

THE MISSIONARY REVIEW the WORLD

A Kurdish Christian Prophet

J. Christy Wilson

Sermon by a Converted Moslem

Sa'eed Kurdistani

First Five Centuries of Christianity

Kenneth Scott Latourette

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The Dilemma of Japanese Christians

T. T. Brumbaugh

Faith Working by Love in Japan

Winburn T. Thomas

Dates to Remember

December 12—Universal Bible Sunday.

January 2-9—1938 Universal Week of Prayer.

NATIONAL PREACHING MISSION

December 2-5—Jacksonville, Fla.

Obituary Notes

The Rev. John McDowell, D.D., Associate Director of the Department of Social Education and action of the Board of Christian Education of the Presbyterian Church, U. S. A., and formerly moderator of the General Assembly of the Church, entered into rest on November 13th after undergoing a major operation. Dr. McDowell was born in Scotland in 1870 and was brought to America by his parents when two years old. He was graduated from Mt. Hermon School and from Princeton University and after a special course in the Theological Seminary was pastor successively of churches in Steelton, Pa.; Detroit, Michigan; Newark, New Jersey, and Baltimore, Maryland. He was Religious Work Director during the War and in 1919 became a secretary of the Board of Home Missions, later the Board of National Missions, of the Presbyterian Church. He was a popular speaker at summer conferences and was author of several volumes, including one on Dwight L. Moody, one on "The Christian Spirit in Industry," and one on "Christian Essentials." He is survived by his wife, and one daughter, Mrs. Robert C. Cory. A biographical sketch of Dr. McDowell will appear in an early issue of THE REVIEW.

* * *

Dr. Frank W. Bible, the Central District Home Base secretary of the Board of Foreign Missions of the Presbyterian Church, died in Chicago, Ill., November 15th after an illness of several months. He was born in Milesburg, Pa., July 18, 1877, and after graduation from Park College and from Auburn Theological Seminary, he went as a missionary to China in 1904. There he taught in the Hangchow Christian College for fifteen years. On his return to America in 1919, he became associate general secretary of the Committee of Reference and Council for the Foreign Missions Conference of N. A. and in 1924 was elected district secretary of the Presbyterian Board. Dr. Bible made a tour of the world in 1930-1. With his extensive knowledge of conditions both at home and abroad, he rendered valuable service in promoting foreign missionary interest.

* * *

Anna Pierson McDougall, the wife of Mr. Walter McDougall for twenty years the treasurer of the Missionary Review Publishing Co., entered into the Life Beyond on Sunday, November 7th, following a serious operation.

Mrs. McDougall was born in Detroit, Michigan, June 13, 1869, the daughter of the late Arthur T. Pierson and Sarah Frances Benedict. Subsequently she lived in Indianapolis, Philadelphia and Brooklyn, moving to Upper Montclair, New Jersey, in 1917, where she made her home with her brother, the Editor of THE REVIEW. She married Mr. McDougall in 1928 following a year and a half spent in Japan with her sister, Mrs. Frederick S. Curtis, and with her friends of the Kwato Mission in Papua. For forty years Mrs. McDougall was active in various forms of Christian work in connection with the Church and various missionary organizations. For some years she has been the volunteer Promotion Secretary in America for the Kwato Mission of Papua.

* * *

The Rev. Dr. Paul W. Koller, for nine years executive secretary of the Board of Foreign Missions of the United Lutheran Church, died November 11th at Baltimore, Md., at the age of 65.

Dr. Koller was born in Glen Rock, Pa., and educated at Gettysburg (Pa.) College. He attended Gettysburg Theological Seminary, was ordained in 1897. After serving pastorates in Cleveland, Ohio; Hudson, N. Y., and Mansfield, Ohio, in 1921 he was named president of the Lutheran Synod of Ohio. In 1928 he was elected to the post he held at his death. He had served as a member of the committee of Reference and Counsel of the Foreign Mission Conference of North America, and had been a member of the Missionary Laymen's Executive Committee and the executive committee on cooperation in the Near East. He also had served as president of the conference of Foreign Mission Boards of Lutheran Churches in America.

Surviving are his widow, Mrs. Mary B. Koller, and a daughter, Miss Katherine Koller, Professor of English at Bryn Mawr College.

* * *

The Rev. Dr. Robert George Boville, founder of the Daily Vacation Bible School movement in the United States and director of the world-wide organization for the religious education of children, died in Yonkers, N. Y., on November 8th. Dr. Boville lived in Riverdale, N. Y., and was eighty-three years old.

Dr. Boville was born in Belfast, Ireland, and came to New York from a pastorate in Hamilton, Ontario, in 1901 to become secretary of the Baptist City Mission. That same year he began the nation's first daily vacation Bible schools. He found a group of young college and seminary students who were willing to donate their vacation time to religious training for these children. One thousand children were enrolled the first year.

Dr. Boville traveled throughout the country organizing Bible schools. By 1916 the movement had spread and the organization was incorporated as the International Association of Daily Vacation Bible Schools. Missionaries in the Orient requested that the move-



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ment be extended to foreign lands and Dr. Boville spent a year in the Far East founding schools.

* * *

Canon Streeter, provost of Queen's College, Oxford, and Mrs. Streeter were killed in a plane crash in Switzerland, September 10. Dr. Streeter was a scholar and theologian of high ability. His writings have been widely read in this country.

* * *

Bishop William H. Heard, of the African Methodist Church, died in a Philadelphia Hospital September 12, at the age of 87. He had attended the World Faith and Order Conference in Edinburgh, and while there experienced difficulty in obtaining hotel accommodations. Dr. Temple, Archbishop of York, offered him the hospitality of his home.

* * *

J. Harvey Borton, a Philadelphia business man, well known in religious circles, died on October 30th in the Pennsylvania Hospital, Philadelphia, following an operation. He was born at Rancocas, New Jersey, sixty-five years ago, and lived at Moorestown, N. J. He was connected with the Hajoca Corporation, manufacturers of plumbing supplies, and was a member of the Executives Association of Philadelphia.

Mr. Borton was an active member of the Society of Friends and a frequent speaker at the Sunday services at Girard College. He was also chairman of the council of the Victorious Life Testimony, which directs the work of the Pioneer Mission Agency, the Keswick Colony of Mercy, Keswick Grove, N. J., and summer conferences held at Keswick Grove; chairman of the board of trustees of the Belgian Gospel Mission; and a member of the board of directors of the Sunday School Times Company. His wife, Alice McClure Borton, and a daughter survive him.

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DELAN L. PIERSON, *Editor*

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Editorial Chat

The Editor and Board of Directors of THE REVIEW extend very cordial Christmas greetings to our readers, missionaries and other Christian friends in every land. The picture of a warring world is a sad commentary on humanity's response to the Gospel of peace, but the very fact that mankind shows so little evidence of acceptance of Christ and His Gospel is a compelling reason for carrying His message of life and love to every part of the world by the power of the Holy Spirit at Christmas time and without ceasing.

This and other numbers of THE REVIEW give encouragement by telling how this work is being done and how God is making the work fruitful.

Read the back cover of THE REVIEW for our special offer.

* * *

THE REVIEW is to publish Dr. Speer's new book—a life of George Bowen, one of the most unique and remarkable of all the missionaries to India, who died about fifty years ago. Note the announcement on the back cover.

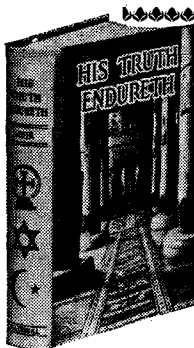
* * *

"I want to congratulate you on your Rural (June) issue. You have assembled a lot of fine material on the rural church."—*Dr. Wm. R. King, Executive Secretary of the Home Missions Council.*

* * *

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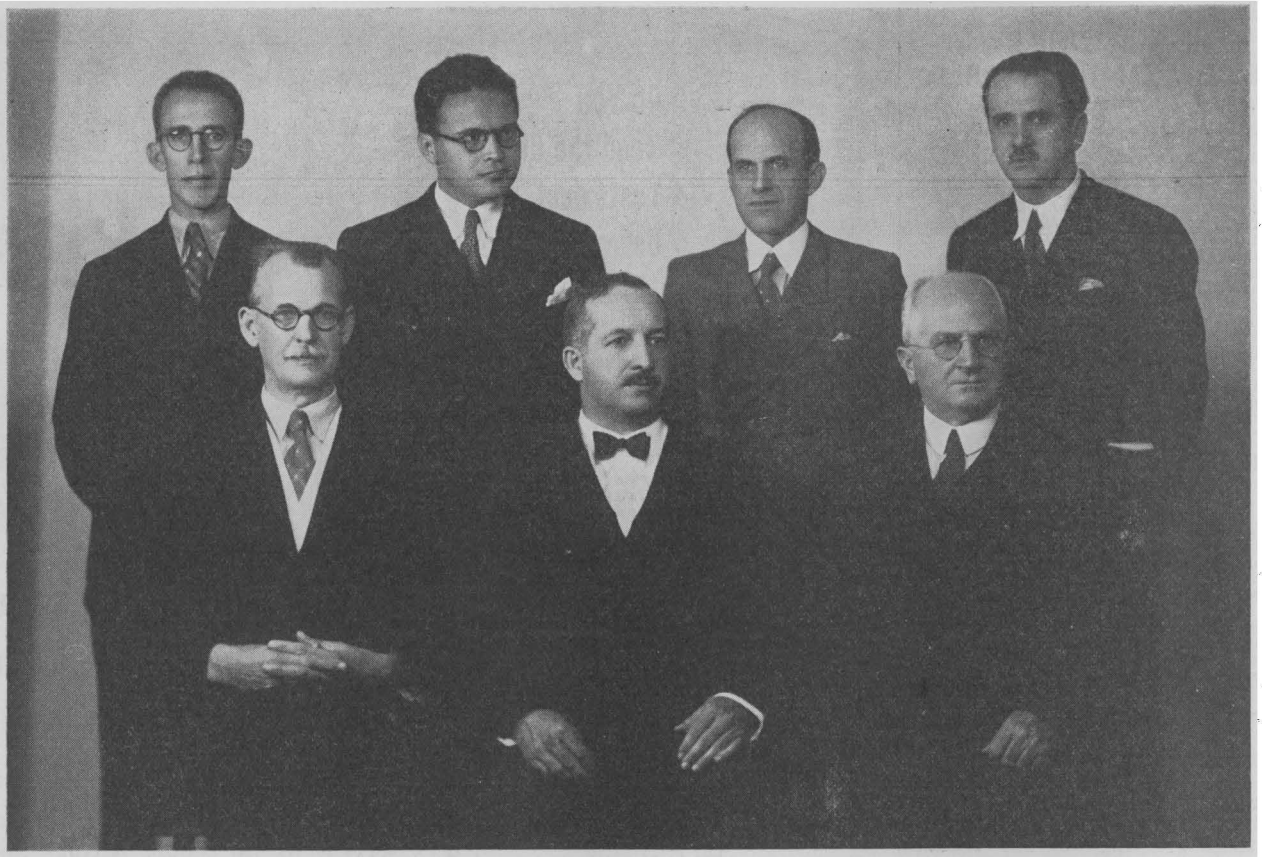
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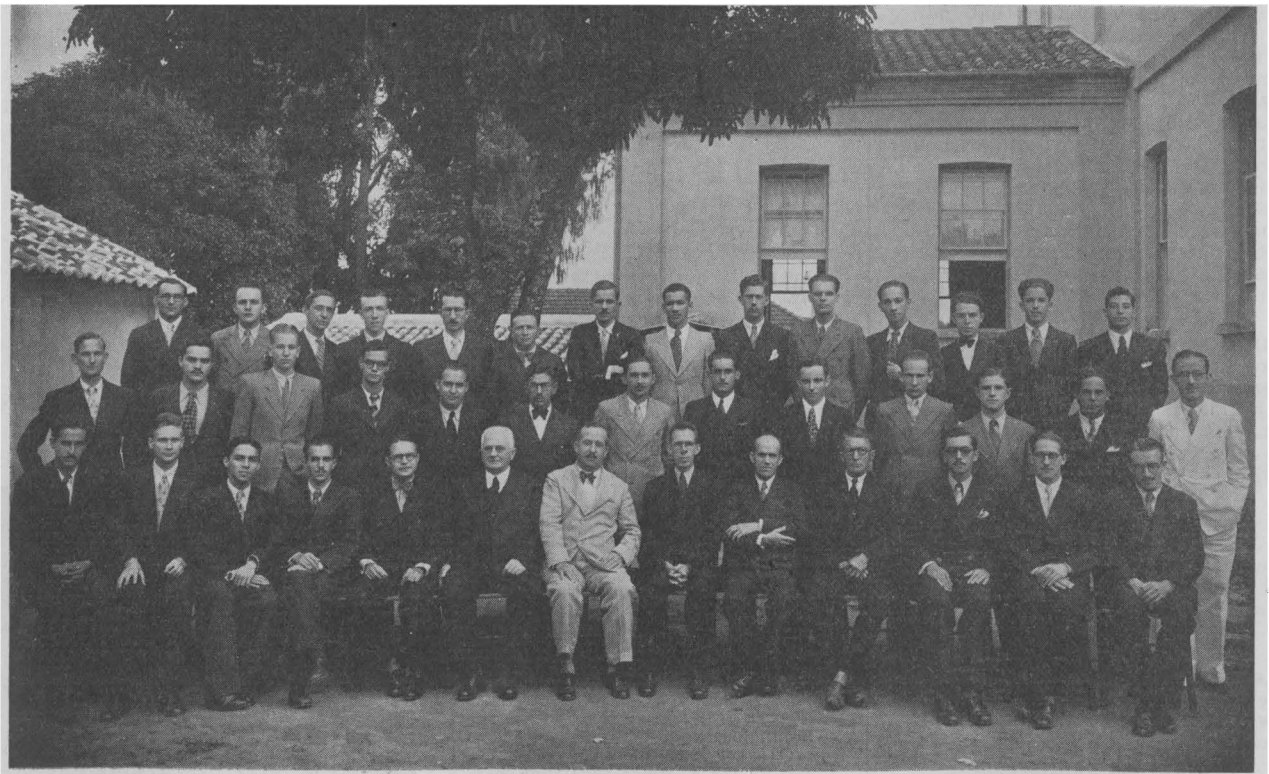
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EVANGELICAL TEACHERS IN CAMPINAS SEMINARY—FOREIGNERS AND BRAZILIANS



STUDENTS AT THE CAMPINAS THEOLOGICAL SEMINARY, BRAZIL

(See Article by Dr. Miguel Rizzo, page 576)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

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Topics of the Times

WAR AND MISSIONS IN CHINA

The Chinese armies in the Shanghai area began (on October 27th) a well-executed retreat from their first lines of defense to a second line south and west of Soochow Creek. This brought the fighting into areas adjacent to the French Concession and Nantao, the old Chinese city, and forced the evacuation of St. John's University, St. Mary's School for Girls, The Seventh Day Adventist Sanitarium and other institutions. The effects of the severe struggle have been felt on the edges of the International and French settlements and from stray shells falling into these settlements. Many mission and interdenominational organizations were forced for a time to move from their offices near the Bund. Communications with inland China have been maintained by bus and motor car service. An increasing number of missionaries who were sojourning temporarily at other ports or summer resorts have been returning to Shanghai and some have gone on to their inland stations. A large missionary colony, chiefly mothers and children, is now in the buildings of the Shanghai American School. The National Christian Council, mission headquarters and other central offices are keeping in touch with missionaries and churches in the interior by means of radio and a limited mail service which has been remarkably efficient considering difficulties of transportation. Chinese churches in the settlements and out of the immediate fighting zone are continuing their regular services of worship and are undertaking many forms of relief work. The presence of hundreds of thousands of refugees in Shanghai, who face the winter without food and shelter, constitutes a grave problem.

Nanking is 200 miles northwest of Shanghai, Hangchow 150 miles southwest. These three cities form a triangle which is becoming a great Ver-

dun, the Chinese troops saying "They shall not pass!" and Japan pouring in a continual stream of soldiers with superior mechanized equipment. Bombing of cities, railways and other lines of communication in this area has been continuous for two months. Soochow, Kiangyin, Chinkiang and Nanking have suffered from especially frequent and severe air raids. Recently in a bombing of Sungkiang, 50 miles southwest of Shanghai, the splendid center of Southern Methodist missionary work and lay-training, suffered heavily. The Girls' School was set on fire, a missionary residence was demolished and other buildings were damaged.

The landing of Japanese troops on the northern shores of Hangchow Bay, south of Shanghai, may endanger mission centers at Sungkiang, Kashing and Huchow. Christian work is being maintained at Hangchow and cities south and west. Hangchow Christian College has an enrollment now of 500, Wayland Academy (Baptist) has over 1,000 students and the Union Girls' School has re-opened. Soochow, 50 miles west of Shanghai, is affected more seriously. The three Christian hospitals there are crowded with wounded and Soochow University is being used to house wounded and refugee civilians. Missionary doctors and nurses are staying on.

Since the partial destruction of Central Government Hospital in Nanking by an air raid on September 25 the University (Drum Tower) Christian Hospital has had to carry a double burden of medical aid and relief work. This hospital has cabled word of its desperate need for medical supplies, especial anesthetics, tannic acid and anti-tetanus serum. Other mission hospitals in the three eastern provinces of Chekiang, Kiangsu and Anhwei are meeting heroically the emergency demands upon their services, with diminished income from fees and serious shortage of supplies.

The University of Nanking and Nanking The-



PRINCIPAL AREAS COVERED IN THE JAPANESE INVASION OF CHINESE TERRITORY

On November 11, the Japanese had moved their armies in the north as far west as Taiyuan, Shansi Province. Their line extended south of Peiping, nearly to Tientsin. From Shanghai they had moved south on the road to Hangchow, and were marching west to attack Nanking. The cities named show the principal Protestant mission stations; the location of other stations is marked by circles. Railroads completed and under construction are also indicated.

ological Seminary have re-opened in Nanking with about a third of their normal enrollments. Ginling College is carrying on some of its work in connection with Hwachung College in Wuchang and St. John's University at Shanghai. Government educational institutions are more and more moving to central and west China and there is

also an increasing exodus of students from the coastal provinces westward. So far the Chinese Government has encouraged schools to continue and students to pursue their studies wherever possible, believing that China must keep on building for the future. As a consequence, Hwachung College, Yale-in-China at Changsha and West

China Union University have enrollments far above the average.

The National Christian Council sends encouraging news from churches all over China, even those in fighting areas. Christian relief committees are being organized in many cities. Missionary work in central and west China is going on more normally and Szechwan and Yunnan seem to be the safest provinces so far. Air raids have extended as far inland as Hankow, Wuchang and Changsha. After an air raid on Wuchang which reduced a poor section of the city to shambles and which came near destroying the Methodist Mission Hospital, a Hankow newspaper reported, "Scores of operations and amputations were performed by candle light at the Methodist Hospital owing to the electric light system failing. There is a lamentable shortage of doctors and ambulance workers."

Air raids have continued on the coastal cities of Fukien and Kwangtung with especially devastating effect in Canton, but no serious damage to mission property has been reported. One mission hospital in Kwangtung has been struck. Fukien Christian University and Hwanan College in Foochow and Lingnan University, Canton, are open with limited enrollments but with morale high.

Yenching University in Peiping and other Christian schools in the Japan-controlled area have opened and the number of students is steadily increasing. Few of these students, however are from central and south China and all educational work is conducted with peculiar difficulties. Business has been hard hit in the invaded territory, unemployment is increasing and Christian institutions and churches which depend upon contributions and fees will all suffer. Letters coming through, however, tell of great faith and courage on the part of Christian groups. Paoting, the capital of Hopei, an important center of mission work of the American Board (Congregational) and Northern Presbyterian Mission, suffered from a heavy siege and looting as the Japanese line moved southward. A small group of missionaries stayed on and ministered to the suffering. Tehchow, another American Board mission center in northern Shantung, has been captured by Japanese troops and Changteh, a mission center of the United Church of Canada in northern Honan. The Japanese advance will probably be halted for the time being at the strong defenses along the Yellow River. The fighting is coming close to Tsinan, the capital of Shantung. There are fears that attacks on the Shantung coast may force the Chinese armies to abandon Shantung province but at the present writing the defense is strong. Cheeloo University at Tsinan, in which thirteen American and British missions cooperate,

is moving part of its work including the Medical School to west China. The Northern Presbyterians and Southern Baptists have extensive work in Shantung. Some missionaries of these and other missions are staying in the interior, others are at the port of Tsingtau keeping in close touch with their Chinese co-workers and making occasional visits inland. The Southern Presbyterian Mission which works in north Kiangsu still has missionaries at Haichow, at Suchow the important railway junction and at Tsingkiangpu. Missionaries are remaining in considerable numbers in Honan Province and the United Church of Canada has recently decided to send some missionaries back who have completed their furloughs.

Cities in northern Shansi where missionaries reside have been bombed and as this article goes to press news comes of the Japanese seige of Taiyuan, the capital. The American Board and Church of the Brethren missions have important work in Shansi. Taiku and Fenchow, south of Taiyuan, are centers of American Board educational, medical and evangelistic effort, including the Oberlin-in-Shansi schools. Christian work here is much disturbed but a group of missionaries have refused to leave and are doing what they can to help alongside their Chinese colleagues.

From Great Britain come reports that British missions are holding their own. The China Inland Mission is not returning missionaries or sending new missionaries for the present. Detailed news from inland stations comes through slowly.

On September 21st the National Christian Council of China adopted the following resolution which was later broadcast from Shanghai, "Along with the material relief we must give is the spiritual uplift of the nation. The soul of China is at stake. An effort should be made to keep up the morale of the Chinese Christians, so that their Christian faith, hope and love may not be destroyed by the terror of war. What China needs at present is a reinforcement of spiritual power, and that power Christianity alone can give. Since this war is going to put a strain upon the resources of the human soul as well as on material resources it would seem important that we should bring together all Christian forces available for the task of deepening our spiritual resources, leading people to look up and find God a very present help in time of trouble, assisting the churches and schools in clear thinking about the issues raised by this conflict, and giving them comfort, healing and strength."

Dr. E. Stanley Jones, who was in Shanghai when hostilities broke out there, and went to Manila instead of starting upon his projected six months' evangelistic tour of China, has now gone from the Philippines to central and west China

for a month of evangelistic meetings, at the request of Chinese Christian leaders.

Chinese leaders, both Christian and non-Christian, have expressed in many ways their appreciation of the service missionaries are rendering in the present tragic situation, and have urged that missionary work be continued at all costs. Most of the mission boards are raising special funds for emergency needs in their own fields and are also supporting the general campaigns for relief work in China sponsored by the Federal Council of Churches, American Red Cross, China Famine Relief, and other agencies.

Since the war may continue for a long time, possibly several years, mission boards are beginning to adjust their policies to the special conditions. Whatever changes may be necessary in methods of work there seems to be no plan of withdrawal. Missionaries on the field and mission societies here are determined to carry on in war as well as in peace. FRANK W. PRICE.

EVANGELIZING COLLEGE STUDENTS

One of the most serious problems of the present day in America and other lands is that of winning the youth to an intelligent and whole-hearted allegiance to Christ and enlisting them unreservedly in His service for mankind. It is estimated that there are at least sixty million youth in America under twenty-five years of age. Of these not more than one half are under any definite religious instruction. The Sunday schools enroll about twenty million but much of the Christian training received there is haphazard and very inadequate. Some of the finest youth of the land go to our colleges and other higher educational institutions to prepare for life and work. When they leave home most of them are interested in knowing God and they are apt to have an ambition to use their lives to good purpose; many lose both this interest and ambition in college. A report issued by the "Council of Church Boards of Education," giving the results of a recent comprehensive survey of college youth in 1,171 American institutions of higher learning, shows that 88 per cent of these students acknowledge some religious preferences, but only about sixty per cent of them regularly attended any religious services while in college. Many are indifferent and some state that they are opposed to God and religion.

These facts show a serious situation and a great need and opportunity, especially since these youth ought to be future leaders in political, educational, economic and religious life. Twenty-four out of 1,458 institutions in nine states reported that it was illegal in those states to inquire into the religious preferences of students. Other institutions

refused to allow the facts as to their students to be made public.

In one prominent university, where there is a beautiful \$2,000,000 chapel and a college pastor, two-thirds of the students said they had not attended chapel once that year.

The religious influences surrounding students are of special importance since the United States Government acknowledges God as the supreme ruler and the students of one generation largely mold the life and character of coming generations.

How can our students be reached with sound religious teaching and won to Christ? The greatest need is for truly Christian instructors, but there is also a loud call for greater spiritual vitality in the college churches, in chapel services, and in the Christian Associations. There is need for better cooperation between the colleges and home churches from which students come. Parents and even pastors often seem to be impassive or indifferent as to whether or not their young people give any attention to spiritual things while in college. Much more interest is shown in their intellectual standing, their athletic games and their social events such as college dances. How many parents would spend a week-end to attend college chapel?

In view of this situation it is of especial interest and importance to note that the National Preaching Mission, which last year toured the country without making much impression on the colleges and universities, is this year undertaking a University Christian Mission especially among students. Dr. John A. Mackay, the new and vigorous president of Princeton Theological Seminary, is chairman. The following statement reveals the purpose and plan of this Preaching Mission.

Due to the dominance of a naturalistic philosophy in so many university centers, unprecedented religious illiteracy among students, combined with increasing manifestations of spiritual hunger, the responsibility of the Church is overwhelming. . . .

Aimless liberty is palling upon many who seek an abiding loyalty for their devotion. They are looking for a Master in whom they may believe utterly, and for a cause to which they may commit themselves with sacrificial abandon; they seek light on the perplexing framework in which their lives are set; in growing numbers they demand to know what Christianity is and what it has to offer.

Such a situation is a clear call to united Christian action. The University Preaching Mission will undertake three major tasks: It will deal with false conceptions about Christianity which are current in university circles. It must also make plain that Christian faith is fulfilled only in Christian life and action, and that it is relevant to all issues in society which involve the welfare of human beings. The mission will aim to bring forcibly to the attention of students the implications of the Christian message for all spheres and phases of life, and to set forth the vision of a world Christian community as the sole hope of saving a sinful world.

A Kurdish Christian Prophet

The Story of Dr. Sa'eed Kurdistanî as Told to J. Christy Wilson, Tabriz, Iran

WE PULLED our chairs up beside the fire in his Teheran home. I had long awaited the chance for this interview with Dr. Sa'eed Kurdistanî, perhaps the most noted convert from Islam in all Iran. The story of his life (here told as nearly as possible in his own words) is a human interest document of importance. The sidelights also show the thoughts and the heart of a true Moslem and how such an one may be led to Christ. The beloved doctor began:

"I was born in the year 1863 in Senna, a city of Kurdistan. My father was Mullah Rasul; he was from the village of Buzan, near Sulemanieh. My mother's name was Mahenisa, meaning 'Moon of Women.' For seven generations our people had been Mullahs (or Moslem teachers) of the Sunni sect.

"My father conducted a school for children which I attended. I was known as a very precocious child, and at six or seven years of age I was reading the Koran. The people thought that the Angel Gabriel had taught me in a dream. By the age of nine I was reading the poems of Sa'di and astonished everyone.

"When I was about ten, it occurred to me that it was not right for the Kurds to pray in Arabic, and not understand what they were saying so I endeavored to put the regular prayers into Persian poetry. When eleven years old I began to study Arabic with men who were more learned than my father. At twelve or thirteen I became a follower of the 'Naqshbandi' sect of dervishes and went to their meetings. Their leader was named Sheikh Mohammed.

"I was very regular in my prayers and attendance at the mosque. I intoned the call to prayer and also the prelude to the prayers of the leader in the mosque. I pursued other studies, the laws of Islam and religion in Arabic. I still have a copy of the '*Feq*' which I wrote and read as a boy.

"When I was about ten years old a great famine came over the country. Thieves broke into our house and stole almost everything we had. My father with my brother Kaka and me started on foot on a seven days' journey to the region of Meriwan, west of Senna. There was food there and we stayed with relatives. My mother remained in Senna. We returned after a few months to our home to find cholera raging there. My mother died a short time later. Our house was at the outskirts of the town and there was a spring

of pure water near us. None of us came down with the cholera.

"As a boy I was always busy with books. I read the Persian poets and was so well versed in Arabic and Persian that, when my father died, when I was thirteen years of age, the *Imam Jumeh* placed the white turban on my head and made me a teacher in the same school where my father had taught in the mosque.

"My father was a very pious Mohammedan. I can never forget his supplications to God at midnight. He said that he had the promise that, at the resurrection, he would be raised to the platform of Joseph, because as a youth he had fled from the same sin as Joseph, under similar circumstances.

"Father used to tell us stories of the mystic saints when we were children. During the famine he found a sum of money, but sought out the owner and returned it though we were ourselves in desperate need. Years later the great difficulty of my brother Kaka in accepting Christianity was what would become of father, for he thought he must be among the saved. Finally I helped him to solve the difficulty by saying that if we live up to the light we have, our future is in the hands of a just God. I had very early acquired from my father a deep sense of the reality of God.

Contacts With Christianity

"There were seventy or eighty Roman Catholic Assyrian families in Senna and the bishop used to come from Mosul to visit them. I got a part of the Old Testament in Persian from an Assyrian Catholic, named Fatah Petros, a deacon who had sympathy with the Protestants. He knew the whole of the Psalms in the ancient Syriac. At one time the bishop found some Protestant books in his library and burned them. I read a good deal of the Old Testament but did not get much help out of it. I did not admire the worship of the Catholic church, and put them on the same plane with idol worshippers. I prayed daily for my ancestors who had suffered but had accepted Islam, and thanked God for the great benefit I had received from them. I was devoutly thankful for Islam and considered it the very truth as compared to Christianity. But I was ever a searcher. Finally I obtained a New Testament in Persian from a man who had been in Teheran. I read it and asked the Catholic priests why they had taken

out of it the references to Mohammed. I was shown the last verses of Revelation, but I told them they had put that in to make people think it had not been changed. At one time two Assyrian colporteurs came to Senna, but I did not talk to them or get books from them. I also taught a boy whose father was Assyrian, and his mother Armenian. The more I saw of Christians, however, the more I was confirmed in my Islamic views.

"Then Kasha Yohanna of Sulduz came to Senna with two colporteurs, Shemisha Seyad and his son. Kasha Yohanna asked for a Persian instructor and I went to teach him. But I did not wish to give the salaam (Greeting of Peace) to an infidel. Shemisha Seyad told me that they also were 'people of the book' and that therefore it was lawful for a Moslem to give them the greeting of peace. I had no answer, and so, as a hypocrite, I used to greet the Christian colporteurs half under my breath with the words: '*Sahum ile kum.*' This sounded like the greeting of peace but means 'May a sword come upon you.'

"Kasha Yohanna, whom I taught early in the morning before his school, had the Psalms in Syriac and a copy in Persian was given to me. Shemisha Seyad led in prayer, and I heard a real Christian prayer for the first time. I was astonished to hear him pray for his enemies. There was no swinging censor—just a spiritual prayer. Shemisha Seyad and his son went on to Kerman-shah and I continued teaching Persian to Kasha Yohanna. I wanted to learn other languages, so he taught me Syriac. We used the New Testament as a textbook.

"Kasha Yohanna was a very bright man. The Jews used to come to argue with him. He asked me to take the Persian Bible and look up references as the Jews looked them up in Hebrew and Kasha in the Syriac.¹ I was deeply impressed by the wonderful evidences of fulfilled prophecy concerning Christ. When I showed the New Testament in Syriac to my brother, he was displeased and told me not to study it. But I continued to do so in secret. Marking in a Persian Bible the prophecies we had read, I showed them to my brother, saying: "These must be about Mohammed for no one else could be worthy of such references. Let me study this branch of knowledge and we shall soon be able to turn all the Catholics and Jews into Mohammedans. I interpreted the prophecies according to my own ideas and clustered them around Mohammed until I came to the words in Isaiah, 'A bruised reed shall he not break, and the smoking flax shall he not quench.' I could not apply these words to Mohammed.

"Then the life of Kasha Yohanna began to affect me very much. He was truthful, honest—and

in fact quite the opposite of what I saw in our own Moslem religious leaders. My conscience awoke and I felt very miserable. I was about sixteen years old at this time. Once I asked Kasha his idea of Mohammed but he did not wish to tell me. I assured him no harm would come and finally he gave me some hints. Often as I taught the Koran I saw that the things he had hinted as to faults in the life of Mohammed were confirmed. I got more miserable and became uneasy about the character of Mohammed. One evening, as I was going to the mosque to call the faithful to prayer, the idea came to me: 'What if Mohammed is not true?' I banged myself on the head with my fist, and said, 'You should be cursed for such a thought concerning the holy prophet.' I went to the mosque for the ablutions and prayers but came home very miserable.

Mohammed or Christ?

"In my despair I burned the calves of both legs, so that the scars will be there to my dying day. According to this Kurdish custom I took an irrevocable vow, first, never to go to Kasha Yohanna again or argue religious matters with any Christian; second, to live a holy life. I was ashamed, for I knew that the life of Kasha Yohanna was better than my own. I gave up going to him but I felt very miserable. Whenever I saw him on the streets he was like Jonah to me, and in my heart I knew that I was wrong. His life, so in accord with what he believed and taught, had affected me so that I could not sleep. At last I went back to him and renewed my inquiries about passages in the Bible.

"One night I was very miserable during prayers in the mosque. Realizing my sin I went home and fell on my face in the dust of the hallway. I prayed God to guide me to the Truth, as he was the Saviour of the lost. Then I went back to Kasha and studied both the Bible and the Koran. I took some of my difficulties to the *Imam Jumeh* and others, but was not satisfied with their explanation of the Koranic passages. After four months of such study, the Light broke in upon my soul. I can never thank Him enough.

"How happy the old man was when I confessed my faith in Jesus as the Saviour. My not going to the mosque or getting up early for prayers made my brother Kaka uneasy. Several people came to our home and argued with me but I took the Christian side and defeated them. Though I did not say I was a Christian, Kaka took up his rifle and wanted to kill me. For some time things went on in this way, growing more difficult all the time. People were talking about how to kill me.

"At last I felt I must let Kaka know of my new faith and I wrote a letter to give my brother. I feared it would mean certain death and went out

¹ Missionaries to Moslems may well note the methods of Kasha Yohanna—a great evangelist and preacher.

in the yard and prayed to God. Then I went back and gave Kaka the letter. He read it and began to tremble. Another man who was there burned the letter on a castor oil lamp in the room. I confessed my faith again and begged Kaka not to argue while he was so angry. I would gradually explain to him. If he killed me I was a martyr. If he let me live I might help him. We went to bed under the *kursi* and when my foot touched his, he roused and said, 'Get away, dog. A dog of a man cannot live in a house.' It was midnight and we could hear the wolves howling about, but I had to leave at once. Some of the Roman Catholics knew I had become a Christian, and I went to one of their houses, but they feared to let me in. At last a Catholic woman, named Sherin, took me in. In the morning I went to my school in great fear, especially of Kaka. He thought I would attend prayers in the Catholic church, so he took his gun and sat in a shop across from the church intending to shoot me as I entered. Life in the town was miserable.

"About April, in the year 1882, Mr. Hawkes, of the American Mission, came to Senna with Agha Hyeem, the Jewish convert, and a colporteur named Johannes. One day when I was in his room, about fifty men ran into the yard to kill me. The Lord had so ordered that the son-in-law of the *Imam Jume'h* was there and he took me home without allowing the people to touch me.

"About this time Fatah, who had first given me the Old Testament, came back from Russia. An Assyrian preacher in Ardabil had lent him '*Mizan ul Haqq*,' '*Tariq ul Hayat*,' and '*Meftah ul Asrar*,'² books that were a wonderful help to me.

"Mr. Hawkes went back to Hamadan, and he wrote me inviting me to come. He would teach me English and I could teach him Persian and Arabic. But how was I to get permission from my brother to go? I showed the letter and told him it was sure death for me to stay in Kurdistan. He knew this was true and at last he accompanied me to a river and carried me through on his back. He deposited me with the muleteers and we started on our troubled journey.

"Later I found that a relative of ours, who owned villages along the way, had told Kaka he would bind me and bring me back, but like Saul he had gone away to hunt his asses. Next day the people wanted to kill Kaka for having sold his brother to the foreigners. So my brother and a bosom friend of mine came on a day's journey after me and found me reading Christ's Sermon on the Mount in Persian to the muleteers. They told me at once that unless I should go back Kaka would be killed and our house would be ruined. I said I would not go. Kaka knew how I loved my

Bible so he took the saddlebags that contained my books. I went after him and wept. He told me I must go to the great Sheikh and renounce Christianity; otherwise he would be killed and our house destroyed. Kaka began to torture and beat me like a dog. Though I repeatedly kissed his feet he would not give back my Bible. How delightful are Gods comforts! Persecution is the better life, much more wholesome!

"My brother saw that I was determined. Both he and my friend wept, but they left the saddle-



DR. SA'EED KHAN KURDISTANI

As He Appeared When Winning His Way to Recognition as a
Prominent Christian Physician in Teheran
He Was Recently Put Into Prison by the Iranian Government
for His Christian Faith and Courage

bags and went away. It was indeed a painful separation. I went to bed and wept bitterly, thinking that perhaps I would better go back to the village of our relative. I even thought of returning to the Sheikh to renounce my faith to bring peace to all of us. Then like a flash of lightning Jesus' words came to me, 'he who does not renounce . . . even his own life is not worthy of me.' Then I lay down and went to sleep. How I thank Him for the revelation of His presence.

"Kaka went home and said he could not reach me. The people of the quarter collected and a

² The three great books by Dr. Pfander. Though written a century ago they are still classics in their field.

brave rider was chosen to go after me. He had his horse saddled and ready to start but at that moment his master sent for him. When the latter learned what he was about to do he sent him off in an opposite direction on business connected with his property.

"I came to Hamadan and there I learned English. In September of 1882, Miss Montgomery and Dr. Alexander and his wife came to Hamadan. With my bit of English I interpreted for Dr. Alexander and so fell into the practice of medicine. I also continued to teach in the school and with Mr. Hawkes. People from Senna came and tried to get me out by a trick to kill me. I had many conversations with Bahais and others. I still had difficulties with many passages of Scripture but I got great help from Mr. Hawkes and from the home life of Dr. and Mrs. Alexander. Miss Montgomery read and explained the New Testament, Mr. Hawkes gave me very helpful spiritual books to read, but still I had a thousand and one difficulties and could not find real satisfaction. I was like a child who loves his parents but is not able to explain it. I loved the Lord Jesus passionately. Often I wished that Mohammed's words were true, that such a beautiful person as my Lord and Saviour was not tortured on the cross. One day I came across a hymn by Frances Xavier,

"My God, I love thee not because—
I love thee because thou took my place."

From that moment I knew that He took my sin, and became sin for me that I should be the righteousness of God in Him.

"After a year Kaka paid me a visit. Later he came to stay. It is not true, as has often been said, that Kaka came to Hamadan to kill me. We had many long discussions. After several years he was converted when I was able to allay his doubts about my father. He was not sanctified until troubles came and he broke his knee; like Jacob he finally became lame but a true Believer.

"In 1888 I was married to a Nestorian girl, Rebecca, the daughter of Kasha Shimun of Geogtapa. The whole town made a demonstration during the month of Moharram and notices were posted on the mosques and in the bazaars. The governor quieted the town by a trick, without my knowledge. He told the people I had deceived a Christian girl and wanted to make her a Moslem. Persecution finally drove me with my wife to Teheran. Even there the mullahs of Senna wrote a letter to the Turkish Ambassador to have me put out of the way, saying that I was a blight on Islam.

"In Teheran Dr. Potter, with his beautiful Christ-like life, was a great help to me, as were also the ladies of the mission station. While there I determined to go to Europe to study, leaving my wife and two children in Hamadan. On the way

I became very homesick and wanted to return. But I thought, if God would settle my difficulties and satisfy my longing soul I would go on. The answer came that He would.

"I had a medical certificate from Teheran and had practiced in Hamadan, but I wished to become a really good physician. I was attracted to Sweden by some good people but I could not agree with the views of my friends there in some matters of doctrine. So I went to London, still feeling that I was in darkness. I read how Agrippa thought Jesus was dead, but Paul argued that He was alive. I thought: that is enough for me; Christ is alive.

"None of the great men in London solved my difficulties. Then I came among some poor workers who studied their Bibles, and in their company every difficulty was solved. God gave me understanding of mysteries, prophecies and all. Ah, my soul rejoices in Him. Thank God for all His mercy.

"I studied for two years at Cook's School of Anatomy and Physiology. I attended post-graduate lectures and demonstrations. In 1895, after my studies there, I returned from London to Hamadan and took up medical practice. We have had three children: Sarah, who is now the wife of a Christian physician in Hamadan; Samuel, who married an American girl and mixed the royal blood of the Kurds with that of the Americans; and Lemuel, who died in London. His name means 'portion of God' and that he was.³

"In Hamadan at one time I took the Dr. St. Claire Tisdall's book, *Yanab ul Islam*,⁴ to a Mujtahid. Many people thought that I had written it, as they thought that no other Christian in Persia knew enough languages, nor enough of Islam to write it. When persecution broke out against me the Governor Ein id Dowleh took me to his own house and helped me to leave town. I fled to Teheran after the Mujtahid had issued the death sentence against me. Later, after I had become a well-known physician in Teheran, I returned to Hamadan and this same Mujtahid called on me. He said, 'You have made a lot of money in Teheran. You ought to give me half, because I was the cause of your going to Teheran.'

"The second time I located in Teheran, Ein id Dowleh was Governor of Khuzistan, where I had been his private physician. I was in Teheran when Ein id Dowleh became prime minister. He wrote a letter to many of his friends saying that I had come to Teheran and he wished people would give me a trial. When the prime minister says

³ I made two other trips to England for the purpose of further study. On the first of these I took my son Samuel with me. On the second I met Sir William Osler, and some of my letters to him are published in his biography.—*Sa'eed*.

⁴ "The Roots of Islam," by Dr. St. Claire Tisdall.

anything the people are ready to do it in a hurry. So I stepped immediately into a practice with the aristocracy and best families.

"I was able to speak for Christ to the prime minister and to the leading men of the country. Dr. S. M. Jordan asked me to preach in the church but I asked if he did not think it too soon. He said, 'All know you are a Christian.' So I prayed over it and I think I was the first convert from Islam to preach in that church. The greatest thing I can say is that the Lord Jesus Christ loved a great sinner. He saved a brand from the burning, and He loved me to the end in spite of all my sins and failures.

"In 1912 I made a return journey to Kurdistan. While I was in Hamadan a note came asking me to visit a wealthy man in the mountains. I immediately wrote saying that I could not do it. But as I was waving the letter to dry over the fire I said to myself that I had not first prayed about the

matter. When I prayed, I received my answer and wrote that I would come if they would promise me security from attack. I went and was used to cure the great man of blindness. The mullahs of Senna sent eighteen men to kill me, but they did not succeed. My escort heard of their plans and wanted me to change my cap to disguise my identity. The man who had charge of the attempt was later brought by the government to Teheran, and showed that he has been very much ashamed. He often calls on me and I give him Christian books and tracts.

"The missionaries sent an evangelist to Senna, who was no doubt sent to Assyrian Catholics and Jews, but I, a poor Kurd, was most blessed. Praise be to God. How wonderful are His ways. I have told you the good things of my life. If I should tell you everything you would not want to write it down or look at me. But Jesus forgives me all. How good is the God whom we adore."

A Sermon by a Converted Moslem

Based on the Story of Naaman in 2 Kings, Chapter 5

By SA'EED KURDISTANI, M.D., Isfahan, Iran

A MAN may have high place in the public eye and perhaps may gain a national reputation; he may through his business exceed his highest hopes in accumulating wealth and property; he may acquire great honor in his own country, reaching the highest military rank and possessing medals and titles from the great nations of the world. In other words, a man may reach the exalted position of Naaman, who was of the first rank and commander-in-chief in the great country of Syria. Yet of what avail was all this to Naaman? For he was a leper. In the same way it makes no difference what the rank and reputation of a man is in the world, if he is a sinner. Ah, this one thing ruins everything for him; it changes all the joy of the world to sadness, and turns the sweet cup of pleasures into bitterness and deadly poison. How unfortunate is he who at the time of death owns nothing but money and fame, when he must undergo the just judgment of God and realizes that he is a sinner and has no certainty! Of what benefit were all Naaman's medals and possessions to him? What joy does he have as he gazes at the signs of his leprosy and watches the exudations from his open sores?

Leprosy has no cure, but he who suffers from it sees it gradually attack all his members until his whole body is unclean, full of sores and decaying. His face becomes hideous, his fingers drop off, his voice is hoarse and weak, and his members lose all sense of feeling. He becomes repugnant, even to his own brother and sister. And this is a true picture of the ruined condition of the man whom sin holds in its power. The unfortunate sinner, like the leper, sees that all his efforts and all his search for a cure to his disease of sin are without avail, and that its horrible results are daily on the increase.

My friends, how awful and accursed a thing sin is! Perhaps you have often longed that you might grow better, but you perceived that you really grew worse. In all Syria and in the capital of its great king there was not found one physician who could cure Naaman's disease. In all the earth there is no remedy for sin; in no tribe or nation will you find any man who has a cure for it. The whole world is a huge leper house with all its inhabitants infected. Both kings and beggars are sinners.

It is remarkable how God has chosen the weak-

est things of the world for His work. We see that it is a little maid, a captive and servant in the house of this great man, who is the means of bringing a message of joy to the great general of Syria. She said: "Would that my master could go to the prophet in Samaria to be cured of his leprosy." In the same way I say to you: "Would that you came to the blessed Jesus that He might cleanse you of your sin."

I beseech you, when you hear this name, not to be so unpolite as to stop listening to me, but think a little and realize that I also, like you, was afflicted with the leprosy of sin, yet, through faith in the expiation and the shed blood of Jesus, and through His resurrection from the dead, I have found eternal salvation, and thousands of others who were like me have also come to Him in confidence and have found a perfect cure. You know that you are a sinner and that up to now neither you nor a single one of your acquaintances can make bold to say that you have found salvation and are safe from the just punishment of God. How then is it that I and thousands like me have such certainty that we are safe from this punishment and will forever live joyfully in the holy presence of God? Is our confidence without a foundation? Is our joy purely imaginary? Give careful attention and think whether a person has ever found lasting happiness through imagination alone. And this thought is also worthy of your attention, that perhaps you, too, through divine favor, can find deliverance from the terrible disease of sin and attain salvation.

Naaman finally came to the prophet Elisha, but notice that he came in the way that man comes, standing at the gate with his horses and chariots and bearing gifts. Man likewise thinks that by his good works and his charities he will be received by God. He presents to the King with his dirty hands a flower from the King's own garden, and expects a reward! But Elisha wanted none of Naaman's gifts and praises. One cannot sell the salvation of God. Elisha sent him a message: "Go, wash in the Jordan." He would not go as far as the gate to meet the general, but contented himself with a message. Salvation today also must be by faith, not by seeing with the eye, for Jesus Christ, the healer of sin, has sent the message of peace through His Word. Whoever hears it in faith receives salvation.

The river Jordan is a symbol of death, and for the leper Naaman there was no other remedy but that he dip seven times in the river of death. I can say to you that in all the world there is no other way by which a sinner may find healing but by the death of Christ. His blood alone can cleanse

from sin. The command to wash in the Jordan made the leper angry. Man is always displeased at the remedy God has chosen for sin and wants instead the cure he himself thinks is good. He prefers his own worthless prescription to the dependable and efficacious prescription of God. "Are not Abana and Pharpar, rivers of Damascus, better than all the rivers of Israel?" In the same way, the unfortunate moral leper says: "Are not the teachings of my own religion better? It says to me: Keep the fasts and all the regulations. Complete the ceremonial washings. Pray all night. Go as a pilgrim to far places. Is it not better to wash in these great rivers of my own religion than to have faith in this word of God about the death of Christ?" Very well, my friend, wash, wash, wash in your own rivers, but among all the millions of men who have done this, show me one person who has become clean from sin. With all earnestness I say to you that there is not one who certainly knows that he is among those who are saved.

Naaman's servants said to him: "If the prophet had ordered you to do some great thing, would you not have done it? How much rather then when he said to you: Wash and be clean?" From all the peoples of the world there is evidence of the lengths to which men will go in their search for salvation—long pilgrimages on foot; costly offerings, even of their own children; self-immolation beneath the chariots of the idols. To what extremes will they not go in the hope that their sin will be forgiven? But God will admit of only one way of cleansing.

Finally, Naaman went down into the Jordan and washed, and his flesh became clean like that of a little child. So with those who are washed by Christ. How clean and spotless are these new creatures! Oh, that you would, with the eye of faith, perceive that you may go under the waves of death with Christ and rise with Him from the dead, freed of all the spots and wounds of your leprosy. Then will you be able to exhibit to God and the world the countenance of a new man and show forth heavenly qualities through your words and deeds. That this is God's remedy for sin and your chance of a cure is plain from His own Word, where we read: "For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away. But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus" (Rom. 6: 5.).

The First Five Centuries of Christianity^{*}

A Review by SAMUEL M. ZWEMER, D.D.

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Missions at Princeton Theological Seminary*

THIS is undoubtedly one of the great books of the year, and if the author completes his ambitious plan, it may well prove the standard work on missionary history of the twentieth century. As now planned, the work is to be incorporated in six volumes of approximately 150,000 to 200,000 words each. Volume I covers the period to the Conversion of the Roman Empire, about the year 500 A. D. The second volume will cover the thousand years between 500 A. D. and 1500; the third, from 1500 A. D. to 1800. The last three volumes are to be devoted to the 19th and 20th centuries. Volume IV will deal with the general movements in Europe and America conditioning the expansion of Christianity during the last century and a half. Volume V will cover the spread of Christianity in Latin America, Africa, Asia, and the islands of the Pacific. Volume VI will conclude with a retrospect of the entire work, summarizing the conclusions.

Except for its anachronistic jacket (supplied by the publishers), this scholarly production is in every way attractive and worthy of its great theme. On the jacket, however, we have a John the Baptist figure preaching to a group of men in Moslem turbans, palm trees and a minaret in the background, and the whole in a frame surrounded by heterogeneous crosses! The breadth and scope of the first volume is large enough to startle the thoughtful reader at the very outset, for Dr. Latourette is dealing with the philosophy of history as well as with history itself. He proposes to answer seven questions in this and the succeeding volumes:

- (1) What was the Christianity which spread?
- (2) Why did Christianity spread as it did?
- (3) Why has Christianity suffered reverses and at times met only partial success?
- (4) By what processes did Christianity spread?
- (5) What effect has Christianity had upon its environment?
- (6) What effect has its environment had on Christianity?
- (7) What bearing do the processes by which Christianity spread have upon the effect of Christianity upon its environment and of the environment upon Christianity?

The fact that this first volume supplies the answers to these searching questions makes it a textbook and source-book on the science of early Christian missions, as well as a history of the enterprise.

Dr. Arthur J. Brown's masterly volume on a Century of Presbyterian Missions is in comparison with the scope of this one volume as a beautifully engraved cameo showing all the particular detail of one Society's work in one century. Here is a massive canvas not only portraying a panorama of apostolic zeal in many lands and many centuries but transfused and transfigured by the miracle of all history—the Incarnation—which at the outset throws its bewildering light on the whole scene. Miracles in the technical sense, and according to prevailing Protestant theology, ceased with the Apostolic age.† But in that age and in the message that came from the lips of the Apostles, miracles had a supreme place; for as Archbishop Temple remarks in his latest volume, *Basic Convictions*: "The only Jesus for whom there is any historical evidence at all is a supernatural and miraculous figure."

The literary sources available for the history of primitive Christianity may be fragmentary, as Harnack states in his great work, *The Mission and Expansion of Christianity*. But he goes on to remark: "How extensive they are compared to the extant sources at our disposal for investigating the history of any other religion within the Roman Empire!"

In our opinion an anti-supernaturalistic approach to these primary documents in the New Testament mars the treatment of the sources both in the case of Harnack and also to some extent in the volume before us. Professor Latourette expresses his own evangelical faith in the supernatural character of Jesus Christ and what he wrought and taught, at the close of chapter four, in words that seem to conflict with his earlier statement in the Introduction and in Chapter One where he "has endeavored to conform to that kind of objectivity extolled by the school of history in which he has been trained." That school appar-

^{*} A History of the Expansion of Christianity (Vol. 1): *The First Five Centuries*. By Kenneth Scott Latourette. Harper & Bros., New York. 1937. 412 pp. \$3.50.

† *Counterfeit Miracles*—Benjamin B. Warfield.

ently accepted the Evolutionary hypothesis that "religion is a comparatively late phenomenon in the life of mankind"; that a creature which may be termed human emerged about 1,200,000 years ago (page 2); that "the Israelites thought of Jahweh, their God, as a tribal divinity" (page 33); that belief in personal immortality developed slowly and late in Israel (p. 36); and that "fragments of discourses, pithy sayings, parables, and incidents, some of them put together without regard for the correct sequence, make up large portions of the first three Gospels and the fourth is chiefly an interpretation" (page 46). And we see our David in Saul's armor again when he writes: "The question is often raised as to what was new in the teachings of Jesus. For practically all, if not all, of the specific precepts and beliefs attributed to him it is possible to find precedent in the pre-Christian literature of his people. What Jesus did was to penetrate into the heart of the moral and religious concepts which he had inherited from the past and to pick out what seemed to him essential. He performed this not in any systematic fashion. He wrote no book in which he attempted to give permanence to his ideas. . . . The novelty of Jesus must be sought, not so much in fresh principles, but in his phraseology, in what he emphasized, and especially in what he was as revealed in his words and deeds."

Naturalistic Explanations

It is refreshing to find the author himself wholly dissatisfied with such naturalistic explanations when he sums up the reasons for the triumphs of the Gospel at the close of chapter four: "The more one examines into the various factors which seem to account for the extraordinary victory of Christianity, the more one is driven to search for a cause which underlies them. It is clear that at the very beginning of Christianity there must have occurred a vast release of energy, unequalled in the history of the race. Without it the future course of the faith is inexplicable. That burst of energy was ascribed by the early disciples to the founder of their faith. Something happened to the men who associated with Jesus. In his contact with them, in his crucifixion and in their assurance of his resurrection and of the continued living presence with his disciples of his spirit, is to be found the major cause of the success of Christianity. That experience and that assurance were transmitted to succeeding generations. Why this occurred may lie outside the realms in which historians are supposed to move. One reason is probably to be found in the continued study of the earliest written records of Christianity and in the effort to preserve intact the belief and the experience of the circle of apostles

who had been the intimates of Jesus. Whatever the cause, that the stream flowed on is clear. It is the uniqueness of Jesus which seems the one tenable explanation of the fact that Christianity is the only one of the many Jewish sects to break off from the parent stem and outstrip it in size and influence. . . . In Jesus, therefore, and in his death and the conviction of his resurrection and of moral and spiritual rebirth and immortality through him, is to be found the chief reason for the triumph of Christianity. Without Jesus Christianity would not have sprung into existence, and from him and beliefs about him came its main dynamic."

It is cause for regret that in the treatment of Apostolic Christianity the historian failed to emphasize the axiom laid down by Mandell Creighton in his introduction to the Cambridge Modern History (Vol. I, p. 5): "In the vast and diversified area of modern history the point of view determines the whole nature of the record or else the whole work sinks to the level of a mass of details uninformed by any luminous idea. The writer who strives to avoid any tendency becomes dull, and the cult of impartiality paralyses the judgment."

In the extensive and valuable annotated bibliographies for each chapter we miss, for the earlier chapters, well-known conservative evangelical scholars both on the history of religion and on the Apostolic age while the extreme liberal school of thought is conspicuous. One receives the impression of a certain lukewarmness that is incongruous in the portrayal of Christ our Lord and Paul his great missionary Apostle. There is no substitute for the missionary passion even in mission history.

No reader will find the style of this work dull or the treatment uninteresting. The only other history of missions comparable to it is that of Harnack which covers only the early centuries and has long been out of print in America. The chief value of these scholarly chapters on the early history of Christianity lies in the interpretations which Dr. Latourette makes of the facts so carefully collated and documented. It is a philosophy as well as a history of missions. What the Roman Catholic historian, Schmidlin, indicated in a paragraph is here expanded and illuminated, namely the difference between early, medieval and modern missions. During the first five hundred years the area covered by Christian missions was the Mediterranean basin and the Church had a narrow and insecure base for a wide field of action. During the medieval period the area included all Europe from a broader and firmer base. Modern missions has crossed the seven seas and reached out to all races. Early missions were largely spon-

taneous, incidental and individual in their method; medieval missions conducted by a church hierarchy were cooperative and social; modern missions, both Catholic and Protestant, are both individual and social. Early missions had for their object peoples of like race and culture; medieval missions dealt with like races but of lower culture; modern missions have approached all races of every level of culture. Early missions aimed at the conversion of individuals; medieval missions sought the conversion of the masses; modern missions deal with both and with the social structure of society.

The periods into which this *magnum opus* is divided are therefore logical as well as chronological. The author has the rare talent, exhibited in his earlier *History of Christian Missions in China*, of an unprejudiced judgment together with true catholic sympathy for all sorts and conditions of Christians. Amid the mass of factual detail he never loses hold of his central theme and argument, namely, the gradual expansion of Christianity as Divine light and leaven in the world. This is not a history of dogma, nor of ecclesiastical

councils, although both have their place. It is not concerned primarily with the decline of the Roman Empire, nor with the result of Gothic invasions. It traces the mighty work of God's Spirit through the Church and individual believers to the consummation of His eternal purpose. The end of the first five hundred years is prophetic of the onward march. Dr. Latourette says:

In our hurried pilgrimage through the first five centuries of the spread of Christianity we have watched that faith moulded by element after element of its environment. Left to begin its career with a minimum of organization, without a literature, and with no formulæ with which to define and defend its content, and thrust into a world in which syncretism was the fashion, Christianity might well have seemed foredoomed to absorption and to lose whatever distinctiveness it may have inherited from the teaching and the story of the life, death, and resurrection of its founder. . . .

At the close of its fifth century of expansion Christianity was in a very different position than at its outset. From being one of the smallest of Jewish sects, it had become the religion professed by the majority in the most populous of the cultural areas of mankind. Never in the history of the race had so complete a religious revolution been wrought in so short a time among so large a proportion of civilized man.

MY AFRICAN FATHER*

My father's children did not love him. They feared him very much. My sisters feared him even more than we boys. If we offended him, such as drinking the dregs of his palm wine or standing near any of his wives, he thrashed us unmercifully. We dared not lift our eyes when he was near.

When he was a young man he became a hunter. After he excelled in shooting he swore an oath that he would not marry until he had killed a man of the Bakembe clan; so he went to the witch-doctor whose advice he followed. After he had prepared the war feast, the warriors, the only ones invited, ate and danced in their ceremonial dress. Then my father took his gun and crossed the river to the Bakembe clan. He stealthily walked to a certain hut and removed the bark that closed it. There lay a man and his wife, fast asleep. He prayed to his gun, "Oh gun, pick off this man and this woman!" The gun sounded. It killed the sleepers. Immediately the hut caught fire and the whole family perished—not one was left to plant a lily bulb (commonly used to exorcise evil spirits). When he returned to his village he danced and sang the songs of warriors for which he was given much goods. With this he obtained his first wife.

Later, my father became a great "medicine man" and a priest of both the Ngé and Um cults. He sacrificed his mother to become a priest of the Ngé.

Father married twenty-four wives, but he allowed only one of them to cook his food for fear of poisoning. When the sun was high in the heavens his favorite wife would set a stool out in the street of our village. There my father sat down while she brought hot water, bathed and rubbed his body with redwood powder. One day he killed his brother because he took from him one of his wives.—*Zacheus Body-hardened*.

* *Drum Call*, West Africa.

Evangelical Work in Brazil

The Rev. MIGUEL RIZZO JR., Sao Paulo, Brazil

*Pastor and Recently Moderator of the Presbyterian Church
of Brazil; a delegate to the Centenary Celebration
of the Presbyterian Church in the U. S. A.*

THE history of the evangelization of Brazil could be divided into three phases: first, efforts made by the French in the sixteenth century; second, beginnings made by the Dutch in the seventeenth century; and third, the definite establishment of the work started by American missionaries in the nineteenth century.

The first two attempts would furnish abundant material for many very interesting narratives, but the specific purpose of this article does not permit me to write more than a few words on that subject.

The first evangelical preachers and lay workers who landed in Brazil were sent by the Reformed Church of Geneva. The French Government was then in possession of the country, recently discovered. These pioneers were martyred by Villegagnon, a cruel adventurer who found that the Protestant preachers, whom he himself had called to Brazil, were not servile instruments to carry out his political program of oppression against the inhabitants; he therefore persecuted and put them to death.

The record of the noble courage and unbroken fidelity of these preachers, although written in blood, is one of the brightest pages of the religious heritage of Brazil.

The efforts of the Dutch Christians were more successful. They organized a Synod with more than twenty preachers, established schools and did much social service on behalf of the poor and sick. When they were expelled from the country by the Portuguese all the evangelical work they had built up vanished. The Jesuits who came after them have tried to defame them and to discredit the great work they established. When the history of the nation is written from a critical and unpartial point of view their work will appear in a clear light. The rehabilitation of their memory is already being promoted by expert historians.

After these two unsuccessful efforts in establishing a permanent evangelical work came the American missionaries. The first of them was the Rev. Ashbel Green Simonton, who landed in the field he had chosen in 1859. There he organized a really great work. Through many years the First

Presbyterian Church, in the capital of the country, has been one of the greatest missionary agencies of South Brazil. He organized the first theological class from which came three preachers who did a very considerable amount of work. He wrote sermons which fed the piety of the first converts. He published a journal which is yet a model worthy to be imitated by the modern evangelical press. All this work was done in the short period of eight years. He died when he was thirty-four years old, but his blessed memory is still highly venerated by all evangelical workers of Brazil.

Many other American missionaries have followed and have been working earnestly at the side of national preachers for years. The work established on such solid foundations has reached considerable proportions. The Presbyterian Church of Brazil has now 1275 preaching stations with 330 church buildings, 294 organized churches, and 144 ordained preachers. It receives, on an average, 2500 new members every year and has 35,199 communicant members and 30,114 children on its rolls. The Sunday schools include 3183 teachers and 39,476 pupils. The theological seminary in Campinas has 37 students and seven teachers, while more than 80 other students are preparing to go to the seminary. For many years the Presbyterian Seminary of Pernambuco has been sending many preachers to northern Brazil. Almost all churches and missionary stations under the control of the Presbyterian Church in central and south Brazil are now supplied by graduates of the seminary at Campinas.

A missionary society, sponsored by the Church, supports a missionary in Portugal and hopes to send another to that country next year.

In order to understand the real opportunities and the great needs of the Brazilian evangelical field, we must have in mind, among other things, the following facts:

In many regions of the country new areas are being populated so that the traveler who a few years ago passed through some of these regions will be surprised to see the hamlets and villages where previously he had seen only forest. A popular expression in Brazil is that, in certain zones, "cities are sprouting out quickly." This

growth offers a great opportunity to the churches. In many of these regions the Roman Catholic Church has not the same influence it exerts in other places. When this church begins work at the same time as the Protestants we generally have advantages. Experience shows that many people, moving into a new place, are more ready to hear the Gospel. Some of the settlers of new regions have lived in cities where it was not easy to hear a Protestant preacher because they had to face the criticism of friends and relatives who could not understand how anyone could leave the religion of his father. Moving to a new place, these people find themselves in a new environment in which the obstacles to hinder attendance at Protestant services are much fewer than where they formerly lived. In regions recently opened up, evangelical work is growing considerably. If we can use efficiently such opportunities as these, the new cities now being organized will be very different spiritually and morally from the older cities where it is so difficult to preach the Gospel because the people are proud to be "traditional" Roman Catholics.

1. Brazilian evangelists are working actively in some of the new areas. Many Presbyterian missionaries are opening the way into the far interior and are establishing work even in places where the population is very scattered.

2. Another fact worth while considering is that many years ago great numbers of German immigrants came to Brazil and brought their pastors with them. The religious service was conducted in German, which now, in many cases the children do not understand. They are Protestants but they cannot understand the service conducted still in the language of their fathers. In one region occupied by our missionaries there are tens of thousands of people in such condition. One of the missionaries, Rev. Harry P. Midkiff, has now thirty-five congregations in one of these new areas and many more places offer opportunities for preaching; but a man must not attempt to cover too much ground. Can the Church be indifferent to the spiritual destiny of such a multitude?

3. The intellectual classes of Brazil are now more inclined to listen to the Gospel.

A few months before leaving Brazil, I received a call from a person sent by one of the intellectuals of the country who had been president of the State and is recognized as an outstanding defender of the Roman Catholic Church. He sent his representative to ask me to interpret a passage of the Bible. He explained that he had already made the same request of many of the cultured priests of the city and they had not succeeded in giving him a satisfactory explanation of that dif-

ficult part of the Gospel. His letter shows clearly that his mind is preoccupied with religious problems.

Another fact: a few months ago I was invited to visit an engineer high up in one of the departments of the Government. He wished to present a subject which could better be studied at his home. I went to his house and he explained that before her marriage his wife had intended to be a nun and that all her family were very devout. He had in his library a Bible which she read; immediately her conception of religion changed. She was in great trouble because she could not now accept the teachings which for so long had been the guide of her life. She even thought that her spiritual trouble must be a temptation of the devil. She went many times to see her priest but he could not answer her questions satisfactorily. She finally asked him about her new view of Christ, and he said: "The Christ you are introducing to me is a Protestant Christ." She had never talked with a Protestant but now she became curious to meet one. That was the reason I had received the invitation to visit the husband. She and her children are now connected with my church and, through her, the door seems to be opening to many others in high places in the city.

Still another fact: at a religious meeting in one of the churches of Sao Paulo a lady was taken ill during the service. We found that there were six medical doctors in the audience. That is remarkable when we remember that the Roman Catholic Church is doing all it can to prevent people from attending Protestant churches.

The manager of the largest bookstore in the city where I live is a regular attendant at our meetings. He told me that now they are selling more religious books, imported from France, than ever before. Most of these books are written by Protestant preachers.

I could state many other instances, but these are sufficient to show that among the intellectual classes of Brazil there is now more interest in the religious question than ever before. Even in the Roman Catholic Church we can observe a change in the attitude toward the evangelical churches. There are, of course, still many persecutions. A few months ago two of our buildings were burned—one in Alpinopolis, Minas, and the other in Pinheiros, Pernambuco. But generally the educated priests do not now use against the Protestants the expressions they formerly did. Recently one of the outstanding priests delivered a great eulogizing speech about Erasmo Braga, a very well known minister, before a selected audience in the Municipality Theatre of Sao Paulo.

4. Besides the Presbyterian Church there are many other Protestants working in Brazil. The

total constituency, according to the last statistics is 200,000 communicant members; generally there are families and relatives and friends who through them receive their religious influence, so that it seems to me that it is not an exaggerated estimate to multiply that number by five. This makes a million persons in Brazil under indirect influence of the Gospel. The population of Brazil is over forty-two millions so that the quantity of salt is yet very little in proportion to the mass it must season. If we want to win the country to Christ we have before us a task of gigantic proportions. But we surely will face that duty.

Such facts speak for the spiritual life of the Church in Brazil. The missionary spirit of

people is remarkably developed. The Sunday School is generally very well attended by young people and adults. Many of the churches have a very well organized work in religious education. The habit of family worship is not so widely spread as it should be, but many families are very scrupulous in maintaining it. There are in all the churches groups of strong Christians and they have a blessed influence on the whole.

The ancient name of the country of Brazil was "Land of the Holy Cross." We hope that this name in the future may be applied to it, not as a geographical designation, but as a symbol of the power of the Christ of the Cross to redeem the souls of its children.

Forty Miles from a Hospital—in U. S. A.

FIFTEEN years ago, fired by the needs of a remote neighborhood in the Tennessee hills, a woman opened a two-bed "hospital" in an unpainted shack without furnace or plumbing. The little village was far from railroads, and the main highway was a hog-wallow after rains. But there were wild trails and one-room cabins

The story of those adventurous years can only be hinted at here. There were day and night calls in all weathers; swollen streams that must be forded on horseback or muleback; canyons too steep and rocky for even a mule to find footing. Patients were brought in from long distances on extemporized stretchers; babies were delivered by the light of log fires. Many homes lacked the most primitive conveniences, or what we call necessities; yet out of such homes are coming splendid specimens of young manhood and womanhood.

Working under its own Board of Directors, Uplands—for so the institution was christened—has undertaken a many-sided piece of definitely Christian rural betterment work at Pleasant Hill, and has carried it on with unflagging zeal in the face of formidable difficulties. Clinics and dispensaries, public health teaching, inoculations, the care and feeding of babies, first aid, home nursing, and the growing and canning of vegetables to correct the traditional diet of dried beans and cornbread—all have a place in its constantly expanding program. What this harbor of refuge has meant to hundreds, stricken by sudden illness or involved in the accidents common to the mountains, can never be told. The work is Christian but non-denominational, and supported largely by voluntary contributions. It has grown to a health center with ten buildings, thirty hospital beds, an x-ray machine, and a corps of trained workers. It is still carried on by its founder, Dr. May Cravath Wharton, whose ability, devotion, and vision, together with her record of achievement, are convincing evidence that its work has only begun.

DORA READ GOODALE.

Pleasant Hill, Tennessee.



DR. MARY CRAVATH WHARTON

aplenty, with typhoid, tuberculosis, pellagra and hookworm, burns, broken bones and gunshot wounds.

Pooling her resources with those of two friends, she put up a \$6,000 building—chartered under the State Charities Act and irrevocably dedicated to public welfare and community service. Everything was very simple and plain. The back country was still "the wilderness"; the nearest hospital was forty miles distant.

In the Midst of European Revolutions

By PROFESSOR ADOLF KELLER, D.D., Geneva

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for the Evangelical Churches of Europe*

THE peace and tranquillity of the Christian Churches have come to an end in Europe. The Church idyll is over. It may still exist in some hidden corners, in remote villages, in countries far away from the thoroughfare of modern ideologies and conflicting political powers. On the crossroad of the life and thought of the European nations the Churches have to fight for their material and spiritual existence.

There are only a few countries on the European Continent where nation and Church are more or less identical and where most of the citizens also members of the churches. This may be the case in certain Roman Catholic states and in the Scandinavian countries. In Norway, for instance, the Church Government or administration is identical with the State Department. In Sweden nobody could, until recent times, just leave one Church without entering another one. In Finland, 99% of the nation are members of the National Lutheran Church. The relation between State and Church is hardly a problem or a conflict in these countries.

But even in certain Roman Catholic countries like France and Italy, a large part of the nation has given up church membership or active participation in church life. In France, for instance, the Roman Catholic Church claims not more than ten millions out of forty-one millions of the inhabitants; the Protestants count hardly one million. Where are the other thirty millions of the French people? Germany counts officially forty millions of Protestants out of sixty-five million inhabitants. But before Hitler came into power one could count sixteen millions of Socialist and Communist votes and it is well known to what extent the Christian Church lost membership in continental Labor. A French student of theology, A. Reymond, lived six months as a worker in factories of French industrial cities and made a study of the religious conditions in the labor class. His impressions were that the large majority of the French labor classes not only have given up church membership but they no longer know what the Gospel is or what Christ means for mankind.

Wherever Marxism and Bolshevism, with their materialistic philosophy have become predominant

in labor circles, an anti-god or godless movement has sprang up, as one can see in Russia and Spain.

What does this mean? It means that the Church of Christ is no longer made up of the majority of the population in modern nations, but represents again, as in the time of the Roman Empire, the little flock, a minority struggling for its life against modern indifferentism and secularism. This minority is ridiculed by the modern skepticism which prevails in many of the cultured class as well as in labor circles; the masses are advised by them to "leave heaven to the sparrows and to the parsons."

If Christianity is no longer a predominant power in many countries, it becomes again, as in primitive Christianity, a missionary group. The missionary task disappeared or was forgotten where the Church comprised a majority of the people, where everybody by birth or by custom was a more or less active or convinced member of the Church. Today the Church is again confronted in the midst of "Christian lands" with her original missionary task. The Gospel must again be preached, not only to the heathen in dark continents, but to millions of modern heathen who have been baptized or educated as Christians, but for whom Christianity has lost its meaning.

The new missionary task with which the Church is confronted is taken up afresh by the Churches themselves and by religious groups who undertake a preaching mission similar to that sweeping over the United States. The Confessional Church in Germany actually considers the German people as her first missionary field. A special committee under Herr von Thadden is organizing "Evangelical weeks" in the large cities for bringing again the Gospel to the land of the Reformation. These gatherings draw new thousands in the largest churches and assembly halls who wished their evangelical witness to off-set the vague national religion which hardly deserves the name of being an offspring of Luther's faith. These "Evangelical weeks," the largest missionary propaganda undertaken in Germany, were continued until the Government forbade them and put the leaders in prison.

The voice of the German Churches could not be

silenced by such administrative measures. The Christian people hear the Evangelical message from the pulpit, in private assemblies and by a living and encouraging witness mouth to mouth. The Church in Germany shows in these times of conflict that she lives alone on the Word of God and recognizes no other Sovereign than her Lord, Jesus Christ. The former compromise between Church and State which led the German theologian Richard Rothe to the thesis that the Church would be dissolved in the State, has come to an end and now the Church is drawing a clear boundary line between her divine message and its implications and the claims of Caesar. The Church recognizes the State as a divine order to which she owes obedience according to God's law, but she refused to betray the Gospel to a State philosophy or a modern pagan or half-pagan myth, such as it is developed in Rosenberg's "Myth of the Twentieth Century" and in other modern nationalistic religious movements.

Evidently, it needs that peculiar courage which faith has always shown to defy a totalitarian State and to remind the omnipotent State that the Lord is God and the Supreme Sovereign. This courage has awakened new leaders like Barth, Dibelius, Koch, Niemöller and many others who say again with Luther: "Here I stand, I can no other." They prefer to go to prison rather than betray their faith. Persecution has quickened the life of faith and isolation gives back to the Church her original independence from the world.

In Italy a similar philosophy of a Fascist State seems to have concluded a compromise with the Roman Catholic Church which has a privileged position and accepted a large endowment of 1700 millions lire in the famous Lateran Treaties of 1929. But a compromise in spiritual matters always contains germs of future conflicts. Already it becomes manifest that Church and State in Italy are becoming two rival and competing powers in the sphere of education and marriage. Mussolini tried to escape a conflict by establishing his doctrine of the "two sovereignties"—that of the State for temporal matters and that of the Church for matters spiritual. He has shown much diplomatic skill in meeting the spiritual claims of the Church and not only granted her the privilege of being the national religion, but introduced the New Testament into the schools and concluded a favorable concordat with the Vatican. At the same time he granted religious liberty to the Protestant minorities, especially the Waldensian, in the treaty, "I Culti Ammessi" in 1929. The question today is whether Mussolini can protect for the future the Waldensians from the consequences of an unfavorable interpretation of the treaties by the Roman Catholic clergy defending

the thesis that confession is allowed but that public discussion and propaganda of religion is forbidden.

The same thesis is found in the Bolshevik religious legislation and its interpretation by the Bolshevik party. Religious propaganda, therefore evangelization and missions, are prohibited in Russia while atheistic propaganda is allowed. This prohibition is only one aspect of a religious persecution. The law, especially the new constitution, does not speak of it. Religious liberty is granted on paper, but in practice the elements of a religious persecution are seen in the following facts: The importation of the Bible into Soviet Russia is prohibited; the free preaching of the Gospel is prohibited; thousands of priests, bishops and Protestant ministers have been killed, banished, or sent to the concentration camps in Siberia and near the White Sea. All religious education before the eighteenth year is forbidden. Innumerable Church buildings have been alienated from their religious use and are transformed into museums, cinemas, assembly halls, variety theatres or are so heavily taxed that the congregation has had to give them up, as is the case with the last Reformed Church in Odessa. Of two hundred Lutheran pastors working in Russia before the Revolution, today only five or six are still in their villages and nearly every week their friends in Western countries receive letters according to which new arrests take place.

From an external point of view the Church in Russia has come to an end although hundreds of church buildings are still open in the large cities and are crowded on Sundays. The official structure of the Church is shaken; the patriarchate, the Synod, the Episcopate, the theological academies, the influence on public life. But it is a wonderful and paradoxical experience that the Church today is saved by the Russian Christian mothers. They are the most influential and faithful missionaries of the present time. They teach their children, often in a very elementary way, what the Church can no longer teach and they continue the faith and Christian tradition of that deeply religious people. These simple farmers—poor, uncultured, despised people—have a large share in the spiritual revival which exists among the Russian people today. The Russian writer, Berdjajev, declares that Bolshevism is the child between Marxism and the deep religious mysticism of the Russian people. Marxism is an outcome of Western culture. Mysticism is the natural life of the Russian people and it seems that Western influence has not been able to overcome the great natural gift of religion, even in a crude form, which the Russian soul has maintained for centuries. It is to be hoped that the time will come

when the Russian Church can again undertake the greatest missionary enterprise in Europe — the evangelization of the Russian people by the Bible and the preaching of the Word of God.

Already four windows are opening in the Orthodox Church towards Western evangelical Christianity. The first is that the Orthodox Church begins to preach. At our ecumenical conferences we have heard more than once a sincere evangelical witness from the mouth of an Orthodox preacher; where the priests remain silent, the laymen, simple men and women, begin to preach. In the former Raskol, through the Stundist Movement, the Russian Orthodox Church has had a Reformation of her own which could not be quenched and is still alive among the Gospel-Christians.

The second window opens through the theological studies which Orthodox theologians began at Western Theological Seminaries. Following such studies these Orthodox theologians have shown a remarkable independence. They have not only learned from Protestant theology but have defended and expounded their own faith with an original theological skill and sincere conviction. Men like Father Bulgakow, Florowski, Wyszeslavzev, Cassian, Zander and Zenkowski at the Orthodox Academy in Paris, and such theologians as Zankow in Bulgaria, Arseniev in Konigsberg and Alivisatos in Athens have the merit to have opened a new understanding of the Orthodox Church to Western Protestants.

The third window is opening in the present-day Youth Movement in the Orthodox Church. It became hopeful with the fact that the Western Christianity refrained from proselytizing the Orthodox Church, at least that part of it which is collaborating with that Church in the ecumenical movement.

The fourth window may be seen in a beginning of social work within the Orthodox Church. Such social interest in the former mystical, hierarchic and sacramentarian Church might have spared Russia a revolution, as Methodism did to England in the Eighteenth Century. The beginnings are weak, but hopeful.

The Church of Christ is going through dark times in these European countries shaken by revolutions, but the Divine light shines in this darkness and the Church is again going through that marvelous experience which St. Paul expressed in the words: "When I am weak, then am I strong." The revolution has revolutionized men's inner life and martyrdom, wherever it happened, has again proved to be the real seed of faith in Christian churches.

The Church of Christ has again become the little flock, but this little flock is a real Church of faith. The Church is becoming poor like her founder who had not whereon to lay his head, but she has become spiritually blessed. She is persecuted in many places but she feels again that she is bearing the Cross which her Master has carried.

These European Christians are suffering in their terrible poverty, in their isolation and persecution. They are the "unknown Christian," which the wealthy, powerful and busy Churches in the West so easily forget. Their answer to the world is silence and martyrdom. They can hardly speak. It is, therefore, the task of their happier but perhaps, less blessed brethren, to speak to them, to comfort them in their terrible loneliness, to strengthen their faith in their vicarious suffering and to show them that evangelical solidarity which is a privilege and a necessity of the Christian life. Such solidarity was recently declared at Oxford and Edinburgh to be one of the urgent ecumenical tasks of present-day Christianity.

SHALL WE KEEP ON ASKING GOD?

BY THE LATE JAMES H. MCCONKEY

More than half a century ago George Müller, that prince of intercessors with God, began to pray for a group of five personal friends. After five years one of them came to Christ. In ten years two more of them found peace in the same Saviour. He prayed on for twenty-five years and the fourth man was saved. For the fifth he prayed until the time of his death, and this friend too came to Christ a few months afterward. For this latter friend Müller had prayed almost fifty-two years!

But someone says: "How long shall we pray? Do we not come to a place where we may cease from our petitions and rest the matter in God's hands?" He alone, and not we, must decide when we shall cease from petitioning. We may stop praying for someone because we receive the answer or we stop because we believe God has given His answer. The faith of our heart is as sure as the sight of our eyes, for it is faith in God. More and more as we live the prayer life we come to experience and recognize this God-given assurance, and know when to continue our petitioning.

The Dilemma of Japanese Christians

By the REV. T. T. BRUMBAUGH, Tokyo, Japan
Missionary of the Methodist Episcopal Church Since 1924

CHRISTIANS and idealists of Japan are "on the spot" of public scrutiny even more at home today than abroad. Every Japanese is required by his Government, and the people who support it under the Constitution of 1868, to give absolute and unquestioning obedience to the nation and its rulers. The highest moral principle in the Japanese code of ethics is loyalty to emperor and empire. Consequently when his government, in a crisis such as the present, seeks to obtain assurances of loyalty from the various religious bodies functioning in the land the National Christian Council of Japan, representing two hundred thousand Christians of various affiliated denominations, feels obliged to assure Government and rulers that the Christian Church "pledges itself . . . to render faithful services to the State."

None who read farther into this recent declaration of the Japanese National Christian Council can fail to note, however, that there is deep regret and chagrin that Sino-Japanese relations have drifted into the sorry mess of today. Japanese Christians feel their own share in responsibility for all this; they call for a movement of spiritual regeneration within Japan, one which may bring Christians and non-Christians alike to consciousness of guilt as well as to a sense of God's will in the present situation. As regards the crisis within Japan they are determined to show the nation and those in the empire's military service that Christians minister to all those in need, whether physical or spiritual, and they join fervently in prayer that the conflict may speedily be ended and in such a way as to make for permanent peace and friendship between China and Japan.

All this may sound pitifully inadequate to those hoping to hear a more positive voice out of Christendom; yet anyone recalling the attitude and official statements of Christians in America and Great Britain during the World War may find in this declaration some reason for gratification. There is here no breath of hatred for China, no suggestion of national glorification, no attempt to sanctify war. There is, rather, a deep sense of remorse that, in spite of Christian and other idealistic efforts for peace, open warfare has come between Japan and her neighbors, and there is a desire to mitigate the horrors of war while praying for its swift conclusion.

This is not only a wholesome change from the attitude of Christians in all other wars to date, but it is in great contrast to the positions taken by other religious and cultural bodies in Japan. Without exception, Japan's thirteen religious sects of Shinto have been vigorously supporting the nation's military policy on the Asiatic mainland; they have indeed been centers of the combative nationalism of the past half-dozen years. Buddhism also, while never so unrestrained in gratification of desires, has given unquestioned support to all Government policies and certain sects and Buddhist groups have by popular subscription raised large funds for the purchase of airplanes to be given to the imperial army and navy.

In Christian circles the Roman Catholic Church has also recently been very active in assuring the authorities of its unswerving loyalty to the Government in all temporal affairs, this being an effort to overcome the suspicion that has rested in Japanese minds ever since Catholicism was stamped out of Japan in the sixteenth and seventeenth centuries for alleged connivance with Rome and other capitals of temporal power in Europe. Protestants have occasionally taken up the cudgels for nationalistic expansion on "Deutschland-über-alles" patterns; but the unprejudiced observer cannot fail to observe a much more moderate and international attitude throughout Christian groups and "spheres of influence" in Japan than is found elsewhere.

Christians and other advocates of world fellowship in Japan today are in a serious dilemma. They have been drawn to the Christian faith and its humanitarian ideals because it seems so obvious that only such a world community under a unitary and loving Divine order can solve the stupendous problems of life in the modern world—personal, social, economic, and others. But they are puzzled and baffled by the fact that European and American social and national life, in spite of many centuries of Christian background, is not actuated by Christ-like motives. The Japanese feel themselves the victims of white supremacy throughout the earth, and Christians cannot deny it. They see that this form of white imperialism has been built up largely by military power and that, whereas certain groups of Christians have in recent years been renouncing further aggres-

sion by such violence, not one "Christian" nation, or even one sizable group of Christians, has repudiated its nation's obvious determination to keep for itself all the advantages acquired so largely by force. This not only applies to the land and available resources of Christian nations, which compare so to Japan's disadvantage with its vast population and narrow confines, but it is especially clear when one compares the standards of living of Christian peoples in the West with those in the Orient.

The gist of the matter is that Christians in these favored lands do not concern themselves with the removal of obvious inequalities and injustices, and that they and their governments have deliberately set economic obstacles that hinder the efforts of the Japanese to solve their own problems by peaceful means. The charge of Japan's nationalists can scarcely be refuted, that Christianity and international idealism have not been concerned with a practical and just solution of Japan's stupendous problem of feeding seventy millions of people from a tillable area in Japan proper equivalent to the Western two-thirds of Ohio.

Christians in Japan also find it difficult to understand an attitude of mind on the part of Western peoples which will complacently tolerate the vast extent of both economic and political imperialism that obtains today in China under European and American responsibility, and at the same time regards with such horror all Japanese effort to solve Japan's economic problem by similar though perhaps more thorough-going methods. Here we note the difference, if any, between expansion by the usual methods of economic penetration and that openly supported by military force. Japan cannot forget that only ten years ago America and Great Britain requested Japanese naval cooperation in Nanking to save our nationals and our property from the confusion attendant upon the northward advance of Chiang Kai-shek's armies. Artillery barrages were then laid down around the Standard Oil compound to protect Occidental lives and property with a disregard for Chinese life and interests not unlike that for which Japan's army and navy are condemned today.

In brief, Japanese lovers of peace and world fellowship are in a tight place. They are opposed to any blood-thirstiness in their national program but they are truly and proudly Japanese. Perhaps we have expected too much of a nation only seventy-five years out of feudalism and a careful pupil of western forms of national development. It would seem to one acquainted with the New Testament that Western Christians might well recall Paul's injunctions to the Galatians: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meek-

ness; considering thyself, lest thou also be tempted. Bear ye one another's burdens and so fulfil the law of Christ."

It is to Christianity's eternal credit that by evangelization, education and the natural penetration of the humanitarian ideals of Jesus the people of Japan, China and all other as yet non-Christian lands have been awakened to their need of a more abundant life, material and spiritual. It will be a hard blow to Christian prestige if now awakened Japanese decide that Christianity cannot or will not undertake to provide for these needs. We may condemn as unchristian and immoral the methods that Japan is employing in China in her efforts to attain her own economic salvation; but if Christendom cannot indicate and demonstrate a better way, then our testimony will be to them as sounding brass and clanging cymbal. The Christ-spirit, even when exercising moral restraint as in the present effort to restrain Japan in Asia, must be redemptive. Let American Christians not overlook or neglect the redemptive quality of their faith.

WHAT CHINESE CHRISTIANS SAY

Dr. Chester S. Miao of the National Christian Council of China says: (1) Everyone should do his best to steady the morale of his community and help to secure peace and order. (2) We should endeavor to carry on our daily work and help others to do their regular work. (3) War conditions are a breeding ground for rumor and propaganda. Let us do our best to act as agents for reliable news and for the dissemination of truth. (4) There is no better time than this to bring home to our people the Christian message of the cross of suffering. We need faith to sustain our hope and to endure suffering. (5) Let us launch a movement in every city for raising relief funds and needed materials for suffering people. (6) Let us pray for peace and the advancement of the cause of Christ. (7) Let us show that we love justice and seek to manifest the love of God.

The Chinese Christian leader, Mr. C. K. Lee, gave this answer to a student who asked why we should teach Christianity to China when it has the ethics of Confucianism:

"There are three reasons. First of all, Confucius was a teacher and Christ is a Saviour. China needs a Saviour more than she needs a teacher. In the second place, Confucius is dead and Christ is alive. China needs a living Saviour. In the third place, Confucius is some day going to stand before Christ to be judged by Him. China needs to know Christ as Saviour before she meets Him as Judge."

Faith Working by Love in Japan

The Story of the Omi Brotherhood

By WINBURN T. THOMAS, Tanaka, Kyoto, Japan

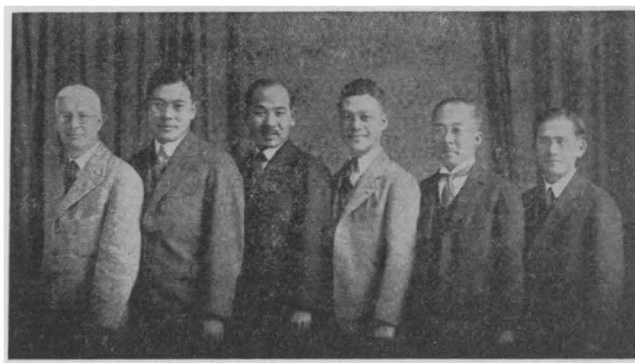
ONE of the most interesting places to visit in Japan is a small village in the province of Omi, an hour from Kyoto. While the country is rich in picturesque scenes and in historic treasures, many tourists, with only a few days to spend in Japan, take time to visit this town on the shores of Lake Biwa. These visitors come to see the Omi Brotherhood, "a nonsectarian experiment in rural evangelization." A Yale University professor, who had seen the work, exclaimed, "It is one of the most interesting social experiments in the history of Christianity." An American philanthropist said, "This is the most interesting missionary story I have ever heard." A French atheist after spending several weeks in the village wrote, "I have never seen or heard anything like this. You really believe. Although I haven't yet a consciousness of God or an understanding of Jesus Christ, I could join your Brotherhood today, believing in you."

The Omi Brotherhood is no new form of monasticism, for it is very much a part of the world's life. It conducts a successful business; its members speak over the radio; it carries on evangelistic work over a large area. Instead of being wholly Japanese, it includes among its workers, Americans, Koreans, Chinese, and nationals from other countries. While members of the Brotherhood refrain from the use of tobacco and alcohol stimulants, they are not ascetic. In a country where even Christianity is too often looked upon as a festal observance, a life insurance for the future world, theological speculation, or a matter of sectarian loyalty, the Omi Brotherhood represents Christian life and the purpose of the group is experimentally to demonstrate the power of Christ in daily life and conduct.

Over thirty years ago, William Merrell Vories came to Japan to teach English in a government academy at Hachiman. Not content with instructing the boys in his native tongue he started a Bible class. This move went unnoticed until some of the boys decided to become Christians. Later money was provided for the erection of a Y. M. C. A. in which to carry on Christian activities. When the building was nearly completed the opposition was so great that Mr. Vories was asked to resign from the school or to give up his

Christian work. This might have sent other less enterprising evangelists back to America; but not so young Vories. He determined to give up his teaching salary and to remain in Hachiman until he had helped his young disciples to attain spiritual maturity. The situation forced him to become an independent, self-supporting missionary.

Some of his young Japanese friends stood by Vories, sharing their school allowances until outside aid arrived; one of the young students shared his room with his teacher. Some of these young men are today active members of the Brotherhood; their fidelity is much like that of Japanese retainers for their lords.



VORIES, YOSHIDA, NURATA, H. SATO, MIYAMOTO, KOCHO
WHO WERE TOGETHER IN THE ACADEMY IN 1905
(Photo taken in 1930)

Fortunately Mr. Vories had studied architecture and it was not long before he received some small commissions to design and erect mission buildings. Later he became so busy that he was obliged to engage a staff of assistants. In the thirty-two years since the establishment of this Brotherhood, Mr. Vories and his assistants have designed over a thousand buildings, including some as large and well known as the Daimaru department store in Osaka. A score of draftsmen are busy in the Omi Hachiman office and branch offices are maintained in Tokyo and Osaka. The vast evangelistic program centered about this village has been carried on with the aid of Vories' "little pencil." Not only has the income from this branch of the work enabled him to finance its evangelistic program, but the office has introduced many badly needed housing reforms.

The next project undertaken was to provide building materials and equipment. This necessitated the organization of the Omi Sales Company which imports and manufactures hardware, refrigerators, household furnishings, and other



LUNCH TIME AT THE KINDERGARTEN, OMI MISSION

modern equipment. Probably the most profitable venture was acceptance of the Oriental sales agency for Mentholatum. Japanese druggists at first refused to handle the product, but it has now become almost a household necessity throughout Japan. Two small incidents show how widespread its use has become. One day while the writer was visiting a movie studio, a leading lady fell and bruised her arm during the "shooting" of a scene. Immediately one of her fellow actors called to the "makeup" girl, "Bring the Mentholatum." Again, at a country hotel, when a member of our party accidentally slipped on a rock and bruised his hands, a maid produced a small can of this salve and all was well. When the packages of Mentholatum are put up by the Brotherhood, a Bible verse and an invitation to correspond are included in each package. As a result many Japanese have been led to Christ.

Evangelism and business are united in the members of the Brotherhood, and the two forms of work are carried on side by side. On the second floor of the general offices in Omi Hachiman, the newspaper evangelism and publication departments are conducted. Several full-time workers are busy preparing Christian magazines and books, and in sending out Bible lessons and literature to those who inquire about Christianity or who are taking correspondence courses.

These various business enterprises, begun only as a means of financing the evangelistic work, have been the direct means of promoting evangelism. Even in the building operations, super-

vised by Dr. Vories, all strictly observe Sunday, a practice hardly known in Japan. In some cases this has resulted in one day in seven being granted as a holiday for all employees, notably in the case of one of the large department stores. The Brotherhood factory at Omi Hachiman demonstrates Christian commercial principles. Employees are treated and paid as though they were children of God rather than as economic slaves to be exploited. The workers receive the benefit of city wages while remaining in the country.

Some results of the mission work of the Brotherhood are seen in its churches, Y. M. C. A., gymnasium, and sanatorium. One of the finest tuberculosis hospitals in Japan, conducted by the mission, is located at the foot of a hill overlooking a plain that leads to Lake Biwa. One day a member of the Brotherhood was told that he had tuberculosis. To care for him and similar cases the first section of a sanatorium was constructed; this has now developed into a modern hospital with thirty workers and eighty-five beds. Doctors estimate that one person in seven (some say as many as one in three) in Japan is a tuberculosis case, but many have good prospects for recovery.

The Brotherhood is non-sectarian, and its members are free to join any denomination they choose, but the local Congregational church is



THE TUBERCULOSIS SANATORIUM—OMI HACHIMAN

most closely connected with the work. This connection dates from Dr. Vories' earliest days in Japan when he was invited to speak on Sunday mornings to a small group of persons who gathered in a private home for worship. Within a

few years this group was able to erect a chapel and to call a minister. One of the unusual things about the work is that a collection is never taken at the meetings; those who wish to contribute drop their offerings into a small receptacle at the rear of the auditorium. The congregation has grown so that the worship services were recently transferred to the large gymnasium of the community house, in the front part of which there is a day nursery and a kindergarten.



IN THE MENTHOLATUM PACKING ROOM

A comparatively recent innovation of the Brotherhood work is a girls' high school. The higher education of Japanese boys has been taken care of by government institutions, but girls have been left to shift for themselves after graduation from grammar school. To care for their needs in Omi province a former residence was remodeled and a girls' high school begun with an enrollment of about fifty young women. Three separate buildings house the dormitory, dining hall and class rooms.

The most recent building is a new Y. M. C. A., where the work is in the hands of a full-time secretary and where classes are conducted for the village and Academy boys.

One unusual feature of the work is the "Galilee Maru," a motor launch used on Lake Biwa. About 100 Brotherhood workers carry their activities into six other places around the lake, conducting church services, Sunday Schools, Y. M. C. A.'s, kindergartens, cooperatives, and agricultural conferences and experiments.

The Omi Brotherhood expresses William Merrell Vorles' dream of a "complete independent mission enterprise, of such a variety of activities as will reach all classes of people in a given locality and will develop its own support on the field." In the Omi-Hachiman area of 1,616 square miles, with a population of 700,000 living in one city and 1,376 towns and villages, the Brotherhood's aim is—

1. To preach and practice the Gospel of Christ without reference to denominational differences.
2. To completely unify the work in a fellowship of all workers, regardless of nationality or race.
3. To evangelize communities unoccupied by any other Mission, and under no circumstances to overlap with the work of such a Mission.
4. To evangelize rural communities, as the most conservative element of mankind and the most probable source of leadership.
5. To seek, enlist and train leaders and Christian workers.
6. To promote social betterment—including temperance, social purity, Christian marriage customs, industrial, physical and sanitary reforms, and definite work for the neglected classes.
7. To study and experiment with new methods of Christian evangelization.

The Japanese authorities that formerly persecuted and opposed the work of the Brotherhood are now loudest in the praise of Dr. Vorles for through his efforts, he has put Hachiman on the map, has employed a large number of its people, and is gradually raising the economic, moral and religious level of its citizens.

"GENTLEMEN OF THE JURY!"

Some years ago a prominent French jurist was attorney for a murderer. In his final address to the jury he said: "Gentlemen of the jury! My task is very easy. The accused has confessed; a defense is impossible, and yet I want to add a few words. There, on the wall, I see the picture of the Crucified Christ and I pay homage to Him. There hangs the picture, in this hall of justice, where you condemn the guilty. But why do we not hear anything of Him in our public schools to which we send our children? Why does the murderer, for the first time in his life, see the Crucified One here in this hall, where the law will punish him? If the attention of my client had been directed to the Crucified when he sat on the benches of the school, he would not now sit here facing disgrace and infamy. Yes, it is you, gentlemen, whom I accuse. You that brag, with your education and your culture, and yet are barbarous, who spread atheism and lust among the people, and then are astonished when the people reply with crime and vulgarity. Condemn my client, gentlemen. You have a right to do it. But I accuse you; that is my duty."

Children Naturally Love to Give

By the REV. JAMES F. RIGGS, New York

*Field Committee on United Promotion,
Presbyterian Church, U. S. A.*

WITH rapt attention the children listened. The speaker knew children's interests. He was fascinating. In closing his address he asked if anyone present wanted to help the cause of Christian education to continue the work described. Eagerly the hands went up. Then the minister rose and said, "These children are poor. They have no money except what working fathers or mothers provide for them. It is not reasonable to ask them to give to any cause. In fact they need many things themselves."

The speaker was surprised, as well he might be, since the children did not appear to be in need or impoverished. However, with a smile he inquired if he might ask a question. When this permission was granted he said, "How many of you children go to the movies?" Every hand was raised. "How many of you go on an average of twice a week?" Many hands shot up. "How many go at times more often than that?" A few hands were held aloft. Then turning to the pastor he remarked, "I feel sure that it would be no hardship for them to share in Kingdom enterprises."

But two long, searching thoughts filled his mind. Why do adults deprive children of the privilege of giving? And why do older people so often present vital work in a manner uninteresting to youth?

Children love to give. They give to what they are interested in. The Church however very generally expects interest, but often does not work creatively to generate it. Usually young people have not the remotest idea of what they are giving to when they drop their offering in the blue Sunday school envelope, or in the church collection plate. Like their elders they give as a matter of course, as a bit of church routine. Consequently they do so without any enthusiasm.

The Theory and Practice of Stewardship

Usually stewardship is not taught in any practical way. As a result the rising generation realizes only in the vaguest possible manner that God is the source of all blessings through the years, including the gift of life itself. As a result all the daily benefits are accepted as a matter of course. It is necessary that stewardship should be taught, and practiced too, if it is to mean anything vital to the child. When parents and teachers have a

plan for such instruction, and make it interesting by calling attention to what it does to character, the child responds naturally and gladly. This does not apply to money alone, but to any service rendered as well. Money is merely the tool most frequently used. Stewardship both in theory and practice covers many aspects of the Christian experience.

Schools of stewardship with classes for youth, stewardship dramas, interesting biographies of generous givers are all assets in the development of true Christian stewards. Youth learns from them that the giving of self, service, substance, for the propagation of the Gospel is not a matter of likes or dislikes. It is an imperative. When properly taught this conception becomes as natural as it is beautiful in the child.

One church quickened this sense of obligation to the causes represented by the church program through the making and showing of a set of slides on giving. These revealed in the form of charts and graphs what the average person spent for luxuries like amusements, tobacco, candy, as contrasted with the amounts contributed to Church, Sunday school, Christian Endeavor, etc. The effect of these slides was very convincing. When this was discussed in Sunday school classes and age groups it resulted in a number of increased pledges accompanied by heightened interest in the cause.

Conventional giving is not only without thrill; but is likely to be very short-lived. It will cease at the first opportunity. The child's money will be absorbed by any secular cause or object which is appealing. Children are eager to do what is interesting. They are right in expecting, if not requiring, that they should get some degree of satisfaction out of the causes which they help to support. They ought to know why they give, as well as what they give to in supporting church work. If the basic reasons presented to them are stated in terms of life, alert in meeting human needs, the children will respond wonderfully. There is nothing which appeals more deeply to a child than to know that he is meeting a real need. Sympathies are ever ready and near the surface in childhood. Youth yearns to do worthwhile work to help others.

A far more wonderful response, than is gen-

erally the case, will be generated if the principle of learning by doing is used to acquaint the oncoming generation with the causes to which they contribute. An intermediate group was expected to aid in the support of the mission boat "Princeton," which ministers in so many and varied ways on the tooth-like Alaskan coast. As the youngsters knew very little of the "Princeton," or the work it was doing, their giving was sluggish and had never reached the amount pledged. Often the offering was "forgotten"; or just a few pennies were given. However, when a manual training teacher agreed to help the group to make a small model of this boat out of scrap materials from the department stores, the change in attitude was amazing. Boredom and lethargy gave place to the keenest interest. Attendance became almost 100% even at week-day meetings. The group devoured eagerly stories of the service rendered by this boat. The giving came up without any visible effort or special pledging in excess of the amount pledged. To these intermediates giving became "alive." It is spontaneous when interest is behind it. Jesus' words were once more fulfilled, "Where your treasure is there will your heart be also."

Tested and Helpful Methods

Among the other helps in developing interest in benevolences are moving pictures showing the work supported. These may be secured at nominal expense from many of the Mission Boards. Dramatic presentations of evangelistic, medical, educational work, carried on by children's gifts are also valuable. Missionary progress may also be portrayed dramatically. Animated biographies of famous missionaries are often used with excellent effect. There are in addition exhibits of curios; and costume meetings in which the clothing of the country aided is used by the speaker and ushers. These educational settings have a very great appeal.

Hand work is always alluring to active boys and girls. Sometimes stories are told while the work is going on. Or the young people may carry out a visual program in the form of exhibitions of what their money accomplishes. One church put on a series of tableaux of this sort. Another wrote up and acted out its entire benevolence budget with the aid of the young people themselves under the direction of two or three adult advisers. Medical service was shown by a hospital scene with the children impersonating the doctor, nurse and patient. Education pictured a teacher cooperating with a class in working out a special project.

All these are but forms of the practice of Stewardship. This is essential to the present-day church in a changing world. In an era when men prominent in financial circles, like J. P. Morgan,

John D. Rockefeller, Jr., say that in the next generation we shall have no more concentrated wealth, it is essential that the Church build up a multitude of small but vitally interested givers. In days to come their interest will make them "pillars" of the Church.

Young people today are more versatile and more mature for their years than in any previous generation. Youth marches on! May it be with the Church — because their imaginations and hearts have been captured by the challenge of bringing the abundant life of Christ to underprivileged people. Thus youth may learn to identify itself with Kingdom causes.

MESSAGES FROM D. L. MOODY

If you cannot do some great thing, you can do some little thing for Christ.

God is ready and willing to work, if we are ready and willing to let Him, and to be used by Him.

What we want today is the spirit of consecration and concentration. May God pour out His Spirit upon us, and fill us with holy enthusiasm.

Many people are afraid of the word "enthusiasm." Do you know what that word means? It means "in God." The person who is "in God" surely will be filled with enthusiasm.

If the Lord sees our faith for those whom we wish to be blessed, He will honor it. He has not disappointed the faith of any of His children yet.

It is far better to get one hundred men to do the work than to do it one's self. Only when the rank and file of the Christian churches are enlisted in active service for Christ will His Kingdom advance as it should.

In all ages, God has delighted to use the weak things. Paul wrote to the Corinthians that God uses foolish things, weak things, base things, and things which are not. But if we are leaning on God's strength we have more than all the strength of the world.

Compare our opportunities of serving God with those of the early Christians. Look at the mighty obstacles they had to encounter and surmount. Let us grasp these opportunities to serve Him; then we may expect great things. He will not disappoint us.

Let us not give heed to gloomy and discouraging remarks; in the name of our great Commander, let us march on to battle and victory. "Be of good courage and let us behave ourselves valiantly for our people and for the cities of our God; and let the Lord do that which is good in His sight.

An African Bishop in Africa

The Story of a Missionary's Journey

By R. R. WRIGHT, Jr., Woodstock, Cape Province
Bishop of the African Methodist Episcopal Church

COMING to South Africa a total stranger to people, language and customs, I found it highly necessary to acquaint myself as quickly as possible with my work, and decided that the only satisfactory way was to travel by automobile. I was fortunate in getting as chauffeur a young Zulu, who spoke very correct English, also Afrikaans, Sesutho, Xosa, Zulu and two or three other dialects; an expert driver, a good mechanic familiar with the geography of South Africa. We took with us maps, guide book and other books and references; an Afrikaans grammar, dictionary and Bibles in Afrikaans and English. We drove from beautiful Capetown through the grape-growing districts of Paarl and Wellington to Bain's Kloof, where we gradually rose to a height of 2,000 feet above sea level. This gave us a fine view of ocean and mountains, and villages lying in the gorgeous valleys. We descended amidst even more beautiful scenery to Worcester, 82 miles from Capetown where we lodged with the Rev. D. P. Gordon, who went as a missionary to this place thirty-two years ago. The result of these years of labor are partly seen in a comfortable church building which can seat 400 people, a three-room school building with 215 pupils, four teachers, and a mission house of seven rooms. The school is now recognized by the Government. Mr. Gordon is now 69 years of age, and is honored by all for the Christian service he has rendered.

Accompanied by Mr. Gordon, who also has supervision of churches on many farms in the vicinity, we visited the school at De Wet. Here were two teachers, with 110 pupils in the one-room church building, which had a dirt floor and benches for about half the children. All seemed underfed. I had prayer, said a few encouraging words, consulted with the principal and departed for De Doorns, fifteen miles away. Here again I found the same type of building, teachers, equipment and pupils. The pastor, Mr. Legolie, an earnest man past middle age, with little education, but with great zeal, had not only organized this little church, but churches on six farms. He had over 200 members to whom he ministered con-

stantly, walking many miles each day. We took tea in his small cottage, which was a marvel of cleanliness.

Here Mr. Gordon left us and we proceeded to Beaufort West where I was to lay the cornerstone of a new church. We found the ceremony postponed because of the sudden serious illness of the aged minister. We visited him and spent the night in the home of an old colored seaman, who looked like the old-time pirates we read about when we were children, but who, in spite of tattooed arms was indeed a kindly old gentleman and an elder in his church. This was our first experience of sleeping in a "location"—an area just outside a city, set apart by the municipality for the habitation of natives, and sometimes other colored persons; the ground is owned by the city, which often builds the houses and the people pay rent to the city. These houses are usually two or three rooms, built of mud in the crudest fashion. The supervision is usually in the hands of a white "location manager." As there are over 200 "locations," one can find all types of character in these managers, from outrageous exploitation to kindly paternalism. In some "locations" there are a few beautiful homes which the people were allowed to build for themselves. But the fact that they cannot own the ground and that they may have to move at any time, is most discouraging. "Locations" were originally designed for natives who were brought out of the country districts, away from their native tribal life to work for the whites, and whom the whites would not allow to live in their cities. This forced segregation has brought on many problems for which have been found no adequate solution. The municipality gives to each church a plot on which it may build an edifice to be used as a church and school. Native education is in the hands of the church at present. With all the efforts of the churches there are hundreds of children out of school and it is estimated that 2,000,000 native children in South Africa do not go to any school. The problem of education is indeed large.

At Kimberley, the diamond city, we found an intelligent pastor who had built a new church and

planted flowers around it, a very unusual thing. The churches all joined in welcoming us, and I found here, as everywhere else, a close bond of sympathy between denominations. An Anglican presided, the white Dutch Reformed minister made the principal address of welcome, and the Dutch Reformed colored band played revival hymns to dance rhythm. Brother Nantlahla gave us the manuscript for the African Methodist Hymn Book on which the Rev. C. Nyombolo, now deceased, and he had worked for twenty years. Our next stop was at Wilberforce Institute, our leading educational institution in South Africa, founded in 1909 and named for the famous English antislavery agitator, William Wilberforce, and for Wilberforce University in Ohio, whose early graduates are now leaders of our church here.

After devotional exercises at the Institute, I left for the administrative capitol at Pretoria. Here I met officers of the Native Affairs Department, of the Department of Education, and of the Immigration Office; I explained my work and the purpose of my presence in South Africa. I found all the officers without exception not only courteous, but sympathetic with my plans, although when I expressed my intention to build a Teacher Training College in the Transvaal, one said it was "rather ambitious." Since then, however, a 12-room building has been started in faith, and workmen are going forward. Our members have themselves given me over £750 (\$3,750) in support of this effort, notwithstanding their poverty. We proceeded to Johannesburg next day and I consulted with business firms as to materials to start our building. Thank God, I succeeded in getting credit for more than £600 (\$3,000) worth of material from one firm, whose managing director said, "We have never let natives have more than £50 or £60 credit; but I am impressed with your purpose, your plan and your organization, and will take the risk." My next discussion was with the Inspector who had expressed doubt that natives could erect such a school building. In fact, the specifications read, "All skilled work shall be done by Europeans; i. e., white mechanics." I, however, got permission to have it read, "By competent mechanics—," and am proceeding with mechanics of my own race, much to the surprise and satisfaction of the Inspector, who has publicly praised the work.

I conferred with Dr. J. Dexter Taylor, of the American Board, at his home in Johannesburg. He is a member of our Board of Trustees of Wilberforce Institute and I have found in him a true friend and guide. He has been in South Africa over 30 years and he is loved by the natives and respected by the Europeans. He is a leading spirit

in the South African Council, the South African Institute of Race Relations, the Bantu Men's Social Center, and in nearly everything that concerns the welfare of the natives around Johannesburg.

In the Johannesburg gold mining center, called the Rand, from a third to a half of the world's gold supply is mined. Here are over a third of a million natives taken from every tribe in South Africa, detribalized, underpaid, underfed, living in the world's worst slums—a contrast of poverty and wealth, ignorance, superstition and enlightened Christianity, perhaps nowhere else seen. Here the churches have their hardest task, and the A. M. E.'s are trying to do their part. At several places in this gold mining region I called together the ministers and discussed educational work and the extension of our church work. We have over 125 preaching points on the Rand and Transvaal.

When I preached I usually had two interpreters, one each for Xosa and Sesutho, sometimes three and once four. Many Moody and Sankey hymns, as well as the great hymns of all churches, are translated into these tongues and sung to familiar tunes. "Praise God from Whom All Blessings Flow," may be sung to the tune of "Old Hundred" in English, Afrikaans, Zulu, Sesutho, Xosa, etc., at the same time. Nearly every African in the Rand understands simple English, but is at home in the vernacular. The African native does not "shout" as does the American Negro. He listens very attentively; he prays fervently, always sings all the verses of a hymn, assembles for worship promptly and does not want to stay too long.

On the Rand I met all types of natives, the lowly and highly intelligent. There is only one native physician who was educated in America, one lawyer, no dentists, one accountant, many primary teachers, a few nurses, a few politicians, editors and business men. All were anxious to hear about the American Negro, and I was kept from morning till night answering questions about America.

In all, I spent ten days on the Rand. My next stop was at Bremersdorp in Swaziland, where at midnight, under a perfect African starlit sky, I met King Sobhuza II, Paramount Chief of the Swazis. He gave me a hearty welcome to his country. Far through the night we discussed religion, education and the general economic and social life of his people. I shall never forget this meeting, nor the man, still under 40, a philosopher, scholar and statesman. I met the Queen Mother in her kraal, consisting of over 400 huts of thatched roofs, surrounded by high cane fences. She received me seated on the ground, encircled

by her advisers. Our interview lasted nearly an hour. I was guest in the kraal of Chief Ben Nxumalo, uncle of King Sobhuza II. The Chief went to America in 1928 as a delegate to the A. M. E. General Conference, and got many modern ideas, some of which he has tried to put into practice. The National Training School is a new venture of credit to the Swazis.

We have fifteen schools in Basutoland, but the government gives grants only to the older churches—the French Mission, the Anglican and Roman Catholic churches; all are doing such good work that Basutoland, I was told, has the largest percentage of native school attendance in all South Africa. Some of the most powerful chiefs are members of our church and have given land and buildings for schools, which we have been inadequately supporting. I was guest of Chief Seiso Maama, who gave the ground for Maama Memorial Church which I dedicated in the presence of 1,000 people who had come from mountain fastnesses to witness the ceremony and partake of the chief's hospitality; he killed several oxen for the occasion. As we were leaving, the chief and his wife asked me to join them in holy wedlock after the Christian fashion; this I promised to do when I returned to Basutoland. We proceeded to Johannesburg and to Evaton to inspect our new building. At the insistence of one of my presiding elders I visited the Western Transvaal. At one place, I was surprised to find the most prosperous looking natives I have seen. My host owned in his own right 1,800 acres of land, and I met a group of men who owned or leased over 10,000 acres. They were anxious that the church purchase several large plantations and move the people on them, thus giving them better protection and a better chance for worship, education and economic improvement. While their argument was apparently sound, I was not able to give them much hope, so far as the church is concerned. I sincerely hope that some Christian organization may become interested in the economic improvement of these people.

After a brief rest we returned to Wilberforce to hold the executive board meeting of the women's missionary organization, headed by Mrs. Maxeke, a graduate of Wilberforce University in Ohio. With her husband she has labored nearly forty years in South Africa. I was pleased with the earnestness and intelligence of these native women. Next day I laid the cornerstone for the new building at Wilberforce Institute and received contributions from the natives of nearly \$500. Two thousand people attended and it is estimated that 90% of them contributed. The inspector of native schools was the only white man present. Then we returned to Basutoland and performed

the marriage ceremony for Chief Seiso Maama and remained for the festivities. Mrs. Seiso Maama is a woman of beautiful character and high ideals. Her husband, unlike many other chiefs, has only one wife and is a devoted Christian preacher.

At Morija is the hundred-year-old French mission which has done more than any other mission to develop the Mosutos language and literature. We visited its famous printing plant where more than twenty-five natives do printing for all denominations in South Africa. The French mission encourages native African initiative in a way worthy of imitation. At Maseru we saw in the Government offices the first black stenographer and typist since we left America.

We saw very few naked natives, except children. We met none who had not heard of Jesus. We heard testimony to the two hundred years of heroic missionary endeavor, and also the great influence of a recent visit of Dr. John R. Mott to South Africa. I have met most of the outstanding leaders of all denominations, and all seem conscious of the great work still before them, not now so much of securing acceptance of Christ but of putting Christianity more into practical life. We who know how hard this is in America, especially where the darker races are concerned, can imagine the task before earnest Christian leaders in South Africa. As much work needs to be done among the whites as among the blacks, if there is ever a satisfactory answer to the question, "*Shall Africa Be Christian?*"

I have repeatedly asked myself during this journey, "What can the American Negro do?" The answer is, "Much." Wherever I have gone people have said, "Tell us about people in America," no matter what the occasion. So the American Negro is an inspiration to the African—he wants improvement in living and an outlet for the "more abundant life." The rapid growth of the A. M. E. Church is due to this fact. However, very few American Negroes are in South Africa. I have not met a dozen who came here during the past twelve years. American Negroes trained in social work, in agriculture, as well as in religion, could help the native and the country at large, if they come under cooperative, rather than under denominational auspices. The task is far too great for the individual church.

I have supervision of over 430 preaching places, separated by nearly 3,500 miles and reaching every tribe of Africans, representing the work of forty years. But I need helpers. The harvest truly is plenteous but the laborers few. Pray that God may move the hearts of more Americans of African descent to come over and help their benighted African brothers and sisters.

A Ponca Breaks Paths for Choctaw

A Chapter in Rural Education for Indians in Oklahoma

By the REV. COE HAYNE, New York
The American Baptist Home Mission Society

Scores of young Christian Indians are accepting positions as teachers in schools in most difficult communities, amid desperate poverty and privation, which they must share, that they may be of service to their people in the name of Christ. Going to their stations under appointment by the Department of Education of the Indian Service, with foreknowledge of the conditions they must confront, they endure the cold in poorly equipped school buildings and the loneliness in remote places without complaint. In many localities Indian children would be without school privileges today were it not for the enlistment of these young Indians in this pioneer educational enterprise.

The Special Indian Day Schools in Oklahoma are served by one teacher each. In these schools they find that "teacher" includes many professions. Often they are asked to give advice in native disputes; their judgment is sometimes followed and sometimes not. They assist at times of birth, illness or death, not only the Indians but also the whites within the community. They offer plans on how to run a home, farm or chicken hatchery. They are athletic directors in the community. You find them some evenings within their schoolhouses cutting the children's hair. Wherever aid is needed these teachers are called upon to help.

The experiences of Louis Rhodd, while conducting a rural school in a neglected Indian neighborhood in Oklahoma from 1934 to 1936, bring into sharp relief the spirit with which many forward-looking Indian youth are meeting their Christian responsibilities. Mr. Rhodd, whose former home was Pawnee, Oklahoma, was educated at Bacone College and the University of Oklahoma, the first Ponca Indian to obtain a college degree. He was appointed by the Office of Indian Affairs to conduct a school among the Choctaw Indians at Bascome, Oklahoma, in September, 1934.

From the Agency of the Five Civilized Tribes in Muskogee, Oklahoma, he was conveyed by automobile to the location of his prospective activities. The Agency man drove away, leaving the Ponca and his traveling bags in front of a dilapidated little Methodist meeting house, abandoned these many years. Nearby stood a newer edifice in

which the Choctaw church worshipped. The old shack of a building had been given to the Indians for a schoolhouse. And Louis Rhodd had arrived to open the first school for the Choctaw at Bascome. One side of the building, lacking window frames as well as window panes, was open to the weather. There were cracks an inch wide in the warped and decaying flooring. There were no seats or desks in the building. A small platform at one end of the room indicated that it had once been used for public gatherings.

Asked whether or not he felt like turning his back on such a school equipment, Mr. Rhodd said: "I was glad to have such an opportunity."

Soon the Ponca was joined by a young Choctaw who from his home a quarter of a mile distant, had seen the automobile stop in front of the old church building. The Choctaw introduced himself by saying that he suspected that the newcomer was the man who was to teach the school. He invited Mr. Rhodd to go home with him assuring him of a lodging there over night and possibly longer. The father in this Choctaw home did not give an immediate answer to Mr. Rhodd's request for a permanent abiding place. During several minutes he gave no sign that he had heard the question. When he spoke it was to speak disparagingly of the food his home could offer. When Mr. Rhodd assured his host that he would be glad to share with the family whatever comforts were available and to pay for same, the desired permission to board and lodge in that humble home was granted.

Mr. Rhodd began at once to repair the old church building for school purposes. Although under appointment by the Indian Office he did not hesitate to appeal to Mr. Walter Haggard, Pittsburg County superintendent of education, with offices at McAlester, Oklahoma, for assistance. Mr. Haggard had a new floor put in the school, the doors, windows and steps repaired and the schoolroom painted white. On opening day thirteen pupils were enrolled—later the number reached nineteen, all members of the Choctaw tribe, twelve of whom were fullbloods. Of this group only three had been to school before. The ages ranged from four to seventeen years.

During the first two weeks Mr. Rhodd did not

have textbooks suitable for beginners. There was a total lack of paper, pens, ink, pencils and blackboards. For classwork he depended upon the children's experiences and knowledge of the country and his own resourcefulness. He told stories and encouraged the children to talk concerning their people and their surroundings. He conducted hikes; names of trees, rocks, crops and towns in the locality were listed; maps of the neighborhood were drawn; health topics pertaining to school and homes were discussed. At the end of two weeks each pupil was supplied by the county with textbooks, writing tablets, ink, pen points, pen holders, pencils, erasers and crayons. The schoolroom was equipped with blackboards. The Indian agent had sent some government books that were used as supplementary material. The equipment sent by the county included a basketball, two soft balls, bats and some lumber used in making see-saws and backboards for basketball goals.

The first community gathering at the school was an old-fashioned pie-supper given to raise funds to purchase baseball equipment. The ball games that followed brought the Indians and white people together in clean entertainment, promoting a better understanding between the two racial groups.

The parents were unable to provide proper diets and clothes for the school children. Money appropriated by the Indian Service and Pittsburg County provided hot noon lunches for all enrolled. The clothing collected by Bacone College students came as welcome Christmas gifts.

Four families moved from a distance of twenty miles or more, leaving fairly comfortable homes to live in hastily built shanties so that their children might attend school. The winter of 1934-1935 was a cold one but during the severest weather no family moved back to a warmer house, preferring to endure hardship with the school children. Mr. Rhodd helped to seal the shanties with building paper.

Adult education was made possible through an alliance between the homes and the school. Through the cooperation of the children health instruction was transmitted to parents.

This Ponca instructor has something very definite to say about health:

Good health gives better character, greater usefulness, increased ability to perform our daily tasks. To let a child suffer from ill-health when he might have a strong, healthy body is foolish.

One of the first centers of interest around which useful learning may start is the school lunch period. This provides an activity that has a permanent and a far-reaching result. He is taught the proper posture at the table, the correct use of the spoon, knife and fork, and other desirable habits. The older children are given an opportunity to wash the dishes and clean the room after lunch.

I have visited Indian homes and seen school children that were five and six years old correcting their parents' table manners.

Good habits such as inhaling pure air, refraining from spitting on the floors, coughing or sneezing in the faces of others, adequate rest and food, and in general a well-regulated life will do much to prevent T. B.

In another important matter the cooperation of the parents was secured. As the Indian child is extremely shy and self-conscious the lack of knowledge of good English is a real handicap to him. In all the homes the native Choctaw language was spoken when Mr. Rhodd arrived on the field less than three years ago. The aid of the parents was gained to increase the use of English within the homes. In the Choctaw Indian language there is an order opposite to that of the English. The children had a tendency to speak the English in the same order but they worked hard with the language and by Christmas time the second, third and fourth grade pupils were writing letters to friends in English.

Within the schoolhouse has grown a small library consisting of books on history, poetry, bulletins pertaining to farm and home, newspapers, magazines, and also religious reading material. Both the state and national governments issue bulletins on various subjects that are always obtainable free of cost. The Department of Agriculture tells the farmer how to fertilize the soil, select seed, fight insects, pests and plant diseases, plan farm buildings, care for stock and poultry and market their products. Bulletins are also issued in behalf of the housekeeper, telling her how to care for the health of her family, feed children, preserve fruits and vegetables for winter use and how to take care of perishable food. By collecting these pamphlets and making them available, Mr. Rhodd helped the Choctaw people to obtain expert advice in many situations confronting them in their isolated communities. Once a month the people come to the community house to discuss the problems within the community, and especially the work which the school is trying to accomplish.

Concerning these community forums Mr. Rhodd reported:

Such problems as conservation and prolongation of life; knowledge and control of domestic life; knowledge and control of physical environment and creative activities are discussed with much spirit within the school, church and homes. Such discussion of problems provides an activity that has a permanent and far-reaching result. We are gradually laying a suitable foundation for the day when this community will insist that all its members conform to certain standards.

The Choctaw church board, at Mr. Rhodd's request, consented to have lessons of the Sunday school taught in the English language.

My Missionary Obligation

By M. E. RITZMAN, PH.D., Reading, Pa.
*Professor of New Testament and Missions, Evangelical
School of Theology*

DR. A. J. GORDON used to say that he stopped praying that the Lord Jesus would have compassion on a lost world. "I seemed to hear him say to me," said this man of God, "I have had compassion on a lost world; now it is for you to have compassion. I have given my heart; give your heart."

Dr. Gordon was right. Christ came into the world, a missionary from Heaven to earth, to show us God's infinite love and compassion. He lived and taught and spent His days in blessing the humble poor and His nights in prayer. The Evangelist tells us that "when He saw the multitudes, He was moved with compassion." That was the mind that dwelt in Christ. But He was rejected by His own; betrayed by priest and disciple. He agonized in the Garden and confronted there the archenemy of our souls. He bore the scourging, the hissing, hooting, and spitting. He staggered under the weight of the cross, died on it, went into our sepulchre and rose more than conqueror. Now He stands on Olivet. Angels beckon Him. The Father is waiting for Him. With outstretched hands He tells to His disciples that all power is His, and bids them, therefore, to go everywhere and tell the Good News to all the nations. Then the heavens receive Him. All power was His, therefore they were to go. That was before Pentecost. The missionary idea came into the world with the birth of Christianity.

In spite of these "marching orders," in spite of the missionary enthusiasm of the early Church, we have the staggering fact to explain that though more than sixty generations have come and gone since our Lord gave His message, out of every three persons in the world, two are practically without knowledge of Jesus Christ. The need of these hundreds of millions is indescribably great. Most of them are living in ignorance and darkness, steeped in idolatry, superstition, degradation, and corruption. While the so-called non-Christian religions furnish some moral principles and precepts of value, they do not afford adequate standards and motives by which rightly to guide the life, nor power to enable one to take the step between knowing duty and doing it.

What is the great thought of Christ with reference to this great mass of people who know Him

not? What is his supreme purpose regarding His Church? We find it summed up in that categorical imperative, "Go ye." Jesus' first command to his disciples was, "Come ye after me, and I will make you fishers of men"; his last was: "Go, make disciples of all the nations." Discipleship and apostleship are one and inseparable. We learn but to teach; we know of Jesus but to tell of Jesus; we commune with Him but to communicate Him. Only so far as His Church accepts her responsibility for teaching all nations to observe all things whatsoever He has commanded her, may she experience the fulfilment of His promise, "Lo, I am with you always."

Some are prone to think that only the more pious and zealous Christians need be witnesses. But to make Christ known must be the commanding purpose of every Christian. The early Christians understood their Master's meaning, and when they were scattered abroad, they went everywhere preaching the risen Lord.

Because Christ's heart longed for the salvation of all men, because He died on the cross to save every man, Christianity is distinctively and essentially missionary. The missionary enterprise is not a by-enterprise, a mere incident in our modern life in which a few enthusiasts take an interest and of which they are making a fad. The missionary work of the Church is not secondary, but primary and supreme. It is not a work which must take its place among other works, that may be done or neglected according to our mood. If it is true that the eternal Son of God took upon Himself man's nature and lived on this earth and died upon the cross for the sins of mankind, there is no other fact in history to equal it, and it must be told everywhere.

It is therefore impossible for the Church to live in disobedience to the last command of Christ, and remain Christian. Obedience to Christ is not less an essential to salvation than trust in Him as the atoning-Saviour. Christians should live up to their profession by making it their first and highest concern to "preach the gospel to every creature." They must either be missionary Christians or they will soon be missing Christians. Tested by the words of Scripture, *the Church is Christian and Christ's so far, and so far alone, as it has*

obeyed and is obeying the Lord's last and supreme command. In this day too many feel they can obey whatever command of Christ it pleases them to obey, and disobey whatever command of the Master they do not choose to obey.

It is a historic fact that the Church has prospered according as she has cooperated with God's plan to give the Gospel to every creature or has declined to do so. Individual churches and whole denominations are examples of this. Weak churches with missionary zeal soon become strong churches, whereas a strong church that is antagonistic or apathetic toward missions, finally becomes a weak church. Nor is this strange, for what interest can Christ have in the declaration of a man or a church that they believe in Him as the Son of God and the universal Saviour, when they repudiate that confession by denial of that Saviour's mission to the race? Dr. James I. Vance has well said, "The church that ceases to be missionary can no longer be evangelistic; the church that ceases to be evangelistic can no longer be evangelical; and the church that ceases to be evangelical may well doubt whether it is Christian." Dr. Albert Schweitzer, of Germany, one of the great Christian philosophers of today, and now serving as a medical missionary in the heart of Africa, says that our Western civilization is doomed without a dominantly unselfish world interest. How much more necessary is it that the Church have such an unselfish world interest! Yea, verily, it is utterly impossible to separate Jesus Christ from this world-wide missionary interest, and the church that tries to do so may well write "Ichabod" over its door, for its days are numbered.

The loss of its world vision will more quickly bring death to the church at home and obedience to our Lord's last command will vitalize and quicken her life. If the church of today would have the power of God come mightily upon her, if she would know her Lord's intimate presence, she must receive it in the pathway of larger obedience to the missionary command of Christ. Cutting down our missionary force, closing up fields, reducing our missionary work to a minimum to save expense, is no way to receive God's blessing. Only as the Church makes heroic sacrifices to meet its missionary obligations, only as her membership has something to sacrifice for, only as we give our best, can we expect the Christ of God to walk with us in the way of blessing and prosperity.

The church at Antioch was an informed and obedient church. They fasted and prayed and sent forth the best they had, and as a result the church became one of the greatest churches of the centuries. The old mother church at Jeru-

salem never seemed to catch the world-wide missionary vision, never seemed to apprehend that the Gospel is for everybody and everywhere. They wanted to keep their best workers at home, and, so far as we know, never sent men or money to evangelize the heathen. While it weakened and declined, the Antioch church flourished like a green bay tree until in the time of Chrysostom half of the city of more than 200,000 population was Christian. What was the difference? One fell in line with God's plans for the world-wide propagation of the Gospel and God blessed and prospered and gave it mighty power. The other did not fall in line with God's plans and he withheld his power and the church suffered and at last disappeared.

There are other reasons that compel me to be missionary minded. There is no place where one can invest his life where it counts for as much as in the mission field. Shortly before Dr. John E. Williams met his death at the hands of a Chinese soldier at Nanking on March 24, 1927, he was asked by his wife, as they stood one evening looking at the lights of Nanking University to which he had given so many years of missionary service, "Jack, if you had known all you know tonight, would you do it over again?" Quick was his answer: "Yes, a hundred times over! Where else could I have invested my life in a way that would have brought me such large returns?"

Is it not the irresistible logic of the Christian conscience that we are bound to share what we have which we know to be universally good? The better it is the more we are bound to share it; and since Christ is infinitely the best we have, we are more bound to share Him than by any other obligations in the world.

Paul felt this when he cried, "I am debtor both to Greeks and barbarians." Why? Paul felt he had something which the rest of the world needed and must have for its redemption. What a challenging motive this should be for us! We have received more than millions upon millions of our fellows. Therefore, according to the Christian principle, we should give more. We are "debtors." If we believe that in Christ alone is found the truth that satisfies the intellect, the power that regenerates the life, and the hope that illumines the future; if we believe that to men's need of Christ there is no exception, and to His power to save them there is no limit: if we believe that He is the gift of the Father to all, that He died to make atonement for the sins of all, that He has been lifted up to draw all men unto Him—then we must believe that our first duty is to give the knowledge of this Saviour to all mankind. Verily, we are "debtors." Are we ready to pay our debts?

The Apostle Paul meant much the same thing

when he said, "We also believe, and therefore also we speak." He who has convictions of any truth important to others, is ever moved to make that truth known. You can judge of the sincerity of a man's convictions by the ardor of his proclamation. In this there is nothing peculiar or arbitrary. The astronomer discovers a star, and straightway desires to give his discovery to the world. The honorable medical man who discovers a sure prophylactic during the progress of an epidemic, would be insanely selfish if he did not proclaim it. As soon as any conviction of important truth becomes central and vital, there must come an immediate and irresistible desire to utter it; then sacrifice is gladness and service is joy. The early Christian Church believed in the sinfulness of man's nature, in the atoning power of Christ's sacrifice on the Cross, the regeneration of the soul of man by the Holy Spirit and in the judgment to come, the issues whereof are eternal. Under the pressure of these truths, the early Christians could not but speak, for the truth was a fire in their bones and neither dungeon nor stake could turn them aside from their purpose. Neither austere climate nor violent opposition could restrain the mediæval missionaries who believed these same truths and they went forth to Hun and Goth and Teuton. Because our forefathers in America and the early pioneers of our own church, believed these fundamental doctrines of the Christian faith, they went forth with heroic sacrifice to preach the Gospel in our western states and then on to China and Japan and other lands. Men may say that they were mistaken, but there is the fact—they believed, and therefore they also spoke. Can we do less than they; or are we doing less because we believe less?

But above all, there is driving power in the love of Christ. What was it that drove Paul from the Eastern end of the Roman empire to the Western, preaching and teaching and suffering

and at last dying the martyr's death? He says it was the love of Christ that constrained him. What was it that drove David Livingstone through Central Africa again and again? What was it that kept John G. Paton in the South Seas when the savages again and again tried their best to kill him? What was it that impelled Adoniram Judson in his heroic sacrifices for Burma? What was it that steadied Robert Morrison, during the long years when China resisted like a rock? What was it that drove Dr. A. L. Shelton repeatedly to Tibet until he lost his life at the hands of a bandit? Their abiding motive was the love of Christ which constrained them. Does it constrain us? Do we love Him with a love that surpasses all human loves?

Some years ago an American young woman was called to China. She was the only child of her father, precious to him beyond expression. After a tremendous struggle with his own heart, that father gave up his daughter for China. On the night when she was bidding farewell to church and friends, the father was asked to say a few words. At first he could not speak; then he said: "Friends, you all know me, and you all know my Susie, and you all know what she has been to me all her life, the very light of my eyes, the joy of my heart. Jesus Christ wants my daughter in China and she is going. All I can say about it is this—I have nothing, nothing too precious for my Lord."

Have you? Have I? Have we anything in heart or life today that we cannot willingly, gladly, give up to win men to Christ? May God bring us all to that heaven on earth, where, looking into His face, we can truly say, "I have nothing too precious for Jesus Christ, my Lord." When all who profess His name can say that, there will be no more missionary debts, there will be no lack of volunteers; our missionary problems will be solved.

A PRAYER FOR MISSIONARIES

O Lord Jesus Christ, the desire of all nations, who didst come down from heaven to seek and to save the lost; grant Thy blessing, we beseech Thee, upon thy missionary servants who are carrying the light of Thy Gospel to the dark places of the earth. Preserve them from every danger to which they may be exposed; from perils by land and sea, from persecution and pestilence, from discouragement in their labors, and from the devices of the adversary. May they see thy work prospering in their hands; and do Thou hasten the time, O gracious Saviour, when the multitude of unbelievers shall be gathered into Thy fold, and when all in every land who neglected Thy salvation shall be converted unto Thee. And to Thee, Lord Jesus, be the praise, unto whom, with the Father and the Holy Spirit, be all honor and glory, world without end. *Amen.*

Testimonies of Converts from Islam

Sent by STEPHEN O. KOOBYAR, Tabriz, Iran

I WAS formerly a very bigoted Moslem and had a reputation as a woman of religious zeal. I had made a thorough study of the rules and ritual of Islam and spent my time day and night in keeping those things which I believed to be my duty, especially in fasting during the special month and daily prayer and almsgiving. At the same time I continually implored God to save me.

"Nearly twenty years ago severe family trouble came upon our home, so that I had to flee and found shelter with a widow who had formerly worked with us as a servant. At this time one of the American missionaries opened a small school in our district, which was entirely Moslem, and became a teacher there. For the first time I found and read the Old and New Testament. My condition was changed and finally the light dawned in my heart. I accepted Christ as my personal Saviour. It was my need that first led me to Christ.

"After I was forced to leave my home I was most despondent and lived a life of gloom until I found Christ and this was changed to continual joy and happiness and assurance. Just as the sun is not appreciated until one has known the darkness, so it took trial and trouble as a background to make me appreciate the light of Jesus Christ."—*From a lady who has been a Christian for fifteen years.*

* * *

"Fourteen years ago there were six people in our family. My mother had become a Christian and the others were all Moslems. I was by far the most zealous of the whole family in the Mohammedan faith and during the month of fasting I would arise before daylight to prepare my own food as I would not eat during the day. At times I argued with my mother to persuade her to return to Islam. She did not ask me to become a Christian but urged me to read the New Testament. This made me even more fanatical. I went to the mosque and sat at the very foot of the pulpit when the *mullah* preached and joined in the prayers very earnestly. I had some very close friends who were Bahais (a reformed Moslem sect) and they urged me to attend their meetings and presented the claims of their faith. I became very unhappy and, being little more than a child, my mind was filled with superstition. I prayed

that if Islam were true I should see the proof in my dreams, and if Bahaism or Christianity were true that I might see other evidence. It so happened that my dream that night pointed to Christianity and the next night the same thing took place. Still I was not convinced.

"Later I went into a closet to change my clothes. It was dark and the feeling came over me that I must fall down upon my knees and pray. I did so, not being able to resist the power that impelled me. I poured my heart out in prayer and then came a vision of Christ. It was as though I were drawn to Him by a power above my will to resist. From that moment there was not the slightest doubt in my mind that the claims of Christ were true. I told my mother and asked her to make arrangements for me to study and be baptized. She asked whether I were certain that Christ was my one and only Saviour and my ground of hope for time and eternity. I replied fervently that I had absolute assurance. Her beaming face showed me that she was praising God.

"I began to study the New Testament with a new spirit and, after a period of probation, I was baptized. Christ has sustained me through all my trials and I know that He is the highest revelation of God. There are many great things in Christianity, but the greatest is that Christ is able to change life and make a new person; all things become new in Him."—*A young lady, twelve years a Christian.*

* * *

"This servant was born a little more than fifty years ago into a village family. My parents were godly people though neither of them was able to read or write. My father had made several pilgrimages to the Shiah shrines of Islam. I was especially beloved, as I was an only child. My parents were neither very rich nor very poor, but wanted to give me every possible advantage. When I was six years old they placed me in the village school.

"They wanted me to learn to read and write. If they had a child who could read the blessed Koran it would be a great act of merit for them in this life, and they believed that the reading of the Koran after their death, would atone for their sins. From earliest childhood I had a desire for religious things and my talents seemed to lie along

this line. When I had passed the first grades in the village school, the teacher suggested to my parents that I was worthy of all the education they could give me and asked them to send me to the city school. I went there and did well in my lessons until I was considered worthy to study the higher branches of Islamic law and religion. I entered with zeal upon these studies.

"After some time I heard that certain *mullahs* and *mujtahids* were not true in their faith. Though they kept up the appearance of being true Moslems it was rumored that they did not believe the very things they taught and that their lives were not in accord with their doctrine. I went to a leading priest who was said to be a 'liberal' and asked him a number of questions. His answers only served to increase my doubts and I worried more and more about my faith in which I was supposed to be a teacher and leader.

"The thought came to me, 'How can it be that the most educated people of the world in Europe and America, with all of their science and invention, can be mistaken about their religion?' My first contact with Christianity at this time was through a Christian priest. Later I met a member of the Evangelical church who received me as a real brother. Our hearts became knit together and I became his disciple. I learned from him of my own sickness of sin and the remedy in Jesus Christ. From that time to the present every advance in spiritual truth has shown me in more bold relief my own shortcomings. It is only in Christ that I have found peace in my heart; He has shown me my sin and need and also the atonement for sin through the sacrifice of His cross.

"I should be happy at some time to set down in detail my experiences, that perchance this road which I have traveled, from a priest of Islam to one who has surrendered all to Christ, might help some brother to find the Way."—*A former Mohammedan Mullah.*

* * *

"I was born in a family which was not religious. Even as a child I had yearnings for spiritual opportunities which I saw meant much in the lives of other people. When I was young my mother died and my father placed me in the dormitory of the girls' school of the American Mission. Later my father died and I was left an orphan.

"In the school there was a Moslem girl who constantly kept asking me why I did not perform the stated prayers and read the Koran and keep the fasts. I had never learned to do these things as I had not come from a family that paid much attention to religion. We had Bible lessons in the school, and this girl and I read these merely because we must, but we did not pay attention. As time went on certain things in the New Testament

captured my attention and interest in spite of myself. I was miserable for a time, wondering whether truly salvation were in Islam or Christ. Finally the words of Jesus came to me with special force, 'Come unto me all ye that labor and are heavy laden, and I will give you rest.' I found the truth of this promise in my own life. I came to Him and found rest. From the day that I gave myself to Christ my troubles became less and my heart became joyful; my load became light, and I found myself making progress in joy that Christ alone can give. I believed in the God who gave His only begotten Son to be the atonement for the sins of the world, and in Christ who bore the burden of our sins upon Himself and died upon the cross to ransom us, to save us from destruction and bring us salvation and life everlasting. Among the race of men there is no other free from sin who could save us from its guilt and power. Salvation and forgiveness is found in Him alone. Christ took up His abode in my heart and I found comfort in every trouble. He gave me salvation and freedom from the death of sin.

"So I give praise to God that He has led me out of the darkness into His eternal light and has provided a Saviour who has made perfect atonement for my sins and those of the whole world."—*A young mother.*

THE TOUCH OF CHRIST TODAY

Among the hills of Galilee,
Through crowded city ways,
The Christ of God went forth to heal
And bless in olden days.
The sinning and the sad of heart
In anxious throngs were massed
To catch the great Physician's eye
And touch Him as He passed.

We have not in our hours of need
His seamless garment pressed,
Nor felt His tender human hand
On us in blessing rest;
Yet still in crowded city streets
The Christ goes forth again,
Whenever touch of human hand
Bespeaks goodwill to men.

Whenever man his brother man
Upholds in helplessness;
Whenever strong and tender clasp
A lonely heart doth bless,
The Christ of God is answering
A stricken world's demands
And leading back a wandering race
By touch of human hands.

The New and Old in Moslem Lands

By A. T. UPSON, Rayleigh, England
*Author of "High Lights"; Former Secretary of the
Nile Mission Press*

DURING the thirty-seven happy strenuous years spent among the Moslems of the Near East, there were many signs that "The old order changeth, yielding place to new." During the last few years, the pace has quickened and tendencies are now more clearly seen.

In recent years certain things have passed away. We have great sympathy with the Eastern demand to abolish "Foreign Privileges." But as the East grows more nationalistic, what will be the fate of such encouraging meetings as one held in Iraq, when about fifty men listened to an address on "Christ, the Ransomer by His Blood"? What would have been the fate of my oldest colporteur, Yaqub? * What would have happened to the seven converts from Islam in those days? Ere a dozen years are past, we shall be discussing "The Passing of the *Foreign* Missionary" from all Moslem lands. What a call to us to "Work while it is called 'Today.'"

But Islam remains; in fact, is more active than ever. In Egypt Islamic broadcasts are made, by radio, twice daily. For the first time, they have legalized preaching in the open-air, i. e., in the squares of Cairo. But on what subject? The claims of Christ? Certainly not; Islam, and Islam only, is to be preached. Does one wonder that the annual drift from the Coptic Church to Islam, which was 1,000 a year in my day, is now 1,500 a year?

Bigotry and Persecution Remain: The expulsion of Dr. Liley from Tripoli, Barbary, and the half-dozen workers from Abyssinia are fresh in our minds—perhaps because the victims were Europeans. But what of the native believers in Morocco and other lands? Even in England, an overseas student refused recently to accept a copy of the New Testament because of persecution.

Disease and Sin Remain: For the first time in thirty-seven years' service, I was recently pelted with clods of dirt in a Syrian village. I was not hurt, though hit with dust and earth about seven times, yet it was an uncomfortable experience. The reader may ask, "Are they still as backward

as that?" Yes; but look at their surroundings in which they have been reared. Most of the villages there have two water-holes, one for humans, and the other for cattle which they befoul as beasts will do! But the village referred to has only *one* water-hole for cattle and men!! Is it any wonder that typhoid fever is rampant there? Is there any worse sanitary condition in any part of the world? Yet the local people say that they absolutely refuse to come under the rule of Damascus, some eighty miles off!

Opportunities Remain: The Nile Mission Press colporteur car still goes to the south of Algeria, and Miss Grautoff, of the Algiers Mission Band, still goes to an oasis 380 miles to the south to do "men's work." The colporteurs in Egypt are still plodding on. And in spite of the nationalism of Iraq and Iran there is more receptivity among the Shiah Moslems than in some lands.

Further, some new opportunities seem to be developing. For instance, the German Carmel Missions hold an annual conference for Arab priests of the Greek Church. For several years a well-known Moslem convert has been greatly used of God there.

Faithful witnessing remains. Not only is it true that "When God buries His workers He carries on His work" but also, when political conditions render it unwise for the foreigner to remain in a country God carries on His work. How? He has His 7,000 that "have not bowed the knee to Baal." One still tours Lebanon and North Syria, and most Moslems know that he is a convert from Islam. There are other Moslem converts holding meetings in Egypt.

A very remarkable testimony was, unwillingly, perhaps unconsciously, borne by a Moslem convert, a former friend of mine. On leaving the Protestants, through marrying a Roman Catholic, and drifting into unbelief, he still watched us. In 1931, when I went to Jerusalem, he wrote a four-page article warning the people against me, and saying, "The reason this man (Abdul-Fady) is dangerous is that he belongs to a group of people who *never know when they are defeated*, but just fight, on!"

* His striking story is told in Mr. Upson's book, "High Lights in the Near East," 2/6 M. M. & S. London; \$1.00 Zondervan, Grand Rapids, Mich.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

Missions and World Peace

Thus far only incidental reference has been made in this Department to the third mission study theme for the current year—*World Peace*; but its great importance needs no added emphasis in the setting of the present world situation; nor can any argument for its fundamental connection with the foreign missionary enterprise be required when we consider the devastated properties and impaired personnel in many evangelical missions which it has taken centuries to build up. Practically every denomination which has sent its new missionary literature to the Department Editor for inspection majors the theme. Earnest preparation has been made to implement the purposes and sentiments of the Christian Church in America. As the birthday of the Prince of Peace draws near, the time is particularly opportune to stress the plans and literature. A few sample programs, alone, in our pages would be quite inadequate to the need. Every church should approach the consideration of the subject with broad, deep preparation and plans laid for a coordinated effort among all departments of activity, from primary department of the Bible school all the way through senior and adult organizations and inclusive of the pulpit.

For younger children we have already referred to "Ship East, Ship West," by E. M. Lobengier (Friendship Press, N. Y., or your own denominational literature bureau; \$1.00 and 50c), giving the choicest of stories and facts on world peace; leaders among junior groups may well make this a starting point, following with other material

readily available. For older groups, for the weekly prayer meeting, contests, rallies, special emphasis programs, contests, debates, addresses and, probably best of all, panel discussions in which a group seated on the rostrum converse informally after an opening lead by a chairman, and, avoiding pro and con discussion, exploit various sides of a subject previously well prepared upon, in conversational style, the audience being allowed to participate after the topic is well opened—through all these means inclusive of pastoral sermons, purposes may be awakened and lines of activity mapped out to make the world peace-minded. Community rallies and contests in speaking or essay writing are invaluable and lend themselves particularly to an endeavor whose motif must be Christian Brotherhood and its method cooperative. For adults a very effective plan is the circulation of standard books on the subject, a regular church library being a worth-while investment of the Lord's money. It is a cheap move to pass the responsibility for the outlawing of war onto munitions makers, "capitalists" and that ambiguous group called "the moneyed interests." They have their part in the continuation of the war game; but they are at most only a symptom of a much deeper malady in the heart of humanity—self-seeking, pride and the lack of brotherhood. The following listing of available material is only partial but will at least pave the way to a larger consideration of the subject which lies in the very heart of Christ's mission:

BOOKS

Why We Went to War, by Newton D. Baker. Harper Brothers, \$1.50.

The Far Eastern Crisis, by Henry L. Stimson. Harper Brothers, \$3.75.

A Place in the Sun, by Grover Clark. Macmillan Co., \$2.50.

We or They, by Hamilton Fish Armstrong. Macmillan, \$1.50.

Vital Peace, by Henry Wickham Steed. Macmillan, \$2.75.

On the Rim of the Abyss, by James T. Shotwell. Macmillan, \$3.00.

And We Are Civilized, by Wolfgang Ackerman Covici Friede, \$2.50.

War—drawings and etchings, by Kerry Eby. Yale University Press, \$2.50.

Victories of Peace, by Gill and Pullen. Friendship Press, \$1.00 and 50¢.

World Peace and Christian Missions, by H. E. Fey. Friendship Press, 35¢.

Educating for Peace, by E. M. and J. L. Lobengier. Pilgrim Press, \$1.50.

America Must Act, by F. B. Sayre, Asst. Secretary of State. World Peace Foundation, 75¢.

Highways to International Good Will, by Walter W. Van Kirk. Abingdon Press, 50¢.

What Can Christians Do for Peace? by T. A. Green (syllabus for church discussion groups). Pilgrim Press, 25¢.

Write to the Foreign Policy Association, 8 West 40th St., New York, for other special pamphlets. The Women's International League for Peace and Freedom, 1924 Chestnut St., Philadelphia, Pa., and The National League for the Prevention of War, 532 17th St., N. W., Washington, D. C., also have the greatest profusion of "ammunition" against war, much of which the Editor has used or inspected and found well adapted to its purpose.

Your own publisher will doubtless be glad to order any of the foregoing books for you.

PICTURES, STORIES, PLANS

Friends in Everyland—12 pictures with story on back of each, 25¢.

Never Again—group of eight Everyland stories of world friendship and peace—printed and bound suitably for any library. 50¢ per copy. *Suitable for gift book.*

Friends of All the World Series: Book 1, for children eight or nine years of age, *Children of Other Lands*, 85¢. Book 2, 10 to 11 years of age, *The Way of Friendship*, 85¢.

Book 3, 13 years of age, **Heroes of Friendship**, 85¢.

Friendship Paper Dolls—Four dolls eight inches high, like real children of Korea, China, Japan, India. Change of costume for each doll, in three colors. 25¢.

Order foregoing from Women's Missionary Society, United Lutheran Church in America, 723 Muhlenberg Building, Philadelphia, Pa.

Graded Foreign Mission Stories on Missions and World Peace. Baptist Board of Education, 152 Madison Ave., New York, 15¢.

A Junior Teacher's Guide on World Peace—projects and program activities. Friendship Press, 25¢.

Children from Many Lands—posters of children of 10 countries with appropriate verse for each. National Council for Prevention of War (address given above), \$1.00.

Graphs, Program Materials, Illustrated Booklets and Discussion Material. Foreign Policy Association, 8 W. 40th St., New York. Headline books, 25¢ each; program materials, 15¢ each.

Posters on World Peace—"The Better Way," 24 x 36 inches; "Security Through Federation," 18 x 12 inches. World Peaceways, 103 Park Ave., New York, 5¢.

American Posters on World Peace, five titles, size, 12 x 12 inches. American Friends Service Committee, 20 S. 12th St., Philadelphia, 10¢ each.

English Posters on World Peace—over 30 titles, size, 22 x 30 inches (imported by Friends Service Committee); sets of 13, \$1.50; each poster, 15¢.

How Shape the Future for Peace?—excellent program analysis and plan on page 13 of **How Can We Shape the Future?**—a discussion course for young people by Margaret Holley Tuck, based on Basil Mathews' **Shaping the Future**.

That's a Dream—similar plan and outline, page 10 of **We Can Change the World**, for Women's Societies and Senior World-wide Guilds, based on Mathews' **Shaping the Future**.

Both the foregoing to be ordered from the Baptist Board of Education.

PAGEANTS AND DRAMATIC SKETCHES

A Peace Program for Juniors, by Jane Gilbert. Baptist Board of Education, 5¢ each, or three for 10¢.

Send to The National Council for the Prevention of War (address already given) for a long, very complete list of pageants and plays on Peace, for children, young folks and adults. Write your own literature headquarters for many others we cannot list here.

It is suggested that each woman's society should prepare an especially worthwhile program inclusive of a convincing pageant, if possible; have a supper

at the church (or otherwise) and invite the men to attend. Make it "strong meat," not wishy-washy sentiment such as does not appeal to "the brethren."

If you value the well-being of your own children and those of others; if you would make our country a shining example of the effort to live the peace teachings of Jesus Christ; if you would remove the greatest present obstacle to the progress of foreign missions, do something at your earliest opportunity and follow it up with more education and more practical projects.

Missions in Moving Pictures

The Harmon Foundation (with which the Religious Motion Picture Foundation was merged) has among its declared purposes: "To produce socially valuable motion pictures for educational and church use" and "to serve as a clearinghouse for information on the most effective use of motion pictures and other visual aids in church, educational and related fields." Its catalogue shows a most comprehensive library of silent films—educational, dramatic, missionary, on religion and life, life situations, social and economic studies, the arts, etc. The very large list on "The World and Its Peoples" and "The Church in Action" covers missionary themes. Those which the Department Editor has used in schools of missions proved excellent. They are usually made in cooperation with missionary authorities, and each year leaders on the current foreign study themes are brought out. As mentioned previously in this department, "Islam in Egypt" fits the study of Mohammedans. It depicts the mysticism and learning of Mohammedanism in Egypt, the intense loyalty of its followers, its strong customs and laws of life. Exteriors and interiors of various mosques are shown, the call to prayer is given and "the faithful" shown responding. The freedom of girls in an Egyptian school is contrasted with the degraded posi-

tion of women of Islam. The 16mm. film rents for \$1.25 and the 35mm. for \$2.00.

"Padre Sahib"—a new study of the Moslem world, produced by William L. Rogers and wife, with advisory service from the Motion Picture Committee of the Missionary Education Movement (4 reels, 16mm., silent) is a story of everyday missionary life in northern India. It offers vivid insight into the problems and needs of all Christian missionaries. The action of this picture centers in a typical community of Moslem Indians. A Moslem woman rebels when her husband brings home a new wife, taking her small daughter, Zebada, whose eyes had been healed by the doctor. She seeks refuge with the missionaries. Later action of the picture is concerned with the efforts of Zebada's father to force the marriage with Karam Bege, to whom he had betrothed her in return for 500 rupees. The action of this picture gives an opportunity to develop the daily activities of the Christian missionaries in this atmosphere. Rental, \$4.00. Order all films, as well as complete catalogue, from The Division of Visual Experiment, Harmon Foundation, 140 Nassau St., New York. All the new films may be purchased in copy by church boards for use in churches of their own denomination, prices to be quoted on request.

Helpful New Literature

The Woman's Missionary Society of the Evangelical and Reformed Church, 416 Schaff Building, 1505 Race St., Philadelphia, Pa., has recently sent for inspection some leaflets and pamphlets which will be helpful in any denomination.

A stewardship packet containing a variety of leaflets:

"What's in a Chance?" (leaflet against gambling), 4¢.

"Alcohol Advertising Appraised," 4¢.

"What Price Repeal?" 5¢.

"There Lies the Way," containing instructions for anti-war instructions for children, 6¢.

These four Christian Citizenship leaflets sell as a packet at 15¢.

"The Rainbow Pageant," a thank-offering service, 15¢.

"For Such a Time as This," pageant presenting the United Christian Adult Movement, 10¢.

"The Call of the Hills," play presenting scene in mountain cabin (mistakenly accredited in a former issue to the Lutherans), 5¢.

Woman's Missionary Society of the Evangelical Church, Third and Reily Sts., Harrisburg, Pa.:

"Men Discuss Missions," a heart-searching demonstration to be staged by the best men of the church, 5¢.

"Leaven on Noisy Creek," a dialogue by two mountain women, 5¢.

Dramatic plan for Mother-Daughter Banquet, 3¢.

Story leaflet, "When the Prince of Peace Won," 3¢.

"Going Farther with the Master," an excellent devotional series of 12 leaflets, 15¢ per set.

"They Also Wait," a mountain sketch in two acts and with 10 characters, 12¢.

"A Mountain Woman's Fight for Life," a missionary pantomime, 15¢.

"Suggestions for Creating Atmosphere in Program on Southern Mountains": in Japan, in China, in Nigeria, West Africa, and among Italians in America, 5¢ each.

The Baptist Board of Missionary Education, 152 Madison Ave., New York, has brought out the following excellent programs and study outlines for adult and young people's groups:

"The Way of a Witness," a Project Course in Personal Evangelism, by Margaret Holley Tuck, based on "The Way of the Witnesses," 25¢.

"How Can We Shape the Future?" — a Discussion Course, by Margaret Holley Tuck, based on "Shaping the Future," 25¢.

"The Future of Missions," a Project Course in World Evangelism, by Margaret Holley Tuck, based on "Missions Tomorrow," 25¢.

"We Can Change the World," five programs by Anna Canada Swain, based on "Shaping the Future," 15¢.

"Six Programs," by Dorothy A. Stevens, based on "Rebuilding Rural America," 15¢.

The following are for 'teen age young people:

"Seein' Things," by Mabel A. Silke, 25¢.

"Hills and Veils," by Irene A. Jones and Mae Deal Shane, based on "Highland Heritage" and "The Young Moslem Looks at Life," 25¢.

Nationality Nights

A HOME-FOREIGN PROJECT

We live across the Hudson from cosmopolitan New York, in a polyglot community, but those of different national back-

grounds have few real contacts. Our series of Public Nationality Nights, intended to promote a world point of view, started when we suddenly realized that though our denomination works among Hungarians in New York and New Jersey, we knew nothing about them—actually less than of the Arabians and East Indians whom it serves far away. So we set about preparing a Hungarian evening.

The Hungarian-American Society, Radio Center, New York City, arranged to let us have a valuable display of embroideries and other handwork. A leaflet from them gave material for a brief reading on "The Hungarian Love of Art." *Etude*, Oct., 1930, and a bibliography from the Foreign Language Information Service, 222 Fourth Ave., New York, listing *National Geographies* with articles on Hungary, provided data for another article on "The Hungarian Love of Music." Our church board sent material for a third short paper on "Our Church and the Hungarians."

Local resources were used next. Two of our members had their piano teacher give them Hungarian duets. An organization of church singers, invited to prepare two numbers, chose Liszt's "Liebestraum" and Brahms' "Around the Gypsies' Campfire." A young woman of Hungarian descent agreed to teach the girls the national folk dance, the czardas, and a lovely folk song, "The Old Gypsies" (Marks Music Co., 225 W. 46th St., New York, victrola record 20749, Arten Cigany). She sang the last verse in Hungarian. She also danced the czardas with the girls, wearing her picturesque costume in red and green, the Hungarian colors. A local music school taught a small orchestra of its students a Brahms dance and the national anthem.

Letters explaining the plan were sent to the two Reformed Hungarian pastors in another county, with a request for information about their congregations. They offered to come personally, bringing art objects from the homes of their people.

When they arrived, we found they had packed their car with treasures of silk, china, wool embroideries, pottery, etc., for which they had combed their congregations. We spread out their beautiful things alongside the collection from New York (which we had insured for one day for \$200).

About 150 attended our Hungarian evening on a snowy night. The program came first, interspersed with readings and musical numbers, then our pastor introduced the brother clergymen, who brought greetings from their churches. As a thrilling close, all stood while the little orchestra played the Hungarian anthem.

Opportunity was given to view the remarkable exhibit of handwork and to talk to the visitors. So on 15-cent admission and 5-cent cafeteria refreshments we made friends and cultivated friendly attitudes, and took in over \$20.00; for, passing along the tables displaying the art works, one came naturally to a long table filled with cake, sandwiches and coffee and a cashier at the end.—FLORENCE GORDON, *Weehawken, N. J.*

("An Evening in Japan," by this same writer, will appear in an early issue.)

HOW MISSIONARY INTEREST BEGINS

One of the greatest givers of our generation was asked how it happened that he made such large gifts to missions. "It didn't happen," he replied. "When I was a boy my mother taught me to give a part of every dime and every dollar. The only thing that has happened is that I have more dimes and more dollars now!"

Katherine Scherer Cronk said: "We might say to the hosts of church members who are indifferent to missions, 'How did it happen that you took no interest in missionary work?' 'It didn't happen,' they might truthfully reply. 'When we were children there was no missionary training in our Sunday school and no missionary society in our church.'"

BULLETIN OF The Council of Women for Home Missions

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

Peace in Our Time

God of the nations, near and far,
Ruler of all mankind,
Bless Thou Thy people as they strive
The paths of peace to find.

The clash of arms still shades the sky,
King battles still with king —
Wild through the frightened air of night
The bloody tocsins ring.

O Father! from the curse of war
We pray Thee give release,
And speed, O speed the blessed day
Of justice, love and peace.

—*Presbyterian Hymnal.*

Compassionate Father, whose eyes are in every place and whose heart is burdened with the sin and suffering of Thy children, while we go forth in safety and comfort to our work, we remember our brethren in lands where war is bringing anguish and poverty and pain and death. God of justice, deal sternly with them who have drawn the sword, and bring home the guilt and folly of violence. God of pity, look in mercy on the helpless victims of strife and on them who are made to slay those against whom they have nothing. Make sensitive our consciences to know ourselves involved in and responsible for a world where greed of gain and lust for power move us and our brothers in every land. By the shame and misery of strife, lead us to repentance. By the persuasions of the cross draw all men to the more excellent way of love, and lead the nations in paths of righteousness for His name's sake, who is the Prince of Peace.

—*Henry Sloane Coffin in the Presbyterian Tribune.*

Church Women in the Peace Movement

In these days of "undeclared wars" and acts of aggression by

militant nations in utter disregard of their commitments through treaties and peace pacts, and at a time when the United States is feeling its way toward a renewed sense of its responsibility to share in the world effort to prevent war as the only sure way to permanent peace, it is well to remember that there are organizations and groups of people who are actively engaged in building the peace movement in this country and in trying to find a way to banish war from the earth.

The churches are taking an increasingly active part in this movement, condemning war as sin and utterly futile as a means to settle international disputes. The organized women of the churches are also working for peace in ever increasing numbers, and are making their influence felt in their communities. Believing war to be destructive of all those forces which make for human brotherhood, and the bringing in of the Kingdom of God, they are working to create a public opinion opposed to war, and in favor of peaceful methods to effect needful changes in international relations.

Church women find their place in the peace movement through their connection with the Council of Women for Home Missions, the Woman's Committee of the Foreign Missions Conference, and the National Council of Federated Church Women, all of which have departments, or committees of international relations, and through these represent church women in certain of the national peace organizations. Most important among these are the National Committee on the Cause and Cure of War in which eleven women's national organi-

zations participate, and the National Peace Conference which includes more than forty peace societies and organizations with departments of international relations, such as the Federal Council of Churches and the women's interdenominational agencies. Thus a certain unity has been given to the peace movement and a great force has been created which should ultimately, in spite of discouragements and set-backs, lead the people of our nation towards the goal of a warless world.

New Materials for Peace Education

1. Marathon Round Tables 1937-1938.

The National Committee on the Cause and Cure of War has prepared the following courses for use by those who wish to participate in Marathon Round Table Discussion Groups:

Plan A—"United States and the World."

This is the basic course for those who wish to study world peace machinery and the relation of American foreign policy to such world organizations.

Individual kits \$.75.

Group kits \$2.50.

Plan B—"Adequate National Defense—What is it?"

This course considers national defense in terms of moral, political, military and economic armaments, and is linked up with the Campaign for World Economic Cooperation of the National Peace Conference through the use of the Headline Book of the Foreign Policy Association "Peaceful Change—An Alternative to War," which is the basic book for that campaign. Through the use of these Marathon materials church groups will be cooperating not only with the National Committee on the Cause and Cure of War, but with the National Peace Conference' Campaign

for World Economic Cooperation, and it is hoped that great many of these Marathon Round Tables will be formed this year by churches, clubs, and community peace groups.

Individual kit \$1.00.

Group kit \$3.50.

Write for further information to the Council of Women for Home Missions, or to the National Committee on the Cause and Cure of War, 70 East 45th Street, New York City.

2. *"Peace in These Times,"* is the title of a series of four programs of worship and discussion on the causes of war and the way to peace published by the Presbyterian Board of Christian Education, Philadelphia, Pa. The four programs, "Jesus, Christians and War"; "The Way to Peace"; "Nationalism vs. Patriotism"; and "What Can Christians Do?" are intended to arouse church people to a will to peace and a determination to work for peace, and may be used as the basis for group discussion, or as four consecutive programs for meetings of church groups, men or women. They are especially good for a Woman's Missionary Society. *Price 25 cents.*

3. Another new set of programs is that published by the Council of Social Action, 289 Fourth Avenue, New York City, under the title "World Peace." This is a packet containing a study outline, a Worship Service, pamphlets and reprints, among these being *"Five Sectors of the Peace Movement"* by Fosdick, an article on *"Neutrality or Collective Security"* and one on local Peace Councils. This packet is arranged for church groups, men or women. *Price, 25 cents, plus postage.*

4. Of special interest to church members is one of the headline books of the Foreign Policy Association called "Church and State" with the Study Course which accompanies it. For those who are concerned with the situation in the churches of Europe in such countries as Germany, Italy, Spain, and Russia, this study has great value. It is written in collaboration with some of the leaders at the Oxford Conference on Church, Community and

State, to acquaint church people with the struggle through which their brothers are passing and its relation to international relations. *Price 40 cents, Foreign Policy Association, 8 West 40th Street, New York.*

The International Peace Campaign

In the year that has intervened since the Brussels Congress when the International Peace Campaign was organized, many of the countries of the world have, through their peace organizations, joined in this movement, and today there is a truly international peace movement, which through Peace rallies, National Peace Congresses, and public meetings of many kinds, is trying to bring pressure upon governments in favor of peace; believing that if the people of the world unite for peace no government will dare to lead a nation into war. Weakened by the absence of the peace societies of Italy and Germany, the people of the other countries of Europe where the International Peace Campaign is strongest, are nevertheless working together for peace by collective action and are a mighty force in building public opinion in their respective nations. The churches have a leading part in this movement, bringing the influence of the Church to bear upon this problem.

In the United States an American Committee to cooperate with the International Peace Campaign has been formed. This Committee consists of those organizations which favor international cooperation to prevent war and believe that the United States should participate in such international efforts within the limits of its commitments under the Kellogg Pact, and that the four principles adopted as the program for the International Peace Campaign must be interpreted in the United States in the light of our national policies. The American Committee is planning to enter into such activities as may fit into the American peace program and thus to join hands with the thousands of

people throughout Europe and Asia who are working together for peace. The World Alliance for International Friendship through the Churches is a member of the American Committee and the Council of Women for Home Missions has also signified its intention of joining in this movement believing that the work for peace should be world-wide and that there is strength in uniting with the people of other nations in this great cause.

From time to time the women of the churches will hear of the work of the International Peace Campaign and those who are interested in keeping in touch with it may subscribe to the bulletin sent from Geneva every few weeks to tell of the work being done in all the countries where the International Peace Campaign is functioning. Write to the International Peace Campaign, Palais Wilson, Geneva, Switzerland. *The subscription rate is three Swiss francs.*

At this Christmas season there is fighting and death by violence in China, Spain, Ethiopia and perhaps other places, and men of goodwill seem powerless to stem the tide of hate and selfishness which lead to war. Yet millions of men and women hate war and are working for peace, and have faith enough to believe that eventually goodwill will triumph and international justice put to an end some of the "sore spots" which lead to war.

The women of the churches in missionary societies and in other church organizations, believing as they do in human brotherhood and in goodwill between men and women of all nations, all of whom are equally children of God, the Father, gladly share in this work for peace with their brothers and sisters in other lands, and pray with them for the realization on earth of the Christmas message: "On Earth Peace, Goodwill to Men."

—Elinor K. Purves.*

* This Bulletin has been prepared by Miss Elinor K. Purves, Chairman, Cooperating Committee on International Relations for the Committee on Women's Work of the Foreign Missions Conference, the National Council of Federated Church Women, and the Council of Women for Home Missions.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

EUROPE

Bible Reading in France

The Société Centrale Evangelique reports 17,527 Protestants in its various preaching centers, a 15% increase over 1935.

It is interesting to note that when M. Chasles, a Roman Catholic, an archivist and well-known scholar, paid a chance visit to a small Protestant chapel in Paris, he gained such an interest in the Bible that he wrote a book, *The Bible for Catholics*, which has had a wide circulation. He has also been lecturing at the Sorbonne on the Bible, and earnestly recommends the reading of the Bible to his large audiences.

The Bible in Germany

The conflict between Christianity and Nazism goes on, with more church leaders arrested from time to time. For over six months in 1936 the colportage of all religious literature, including Bibles, was forbidden, the secret police giving as the reason that communists, under cover of selling religious books, were distributing their propagandist material. Only in parts of the country where the prohibition was not strictly enforced were colporters able to continue more or less their usual activities. Yet in spite of this, and the growing propaganda against the Bible in the press, the total number of copies circulated by the British and Foreign Bible Society colporters, was considerably higher than in the previous year.

—*World Dominion Movement.*

Opportunity in Albania

In Albania Moslems constitute 70 per cent of the people; next come the Orthodox, numbering 20 per cent, and lastly

the Roman Catholics, 10 per cent, out of a population of about 1,000,000.

Protestant work is represented by a small Evangelical mission at Kortcha. Its particular work of preaching, Sunday schools, circulation of the Scriptures and religious literature enjoys the benevolent regard of the authorities. The mission, however, has no legal status. Albania recognizes that national stability and progress is best assured by granting wide liberty for religious instruction and helpful spiritual influence to youth. The immediate strengthening of evangelical work is now possible, if the men and the means are available.

—*World Dominion Press.*

"Remnants" in Eastern Europe

Protestants have a constant struggle to maintain Evangelical work against the fanatical foes of all religion on the one hand, and unfriendly governments on the other. Lutheran and Reformed are minority groups, in some countries "remnants," often desperately poor; but they are not only holding their own, they are winning converts by thousands, notably in the Ukraine (Southern Poland), Austria and Czechoslovakia. Most of the people are simple-hearted, unlettered land workers, scattered thinly over the country.

The greatest need is for competent leadership. The Central European Bureau of Inter-Church Aid, an ecumenical committee of which Dr. Adolph Keller, of Geneva, is secretary, is doing much to organize the converts and provide such leadership. A prime need is to provide a Bible in the Ukraine vernacular and the British and Foreign

Bible Society is giving aid towards the translation, printing and circulation of the translation. A hymn book in the vernacular is also being compiled.

—*The Christian.*

AFRICA

Southern Morocco

Someone has said that to offer the Gospel to a Mohammedan is "to ask the proudest man in the world to accept something he hates from someone he despises." In the face of such opposition as this, workers in the Southern Morocco Mission have proclaimed the Gospel for fifty years.

Morocco — only three-and-a-half days' journey from England — used to be a Christian land, but is now in the firm grip of Islam. It is peopled by those who pride themselves that their religion wiped out Christianity. An encouraging sign of progress today is the eagerness of the children to learn to read and write. The work of the mission centers in boys' classes, a book shop and preaching in Moroccan market places.

—*Life of Faith.*

A Step Toward Temperance

In South Africa a British Commission has ordered that 202 of the 220 saloons be closed in accordance with the Liquor Act of 1928, a measure which provided that after ten years the licenses of no saloons were to be renewed unless they had been converted into restaurants or hotels. Few have been so converted. Unfortunately, the legislation allows them to continue as wine and malt houses. Nevertheless, the closing of such places to the sale of whiskey and brandy is regarded as a step to-

ward temperance. Church and social organizations are hailing the move with satisfaction.

—*Alliance Weekly and Christian Advocate.*

Sunday Schools in South Africa

More than half the total increase in the membership of the world's Sunday schools has been in Africa. In the Union of South Africa, especially among the Europeans, the Sunday school is a live and progressive institution. This is one of the reasons why South Africa has been chosen for the next World's Sunday School Convention.

The Wayside Sunday school has grown tremendously during the past two years, and reaches thousands of children who would otherwise be outside the influence of the Church. It is estimated there are 2,250,000 children in South Africa who do not attend Sunday school, largely because of the distance to the nearest church.

—*South African Outlook.*

Italy Controls Ethiopian Church

The Italians have announced that the Coptic Christian Church of Ethiopia is no longer under the control of the Coptic Patriarchy at Alexandria, Egypt.

Corrado Zoli, former governor of Eritrea, announced that bishops of key cities of Ethiopia, such as Addis Ababa and Aksum, will either be named by the Coptic Church of Ethiopia and confirmed by the Italian Government, or be named directly by the Government. The announcement further stated that it is possible that the right to crown the Emperor of Ethiopia will be given to the Roman Catholic Apostolic delegate to Addis Ababa instead of the Coptic Bishops of Addis Ababa and Aksum.

—*The Living Church.*

First Nuba Mountain Church

Pioneer Christians in the Nuba mountains have completed their first church building.

"A group of interested Nubas

gathered to watch something entirely foreign to them—the Bishop laying the cornerstone. The ground plan of the church was drawn with the help of a Nuba Sheikh, whose workmen dug the foundation. In the evening, after the laying of the cornerstone, a mud wall had been built, about two feet high. The walls grew daily; they were molded in red mud one day, the workers patting the mud gently with stones to prevent cracks. When the walls were finished a special polish, consisting of a thin layer of mud rubbed with a wild nut, was applied.

"Meantime, arches for the roof were being made. Some brought grass for thatching; others long poles on which to rest the arches, and still others made palm leaf ropes to tie the roof. The old men hacked long tree trunks into seats, these to rest on mud pillars a foot high. Ninety people can be seated." The church was dedicated with these words:

"We here dedicate to the glory of God this building, to be called 'The Church of Christ, the Good Shepherd,' to the extension of His Kingdom, to be the place where the Sacraments are administered, and to be the House of Prayer for all the peoples of these hills, in the Name of the Father, and of the Son, and of the Holy Ghost."

—*C. M. S. Outlook.*

A Worthy Centennial Goal

African Christians in the Cameroun are out to win 15,000 new believers as their contribution to the centennial observance of the Presbyterian Board. In some of the village chapels, writes Dr. W. C. Johnston, secretary of the Mission, the Christians have given up the long anticipated privilege of hearing visiting evangelists and missionaries, and sit outside after bringing their non-Christian friends to the gathering. At the close of one meeting, the missionary asked Christians to leave, so that he could talk further specially to the non-Christians. No one moved. He repeated his request, urging the Christians to withdraw. Then someone explained that there were no

Christians there; they were all outside, having given up their places in the chapel to their friends, so that the latter might hear the words of life. Already, more than 20,000 have signified their wish to become Christians. The next problem is to train them in Christian living.

Spanish Guinea Is Quiet

Moorish troops have gone from Spanish Guinea, since there is nobody left to kill! Communication with Spain has been reopened; Spanish steamers come and go, but business is practically at a standstill.

The attitude of the authorities to the Evangelical missionaries is favorable. There is no official frowning upon the 35 catechetical schools, as the Government thinks that results similar to those in the Cameroun, where missions have produced thousands of literates, will be desirable in Spanish Guinea.

The centenary of the *Mission Evangelica de Guinea Espanola* is being celebrated by a joint campaign of the mission and the Native Church to win 15,000 natives to Christ. Three months were spent in preparation and prayer. During the succeeding three months 11,000 men and women turned to Christ. Nine new communities have been supplied with evangelists in the past two months, who are fully supported by the native church.

—*World Dominion Press.*

Self-Support in Africa

There is a steady movement toward self-support in the African churches. The Methodist Church of South Africa is now independent, so also is the Baptist Church. The Bantu Presbyterian Church is moving in the same direction. Last year the Dutch Reformed Church contributed over £96,000 for missions, and its mission churches and native Christians raised £20,000 and £2,375 respectively. It is making every effort toward reviving family worship. Illiteracy is the outstanding hindrance to Christian work.

—*World Dominion Movement.*

Sunday School Convention— 1940

Great interest is manifest in eastern and southern Africa in the prospect of having the World's Sunday School Association meet at Durban in 1940. Durban's climatic attraction, its accessibility and conveniences; also the financial guarantee offered by its mayor all pointed to the wisdom of the choice.

Following the precedent set in former world conventions, South Africa will have approximately fifty per cent representation in the convention, the other fifty per cent coming from other parts of the world. It is estimated there will be 2,500 delegates. Probably Africa will have more representatives in this world gathering than have been found in any similar world conclave in previous years.

WESTERN ASIA

Educational Project in Syria

To promote a consolidated plan of education in Syria, plans are under way for the organization of the Evangelical College of Aleppo, Syria, a joint project of the American Board and Presbyterian Missions, and the Syrian and Armenian Churches. It is hoped the school will become indigenous, making both support and administration the responsibility of the local Christian groups.

Future of Transjordan

If the partition of Palestine is carried into effect by the British Government, Transjordan will come into prominence. Since 1921 the country has made rapid progress, and the official attitude to missionaries, doctors and educators has been uniformly appreciative. The Arab Government has offered generous financial help to rebuild the hospital of the Church Missionary Society at Es-Salt, and will give it a free hand.

Moslems send their boys and girls to the mission schools at Amman, and the goodwill of the Emir and his counsellors can be counted upon by all who will

lend a hand to uplift their people. —*World Dominion Press.*

New Clinic in Baghdad

One might suppose than 6,000 patients would keep a woman doctor busy enough, but Dr. Abushadid of Baghdad is asking for more by opening a clinic for women and children.

Dr. Abushadid is a graduate of the Presbyterian Mission School in Beirut, and was asked by the Iraq Government to organize health work for women and girls in that country. Starting with the six thousand girls in the public schools, she is developing the work still farther in the recently opened clinic. In the School of Home Economics she gives her students practical experience in the care of children by conducting a nursery where the girls are responsible for the day and night care of a number of babies; thus carrying out the tradition of the school.

Peace Pact in Near East

Iraq, Iran, Turkey and Afghanistan, in a document of ten articles, have undertaken to keep peace among themselves and to assist one another in all matters of common interest. The pact is valid for five years, a period which may be renewed indefinitely, and it will be registered with the League of Nations. The pact doubtless is a response to movements toward wider liberty, more religious tolerance and general progress. Iran might be called the key to the arch which supports the Moslem edifice in the Middle East; yet there is more real religious liberty in Iran at the present moment than in any of its neighboring countries. A Moslem in Iran may become a Christian not only without suffering death, which is the unchanged Moslem law, but the civil power will protect him in the exercise of his individual liberty of conscience. —*World Dominion Press.*

One In Christ—Iran

At the world-wide communion service held in Hamadan last year, five languages were used

in the course of the service, showing in a striking way the unity and diversity of Christians. The invocation was given in English, the language of the chief missionary sending countries, and of the country giving the invitation to this service. Isaiah 53d was read by a Jewish Christian elder in ancient Hebrew, the tongue in which our Master must have read and pondered it. Prayer was offered in Syriac, by an Assyrian elder, Syriac being the nearest living language to the tongue in which Jesus spoke and in which he prayed. A passage from 1 Cor. 12 was read in Armenian, this language being that of the first nation in history to become a Christian nation; and finally, prayer was offered in Iranian, the language of the country in which the meeting was being held, a country that is learning to sing His praises.

Arabia's Slaves

A recent report shows that Arabia has at least a million and a half slaves. A large proportion of this number came from the Sudan and Abyssinia.

Slaves are openly bought and sold, the markets for women of beauty being specially conducted and developed. A recent edict of Ibn Saoud, king of Saudi Arabia, forbids the importation of slaves by sea, and even by land, unless it is proved that the importee is already a slave. Children born of slaves are themselves slaves.

—*Christian Century.*

INDIA, BURMA, SIAM

Missionaries Not Wanted?

A new regime in India seems certain to affect missionary work there, according to a *World Dominion* bulletin. A reformed Hindu paper, the *Arya Samaj*, recently issued a statement that India does not want Christian missionaries any more. It admits the present progress of Christianity and declares that the strong religious fervor of the missionary is the most important of the various reasons for his success. It laments the

materialism of many Hindus, and appeals for a new realization of the Hindu faith.

Changes in 20 Years

Thirty-five Indian student teachers were recently asked what noteworthy changes had taken place in South India in the past twenty years. The first eight changes which follow are arranged in the order of the strength of the vote; caste distinctions are disappearing; untouchability is being rapidly discarded; child marriages are decreasing; female education is extending; co-education is becoming more common; the public is taking much more interest in education; the demand for home rule is more widespread and insistent; work for rural reconstruction is multiplying; epidemics are being mastered; Indians are replacing British officials; India has come into the bicycle-bus age; Gandhi cannot stop the whirl of machinery; houses are improving; women are entering public life; personal habits are changing; the Christian community is steadily growing and taking much more responsibility; and socialism and communism are spreading.

—*World Youth.*

School for Home Builders

"The case for village girls is hopeless," bluntly said a student in the missionary's Bible class in Allahabad, India. Unquestionably, village houses were unsanitary; there was too much jewelry and too little water; there was sickness, unbalanced feeding of the household even when poverty did not preclude variety; there was quarreling, indecent talk, and a stolid indifference to conditions. Such was the background against which missionary wives at Allahabad Agricultural Institute have started a school for village homemakers. No such school exists in the United Provinces. Neither building, money nor staff is available. But the school has begun. "If we can't find a corner in the Institute classrooms and laboratories," said the mission-

ary women, "we'll use our own houses as classrooms. If there's no money to spare for teachers, we'll do the teaching ourselves. If there's no dormitory for the women they can fit into the girls' boarding school somewhere." So the school has begun: a two-year course for training village women in home making, child care and Christian living.

An Answered Call

Anglican church funds, on behalf of Mass Movement work, will be used first to send teachers to villages that have been begging for them; next to provide for the intensive training of volunteers and others to equip them to deal with new inquirers. A third item will be to provide houses for pastors and teachers, and help towards the erection of headquarters' churches; a fourth item is the extension of medical service.

Great care will be taken to avoid using this money to build up work which could not be maintained by the Indian church in the future.

—*C. M. S. Outlook.*

Opportunities in Sind

Last year was memorable in the history of Sind, not only in that it became a province but that the Christian Church scored advance. Money was raised by sacrificial giving for an enlarged and beautified church.

The greatest advance is in the fact that the Karachi congregation of the Church of England Mission has accepted responsibility for the maintenance of all the evangelistic work at present being undertaken in the district. Members of the pastor's committee have taken a keen interest in the leper asylum at Mango Pir, twelve miles from Karachi, and for three years have visited it regularly, preached to the patients, and shown their love in many practical ways. Others have gone in the evenings to the many quarters in the city where the poorer Christians live, and have taken part in regular services for them. Others have begun to teach in the Sunday

school and have made it more worthy of the church.

Workers in Karachi are convinced that bazaar preaching is a real test of a church's life. Usually, crowds are so interested they refuse to disperse. Last year fifty non-Christians were baptized, in contrast to the one or two baptized four years ago.

—*C. M. S. Outlook.*

Indian Preachers' Conference

In an effort to encourage personal testimony and more dynamic preaching, a "Preachers' Conference" was held at Bareilly, in September. Two groups were invited—a large group of pastors from the main pulpits and a small group of good preachers. Each day there were two sermons in Hindustani and one in English, as well as a round-table discussion on preaching. Thus by example and precept something definite was done in inspiring and instructing preachers. In order that the results of the conference may be available to those who could not attend, and be preserved for future reference, it is planned to issue a printed report, incorporating a synopsis of each sermon and a gist of each statement made in the discussion.—*Bishop B. T. Badley.*

Progress in Toungoo

At Toungoo, Burma, the outstanding piece of work for the year was a Daily Vacation Bible school in the village of Kelinsait. An old Christian living in that village had a son and three daughters who had attended the mission school at Toungoo. They asked the mission to open a vacation school there and gave all the support they could. As a result five people were baptized at the close of the school, and five more acknowledged their faith during the services at Christmas. Within nine months this village has gained ten Christians, and others are convinced of the truth of Christianity.

Much of the credit for this belongs to two Christian Burmans, a preacher and a Bible woman.

—*Watchman-Examiner.*

New Bible School in Siam

The need for native evangelists in East Siam has been keenly felt for some time. Accordingly, a Siamese Bible School was established last year in Korat. A group of six men and one woman comprised the first class. The beginnings were neither sensational nor pretentious. Lacking a class room, students met under the missionary's home. There were no dormitory accommodations, so students had to be quartered in various places about town. These arrangements were inconvenient and far from satisfactory; but a very profitable seven months of study were passed together.

This project is an outgrowth of the keynote "Go Forward," adopted at the Siamese Regional Conference. —*The Call*.

Faith with Works

Three years ago the Church of Christ in Siam was organized. Ninety-nine and a half per cent of the Siamese Christians had no real idea what it was all about, but those who did comprehend the significance of it had faith and were ready to back it up with works. The church constitution was two years in the making.

An outstanding move of 1936 was the appointment of a Revival Committee of two, whose mission it was to visit as many as possible of the churches, to hold meetings and stimulate Christian life and activity. The American Bible Society paid the expenses of a third member of this committee. Stewardship was their major theme. The results were astonishing. Tithing was started or increased in many communities, and the spiritual life of many individuals was greatly stimulated.

A second advance step has been the adoption of Pitsanuloke Station by the first General Assembly as its own project under a wholly national staff. The Church in Siam has also assumed full responsibility for the work of the Charles T. Santvoord Hospital for three years on a contract similar to that in

operation at Pitsanuloke. A Five-Year Plan of Advance has been adopted. —*Siam Outlook*.

CHINA

Progress in China

When I went to China fifty years ago the period of early seed-sowing had not entirely passed away. The difficulties were numerous and visible results were few. The people were still conservative and did not welcome new ideas. But the period of sowing produced great results. The Church in China has not grown and is exerting every effort to become self-reliant. It is willing to assume responsibility and desires to increase the Chinese ministry. There are Christian congregations of one thousand people that are entirely self-supporting.

—*F. L. Haws Pott, St. John's University, Shanghai.*

Mission Situation

Most of the missions in China expect to carry forward as much of the work as can be helpfully continued. Missionaries, especially men, will remain at their posts so long as they can serve those in distress. The Boards at home will accord them a large degree of discretion, and in case of danger they may withdraw to safety.

The Presbyterian Board authorizes the withdrawal from danger zones of aged and infirm missionaries, of mothers with children, and of all those not suited to serve under hardships that may be inescapable. The China Council and the mission executive committees are expected to make wise allocation of the reduced personnel.

Evacuated and furloughed missionaries, prevented from returning to China, will be used to strengthen temporarily the understaffed missions in neighboring countries until they can return to their own fields.

Educational Missions

Fifty-one per cent of all the Chinese college graduates listed in the Chinese *Who's Who* are products of Christian colleges.

Nearly seventy per cent of the men who are now determining the policies of modern China are graduates of Christian colleges.

Education is one of the chief aims of the present government, which has accepted the responsibility of providing universal elementary education for 70,000 children. This, however, is barely one-tenth of the school-age population.

About fifteen per cent of the higher education in China is handled by Christian colleges and professional schools. Nine per cent of the college students, and twenty-four per cent of the professional students attend Christian institutions.

—*Christian Advocate*.

Communion Under Difficulties

The Rev. David S. Tappan, of the American Presbyterian Mission in Hainan, tells of a communion service in the mountains.

"To prepare the communion elements we were at our wits' end. There stood the crude table but for a cover all they could find was bed drapes not yet used; no cups but some made for wine and used in heathen idol worship. Pastor Wu pointed out the verse in 1 Cor. 10: 21: 'Ye cannot drink the cup of the Lord and the cup of devils,' and applied it instantly. But when it was proved the cups had not yet been used in idol worship, they were accepted.

"No tray for the cups, so a huge wicker sieve used for sifting rice was brought in. No bread, so the missionary took some of his supply of twice toasted bread from his lunch (fresh bread would have been mildewed in the dampness). No grape juice, so a tin of American orange juice, also from his lunch, was stirred full of native brown sugar and answered the purpose.

"Nearly one hundred mountain folk caught a glimpse of their Lord that day, and somehow I feel that He was as much at home at that table as at any communions in America with their perfect appointments."

Chinese Medical Association

The Chinese Medical Association was formerly made up almost entirely of foreigners, but as fast as Chinese doctors became qualified they were admitted. Now the percentage of Chinese members is very large. At the last conference about 70 per cent of the 900 attending were Chinese, states Dr. John E. Lenox of Chengtu, West China.

JAPAN-CHOSEN

Masses Want Peace

S. Hirakawa of Tokyo, speaking recently before the Friends' World Conference in Philadelphia, declared that 90 per cent of the Japanese are opposed to the war with China. The present invasion is motivated by a militaristic clique which is trying to protect the Manchoukuo venture, an experiment that has thus far proved a colossal failure. Japan is spending much more money in Manchoukuo than she is getting out of it. Another speaker, R. Yamano, said that the only place in which desires for peace may be published is in the Christian denominational press.

—*Christian Advocate*.

Conditions in Japan

A correspondent from Japan says that the absence of civilian hatred is one mitigating feature of the grievous war situation. Chinese by thousands are still living in Japan and going about their work unmolested and in perfect safety. According to a recent report not more than 6,000 out of the 30,000 living in Japan have yet returned to China.

But the dilemma of a Christian Church in a country at war is pressing with peculiar intensity upon the Christians. Insignificant in numbers, and with the onus of a long inherited suspicion of disloyalty still bitterly held by many people, the Christian movement now for the first time in a national crisis finds its leaders called in council on equal terms with the representatives

of the vast Buddhist and Shinto constituencies.

Salvation Army Rift

A rift in the Army has become an open break. A group of officers, representing the younger leaders, but themselves men of mature age and rank, demanded drastic changes in the Japanese organization. The revolt is definitely a nationalist movement, protesting against what is alleged to be a condition of subservience to the control of the foreign headquarters, and command in London. It is also a protest against the Salvation Army's military organization, with its uniform, its army terminology and its dictatorial system. Also it is a demand for more emphasis upon the religious aspects of the work, and less upon the social and relief phases. The recalcitrant officers have been dismissed or have withdrawn, and have now formed one more Christian denomination, the "Japan Gospel Evangelistic Association," modeled after the two branches of the Holiness Church.

—*Christian Century*.

Remember the Frogs

A solemn service in commemoration of the sacrifice of 100,000 frogs which had been used in the past year in biological and anatomical experiments, was held in Tokyo in July. Sixty professors from Keio University participated and a monument representing two bullfrogs in stone, with a tribute to frogdom in general, was unveiled. The service was held in a Buddhist cloister with much incense and beating of gongs.

By way of contrast the British and Foreign Bible Society have celebrated the translation of Scripture into the one thousandth tongue, a feat that outdoes anything any single university has done.

—*S. S. Times*.

Bible Reading Koreans

Bible Institutes are popular in Chosen. At Chai-Ryung last winter, 455 men were enrolled

for one month, and 405 women for two and a half months. At Pyengyang Institute, 80 men enrolled for nine months' study. The Presbyterian Theological Seminary also reports one of the largest first-year classes in its history. Two young men have been commissioned as foreign missionaries; one is laboring in Shantung, and the other in Manchukuo among Chinese and Chinese-speaking peoples.

A Korean named Chang, who, as a boy of 12 watched crew and passengers of the steamer *General Sherman* struggle out of the water, only to be beaten to death by the mob, is now an old man over 80. Last year he stood by the same Pyengyang River and showed to one of the secretaries of the British and Foreign Bible Society the place where one of the passengers, Mr. Thomas, a colporteur of the National Bible Society of Scotland, threw to the crowd copies of "a red-bound book"—the New Testament in Korean. He also showed him a beautiful Thomas Memorial Chapel, marking the place of martyrdom and told how, in his own lifetime, there had sprung up a Christian community of over 260,000 with 4,200 places of worship.

—*World Dominion Movement*.

ISLANDS OF THE PACIFIC

Spiritual Currents in Java

According to the Evangelical News Bureau of Holland, three outside factors have influenced the spiritual currents in Java in the last decade: first, the awakening in Eastern Asia after the Japanese victory over Russia, and the national-cultural independence efforts in British India; second, the influence of the politico-religious movements in Egypt, Arabia and British India, seen in the existence and development of trade societies that have become more political organizations; and third the influence of communism. Ever since 1917, the *comintern* has striven to connect the class-struggle with the nationalist movement in the East. Its revo-

lutionary propaganda activity first reached Java via the native students' union in Holland. Vigorous action on the part of the government during the last four years has largely put a stop to this undermining force.

The attitude of missions towards these spiritual currents cannot be merely that of an interested spectator. They will have to deal with the great complexity of moral questions with which the people of Java have to wrestle in these days by preaching the Gospel of God's Kingdom.

Character of the Papuans

The *Evangelical News Bureau* in Holland says there are two opinions about the Papuans of Dutch New Guinea. One is that they are heartless, cruel and murderous; the other, that they are good, friendly and even pleasant people; those who know them best agree with both opinions. The Papuan has really two sides to his character. One is human, that is why the Papuan is hospitable, friendly and desirous of peace. The other side is demoniac, devilish. Sometimes, however, the Papuans' acts are bad only in our eyes, but are good in their own opinion. They, themselves, feel the conflict in their being. They know the difference between good and evil.

Effective missionary work is not possible without an accurate knowledge of the people. Therefore the first demand is: get to know the people, their language, ethics, laws and religion. Without winning their confidence, far-reaching influence over them is impossible.

Australian Aborigines

Missionary leaders in Australia are considering the problem of the 77,000 Aborigines with great care. This is attributed to a change in public opinion.

Some of the questions that have come up for discussion have to do with aboriginal customs—what should be allowed and what forbidden; the overlapping of

mission spheres and the need for an advisory committee to work toward closer cooperation of government, churches and missionaries. It is hoped that a policy may be adopted broad enough to cover the different conditions in the various states on the protection and control of the nomadic tribes, their gradual development and restoration of racial pride and confidence, the uplifting of the half-caste, the suppression of abuses and protection from exploitation.

—*Anti-Slavery Reporter*.

Education in the Philippines

Bishop Mosher of the Philippine Islands, who attended the Episcopal General Convention in Cincinnati, said:

Now that the Philippines are independent, they need an army and must get the money for it somehow. It is education that will pay the price. The government has closed the 5th, 6th and 7th grades in the public schools. This throws out great numbers of boys and girls. We have 1,200 pupils in our day schools. After the children finished the 4th grade, they formerly went to the public schools. Now the Roman Catholics are getting them; they have the funds to have dormitories and to equip their schools.

Clinics Had to Be "Sold"

Dr. D. J. Ago, Filipino physician at the mission hospital in Legaspi, P. I., could give some practical suggestions on "selling" a new idea to backward people. Wishing to establish clinics in a new area, Dr. Ago first called on the local church members, taking plenty of time to explain his plan.

Then he had to persuade the municipal authorities that he was not trying to undermine their prestige. Next, the local drugs shops had to be convinced that the clinics would help, not hinder, their trade. The dentist had to be drawn into the project, and lastly, each of the above had to be persuaded to serve as advertisers of the proposed clinic. When all this was done, the shyness and fear of the first venturesome patients had to be dealt with. Then, at last, word spread abroad that here was help for

many needy, and the clinic was crowded each day.

Congregational Work Grows

The American Board reports a very successful conference of workers in Dansalan, Mindanao, P. I. There were 130 delegates. Much time was given to prayer, meditation and praise. In the business sessions much attention was paid to the extension of the Kingdom in unoccupied areas. A real Home Mission program was adopted. Statistics revealed marvelous growth during 1936. Twenty years ago there were three congregations and two Sunday schools in other places. Today, the North Coast Conference alone has 48 churches and chapels and gave \$5,500 for the work of the Church. In all three conferences of Mindanao about 1,000 new members have been added to the churches.

Filipino Evangelical Strength

From the beginning, Filipino Protestant churches have emphasized the value of the Gospel in their hospitals and dispensaries; Boy Scouts and Camp Fire Girls; services for prisoners, for lepers and relief of various kinds. The most potent influence in winning people to Christ has been the private life and character of Protestant Christians, and their public stand on moral issues. The lives of both the leaders and the members of the churches have furnished the strongest testimony to the truth of their message. Evangelicals also have a good record in public morals. The fight against alcoholism was started and carried on almost entirely by them; protests against public dance halls and prostitution come largely from the same source; campaigns against the cockpit and other forms of gambling originate with the Protestants.

Other elements favoring Protestantism are the general advance of education, the large number of educated, liberal nominal Roman Catholics who have no vital church membership but

believe in God, and the strongly anti-Fascist attitude of Evangelical Christians. They offer a reasonable faith to hundreds of thousands of young people in the schools.

—*Christian Century*.

NORTH AMERICA

Students As Evangelists

Because they feel that a true Christian life is the only answer to the problems facing college students everywhere, the students of Wheaton College, Illinois, have sent 15,000 copies of St. John's Gospel to the students of the University of California. Each copy is inscribed with the statement: "This little booklet will help us all to win in the game of life."

Theodore Benson, senior at Wheaton College and president of the Scripture Distribution Society there, says: "Our purpose is to discharge our responsibility as Christian students to these our fellow students. We know of no more effective way to reach the student world than to present them with the Word of God."

Survey of American Girls

A composite picture of the American girl, 1937 model, is presented by General Foods, Inc., as the result of an effort to discover facts about future homemakers. From a questionnaire, submitted to shoppers in half a million retail food stores, it appears that six out of every ten American girls between the ages of 18 and 25 attend church regularly.

Reasons given for non-attendance were:

Too lazy	36.5%
Lack of interest	28.5%
Too busy	19.0%
Inconvenient	9.2%

In answer to the question: "Do you consider it more desirable or less desirable, than it was in your mother's day, to take an active part in church affairs?" replies were given:

More	37.3%
Less	26.3%
Same	35.7%

To Raise Standard of Ministers

After a two-year study, a commission of the Disciples' Church introduced a resolution at the International Convention in Columbus, Ohio (October 28), proposing the following minimum requirements for ministerial ordination:

1. Good moral character and personal fitness for the ministry.
2. A full college course or its equivalent and, if possible, graduate training in religion.
3. Experience in Christian work which shows real leadership, vision, pastoral qualities and preaching ability.

As matters now stand, a person without even a high school education may be ordained in the church. Opposition to these requirements is expected from a group of conservatives who will contend it would be a step away from the church's historical congregationalism, and toward ecclesiasticism. Furthermore, because of their independence local congregations would not be bound to observe the requirements.

Juvenile Crime Deterrent

Here is a suggestion in the field of crime prevention. Juvenile court workers have discovered that many children who are brought into court are charged either with stealing toys or stealing money to buy toys. Out of this grew the idea of establishing a toy-lending "library." One has been operating for several months in Kansas City, Mo., and a second one is now being prepared there by women of Grace and Holy Trinity Cathedral.

The play room in the parish house is to contain the collection of toys, new and "reconditioned," which the women have been collecting. Any child in the neighborhood may have a "library" card, signed by parent or guardian, entitling him to borrow a toy. When it is returned in good condition, he may take out another. The toys will be sterilized on return.

"Fellowship in Bible Reading"

The chaplain of California State Prison at San Quentin

writes the Pocket Testament League of the religious work carried on at the prison.

There is an organization here in the West known as the "Fellowship in Bible Reading," whose aim is to get as many Bible readers as possible each year during the month of October to concentrate in reading a certain Book of the Bible each day during the month. This year the Book of Romans has been selected for special reading and studying. Those joining agree to read at least four chapters a day in Romans during October, or as another choice they may read Romans through in one reading at least once a week during October, or they may agree to read Romans through daily during October. Here in the prison 143 have signed up to join the Fellowship in concentrating on the book of Romans during October. Six of those signing up are inmates on the condemned row, who are facing execution shortly. The number of inmates who have joined the Fellowship by no means takes in all those in the prison daily reading a portion of the Bible. There is a lot of Bible reading here in the prison by the inmates.

Religious Radio Programs

The Federal Council is sponsoring a new program of radio religion. In addition to the two regular programs of religious worship on Sunday which have been broadcast for several years there will now be a daily program of a rather different character from 12:00 to 12:15 every weekday of the year. These noonday messages will be inspirational and educational in character, addressed particularly to the public. The same speaker will be heard each Monday for a period of three months; another speaker each Tuesday, another each Wednesday, and so on through Saturday.

The Foreign Missions Conference is cooperating in this presentation.

America's Spending

The National Committee for Religion and Welfare Recovery has prepared a chart to show that the American public gave 30% less to churches, 29% less to general benevolences, 24% less to community chests, and 18% less to colleges in 1936 than was given from the smaller incomes of 1932. On the other hand, expenditures for jewelry,

theaters, cigarettes, automobiles, army and navy, whiskey, radio and beer increased from 25% to 31%. —*The Living Church*.

Land of the Unexpected

Think of a church service at which every inhabitant of a village is present; where every worshipper sang all the hymns from memory! Rev. C. O. Weber, Moravian pastor of Winston-Salem, N. C., found this among the unexpected experiences of a visit to Alaska.

When he arrived in a village to speak in a church, the bell was rung long and vigorously. To his delight he found the congregation eagerly drinking in every word of the message and no watches pulled out to check the time. He was amazed to hear Eskimo Christians pray in public fluently, and to note the expressions on their uplifted faces. This is his answer to the question he is often asked: "Are results worth the time and money spent?"

—*Moravian Missions*.

From Communism to the Church

A. J. Muste, who has recently become minister of Labor Temple, New York, succeeding Edmund B. Chaffee, has issued the following statement:

I return from the left wing political movement, from radical Marxism, from passionate secular idealism, which made me condemn the Church as conservative, as retarding progress, as martyring free spirits. I return to the Church! Why? Because these years of experience have taught me that the Church of the redeemed is the only great redeeming agency. The nucleus of any effective movement against war, against a social order based on the spirit and method of war, will have to be composed of those who by the grace of God, and insight into the meaning of the Cross, have renounced the spirit of war; first in their own hearts and then and therefore, in all relationships of life; of those who know the overcoming power of prayer and humility and sacrifice; of those who are not led astray by the will to dominate or destroy anyone, because Christ lives in them. The Church often fails in this, but I see no other agency doing it at all. That is why I return to the Church.

—*Federal Council Bulletin*.

Creek Indian Christians

The Indian has come a long way in spiritual development, as evidenced in a recent meeting of 1,000 Creek Indians near Eu-
faula, Oklahoma. The preacher was Roly Canard, chief of the Creeks. Although a university graduate and a master of English, Canard preferred to speak in his native tongue, as do most of the Creeks both in private and in public. Only the text, which was repeated many times with emphasis, was spoken in English: "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Around the tabernacle and church building were smaller arbors and sheds under which were long dining tables. Beyond these outdoor dining and cooking quarters were the tents of the hundreds of families who had come for the four-day meeting.

Without a leader, one Indian after another starts a hymn if he feels the urge and others join in. Another common practice is for all to pray aloud at the same time. Often this unison of prayer is for some common object, such as the recovery of a sick brother, or the missionary work of the association. After a few minutes all voices are silent save one, and the prayer is concluded by this one petitioner.

—*Southern Baptist Home Missions*.

The Gifts of the Indian People

Because the Indian people have felt that usefulness without beauty is not enough, they have created beauty in design, symbolism, color, rhythm and poetic thought. For our use they have brought corn and other foods and herbs, they have broken trails for us and taught us ways of living in the out-of-doors.

To value character above possessions, to consider one's tribe above oneself, to appreciate the achievements of others, to welcome the stranger, to respect childhood and age, to feel always a self-respecting pride of

race are characteristics of the Indian people.

Their belief that, although life is mysterious in all its manifestations, yet it can be trusted if human beings act in cooperation with it, may be the secret of the Indian characteristics of poise and restfulness, quiet strength of character, a keen sense of humor and delight in the gay and joyous. Unhurried by life's demands, they take time to think clearly and concretely. Expecting its constant changes, they face the world with courage.—*The National Board Y. W. C. A.*

Health Education at Sitka, Alaska

A new departure in health education for both boys and girls at Sheldon Jackson School, Sitka, Alaska, has been more thorough testing for tuberculosis, which is greatly on the increase among the native population of Alaska. In Sitka government school last year, 78 per cent of the children were found to be infected. This is partly due to poor living conditions; partly to the lack of recreational facilities, but alcohol is probably the largest contributing factor.

One phase of this health experiment is the isolation and special care of a group of twelve tubercular suspects. This group has a special table in the dining room. Their dishes are segregated and sterilized. Each suspect is isolated in the dormitory and is given a special rest each day. —*Presbyterian Banner*.

United Christian Council of Alaska

A United Christian Council of Alaska with representatives from the Congregational-Christian Churches, the Metlakatla Christian Mission and the Methodist Episcopal Church has been organized and incorporated in the State of Illinois.

Formed on July 10, the Council will be an elastic, interdenominational group designed to promote closer cooperation among the participating denominations at work in Alaska. The sponsors hope and expect that other

denominations will later join the Council. It marks a distinct advance in a cooperative approach to home missionary tasks.

Among the practical developments that have resulted is the launching of the Alaska Marine Mission to serve the vast, hitherto neglected territory in Alaska.

LATIN AMERICA

Sunday School Influence

Brazil, Argentina, Chile and Mexico have each their own national Sunday school missionary engaged in developing Sunday school work. Textbooks in Spanish and Portuguese are being prepared for the training of Sunday school teachers. In Argentina alone over 2,000 young people have undergone training for Sunday school and Bible class work. From the start, the Sunday school, for both adults and children, has been one of the most successful agencies of the evangelical movement.

It is estimated that there are now more than 2,000,000 people connected with Protestant churches in South America, and freedom of thought and expression has been greatly increased.

Work Goes on in Mexico

In spite of restrictions, Protestant missionaries remain in Mexico, doing effective work, in some respects even better than before. Here are some new methods that have been adopted.

In one of the best restaurants of Mexico City, "Wednesday Breakfasts" are arranged by Dr. Wallace, a Presbyterian missionary, and Professor Baez Camargo, Secretary of the National Council of Evangelical Churches. Members of the intellectual classes are invited to the breakfasts, and invariably listen with deep interest to messages on vital topics by Christian leaders.

Mr. Norman Taylor, also a Presbyterian missionary, is doing splendid work among soldiers. He visits the camps in his motor-car, entertains the soldiers with a portable wireless set, and then gives a Gospel talk. It is usual for many of the sol-

diers to buy copies of the New Testament and ask for prayer. Other missionaries keep in touch with college students. Full use is made of the press and book shops. —*The Christian*.

Forward in Colombia

The Synod of Colombia was duly organized in Bogota on July 29, a milestone in the history of Presbyterian missions in that country. Rev. Julio Hernández, pastor of Second Church, Barranquilla, was elected moderator; Rev. E. G. Seel, secretary, and Rev. Gustavo Villa, treasurer. Delegates from the three presbyteries, with the help of a map, indicated their fields of activity and the limits of their territory, also the regions to which they hoped to extend the preaching of the Gospel. It was shown that if the work is continued with enthusiasm, soon no one will be able to pass through Colombia without touching some evangelical territory.

The importance of having a well-organized seminary for the theological and pedagogical training of national workers was made clear; in fact, all the proposals, plans and projects were directed toward a great central purpose, and gave the idea of the different pieces of a jig-saw puzzle which only needed to be fitted into place to reveal the ordered whole.

—*Colombian Clippings*.

Cuban Schools

The educational problem in Cuba has yet to be solved. Government high schools and universities are closed, and a few mission schools have been the only secondary schools open during recent troublesome years.

Among the boarding students this year at the Baptist *Colegio Internacionales* are Carlos Manuel and Flavio de Céspedes, two grandsons of a former president of Cuba and great-grandsons of the Cuban patriot and first revolutionary president, Carlos Manuel de Céspedes. This is a testimony to the confidence placed in the school.

—*Watchman-Examiner*.

Matto Grosso, Brazil

The definite aim of the Inland South America Missionary Union is to reach the Indian world, and its purpose is to carry the Gospel to tribes not included in the plans of other organizations. One can scarcely believe that regions on this earth still exist where men live as "Children of Eden," ignorant of the existence of a world outside their own. The heart of Matto Grosso, Brazil, is such a region, and its evangelization has for years been the hope of the Inland S. A. Missionary Union.

The first missionary expedition of the Mission was launched in 1926 when possibilities were gauged. In 1934 another start was made. A third expedition resulted in the erection of a mission station. This third expedition covered 2,000 miles in 75 days. Thirty-four days were spent in canoeing. The main purposes of the journey were: to visit the circuit of Indian villages and to introduce the pioneer missionaries — the Big White Chief and the White Mother; to choose a site suitable for the mission station and to devote some time in building a mission house; to reestablish friendship with the fierce Kamauras, whose hostility had been of nine years standing, due to a breach of promise made by an explorer. They had closed their tribal portals to every outsider, including foreigner and Indian.

Requests are now coming from the Indians themselves asking for the "good people," meaning the missionaries, to come in and live with them.

—*Amazon Valley Indian*.

Fascism in Brazil

Evangelical churches of Brazil are thoroughly alarmed over the increasing menace of Fascism. Organized about five years ago, mainly with Italian and German descendants or naturalized citizens, Fascism soon gained the support of many liberals and young leaders in the Protestant churches, who not only came out openly for the cause, but distributed literature among fellow churchmen.

Methodism voices its apprehension in the *Expositor Christao*:

"Every Protestant or Evangelical is, by nature, a liberal democrat. It follows, therefore, that Fascist violence will be aimed against the physical life of the Evangelicals, in case it wins out in Brazil. Millions of Brazilians are under this threat, among them the great majority of the Evangelicals." The two branches of Presbyterianism—Independent and Synodical—have condemned all extremist regimes.

The Congregational Church went farther, and adopted the following resolutions: "(1) No pastor shall be permitted to affiliate himself with the Fascist party. (2) All churches which have members who are already Fascists shall exhort them to abandon such a doctrine; but if they persist in remaining such, they must be cut off the church rolls. (3) Any church which allows Fascists in its membership, shall be excluded from the union."

—*Christian Century*.

Demand for Books

Dr. R. E. Diffendorfer says that in South America the rapid progress in secular education has gone far beyond the ability of the Evangelical churches and the missions to follow the new intellectuals with an adequate Christian message. These groups know philosophy, political economy, economics and sociology, educational theory and practice, and especially the physical and social sciences. To reach these groups by the sole method of preaching and organizing churches is to lose the opportunity. Books need to be written by Latins or translated from English, and from other languages on the Christian message of the world today. He further says that the scarcity of reading material in some languages is so great that many boys and girls lapse into illiteracy after having completed the work of the primary schools.

—*Christian Advocate*.

MISCELLANEOUS

Church Council Discusses War

Should America go to war with Japan? Is China guiltless in the present slaughter? Will dictator nations crush democracy? These questions were put to Methodist leaders in Chicago recently. Bitter condemnation of the smugness of democracies in not considering the economic needs of over-populated nations now enslaved by dictators vied with vehement denunciation of the bombing of Chinese cities. Some advocated swift and complete embargoes; others saw embargoes as useless and vicious. All inveighed against America resorting to arms to curb Japan in China.

Dr. Elbert M. Conover, of Philadelphia, advocated a lighting embargo on war material, including oil and other elements vital to fighting, while Rev. N. A. Christensen of Oakland, Cal., was just as positive that an embargo is useless, dangerous and evil, because it imposes the punishment on the people least responsible for war, and leads almost inevitably to war. Diplomatic and social ostracism eventually can apply sufficient pressure to break any nation's ruthlessness. Such ostracism is slower, but more drastic in effect.

Sacrificial Giving

Missionaries see the world's desperate need at close range. Nearly \$5,000 out of their personal incomes has been contributed by Presbyterian missionaries to the Centennial Fund of the Board of Foreign Missions. If their average gift were equaled by each of the 2,000,000 Presbyterian church members at home, the reply of the Church to the General Assembly's urging "that the churches and individuals make a sacrificial response" to the appeal for a \$1,000,000 Centennial Fund would make a total response of at least \$10,000,000. Every member of the Board and of its executive and clerical staff has contributed to the Centennial Fund.

Anti-Semitism

A conference held at Princeton, N. J., in September on the Jew and the Presbyterian Church went on record as urging the Presbyterian Church to speak out clearly on the dangers of anti-Semitism to the Church itself, and to take its full share of responsibility for the relief of the social, human and spiritual needs of the victims of anti-Semitism, wherever found.

The purpose of this Conference was to appraise the work for the Jews now being carried on by the Presbyterian Church through the community or neighborhood center, and through the parish approach, whereby churches are urged to extend their services and welcome to Jewish neighbors; to consider the problems arising in connection with it; and to develop a more adequate and effective program.

—*Monday Morning*.

Problem of Mission Property

One of the problems of the establishment, and relationships of an independent national Church to the home board has to do with the fact that in almost every mission field new national or ultra-nationalistic regulations are affecting the tenure or title or terms of mission property holdings. In Mexico many clear titles have been simply wiped out by the Government, with no remuneration or redress. Elsewhere increments of value have been denied or imperilled. In many lands the national churches are disposed to argue that all mission property is held in trust for them, even though it was wholly provided from the west, or by people who gave it, not for the endowment of the Church in some one land, but for use in the evangelization of the whole world.

—*Presbyterian Banner*.

"To myself a heart of steel;
To my fellows a heart of
love;
To my God a heart of
flame."

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

A Bible Believing Church. The Nevius Plan for Mission Work, Illustrated in Korea. By Charles Allen Clark. 8vo. 370 pp. \$2.00. Christian Literature Society. Seoul, Korea and E. C. Heinz, 3624 Fifth Ave., So., Minneapolis. 1937.

Are missionary executives proven to be too satisfied with conservative, old-time methods? Are they and the missionaries too hesitant to break loose from conventional lines and to pioneer in missionary activities? As a matter of fact most modern missionary work has broken away from Apostolic New Testament methods and has attempted to establish occidental institutions in lands where life is more simple and primitive. Dr. John L. Nevius, for many years a missionary in China, strongly advocated a return to apostolic methods; this was forty years ago. He emphasized evangelism rather than institutionalism; an indigenous church with early self-support and self-government rather than continued foreign control; and spiritual emphasis on Bible lines rather than higher intellectual training to reach secular standards. The Presbyterian mission in Korea early adopted the Nevius ideals and methods and the results have been among the wonders of modern missions. Dr. Clark describes these methods, how they have been applied and the effect. Numerical results show 180,640 new converts to Christ in nine years. This is equivalent to 70 new parishes, each with an average of 300 believers every year. Here is the story of how this was done without a large staff of foreign workers or the expenditure of large sums of foreign funds.

It is a thrilling story that

gives new courage; greater zeal and stimulates faith in spiritual methods. The work is one of the most outstanding examples of mission work in the world. It is well organized but does not spend its strength on machinery. There is life in the organism.

Every missionary in every field will do well to read this important report. The methods need not be slavishly copied but they teach lessons that could be put into practice in other fields also. Churches at home would also profit by a fresh study of these ideals and by adopting many of these methods.

Japan in American Public Opinion. By Eleanor Tupper, Ph.D., and George E. McReynolds, Ph.D. 465 pp. \$3.75. Macmillan. 1937.

Some time ago it was pointed out that history centered first in the Mesopotamian region, then around the Mediterranean basin, then on the Atlantic coasts, and finally in our day on the Pacific. This progress westward followed the migration of the Japhetic races. There was also a great migration eastward, until now mankind has almost filled the earth. Japan and America are turning back on themselves. It would be well if each could do the turning gracefully; it would be better if they could do it in the Christian way. "Japan in American Public Opinion" recounts the way Japan has been turning for the last few decades, as observed by authors and editors in America. The book is an encyclopedic source book of facts concerning political changes in China and Japan, and in America *vis-à-vis* these two countries. The volume

is the result of painstaking study, marked by discerning analyses. The journalistic sources which underlie the body of the text have this unique feature that they present the contemporaneous opinions of the editors. Rather than say that the book is well documented, it should be said that it is in the main—and professedly so—documents with interpretative comments.

The history sketches for the reader Japan's emergence from her centuries of seclusion and proceeds to detail what she learned from the West—the way we live, what we know, what we believe and how we fight. What we condemn in Japan's use of modern engines of war, on the earth, in the air, and under the sea, she learned from the West. In condemning her appropriating policy, we condemn ourselves.

The volume, in conducting us through the phases of the problem of the Japanese in California and Hawaii, the wars with China and Russia, the annexation of Korea, through questions of immigration and naval quotas, the Japanese Monroe Doctrine, the 21 demands, the Lytton Report, and the like, leads us up through the intricacies of Japan's operations on the continent of Asia to the summer of 1937.

To statesman, merchant, and missionary the volume is a valuable storehouse of information. It presents both sides of the situations and should have on both sides of the Pacific a wholesome influence on those to whom facts have the major appeal.

G. P. PIERSON.

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

Then and Now in Kenya Colony. By Willis R. Hotchkiss. 160 pp. Price, \$1.50. Fleming H. Revell Company, New York, N. Y. 1937.

"It is given to few men in this wonderful century of development to have witnessed the growth of a colony from relative savagery to a high degree of civilization." That privilege has been enjoyed by Mr. Hotchkiss in Kenya Colony on the East Coast of Africa. He went to Africa forty years ago "not because men were heathen and in need of civilization, but because men were sinners and needed a Saviour."

In the process of presenting that Saviour the missionaries have found that Africans, accepting the Christian way of life, have assumed many of the more desirable qualities of our civilization. The author shows also that the white man's ideas and methods are not always helpful. Often Africans who have come in contact with the new environment of the cities, far from the restraints of village life and tribal connections, find it difficult to withstand the temptations and are greatly demoralized by influences which they do not understand and to which they cannot adjust themselves.

The effectiveness of Christ in changing the lives of men is disclosed when Mr. Hotchkiss says: "One conviction alone has remained not only unaltered, but confirmed with cumulative force throughout the years, and that is that the Cross of Christ is the all-sufficient answer to the problems of Africa, as to the rest of the world."

CLARA L. BENTLEY.

Christian Faith and the Science of Today. By J. H. Morrison. 8vo. 228 pp. \$2.00. Cokesbury Press. Nashville. 1936.

Here is a book that will repay any intelligent man or woman for reading. Ministers, teachers, missionaries, and others who are sometimes disturbed by the claims of modern science, or ill-informed or half-baked exponents of scientific theories, will find here a scientific but sane and reverent study of the facts

of nature and of man's place and purpose in relation to God.

Dr. Morrison is one of the outstanding Christian scholars of Great Britain. He is too big a soul and too sane a thinker to be classed either as a Fundamentalist who defies or ignores science, or a Modernist who abjectly surrenders to science and ignores the evidence of God's revelation of truth. The dictum of authority "Men of science tell us" is but a poor substitute for "Thus saith the Lord."

These seven studies were in part given as Cunningham Lecturers in New College, Edinburgh, in 1936. They take up the wonders revealed by the microscope, the telescope, radiation and chemistry, the mysteries of science, the supernatural, evolution and the "ascent or fall of man." They are interesting and clear, scientific and reverent, sane and honest. The most eminent and up-to-date scientists are freely quoted. Many of them honestly admit that "science is completely baffled" to explain such things as whence came matter, motion, life, and man. His view of miracles is that they are not contrary to nature but transcend our knowledge. He views Christ as unique, "a veritable incarnation of God." He believes that evolution is only a theory and has been very much overworked, is often misunderstood and takes too much for granted. "Redemption, not evolution, is the Christian watchword." He holds that the "Christian doctrine of the fall of man is not necessarily in conflict with the findings of modern science. . . . When man sinned he fell, and suffered a permanent moral disablement. . . . Christian optimism is based on redemption, not on development; on the divine grace that sends help from above, not on any power in man to evolve."

This volume would be a good antidote to the false and hasty conclusions of science (falsely so-called) as taught in many of our schools and colleges. Extremists on both sides will no doubt disagree with some conclusions but they cannot dispute

the facts stated. The index is confined to names of authorities quoted. A bibliography of reference books would be exceedingly helpful.

Definite Experience. By A. S. Wilson of New Zealand. 128 pp. Marshall Morgan & Scott, Ltd. London.

In our daily experience and teaching we are prone to emphasize faith, if we are introspective in our thinking, and works if we are retrospective. In his timely volume Mr. Wilson brings faith and experience, or "faith and works," into a beautiful and convincing harmony. He shows that to be filled with the Spirit is not only a privilege of the Christian but is necessary for a fruitful Christian life.

On page 74 we find this harmony brought out clearly. Mr. Wilson says that Romans 8:13 is "one of the deepest teachings of the Word on sanctification. Sin remains in the body to the end. The deeds of the body, each sin, as it seeks to rise up, can be put to death. It is the presence of Christ, through the Holy Spirit that does this."

Holy living is emphasized throughout the book. Chapter seven on "Be filled with the Spirit" should be noted as outstanding. The author's use of the phrase "Bringing in the Kingdom," is post-millennial.

A. H. PERPETUO.

Men of the Outposts. The Romance of the Modern Christian Movement. By Herbert Welch. 8vo. 261 pp. \$2.00. The Abingdon Press. New York. 1937.

There is no more stimulating reading than good biographies—history teaching by example. The life stories of great and godly men and women reveal God working in human life. Here are twelve fascinating sketches and interpretations of nine men and three women who gave their lives and used their talents sacrificially to advance the cause of Christ among mankind, especially in mission lands. They include pioneers—Xavier and Livingstone; evangelists—John Wesley and William Taylor; educators—Wm. Clark of Japan and Isabella Thoburn of

India; doctors—Christie of Manchuria and Schweitzer of Africa; Christian social reformers—Verbeck of Japan and Mary Slessor of Calabar; and home base leaders—Bishop Wm. M. McDowell and John R. Mott. Only two of the twelve are still living and working on earth. The least known is William S. Clark; all are worthy of more intimate acquaintance. There is variety in their characters, their fields of service, their types of work; all were actuated by devotion to Christ and by a desire to help their fellow men and to bring them into harmony with the will of God.

Dr. Welch is a bishop of the Methodist Episcopal Church and was for sixteen years in Japan. These studies, given as lectures at Drew University, are well written; they offer valuable illustrative material for sermons as well as interesting half-hour fireside readings. The index reveals a wealth of topics and personalities that have contributed to the onward march of Christianity.

Negro Year Book. An Annual Encyclopedia of the Negro. 1937-8. Edited by Monroe N. Work. 8vo. 575 pages. \$2.00. Tuskegee Institute, Alabama.

This ninth edition of the year book is exceedingly valuable because of its comprehensive and up-to-date information on the subject and the arrangement of topics which make it easy for reference.

Both students and general readers will find it good reading and worth owning. For example, the section on "Some Achievements of the American Negro" shows their economic progress, their intellectual and cultural accomplishments, their inventions and standing in the field of sports, as well as in business, politics and religion. On the other hand, the Negroes' crime record is not ignored. The famous "Scottsboro Case" is dealt with impartially and its significance is indicated.

In the section on the "Church Among the Negroes" (30 pages) we read that "more than 6,000-

000 Negroes out of 11,800,000 (or about 50 per cent) are not members of any church." The percentage is larger in urban centers. "This constitutes a challenge to the churches for a united march against sin and for the salvation of souls." Among the religious sects reported are "Black Jews," Moslems, "Faith Eternal" (Father Divine), and Moorish sects. The largest number of Negroes are members of the Negro Baptist Church (1,950,296 members). Other churches with over 100,000 each are African Methodist (6 branches) and white Methodist Episcopal.

The section on "The Negro in Poetry and Fine Arts" is very interesting—including "the origin of the tango."

More might be said to advantage on the Negroes' missionary work at home and abroad.

Mann of the Border. By D. Emmett Alter. 188 pp. \$1.00. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 1937.

This story of a medical missionary on the Northwest Frontier of India, among the wild tribes of the Afghan borders, is written by a missionary of the United Presbyterian Church. He does not make clear whether the stirring incidents described are based on fact or whether they are only fiction. The champion for Islam, a fanatic Mullah, meets the Doctor at first by open opposition and violent words and threats; then they meet at a wrestling bout where American dash and jiu-jitsu overcome the brawn and weight of the stalwart Afghan. Finally the Mullah's followers are won by Christlike love and service. The story is well told but the missionary approach is not ideal.

S. M. Z.

The Foundations Must Stand. By P. E. Kretzmann, Ph.D., D.D. 123 pp. Concordia Publishing House, St. Louis, Mo.

This small volume dealing with the inspiration of the Bible is a veritable arsenal for the defender of the faith. Its author is a professor in a seminary of the Lutheran Church and evi-

dently writes with the Lutheran constituency especially in mind. The book, however, has a timely message for evangelicals of every name. The position of the author will be regarded by many as extremely conservative, but it is temperate and scholarly. He does not contend that the writers of the Bible were mere amanuenses whose personalities were submerged in the communication of the divine message. What is insisted upon is that the writers were preserved from error of statement and that no view of inspired communication can be intellectually sound in which inspiration does not extend to words which correctly express the truth. To hold that only the thought is inspired raises the serious difficulty as to whether the mind is capable of entertaining any intelligent conception which does not take form in words.

The most valuable portion of the book, however, is not the discussion of varied positions touching the question of inspiration, but the author's careful examination of the internal evidence which the Scripture itself affords. We could hardly suggest a more painstaking and satisfactory digest of this evidence, unless it be found in the large volume by Gaussen bearing the title "Theopneustia." In the light of powerful evidence the open-minded reader will realize how much more consistent and logical is the author's view than are any of the prevailing alternatives.

HUGH R. MONRO.

Scripture Calendars for 1938. Pickering & Inglis. London.

Each of these calendars carry a daily Bible message and some of them have also helpful comments by such well-known preachers and authors as Bishop Moule, C. H. Spurgeon, D. L. Moody, Arthur T. Pierson, James Stalker, C. I. Scofield, F. R. Havergal, J. R. Miller, Adolph Saphir and Alexander McLaren. They are mounted on attractive, lithographed picture cards made for hanging on the wall. They make very acceptable gifts, rang-

ing in price from 1 shilling to 2 shillings, 6 pence. each.

There are also almanacs with Scripture texts and "Golden Grain Diaries (1s. to 6s. 6d. each), and Christmas cards 15 for 1s. 9d.).

A Mighty Winner of Souls: The Life of Charles G. Finney: A Study in Evangelism. By Frank Grenville Beardsley, Ph.D. 192 pp. \$1.50. American Tract Society, New York. 1937.

No man was more used of God in his day and generation than the subject of this biography. Tens of thousands of people throughout the United States were brought to Christ through his preaching. He reminds one of the Scripture that says: "His ministers a flame of fire." The author was Professor of Theology and is now Chaplain of the Missouri Society S. A. R. His knowledge of Church History is adequate for a proper presentation of this life and its background. He portrays Finney as a winner of souls, as an evangelistic leader, as pastor of a church and also tells of his connection with the founding of Oberlin College. In the words of the Preface: "Nothing will serve to promote an interest in evangelism more than a study of the lives and measures of the men who were successful in winning souls in the past, not that we may attempt to reproduce their methods, but that we may catch something of their spirit and discover those principles which underlie all true evangelism." Well worth reading, and full of inspiration.

S. M. Z.

India 1934-35. 8vo. 145 pp. 50 cents. Government Press. Delhi, India; British Library, 270 Madison Ave., New York. 1937.

This official report, presented to the Indian Parliament, deals with agriculture and industry, commerce, finance, communications, defence, politics, health and education, and scientific surveys. The wealth of information gathered is especially important for the Government and those engaged in education. Nothing is said about religion but all the topics are closely related to the

life and progress of the people of India. Reports on cholera, smallpox and plague show an increase. Leprosy, venereal diseases and tuberculosis are also studied. The information on Government education is meager.

The Heart of the Christian Faith. By Francis Shunk Downs. 209 pp. \$1.50. American Tract Society. New York. 1937.

This little volume deals with the cardinal verities of the Christian faith, making its appeal to the heart more than to the head.

Dr. Downs, as a preacher in the First Presbyterian Church of Berkeley, California, ministers to large bodies of university students, and gives here a series of sermons on doctrinal themes. His chapter on "The Inspired Book" dismisses apparent discrepancies as due to errors in translation or errors in transmission, and meets not at all the problem of an inspired and infallible Canon without an infallible Church to select it. The book moves into a much stronger position in the second chapter on "The Person of Our Lord Jesus Christ," where Dr. Downs lays his finger correctly on "the central issue of controversy in our generation." Here is a cogent array of testimony to the deity of Christ.

It is both the strength and weakness of the book that it is filled with quotations, many of them marked by vigor, beauty, and truth. In some places the frequent selections are like pearls gathered from many sources and strung on the thread of the author's argument.

In the midst of an unoriginal treatment of great Biblical themes, are found illustrations that have telling force or clarifying power. Dr. Downs shows his homiletical gift and ability to organize his material.

Laymen who have had little evangelical teaching and young people who need a warm and concise antidote to the popular and superficial lectures of some iconoclastic professors that tend to weaken faith, will find much help in this little volume. Its chief virtue lies, as Dr. Wm.

Hallock Johnson suggests in his introduction, in the manner by which the argument in each chapter is turned into an appeal.

J. WESLEY INGLES.

Ali Lives in Iran. By Caroline Singer and Cyrus LeRoy Baldrige. Illus. 72 pp. \$1.75. Holiday House. New York. 1937.

This fascinating story of a little boy and girl (Fatima) who lived in Iran, as Persia is now called, is based on firsthand observations made during a motor journey of 5,000 miles in Iran. The book is most attractively printed, and illustrated with marginal drawings. Children who read will be captivated by it and will learn to understand their Iranian brothers and sisters better through their lives pictured here. Jewish Isaac, Zoroastrian Cyrus and Christian Luke are also introduced with good effect.

Full Assurance. H. A. Ironside, D.D. .125 pp. 75 cents. The Bible Institute Colportage Assn. Chicago. 1937.

One of the largest Protestant congregations in America—more than three thousand—regularly attend the ministry of the author of this book at the Moody Memorial church, Chicago. This small volume of sermons explains this remarkable interest; it deals with a vital truth in terms which are readily understood. Dr. Ironside is an able expository preacher and the wide influence of his sermons suggests that this type of preaching has sustained interest beyond other more "modern" types.

The aim of the author in the present volume is to lead Christians into an experience of entire assurance of salvation through Christ—a high objective. Each of the ten chapters is founded on one of the great assuring promises of Scripture and there is pointed illustration and searching comment to bring the truth home with power. The popular essays on ethics and social behavior are shallow substitutes for the satisfying spiritual realities presented in this book.

H. R. MONRO.

The Parables of the Gospels: And Their Meaning for Today. By Hugh Martin, M.A. 251 pp. \$2.00. Abingdon Press, New York.

This interesting interpretation of the Parables, by a leader in the Student Christian Movement of Great Britain, approaches the subject from the standpoint of present-day needs and issues. His purpose is to furnish a book suitable for teachers in the classroom and the pulpit, and not to supplant larger standard works on the Parables. An introduction, on the character of the Parables is followed by a treatment based on the translation of Dr. Moffatt which is used as the text. It is always reverent, sometimes incisive and frequently portrays a canny insight into the application of the Parables to our own day; for example: "We are still building on sand. The Great War saw the collapse of the imposing edifice of nineteen centuries of 'Progress.' And so little have we learned the lesson that the few slender gains we thought we had wrested from the wreck, are now disappearing."

Our chief criticism is due to the brevity of some chapters. Only three pages are given to the Unjust Steward and seven pages to the Prodigal Son. This means a very inadequate treatment of the greatest of all our Lord's Parables. On the other hand, the book abounds in careful exegesis. The parable of the leaven is held to refer, not to evil, but to the Kingdom of God.

S. M. ZWEMER.

Twelve Clever Girls Who Became Famous Women. By H. A. W. Hamilton. Illus. 12mo. 95 pp. 1s. Pickering & Inglis. London & Glasgow. 1937.

Some of these women are widely known—like Queen Victoria, Frances Ridley Havergal, Mary Slessor, Mrs. Ann H. Judson, and Florence Nightingale. Others, not well known in America, will also repay closer acquaintance. They were all remarkable for their nobility of character and for their useful service. Their life stories will be especially inspiring to young girls.

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New Books

Apostle of Japan, Samuel Isaac Joseph Schereschewsky. James Arthur Miller. 264 pp. \$2.50. Morehouse Pub. Co. Milwaukee.

Daily Guidance, Fairlie Thornton. 31 pp. 6d. Pickering & Inglis. London.

Everyday Life in Burma. Pictures to be colored. 1s. S. P. G. London.

India in 1934-35. 50 cents. 145 pp. British Library of Information. New York.

Japan in American Public Opinion. Eleanor Tupper and George E. Reynolds. 465 pp. \$3.75. Macmillan. New York.

Japan Today. T. T. Brumbaugh. 500 pp. Kyo Bun Kwan. Tokyo.

Men of the Outposts. Herbert Welch. \$2.00. 261 pp. Abingdon Press. New York.

Miracles in a Doctor's Life. Walter Lewis Wilson. 122 pp. B. I. C. Assn. Chicago.

The Nevius Plan for Mission Work. Charles Allen Clark. 372 pp. \$2.00. Christian Literature Society, Seoul, Korea, or E. C. Heinz, 3645 5th Ave., South, Minneapolis.

Negro Year Book—1937-38. Monroe N. Work. 575 pp. Negro Year Book Publishing Co. Tuskegee, Ala.

On the Holy Mount. Joseph Pearce. 95 pp. 1s. Pickering & Inglis. London.

Twelve Clever Girls Who Became Famous Women. J. A. W. Hamilton. Illus. 96 pp. 1s. Pickering & Inglis. London.

Under New Management. Raymond H. Benton. 128 pp. 1s. 3d. Pickering & Inglis. London.

The World from a Window Garden. Grace E. Pulling. Illus. 90 pp. S. P. G. London.

John Wesley's Awakening. James Richard Joy. 50 cents. 124 pp. Methodist Book Concern. New York.

Ali Lives in Iran. Caroline Singer and Cyrus LeRoy Baldrige. Illus. 72 pp. \$1.75. Holiday House. New York.

Religion on the American Frontier. Vol. II, The Presbyterians, 1783-1840. William Warren Sweet. 939 pp. \$3.50. Harpers. New York.

The Study of the Bible. Ernest Cadman Colwell. 184 pp. \$2.00. University of Chicago Press. Chicago.

Stocking Tales. Stories for Children. J. T. Stocking. \$1.25. 119 pp. Pilgrim Press. Boston.

Three Typical Beliefs. 115 pp. \$1.50. University of Chicago Press. Chicago.

Why Worship. Muriel Lester. 25 cents. 43 pp. Cokesbury Press. Nashville.

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Year Book of the Society for Propagating the Gospel Among the Heathen. 120 pp. S. P. G. London.

Personal Items

Rev. Irwin W. Underhill, Jr., the only Negro missionary in the foreign service of the Presbyterian Church, was recently elected a fellow of the Royal Geographical Society for his splendid work among the pygmies in Africa. He is a graduate of the School of Finance of the University of Pennsylvania and of Princeton Theological Seminary. He received the degree of doctor of divinity from Lincoln University recently.

* * *

Dr. James Kelly, secretary of the World's Sunday School Association, recently visited Bulgaria in the interests of religious education. He also visited Yugoslavia to confer on the reorganization of Christian youth work so as to place it on a more stable basis.

* * *

Dr. John H. Finley, editor of the *New York Times*, and Dr. Arthur H. Compton, winner of the Nobel prize for physics in 1927, and professor of physics at the University of Chicago, have been appointed co-chairmen of the laymen's committee of the \$10,000,000 sesquicentennial fund for Christian Education. This fund is to stabilize the financial situation of 54 Presbyterian colleges and 52 university centers where the Presbyterian Church through its Board of Christian Education maintains pastors.

* * *

Mrs. Henry W. Peabody, formerly a missionary to India and of recent years well known for her effective activity in behalf of peace, temperance and missions has been requested by the directors of Madras Christian College for Women, Madras, and the directors of the Women's Christian Medical College, Vellore, South India, to go to India for the celebration of the twentieth anniversary of Vellore Medical College of which Dr. Ida Scudder is president. In 1920 Mrs. Peabody was chairman of the Promotion Committee for securing buildings and equipment for seven union Christian colleges for the women of the

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* * *

Dr. E. Stanley Jones will be back in India at the end of this year and will be available for service in the Indian churches from the beginning of 1938. On account of the trouble between China and Japan it is not possible for him to continue his work in China.

* * *

Dr. and Mrs. Fred H. Hope, missionaries of the Presbyterian Church in Cameroun, West Africa, have recently returned to Elat where they have been engaged in missionary work for over twenty-five years. Dr. Hope is superintendent of the Frank James Industrial School, a very effective mission enterprise.

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THE LIFE OF GEORGE W. BOWEN

By ROBERT E. SPEER

This is the biography of a very remarkable Christian missionary to India and for twenty years the influential and able editor of the *Bombay Guardian*. Dr. J. Sumner Stone called him, "The White Yogi."

When George Bowen died in 1888 there was call for a worthy biography but its preparation was delayed. Later all the biographical material—including his diaries, letters, reminiscences, and the books and pamphlets of which he was author—was turned over to Dr. Speer. This material has now been put into shape for publication and the result is a frank and stimulating picture of the man,—his experiences, unique character, forceful views and methods of work. Here is a life story that is of absorbing interest and will richly reward the thoughtful reader.

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