

NOVEMBER, 1937

THE MISSIONARY REVIEW WORLD

The Effect of Islam on Childhood

Charlotte E. Young

Christian Villages in Mozambique

Julian S. Rea

A Korean Missionary Gives Thanks

Mrs. George H. Winn

The Passion of Raymund Lull

Kenneth G. Grubb

Early Work Among the Indians

G. E. E. Lindquist

Christians and the New Life Movement

Madame Chiang Kai-shek

Fruit from Seed-Sowing in China

Orpha B. Gould

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Dates to Remember

November 7-11—International Good-Will Congress. Boston.

November 19—American Section, Universal Christian Council for Life and Work, New York.

November 22—Annual Meeting, United Stewardship Council, Philadelphia, Pa.

November 22-23—United Stewardship Council Meeting. Philadelphia, Pa.

December 12—Universal Bible Sunday.

NATIONAL PREACHING MISSION

October 31-November 3—Cincinnati, Ohio.

November 4-7—Richmond, Va.

November 7-10—Nashville, Tenn.

November 11-14—Shreveport, La.

November 14-17—Tulsa, Okla.

November 18-21—Wichita, Kans.

November 21-24—Quincy, Ill.

December 2-5—Jacksonville, Fla.

Personal Items

Mrs. Orrin R. Judd, one of the Board of Directors of THE REVIEW, is the new president of the Woman's American Baptist Home Mission Society. From 1920 to 1921 she served as treasurer of the Board and for the past six years as 1st vice-president. Ten years ago Mrs. Judd wrote "Fifty Golden Years," the history of the Woman's Home Mission Society. She is a former president of the Council of Women for Home Missions.

* * *

Hugh R. Monro, LL.D., of Montclair, New Jersey, Vice-President of the Niagara Lithograph Company, has been elected President of the American Tract Society, to succeed the late William Phillips Hall.

* * *

Rev. Dirk Lay, D.D., after twenty-seven years of successful service as the "Apostle to the Pimas," is to become supervisor of Presbyterian mission work among the Dakotah Indians on the Pine Ridge Reservation in South Dakota. The work of Dr. Lay among the Pimas forms one of the most dramatic episodes in the annals of missionary service among Indian tribes. He has succeeded in developing strong congregations among them, each with its own house of worship and native pastor, trained to render efficient service. He has also been their successful advocate in their appeal to the Government for irrigation from the Coolidge dam.

* * *

Capt. Robert D. Workman has become Chief of Chaplains in the U. S. Navy, to succeed Edward A. Duff, Roman Catholic. He is a graduate of



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Wooster College and Princeton Seminary, and has been a navy chaplain since 1915.

* * *

Rev. A. J. Muste, after several years as leader of radical social groups, has returned to the Presbyterian ministry and has become Director of Labor Temple, New York City, succeeding Dr. Edmund B. Chaffee who died in 1936. Mr. Muste understands the labor movement and says that their materialistic objectives would be unsatisfying, even if attainable.

Obituary Notes

Dr. F. E. Dilley, medical missionary to China, died in Cleveland, Ohio, Aug. 9, 1937. He was in Peiping from 1907 till 1920, where he served on the staff of the An Ting Hospital for men and was a professor in the Union Medical College. In 1921 he was transferred to Temple Hill Hospital in Chefoo.

* * *

Dr. William Isaac Chamberlain, Ph.D., who retired in 1935 as corresponding secretary of the Board of Foreign Missions of the Reformed Church in America, died in New York City on September 28th. He would have been seventy-five years old on October 10th.

Dr. Chamberlain had been secretary of the Reformed Church Board since 1909. He was also a member of some twenty other boards and societies. (See Editorial on page 517.)

* * *

The Rev. Frederick Sheibler Miller, Presbyterian missionary in Chosen, Korea, from 1892 until his retirement last December, died in that city, recently.

Mr. Miller was 70 years old and

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a native of Pittsburgh. He was graduated from the University of Pittsburgh, in 1889, and from Union Theological Seminary in 1892. During his service in Korea Mr. Miller organized Bible institutes, served churches as pastor and managed evangelistic campaigns. He was author of several books on Korea published in America.

His widow, Mrs. Mary Lillian Dean Miller, also a missionary, survives him.

THE MISSIONARY REVIEW OF THE WORLD

DELANAV L. PIERSON, *Editor*

VOL. LX Nov., 1937 No. 11

Publication and Business Office—
Third and Reilly Sts., Harrisburg, Pa.
Editorial and Executive Office—
156 Fifth Avenue, New York City.
Entered as second-class matter at
Post Office, Harrisburg, Pa., under
Act of March 3, 1879.

25 cents a copy—\$2.50 a year.
Foreign Postage, 50 cents a year.
Published monthly, except August.
All rights reserved. Copyrighted 1937.
British agents—Marshall, Morgan
and Scott, 12 Paternoster Buildings,
London, E. C. 1 shilling per copy,
10 shillings a year.

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LISHING CO., INC.

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Editorial Chat

The October number of the REVIEW—on Moslem lands—has had a very enthusiastic reception. About 1,000 special advance orders were received and many leaders are using them in their study classes. More valuable articles on the same subject appear in this issue—and more are to follow.

* * *

The Home Missions number on "Rural America" (June) has had a large circulation—about two thousand extra copies having been sold up to September 1st.

* * *

Readers still continue to express their high appreciation of the work the REVIEW is doing. Dr. William Bancroft Hill, of Vassar College, in ordering a quantity for distribution, writes:

"Your October number on the Moslems is a most able and satisfactory presentation of the subject."

* * *

Another reader says:

"I wish to express my sincere appreciation of this most companionable, interesting and instructive missionary magazine, as well as for its inspiration and encouragement. It is the only missionary magazine I am receiving here in the heart of Africa. The Articles concerning the "Bush" especially appeal to me as I am also working in the "Bush."

MRS. LILLIAN WASHER,
French Equatorial Africa.

* * *

A CORRECTION—EGYPTIAN SUDAN

By some unaccountable error, two plates were interchanged and the



At left is one of the smaller A.S.S.U. cotton camp Union Sunday Schools. Below is a plank chapel in which numerous evangelistic meetings are conducted and many conversions have occurred. Our "Cotton Camp Evangelist" solicited the funds, and did nearly all the work himself.



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OF the United States—do you realize that it grows in arid Arizona? And do you know that the tallest men and women spiritually may grow from the boys and girls of the cotton camp section if we reach them soon with the Word of God?

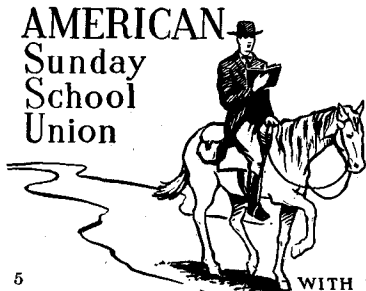
About eight years ago, Buckeye Valley was reclaimed by irrigation from a dry cactus desert and became one of the most fertile cotton-growing sections of the Southwest. Here hundreds of cotton picking families migrate from eastern cotton states, many of them remaining the year round. They live in tents and shacks. At nearly every little cross-roads store liquor is sold and single men and women of immoral tendencies are a menace to the boys and girls of these camps.

Through its district superintendent, the A.S.S.U. has established cotton camp evangelism. Tents and chapel buildings in some instances have been provided by the cotton growers. Many conversions have taken place among the young and some needed relief work is going forward.

The Arizona cotton camps are but one instance where wide-awake A.S.S.U. missionaries are entering opening doors. The youth of unreachd rural America is our chosen field. Evangelical in purpose, non-sectarian in method, and true to the Word of God, for more than a century we have carried on this aggressive and needed evangelism. Our organization covers the nation. Heaven alone will reveal the tremendous results in eternal values.

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wrong one used as a frontispiece for the September REVIEW. The picture intended for insertion was one of natives in the Anglo-Egyptian Sudan in the midst of picturesque rocks of the desert. The picture used was a plate loaned for another purpose by the *Review* and *Herald*, of Washington, D. C., and represents a camp meeting with 5,000 present in Iboland, Nigeria. These people are connected with the Seventh Day Adventist Mission.

* * *

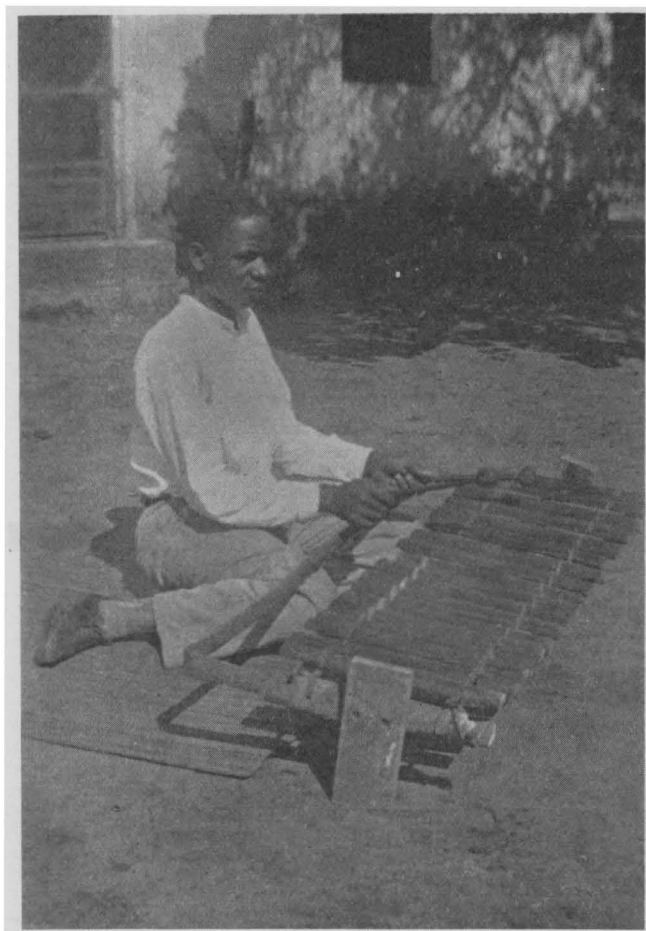
APPEAL FOR THE UNIVERSITY OF NANKING HOSPITAL

Since the Chinese Government (Central) Hospital in Nanking has been bombed and closed, the Uni-

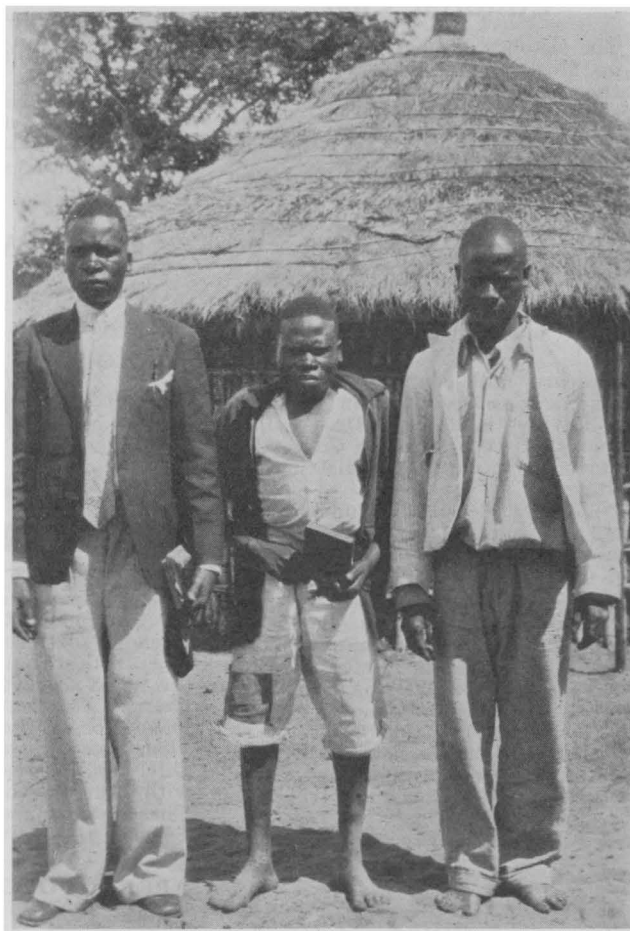
versity of Nanking Hospital is the only large hospital open in that city. Cabled appeals for help to meet the situation come with the endorsement of the American Ambassador in China. At least \$6,000 are needed for anti-tetanus and typhoid vaccines, as the supply in Nanking is now exhausted. There is also need for funds for an ambulance. Dr. Robert E. Speer, for twenty-five years President of the Board of Trustees of the University of Nanking, is now Honorary President. The Presbyterian, Methodist, Baptist, Disciples, and Congregational Churches cooperate in the work of the University, the American office of which is at 150 Fifth Avenue, New York City.



A SCENE IN THE CHRISTIAN VILLAGE OF MALATE, MOZAMBIQUE



NAZTALI MBANZI, A TEACHER, PLAYING AN
AFRICAN PIANO



VILLAGE EVANGELISTS IN PORTUGUESE
EAST AFRICA

(See article on page 524)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LX

NOVEMBER, 1937

NUMBER 11

Topics of the Times

"IN EVERYTHING GIVE THANKS"

At times this seems to be difficult, if not impossible. In spite of many dark days, King David took up praise for a life work, saying: "As long as I live I will praise thee." Again he said: "Thy praise shall continually be in my mouth."

In the midst of personal sorrow and troubles, in national distress and in world-wide conflicts, there are still reasons to give thanks to God. The Prophet Habbakuk lived in a time of great trouble. There were material desolations, national judgments, signs of devilish activity on every side; wrong-doing was rampant in Judea—violence, perverseness, lawlessness, immorality, injustice, strife, international warfare.

God seemed strangely inactive and silent and yet the prophet could utter a wonderful prayer of praise because God still ruled and His glory covered the heavens; even in wrath He remembered mercy; the earth also was full of His praise. He concluded with words that Daniel Webster pronounced among the most sublime in all literature, declaring, even in the midst of disasters and distress, "I will rejoice in Jehovah; I will joy in the God of my salvation. Jehovah, the Lord is my strength" (Habbakuk 3: 17, 18).

Stalin, and others who foolishly fight against God in Russia, know nothing of the psalmist's, the prophet's and the Christian's secret of peace and joy; the Japanese military leaders are ignorant of the God of Love; Hitler, in his determination to rule the Church and to obliterate God's decrees, overlooks the power of the omnipotent Ruler; Mussolini thinks only of temporal progress and material force; Spaniards, in their fratricidal strife, have little conception of the mercy and peace of God; at the same time millions in America are seeking political control and economic improvement for personal gain; and yet there are

here also great reasons for national and personal thanksgiving.

There is, first of all, the certainty that God, the Almighty and loving Heavenly Father, lives and rules; His will must be triumphant, even though ignorant and self-seeking men rebel.

There is the encouraging fact that men are not satisfied with evil. Ninety percent of humanity condemns selfish wars of aggression, such as Japan is conducting in China and as Italy conducted in Ethiopia. There is encouragement in the desire of many other leaders for peace and justice, as is revealed in the League of Nations and in the Hague Court, even though these bodies are too selfish, too weak, too fearful, or too much divided to act together to promote peace.

Great trials are offset by God's mercies that offer reasons for thanksgiving. There are spiritual compensations that come with suffering; the discipline of faith is promoted through trial; troubled souls are drawn into closer fellowship with God; disciples are weaned from love of the material world; the failure of temporal things to give happiness often leads to the transfer of life's affections from self to God.

The coming Thanksgiving season does not offer any occasion for self-satisfaction or for rejoicing in increase of material wealth; nor are there encouraging signs of a new reign of peace and goodwill among men. But a knowledge of the signs of God's working in the world will cause every Christian heart to give thanks. There are multitudes of enterprises effectively carrying on the work of Christ—the churches, missions, hospitals, schools; the Christian homes, the work for youth; the publication and distribution of the Bible and other Christian literature; the men and women who stand true to Christ in difficult and dangerous places—as in Germany, Russia, Spain, China, India, Korea and Moslem lands. We give thanks

for little children, so ready to love and be loved; we praise God for earnest, forward looking youth and for teachers who unselfishly give time to Sunday school work; we give thanks for the consecrated money dedicated to God's service and for the hundreds of thousands of men, women and children who are responding to the Gospel and are receiving eternal life through Christ in our city streets, and in prisons and penitentiaries, in home mission territory, in many of the dark places of the earth.

Every circumstance of life, where God is honored, not only teaches lessons in faith and fidelity, but suggests new causes for thanksgiving and praise. "In everything give thanks."

REVIVING THE STUDENT VOLUNTEERS

Even a superficial glance at the present world situation gives clear evidence that the missionary task of the Christian Church is very far from completed. There are more non-Christians in the world than there were one hundred and fifty years ago; many more than when our Lord gave His disciples the commission to evangelize the world. While the attitude of men toward Jesus Himself, as shown by millions in non-Christian lands, is much more sympathetic than it was even fifty years ago, at the same time the anti-Christian attitude of misguided leaders in what have been nominally Christian lands—such as Russia and Germany—has become vastly more aggressive.

In spite of great advance in the Christian missionary enterprise on the mission fields, for various reasons the coldness and indifference of very many professing Christians in America and Europe has increased in the last fifteen years. Clearly there is great need to arouse the Christian Church to new enthusiasm and sacrifice, in order that we may push the campaign to win a sympathetic hearing and an acceptance of the Gospel of Christ—with all its implications—both at home and abroad.

Fifty-one years ago the Student Volunteer Movement was founded for this ideal—to evangelize the world in this generation. It has been signally blessed and wonderfully effective in enlisting volunteers, in arousing the Church and in gaining friends and supporters for the cause. Recently the financial and spiritual depression at home, and complications abroad, have caused the Movement to lose ground. There has been even some talk of abandoning its active work or of changing its purpose and program. Lowering of ideals in some cases, changes in leadership and loss of support, have hindered progress.

Now, however, with the coming of a new secretary, Dr. Paul J. Braisted, there is promise of new life and power in the Movement. Dr.

Braisted is a son-in-law of Dr. Robert P. Wilder, one of the founders and first traveling secretary of the S. V. M. The new secretary was for some years a Baptist missionary in India and Burma and has been especially active in evangelistic work and Bible teaching among students. At a dinner, recently given in New York to welcome the secretary, Dr. Braisted showed his missionary vision and his grasp of the situation in a truly statesmanlike address. He expressed the conviction that the students of America today, as never before, are awake to the need of the world for a radical change in ideals, and for new spiritual power. He said in part:

"(1) As we approach students we must find the way of leading them to experience the reality of faith and fellowship with the living God. They need a vital experience of the power of Christ in their own lives.

"(2) We must be stirred by the fact that, in Christ, God is revealed and we must present a fully rounded life as a challenge to students and to all mankind.

"(3) We must speak frankly of the rugged demands that Christ makes of His followers for a life of rectitude, for temperance and self-denial and for sacrificial service.

"(4) We must seek to give students a truly Christian world-vision and to enlist them in a world-wide fellowship.

"(5) The immediate task of the Movement is to find new, consecrated and qualified leaders in the Church at home and in the foreign fields.

"(6) We must interpret anew to students the elementary and fundamental facts in regard to Christian missions.

"(7) We must bring living, spirit-filled missionaries into touch with students so that they may understand the opportunities, the obligations, the requirements and the rewards of missionary service.

"(8) We must look ahead and discover the new types of missionaries that will be needed to carry on the work under changing conditions ten years from now.

"(9) We must associate in the Movement, able Christian leaders of the churches on each field so that we at home may work with them for the evangelization and education of their people.

"(10) We must seek to win commercial, political and other representatives in foreign lands to Christ so that they will have the conviction that every Christian should be a lay missionary and should enjoy fellowship with other disciples of Christ.

"In this and other ways we must lay out a program and seek spiritual power to promote Chris-

tian unity, harmony and cooperation throughout the world."

Dr. John R. Mott, one of the earliest Student Volunteers, and for many years chairman of the Movement, made a powerful appeal for new cooperation, whole-hearted support and an adequate program to help evangelize unoccupied fields, to study the great world problems, and to present Christ as the only One who can solve these problems and meet the greatest needs of all mankind.

The Student Volunteer Movement has a new opportunity today. The secret of new life and effective service must be found in a clear vision of Christ's objectives, in new emphasis on the essence of the Gospel, in Spirit-filled leadership, and in devoted, sacrificial service, both at home and abroad. May God guide and bless Dr. Paul J. Braisted and his fellow workers.

WILLIAM I. CHAMBERLAIN

One of the most competent, trusted and beloved missionary leaders of the generation passed away in the Presbyterian Hospital in New York City, on September 28th, in the death of the Rev. William I. Chamberlain, D.D., Secretary of the Board of Foreign Missions of the Reformed Church in America for twenty-four years, from 1909 until his retirement in 1935.

Dr. Chamberlain was born into missionary leadership. His father was Dr. Jacob Chamberlain, one of the early missionaries to India of the Reformed Church and one of the most capable and picturesque missionaries and missionary advocates of the last century. He was one of the speakers at the Student Conference at Mount Hermon, Mass., when the Student Volunteer Movement originated and his addresses and power were among the inspiring influences which produced the Movement. Some of the missionary stories became classics.

William Chamberlain was born in Madras on Oct. 10, 1862 and from his childhood absorbed the missionary spirit. The Arcot Mission, to which his father belonged and of which he was one of the greatest leaders, was an extraordinarily efficient and well organized mission, conservative and educational, but at the same time animated through and through with the spirit and purpose of rich and thorough evangelization.

William came back to America for his education and was graduated from Rutgers College in 1882 and from the New Brunswick Theological Seminary four years later. He was always a devoted Rutgers alumnus and his college gave him the degree of Doctor of Divinity in 1912. In 1917-8 he was president of the New York Association of Rutgers Alumni. For three years after his return from India he occupied the Chair of Logic

and Mental Philosophy in the college. For many years he was a trustee of Rutgers—always active in its affairs. As an undergraduate he played on the college football team, and every interest of the college, especially all its religious interests, were of concern to him.

After his seminary course he returned to India in 1887 as a missionary of the Reformed Church in America. His complete mastery of the vernaculars, which was one of his mother tongues, his extraordinary intellectual ability, his warmth of character and his personal charm made him an ideal missionary. He found a mission almost



WILLIAM I. CHAMBERLAIN

ideally organized for its work. The evangelistic itinerating circuits were laid out with greatest care and steady and conservative policies were pursued with a view to the building up of living, self-supporting churches.

In addition to his full share of direct evangelistic work he gave himself to the training of an educated, Christian leadership. He established Voorhees College at Vellore in 1898 and served as its president until 1905.

He was recognized as a full member of the Indian community, enjoying the respect and confidence of all classes, serving by election on the Municipal Council and as Mayor of Vellore. He was a living refutation of the type of critic which regards missionaries as intruders, unwell-

come to the people and aloof from their common life. He concerned himself with all that affected the well-being and happiness of the people—sanitation, taxation, honest government, education. But above all and through all he was a minister of Christ, preaching the Gospel and building the Church. Under Lord Curzon's vice-royalty he was awarded the Kaiser-i-Hind medal, first class, for his service to India.

He returned from India in 1905 and after his service for three years at Rutgers, accepted the secretaryship of the Board of Foreign Missions of his church. Here for twenty-six years he administered the missions with wisdom and devotion, combining careful and conservative views with faith and courage. He possessed the confidence of his Church, was president of the General Synod in 1908-09 and again and again carried progressive policies with the trust of the Church. He was looked to as leader on all special occasions and he gave his Church a position of honor in the Christian world by the quality of his representation of it. In 1923-24 he was president of the Alliance of the Reformed Churches and in the field of foreign missions he was Chairman of the Annual Conference of the Foreign Mission Boards of North America and of its Committee of Reference and Council. In 1916 and 1920 he visited the missions of his Board and his interest took in them all. He had a very special interest in the United Mission in Mesopotamia, a union mission of the Presbyterian in the U. S. A., the Reformed Church in America and the Reformed Church in the U. S. When he visited Mesopotamia he was deeply moved by the plight of the Assyrian refugees. He was president of the Board of Trustees of Fukien Christian University and a trustee of the American University at Cairo.

Dr. Chamberlain was married to Mary Eleanor Anable of New Brunswick, N. J., in 1891. She died in 1929, leaving a daughter, Mrs. Alma Chamberlain Anderson.

Dr. Chamberlain was a Christian man through and through. There was in him no darkness at all. Always courteous and careful, he was nevertheless firm as a rock in all righteousness and clear as daylight in his convictions and their expression. There was a singular purity of nature in him that stood out as a quality of childlikeness and simplicity. He was one who commanded always and everywhere all men's trust, and who always and everywhere enlisted without effort their deepest affection. For years he was a director of this REVIEW and those who were thus intimately associated with him place on record their testimony to an able, devoted, noble Christian man.

R. E. S.

* * *

This man of God was versatile in his talents, steadfast in his life and beloved of all his asso-

ciates. The dominant note of his character was the heroism of his faith.

To the missionaries William I. Chamberlain was not only a wise counselor, a statesman of broad vision and a friend in every hour of trial or disappointment; he was a man whose deep religious convictions, in an age of compromise and doubt, were like a rock in a weary land. In one of his great missionary addresses on "The Fact of Christ" he made this memorable statement: "This greatest Master of religion was differentiated from all other teachers. Others claim to be the messengers of truth; He is the Message. Others claim to be light-bearers; He is the Light. Others claim to point to the truth; He is the Truth. All the data for Christianity are found in the one phenomenon—the fact of Christ."

Dr. Chamberlain's philosophical mind found its center and rest in the evangelical faith of which he was never ashamed and for which, on the platform and in missionary councils, he fought many a good fight. On the far-flung field of Christian enterprise in India and the Far East, in the lonely places of the Moslem world many hearts have been strengthened by his sturdy outspoken witness to the sufficiency of the Gospel.

He was one of the organizers of the American Christian Literature Society for Moslems and was its president for many years. In his unceasing labors for the Arabian Mission of the Reformed Church, and the United Mission in Iraq, he knew the burden of Islam and the "patience of unanswered prayer." The archers of criticism sometimes sorely grieved him and shot at the enterprise he loved, but his bow abode in strength and his arms and hands were made strong by the mighty God of Jacob. In his picture of the Alpine shepherds, as a type of the missionary at his task, he spoke words that are prophetic of the Alleluias in which he now has part:

When the sun is just setting and the peaks of the eternal snow become tinted by its dying beams, the shepherd who is highest up the mountains takes his horn and sounds through it a few simple but melodious notes signifying, "Glory be to God." Far and wide in the pure air floats the sound. The nearest shepherd hears and replies and from man to man, over the illimitable deserts of a hundred hills, passes on the sound of the worship. Then there is a silence, a deep dead silence, during which every head is uncovered and every knee bowed while from the stillness of the solitude rises the voice of supplication heard by God alone.

Again the highest shepherd sounds through his horn, "Thanks be to God"; again is the sound taken up and passed on from man to man along the mountains until, lost in the twilight, the shepherd betakes himself to his repose."

So do we give thanks to God and glorify Him for the inspiration that has come from this life of this true under-Shepherd of Christ's sheep.

S. M. Z.

The Effect of Islam on Childhood

By CHARLOTTE E. YOUNG, Teheran, Iran
*Missionary of the Presbyterian Church; Teacher in
Alborz College*

MILLIONS of children are born every year into Moslem homes, within earshot of the muezzin call. From babyhood, through the formative years of childhood, until early marriage perpetuates the cycle of Moslem traditions, customs, and superstitions, Islam is part of their everyday life. The ideal character for those who are brought up in this atmosphere is Mohammed; the standards which he has put forth in the Koran, as God's revealed will for mankind, are the guiding factors in their lives.

One sees God-given spontaneous joy and the sunshine of childhood among the beggar youngsters in the streets of Moslem cities. One recognizes the laughter and chatter of carefree happiness as the children skip and play in the walled harem gardens, or gayly trot along on their tiny donkeys to a garden picnic. And this same childish happiness is found in homes where the proud mother asks a manly little son or a demure daughter to pass the sweets to her guests, or where the doting father calls on his sons to entertain the company by reciting poetry.

All this one recognizes as a child's natural response to those God-given human qualities of parental-love—that elemental passion for children that brings with it the desire to shelter, protect and give security to the limit of the parent's knowledge and ability. The response of the child is as elemental as the love of the parent.

Alonzo Bunker has a different explanation for bright faces among Moslem children but recognizes that there are such. "The attractiveness of childhood among all races sometimes seems to be accentuated among less intelligent peoples; so that, before the fogs of sin and ignorance have blurred the image of God in which they were created, they show a strength and brightness more marked than in their more favored brothers and sisters in enlightened lands . . . one remembers that of these too it may be said, 'Trailing clouds of glory do they come.'"

But from their earliest years children of Moslem countries enter into the inheritance of their religion, and their religion is their handicap. In spite of modern methods of Western education taken up by their governments, in spite of higher

scholastic standards that have come from widening contacts with the Christian world—where such a large place is given to the child—they are still held back, imbedded and writhing in the mesh of superstition and the hampering effects of evil social customs that center in Islam itself.

Murray Titus in his book, "The Young Moslem Looks at Life," says: "Every one of the undesirable elements in Islam is something that is rooted in the religion. They are all lawful—polygamy, child marriage, easy divorce, the keeping of concubines, slavery." Mohammed participated in each one. There is not one of these outstanding



YOUNG MOSLEM READING THE KORAN

practices within the social system that does not reflect sorrow upon the life of a child.

From so much in current literature, in magazines, in novels, in psychological studies of childhood there comes to us the effect of unhappiness to children resulting from divorce, which seems to us least of the above-mentioned evils. A concrete example taken from modern life in Moslem lands will serve to illustrate conditions all too common resulting from these customs.

S— comes to us with her story—a girl who had received the highest degree in education that women of her country could acquire. She is an only daughter, devoted to her widowed mother

who in turn gave much. Her years of schooling—freedom to come and go among school friends of her own choosing—is much in the life of a Moslem girl. But there were limits; on the day when she and others of her classmates graduated unveiled before the large mixed audience and gave their orations, S—, in deference to her mother's wishes, delivered her oration from behind the veil. Her subject was, "The Care and Education of Children." In the audience, a gentleman of some standing in the educational world, was impressed. He sought her hand in marriage—through the medium of the family as was the custom. But, protested S—, "he already has a wife and children." Very well, divorce could be arranged if that was an objection. The mother was insistent—it was time that S— should marry. She had had many offers but none from so prominent and respected a man. And so, much against her own wishes, the union was effected.

"And are you not happy," I enquired, "Is your husband not kind to you?"

"Oh, yes; it's not that, he is kind, I have a pleasant home; enough servants and all that, but he married me because he wanted me to bring up his children. He didn't think their mother was doing it well. The children all live with us."

"But," said I, "isn't that a wonderful opportunity—you can put your theories into practice?"

"It is quite impossible," she replied, and there was bitterness in the girl's reply. "Apart from the fact that their early training has been all wrong, and a complete reconditioning of many habits is necessary, they are allowed each week to visit their own mother, who lives with the grandmother. There they are taught to despise me, quite naturally; when they come back, and for several days after each visit, they call me names—not of course in their father's hearing. They say it is not necessary to obey me, since I am not their mother. It becomes unbearable. My patience cannot endure it. My husband only half understands for he is away all day and cannot know what I endure. I could love the children, I could help them; but there is no chance."

Our sympathies are with this charming young woman; but what of the effect on the lives of that boy and girl so patently not responsible for their conduct?

Christian missions to Moslems have centered upon the uplift of the position of women even more than upon improving the condition of childhood; and with good reason for, with a higher standard of motherhood, many of the sad effects upon childhood can be eliminated. In "Mecca and Beyond," by Dr. and Mrs. Edward M. Dodd, we read of the Javanese Princess, Raden Adjung Kartini who grew up in obscurity and seclusion

but who longed to serve her sisters. In one letter she writes:

The Mohammedan law allows a man to have four wives at the same time. And though it be a thousand times over no sin according to Mohammedan law and doctrine, I shall forever call it a sin. I call all things sin which bring misery to a fellow creature. . . .

There was a woman who became wife number two of a native official. The first wife, who was not quite right in her mind, after a little went away from him, leaving behind a whole troop of children. Number two became his official wife and was a painstaking, loving mother to her stepchildren; she was very diligent and worked hard to save something from the income of her husband so that later they would be able to educate his children. And it was thanks to her that the sons turned out so well. Now I come to the thanks. Once when her husband had gone to the city he came home late at night and called his wife outside. A guest had come with him for whom she must care and make ready a room. The guest was a young woman, and when her husband told her that the guest was his wife and that she, his older wife, must henceforth share everything with her, she was at first stunned, for she did not understand. She only stood and looked at him. But when the frightful truth penetrated to her brain, she sank without a single word to the ground.

Ellsworth Huntington draws the contrast so clearly that we take the liberty of quoting from his book, "The Pulse of Asia":

Mohammedanism, as every one knows, inculcates the seclusion of women, and makes of her nothing but a stupid drudge to do man's work, or a light plaything for his pleasure. Wherever people of Moslem faith gather in towns and cities, as I have seen them in Turkey, India, Persia, Asiatic Russia, and Chinese Turkestan, this ideal prevails. In the crowded villages and cities women can do their work behind high mud walls, and can be confined to certain unseen rooms when male guests visit the house. The support of the family does not depend upon them, and their activities are almost wholly dependent on the will of their husbands. It is rarely necessary that they should leave the house, and when they do, there is usually no work to be done and it is easy to keep their faces covered. Even the peasant women, who must work in the fields, keep aloof, and come in contact with men but little. Only the very poor, or those who are confessedly immoral, go about in public with uncovered faces. The evil effect of all this has been often described and needs no comment.

Dr. Richter, in summing up the causes of decay in Islam, puts the chief emphasis on the moral deterioration due to polygamy and the low ideals of home life. He says: "Sound family life is impossible. The children grow up in the poisonous atmosphere of intrigue, fleshly lust, bad language, and shameless licentiousness. They are polluted from youth up."

In "The Arab at Home," by Dr. Paul W. Harrison, we find the following:

The boy grows up in an atmosphere of intrigue and suspicion, the furthest possible remove from any idea of cooperation and brotherly love. The whole environment is charged with exaggerated sex desires, and at the age of twelve, he wants to get married. It is better that he should, for so worse evils are averted. He has no in-

terest in education, nor have his parents any great interest in it for him. He may learn to read the Koran and if he is especially fortunate he may go on to learn to write as well. But the home as we know it simply does not exist, and until it does, all hope for solid progress is futile.

One must remember that Moslem childhood does not last long. As a matter of fact, according to Moslem law, the child has no period of adolescence. Boys and girls go directly from infancy into manhood and womanhood, and the age of childhood is limited only by physical development. There is no thought of the immaturity of the mind. At the first signs of puberty childhood ceases and manhood and womanhood have begun.

Among educated Moslems, and there are of course an increasing number in every country where Islam is strong, it is gratifying to know that child-marriage is one of the first of the social evils to be attacked. The illiteracy of the masses remains, and will remain for years, a challenge to the enlightened people of these lands, as well as to us who are their brothers in Christ. Even so, the illiterate children will be benefited in this respect because of the laws of their governments concerning child-marriage—compulsory education and slavery. These laws have come not because of a reinterpretation of the Koran or the life of Mohammed—(though that has had to be done by a few of the faithful in order to rationalize the present order), but because of the influence of the spirit of Christ working through the social system of even nominal Christian governments.

A New York State high school boy in reading some of the latest mission literature, written for the study of the Moslem World, recently remarked to his teacher:

"Of course, I didn't know much about Islam before but it really isn't such a bad religion, is it?"

"Not such a *bad* one," replied the teacher, "but is there a better? Have you as a Christian child profited by being born a Christian? Are there things you would have missed had you been born in a Moslem country? I don't mean material things, but spiritual things that have contributed to your happiness, just because they are Christian?"

"That goes without saying," said the boy, "and of course we have Christ for our standard—but the rules for a religious life that Mohammed gave his people were not so bad, were they?"

The teacher directed the lad's attention to the traditional Moslem creed and the Moslem ritual and asked him to study and compare the effect of that creed and ritual upon life and conduct with the effect of the Christian faith and standards.

Because of its very definite effect upon the child life of the Moslem world, it is well to consider

the creed of Islam in this connection. Mr. Murray Titus has outlined it for us in "The Young Moslem Looks at Life":

I believe:

That there is no god but Allah;

I believe:

In his angels;

In his books;

In his apostles, and that Mohammed is the last of them;

In the Last Day; and

In the predestination by Allah of good and evil.

There is no question about the majestic idea of the unity of God found in Islam. Though he is often on the lips of the faithful as "The Merciful, The Kind," there is never any idea of a nearness



CHILDREN NEAR DAMASCUS

to his creatures, shown in the spirit of fatherhood, or in love and sacrifice for his children. Much is lost from the spiritual life of childhood when we take from the idea of God that of a loving, heavenly Father who cares just as much for a little child as for a king or queen. Our Christian children are made to realize this blessing as they are taught to come directly to their Father in simple prayer life. Moslem children must memorize a ritual in a language which, except for those in Arabia, is quite unknown to them. There is reverence for the ritual but never any reverence or respect for the name of Allah. The effect upon the conversation of children, who have never considered the Third Commandment, is often shocking to those who have been taught to revere the name of God.

With the establishment of government schools the old "maktab" is disappearing. This "maktab" in years gone by was the only type of education. It was run by the priest, with the Koran as the textbook; but in the Moslem world today it no longer is an influence upon youth. There is left nothing that is being done specifically for the child by way of religious education. Compare this with the time, effort and funds spent throughout Christendom, not only for the religious education of children, but also for their joy and happiness and fellowship in the life of the church, and we realize the results of the love of Jesus for little children. We believe in God, the Almighty, as does the Moslem; but our creed gives us also "The Father, and Jesus Christ, His only Son, our Lord"; because of Him, and the guidance of the Holy Spirit, we are led on to probe and to prove the length and breadth, the heights and the depths of the love of God for His children.

Around the Moslem statements, "I believe in his angels" and "I believe in his books," has grown up that great cult of magic against which every Moslem child has to fight as he acquires a knowledge of modern science and more civilized forms of living.

A modern child psychologist could write volumes on the effect upon children of the ever-present talisman that is worn to keep off "the evil eye." One never forgets the fear in the eyes of children, and of educated parents too, as they tell tales of *jinn* and of the different kinds of devils and angels.

Jinn, the genii of "The Arabian Nights," are a sort of intermediate species between men and angels. There are both good and bad jinn, and they are created from fire. They assume various shapes, grow large and small at will, attack unsuspecting human beings, and are the cause of unending fear in the hearts of multitudes of Moslems who believe in their power over men. The average Moslem in Arabia, India, Iran or North Africa is amply prepared to verify the old tales of the *jinn* with chapters out of his own experience.

Murray Titus tells how, in Calcutta, an old Moslem servant threw up his job of pulling the fan, or *punkah*, which was worked by hand before the days of electricity. The reason he gave was that on the previous night a *jinn* had hit him a terrible blow on the back of his head; he would stay there no longer. The truth was that as he was sitting with his back against a brick pillar he fell asleep, and the person for whom he was pulling the *punkah* awoke in a great perspiration, for the night was terribly hot. Since this was not the first time the old man had stopped pulling, his master rose from his bed, took a bottle of smelling salts and, quietly stealing up behind the

pillar, held it under the old man's nose. At the first whiff the old man threw his head back quickly and of course hit it against the pillar. Being entirely unaware of the real cause of all that happened, he believed to his dying day that he had been the victim of some *jinn*.

These *jinn* are said to inhabit wells, bath houses, abandoned dwellings and certain secluded regions. The Koran says that the *jinn* were interested auditors of Mohammed's preaching, and that a company of them was converted to Islam. When a Moslem declares his belief in *jinn*, as real beings, he means it literally.

It is the rare Moslem child who does not wear a talisman of some sort. Many of these are small metal cases, bound to the arm or ankle, containing a *sura* from the Koran. It is common knowledge that the chapters from the Koran which are most often selected for use as amulets, and put in small cases, are Surahs 1, 6, 18, 36, 44, 55, 67, and 78. There are five verses in the Koran, called the verses of protection, *Ayat-el-Hifdh*, which are most powerful to defend from evil. They read as follows:

The preservation of heaven and earth is no burden unto Him.

God is the best protector.

They guard him by the command of God.

We guard him from every stoned devil.

A protection from every rebellious devil.

Think of the effect on Moslem children who study physiology and chemistry in modern schools and at the same time are taught to believe in and reverence amulets and charms. Ordinarily the ink used for writing amulets is saffron water, rose water, orange water, the juice of onions, water from the sacred well of Zemzen, and sometimes even human blood! The one who writes the amulet must be a holy man, in the Moslem sense of that word. Arabic books on the subject (and these books are printed by the thousands), explain as follows:

The diet of the one who prepares charms depends on the kind of names of God which he intends to write or recite. If they are the terrible attributes of Allah, then he must refrain from the use of meat, fish, eggs, honey, and musk. If they are His amiable attributes, he must abstain from butter, curds, vinegar, salt, and ambergris.

By believing in the "Books," a Moslem also includes the *istikhara* (the cutting of the Koran), especially when it comes to matters of health and concerning medical treatment. This often is the means of deciding plans for business, or in considering whether to accept employment, to form partnerships, or make journeys. Mrs. Dwight McDonaldson tells the following story which illustrates this point.

A child is brought to a doctor and his case is diagnosed as one needing an operation. The

parent is so advised and arrangements are made for the child to enter the hospital. However, excuses are made at the last minute; the doctor is assured that the child will be brought the next day. He does not return. Days, or maybe weeks, later the child is brought for the operation. The story is that the *istikhara* repeatedly came out against the operation and that the child could not be brought until there was a favorable result.

This belief in *istikhara* is part of the belief in the predestination by Allah of good and evil. This naturally breeds a spirit of fatalism and has perhaps, more than any other one thing, accounted for the stagnation and backwardness of Moslem countries. It accounts in large measure for the high death rate among children. Eighty-five per cent of the children born in Iran die before the age of twelve, according to mission doctors. If a child becomes sick, it is God's will. If there is no doctor to be had, it is "Kismet"—a word constantly on the lips of Moslems.

A common custom in Iran among the illiterate is to take a child to the public bath as soon after its birth as the mother is able, a matter of from one to three days. If one remonstrates that the infant may catch cold the answer will be—"God gave us the child, He will take care of it." If the child dies of exposure, they say: "God did not desire it to live."

An intelligent young Iranian teacher, only a few months ago, was talking with a group of Boy Scouts who had just won second honors for their group in a competitive exhibition. Said he:

"Now, you young gentlemen know that had all of our troop been here on time, we would have won first place by a great margin. Is it not too bad that the dilatoriness of some kept the group from realizing its ambition?"

"Oh, sir," came the reply, and it was immediate and characteristic: "but it would have made no difference; God did not decree our winning first place, so why discuss it?"

This attitude of mind, bred in children from infancy, cannot fail to work against those interested in real progress. It is a stumbling block in the pathway of youth and a weight upon their feet that tends to drag them down into century-old ruts.

Those who have lived with children and youth in Moslem countries are always unanimously sure that, in the physical world, the law of the survival of the fittest is outstandingly at work. It is true also in the psychological world. Christian leaders from the West must constantly bear this fact in mind and be patient and sympathetic because of it.

The children of Islam learn from their environment deep and fundamental qualities of patience,

of courtesy, of hospitality—beautiful and commendable characteristics that are attributable to the fact that they are Orientals, as well as that they are Moslems. Islam has fostered reverence for an Almighty Holy God, a basis from which Christians may lead on to teach that larger conception of the Father who desires *all* His children to live in peace, and to grow in grace and in the knowledge of their Lord and Master, Jesus Christ.

GROWING INTEREST IN PERSIA

By Dr. S. M. Jordan of Teheran

About thirty years ago a sermon by W. St. Clair Tisdall was printed in Persia and almost created a riot. Today Christian literature is distributed and causes no disturbance. It is calculated to appeal to the young men of Persia.

A former student of the American mission college at Teheran, after serving six or eight months as an officer in the Army, was asked: "Was there any discrimination against you, because you are a Christian?"

"No," replied the young man. "In fact it seemed the other way. My officers often invited me to tea and, after we conversed on things, asked me: 'How do you come to think that any religion is necessary and why have you adopted Christianity?' That gives me a fine chance to explain how I came to be a Christian. There are only a few of my friends who seem to have real faith in Islam. Five or six are Christians."

The first time that I suggested we have a Moslem, who had become a Christian, preach in the church at Teheran, my associates said it would cause a riot. Finally Dr. Sa'eed Kurdistani was asked to preach the next Sunday. "It will cause a riot," he answered.

"You are a Christian; why should you not cause a little excitement?" I asked.

"I will consult the King," he answered, meaning the heavenly King.

Next morning he accepted the invitation, saying, "If it is God's will that I should preach next Sunday morning, I will do my best." He preached on Naaman, the Syrian, and the "leprosy of sin." The sermon was printed and for years has been giving a message of peace and conviction to the multitudes of Persia. Since then eight different Christians who were Mohammedans have preached to congregations made up almost entirely of Moslems. Two or three years ago we elected a converted Mohammedan as Moderator of the Church. During Easter week eight evangelistic services were held in Teheran. In the police department there is one baptized Christian and he was assigned to be present at our meetings.

Christian Villages in Mozambique*

By the REV. JULIAN S. REA, Portuguese East Africa
Missionary of the Methodist Episcopal Church

EVEN among African missionaries we find that the term "Christian Village" needs explanation. Angola, in Portuguese West Africa, has Christian villages; also the other large Portuguese colony of Mozambique. We will deal with such villages in the Inhambane country in Mozambique, also known as Portuguese East Africa.

Christian villages began to spring up about fifty years ago and each year new ones appear. Some have dropped out and few remain in the same location for more than five or ten years. But there are now more than two hundred in the Methodist Episcopal Mission, besides a large number of Free Methodist, Nazarene, Swiss Presbyterian, Anglican, English Methodist and American Board villages and also some from Ethiopian movements.

Look at some of these villages. There is Malate. It is Sunday morning, and classes are grouped outside for the lesson study period. The neat little church is just out of the picture, but the pastor's home shows at the left. The houses of two other village families show in the background. In all there are ten families in this village and others come to the services from near-by kraals. This is a young, growing village. About January, 1933, four of us, one a missionary, knelt in the shade of a tree about where that pastor's house is now, and prayed for God's blessing on the spot chosen for a new village. Two of the men were leaders of near-by villages. The fourth was Elias who had asked permission to start this new place. Within six months the village was well started and a church of mud, poles, and grass was built and dedicated.

Elias had lived in another village where the leader had fallen into sin and had been expelled. Often in such cases the people will stand by their leader, but Elias asked to be permitted to move with his family from the village which the other man's sin had destroyed and to start a new village.

Rafael had quite a different experience. He had never lived within a Christian group, but as a boy had attended one of the schools in a Christian village. Part of the day he was learning to

read the Testament and to study its meaning; the rest of the time he witnessed the sin and degradation of a polygamous and spirit-ridden, drunken home. He chose the Christian way. He had just been received as a probationer in the village church when the Government called him for military service and sent him to faraway Portuguese Macao in China. Through all the temptations of such a life he remained true to his Christian vows.

I first met Rafael when he returned to his father's house, married the girl they had arranged for him, and was trying to teach her and a small group of friends and relatives. Each morning or evening they assembled under a tree or in Rafael's house for prayer and on Sunday went to the Christian village where he had first learned of Jesus. We were happy that Rafael and his friends should be witnessing in that heathen kraal. Some meetings were held with his old father and his father's wives. The missionary was satisfied, but Rafael was not. He went to his village pastor-advisor with his problem, saying, "We do not want to move into any existing Christian village, for we like our own Ximangani country, but our children are in constant danger in my father's village. They see the vile dances and hear the teachings concerning witchcraft and spirits. Even our wives are only nominal Christians. They obey us when we tell them to come to church, but if the Government should call us away again or we should have to leave to find work how could they follow the Christian way here? Will you let us go and build together in a new place away from all our heathen friends and relatives?" So pastor James Manyiki went and set the matter before his missionary. Now, there are six other families associated with Rafael, and he is installed as the evangelist of the village.

Simoni is a cripple who lived in a well established Christian village. One day the request was made to allow Simoni to go and help the people in a section south of Manjowu where he lived. A Portuguese farmer owned a huge strip of land in that area, as much as an American county, but would not allow any Christians to assemble in his domain. Simoni said that he had found a small section in the centre of this vast property which

* See Frontispiece for illustrations.

was owned by a Moslem Indian. This man, although a follower of Mohammed, said that he would be glad to allow Simoni to live on his land and teach or preach Christianity. Our advice was:

"Do not go with the idea of building a Christian village, but go and live as a witness; teach and preach to all who will hear. Do not draw the attention of the Government to yourself by starting a village, or incur the enmity of the white landowner by drawing his people away to build in a village with you."

But the fact is, Simoni has allowed families to build with him, and the place is called a new village, although officially it is only a "class."

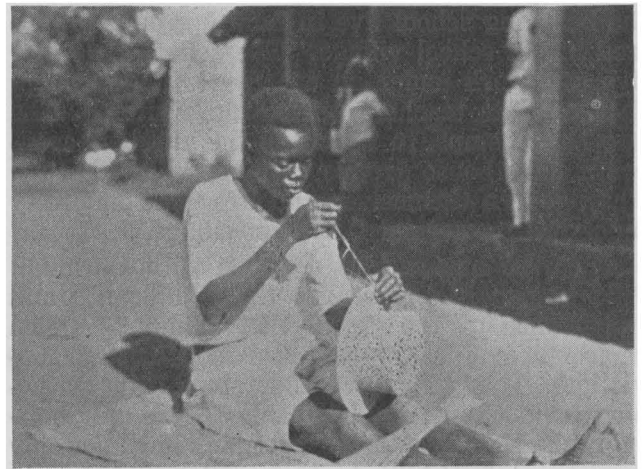
These are three of the smallest and newest of the 200 villages in our mission. The native Christian leaders have attempted to insist that all church members must live in one of these villages. The missionary has not always stood for such a regulation but sometimes the Government has found it convenient to favor it. The thing which the missionary has done is to back the village elders in all attempts to discipline wayward villagers. Usually the offence is a concrete sin, such as drinking, smoking, adultery, attendance on heathen ceremonies or calling in witch doctors. Any act that the evangelist and his committee feels to be contrary to Christian behavior and the vows of a Believer may end in a church trial. Usually the governmental or tribal authority can be appealed to to support actual expulsion when necessary.

One cannot generalize on the attitude of the Government toward these Protestant villages. There has been persecution and some seemingly impossible and unfair regulations as to the educational qualifications of the evangelist. On the other hand, some administrators have been proud of these better villages and have used them as show places, fruits of their own good Government. Such officials aid the Christian village leaders and have even helped them secure grants of land to assure permanency. Often they have urged the most able evangelists to become voters as regular citizens. Still, there has always been a tendency to limit the extension of Protestant villages, especially in new areas. This may be because of outside pressure. There are a few Roman Catholic villages, but almost always a village of Believers is made up of Protestants.

In most of the Inhambane country, when more than three or four families have built together, especially if the houses are white, neat, and laid out in rows, it is a Church village. The old tribal system, with its habits and customs, was so completely destroyed that the villages were dissolved and people scattered to live each family near its

own fields. So today a large village, to say nothing of a large Christian village, is unique; some of them have as many as sixty or seventy families.

Naturally these compact, ideal units have been seized upon by the European mission leader with his bent for organization. The village of Christian families is the real unit of the church organization, support, and government. Eight to thirty villages make up a circuit traveled by an ordained African elder. But the real spiritual nurture is given by the evangelist of each village. If small, a village is constituted a "class" in the true Wesley sense. If large, several classes will be organized. The regular class dues and special offerings of the villagers provide about half the church budget. Mission funds are now only given to supplement these local funds, all to be administered by the finance committee of the circuit. Most matters of



A HAT FACTORY IN MOZAMBIQUE

discipline and regulations are settled by the village elders who are elected locally and are approved by the quarterly Conference. A very serious matter goes to the circuit elders and may eventually call for missionary judgment.

The evangelistic, educational, and even the medical program of the mission, has benefited greatly by this Christian village set-up. Morning and evening prayers, as a village gathering, have proved a wonderfully effective way of bringing people, slightly removed from heathenism, into an understanding of what Christianity is and can be. There have been phenomenal conversions, but the miracle of these African Christian villages is the slow solid growth of men, women and children in the Christ-way of life. We do not infer that the villages always live up to their name, or are as the villagers wish, but we are glad that the early missionaries had vision enough to encourage this unique African development.

A more ideal educational unit could hardly be imagined. Even today the people of the Christian

villages are called "learners" more often than "Believers." If an old man wants to excuse himself for not heeding the Gospel he will invariably say, "I am too old to *learn*." Boys and girls by the thousands have learned to read their Testaments in these village schools. Educators might scorn the methods and ridicule the equipment, yet the great essential "something" is there which modern universities may lack.

Some Remarkable Happenings

Nothing gives better proof of the significance of these villages than the fact that most of the institutional work of the mission has fitted into that mould. The village leaders and their families that have come in for training at the Central Training School live in a village which is in itself both a laboratory and experiment station. Even the boys chosen by the various village councils and sent to the boarding school live in family groups organized into a school village. The school girls also live and work under an excellent village system that delights teachers, girls, and visitors. The two leper camps, in which all the missions cooperate, have house groups with the village set-up. They govern themselves and life goes on pretty much as in a normal Christian village.

One who has had no dealings with Christian villages can hardly realize the significance and importance of the "evangelist family." Often their only qualification was zeal and Christian conviction. They may have understood little of theology or doctrine, and been able to read only haltingly the New Testament, yet many have not only ministered faithfully to their villages, but have sent out spiritual sons and daughters to start new villages.

In our training we attempt to preserve all the old zeal and devotion, but to set it ablaze with a deeper understanding of the Christian faith and a knowledge of God's Word. And as these families go back into their villages this faith and knowledge is bearing fruit in many ways. Most significant is the better home life. The old evangelist told his wife that she was to be a Christian; she obeyed her lord and master. This new man has a consecrated partner as eager and intelligent as himself. His attitude toward his people is changed; he is a good shepherd now, instead of a petty chief.

The Christian village was often merely non-heathen, with only certain negative teachings to distinguish it. The religious meetings and the school were the only positive contributions to the surrounding neighborhood. Recently some remarkable things have happened. Only three samples follow.

Tinoce, an evangelist with the training of a

nurse, has actually been called to take maternity cases in heathen kraals. Naturally he had to do and be something more than ordinary in the Xikokotsa village before such an unusual call could come.

Samson, trained leader in an Inharrime village, has been asked by the old chief to lay out rice plots for all of his people along the river and to show them how to plant and care for the rice.

A big paramount chief looked to Danieli to teach him and his people to stack peanuts.

One government official asked the missionary about releasing several Kambini trained evangelists to work under him in a program of general and economic uplift.

There are a few definite things we are trying to do through and within these Christian villages. But it must be remembered that this is by no means a Utopian set-up or an ideal organization projected by the missionary or African leaders onto native life. Better houses was one of the first things, and is still a marked characteristic of a Christian village. To make the place beautiful has been slower, perhaps because of a difference in beauty concepts.

To a missionary some of these Christian villages have had a barren cleanliness, less pleasing to the eye than the picturesque clutter of the heathen kraal. But the problem which has caused most concern is idleness among the Christians. That is a kinder name than the white man usually uses for the break that comes in an African's activities when he switches over from the old to some new way of life. Talk only seemed to provoke more talk. Lectures on industry might set a hundred Africans to work producing similar lectures to their friends and neighbors on the need of industry. Agricultural *demonstrations*, with teaching, have been much more successful. Generally the Christian villager has better gardens than his heathen kraal neighbor. Some have livestock, but that has been a serious problem; many Africans have gone back to heathenism because of village quarrels over goats or chickens. In some parts of the country a new type of village layout is helping and makes for improvement in sanitation and other lines.

The New Type of Village

There are many arguments, especially from the evangelists, against spreading the villages out, but the change is inevitable. The people want cattle for plowing and need space for goats and chickens. The majority of the men in that section of Africa depend on work in the Johannesburg mines in order that they may get together any large sum of money such as is needed to pay for a bride, to buy European clothes, cattle or a plow.

The missionaries have long contended that this dependence on the gold mines is detrimental to character. It has fostered the idleness that has seemed to us to mark the Christian more than the heathen. But arguments seldom affect a change. The little village exhibits of the past three years have done more than talk to get the village people to pick up again their own arts and crafts. They are going back to the excellent African habit of always having a little basket weaving or whittling to do. The first sorry little collection of crooked pots, rickety chairs, and a few wooden dishes, spoons, baskets, sewing and tools, might have delighted an anthropologist, but did not speak well for the results of fifty years of Christian influence and missionary training. But each year the Christian villagers understand better what the exhibits are for and a real pride in good workmanship and display is developing.

It may hardly seem necessary to worry about play in a community where you are trying to persuade people to do more work. But, especially in the larger villages, this is the case. Music and drama have been introduced to fill an evident gap. The most progress has been made through encouraging African action songs with the smaller children. Story-telling is another African art which is being revived. Hymn singing was about all that was allowed at one time in the villages but now, with this new use of the old songs, musical instruments are again finding a place. The best is their xilophone, or African piano.

The stressing of better agriculture and hand-work to bring economic security, music and play to add to social enjoyment, village nurses and clinics to improve health, do not mean that worship is being given a minor place. The villages were mostly started to facilitate group prayer, worship and religious instruction.

A great deal of study has been given at Kam-bini to the problem of daily worship and adequate religious instruction. Perhaps the most significant help has come through the development of worship for special occasions. The "seed consecration service" at the beginning and the "harvest festival" at the end of the agricultural season have made worship a much more integral part of all village life and far more understandable to the kraal people who flock in for these special meetings. An act of worship at the time of a mother's "coming out" has come as a natural adaptation of something good in their old customs. Home and village dedications have been developed into significant Christian ceremonies to replace older ones that had a good idea but included much evil association with witchcraft, drinking, and licentiousness.

Of all village events the most exciting and pleasant are, perhaps, the "big meetings" when one village acts as host to all the other Christian villages of that circuit. Then for two or three days no one lacks for work, social life, or enthusiastic, joyous worship. One of our villages is seen at its best in one of these big meetings.

A Korean Missionary Gives Thanks

By MRS. GEORGE H. WINN, Seoul, Chosen
Missionary of the Presbyterian Church, U. S. A.

THANK the Lord for more intimate contacts with non-Christians in Seoul City—in factory, at wedding feasts, in homes of non-Christian friends, and in my own home.

Thank the Lord for his gift of faith to our children, that gift which we cannot bestow and which fits for any circumstance which may befall, and gives us a freedom that we could not otherwise have in giving strength to others.

Thank the Lord for word received recently that Mrs. Archibald Campbell, of Kankhai, though tied down by the care of an invalid father, and no foreign doctor in residence, went each evening to lead the women of a Bible class of a hundred then in session in a song service. She suggested that

when doing the washing they sing "What a Wonderful Saviour Is Jesus, My Jesus"; when ironing, "Wonderful Words of Life"; while patting a baby to sleep, "Moment by Moment"; when at the interminable task of sorting and ripping the cotton-lined clothing for the laundry, "I Must Tell Jesus All of My Troubles."

Thank the Lord for the various folk contacted on the ship as we returned from seeing our sons and daughter off for America. There was the middle-aged man with a wife and five stairstep children, the eldest twelve, on their way to Tibet, whither they felt called of the Lord. Whatever any narrow human opinion as to the probabilities of return at all commensurate with the investment

involved, thank the Lord for that man's hearty "We've got a great God and He is able" when on every side folks tried to turn him back.

Thank the Lord for the existence in the world today of a couple willing to start out for a place five weeks' slow journey overland even after going as far as they can up the Yangtse, a destination as far from Hongkong, to which place only they had money to take them, as Hongkong was from the Minnesota farm they had sold to help meet their expenses to Hongkong. The man was not impractical. Being a German he could speak several languages and was skilled in handcraft of different sorts and could play several instruments. There is little doubt that he can obtain employment in a port city should they be in difficulty. In the depths of a life wrong in every way he had been converted in the streets of Chicago, after that was married, and they are not without evangelistic experience since for the last twelve years traveling in a truck they have spent the larger part of their time trying to go to places in the West where people have no opportunity for a church service unless they travel many miles.

Thank the Lord for seeing a hard-boiled, plastic-surgery faced World War veteran, who said he did nothing but travel in the South Seas and other places, going back to America to accumulate some more pension when his money was exhausted, his conversation a line that made us wince, twice return from shore trips with toys for those children, that poor face all transformed by the change in his eyes as he became a child with them, and gave himself to making them happy.

Thank the Lord for letting me see the table steward, an Oriental, and even the cook the other side of the window, stand at attention and the veteran bow his head as those children in their childish trebles sang twice through before each meal their thanks to Father, Son and Holy Spirit. The redeemed of the Lord were saying so.

Thank the Lord for the sixteen callers who came that first day after our return to this empty home, even though some of them came with the difficult question, "What do you do when all of your grain is gone and you're going to have no harvest this fall and over and above that the flood has obliterated the field you expected to plant in the spring."

Thank the Lord that my disappointment in not getting to the November station meeting was His appointment because a young hunchback had taken that particular evening for walking the painful steps from her house to mine. Some years ago she fell backward from a seesaw, knocking a vertebra out of place. After months in a cast under Dr. Y. S. Lee's care her first real walk was to attend the farewell service for us when we left

on furlough. While we were gone, on account of poor food and doing too much (had she not had food and a good rest in the hospital!) she developed a hump and she still dislikes going about by day in the streets because she is so apt to meet some old acquaintances of hers or her family's who have not seen her as she now is. This time her errand was to tell me with smiling delight of the Lord's goodness in that her mother had been baptized the previous Sunday.

Thank the Lord for those who coming to our door on business, assisting us in stores and other places in very different walks of life have accepted, with apparent pleasure, illustrated copies of the Gospel of Mark in Japanese, and copies of the Gospel of John and simple books with pictures telling the Gospel stories, and many copies of the Japanese tracts, "How to Overcome Poverty" and "How to Overcome Failure," and Korean leaflets on the "Treatments of Colds" and on "How to Pray."

Thank the Lord for much literature of very many kinds gladly received in the Licensed Vice District, where we were much distressed to find houses which had been for rent a few years ago rebuilt and reoccupied and new buildings being erected and more building material being brought in.

Thank the Lord for pleasure given to little children being brought up in such surroundings by the clean Christian picture cards sent us from America. The children hold out their tiny hands for something and we cannot bear to give out other literature, to be torn up perhaps if the child is too young.

Thank the Lord for the words of one of the Korean guests at our Thanksgiving dinner which was followed by a little circle of testimony. He expressed his gratitude not only for the unexpected opportunity of keeping Thanksgiving which he had observed for so many years in America, where he became a Christian, but for the opportunity of meeting a whole roomful of people whom he had never before seen who were trying to live for Christ. It was interesting to hear him say, in reference to the five months' old son of the Severance Hospital Evangelist whom his parents had brought with them to dinner—"Nobody could beat that baby in disposition or appearance—his mother knows how."

We thank God for the testimony at that same time, so frank and humble, of another fine young man as to God's goodness in restoring him to a childlike faith, after philosophical questionings.

We are thankful for Field Day at the mission school of 400 lads and for the marvelously better physiques we see on all sides, than could be seen twenty-eight years ago when we came.

We are grateful for the fine meeting of the district committee and their enjoyment of the dinner provided for them, and exceedingly grateful to them and their families for a thousand kindnesses shown Mr. Winn when he is in the country.

Man man kamsa hawita (literally ten thousand times ten thousand)—boundless thanks that, as I looked down the path for my husband nearly two hours late for his committee meeting, my gaze was finally rewarded. In two inches of newly fallen snow the bus in which he was riding and another one from Seoul skidded just as they were passing each other, escaping a terrible compact with breathtaking narrowness. Another time it just missed crashing into a house in the endeavor to avoid a sliding truck. Next day as he went back he saw an auto which had skidded with disaster.

What is worse than an itinerating husband? Recently our grandson who seems at 17 months to be manifesting his maternal grandfather's itinerating proclivities returned from the end of the block looking innocent and hugging a wet paint sign, and next day was returned in the arms

of a white-faced neighbor because, not having mountains to ascend like his grandfather, he had climbed a long flight of outside steps in pursuit of a cat!

There is perhaps a lesson in a poem written from the midst of the worst of Japan's slums by one, whose severest critics rarely go where such things may be seen, as he dwells among them with his family in one room—

Penniless

A while
I can foodless live;
But it breaks my heart
To know
I CANNOT GIVE.

Penniless

I can wrap in rags
But I—
I cannot bear to hear
STARVED CHILDREN CRY.

Penniless

And rain falls . . .
But trust is true
Helpless I wait to see
WHAT GOD WILL DO.

The Passion of Raymund Lull

By KENNETH G. GRUBB, London, England

Joint author of "Religion in the Republic of Spain"

NEARLY seven centuries have passed since Raymund Lull, the first Christian missionary to the Moslems, set out on his lonely quest. The world, as seen in the light of missionary endeavor, has greatly changed since then. Printing has been discovered; the Renaissance, the Reformation and the Counter-Reformation have followed one another in close succession. The Roman Catholic empire of Spain has faded, and the power of Protestant nations has arisen to preeminence. Kingdoms have given place to republics and republics to dictatorships. No longer does the Moor hold the great cities of southern Spain. The sea-route to India has linked east and west, and by canals, dug by men with their machinery, the continents have been brought together. Where Don John of Austria gathered his fleet against the Turk, tourist steamers ride at anchor today. But still the challenge which Raymund Lull gave his life to face remains unsolved. The Moslem world is still in very large part solidly resistant to the power of Christian love and the penetration of the Christian message.

Seven centuries then have passed by since this Apostle to Islam was born in Palma, the capital of Majorca.* It is difficult for us to picture what life in the Middle Ages must have been. Since that time a new continent has arisen out of the Western Seas and men have been lured to new adventure by the sound of breaking of Southern Seas. The boundaries of heaven, inlaid with stars, have sunk back into illimitable space; and all forms of thought and ways of life have passed through lasting changes. In the aisles of dark churches, where silent knight and abbot sleep in stone, and in the sound of mediæval church bells we catch something of those men of yesterday, but they cannot come to us, nor can we go to them. But we know, through the lives of such as Lull, that the problems of the human heart were fundamentally the same, that the figure of Jesus evoked then as now the same response from consecrated hearts, and that, strangely enough, one of the

* There is some dispute about the exact date, but the Lullian Society of Majorca agreed to celebrate the Seventh Centenary in 1935.

great problems of world evangelization, the Islamic challenge, was essentially the same.

A few years before Lull's birth Majorca itself had been reconquered from the Moors. His father, in fact, was one of the knights that accompanied James I of Aragon in the Reconquest. Palma was at that time one of the most active and busiest ports of the Mediterranean, and shipping from all the coasts of southern Europe and northern Africa mingled in the harbor. The beautiful signorial residences of the town today, its magnificent cathedral, and its *Lonja*, or exchange, bear witness to its prosperity. Here, where Moslem and Christian mingled in the streets with the tolerance that was characteristic of that age in Spain before the Inquisition, Raymund spent his early life. It was that of a profligate and sinful young man who cared nothing for the restraint of his religion. The story of his conversion relates that he was in love with a beautiful lady of Palma, and while he was composing verses to her there was granted to him a mystical vision of the sufferings of our Lord. "Suddenly," says the most modern and the ablest of his Anglo-Saxon biographers,† "when his whole understanding was engaged and occupied in the composition of his vain song, he chanced to look up," and there, at his side, was "the figure of our Lord Jesus Christ hanging upon the Cross." He himself writes in one of his poems—

But Jesus Christ, by His great clemency
Five times upon the Cross appeared to me,
That I might think upon Him lovingly,
And cause His Name proclaimed abroad to be,
Through all the world.

The undisputed fact is that while still comparatively a young man, he abandoned the world and took the habit of a Franciscan friar.

From this time onwards Lull became a Knight-errant both of faith and knowledge. In the course of his journeys he visited France, Italy, Cyprus, Armenia and Africa in His Master's Service. He made use of these travels to gather information, to enrich his writings and to deepen his own religious life. But his real object was to make known his *Ars Magna*, or method of converting Moslems, either in disputations with Moslems themselves, or else among Christians whom he sought to stir up to zeal in this holy cause. His long life, passed in one of the romantic centuries of the Dark Ages, was spent in ceaseless activity until he met his death by martyrdom at Bougu in North Africa, in 1314, at nearly eighty years of age.

Lull's energy was prodigious. He is said to have been the author of over 500 works, which cover a vast number of subjects, but deal mainly

with the defence and exposition of the Christian faith, and current mediæval knowledge. Between October 1313 and May 1314 he prepared over thirty treatises setting out his views of Christianity. He wrote poetry, "contemplative" works, and "romances of Christian evidences." His *magnum opus* is the vast "Book of Contemplation," an encyclopædia of mediæval philosophy, theology and natural science, as well as a lively description of Catalan society of his time. This book of nearly a million words also contains an extended *apologia* for his choice of a missionary career. For centuries after his death his reputation was supreme, and it even survived the Renaissance. His followers credited him with being the inventor of nitric acid, the discoverer of the Great Elixir, and the foreshadower of the discoveries of Columbus!

But the outstanding characteristic of Lull's long life, and one which will forever commend him to the memory of his fellow Christians, was his devotion. Whatever the cause which engaged his attention, the pursuit of knowledge, the attainment of the mystic's union with God, the conversion of the Moslem, or the preparation of other missionaries, he pursued it with unceasing consecration. He had no time either for the careless or the learned trifler. He moved toward his goal, whatever it was, without pause and without regret. This is a characteristic devoutly to be desired today, when a thousand conflicting interests are apt to distract the attention and divert the judgment. Lull possessed devotion in a remarkable degree, and for this reason his name will be remembered when those of others of his age are lost in the records of the past.

Two aspects of Lull's life are of special interest: one is his labor for the conversion of Islam, and the other his pursuit of the mystical path of union with his Lord. In these are well illustrated the man's weakness and his strength. For the conversion of Moslems he relied particularly, and in accord with the spirit of the age, on a process of intellectual conviction. His *Ars Magna* was a compendious guide to all truth, a restatement, analysis and defence of the Christian faith, which, as he himself thought, set forth Christianity in so incontrovertible a manner as to serve as an infallible instrument for the conversion of the world. From this *Ars* he compiled a vast number of simpler expositions for the use of the unlearned. He expresses his confidence in this method in his own naïve lines:

A science I have found that's new,
Whereby comes knowledge of the true,
And falsehood's followers grow few.
Infidels now their creeds will rue—
Tartar and Saracen and Jew—
For God therewith did me imbue.

† Mr. Allison Peers.

The history of Christian missions to the Moslem is sufficient to show the error of this misplaced confidence. The will wears more impenetrable armor than the intellect, and cannot be taken into captivity except by the use of more spiritual weapons, by much prayer, by sacrifice, by the way of humility and love. Lull did not by any means overlook the use of these hidden but powerful weapons, but he regarded his *Ars* as the special means through which the great end which he sought, must be accomplished. After completing this weighty compilation he reascended Mount Randa, where he had received his original "divine illumination," to pray day and night for four months that it might be used "to the honor of God and to the profit of the Holy Catholic faith."

More interesting and significant perhaps today was his attempt to train missionaries to carry on his work. On the cliffs of his lovely island, at the spot known as Miramar, he founded a missionary college, where he gathered thirteen Franciscan friars. Day by day they gathered round to talk with their teacher, or wandered with him through the pines and among the tortuous stony paths. Far below them, the lipping of the blue waves among the old grey rocks made pleasant music in their ears, and called them across the seas to those lands which, like their own, had known both Cross and Crescent, but unlike theirs, had never been reconquered for the Cross.

As a pioneer of the inner life Lull holds a unique place. This mystical quality in his thought and devotion finds its highest expression in the little "Book of the Lover and the Beloved," Lull's one undoubted masterpiece. Though nearly the smallest it is undoubtedly the greatest of the author's many works, and it contains in comparatively few pages, the essence of his religious experience. It is the most widely known of all his writings and can be read today in six languages. In general tone and depth of feeling it reminds the reader of the Gospel of St. John, and it must take rank among the more profound documents recording the Christian view and practice of the mystic way. On every page it is concerned with a truer understanding of the ideal of union with God as the goal of the spiritual life; its description of love as "the desire for the Beloved as being the end of the will," is both comprehensive and satisfying. It stretches the use of language to the full in its boldness of expression, but its words are the words of one who himself put to the proof the power of love, and spurned the lower way of self-preservation and self-protection.

This book shows clearly that the real motive that constrained Lull to a long life of service and devotion was the love of Christ. By it the Chris-

tian disciple was brought inside a life of passion and enthusiasm, of suffering and glory, for the expression of which words did not suffice, but only a body broken and blood poured out. Love, to Lull, was life in its ultimate purpose; it possessed the irresistible power of a physical force; it was a sharing of the "cup" by which alone the triumph could be shared. It was natural that love should desire a reward, but to love—that was in itself the highest reward. So, through ecstasy in prayer, through trials in service, love passes on to the life union and the lover goes unto his Beloved.

Lull's whole life, and the reverence in which his memory is held today, are a testimony to the tremendous moral force which is generated by complete self-surrender to God. He was not free to choose whether he would confer the benefits of his outstanding intellectual and spiritual powers upon other men; it was his duty, and necessity was laid upon him. His attributes of character were gifts from God, and anything which he had to give was not in the nature of benevolence but atonement, atonement for the bitternesses of the age, for the hostility between Christian and Moor. His great adventure of love began and ended in his sense of the profound obligation to be among men as one that serveth.

The all-compelling nature of this motive is evident in all his thought on his great mission to the Moslem world about him. "I see many Knights," he says, "going to the Holy Land beyond the seas and thinking that they can acquire it by force of arms; but in the end all are destroyed before they attain that which they think to have. Whence it seems to me that the conquest of the Holy Land ought not to be attempted except in the way in which Thou and Thine apostles acquired it, namely, by love and prayers, and the pouring out of blood and tears."

Many of Lull's deepest meditations were formed during his wanderings in his own native island of Majorca. Indeed, it would have been difficult for him to find, in the lands bordering the Mediterranean, a spot which by history and environment was more suited to such a purpose. Islands, many a time, have given to the world pioneers of thought or action. Here in his native Majorca, with the tinkling of sheep-bells among the bushes and rocks, with the quiet splash of friendly waters in the little caves, with the pervasive odor of the southern pines, and the company of a boat or two fishing in the bay; here, when the afternoon sun declined over the sea and lit the towering peaks above, bare in summer, snow-touched in the winter, or when the light itself both molded stark outlines and created radiant backgrounds as it fell on the islets and stretching promontories, this

pioneer would walk, and meditate on those themes which by his treatment have enriched the common spiritual heritage of mankind. Behind all his dreams was the tireless beating of the waves, the soft but eternal murmur calling him again to launch forth on the knightly quest for men and God. And around him was a solemn silence, a silence which could be felt, like the silence of Horeb or of Calvary, or of all places where God is present and flesh is subdued.

THE WAR AND MISSIONS IN CHINA

The effect of the present armed conflict upon missions and Christian institutions in China has been shattering, especially in some areas. Educational institutions have been the first to suffer. Out of a total of 499 educational and cultural institutions, research institutes, libraries, museums and observatories, 84 per cent are in the coastal provinces, including 17 out of 21 American supported colleges and universities. Seventy-eight of the 105 colleges and universities, with enrollment of over 50,000 students, are in war areas and 23 are in Japanese occupied territory. Seven of these have been wholly or partly destroyed by Japanese bombing, including Nankai University, Women's Normal School and Hopei Technical Institute in Tientsin, National Central University in Nanking, and Chung Shan University in Canton. Che Chih, Tung Chi and Fu Tan Universities in Shanghai are completely destroyed. The University of Shanghai, founded by the Northern and Southern Baptist missions, with property value of \$800,000 U. S., has suffered from large shell holes in the main buildings and from looting of faculty residences by Japanese troops.

In the Peiping and Tientsin area of north China most schools are attempting to reopen under serious difficulties because of Japanese restrictions upon educational freedom and the arrests of certain teachers and students.

In Shanghai, where fierce fighting still goes on, educators are doing their best to conserve the institutional work that is left. The University of Shanghai has found temporary quarters in the International Settlement. Medhurst College of the London Mission, schools of the Southern Baptist Mission, in addition to many government and private schools, are in the war area. St. John's University, founded by the American Episcopal Mission, is near the fighting lines. The policy of continuing educational work during the crisis has the strong support of the Chinese government

which realizes that it must maintain morale and build for the future.

Hospitals, especially, are urged to keep open. There are 297 foreign doctors and 207 foreign nurses in the 232 mission hospitals, half of whom are American. These hospitals cared last year for over 200,000 in-patients and about 3,000,000 out-patients. The Seventh Day Adventist Medical Center in Shanghai has been destroyed. St. Luke's in Hongkew has moved its staff and equipment into the International Settlement. Margaret Williamson Hospital had to be evacuated. Japanese airplanes bombed the Mission Hospital of the Disciples' Mission at Nantungchow, 50 miles northwest of Shanghai, killing two Chinese doctors, three nurses, eight other workers and five patients, and demolishing the hospital. All hospitals near the war areas are crowded with wounded soldiers and civilians and the Chinese Medical Association, which includes in its membership practically all western-trained doctors in China, is cooperating with the government in the supply of doctors.

The work of the Church is naturally much affected. Shanghai, the nerve center of Christian organizations in China, is now to a great extent cut off from the rest of the country and it is difficult to send funds to the interior.

Thousands of churches not in areas of fighting will be affected by troop movements and bombings, by diminished sources of native support, by restrictions upon activities and by the general strain of war. But reports indicate that most Chinese workers are facing the situation courageously and that there is a revival of faith and of the spirit of prayer in many sections. In larger cities interdenominational committees for relief work are being formed. Sian, Taiyuan, Chengtu, Changsha, Anking, Wuhu and Wenchow have reported that Christian work is being continued without interruption. The American Branch of the China Inland Mission, which has the largest number of missionaries in interior provinces, received a cable (September 16) saying "Inland all safe." Many churches in north China are caring for refugees from war zones.

The general feeling in China among missionaries is that this is not the time to desert their Chinese friends and fellow-workers. This attitude is being supported by most missionary societies, in America and in England. Dr. E. E. Brown of Wuhu General Hospital writes, "We share our work in peace times with Chinese colleagues; why should we not share in time of danger?"

FRANK W. PRICE.

Early Work Among the Indians

One Hundred and Fifty Years of Service Among Native Americans

By G. E. E. LINDQUIST, Lawrence, Kansas

*For ten years Missionary-at-Large, Society for Propagating
the Gospel Among the Indians and Others in North America*

ON NOVEMBER 19th this year the oldest incorporated missionary society in America celebrates its sesquicentennial. Organized in the days when no restrictions were placed on long titles, it has been known throughout its 150 years as "The Society for Propagating the Gospel Among the Indians and Others in North America." Brought into being as a missionary unit within a few months after the American Constitution was adopted, it seems to have been imbued with something of the youthful vitality and commendable daring of that memorable document. It has thus an honorable place among the early undertakings in the newly established nation. The spirit of independence had been born among a people "no longer subjects in a Province, but citizens in a Nation."

A Pioneer Spirit

A pioneer spirit antedated this organization in sending the Gospel to "the heathen of New England," as is evidenced in the somewhat sporadic attempts of sundry individuals and societies whose activities have come down to us in such quaint reports as those contained in "New England's First Fruits" (1643), and "The Day Breaking if not the Sun Rising of the Gospel with the Indians (1647)." It must be remembered that in the 17th and the early part of the 18th centuries missionary societies, supported by churches as we know them today, were not in existence. Missions were either sponsored by the Government, coincident with Colonial expansion, or by individuals possessed of Christian and humanitarian zeal for those "sitting in darkness and in the shadow of death." Thus "amid the stir in thought and deed at the rise of the English Commonwealth" there came into being the corporation known as "The President and Society for Propagation of the Gospel in New England" (1649). History records the work of John Eliot, "the first apostle to the Indians," as well as other pioneers who were representatives of Puritan devotion and missionary zeal. "From physic for the body to medicine for the soul, from aid to the primary

school in the wilderness to the support of the college" (for example, Samson Occom and the founding of Dartmouth), were but a few of the activities promoted by this Puritan Society which had its roots in Mother England.

The American Revolution naturally meant the virtual cessation of English effort in behalf of aborigines in the new republic. Nor had the distractions of war (French and Indian as well as the Revolution) tended toward the promotion of Christian missions. Wars never do. True, as early as 1762, sporadic efforts had been made to establish a missionary society on New England



THREE CHEROKEE CHIEFS WHO VISITED LONDON IN 1762

soil. A considerable fund was collected and a charter obtained from the Colonial government; but when "the act of their incorporation was sent to England for allowance, the Archbishop of Canterbury, jealous lest this should interfere with the society established in Great Britain, or perhaps unwilling that persons not well affected to episcopacy should obtain a new influence and power by this means, obtained from the King a negative on the incorporating bill."

The zeal of "the Christian gentlemen of 1762" was greatly abated at this rebuff, and the Revolution occupied their attention later, so it was not until 1787 that another attempt at organization was made. The immediate occasion for this revival

seems to have been due to Scottish influence. Dr. Peter Thacher, historian for the Society in 1798, describes it in the following graphic manner: "In the year 1787, a commission from the society in Scotland, for propagating Christian knowledge, was received by a number of gentlemen in Boston and its vicinity, to superintend the funds of the society which were devoted to Christianizing the aboriginal natives of America. Ashamed that more solicitude for this object should be discovered by foreigners than by themselves, these gentlemen revived the former plan, and associated for the purpose of forming a society similar to that in Scotland. They petitioned the General Assembly for a charter, which was granted them, with the adequate powers, at the close of the same year, 1787."

A Colonel and a Governor

Whether this new society would have survived the financial depression of post-Revolution days without the substantial aid of an army colonel is not easy to determine at this distance. However, Col. John Alford of Charleston, who was desirous that the "Aboriginals should be both civilized and Christianized," had set aside a considerable part of his estate for this purpose. Richard Cary, his executor, writing to the members of the Society in 1789, says: "Having honored me with his power to act, I have often heard him speak with concern of the state of the Indians, how gentlemen in England were at great expense in having the Gospel propagated among them (the Indians), while we, in this country, were inattentive to this important concern." It developed that Col. Alford's bequest amounted to \$10,675.18 in "real dollars" (rather than "nominal dollars").*

Among other most generous early contributors to the funds of the Society was Hon. James Bowdoin, "afterward Governor of the Commonwealth" (whose name is perpetuated by Bowdoin College). Thus, sixteen years after its establishment, twelve benefactors had given \$17,514.51. By 1803 the total funds were \$23,417.35, and its income \$1,145.83. That some "contract relationship" with the Commonwealth of Massachusetts must have obtained in those early days is evident from the historian of that period who states that "for many years" an annual grant was received from the Legislature. It is not indicated what these grants involved in dollars and cents, nor when the grants were discontinued.

In the first period of its existence the Society supported four missionaries among the Indians (Cape Cod region and Martha's Vineyard), eight-

een in the District of Maine and two on the Isles of Shoals. The original benefactor, Col. Alford, had been concerned with "the dark, benighted parts of the land," especially the destitute parts of Maine. Consequently, until 1836 the Society helped to support missionaries and preachers in the frontier settlements of that state and on the Isles of Shoals "where the inhabitants could not alone maintain the regular institutions of religion."

Aside from "the free preaching of the Gospel to the poor and the destitute," the early missionaries were charged with the distribution of "useful, human literature." Accordingly, the chronicler of 1804 was able to report: "In prosecution of these salutary purposes, the Society since the year 1787 have purchased and distributed (except a few remaining in hand for the same purpose) 607 Bibles, 1,151 Testaments, 1,649 Spelling Books, 801 Psalters, 2,310 Primers, 140 Watt's Psalms and Hymns, 768 of Doddridge's Rise and Progress of Religion in the Soul and 9,898 other books, mostly pamphlets, but many large and valuable treatises, making in the whole (if we include what were given to the Indians) 17,324."

Schools in the Wilderness

It has been well said that the early-day missionary advanced into the bounding wilderness with the Bible in one hand and the textbook in the other. A task of immediate concern, therefore, was the establishment and support of schools, especially "in those towns where there were but few inhabitants, and those few not in circumstances to support a teacher." The instructors were "men of piety, experience and other qualifications, to lead in religious services on the Lord's day; that so parents and children may derive benefit from their labours."

All efforts in this direction were not eminently successful, as is evident from the daily journal of the first missionary teacher (Mr. Little) sent to Penobscot Bay in Maine. He speaks of opening "a free English school," near the borders of Indian Old Town, and after inviting the Indians and getting in touch with the chief Sachem, a French priest arrived on the scene. This representative of religion, however, was evidently not in favor of "free English schools" among his constituents, for after conducting a council with them, the results were reported to Mr. Little as follows: "That a small part of them were desirous to have their children taught the language and manners of the English, but all of them were apprehensive that their religion would be in danger; (they also) wished to know why their children could not be taught to read and write by a master of their own religious persuasion." Mr. Little,

* It is interesting to note in this connection that Col. Alford also endowed a new professorship at Harvard College of "Natural Religion, Moral Philosophy and Civil Polity," called by the name of "Alford's Professor."

finding the object of his free school "clouded by unforeseen occurrences and events," withdrew "down the river" where his services were more acceptable.*

These ambassadors and propagators of the Gospel were "rugged individualists" in an original sense and may aptly be called "prophets of the long road," the sobriquet attached to Francis Asbury of Methodist pioneer fame. Perhaps we may apply to them the words used to describe Methodism's first bishop: "They sat at the feet of some of life's greatest teachers, such as pain, hunger, cold, opportunity, a vast wilderness and a few great books. God, nature and solitude were among their instructors." Far and wide they traveled, often afoot, eager to bring the Good News to Red Men and White Men alike in the scattered settlements. Thus we read of Mr. Oliver (Report of 1805), who during six months spent in the service of the Society, "traveled about 1,200 miles, preached 133 sermons, visited 196 families, and baptized 7 children."

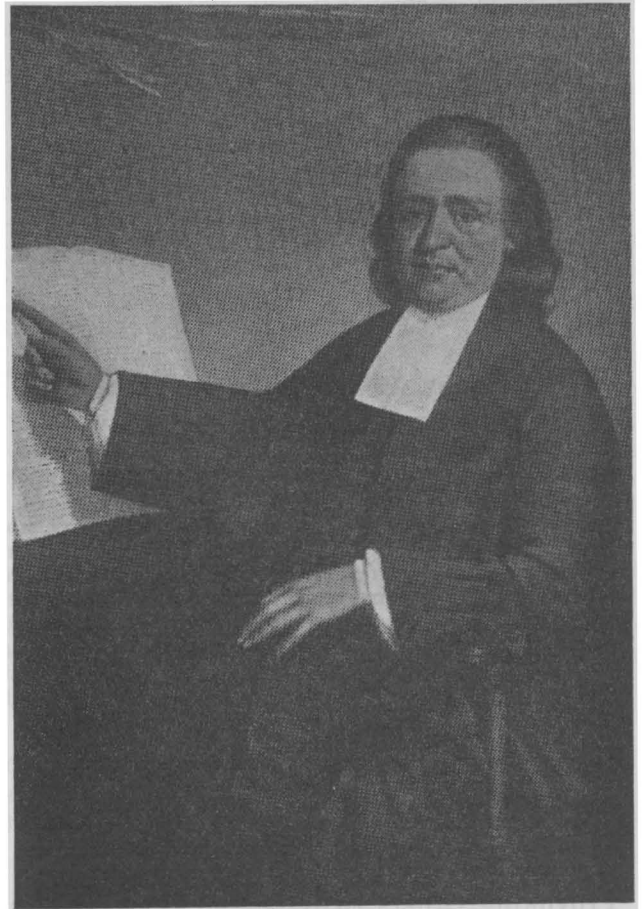
Instructions to Missionaries

Very specific were the instructions to missionary candidates. Imbued with the urgency of their mission as "propagators" of the Gospel, they were to spend as little time as possible among those "already enjoying the ordinances of religion." There was to be no duplication or overlapping of effort. They were not to abide in the cities but rather were to seek out the rural folk. Furthermore, the Gospel was to be preached freely, without "any reward" from those to whom they ministered, excepting necessary support. They were not to "attempt the purchase of lands" or engage in any secular business, lest the people should suppose them to be governed by interested motives. Many instances of "entangling alliances" might have been avoided in the mission field if similar counsel had been consistently followed from that day to this! No large salaries were received and none were expected. The laborer was to be worthy of his hire—nothing more, nothing less.

In the face of these practical suggestions the missionaries were not sent forth blindly on their tasks. Consequently, the secretary could with propriety incorporate in an annual report the following: "They may have erred in their judgments, but we know that their intentions have been pure." This is not an unworthy tribute and would not be out of place in a modern personnel report.

That the consecrated and untiring labors of

these missionaries were not to go unrewarded is evident from a number of items in the annual reports. The truth of the old saying that where certain conditions are fulfilled certain inevitable results will follow, was repeatedly verified. Perhaps no better illustration need be cited than that of Rev. John Sargeant's work among the Oneidas where one-third of the tribe "were determined to join his congregation at the commencement of the year" (1805). In his report to the secretary he "expresses strong hope, by the blessing of God, that the two parties (Pagan and Christian) may



SAMSON OCCUM, KNOWN AS THE "PIOUS MOHEGAN"

be united, both in civil and religious views. If these prospects are realized, it will rejoice the hearts of all, who wish well to the poor, benighted heathen of our country."

The founders and directors of the Society were interested in ameliorating the "civil conditions of the Indians" at a time when strong pressure was being brought to bear on the Government for their western removal. Rev. Jedidiah Morse (Secretary 1802-1810) conceived a plan for "Education Families" which were to constitute groups of Indians living under a community economy and under the guidance of Christian leadership which

* Indians still residing at Old Town, Maine, are taught by Roman Catholics who have no doubt continued in succession from the time of Mr. Little's first visit until the present.

should gradually develop their capacity for individualism.

He stated that he used the term "Education Families," rather than "Mission" so as not to offend the opposers of missions and because the phrase "Education Families" well described the purpose of these associations. He was wise in his generation. Morse sought assistance from the Federal Government from the appropriation of \$10,000, first made available in 1819, for aid to private schools engaged in Indian education. Morse's project did not involve removal on any extensive scale but did require that



INDIAN YOUTH—NURSERY SCHOOL, MONTANA

individuals and families gather at certain points where they could cultivate land sufficiently fertile to afford a living for the groups in which the educational work was to be carried out. A certain amount of segregation from the whites was considered essential to the success of the proposed educational program. Each community was to have its own school and church and even a central school of higher education comparable to a college was planned. Morse even suggested in a report to the president the ultimate foundation of an Indian state which should be self-governing.*

Contemporary records of the Society do not record what success attended Dr. Morse's efforts. Perhaps the country was not ready for a consistent carry-through of the experiment.

"Provoking Others to Love and Good Works"

The Society may with apparent justice lay claim to be a forerunner of missionary organizations, established in the early part of the 19th century (several of which have celebrated their centennial in recent years). Rev. Eliphalet Porter, pastor of the First Church in Roxbury, mentions this in his "Discourse," delivered November 5, 1807: "We have been the probable occasion of *provoking others to love and good works*, to the charitable contribution of their worldly substance, and to the forming of associations for the purpose of promoting the common salvation." In fact, the modern missionary movement came into being,

indirectly at least, as a result of the impetus furnished for the conversion of the North American Indians.

While the primary concern of the Society was the evangelization of the Indians, notable efforts were also directed to the "benighted dwellers in the wilderness" of Anglo-Saxon and even Nordic heritage. In 1840 when, according to the Annual Report, the Society was already styled "ancient and venerable," missionary work was prosecuted as far west as Chicago, Burlington and Quincy. Of Chicago it was thought necessary to describe the location as "in the north part of the State of Illinois." This might give present-day Chicagoans something to think about.

The membership of the Society was limited to fifty members, "who were to have perpetual succession," according to the charter and was made up of representatives from various denominations. No sectarian restrictions have ever been placed on the missionaries, save that they should be "men of the Protestant religion, of reputed piety, loyalty, prudence, knowledge and literature, and of other Christian and necessary qualifications suited to their respective stations."

In the membership roll we find names familiar to students of American, political and ecclesiastical history. Among those who have served as presidents are: Hon. Oliver Wendell (1787-93); His Excellency James Sullivan (1800-06); Chief Justice Lemuel Shaw (1837-61); Rev. S. K. Lothrop (1878-85); Rev. A. P. Peabody, who served at the time of the Centennial year (1887). Those who have served as members and directors include Rev.



INDIAN WOOD CHOPPERS AT DWIGHT MISSION

Nathaniel Emmons, Rev. Eliphalet Porter, Rev. Jedidiah Morse, Rev. David Tappan, Samuel Parkman, Esq., Rev. William E. Channing, Hon. Daniel Webster, Rev. Francis Parkman, Hon. Roger Wolcott, Hon. James P. Melledge, Rev. Phillips Brooks, Rev. Francis G. Peabody, and Rev. George A. Gordon. For many years Dr. Charles W. Eliot, former president of Harvard University, was the honored head while his son, Rev. Samuel A. Eliot, has served for years as a member of the Board of Managers and is still an active member.

* Extract from "A Continent Lost—A Civilization Won," by J. P. Kinney, p. 50.

Naturally the early efforts of the Society were largely restricted to New England; but as the Indians moved (or were moved) westward the Society continued its activities among them. Thus the Cherokees (Dwight Mission in what is now Oklahoma) were helped, the Oneidas in New York and later in Wisconsin, the Ojibways in



INDIAN LEADERS RETREAT AT LAKE TAHOE

Michigan, the Onondagas, Senecas and St. Regis in New York, the Ottawas, Potawatomes, Delawares and other groups, loosely designated at that time as "western Indians." Included in "the others" were struggling churches and pioneer institutions in "the regions beyond." The centennial historian mentions, for instance, the Wesleyan Seminary and Albion Seminary, in Michigan, Lawrence University, Wisconsin, Scandinavian Mission in the same state, the Canada Missionary Society, Drury College, Missouri, and the Riggs Institute, South Dakota*

"New Times, New Duties"

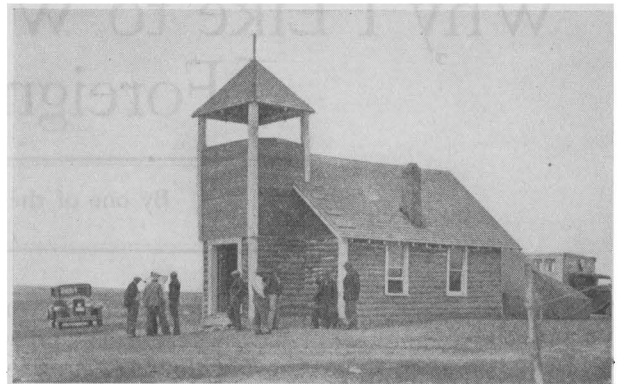
With the advent of other mission schools and the organization of denominational Home Missionary societies, it soon became apparent that a shift in the main emphasis of the work might wisely be stressed. Instead, therefore, of sending itinerant missionaries to the outposts of civilization or using the Society's funds toward aiding already existing institutions, it was determined (beginning with the work of Rev. Arthur P. Wedge in 1911) that one field representative be designated to cooperate actively with missionary and governmental agencies in promoting a better understanding of the Indian people, especially in view of the period of adjustment and assimilation through which they are now passing.

Any one who knows the American Indian is well aware that he moves slowly, although things

may be moving around him in a vertiable whirligig. Whenever a group of Indians are rushed into a new course of action, or when something is put over them in a hurry, there is invariably an unfavorable reaction. This is true of sudden legislative action, of abrupt and sudden changes in their mode of living. Witness, for example, the building of commodious frame houses among the Apaches, to replace their crude *wickiups*. The casual traveler on a visit to the reservation finds a number of these houses boarded up and abandoned. He learns that a death has occurred and the "ghost fears" are at work. The house building program was well intentioned but premature and did not take into consideration the superstitions still prevalent among those people. Numerous other examples could be given—the change from the carefree camp life to the static conditions of reservation life, from buffalo hunters to agriculturists, from trapping to truck gardening, from boarding schools to day schools, from nomadic life to community life. How can one account for the present chaotic conditions among the Navajos and elsewhere except on the basis of sudden changes, promises lightly made under the influence of high pressure campaigns by neophytes, eager to put across "new deals" but utterly ignorant of Indian psychology, history and backgrounds?

A Cooperative Approach

In the Indian missionary field, as well as in any other, the time for a narrow partisanship and bigoted sectarianism is past. The present day calls for a cooperative spirit and approach. This



INDIAN CHURCH ON ROSEBUD RESERVATION

Society, in view of its long and continuous history, its traditions and achievements, has an increasingly unique opportunity to further every effort looking toward cooperative work among our Indian brothers.

The task is not an easy one. Any program, no matter how constructive and enlightened it may be, is bound to meet with opposition. A brief

* A limited work for Negroes was also promoted, principally carried on through aid to such institutions as: Wilberforce University, Ohio, the African Methodist Episcopal Missionary Society, Howard Free School for Colored Persons, National Theological Institute for Colored, Washington, D. C.; Hampton Institute, Hampton, Va.; Lincoln Institute for Colored Persons, Missouri; Woodville Farm School, Georgia, and Claflin University, South Carolina.

quotation from the minutes prepared by Peter Thacher, secretary of the Society (January, 1798), will serve to emphasize that the original purpose and program must still be the spirit in which we address ourselves to the new and challenging tasks of today.

Notwithstanding the discouragements which have attended almost all the attempts to Christianize the Indians, the Society feel it to be their duty still to continue them. Their funds will not admit of sending missionaries into distant parts of the continent, or to seek out those nations of Indians who are wholly unconnected with the white inhabitants. Their attempts are confined to those tribes interspersed among the white inhabitants, or in their neighborhood. The wish of the Society is to propagate and cherish the spirit of Christianity in the minds of those people, and, as their means and opportunity will admit, gradually to disseminate Christian knowledge among more distant tribes.

What of the Future?

The Society's centennial historian, Henry F. Hunnewell, records his impressions in the following language: "Already the history of corporations in this country is showing that age, even of a century, not only does not impair usefulness, but can add strength and give promise of a future with increased means and extended operations." This would seem to be the only justification for endowments and foundations—that they go "from strength to strength," not being content to rest on their laurels but ever seeking new avenues of approach, accepting new and challenging situations, and with renewed youth and vitality going

forward on a mission of service to share their own best vision.

On the seal of the Massachusetts Bay Colony there is engraved the figure of an Indian, standing on the New England shore in an attitude of waiting, saying, "Come over and help us." His need was real and vital. On the seal of the Society for Propagating the Gospel among the Indians and others in North America there is engraved a cup which may very well represent "the cup of salvation." Inscribed on that second seal are the immortal words of Zechariah 4: 6, "Not by might, nor power, but by my Spirit." In the providence of God, and through the medium of this Society, the cup of salvation has been offered to the American Indians. Today many of our Red brothers who have tasted that cup rejoice in the life-giving Gospel. It is a most precious gift for it does not perish with the taking. They too have come to realize, and have so expressed it to the writer, that the greatest gift which their White brother has brought them is that of the Gospel of Jesus Christ. It has not come "by might, nor by power." Often frail human emissaries have been the visible means. It is not merely accidental that Indians speak of God as "The Great Spirit." With increasing understanding they follow the poet who speaks their language:

Speak to Him thou for He heareth,
And spirit with Spirit can meet;
Closer is He than breathing,
Nearer than hands and feet.

Why I Like to Work for the Board of Foreign Missions

By one of the Clerical Staff at 156

PEOPLE in general seem to have a very peculiar idea of what we do here in the offices of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. Frequently have I heard the remark, "Your work must be very interesting. But you don't get much business experience, do you?"

One of the many reasons why I like the work is because of the very varied experience. To begin with, our work covers an annual business of \$3,000,000. These millions are received from hundreds of thousands of people, individually or in groups, by legacy or annuity, in the form of

currency, checks, stocks, bonds and real estate. Although not in the treasurer's department, in my own department I have an opportunity to learn how money is handled, since we must carefully account for these millions of dollars and show how they are expended. They must be budgeted, not only in United States currency, but also in the currency of the sixteen different countries where our work is conducted. As the money is used for salaries of missionaries, evangelists, teachers, doctors, nurses, and native workers; for the buying and repairing of properties; for the running expenses of churches, schools and hospitals, I learn

about the many phases of our work. Besides this, office correspondence covers almost infinite details relating to the welfare and work of 1,400 missionaries and their families, such as travel to and from the fields, finding homes and schools for those on furlough, advising study courses for children and adults, making purchases and shipping them to various points throughout the world, arranging for medical examinations and medical care.

What ordinary "business" office can offer such an experience covering currency, budgeting, real estate, stocks and bonds, law, building construction, agriculture, medicine, education, purchasing and shipping, publicity, and their many coordinated lines of work?

Besides this, I like to work for the Board because I receive a liberal education through my daily tasks, and by contacts with those who have traveled widely, studied deeply, and accomplished much. For example, through our regular routine, I can get a broad vision of the political, social, economic, educational and religious life of many nations, not to mention their geography and philosophy. This one Mission Board has work in sixteen different countries, and contacts with practically every part of the globe. Anyone, by reading newspapers and magazines, can gain a general idea of the situation in foreign countries—provided the newspaper reporters are expert historians and statesmen, writing with unbiased eye, and also provided that the foreign correspondents are not hampered by government censorship! But how much more information, detailed and truthful, do we receive from our missionaries who are in the midst of events in those countries, and in consultation with native leaders. These leaders know they can frankly discuss their affairs with no fear of political intervention and embroilment, but with the assurance that the advice given is in the best interests of their own people, sound, and free from ulterior motives. Where but in these offices could I have access to the past and present histories of movements such as the Japanese-Korean situation, the Spanish civil war, the status of the Camerouns, the evolution of Iran, the new freedom for Turkish women, the changes in China and India, the Mexican totalitarian state? And all this, not by doing library research, but simply through daily correspondence and contacts with Americans and natives who have been in the thick of these events.

In this same way I learn of the educational advance of other nations, the fight against illiteracy, what the government is doing towards compulsory education in rural sections and in cities. If those governments are using mission schools as models for their own work, employing our teachers as staff supervisors, there will be a change in the

history of that nation; the coming generation will have a different outlook, as their moral, ethical and mental life is influenced through the standards of the greatest teacher of all, the Christ.

I do not need to read books written by travelers who skim over a country in a few weeks. Many of our missionaries are famous writers, educators, scientists. Their books and reports make fascinating and authentic reading for, since our religion cannot be explained to a people without a knowledge of that people's own background, our missionaries must thoroughly study that people's own religion, mode of living, customs and psychology. They must know their language, their history, their thought processes, as well as the physical land and its influence. At this end of the line, through their correspondence, reports, and books, I get a cross-section of it all, a rapid digest of their many years of intense labor and study.

I like to work for the Board because I not only receive a wide business experience, and a liberal education, but even more because my employers help me to learn how to meet life in a finer way, and in the last analysis, that is the most important thing that can be done for us. Outside the office my life is irrevocably bound up with that in the office. I do not need to shut my desk at night as so many of my friends do, with the thought, "Thank goodness, I can forget this until tomorrow." I do not want to forget it, and I couldn't if I would.

All business offices have their financial difficulties, since the business of business is to bring in financial profit. We, too, need money to carry on our world enterprises. The depression did not pass by the churches nor the church members. But during these past years, I have seen courage and faith that has made my heart sing. Disappointment? Of course! Our leaders are human, but their faith in the supreme Leader has made the attitude and atmosphere of our offices during these extremely difficult years a very different thing from that of the many business offices I have visited.

And the little things about the office—what of them? After all, I spend the major part of my life here. Why should not, therefore, the little things be as important here as in my home—the courtesy, the efforts for our comfort; the thoughtfulness, and the realization that our superior officers consider us human. When salaries were cut, I knew that it was not done, as in so many places, to take advantage of the economic crisis, and I was confident that when conditions permitted, every effort would be made to restore them. If I make a mistake in my work, the air is not blue with profanity. Neither is it blue with smoke!

Into every office, death comes at some time, either to a worker or in a worker's family. In our office, where we are in personal touch not only with the executive and clerical staffs and their families but with 1,400 missionaries living in hazardous places, news of death comes perhaps more frequently. The heartbreak of cables announcing the loss of some loved one half way across the world, an accident to a child sent home to school, earthquake and famine and dread disease, as well as the perils by land and sea—all this we know. But the way sorrow and tragedy are met, in the strength and comfort brought down from On High—this is not seen in every office. And when it comes our turn to face trials, can we fail to apply what we have seen and learned, to our own lives?

All have difficult problems to meet, but here almost every letter brings with it a personal problem, a call for advice. Our leaders, through years of experience in the daily solving of such problems, have gained great wisdom, sympathy and understanding. When my own problems arise, and they have been legion these past years, I follow their methods as best I can; and if more mature advice is needed, I can always discuss my problem with them, in the certainty that thoughtful consideration will be given it, and all their experience placed at my disposal.

Above all, I like the spirit of cooperation among the executives themselves, as well as between executives and clerical staff. Things are done in committee, not individually. The minority knows how to yield, and all are willing to be guided.

All these are intangible things. But I like to work for the Board because of their fair treatment along tangible lines. Long before the New Deal and its Social Security Act, we had a pension

system based on length of service and salary. Although there are only about 60 of us, we have a Clerical Staff Organization which has charge of all matters touching our welfare. Requests and complaints go through a clerical staff committee, which in turn brings them before a committee of the Board, where they are carefully and conscientiously discussed, and the answers are reported back to us. Salaries are scaled according to position and years of service. Vacations vary with length of service, to a maximum of four weeks. We have the privilege of consulting the Medical Secretary, and he helps us secure necessary aid through private physicians or hospitals. We have a pleasant lunch room with all necessary kitchen equipment, a delightful rest room, the use of the missions library. We are not stinted on light or heat. Almost every office has its growing plants, and is as cheery as an office can possibly be.

We have an annual dinner for executives and clerical staff, Christmas parties, department get-togethers, special lectures and addresses, and the privilege of extended vacations for travel.

Our fifteen-minute noon-time prayer meeting is not taken out of our lunch hour, but it is our privilege to attend. This is not only a pleasant break in the day, but a refreshing of soul and spirit that has its favorable reaction upon our physical bodies and on our work.

Summing all this up, I like to work for the Board of Foreign Missions because I am treated as a co-worker and friend, because I receive not only a tangible salary but great value in intangible things, and because, since my employers command my highest respect and the Cause for which we work has my deepest love, I can give to them and it my unstinted loyalty.

Christians and the New Life Movement

By MADAME CHIANG KAI-SHEK

The Leading Woman in China

A LETTER from the Church of Christ in China has reminded me how much responsibility we Christians should carry in bringing New Life to the people around us. Let me quote: "The Bible Women's Association of Canton has issued a prayer card with the design of the New Life Movement and the Cross. Their aim is to have a League of Prayer of at least a thousand who promise to pray for China each

morning as they arise. On the first day of issue two fathers bought cards for each member of the family so that the children might form the habit of praying daily for China."

The cross in the background of the New Life Movement! It has always been there, and the subject fascinates me. Praying daily for China! That is something that we can all do. One man in government service told me that he uses the

three minutes of silence, observed in the regular Monday morning Memorial Service, to pray for the nation's leaders.

Not long ago, in the Officers' Moral Endeavor Association at Nanking, a friend came face to face with a painting of Christ that vividly revealed the crown of thorns. Drops of blood could be seen on the forehead and chest, and the visitor threw up his hands and said: "What a sad picture!" To my husband and myself the cross means not sadness, but triumph. Without it there could not possibly be New Life for any of us. If you read carefully through the public addresses that the Generalissimo has delivered during the past three years, you will notice that sacrifice, blood, and the sweat of labor, are referred to frequently as the only way out for individuals and the nation. The cross is the centre of his life, hence his appeal to the churches and the Christians throughout the nation to take responsibility in living the New Life and passing it on to others.

After his return from Sian, the Generalissimo decided to give more and more time to the development of character through the New Life Movement. It is with this in mind that he undertook to organize the Headquarters at Nanking. There was a time when some thought they might make a political instrument out of the New Life Movement, but this can never be. It must forever remain a movement within the hearts and lives of the people encouraging them toward fuller cooperation in the tasks that face us as a nation, and slowly but surely building character that will stand the test of time, and that will never again allow us to stoop to the evils that have afflicted society so long. If we Christians should be busy about any task, surely it is this.

The mystical element in religion must have value for some, otherwise so many great people in history would not have followed its gleam. To me, however, religion is just life as it must be lived by ordinary mortals, but with the humdrum tasks of every day being performed with greater cheerfulness because of an inner faith in God. It is the daily renewing of our faith, our courage, our vision, the better to grapple with what the day may bring forth.

The organization of the Kiangsi Christian Rural Service Union, slightly over three years ago, appeared to some as a strange and new step for the church. To the Generalissimo and to me it seemed the natural thing for Christians to do. A very great responsibility rests upon us so long as the farmers and workers of many provinces have little opportunity to secure the bare essentials of life.

Christians throughout China should cooperate in living and extending its principles. "Be not

conformed to this world, but be ye transformed by the renewing of your mind." I always want to add, and in so doing transform society until we mould it nearer to our heart's desire.

* * *

George W. Shepherd writes: General Chiang Kai-shek has issued an official invitation to Christian churches to cooperate with the Movement, particularly in the field of social service. Some Christian groups have since expressed themselves as feeling that these regulations might eventually lead to some local New Life Movement Association assuming that it could exercise control over the life of the church.

Significant changes have been taking place. These changes may be summarized as follows:

1. The New Life Movement shall not become a political instrument in the hands of any party or clique. It belongs solely to the people.
2. The staff at New Life Movement Headquarters and in the local associations have no official rank. They have no authority to issue documents and regulations other than those which come from the President.
3. The chief emphasis of the Movement is to be upon the development of character through living the principles of *Li, I, Lien, Chih*. "New Life is not something to promote, but a life to be lived."
4. The New Life Movement is distinctly a Movement and not an organization primarily concerned with establishing and perpetuating itself as a permanent institution. The Movement will cooperate with and assist all agencies at work on improving the social life of the people.

It should be very clear from the foregoing that the New Life Movement is not a rival of the church and cannot do the spiritual work that only the church is qualified to do. At one time, friends of the Movement suggested that it solicit members who would pledge themselves to carry out its principles, but the President replied that every citizen of China is automatically a member of the Movement. The living of New Life principles is hence the obligation of every citizen. It cannot draw circles of inclusion or exclusion unless it draws a circle around the whole of China.

There has been an awakening on the part of Chinese Christians in their responsibilities toward the State. The development of a modern government in which they can place their confidence has had much to do with it. The attitude of local officials in inviting the cooperation of the church in rural reconstruction and in health work has also contributed toward good will and created an atmosphere in which Christians are more at home. Prayer services for national leaders, and for the nation, in times of crisis, have also fostered the interest of the rank and file of Christians in the welfare of their country. Undoubtedly the New Life Movement in its bold stand for righteousness, justice, and honesty, has greatly encouraged many

a despondent Christian, and given him a distinct feeling of self-respect. Now thousands of Christians are praying daily that God will deliver China out of all her troubles.

Work by Christian groups in prisons, military hospitals, orphanages, and settlements, is all very much appreciated by New Life Movement Headquarters, and reports on progress and problems will receive careful attention. Social service by Christian groups everywhere is highly desirable, particularly where New Life may be born from within. "Except a man be born again" he cannot see New Life. After all the genius of the church is to give men a spiritual rebirth and send them out to fight life's battles equipped with the whole armor of God. Others can do many of the obvious things that need to be done, only the church can give spiritual life. The church must not become so busy about other things that it runs the danger of neglecting its main business of remaking men.

The New Life Movement gives the church a large place in Chinese society, and a standing that has not been previously so frankly acknowledged, but it grants this status believing that the church and its institutions have spiritual vitality. The New Life Movement does not mistake the church for a mere social service agency. It knows that within Christianity there is a life of both quality and quantity, for it can be passed on to the masses.

* * *

Z. K. Zia, a Chinese Christian, writes: The New Life Movement has made an impression on officialdom as well as on the people of China. How deep is the impression?

The New Life Movement, as it is, comes from the higher authority down to the rank and file.

It has an odor of formality and external authority. I do not say that they are not helpful, but they are not enough. New Life must come from the changing of hearts. That is not to be accomplished by posters and addresses only.

As Christians, we must do our best to help the cause of the New Life Movement. It has many interesting and instructive points. Then when we realize the perspective, we ought to contribute to it the unique teaching and message of Christianity. The thing that the New Life Movement lacks is spiritual force. It gives us a lot of platitudes: but it has no technique for the attainment of spirituality.

Then the Movement lacks a central personality. We worship Jesus Christ. The New Life Movement has no concrete example to follow, it seems to be a collection of teachings. It is high time for us Christians to preach Jesus Christ and his Gospel.

We must not merely preach the Gospel, we must live it out ourselves, especially those of us who are supposed to be leaders in church or public life. If we do not shine for Christ, who will? God has wonderfully used some of us, and has given us power too. Why not demonstrate to the nation that only a Christian Movement can really save China? This seems to me the biggest challenge.

For some concrete suggestions, I mention the following. We can help the cause of the New Life Movement by linking it to our Christian message in the Christian Broadcasting Station, or in our Christian magazines, or even in our churches. Do all we can to make the New Life Movement a success. When it is properly broadcasted and linked up with Christ, I believe that its moral and spiritual standard will be lifted.—*Chinese Recorder*.

Fruit from Seed-Sowing in China

Extracts from a recent letter of ORPHA B. GOULD
Missionary of the Presbyterian Board of Foreign Missions,
Paotingfu, North China

YOU should see the smile on the face of Miss Tso Shou Chen, the latest arrival in my home. She left a good position in Shanghai because she believed that God told her to come to Paotingfu. The superintendent of the Shanghai school wrote to tell me what a blessing she had been, and how God had marvelously used her there.

This young woman is from a wealthy Buddhist

family, her father being a provincial official. She was formerly strongly anti-Christian and anti-foreign. Now, like the Apostle Paul, she calls herself the "chief of sinner," because she had berated and even cursed the name of Jesus. At one time she recalls saying to a friend, "You worship Jesus; you might better worship me."

During her third year at Yenching University she was converted and left immediately for the

Bible School in Nanking. She was graduated last spring, and now has no other aim in life than to do the will of Him who has called her to go forth with the glorious message of salvation. She is a beautiful, talented and refined young woman and her messages are tender, wooing, cutting, straight to the point. She turns down all offers of a salary. Since her conversion, she has won most of her family to Christ. Her great aim is to reflect the glory of the Lord and to be changed into His image (2 Corinthians 3: 18).

* * *

A Chinese evangelist, Mr. Pan, at our retreat last fall, led the main meetings, his face and his message and his prayers all witnessed to his loving, vital touch with his Lord and Master. He spoke of Life, with a capital L straight up and down with God, and then across to others, with power that went straight home to the heart.

We went to the Man Ch'eng district to hold a three days' retreat for the Christian leaders from the surrounding villages. Thirty to forty were present and all expenses of food and travel were joyously cared for by the Christians in that district. Not one cent came from the mission.

Later we started on our eleven weeks' evangelistic trip. We stopped at eleven centers and visited forty-nine different villages, where we gave at least one Gospel message, handing out tracts or posters to those who could read. On every side we were met with the plea, "Come to our village; this is the truth. We want to understand!"

One morning, at the village of Lu Chia K'ou, an old man of sixty came to tell us how the Lord had blessed him. He had gone home the evening before, called the family together, knelt on the *k'ang* and had led them in prayer, confessing their sins. Then they tore down their idols. His heart was filled with the joy the Master had promised

and later several other believers were added to the Lord. While we were at this village, a married daughter came home for a visit and heard about Jesus for the first time. She went back to her village, and the next day a man came earnestly entreating us to come to their village. We went there the following day and the people listened earnestly to the Message, inviting us to come and live in their village. We returned six weeks later and found that five homes had torn down their idols before we arrived, pledging themselves to believe in the true God. The day we arrived, although it was sleeping, no room was large enough to hold the crowd that came. They stood in a shed all afternoon and evening and listened hungrily to the Message. Several families decided to become Christians and have held services every Sunday since.

At the next village we visited, the Christians—all poor farmers—had built a chapel with two rooms. Every detail of the chapel told of the time, effort, and thought they had put into the work. Fifteen to twenty were present at the early morning prayer meeting and the evangelistic meeting was packed; many stayed over for the evening Bible class. One day, at a street meeting in Tsang Ts'un, a lady came up saying, "I want to believe in Jesus." She had been a sun worshiper and then had turned to idols, to the moon and stars, but could find no peace and had come to the conclusion that they were not God. Eagerly she listened to the Gospel, made her decision, and went away rejoicing in her new-found Saviour.

In one district, one of our evangelists met an elderly man, and asked him if he had heard of the true God and His Son, Jesus. The old man said, "This doctrine is the truth. Two years ago, a man handed me a tract about Jesus and every day, before reading it, I was my hands." He asked us how to pray and was very ready for instruction.

THE GOSPEL FOR JAPAN

Takeshi Muto, formerly a professor in Aoyama Gakuin, and now pastor of an influential Methodist student church in Tokyo, express his views as to "The Christian Message in Relation to Japanese Thought" in the *Japan Christian Quarterly*. Both capitalism and communism have failed in Japan, he says, because of their lack of social justice and inability to bring economic improvement. Both have disregarded Japanese ideals and history. All Japanese thought has been greatly influenced by Confucianism, Buddhism and Christianity, for the Japanese are inclined to adopt and adapt any new ideas or inventions that they find helpful. They need the Christian message—especially in the following aspects:

1. Japan must learn the Christian idea of a living, loving God, the Father of all mankind—not merely a national God.
2. Christians must preach the ideal of universal peace. We must fight militarism.
3. The Christian message is Christ Himself. Japan needs, not theological dogma, but Christ Himself, incarnation of God's fatherly redemptive love. Christ gave Himself for us; that is the whole of our religion. Japan needs the living Christ. When we receive Him other benefits follow as a matter of course.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

A Day in Scandinavia

As one of a series of World Friendship projects, the Girls' League for Service of Grove Reformed Church, North Bergen, N. J., recently sponsored a "Day in Scandinavia" at the church house. Main reliance in getting up an authentic exhibit and program was placed on near-by Swedish Lutheran and Norwegian Lutheran churches. There had been no previous contacts between the Grove Church and the Swedish congregation, but the Norwegian and the Grove had a bowing acquaintance through several Sunday evening union services. Part of the plan was to cement new friendships.

The Swedish friends furnished the afternoon program and the Norwegians the evening; the exhibit was open continuously from three until eleven p. m. Ranged on counters, extending the length of the church hall and draped over screens behind them, were fine pieces of Hardanger needlework, homespun woolsens, colorful tapestries which the Scandinavian owners generously stripped from their beds, windows and walls when they caught the idea we were trying to convey—the artistic and cultural contributions their peoples make at home and over here. They loaned treasured old gold and silver tableware, copper coffee sets and teakettles, handturned candlesticks, a spinning wheel over 200 years old, etc. Each article was labelled with the name of the owner and its history. Wearing native costumes, several women stood behind the counters explaining the different articles. There was a brisk sale of Swedish cookies and of several varieties of Nor-

wegian and Danish baked goods, of which the proceeds went to the Scandinavian churches. A Brooklyn importing firm sent hundreds of samples of the thin, crisp Swedish rye bread, which found ready takers.

The display of articles loaned by the Scandinavians was augmented by some brought back by teachers in the community who had traveled in northern Europe.

At four o'clock, a group of boys and girls of Swedish descent, in costume, sang several folk songs, closing with the national anthem, as the whole audience stood. At eight-thirty, an octette of men from the Norwegian congregation sang several songs á cappella, and a soprano gave solos by Grieg and other Norwegian composers. Motion pictures, borrowed from the Norwegian and Swedish steamship lines, were shown, these being furnished without cost, as were a number of colorful travel posters that decorated the hall.

About 300 people attended during the day. A cafeteria sold coffee, tea, cocoa and home-made cake at five cents an item. Admission to program and exhibit was 15 cents. About \$50.00 was cleared; the closer acquaintance with the Scandinavians in our towns and the fraternal feeling generated between Christian congregations hitherto almost strangers could not be bought for many times that sum.—FLORENCE GORDON, Weehawken, N. J.

(In an early issue descriptions of a series of public Nationality Nights in the interests of World Friendship will be given. Note Miss Gordon's statement regarding the free use of moving pictures from the various steamship lines. Some of the best pictures may be obtained by churches in this way, without expense.)

Wanted: Adventurous Missionary Material

In view of the appetite for stirring ideas, among children from nine to fourteen years of age, I have often deplored the fact that there is so little adventurous missionary material available. In talking to this age group not long since I gave the story of a friend in India who had shot a tiger that attacked a girl in her school; when Miss Fales arrived on the scene, the animal had the girl on the ground with his mouth at her throat. The missionary drove him away with a huge stick but knew she would have to get him later or he would return and do more damage. Laying part of a lamb as a decoy, Miss Fales sat outside the compound late at night until the beast returned, whereupon she killed him with one shot from her rifle. The children listened to this story with the keenest interest, especially when they learned that the brave missionary was alone with 60 children in an area about the size of Indiana.

This year we are studying Africa; and as the leader of a children's group knew of my conviction that we should first interest the pupils in the people and country, bringing in missionary ideas only casually, then make the appeal in the name of the Gospel later, she asked me to give a map talk on Africa. I used the June, 1935, issue of *The National Geographic Magazine*, inclusive of its excellent map, telling stories gleaned from reading two of the Martin Johnson books. The children were so absorbed that they listened with open mouths. I said a great deal about the animals,

such as that telegraph wires must be strung on very high poles else giraffes will run into them; why lions are thickest in the tall grass; the diseases the natives get from ticks and the tsetse fly, etc. That led up to the need for missionary doctors and the suggestion that some of my hearers might be called to become medical missionaries. I have tried hard to find more of this human interest material. I am hoping THE REVIEW—from which I have learned so much this past year—may be able to fill the void.*—MRS. GRACE W. BENHAM, 1308 Lafayette Ave., Columbus, Indiana.

New "Tools in Type"

In view of many requests for programs and devotional exercises, as well as auxiliary program material, the Department Editor has examined the new publications sent in from various sources and can recommend as available for general use the following, which either have no denominational references or an amount easily elided:

Baptist Board of Missionary Education, 152 Madison Ave., N. Y.

"Four-Point Project Program based on Missionary Heroes Course No. 1," covering actual hand projects in Map-making (Livingstone), Life-saving (James Chalmers), Boating (Grenfell), Handicraft (Mackaye) and eight other hero-biography projects, with full directions. *Invaluable for boys.* 25c

"Six Worship Services Based on 'The Way of the Witnesses,'" prepared by Margaret Holley Tuck. 15c
"Christian's Progress" (also on "The Way of the Witnesses")—five programs by Anna Canada Swain and adapted for women's societies and senior young people: "The Missionary Pattern," "To All the World," "The Missionary Motive," "The Way

* The Department Editor happens to be familiar with "The Missionary Heroes Course" which is put out by the Baptist Board of Missionary Education and is in three grades or sections. It is replete with just the material Mrs. Benham wants. Inquire of that Board at 152 Madison Ave., New York, and receive catalogue list and instructions as to expense and where to send orders. Several books are published by J. B. Lippincott, Philadelphia, such as: "Romance of Missionary Heroism," "Heroes of Missionary Adventure," etc. The books by Jacob Chamberlain, "In the Tiger Jungle," etc., and the lives of such African missionaries as Hannington, Mackay, Livingstone, and Mary Slessor, furnish abundant material. See also the lives of South Sea missionaries—John G. Paton, James Chalmers and Charles W. Abel.

Can anyone else tell the inquirer, by writing her direct, what further is available?

Is Not Easy," and "To Be Continued." 15c

"We Can Change the World" (Swain), built on Mathews' "Shaping the Future": "Can Crusaders Change the World?" "The World We Face," "Revolts and Realignments," "Revolution for Christ" and "That's a Dream." 15c

"Opening Windows on the Christian World of Tomorrow" (Swain)—six programs on "Missions Tomorrow," by Latourette: "Our World Today," "Our World and Christian Missions" (two programs), "Why and How Is This New World?" "Does the World Need Christ Today?" and "How to Meet the Challenge." 15c

* * *

The United Christian Missionary Society, 222 Downey Ave., Indianapolis, Ind.

"School Bells Ringing 'Round the World"—study and program packet for young people and seniors in the Young People's World Friendship Project: informational and story leaflets, plays and other dramatizations and impersonations, problem and panel discussions, original parables, poster suggestions, etc.—a wealth of ready-to-use material well adapted to the age interests. 50c

* * *

Board of Foreign Missions of the Presbyterian Church in America, 156 Fifth Ave., N. Y.

"Friends Far Away," by Charlotte C. Hudnut—outline for 10 sessions as supplemental to graded S. S. courses, vacation Bible schools or as independent program material and including studies of heroes, Mexicans, Japanese, Chinese, Siamese, Hindus, Syrians, Africans and a final Friendship Ribbon Demonstration. Excellent story and dramatic material for juniors. 10c

Free catalogue of "Motion Pictures for Church Use," furnished by The Westminster Press, 925 Witherspoon Bldg., Phila., Pa.

* * *

The United Lutheran Missionary Society, 1228 Spruce St., Phila., Pa.

"Six Programs on Stewardship for Boys and Girls," by Emma Gerberding Lippard—each complete in itself with talks and stories, activity suggestions, poster outlines, projects, list of stewardship stories, leaflets, playlets, hymns, responsive readings, etc., but the six forming a constructive series calculated to make the child feel his responsibility to God. Excellently adapted to the age interests. 20c

"Where It Will Do the Most Good"—world-wide missionary playlet by Laura Scherer Copenhaver. 6 characters. 10c

"To Live and Grow," dramatic Indian Lace Day presentation, with impersonations of Thread, Hook, Doilies, Vines, etc. 5c

"The Story of Life," by Zoe Isa-

belle Hirt—booklet interpreting to adolescents the meaning of sex in terms of plant and animal propagation. 15c

"Lenten Week of Prayer Packets"—five good daily program sheets and one of suggestions for leaders, for use in Week of Prayer meetings or among shut-ins. 30c

"Friends in Everyland"—set of 12 large pictures for juniors, with stories and activity suggestions on reverse side. 25c

* * *

Women's Board of Missions of the Reformed Church in America, 25 E. 22nd St., N. Y.

"Spiritual Adventuring," a manual of worship for missionary societies—six complete worship programs on "Source of Power," "Spirit of Love," "Spirit of Service," "Stewardship of Life," "Stewardship of Money," "Prayer and Our Missionaries," with series of choice prayers at close. 10c
"Lamps of India" and "China's Gateways"—good dramatic exercises. 10c each

"Talking Pictures of Japan"—series of word pictures concerning its history, the place of Japanese women in the development of Christianity, etc. 10c

* * *

Woman's Home Mission Society of the M. E. Church, 420 Plum St., Cincinnati, O.

"The Book Beautiful," a year's worship services for young people, prepared by Lillian Vogel and covering: "Beauty and Strength," "Beauty and the Greatest Artists," "The Beauty of Thankfulness," "The Beauty of Peace," "The Beauty of Silent Snow," "The Beauty of Wisdom," "The Beauty of the Changed and Unchanged," "The Beauty of the Lilies," "The Beauty of May Day Happiness," "Beauty in a Garden," and "Beauty and Recreation." Well adapted to the interests of youth. 15c

"Modern Missionary Journeys Program Book," including not only the studies on the home mission topic mentioned in September but also civics and Christian citizenship, a peace program for Christmas, a Lenten service, stories of youth, health through mission hospitals and an excellent mite box program. 50c

"Early Missionary Journeys Worship Services," by Marie Wells Clapp—a real study of the main events of Paul's life. 15c

* * *

"Ship East, Ship West" (\$1.00 and 50c) and its guide book (10c), both by Elizabeth Miller Lobengier and intended for primary and junior children, cannot be too highly praised as a peace study. Subject matter, type, illustrations all of the highest order. A number of denominations have submitted it as one of their outstanding studies. Order through your denominational literature department or from The Friendship Press, 156 Fifth Ave., N. Y.

A Live Project in "Rebuilding Rural America"

One of the outstanding needs revealed in our current home mission study is that of abandoned mining regions. Dr. Leeland J. Gordon, Professor of Economics in Denison University, Granville, Ohio, felt the need of bringing home to his students the stark realities back of the statistics which meant so little to upper-income-class young folk. So he conducted a series of trips to the coal mining regions of Southeastern Ohio where men were in utter despair—

Unemployed men, unemployable men maimed and mutilated while mining coal for us to warm our homes; heartsick and weary mothers struggling to keep the appearance of a home; gaunt faces of sickly, undernourished, barefoot children unaccustomed to the taste of milk or meat—sights of utter misery and destitution which the students could not stand. What had been a crowd of carefree students in holiday spirit became a silent group on the homeward journey, completely overwhelmed by the human tragedy they had seen. The trip had changed their whole outlook on life. . . . Upon their return that small group told their story and others caught their spirit. In answer to an invitation, 70 men and women—ten per cent of the student body—met on the top floor of Doane Hall to organize their plans. That was the beginning of the Dillonvale Project. Since that time nearly 100 students, faculty members and townspeople have gone to Dillonvale, providing food, clothing, garden seed and entertainment, while many times that number have participated indirectly, sending clothing and cash contributions ranging from five to twenty-five dollars. The girls have voted to eliminate desserts at certain meals so that their dessert money could be used to buy milk for growing children. The social service committee of the Y. W. C. A. has been the leading group in initiating and carrying out this plan. They set up a workshop for the renovation of clothing and toys. They have given benefit dances and sold doughnuts at football games to raise funds. They have given the children of Dillonvale Christmas and Halloween parties and shared in a Thanksgiving party which provided bread and meat to 500 families who otherwise would have had little or nothing to eat.

During the summer of 1933, Wilfred Eatough conducted a daily school for seven weeks, supported by funds raised largely by Denison students. Seventy boys and girls attended the school, learning something about woodwork, needlecraft and nature

study. At the same time 400 families were provided with garden seed purchased at cost, enabling them to supply themselves with fresh vegetables for several months.

The Dillonvale Project has spread beyond the campus and beyond Granville. Ohio Wesleyan and Miami University students have joined in the work. A group of public school students in Minneapolis sent clothing and toys for the Christmas party and another group of Hi-Y boys in Columbus shared their contributions. The project is bigger and more vital now than ever before. It has become a Denison tradition. . . . No one associated with the project is under any illusion as to its importance. All realize too keenly that it is merely scratching the surface. But having seen the need, everyone returns with a profound conviction that whatever can be done, no matter how small, must be done. At the same time everybody associated with the work sees the larger problems of organized state relief and elimination of underlying causes. Increasing emphasis is being placed on attempts to secure for these people the public relief to which they are entitled. And more effective study of the economic problems involved in seeking not only to remedy such conditions but to make them impossible, follows active participation in the work.

In the final analysis probably the ones who gain the greatest benefit are not the ones who receive but those who give help. They catch a new meaning of Christian service and brotherhood in their field work in economics. Perhaps their generation will learn to meet these economic problems with more wisdom and real Christianity than have the generations preceding them.

The foregoing excerpts, quoted from an article by Dr. Gordon appearing in *The Denison Alumni Bulletin*, indicate how faulty is an economic system with such sore spots as these, and how both students and communities may be led to take hold of temporary alleviation with a view to study means for permanent cure. This is real home mission work which will enlist those who are indifferent to evangelistic work—or who think they are until they come up against the basic needs.

Rural Missions for Primary Children

(Concluded from the October REVIEW.)

Dramatizations may be informal or have added charm of simple costumes such as aprons, sunbonnets, overalls, straw hats, etc. Lemonade and cookies may

be served at end of D. V. B. S. representation if desired. For activation, pack box of crayons, paper, pictures, scrapbooks, scissors and such like to send to some denominational hospital or country Sunday school.

For "Our Mountain Missions," draw on blackboard or poster some mountains and cut out church, school, hospital, etc., etc., and arrange against the background, printing name under each. Cut out overall boys and sunbonnet girls, men and women, some of latter with babies in arms, and arrange them as if going to school or church. Sing "God Bless Our Native Land." Read selection from Sermon on the Mount, or tell Annie Fellows Johnston's beautiful story, "Joel, a Boy of Galilee." Tell stories of mountain work and pack box for some mission with toys, clothes, crayons, etc. Little girls wearing sunbonnets made of bright crepe paper and little boys in overalls may give an attractive exercise, "A Mountain School," with older girl as teacher. Spelling class learn a few words appropriate to this subject; reading class have simple selections about mountain missions; geography class locate some mountain mission stations on map; sewing class start squares of patchwork that may be finished at home and made into a quilt for a mountain orphanage; and the singing class may give "There Is a Green Hill Far Away" or a hymn about mountains. Small baskets of cookies may be served at "recess." An exhibit of woven and patchwork quilts, baskets and pottery is effective.

ANNYE ALLISON.

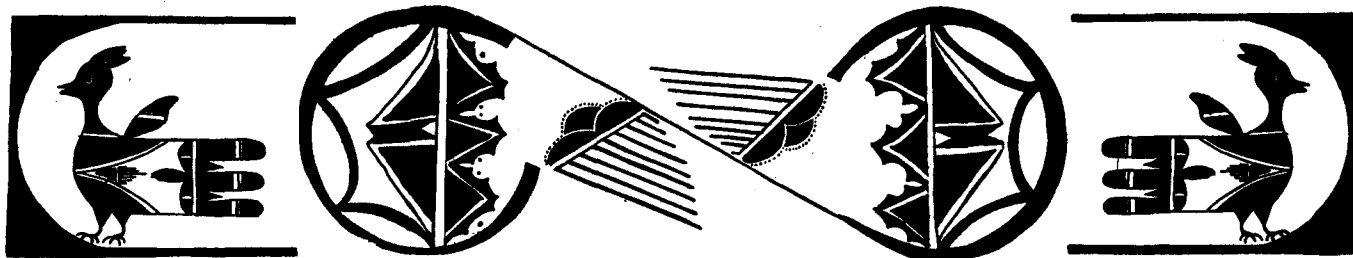
Richmond, Va.

* * *

The Christian who begins to tithe will have at least five surprises: At the amount of money he has for the Lord's work; at the deepening of his own spiritual life; at the ease in meeting his own obligations with the nine-tenths; at the preparation that tithing gives to be a wise steward over the remainder of his income; at himself that he did not adopt the plan sooner.

BULLETIN OF The Council of Women for Home Missions

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



We Give Thanks

Prepared by CHARLOTTE MARY BURNHAM

Prelude:

"Praise to God and Thanks
We Bring."

Call to Worship:

DAKOTA OR SIOUX HYMN

Many and great, O God, are Thy things,
Maker of earth and sky.
Thy hands have set the heavens with stars,
Thy fingers spread the mountains and plains.
Lo, at Thy word the waters were formed;
Deep seas obey Thy voice.

Grant unto us communion with Thee,
Thou star-abiding One;
Come unto us and dwell with us,
With Thee are found the gifts of life.
Bless us with life that has no end,
Eternal life with Thee.

Paraphrased by Rev. Philip Frazier of the Dakotas.

Hymn: "We Praise Thee, O God, Our Redeemer."

Tune—Kremser, 12, 11, 12, 11.

We praise Thee, O God, our Redeemer,
Creator,
In grateful devotion our tribute we bring.
We lay it before thee, we kneel and adore thee,
We bless Thy holy name, glad praises we sing.

We worship Thee, God of our fathers,
we bless Thee;
Through life's storm and tempest our Guide hast Thou been.
When perils o'ertake us, escape Thou wilt make us,
And with Thy help, O Lord, our battles we win.

With voices united our praises we offer,

To Thee, great Jehovah, glad anthems we raise.

Thy strong arm will guide us, our God is beside us,

To Thee, our great Redeemer, forever be praise. Amen.

Julia Bulkley Cady.

RESPONSIVE READING:

Leader: Thy beauty, O God, is upon us; Autumn splendor everywhere! Days lucid with vision, or dim with mist, haze and smothered sunshine.

Response: We thank Thee for Thy gift of the Autumn, for the beauty of the world and the joy of the harvest.

Leader: Thou hast made our life a summer sowing, an autumn harvest, too short for hate, and only long enough for the love that lifts the load we all must bear.

Response: Yet we know that there are men with hate in their hearts; there are armies that make men enemies instead of brothers; there are nations that in pride and arrogance defy Thy laws in the world. There are many in our own land that suffer from injustice, greed and poverty.

Leader: Forgive us, O God, the envies, suspicion and misunderstandings which have blinded men and nations and thrust them asunder. Purify our hearts

and teach us to walk together in the laws of Thy commandments and in the ways of human friendship and true brotherhood.

Response: Teach us to give honor where honor is due, regardless of race, color or creed, following what our inmost heart tells us to be Thy will. Deepen our respect for unlikeness and our eagerness to understand one another, that we may transcend our differences. May we gladly share the resources of Thy world with all Thy children, working together to build Thy City upon earth.

Leader: We thank Thee most of all for Thy gift of the Holy Spirit which makes men care for one another, for the power of Thy love that drives out that which is greedy and mean in human hearts. We are grateful for those who are working all over the world to bring peace and a more abundant life to Thy children everywhere. Strengthen our hearts and our hands to help them in their great task.

Response: Solo—When Thy Heart, with Joy O'erflowing.

Tune—Bullinger 8, 5, 8, 3.

When my heart, with joy o'erflowing,
Sings a thankful prayer,
In thy joy, O let thy brother
With thee share.

When the harvest sheaves in-gathered
Fill thy barns with store

To thy God and to thy brother
Give the more.

If thy soul with prayer uplifted
Yearn for glorious deed
Give thy strength to serve thy brother
In his need.

Share with him thy bread of blessing,
Sorrow's burden share;
When thy heart enfolds a brother,
God is there.
Theodore Chickering Williams.

The Prayer of an Indian Girl

Help us, O God, as people from all countries to live together in this great world-nation. May we forget difference in color and language, and work for the ideals of freedom and brotherhood.

Thou art our Father, we are Thy children; show us that our hopes and fears and aspirations are one. Forgive the suspicions and misunderstandings which have blinded us; teach us to walk together in Thy commandments, and in the ways of human friendship. *Amen.*

At Work in Government Indian Schools

Thousands of Indian American young people are in government boarding schools, many of them far from home, friends and pastor; several thousand are studying in secondary and vocational schools to become the Indian leaders of tomorrow—teachers, nurses, clerks, cattle-men, agriculturists, tradesmen, housewives. Some will go on to college and become lawyers, doctors, ministers, teachers, social workers, etc. Hundreds are ill with trachoma and have been sent to boarding schools where they may receive medical care and an education; others are orphans or from broken homes.

The Joint Indian Committee of the Council of Women for Home Missions and Home Missions Council ministers to thousands of these young people through the interdenominational work carried on by trained Directors of Religious Work who are placed in these schools to become the friends, teachers and guides of these children, not only giving them a thorough religious education and training for

Christian leadership, but helping these young people, caught between two civilizations, to understand and work out new adjustments in every area of life.

Indian youth presents a challenge to us today. They have potentialities and opportunities for good or for evil that are far greater than has been possible for other generations of Indian youth. They, too, will have a part in Rebuilding Rural America.

Just how are our interdenominational workers trying to meet these problems in the schools in which they are stationed? Let us look through some of their reports. From the Pacific Coast comes this one:

School started yesterday with an increase of fifty in the student body, making about 450 in all, about a third of them trachoma patients and many of them grade school youngsters. A separate dormitory has been opened for them. . . . There are many more full-bloods than I have ever seen before and quite a number of Alaskan students. . . . My program is to include a girl's and boy's club, a story hour for the youngest ones, and Sunday School classes for all ages. We will use the older students in the Teacher Training Class which was started last year, for teachers for the younger children. Then I have asked for a choir practice evening, one for Young People's Societies, one for Teacher Training, and a social evening once a month. I am looking forward to a better year with the student Y. M. and Y. W. groups. We hope to have a cabinet retreat at the Log Cabin this Friday evening to work out our programs for all the young people's groups. . . . The superintendent asked me if I would have the trachoma patients for chapel Sunday evenings and I said I would be glad to. You see we have a school chapel which is really a school assembly each Sunday evening in the auditorium at seven o'clock. . . . He feels that the little folks should not be out so late. . . . and his plan is to have their chapel at 5:30. It will be both Catholic and Protestant children.

This young woman, a graduate of one of the best schools of religious education, has worked for three years in this government boarding school under the Joint Indian Committee. Of her work one member of the Committee who visited her recently writes:

She has won the real respect of the superintendent, the faculty, and the confidence and esteem of both boys

and girls. She knows the ministers in the town near by and has good contacts. She has been to the district Young People's Conference with a number of her Indian girls, had a number of church groups from town at times on the campus. . . . communion by town ministers, joint meetings with town groups, clubs for girls and boys, and other activities. . . .

All directors are doing splendid work in carrying the Christian message and way of life to these young Indian Americans.

Is it worth while? Let us read some other reports:

Last fall our Indian Girl Reserves Club and Arts and Crafts Club girls made paper caps and dressed pencils to sell at our Benefit. Later on they made baby clothes, small children's dresses and quilts for their Christmas boxes. A few girls are working on curtains for certain rooms in the chapel. The Christmas boxes were sent to the Migrants in the cotton fields. The boys as well as the girls helped to make toys for these boxes. Another box was sent out to the Navajos, to one of their former schoolmates to distribute. . . . The young people have put on a program at the county hospital about five times during the year. They have taken four old men at the hospital as their Sunshine Friends.

We have many reports like the following, showing the fine work many former students are doing:

Leadership Training Classes—I feel that it was the most successful activity we conducted during the year. . . . Have just learned of two loyal members of the class, who, during the summer, helped to start and lead at their reservation station among the Navajos, an Indian Young People's Society, giving very able support and help to the missionaries in carrying on the work."

Another at his Pueblo home cooperated with the missionary in conducting a "returned student's" program, being one of the speakers.

Still another, a Navajo who says he wants to be a missionary to his people some day, got in touch with missionaries at his home immediately and has served a part of the summer as interpreter and helper to two missionaries. . . . Am anxious to hear from some of the others.

Fifteen National Home Missions Boards unite in program and financial responsibility for this interdenominational Christian education and leadership. Through offerings on the annual World Day of Prayer, church people share in maintaining and increasing this home missions work.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

LATIN AMERICA

Fetishism in Haiti

A Bible distributor in Haiti writes:

Here we are always face to face with devil worship, known as Voodoo, or *Z'ange*, and we praise God for many conversions from this evil cult.

One day, about six weeks ago, a man came to my home, his face deeply lined with trouble. He had lost all his children but one, and said that the demons were after that one. He begged me to go to his home and destroy all his fetishes.

On my arrival I found the man himself busy with a hoe, trying to locate things that the Voodoo priest had buried in his garden several years before. He had been working since before dawn and had dug a large hole, but there was no sign of the objects. When he had worked until noon he gave up the search and together we went to the little house that he had built for the demons. He had gathered together a pile of fetishes, including eight earthenware water jars, three pairs of bowls used in worship, six china covered mugs, and a small black stone which was supposed to be very powerful. After singing a Christian hymn, I took a hammer and commenced to smash the jars. It was a sight to see the man's face clear as we broke the last of the fetishes and he realized that the power that had held him all his life in bondage was at last shattered.

The Power of Testimony

The testimony of Christian women in Buenos Aires is proving the most effective means of winning other women to Christ. An Argentine who had seen her Christian neighbor under great strain and provocation marvelled at her patience and calm; this awakened her to a realization of her own lack of peace, and she sought to know the Lord Jesus Christ.

Another Christian brought her neighbor to talk to the missionaries at the close of a meeting. The woman was an Italian, who understood little Spanish,

but after hearing the Gospel, she said through an interpreter, "This touches my heart. I feel it is the truth, and I long to understand better."

Among recent converts is a strict Catholic, who wanted to know why she had been taught so many false doctrines, and who asked the missionary to answer many questions about the Word of God. Another said, "This is the first time I have ever heard the Gospel. Could I be saved now?"
—*Life of Faith.*

House to House Bible Work

Bible distribution in Mexico reports progress. One of the workers writes:

We have now covered the capital of this state, Michoacan—which is Morelia, a city of about 40,000 inhabitants. There was much prayer in advance, in which all our Fellowship Group joined, and we were overjoyed to see how God opened doors in that fanatical city, torn between Romanism and Radicalism. About 3,500 Gospels were placed in the homes, 300 New Testaments were sold, and about 25 persons manifested their desire to receive Biblical literature.

One woman, when offered the Word of God, said, "No. I don't want to have anything to do with that book. It is not authorized by the Church." But as she listened to the worker tell how God had lifted him, tears began to flow and finally she said: "Oh, if that book can do that for you, perhaps it can give my husband and me new life. Come on Sunday and talk to us together."

Another instance was that of an old woman in Santa Ana who said: "This is the book I have needed. I never have heard such words, and I know for a fact that the Lord Himself is speaking by means of this little volume."

Mexico and Her Children

For the first time in Mexican history, a sustained effort is being made to provide schools for all the children. It is not easy to create a national educational system, to place schools in dis-

tant villages and in crowded towns. The wonder is not that Mexico has fallen so far short of its hopes, but that considerable gains have been won. The Mexican treasury is poor—the total national budget is less than many a second-line American city. Trained teachers are few. There is steady opposition from the Catholic Church. Priests and laymen join in denouncing the public school as atheistic and corrupting.

Mexico is also fighting child labor, and starvation wages.

—Hubert C. Herring.

Opportunities in Chile

William M. Strong, of the Soldiers' Gospel Mission of South America, writes of what promises to develop into a new religious movement in the Chilean army.

"Several soldiers in a 'Charabuco' regiment in Concepcion have banded together to pray for their comrades' salvation in a series of meetings that we propose holding next month in a little Gospel Hall near the regiment. The meetings will be only for soldiers of the two regiments in Concepcion. Our regular military Gospel meetings are held inside the barracks, but this is a new thing we are trying in order to establish a more permanent work among the soldiers themselves during our absence, as we are only able to reach each regiment once a year.

"Another opportunity has arisen in the same city among the English business men who have invited the writer to give a series of Bible talks in the English club. We have already given the first of these talks and it has apparently aroused a good deal of interest."

Gift and Prayer

A young native Christian worker of Central America had gone into an exceedingly needy district, without the slightest promise of support. A friend became burdened with a desire to have a bit of financial fellowship with this self-sacrificing young man. The idea seized upon this friend to keep before himself a small bank in which he would daily deposit ten cents through denying himself something he otherwise would have purchased, and when putting in the money, to send up a definite prayer for the recipient of it, and for the work he is doing.

This little plan accumulates \$3.00 per month, and at the same time serves as a reminder for thirty times each month, lifting the heart in prayer to God for the phase of work in which the donor may be interested.

South America's Three Classes

Mr. Alexander Jardine divides the people to be evangelized in South America into three classes: First, the forest Indians, living on the banks of the rivers and in the vast and dense tropical forests, many of them hostile to civilization. Second, are the educated residents of Buenos Aires, Rio de Janeiro, and other cities and villages. For these, house-to-house visitation and the printed page are used.

The third class consists of Indians living in the highlands of South America, Peru, Ecuador and Bolivia. For years work had been carried on among the people with very meagre results. It had been said they were too ignorant, stupid, downtrodden and poverty-stricken, after four centuries of oppression from the white man and the Church of Rome, to be reached by the Gospel message. At the beginning of the work, missionaries had been looked upon as mere white people come to exploit and lead the Indians astray. After a time, however, little groups began to spring up here and there, the Church became evangelistic, a missionary church, and people

"gossiped the good news of salvation," bringing their families and friends to hear the Word of God.

—*The Christian*.

EUROPE

Among the Hop Pickers

England has a Hop Pickers' Mission. From Kent, chief hop-growing county, comes the 68th annual report of this mission containing many incidents connected with last year's work, which indicate that many conversions have resulted. The mission had six medical centers in use. These were visited by nearly 2,000 patients, most of whom were children.

The Church of England Temperance Society commenced work among Kentish hop pickers more than half a century ago. Seventy-five camps in East Kent are regularly visited by the workers; about twenty dispensaries are in use, five of which travel about wherever they are needed; Sunday schools and lantern services are held, while social work is carried on on sound, practical lines. The committee is anxious to develop its dispensary work.

Other hop-picking areas have workers who visit the pickers at their work, and hold Gospel meetings among them in the evenings. Their ministry is much appreciated. —*The Christian*.

British Colleges and Religion

Churches in Great Britain have begun to feel more responsibility for the student world, and in addition to the "Group Movement" there are now in many universities and colleges, denominational societies established with the idea of caring for their own church members who have come to study. Students themselves, such as have church affiliation, are becoming more conscious of their membership.

The gulf between those who call themselves Christians, and those who do not, seems to be widening, and the position of the doubter to be becoming more and more untenable in a world where

problems of injustice, poverty, crime and war must be faced.

—*Dnyanodaya*.

A Belgian Centenary

A century ago there were only eight Protestant churches in Belgium. Four of these had a membership of foreigners only. Through the influence of an agent of the British and Foreign Bible Society the Christian Missionary Church of Belgium was formed, known as the Belgian Evangelical Society. This movement has grown until today there are forty-six churches and mission stations in the cities and country districts. At the centenary celebration more than 3,000 members of the church gathered from all parts of Belgium. About thirty representatives of Protestant churches in other countries addressed the gathering. —*Alliance Weekly*.

Children's Mission in France

France has a "Children's Special Service Mission," with its center at Sumene. The work is carried on in collaboration with churches of all denominations, and organizations for young people are increasing considerably. Five camps were held last summer, and follow-up work includes the formation of Scripture Union branches. Several hundred boys and girls between ten and fifteen years of age have found their Saviour.

Similar groups have been organized in India; members promise to endeavor to win others. Sikh, Moslem, Parsee and Hindu girls have been reached, and the student life of India is increasingly being brought into touch with the claims of the Gospel. In one week-end camp, over 100 men and women students gathered to discuss problems of the Christian life.

In the Kikuyu country in Africa the Gospel message has been conveyed to children by means of lantern lectures.

—*The Christian*.

Liberty Promised by Franco

Word comes from London that complete toleration of religious

practice and education is promised to Protestants in Spain, if General Franco can make this régime effective. It is also stated that the Protestant school and church in Salamanca, in Nationalist territory, have been handed back to Protestant hands, and complete liberty of action extended to the Protestants in charge. —*The Living Church*.

Crisis in German Missions

Such are the restrictions imposed by the Nazi Government on the export of money that the work of German Protestant Missions in India, Burma and Ceylon is seriously threatened. Only sufficient support is allowed to be sent from Germany to maintain German Nationals, with the result that all grants from home for the support of native workers have ceased. The Gossner Evangelical Lutheran Church in Chota Nagpur, and the Jaypore Evangelical Lutheran Church in Orissa, have had to close schools and cut drastically the already meagre salaries of Indian workers.

The National Christian Council is bringing the facts to the notice of Protestant churches in Europe and America.

It appears that the Confessional Church has recently handed Hitler a strongly worded protest regarding the Nazi attacks on Christianity. It reminds him that their solemn warning of 1936 has gone unheeded, and demands the immediate removal of restraints against the Christian youth work, lifting of the prohibitions against gatherings such as the Evangelical Weeks, and release of the hundred pastors now in prison.

As originally planned the protest was to contain an ultimatum to the effect that the text of the factual protest would be printed in booklet form and distributed throughout Germany. It is not known whether the ultimatum was actually sent, but as yet the Church has had no reply.

Seeking a Common Front

In Austria, Protestant and Catholic forces are joining hands

to save the world from the enemies of Christianity. In a recent issue of Austria's leading clerical daily, *The Reichspost*, were two articles, one from a Protestant pastor, the other from a Catholic priest, both pleading for cooperation. The editor, an aggressive champion of Roman Catholicism, after referring to an appeal of Sir Henry Lunn for the creation of a united Christian front against "the coercive dechristianizing of Europe," quoted a letter to the *London Times* in which Archbishop Hensley states that Pope Pius XI had already urged all believers to aid one another in defense against the storm of godlessness.

The Protestant contributor, Dr. Ernest Koch, says: "Respect for each other and love toward one another is the only possible conduct for Christians. We are responsible for one another and supplement each other, whether or not we are conscious of it. We belong together. Therefore, clear-seeing men on both sides are calling: 'Hands across the trenches.' We owe that to each other for the sake of our nation and especially for the sake of the Church. Our enemies are trying to make the chasm between confessions as deep as possible so as to beat us, one at a time."

—*The Christian Century*.

Anti-Semitism in Poland

The persecution of Jews in Poland continues to be far worse than that in Germany, though not as much publicized. In 1936, more than 1,000 Jews were injured in riots and persecutions in Poland, the country which has the largest percentage of Jewish population of any land in the world. In some towns there has been a wholesale destruction of property designed to make it impossible for the Jews to live. For the first time in the history of Poland, Jews have been branded officially as being racially inferior. In Lithuania the press is claiming that the country is too poor to support all its population. The remedy suggested is the expulsion of the Jews. —*Revelation*.

Militant Godless Activity

Russia's League of Militant Godless has recently been attacked by the Kremlin for neglecting its job. A recent decree demands the "uncovering of counter-revolutionary machinations of priests and sectarians carried on under cover of using their legal rights as guaranteed by the new constitution." It further states that "only patient explanation of the contradictions of science and religion, and the reactionary rôle of religion and the church, and daily political work among believers can overcome religious faith."

The apparent imminence of a genuine religious revival has produced this counter-offensive.

AFRICA

Bible Society in Ethiopia

For more than a century, the British and Foreign Bible Society has been interested in the publication of the Scriptures in the various languages and dialects of Ethiopia. Although the Bible House in Addis Ababa was looted just before the Italian occupation in May last year, the work has been carried on with unusual success since that time. Seventeen thousand volumes of Scripture were circulated last year. The agent, Mr. Bevan, was given to understand that he might remain to continue the work he has carried on for the past sixteen years, but suddenly he was ordered by Italian authorities to leave, and given only three weeks in which to wind up his affairs.

A Bible School had been established in Ethiopia, to train students in the Bible, and to teach them to work with their hands that they might be self-supporting evangelists to their own people. That work also is ended.

Before the expulsion of the missionaries by the Italian Government, every member of the native missionary society and every student of the Bible School had been arrested and thrown into prison; many have since been shot, others deported, but not one had been set free, and

those who are in prison are expecting death at any moment.

Advance in the Sudan

Last year the Sudan Interior Mission opened more stations than ever before; more converts were won than at any previous time. A little group of workers are still in Ethiopia, and have not given up hope of providing that land with the Gospel. It is said that native converts in Ethiopia are increasing more and more. Nigeria has opened more widely than ever; this will afford a field for many workers expelled by the Italians.

War in Spanish Guinea

Spanish Guinea has had an echo of the conflict in Spain and the Christian workers, huddled in the interior, have heard the sound of flight and pursuit on the road at the base of the hill near where they were, have been threatened with the closing of their public assemblies, have been watched for any sign of their taking sides, but they have been kept from harm. This, the smallest colony in Africa, has a total area of 10,036 square miles where live about 90,000 people. There are eight organized churches, 989 church members, two African pastors, forty outposts and twenty-five village schools. At present, only two missionaries and their wives are at work there.

—*United Church Review.*

Pimu Hospital Nurses

Work in a Baptist Mission Hospital at Pimu, Belgian Congo, would not be possible without the help of six "boys" of the same tribe as most of the patients. Two are trained nurses, described as "the mainstay of the tremendous amount of work that has to be done day by day." In addition to in-patients' work and emergency operations, these two have given an average of 120 injections a day. Another attends to the ulcer dressings each day. "This is a job which never ceases to call forth my admiration," writes Dr. Price, the hospital head. "For one thing it is

quite foreign to the native mind to be solicitous for the ulcers of one's own family, let alone of other people's. I honestly believe that he does it as an expression of the change that Jesus has made in his life."

Lastly, there are three "pupil-nurses." Their keenness is shown by the fact that whereas they only receive food and clothing and a small "bonus" at the end of each year they spend in the hospital, they might have been earning good wages elsewhere.

Quite unknown to Dr. Price, the three of them have been gathering for family prayers at the end of their day's work, taking it in turn to lead in prayer.

—*Life of Faith.*

Success Calls for Education

Dr. Albert I. Good, Cameroun pioneer, says: "No mission can be successful in such a country as Africa without education." The Presbyterian West Africa Mission today has approximately 35,000 boys and girls attending 1,200 mission schools. Some have to walk five or more miles to and from school daily.

There was a time when, because of native fear of the white man's medicine and trust in the witch doctor, infant mortality claimed more than 50 per cent of Africa's babies.

Since 1894 there has been gradual transition, from the binding fear of the witch doctor's power to faith in Christian medicine; from hesitation about seeking help from the white doctor to the present crowding of hospitals and dispensaries with those sick in body and soul; with nearly 45,000 coming annually for treatment and to hear the Gospel.

Unity in the Congo

Rev. John Morrison, of Luebo, worker of the Southern Presbyterian Board, sees as one of the fine things of Congo work the fact that a Christian Church, loyal to Christ alone, is being built up. If a native leaves the territory of one mission and goes to another, his membership card is sufficient to admit him as a

member of the other Christian body; there are no denominational differences. Where a native convert sees different methods of administering the sacraments, he learns that there are different modes, but one significance, and when he sees a body of missionaries from all over the Congo enjoying the fellowship of the Lord's Supper together, he begins to understand the universality of the body of Christ.

The constant exchange of native teachers and missionaries between the different missions is of value in teaching that we are indivisible in Christ.

—*Christian Observer.*

WESTERN ASIA

Turkey Needs God

Turkey stands in great peril today. She does not see the relevance of God to life. In the first flush of national revival she thinks she has done and can do all that is necessary to maintain her own life.

She seems to be impressed with the Western effort to dismiss God and religion from life and thought. Her official attitude toward religion is non-committal.

"Islamic faith and culture have failed. Let's try secularism," she is saying.

The Turk's will to live and learn, and his drive toward democracy have stamped Turkish achievements of the last fifteen years with the mark of authentic vitality. But democracy is not enough. Self-respect is not enough. Patriotism is not enough. Education is not enough. God alone is sufficient.

Turkey is tempted by bitter experience to say that every nation must fend for itself and let the devil take the hindmost.

"Turkey faces West," as Halide Hanum says. It is not Western religion that she seeks, but Western science. There are those within the Turkish nation who recognize the fact that a thoroughgoing revival of Turkish national life demands spiritual as well as political, economic, and social rebirth.

The world community needs a strong and beneficent Turkey. Her influence has already set a new tradition of peace in the Balkans. Her national rebirth has helped to restore faith in our common humanity after the years of harrowing war.

The very strategic geographical position of Turkey makes her a potential bridge between the East and the West.

It is more suggestive to think of her as the hub of the Near East. An amazing number of new ideas radiate from her in all directions—to the Balkans, Egypt, Syria, Palestine and Arabia, Iran, Central Asia and even Russia.

The Turk belongs to our human family; he has tested capacity for leadership; he stands a dominant figure at one important crossroads of the world; and he faces a great crisis in his own inner life. How can he be won for God and to the things that make a people truly great and strong? The people of Turkey have never had a clear vision of Christ. His real face can be disclosed by loving kindness and sincerity and disinterestedness, to make God in Christ a reality.

—Fred Field Goodsell.

INDIA

Bishop Azariah of Dornakal

Bishop Azariah, who sails for England, November 3d, after two months in the United States, is the first native Indian bishop of the Church of England. There are now two others. Rt. Rev. Vedanayakam Samuel Azariah was consecrated Bishop of Dornakal in 1912. He was a delegate to the World Missionary Conference of 1910 in Edinburgh, out of which grew the World Conference on Faith and Order. Bishop Azariah visited Australia last year for the centennial celebration of the first Anglican bishop's consecration there. He attended the two church conferences of the past summer in Oxford and Edinburgh. Cambridge University awarded him the LL.D. degree in 1920.

The diocese of Dornakal has a population of over two million, mostly Hindu. The Bishop's Church people, coming into the Church in large numbers, are simple villagers; his clergy, mostly Indian with a small foreign staff, have thickly populated fields to cover and are handicapped not only by numbers but by lack of education among the village people, and lack of equipment for their little mud churches.

With such humble circumstances as a realistic basis, the Bishop's interests and his influence have grown church-wide in India, and world-wide. Pastoral care and training, the development of a truly Indian branch of the Anglican communion with native Indian forms of worship, the betterment of village life, the constructive guiding of Christian thought in India throughout the maze of politics and nationalism, church unity in India and in the world—for all this he is constantly laboring.

Keeping the Masses Ignorant

Political propaganda fills the ignorant minds of India with the belief that there are no poor people in England, since "all the money is taken from India to feed them, leaving Indian people with no clothes on their backs." Mr. Banks illustrates this by the following story in the *United Church Review*:

As I was watching the fireworks in connection with the Coronation, a lad of about sixteen dressed in the hand-woven cloth which Mr. Gandhi advocates, accosted me. "Why have you not gone to England for the Coronation?" he asked. When I said I could not afford to do so, he replied, "You can travel for nothing, so why did you not go?" He was convinced that people could travel in England without paying railway fares, and would scarcely believe me when I told him it was only railway officials who have free passes. He was astonished to learn that I had not seen King George VI. "Why not? can't you go and see him whenever you like?"

Truth-Seeking Sadhu

Rev. C. G. Navalkar sends this incident, reported by a colporteur of the British and Foreign Bible Society:

A few months ago while I was going about in Jalna I met a Hindu sadhu or holy man, belonging to the Mahar caste. He was from a village about 18 miles from Jalna and was on his way to a sacred place, Paithan, on the banks of the Godavari. This sadhu was a constant pilgrim to sacred places, such as Pandharpur in the Sholapur district and to Paithan. When I met him, I had a long talk with him on the merits of Christianity, but he remained perfectly silent. After some days he returned from Paithan and I again met him. He asked me to tell him about Jesus. I told him about the life of our Lord beginning from His birth to the Resurrection. He listened to it all most attentively and after I had ended exclaimed, "Now I have heard everything and I feel satisfied." After that he visited me several times. Once he said, "Really, my life has been spent in vain. Now I know that Jesus is the true Saviour." He then broke the rosary or string of beads round his neck and purchased a copy of the New Testament. Since then he has ceased to attend Pandharpur, and is now an earnest student of the New Testament and a seeker after Truth.

Telugu Women to the Rescue

Telugu Baptist women raised Rs. 400 toward keeping the hospital at Sooriapet open and properly staffed. Otherwise, it would have been obliged to close its doors. Dr. John S. Carman writes from the Hanumakonda Hospital that this tragic possibility was stopped by "one of the most hopeful forward steps that has been made by our Indian Christians during the first year of the new century of Kingdom progress among the Telugus."

—Watchman-Examiner.

Third Moslem City

Hyderabad is the third Moslem city in the world. It is equal to Madras in size. With its great Osmania University it attracts students from every part of India.

Australian Anglicans have a mission there; a part of this work is St. George's Grammar School, where 300 boys and 200 girls are being trained for leadership. This school is a base from which the aristocracy, officials and students in the towns, who are all Moslems, are reached. An Indian clergyman has been specially trained for evangelistic work among Mos-

lems. A book room has been opened where the educated Moslem can read Christian literature and discuss it.

—C. M. S. Gleaner.

Salvation Army Converts

The Government of India has marked its appreciation of a remarkable work of the Salvation Army in the Andaman Penal Settlements, by the award of the Kaiser-i-Hind medals in gold and silver to their officers, Major and Mrs. Sheard. Six hundred brutal outlaws, 120 of whom were convicted of fifty murders and of robberies totaling £22,500 worth of goods have become a law abiding, thrifty and prosperous community. Some of the more desperate characters were the personal servants of the officers. Many former murderers have become Sunday school teachers and Gospel preachers.

—World Dominion Press.

Literacy in Siam

Siam has a higher literacy percentage than India, Burma or China. Compulsory education for the first six years is being made effective all over the kingdom as rapidly as possible. A system of vocational schools is projected, and there is a growing interest in physical education. A national stadium is being erected in Bangkok; and Siam, never before represented in the Olympic games, expects to send a strong contingent to Japan in 1940.

—Christian Century.

CHINA

War Brings Revival

It is reported that foreign and Chinese Christians packed churches of all denominations in war-wrecked Shanghai during the rain of shells, giving evidence of unprecedented religious revival. Pastors shortened their services to minimize danger to parishioners from unexpected bombardments. The peril of ever-recurring air raids was considered so great that preachers reduced their sermons in English

and Chinese to simple exhortations to bear the trials and tribulations of the war bravely. A few churches closest to war areas were closed.

Missionary Possibilities

Rev. C. Darby Fulton, Executive Secretary of the Southern Presbyterian Board of Foreign Missions, in commenting on the situation in the Far East says that the present trouble there, while accompanied by many elements of danger, need not necessarily retard the progress of missionary work. It is conceivable that in some ways the effect may be just the opposite. Through newspapers and other sources it is reported that there is a vast turning of the people of Shanghai and other stricken districts to the consolation of Christianity in this emergency. Then, again, missionaries are having a superb opportunity to prove to the Chinese people their genuine sympathy, friendship and devotion.

He points out that in Japan vast millions of the population are out of sympathy with the imperialistic policies of the military régime. This has been proven two or three times by the overwhelming majority of anti-government representatives that have been returned to seats in the Imperial Diet. In this opposition to militarism and aggression, the relatively small but influential Christian constituency in Japan is a strong nucleus. Letters from our missionaries reveal that despite the national crisis Japan is facing, the spiritual hunger of the people is evident, and there are untold opportunities for reaching men and women with the Gospel.

—Christian Observer.

No More Inferiority Complex

Rev. Alexander Paul, Executive Secretary for Oriental Missions, United Christian Missionary Society, writes from mid-Pacific, bewildered at what he saw in China, although war had not yet broken out when he left. One of the transformations he noted was the emergence

from an inferiority complex; the Chinese have found themselves.

As to the Christian program, Mr. Paul says that Christianity plays such a small part in the life of the country that it is difficult to say how much of a contribution Christian ethics is making to the uplift of China. However, many of the leaders in all walks of life have in some way been touched by Christian institutions, whether it be the church, schools or hospitals. For the most part, the church program relates itself to the needs of the community. Mr. Paul believes that western materialism is permeating China more rapidly than Christianity.

—World Call.

Christianity in China

One of the field directors of the China Inland Mission firmly believes that the Church of Christ has been so firmly established in China that even if all missionaries had to be withdrawn, the work of evangelization would go forward. Missionary activity has been seriously handicapped during the past ten years by Communist influence. There has been general lawlessness.

Another worker in China draws attention to the fact that the past two or three years have been the most encouraging in the China Inland Mission's history, and suggested that the devil was angry at the progress which had been made. Thus behind the earthly conflict was the spiritual, and there was urgent need for prayer. Every great advance of the Kingdom of God in China, he said, had been born out of apparent tragedy, and the present setback may well be the preparation for another great step forward.

—The Christian.

Interdenominational Mission Society

The Chinese Missionary Society, organized in 1918, now has 15,000 subscribing members and has become nation-wide. Once in three years its General Conference meets which elects the Board of Directors of twenty-one members. The last meet-

ing of the General Conference attended by sixty-six delegates, was in August, 1936, at which time the following three-year plan was adopted:

Double the workers in the field.

Open a Bible school in Yunnan.

Open work in Tibet.

Open more day schools.

For the Bible school a principal has been secured and a building is under construction. Three candidates have applied to be sent to Tibet where work will soon be opened.

From 1918 to 1931 work was conducted in two missions, Yunnan and Heilingsiang, Manchuria; but during the last five years missions have been opened in Szechwan and Mongolia, thus making three missions now under this society. During the nineteen years of the society's work forty missionaries have been sent out. At present there are thirty-seven missionaries of whom seventeen have gone out from Shanghai, twelve are local paid workers and eight are workers without salary. Among these are five doctors and seven teachers working in their respective fields.

—*Chinese Recorder*.

Medical Education

The general trend of medical education thus far in the twentieth century has been in the direction of concentrating this work in a smaller number of centers, and giving greater strength to each of these. Medical education in China has received support from three sources in addition to that from mission boards: (1) the Rockefeller Foundation; (2) philanthropically-minded individuals in North America and Great Britain; (3) the Chinese people and government.

At the present time medical education is being carried on under Christian auspices at six centers in China. In addition to the Peiping Union Medical College, these are as follows: At Cheeloo University, Tsinan; West China University, Chengtu; St. John's University,

Shanghai; Hackett Medical College, Canton, and Woman's Christian Medical College, Shanghai.

The number of trained Chinese physicians and surgeons is less than 5,000. They are serving throughout every part of the Chinese Republic, and are rendering an incalculable service to their people. They are manning Christian hospitals, entering government medical service, going into private practice, and teaching in medical schools. But their number is far too small, for China has only one physician with modern training for every 95,000 people, whereas the United States has one physician for every 785 people.

—*Presbyterian Survey*.

Hospital Inspection

Recently a group of sixteen hospital administrators, from almost as many provinces, undertook, under the auspices of the Ministry of Education, a trip through North and Central China to inspect outstanding hospitals. The Commission traveled for six weeks through eight provinces, making a study of about 45 hospitals. The purposes were to make a start in the matter of setting up minimum hospital standards for China, and to offer individual members of the Commission, some of whom were from isolated centers, the stimulus of a fairly comprehensive view of the rapid advance of modern medicine in China.

The inspection included 15 Protestant Mission Hospitals. Government hospitals are all relatively new. Some impressions of a member of the group are:

That there is a distinct and deliberate trend in China toward state medicine and government control of all teaching and practice of both medicine and nursing.

That the government is facing the problem of health for the people of China, conscious of its difficulty and magnitude, but determined to assume responsibility for it and do something about it. The broad lines of its nation-wide program, along lines of curative medicine, public health and medical education, have been laid down, and a surprising amount of progress

has been made during the last five years.

That there is a rapidly growing enthusiasm for modern medicine in China at present, both in the Government and among the people. During the last twelve months the Government has spent two million dollars in erecting new hospitals alone, and many millions in subsidizing and promoting medical work.

That in some of the larger cities the inevitable competition between government and mission hospitals is beginning to be felt. Nearly all mission hospitals are handicapped by small poorly-paid staffs and the necessity of being self-supporting, while government institutions at present are coasting along on large subsidies.

No "Rice Christians" These

The history of missions in China has shown that it requires more time to convert a Chinese to Christianity than some other Asiatics, but that when he is converted he holds to his new faith with a tenacity which persecution seldom shakes. While it was to be expected that some would fall away, the behavior of Chinese Christians under the baptism of blood and fire in the Boxer uprising eloquently testified to the genuineness of their faith. The uneducated peasant was not behind his cultivated countrymen in devotion to duty. Of the hundreds of Christians who were taken inside the British Legation in Peking, not one proved false to their benefactors.

—*Watchman-Examiner*.

JAPAN-CHOSEN

University Religion

Five thousand students at the Imperial University in Tokyo, one of the best equipped educational institutions in the world, when questioned as to their religion, revealed the following facts: Confucianists, 6; Shintoists, 8; Christians, 60; Buddhists, 300; Atheists, 1,500; Agnostics, 3,000. Of 30,000 students in the government universities, 27,500 are reported as having no religion.

—*Japan Christian Quarterly*.

Are the Japanese Peace-Minded?

Sir Herbert Marler was formerly Canadian envoy at Tokyo,

and is now Canada's representative at Washington. In a recent interview with Lady Marler her testimony to Japan's love for peace strikes a strange note, but she asserted she found the majority of the Japanese people "peace-minded." She commended the marked influence of Christian missionaries in Japan, stating that while many of the Japanese who attend Christian schools may not formally adopt Christianity, they learn Christian principles and are regular church attendants. Christianity to the Japanese is a definitely living thing, with a message for the individual, which is not found in their native religions. Lady Marler also praised the work of the Women's Peace Association in Japan, with a membership of about 250,000.

—*Presbyterian Tribune.*

"Forward—Day by Day"

While Japanese and Chinese soldiers are killing each other, Japanese and Chinese Christians are uniting in strengthening the witness of the Church. Plans for publication of *Forward—Day by Day*, the Forward Movement manual of Bible readings and meditations, in Chinese are under way. Two students at Central China College are helping in the task of translating the manuals from English to Chinese. The Chinese are finding Japanese translations of *Forward Movement* literature helpful in the work, as many of the Japanese characters are pure Chinese characters.

The Rev. Charles F. Wiston, of Central China College, is in communication with Prof. Paul Rusch of St. Paul's University, Tokyo, who is aiding with the Japanese publications. More than 55,000 copies of the Japanese *Forward—Day by Day* have been placed in the hands of Japanese families. Forward Movement efforts to reach the millions of rural inhabitants in Japan are meeting with success.

—*The Churchman.*

News, Not Views

Newspaper evangelism, started by W. H. Murray Walton, is

maintained by his Japanese colleague, Rev. M. Murao, under a Board of Directors of the Japanese Church and the Church Missionary Society. There are now three major dailies (and several smaller papers) which publish daily religious articles. It is considered more effective to publish news, rather than views. News about Christian activities has greater weight than essays upon Christianity.

—*Life of Faith.*

Scholarships at Chosen Christian College

Last April, Chosen Christian College received 153 new students, 84 in the Commercial Department, 42 in the Literary Department, and 27 in the Science Department. Of these, 60% are Christians. Many of these, as well as students already in college, are barely able to find the money necessary to get an education. Many work, some few have had scholarships provided by friends in America and by Korean friends. A gift made by Mr. C. S. Kim of Seoul last winter will provide four scholarships. On March 21, Mr. S. K. Cho announced that he would give 20,000 *yen* each to Chosen Christian College, to the Severance Medical College and to the Korean Posung College. The following day he paid half this sum to each of the institutions concerned, promising to pay the remainder in May. With additional help contributed, the college expects to be able to supply 36 scholarships.

Mr. Cho's gift is the largest which the college has ever received from Korean sources. Coming from a young man who is not himself a Christian, it shows something of the esteem in which this college and the Severance Medical College are held by the Korean people in general. —*H. H. Underwood.*

One Thousand at Prayer Meeting

Midweek prayer meeting in Pyongyang has probably the world's largest attendance, rarely falling below 1,000 and

often reaching 1,400. It is worth going far to hear Korean Christians pray. They bow with their faces to the floor and pour out praise, confession and supplication as those who know what it is to have daily audience with God. —*Monday Morning.*

ISLANDS OF THE PACIFIC

Island Problems

About 100 delegates, representing major mission enterprises (except Roman Catholic) attended a Pacific Missionary Conference in Sydney, Australia. Emphasis was placed upon the need for indigenous churches, undivided by denominational differences. Said one speaker: "We are not concerned only with establishing small Christian communities here and there, linked with the Church of the West, and retaining forms and worship and Christian practice peculiar to the West. We must reorganize the Island Societies of the Pacific on a Christian basis, and integrate them into one great Christian fellowship."

With regard to education, it was agreed that it is the ultimate responsibility of the governments concerned to educate their citizens. As governments take over this task, missions must withdraw, but taking care that religious teaching and influence are adequately safeguarded, especially by insuring the Christian character of the teachers.

—*Pacific Islands Monthly.*

South Seas Martyrs

Lawes College takes its name from a great pioneer missionary of the London Missionary Society in Papua. Here Papuans are trained as teachers, preachers and handworkers. They live in neat cottages and raise their own food. Their wives, too, are preparing to preach as well as to teach. There is a beautiful little college chapel in which are two stained glass windows, memorials to Dr. James Chalmers and Oliver Tomkins, who suffered death by martyrdom at the same time. Above the communion table is another memorial window. It contains four tablets with

the names of eighty-two Samoan and South Sea missionaries who died in the service of Christ in Papua between 1871 and 1899. Some of these missionaries, themselves not long removed from primitive savagery, were clubbed or speared to death, some died from fever or pestilence. If this memorial were brought up to date, the number would probably be twice as great.

Preaching Mission in the Philippines

The Philippine Commission on Evangelism is working on plans for a Preaching Mission to be conducted in a similar manner to the National Preaching Mission in America. Included in the plans is a visit from Dr. Stanley Jones in February, or earlier. His contribution to such an endeavor will be invaluable, especially since he was one of the outstanding leaders of the movement in America. His visit to the larger centers in the Islands will stimulate the four-year program of evangelism, began last year. —*N. C. C. Bulletin.*

Honolulu's Missionary Home

Hundreds of missionaries pass through Honolulu, and many of them may be interested in knowing of the establishment of a *Bible Institute* and Missionary Home. The Bible Institute is to be interdenominational and interracial. The Missionary Home Staff desires to meet every steamer and "take all the missionaries and their restless children for the day, part of it to be spent on the sands at Waikiki, and a part in a drive to the Pali, and for some a quiet rest in the Missionary Home." Those interested may write to E. B. Turner, 2436 Oahu Avenue, Honolulu.

NORTH AMERICA

Preaching Mission Follow-Up

Schools in Christian Living are under way as a follow-up of the National Preaching Mission. They seek to provide, not a community substitute for the local church's program, but the most competent assistance which

united Christian forces can bring to the local church in undertaking its task.

Four basic areas of human relationships are recognized: Christian Family Life; The Church and Its Program; Community Issues Calling for Christian Action; and The Mission of Christianity in the Modern World.

The necessity of a deep personal religious experience is stressed. This is done through common worship experiences, through addresses, and through a continuous recognition by all leaders that personal religious experience underlies effective participation in Christian living in social relationships.

A Manual on the National Teaching Mission explains the details of a School in Christian Living as conducted on either a community or a local church basis. For information, write the International Council of Religious Education, 203 N. Wabash Ave., Chicago.

Moody Institute Expands

It is fitting that in this year of international commemoration of the birth of Dwight L. Moody, founder of Moody Bible Institute, Chicago, that a new and more suitable building be erected to house the Institute's activities. A number of old buildings on La Salle Street that served the Institute in Chicago for twoscore years as dormitories, have been torn down and a twelve-story Administration Building has been begun. The needs of an enlarging student body have made expansion necessary.

Administrative activities, heretofore scattered among thirty-eight buildings, will now be gathered into a compact arrangement that will make for economy and efficiency. Besides numerous business offices, and lecture and reception halls, there will be a spacious library and reading rooms. A completely equipped printing plant will occupy a part of the basement, which will also provide additional dining room space. Radio equipment has been modernized so as to double its service area.

"Farther With Christ" Mission

The Evangelical Church has launched a "Farther With Christ" Mission. Beginning September 19 a group of bishops began a tour of nearly thirty strategic Evangelical centers in the United States and Canada. The next step in the mission will be in the local churches. It will be an attempt to enrich the spiritual life of the whole church through ministers and lay leaders. The women of the church are asked to take part; and young people who have thought clearly about life and its problems, and who earnestly desire to give themselves to making the world more Christian are asked to join in these meetings.

—*Evangelical-Messenger.*

Unusual Country Parish

Rev. and Mrs. L. A. Zimmerman, graduates of Kansas Agricultural College, twenty years ago, started a ministry of pulpit and farm at Cedar Cliff, N. C., and the result has been startlingly fruitful. They bought a farm on credit, started living in a log cabin, with only muscle and brain as equipment. Little by little the debt was lifted, a new and attractive house was built.

During these years of hard work on the farm, the ministry to the people has been in four centers, and in two of these four new meeting houses have been built, erected by the efforts of the people and their minister. Two services each Sunday and three prayer meetings each week at distances of from four to six miles from the home are held. In the special services held, more accessions have been received than is the average of the church in general. A program of Vacation Bible Schools is maintained, beside socials and entertainments. Standards have been raised and the minister's home is a much frequented center.

The Tennessee Valley Authority made an aerial survey of the mountains and a short time later one of their agents from Norris Dam drove up to the farm and asked what those strips on the land meant. They had noticed it on the map. A new kind of

farming for the mountains had been tried—strip farming; a strip of corn twenty-five feet and a strip of grass to avoid erosion of the land. To terrace the land would be too costly, but these strips attained the same result. So impressed was the Authority that it asked our preacher-farmer to visit the university and explain it to the classes. W. E. FINLEY.

Georgia Buys Bibles

The State of Georgia, through its board of education, will purchase 800,000 Bibles for school children of Georgia as a means of inculcating religious principles and offsetting communistic tendencies.

The motion for the purchase of the Bibles came from Governor Rivers, who stressed the need for Bibles in the schools of Georgia, saying:

"The growth of Communism is a menace we of Georgia have got to watch, and the best weapon with which to combat it is the Bible. Communism teaches Godlessness. Our form of government contemplates the worship of God as a religion and as an act of citizenship."

It is reported that each member of the new 10-man board arose and indorsed "100%" the suggestion and motion of the governor.

It was the governor's suggestion that the Bible be furnished to all school children in the state, from the first grade through high school, and the Bible so furnished to become the property of the child and to remain in his possession throughout his school life. —*Living Church*.

Lutheran Intensive Drive

A campaign for new members which leaders believe is more comprehensive than any similar program ever undertaken by a church in the United States was initiated on September 7 by the United Lutheran Church in America. Full responsibility for plans, which have required ten months' intensive work, are in the hands of Dr. F. H. Knubel, of New York City.

The announced purposes of the

campaign are to make "enrolled" and "active" membership synonymous by reenlisting lapsed members, and to achieve a great expansion of its program of service through increased support. Lutheran Church leaders characterize this movement as "an answer to the challenge of that spirit of 'defeatism' which was born amid the depression." It is also an answer to widely publicized claims that the Church has ceased to be a potent factor in American life. In order to present the plan effectively a schedule of regional meetings has been arranged.

Current Periodical Trends

The *Sunday School Times* has made an analysis of the attitude of this nation's popular magazines toward religion, and finds that the percentage of articles indicating an approving attitude towards Christianity has definitely declined since 1900. It appears obvious that Christianity has "dropped into a state of being severely criticised and opposed." This is especially true in the so-called intellectual type of magazine.

The magazines whose contents reveal such a trend are ones whose names are familiar to almost every reading household, and whose circulation totals many millions of copies. They are considered to be the best available current periodical literature. It is inevitable that to some extent the nation's thinking will be molded by these periodicals. Perhaps no more effective antidote could be suggested than to urge the placing in every home a well-edited Christian paper.

MISCELLANEOUS

Let Us Pray!

Dr. Ralph E. Diffendorfer, of the Methodist Board of Foreign Missions, has issued the following call to prayer in view of the bitter struggle in the Orient.

Let us pray for our missionaries in Japan and China. Some are in imminent peril. Some are in isolation and bewilderment. All are faced by unexpected problems and difficulties. *Let us pray* for their safety, their

guidance, their success in representing the Lord Christ, even in what seems impossible situations.

Let us pray for our fellow Christians in China and Japan. Many of them have been led to the Saviour by the missionaries whom we have sent to them. They are the children of the Church. They are confronted by possible suffering and by temptations subtle and powerful. *Let us pray* that they may be led and strengthened by the Holy Spirit in bearing their witness to Christ, in finding the right course for them as Christians to pursue, and in being faithful to the end.

Let us pray for the rulers, the leaders and the people of Japan and China. If ever men needed to be taught of God what pathway to follow, it is now. War, whatever its outcome, will not assure the peace and the progress of the Orient. Only as China and Japan attain some common standing-ground of genuine good will, of mutual respect and mutual helpfulness, will there be any solution of the problem of the Far East. *Let us pray* in humility and after self-examination, for these lands, that they may come, albeit through bitter experience, to that better understanding which will prepare the way for a glorious future—a golden age of freedom and justice and peace, which is none other than the kingdom of God.

Also, a group of missionary executives in New York in consultation regarding problems resulting from the Sino-Japanese struggle made the following recommendations:

We are united in our realization of the need of prayer. We write, therefore, urging that through all the denominational channels there go forth a call to prayer for China and Japan, so that at this time of grave crisis a great volume of intercessory prayer may come before the throne of God from the Christians of America.

Planning a World General Assembly

Arrangements for a conference to be held in Holland were initiated by a "Committee of Fourteen," appointed by Oxford and Edinburgh, at a meeting in London, August 19, which elected the Archbishop of York as chairman, and Dr. Samuel McCrea Cavert and Canon Leonard Hodgson as secretaries.

The World Council plan contemplates a General Assembly of about 200 representatives of cooperating churches meeting every five years, and a General Assembly executive committee of about 60 representatives meeting every year.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Christendom and Islam. By W. Wil-
son Cash. 205 pp. \$2.00. Harper
and Brothers, New York. 1937.

Prebendary Cash was formerly a missionary in the Near East and has studied Islam for over thirty years. He has written several volumes on the subject and these chapters were given as the Haskell Lectures at Oberlin School of Theology in 1936-7. He naturally writes of Islam from a Christian standpoint. It is one of the best books on the subject in recent years and gives a vast amount of information about Mohammed, his religion, his followers and the results of Christian missions. Read especially the chapter on "The Christian Answer to the Moslem Quest."

Three Typical Beliefs. By Theodore Gerald Soares. 111 pages and index. \$1.50. The University of Chicago Press, Chicago. 1937.

This little book is of considerable beauty, both in its format and in its style. The author, who is Professor of Ethics at the California Institute of Technology and minister of the Neighborhood Church in Pasadena, is a member of the Board of Preachers of Harvard University. The "Three Typical Beliefs" which he discusses are Roman Catholicism, Fundamentalism, and Liberalism; and the book, therefore, has just three divisions, each dealing with the beliefs of the particular faith under discussion.

This is the only treatise of liberal authorship the reviewer has ever seen that discusses Fundamentalism with true tolerance and genuine respect. The same thing, to a lesser degree, is true for the treatment of Roman Catholicism, although

Romanism usually fares better at the hands of Protestant Liberalism than does Fundamentalism. It is refreshing to find a tolerant Liberal who does not believe that all Fundamentalists are bigots, who appreciates the greatness of the conservative theology, and who does not caricature its noble features.

The reading of the book left the distinct impression that the weakest chapter is the last, in which the author presents the Liberal view and therefore speaks for his own faith. It is plain that his opinions have been colored by a rather full acceptance of radical Biblical criticism. His view of the Old Testament is naturalistic, while his view of the Lord Jesus has definite unitarian and humanistic leanings. But he sets forth his opinions with tolerance, grace, and considerable balance.

One's response to a discussion such as this is necessarily colored by the faith that he holds. To the conservative reader at least the presentation of Liberalism will be far less convincing than that of either Roman Catholicism or Fundamentalism.

FRANK E. GAEBELEIN.

The Church Through Half a Century.
Essays in honor of William Adams Brown by former students. \$3.00. 426 pp. Charles Scribner's Sons, New York.

This composite volume was issued in Dr. Brown's honor on the occasion of his retirement from active service in Union Theological Seminary, New York City. He well deserves every word of appreciation and praise which it contains. He has been a theological teacher who held fast the great catholic, evangelical faith of the Church and

taught it with scholarship and skill and sympathy to the new generations. He has been a sincere and devoted Christian man, who practiced and taught the reality of prayer. He has been no cloistered student but has taken his full part and more in the practical work of the Church in missions, in true evangelism, in cooperation, in national and social service. These essays describe the fields of Dr. Brown's interest and work and tell a little, but only a part, of his effective and fruitful service. In a time of uncertainty and fear Dr. Brown has been a rich influence of stability and courage and hope. And now in his ripe age he is one of the open-minded and forward-looking advocates of the larger unity and wider service of the Christian Church, building on the past a yet greater future.

R. E. S.

Dr. Bob Hockman, A Surgeon of the Cross. By Kathleen Hockman Friederichsen. 102 pp. 50 cents. Zondervan Publishing House, Grand Rapids. 1937.

As one who knew intimately Dr. Bob Hockman and who had much to do with him in the Red Cross during his last months on earth in Ethiopia, I heartily commend this life story to every young person seeking to follow Jesus Christ.

Mrs. Friederichsen brings out the interesting fact that in early life he was not a good student but that the jolt he received by failing in an examination brought out his determination to succeed. He ended his course at the head of his class in the medical college. This is encouraging for those who are inclined to be discouraged. A few months be-

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

fore the invasion of Ethiopia by Italy, at a consultation of ten of the best known doctors in Addis Ababa over a puzzling case that resisted treatment and an operation, Bob gave a summing up of the evidence and medical probabilities that was really masterful.

Mrs. Friederichsen has brought out Dr. Hockman's essential manliness and sweet temper as well as his devotion to duty. What a wonderful combination, and one that commends our Lord Jesus Christ to young people who are so quick to see sham. The name of Bob Hockman is entitled to stand amongst the heroes of faith of all ages. His life reminds us of Ralph Tidrick, another missionary hero of the United Presbyterian Church, who was in many ways like Dr. Bob and who met death by being mauled by a wounded lion. Heroic death encourages others to heroic life.

There are a number of misspelled proper names and technical terms in this book and some statistics that should be revised. The "poetry" is not of sufficiently high quality to merit inclusion in such a noble record.

TOM A. LAMBIE.

Japan Today. Edited by T. T. Brumbaugh. 500 pp. Kyo Bun Kwan. Ginza, Tokyo. 1937.

Here is the thirty-fifth issue of the Japan and Formosa Christian Movement Year Book. It has been published under the auspices of the National Christian Council and is now issued by the Fellowship of Christian Missionaries. This year book deals with Christian missions and religion in Japan and also with the political and social problems, economic conditions and intellectual life and thought and education. There are statistics and lists of missionaries and their stations. The authors of various sections include eight leading Japanese and thirteen missionaries. Naturally the volume says little about Japan's campaign against China but the editor deals briefly with Manchuria and Japan's withdrawal from the League of Nations. There is a crisis both in domestic

conditions and in foreign relations. The Japanese military aggressive program is strongly criticized. The movements toward Church union and educational trends are presented in valuable surveys.

The Japanese Christians are following the flag of the empire by taking the Gospel to the South Seas (Caroline Islands), to South America, the Philippines and Manchuria. The book is not as valuable in the vitality of topics treated as are many previous volumes. Several types of work and organizations presented are only indirectly missionary—such as the Mutual Aid and Fire Protection Association. The obituaries and directories occupy 77 pages—one fifth of the volume. The statistics show that there are now working in Japan 54 societies, and 986 Protestant missionaries (232 ordained and 481 in evangelistic work). There are about 1,750 organized churches of which 950 are self-supporting. Protestant Church members are reported at 230,000.

The story of work in Formosa, where there has been a revival movement, is of particular interest.

C. T. Studd, Athlete and Pioneer. By Norman P. Grubb. Illus. 8vo. 266 pp. Zondervan Pub. House. Grand Rapids, Mich. 1937.

This stimulating biography of the famous British Cambridge cricketer and missionary to Africa has already been reviewed in these pages (April, 1934). It is worth reading as a story of courage, faith and sacrificial service.

Latin America. By Samuel Guy Inman. 8vo. 462 pp. \$3.75. Willet, Clark & Co. Chicago. 1937.

Dr. Inman has been a student of Latin American affairs for over thirty years. He has worked as a missionary of the Disciples Church in Mexico, has been secretary of the Committee on Cooperation in Latin America for twenty years, has traveled frequently in Mexico, Central America, the West Indies and South America and has written many books on the subject.

Probably no one is better informed on "Latin America and Its Place in World Life."

Dr. Inman has given us a monumental work as a result of his study, observation and experience. He first, in Book One, describes Latin Americans and briefly reviews their history; in Books Two and Three he describes the new forces at work in labor circles, among students, Communists, and Evangelical missions. He looks into the future in an attempt to discover the outcome of the revolution in Mexico and Uruguay.

There is a list of important historical dates, some explanatory notes and useful annotated bibliographies on each section. The index occupies eight pages.

Probably to those interested in Evangelical missions the least satisfactory portions of the book are those dealing directly with this subject. Considerable space is devoted to Communism and its growing strength, less to Roman Catholicism and its moral and spiritual weaknesses. It seems an over-statement to say that in "countries like Brazil, Argentina, Uruguay and Mexico the churches begun by missionaries have now become independent of foreign control, electing their own bishops and other ecclesiastical authorities, and working out their own programs." This seems to give the impression that this independence and self-support has been attained in all these and other countries.

For a general picture of the present situation, for information on politics, economics and the factors that influence the future of Latin American lands, this volume by Dr. Inman will prove most useful, but there is little direct information on Latin America's spiritual need or missionary work and the Evangelical outlook.

"None Other Gods." By W. A. Visser't Hooft. 185 pp. Harper Bros. New York. 1937.

This little but very worthwhile book was written by one of the clearest-minded leaders of the younger student generation who is also a man of positive

Christian faith. He writes for a contemporary mood. There are perhaps far more young people in America than he recognizes who hold fast to the historic catholic faith of the Evangelical churches without any great disturbance of mind, and there are, alas, many at the other extreme with whom such a valid presentation as this brief book contains will be in vain. Between these groups, however, there are many in our colleges and universities who, either thoughtfully or thoughtlessly, are swayed by the mass tendency which Visser't Hooft describes, who need just such a trenchant, penetrating message as is provided here. One might appropriately call it a convincing argument, but the author's conception of the Christian mission is that it is a mission not of argument or of apology, but of witness and of witness to great facts, the fact of God's historic revelation in Christ and His present availability in grace. This book is such a witness and one could wish that it might be honestly pondered by the present student generation throughout the world.

R. E. SPEER.

THE FIRST MORAVIAN MISSIONARY SOCIETY IN AMERICA

The Sesqui-Centennial celebration of the re-organization of the Society for Propagating the Gospel Among the Heathen (Moravian) is to be observed by a service in the Central Church, Bethlehem, Pa., November 7. The address will be delivered by John R. Mott, LL.D., Chairman of the International Missionary Council. The self-sacrificing devotion of the early Brethren "for the Saviour's sake, and the salvation of poor souls" has made possible "World Wide Moravian Missions." The first missionary society of the Moravian Church in America was founded on August 19, 1745, called "*The Society for the Furtherance of the Gospel*" and was fully organized November 28, 1754. No earlier record has been produced of any such missionary society formed elsewhere

in the new world. Missionary efforts in the colonies prior to this time had been undertaken only by societies or congregations in Europe.

Bishop Levin Theodore Reichel, in his manuscript entitled, "The Early History of the Church of the United Brethren, commonly called Moravians, in North America, A. D. 1734-1748," in an enumeration of the sources of revenue to meet the various expenses of the time, wrote: "A third source of income was the Society for the Furtherance of the Gospel, founded by Bishop Spangenberg and consisting mostly of friends of the Brethren. From August 13, 1745 to December 31, 1747, this Society collected for missionary purposes £454. 13s. 5d., a not inconsiderable sum for those times."

The late Bishop Edmund de Schweinitz, in his "Historical Sketch of the Society for Propagating the Gospel Among the Heathen, 1787 to 1887," says: "There existed a society founded much earlier by Bishop Spangenberg in August, 1754. It originally numbered thirty members but many more were added in the course of time, representing all, or nearly all, the American churches of the Brethren."—J. M. Levering, in "*The Moravian*."

New Books

- Across Africa in a Lorry.** W. B. Redmayne. 128 pp. \$1.40. Zondervan Pub. Co. Grand Rapids, Mich.
- Aflame for God.** Story of Pioneering Amongst Cannibals. Eva Stuart Watt. 125 pp. 40 cents. Marshall, Morgan & Scott. London.
- Child's Bible in Bible Words.** Nina Kayser. Illus. 266 pp. A. J. Holman Co. Philadelphia.
- Church Planting in Madagascar.** W. Kendall Gale. 88 pp. 1s. World Dominion Press. London and New York.
- Keswick Convention Report.** 1937. 2s. 6d. paper, 4s. cloth. 300 pp. Pickering & Inglis. London.
- Latin America, Its Place in World Life.** Samuel Guy Inman. \$3.75. Willett, Clark & Co. Chicago.
- A Mighty Winner of Souls—Life of Charles G. Finney.** Frank Greenville Beardsley. 192 pp. \$1.50.

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- American Tract Society.** New York.
- Stand Up and Preach.** Ambrose Moody Bailey. \$1.50. 142 pp. Round Table Press. New York.
- White and Black in Australia.** J. S. Needham. 174 pp. S. P. C. K. London.
- Mann of the Border.** D. Emmet Alter. 188 pp. \$1.00. Wm. B. Eerdmans Pub. Co. Grand Rapids, Mich.
- Yesteryears.** Hallie Paxson Winsborough. 224 pp. 50 cents paper, 75 cents cloth. Committee on Woman's Work, Presbyterian Church in the U. S. Atlanta, Ga.
- Hadramaut—Its Challenge.** W. H. Storm. 8 pp. 2d. World Dominion Press. London and New York.
- Golden Grain Diary.** (Vest Pocket and Standard Editions.) 1s to 6s 6d. Pickering & Inglis. London.
- Glorious Living.** Informal Sketches of Seven Women Missionaries of the Presbyterian Church, U. S.
- Compiled by Hallie Paxson Winsborough and edited by Sarah Lee Vinson Timmons. 318 pp. Committee on Woman's Work, Presbyterian Church, U. S. Atlanta, Ga.
- The Great Commission.** Robert P. Wilder. 116 pp. 2s. Oliphants. London.
- An Ambassador in Bonds—The Story of William Henry Jackson, the Blind Priest of Burma.** Mary C. Purser. 64 pp. 6d. S. P. G. London.
- Japan Christian Year Book—1937.** 500 pp. Committee of Reference and Council. New York.
- The Two Ways.** A Play for Any Season of the Church's Year. A. L. E. Williams. 53 pp. S. P. G. London.
- The Nestorian Churches.** R. Aubrey Vine. 224 pp. 6s. Independent Press, London.
- Early Japanese History.** 2 vols. R. K. Reischauer. \$7.50. University Press, Princeton, N. J.
- Lectures on Japan.** Inazo Nitabé. 405 pp. 7s. 6d. Benn, London.

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