Walter L. Wilson, M.D. 120 pp.
20 cents. Paper. Bible Institute
Colportage Assn. Chicago. 1935.

These are stories of soul doc-
toring by a medical man. They
are stimulating and offer good
incidents for sermons.

The Silence of God. By Sir Robert
Anderson. 8vo. 216 pp. 1s. Pick-
ering & Inglis. Glasgow. 1935.

The late Robert Anderson was for
some years the head of
"Scotland Yard," the famous
British police force. He was an
earnest Christian and a con-
servative Bible student. This is
a ninth edition of his helpful
consideration of what light the
Bible throws on some mysteries
which are not yet fully explained
—the problems of oppression
and evil in the world, unan-
swered prayer, and human un-
belief. Sir Robert brings out
many helpful truths on such
subjects as miracles, Satan,
temptation and prayer. When
he wrote this study over twenty-
five years ago, he said: "The
tide has turned which in recent
years has threatened to under-

mine the Christian faith." If
he had lived up to the present he
would have seen many more an-
tagonistic forces at work in the
world today.

Christianity and the Malays. By
Laurence E. Browne, D.D., London:
S.P.G. and S.P.C.K. 1936. 78 pp.
Price, one shilling.

Here is an illustration of the
fact that the best type of mis-
sionary literature may be had
for an English shilling — "good
measure, pressed down and run-
ning over." Dr. Browne paid
one visit to Malaya, but he is
thoroughly acquainted with the
literature of this part of the
world. The Malays number
1,644,000 Moslems, and prac-
tically no effort is being made to
evangelize them.

The author sketches the his-
tory of the peninsula, the char-
acter of the inhabitants, their
primitive religion, Shamanism,
which has left deep impress on
their present faith, Islam. The
present missionary situation is
described in two illuminating
chapters, and a plan for ad-
vances proposed, which is both
practical and challenging.

S. M. Z.

The Way of Partnership. With the
C. M. S. in Egypt and Palestine.
By S. A. Morrison. 87 pp. One
shilling. Illustrated. Church Mis-
sionary Society, London. 1936.

This brief account of the work
of the Church Missionary So-
ciety in Egypt and Palestine was
written before the present crisis
in the Holy Land. Three chap-
ters tell of the ministry of recon-
ciliation carried on by this So-
ciety in Palestine, and three
chapters deal with Egypt. The
emphasis is rightly placed upon
the importance of the Oriental
churches in winning Moslems.
In Palestine the work has five
centers. In Egypt it is limited
to two, Cairo and Menouf.

S. M. Z.

New Books

Are You Awake? Florence E. Mar-
shall. 96 pp. 50 cents each or \$30
a hundred. Lansing, Mich.

**Christian Brotherhood in Theory and
in Practice.** Toyohiko Kagawa and
E. R. Bowen. 36 pp. Tokyo, Japan.

Gordon. A Drama in Three Acts. E.
J. Richter. 50 cents. Capano Press.

God in the Everyday. Hugh Red-
wood. 2s. 6d. 117 pp. Rich and
Cowan. London.

The Hidden Treasure. Lucy E.
Guernsey. 2s. 6d. 340 pp. Picker-
ing & Inglis. London.

Kagawa in Lincoln's Land. Edited
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