

THE MISSIONARY REVIEW WORLD

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Review by Courtenay H. Fenn

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Dates to Remember

February 7-13—Negro History Week.

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

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

FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

February 2-4—Winter Haven.

February 4-5—Ft. Myers.

February 4-5—Sarasota.

February 6-11—St. Petersburg.

February 7-10—Clearwater.

February 10-12—Tampa.

February 13-16—Tallahassee.

Personal Items

Dr. S. G. Inman, for 20 years Executive Secretary of the Committee on Cooperation in Latin America, was requested by the Department of State to act as special adviser to the United States delegation to the Buenos Aires Conference.

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Bishop Azariah, of Dornakal, South India, is to be in the United States this year to attend the General Convention of the Episcopal Church.

* * *

Rev. Dr. George A. Wieland, rector of the Church of the Epiphany, Seattle, Wash., has been appointed executive secretary of the field department of the National Council of the Episcopal Church.

* * *

Rev. Tokio Kugimiya is the new Methodist bishop of Japan to succeed the late Bishop Akazawa.

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John L. Dubé, of South Africa, is the first Zulu to receive the degree of Ph.D., an honor conferred by the University of South Africa. His grandfather was a Zulu chief. Dr. Dubé founded Ohlange Institute, near Durban; also the largest Zulu newspaper in Natal. In 1935 he was awarded the Silver Jubilee Medal by King George V in recognition of his service to the Zulu people.

* * *

Mr. Kenneth MacLennan, for 25 years secretary of the Conference of British Missionary Societies and associated with the International Missionary Council since the Edinburgh Conference in 1910, has recently resigned and his place as secretary of the conference of British Missionary Societies is being taken by Mr. J. W. C. Dougall. Mr. MacLennan was brought up in a Scottish family of seven in which the father never earned more than £1 a week. "But," said Mr. MacLennan, at a farewell dinner, "we had a rich life. My father left us an honored name, a horror for debt and a fidelity to truth."

Mr. Rome A. Betts, who has served the American Bible Society as assistant to Dr. George William Brown since March 1, 1936, has been appointed Associate Secretary of the Society, effective January 1, 1937. He will be responsible for financial cultivation, including that of annuities, legacies, special gifts, and gifts from individuals. Mr. Betts is a member of the Board of Directors of the Y. M. C. A. in Summit, New Jersey; is president of the New Jersey State Association of the Y. M. C. A., and a member of the Boys Work Committee of the National Council of the Y. M. C. A.

* * *

Dr. John R. Mott, Chairman of the World's Committee of the Young Men's Christian Association, and Dr. Fletcher S. Brockman, former secretary general of the Young Men's Christian Association for China, have been decorated with the Order of the Brilliant Jade by the Chinese Government.

BASIS OF CHRISTIAN STEWARDSHIP

1. God is creator and owner of all things and has put man in the earth to develop it.
2. Every man is a steward and must give account to God for all that is entrusted to him.
3. God's ownership and man's stewardship ought to be acknowledged gladly in the use of time and all talents.
4. This requires, as part of its expression, the setting apart for the work of Christ a portion of income recognized by the individual to be according to ability and the Will of God.
5. The consecrated portion ought to be administered for the work of God and the remainder, used for personal needs and for other good purposes, should be recognized as no less a trust.

Most Christian stewards begin with setting aside at least a tenth as devoted to the work that Christ came into the world to do. The proportion should increase as income increases.

Obituary Notes

Dr. Melvin Fraser, for 36 years a missionary in West Africa under the Presbyterian Church, U. S. A., died at St. Augustine, Florida, on December 14th at the age of 78. Dr. Fraser was graduated from Lafayette College in 1882 and from the theological seminary in 1887. He sailed for Africa in 1894 and rendered very effective service, one of his contributions to the work being the translation of the Bible into Bulu.

* * *

Dr. Dugald Christie, one of the honored pioneer missionaries of the Scotch Presbyterian Church to Manchuria, died in London, England, on December 7th, at the age of 81. He was educated in Edinburgh University, and until his retirement two years ago, was superintendent of the

Mukden Medical Mission and principal of the Mukden Medical College. A very stimulating life of Dr. Christie was written a few years ago by his wife and published by James Clarke & Co., London.

* * *

Dr. J. Gresham Machen, the founder of the Westminster Theological Seminary, Philadelphia, the president of the Independent Presbyterian Board of Foreign Missions, the first moderator of the newly organized Presbyterian Church of America and the well-known New Testament scholar, died of pneumonia at Bismark, N. D., while on a speaking tour. Dr. Machen was born in Baltimore, Md., on July 28, 1881. After being graduated from Johns Hopkins University and after studying in Germany in 1905-6, he became instructor in New Testament Exegesis in Princeton Theological Seminary. In 1906 he withdrew to form the Westminster Seminary and later set up an independent board of foreign missions. Dr. Machen was the author of several scholarly volumes, including "The Origin of Paul's Religion," "New Testament Greek for Beginners," and "The Virgin Birth of Christ." He is survived by two brothers, Arthur and Thomas Machen, both of Baltimore, Md.

* * *

Rev. George J. Geis, the last of a triumvirate of hardy, pioneer missionaries—Roberts, Hanson, and Geis—died in Burma, on October 28. These three men established and developed work among the Kachins of Burma—a work that is one of the outstanding examples of missionary promise and achievement.

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Editorial Chat

The annual meeting of THE REVIEW will be held in the Assembly Room on the 8th Floor, 156 Fifth Avenue on Thursday afternoon, February 18th at 2 o'clock. This will be a business meeting to receive annual reports and to elect directors for the ensuing year. Personal notices with proxies will be sent to stockholders.

* * *

Some very important articles are to appear in the next number of THE REVIEW, including the presidential address of Robert E. Speer on "Things That Change and Things That Abide," an address that made a deep impression at the recent Foreign Missions Conference in Asbury Park.

* * *

The paper by Dr. Speer, "A Missionary Appraisal as of January 1, 1937," has been reprinted in leaflet form and copies may be had by writing to the Board of Foreign Missions of the Presbyterian Church, 156 Fifth Avenue, New York.

* * *

The plans for coming months include a special number of THE REVIEW (June) devoted to Christ and the Rural Life of America, the home mission topic for the year; another issue (October) will be devoted to the foreign mission topic, "Christ and the Moslem World."

* * *

The following testimonial to THE REVIEW has come from the secretary for Young People's Missionary Education in the United Church of Canada:

"I look forward to continue to read THE MISSIONARY REVIEW and congratulate you on the wonderful work you are doing."

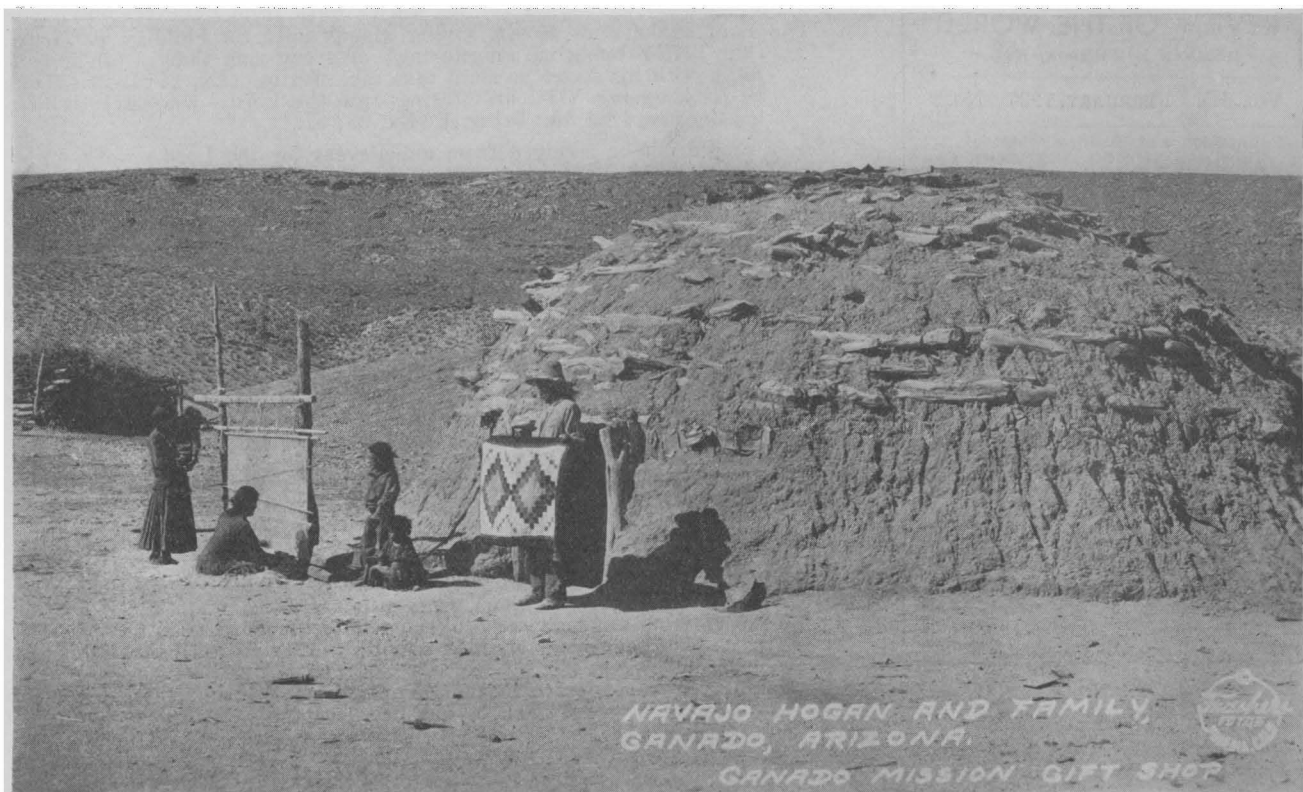
DR. F. C. STEPHENSON.

POINTS TO REMEMBER IN CHRISTIAN GIVING *

1. Christians should ask money for the Lord's work from Believers only.
The Lord spake unto Moses, saying, Speak unto the *children of Israel*, that THEY bring me an offering: of every man that giveth it *willingly* with his heart ye shall take my offering (Ex. 25:1, 2). Take ye from among YOU an offering unto the Lord: whosoever is of a *willing heart* let him bring it (Ex. 35:5).
2. Money should not be received from unbelievers for the Lord's work.
And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, *the possessor of heaven and earth*, that I will not take from a thread even to a shoelatchet, and that I *will not take anything that is thine*, lest thou shouldst say, I have made Abram rich (Gen. 14:22, 23).
And King David said to Ornan, Nay; but I will verily buy it for the full price: for I *will not take that which is thine for the Lord*, nor offer burnt offerings without cost (1 Chron. 21:24).
Ye have nothing to do with us to build an house unto our God (Ezra 4:3). The God of heaven, he will prosper us; therefore *we, his servants*, will arise and build; but ye have no portion, nor right, nor memorial in Jerusalem (Neh. 2:20).
Because that *for his name's sake* they went forth *taking nothing* of the Gentiles (3 John 7).
The sacrifice of the wicked is *an abomination* to the Lord (Prov. 15:8). But unto the wicked God saith, What hast thou to do to declare my statutes? (Ps. 50:16).
See, also, 2 Cor. 6:14-18, and Mat. 17:24-27.
3. Three things are to be remembered in Christian giving:
 - First—The *PERSON* to whom we give is the Lord.
Take ye from among you an offering *unto the Lord* (Ex. 35:5).
The children of Israel brought a willing offering *unto the Lord* (Ex. 35:29).
I am full, having received of Epaphroditus the things from you, an odor of a sweet smell, a sacrifice *acceptable, well-pleasing to God* (Phil. 4:18).
 - Second—The *PRINCIPLE*, or how to give.
 - (a) *Systematically*—not irregularly nor impulsively.
Upon the *first day of the week* let every one of you lay by him in store, as God hath prospered him (1 Cor. 16:2).
 - (b) *Individually*.
Upon the first day of the week let every one of you lay by him in store, as God hath prospered him (1 Cor. 16:2).
For I mean not that *other men be eased* and ye burdened (2 Cor. 8:13).
 - (c) *Proportionately*.
Upon the first day of the week let every one of you lay by him in store, as God hath prospered him (1 Cor. 16:2).
And *all the tithe* of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord (Lev. 27:30).
Will a man rob God? Yet ye have robbed me. But we say, Wherein have we robbed thee? *In tithes and offerings* (Mal. 3:8).
 - (d) *Cheerfully*.
Every man according as he purposeth in *his heart*, so let him give; not grudgingly, or of necessity: for God loveth a *cheerful giver* (2 Cor. 9:7).
For to their power, I bear record, yea, and beyond their power *they were willing of themselves* (2 Cor. 8:3).
 - (e) *Sacrificially*.
And He said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in *all the living that she had* (Luke 21:3, 4).
Their *deep poverty abounded* unto the riches of their liberality (2 Cor. 8:2).
 - Third—The *REWARD* of giving.
It is more blessed to give than to receive (Acts 20:35).
But lay up for yourselves treasures in heaven (Mat. 6:20).
For God loveth a cheerful giver (2 Cor. 9:7).
For with such sacrifices God is well pleased (Heb. 13:16).
Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it (Mal. 3:10).

THE LATE C. I. SCOFIELD.

* From The Central American Bulletin, Dallas, Texas.



A TYPICAL NAVAJO INDIAN HOGAN, ARIZONA



AIR VIEW OF THE GANADO MISSION TO THE NAVAJOS, ARIZONA

(See pages 75 to 80)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

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Topics of the Times

"FIRST THERE IS GOD"

The reason for Christian missions and all the abiding results are due to the fact that God calls us into partnership with Him. Missionary enterprises are successful in proportion as they work in recognition of that partnership.

From January 6-8 some three hundred representatives of sixty-six boards and societies met at Asbury Park, N. J., to confer in the annual meeting of the Foreign Missions Conference of North America. The discussions and spirit gave one a sense of the depth and strength and spiritual vitality of the missionary movement in the United States and Canada. Though budgets may be low, a movement that holds the support in prayer and personnel of so large and widespread a group as that represented at the conference must play a great part in the life of the world.

Dr. Robert E. Speer, the chairman, is entering his last year of service as a mission board administrator. From his youth, for forty-five years, Dr. Speer has served the missionary movement and his keynote speech to this conference, of which he was one of the founders, summed up his penetrating judgment. He rebuked those who care only for the present and the future, and the critics who think that a man is out of date because he is most deeply concerned with what happened in Judea and Galilee over nineteen hundred years ago. These things deal with the timeless and eternal. There are many things that change. Within the memory of living missionaries, a great Church has grown up in Korea, built up through the years of national trial. At the end of fifty years of mission work there are more Christians in Korea than there were in all the Roman Empire at the end of the first Christian century. So the past fifty years have been a period of great change all over the world. But there is the changeless also. "First there is God," Dr. Speer

said, and those words seem to stand out as the token and symbol of a Christian's whole life. That was the heart of the message to the conference and to men everywhere. First there is God. In the world around us we see going on a struggle between the forces of light and the forces of darkness. God is calling us to take our part in that struggle. This is a challenge to carry on the great work of Christ's Kingdom around the world.

The program of the conference was divided into two major topics: (1) Has progress been made in carrying into effect the Jerusalem program for rural missions such as to deserve the confidence of Christians deeply concerned about the world's economic, social and spiritual needs? (2) Does the foreign mission movement have an essential part in making real the ideal of a Christian world community? If so, how can this fact be made clear to the young men and women of the churches in North America? There was a general feeling that we are entering into a period of renewed dedication to the Christian ideals of a world Christian community; this calls for new methods and should lead to new discoveries of the value of the Christian faith and the richness of God's provision.

Another important topic considered was the 1938 meeting of the International Missionary Council, to be held in Hangchow, China.

If the conference was in any sense a cross-section of the thinking of the churches in North America, the signs of the times are full of hope.

A. L. WARNSHUIS.

WHEN LAYMEN ARE ON FIRE

Thirty years ago the Laymen's Missionary Movement was organized in America and for twenty years exercised a profound influence in the Church at home and on mission work abroad. New spiritual energy was released in the Church

and was harnessed for practical service. Many laymen were quickened to vital faith, more consecrated service and loving self-sacrifice. Giving was increased through a new sense of stewardship; laymen journeyed to the mission fields at their own expense to see and report on the work, and Christ was glorified as He was lifted up and followed into all the world. Laymen's Mission Movements sprang up in Great Britain and elsewhere. Gradually most of these have died down and disappeared. Today the Church in America, its members and the work, feel the need of an awakening and renewed activity on the part of Christian laymen. The remnant of the original Movement still carries on bravely from its Chicago headquarters but the Church as a whole is not reached—so far as the men are concerned.

In Great Britain twenty years ago the Methodist Laymen's Movement was organized to bring together missionaries on furlough and laymen for conference and prayer on the world-wide mission of the Church. This Laymen's Movement now meets annually at Swanwick for these conferences for three days and exerts a powerful influence on the spiritual life and activities, especially of British Methodists. A year ago, when retrenchment in missions seemed inevitable, the laymen rose to the occasion and as a result an increase of over £80,000 (\$400,000) in gifts was reported at the close of the year.

The "Laymen's Swanwick" is a time of fellowship, of prayer and conference and of preparation for the coming year. Missionaries gain a better understanding of the Church and the missionary society and their problems, while the laymen at home gain a new vision of the field and what Christ is doing in other lands. The result is new stimulus, new power, new knowledge and renewed consecration.

Dr. J. F. Edwards, recently editor of the *Dnyanodaya* of Poona, has this to say of the value of these Swanwick conferences to the missionary:

For the missionary himself the opportunity was priceless. As one sat through those conferences it was as if a panorama of the world's diverse civilizations passed before one's eyes. India, China, Africa, Japan, Korea, Europe, America and the far-off islands of the seven seas, each presented the vast problem of life in all its varied settings. Never had the writer been so impressed by the weltering chaos of our present-day world as he was when these missionaries painted their word-pictures. The amazing thing was the way in which Jesus Christ, by His Living Spirit, was seen to be actually solving that problem among all these varied races of the world. Whether it was the untouchables of India who were being portrayed, or the black folk of Africa, or the suffering millions of China, the deepening impression all through those six days was that a complete presentation of Christ and a whole-hearted acceptance of Him yield unfailingly the same result: triumph and transfiguration. As each day came and went it left its own unshakable conviction concerning the

sufficiency of Jesus Christ for men and women of every race and every rank of society.

The evidential value of all this became inescapable. That Jesus Christ by His ever-present Spirit was seen to be giving power and peace in every conceivable situation in life brought unspeakable comfort in face of the national and international confusions of our time. The evidence was cumulative in value, for its momentum increased with every new illustration, until missionaries are seen to be presenting to the people of every land a unique Master who is actually producing unique lives and inspiring unique movements. Failures only served to show that in such cases the conditions of victory had not been fulfilled. And whatever the opposing forces the result was always the same. For the sixty missionaries had to tell of the pernicious influence of materialism in the West, of an atheistic communism in the East, and of a growing militarism everywhere. But it was demonstrated that whenever Jesus Christ is allowed to do His work, by means of a worthy portrayal and a sincere acceptance, He is seen to be always victorious. The consequence is that the disillusioned coolie in China, the disillusioned student in India, the disillusioned farmer in Africa, and the disillusioned materialist in Western countries find all alike that in Jesus Christ they obtain a satisfied mind and heart. A new proof of the universality of the appeal of Jesus is thus provided by missions overseas. The dynamic of the indwelling Christ meets the needs of every type of humanity, and meets those needs when all else hitherto has failed. At the foot of His Cross, East and West actually meet in brotherly love.

It is time for a new and more widespread Laymen's Missionary Movement in America, such as has already begun, locally, in the United Presbyterian Church in Elyria, Ohio.

RUSSIA MARCHING ON — WHITHER

Many changes have taken place in Russia in the past fifteen years — politically, socially, intellectually, economically and religiously. Many of these are good, others are evil because they are opposed to God and His laws.

Twenty years ago Russia was counted a "Christian nation." While the Church was under State control and spiritually weak, outwardly it was strong. While many of the clergy were corrupt and worship was formal and ritualistic, the churches were filled. While the masses were ignorant of the Bible, the vast majority of the peasants were humble and devout believers in Christ. Today the Marxist revolution and the spread of atheistic Communism have almost put the churches out of existence. Antireligious and atheistic propaganda have led to the closing of over 14,000 churches and 43,000 Russian clergymen are reported to have been murdered or have died in prison camps. Not only is the teaching of religion to youth forbidden but antireligious museums are exploited and atheism is systematically taught in schools and universities. The League of the Militant Godless, organized ten years ago, claims that one-half the population is now atheistic.

In 1897 a census of Russia showed a population of 125,000,000. Today there are reported to be 180,000,000 in Russia and Siberia. While the country is under the control of the Communist Party, with Stalin as practical dictator, there are only about 1,000,000 members in this ruling party. They claim that about 43% of the youth are now "communist minded" and have been trained to deny the very existence of God.

In spite of the fact that the constitution (published in June 1935) proclaims freedom of conscience and the right to hold religious services, the Government does all in its power to discourage religious faith and Christian worship. Freedom is proclaimed for antireligious propaganda but Christian evangelism and religious education are forbidden. President Yaroslavsky of the Militant Godless League says: "We will continue our antireligious propaganda for there are still millions of Christian believers in the Soviet Union."

Repressive measures are carried on against Russian Orthodox Church members, Evangelical Christians, Roman Catholics, Moslems and Jews. The leaders of the State are opposed to any recognition of a supreme God for they fear that such recognition may interfere with the dictates and program of the State, as supreme.

But religious and Christian faith are far from dead in Russia. Fifty percent of the farmers still persist in their Christian faith and worship. Half of the youth of the land are reported as clinging to belief in God and some 40,000 communities still maintain churches. Vital religion also persists among the majority of Lutherans, Baptists, Stundists and other Evangelicals. In some regions personal evangelists are reported to be active and groups to study the Bible have been formed in factories and elsewhere.

If Russia continues in her denial of God she is doomed, for she denies the realities that make for life and depends on the things that pass away. Materialism is dominant in Russia today. The U. S. S. R. is being militarized in the nth degree for dependence is on physical forces and on the engines of death.

All progress made in Russia in the last fifteen years is on materialistic lines. Thus education, economic improvements, collective farming and the socialization of the State have brought great changes, many of them beneficial, but the Communist Internationale for 1936 declares that one of the chief objectives of the cultural revolution is to fight against religion. All education and life, according to Communist ideas, are based on a godless conception of the universe. On this rock the Ship of State in Russia is sure to split, for no nation can long survive that ignores or denies the basic fact of the universe. That fact is the

Eternal, all-wise, all-powerful and all-loving God, as He is revealed in Christ and the Bible. As Dr. Fulton J. Shean, of Washington, D. C., said in a recent address:

"The prevalence of human dictatorships is a feeble attempt to achieve from the outside the unity that the Christian achieves from the inside. . . . When the body loses its soul, it disintegrates into the elements which compose it. When the soul, God, leaves the body of society, it begins to disintegrate. That is why Russia, which is the most anti-Christian nation on earth today, presents as its symbol of unity a corpse, the body of Lenin—a perfect symbol of that to which Godless communism must lead—dust, dissolution, death."

Religious Conflict in Palestine

The total population of Palestine is a little over 1,300,000; of these about 63% are Mohammedans, 30% are Jews, and 7%, or 90,000, are Christians. The Jews are increasing in number more rapidly, through immigration, than are the other communities. A considerable proportion of Evangelical Christians are comparatively well educated and quite influential, the most of them being either themselves converts from the Greek Orthodox Church or their descendants. Open profession of the Christian faith on the part of Mohammedans has thus far been rare. The number of Protestant schools and hospitals in the country have had an excellent effect in the general dissemination of Christian truth among the people and it is hoped that this will produce more tangible results. As in most other parts of the Near East, there is great need for a forward movement in faithful, loving Christlike witness to the Mohammedan masses and also to the nominal Christians.

The number of Jewish converts is small, though somewhat larger than those from Islam. The Jews appear to be under the influence and control of the conservative minority. The Sabbath is very strictly observed, no shops or other houses of business being allowed open. Last summer an effort was made to place paid advertisements in the Hebrew daily papers stating the willingness of a Christian gentleman to send a free copy of the Gospel to anyone who would apply for it, but not one of these papers would accept the notice. The *Palestine Post* of Jerusalem, a more liberal Jewish daily, did print it, however, and there were some responses. It is reported by Evangelical missionaries through the country that there is a very encouraging readiness now on the part of Jews to buy copies of the New Testament. There appears to be among them generally a fear of missionary propaganda, especially that carried on in institutions, and it is possible that the most

effective work will be, at least for the more immediate future, quiet, personal testimony.

The troubles between Arabs and Jews have not brought with them any increased hostility to Christianity but the attitude of Jews toward Christianity and Christian nations has been much affected by recent events.

There has been a league of Christians — Protestants as well as others — with the Mohammedans in this anti-Jewish and anti-British movement. It has been due almost entirely to fear of being eventually crowded out of the land by the Jews who, the others are free to confess, are their superiors in education and financial ability. Christians also fear that they may later suffer at the hands of the Mohammedans who outnumber the Christians in the ratio of 8 to 1. Those competent to judge think that it will take a long time — perhaps years — completely to restore normal conditions.

The missionary's hands are extraordinarily full at this time and we do not need to search out openings for the Gospel message. We seek to show by personal testimony and, where necessary, by reasoned proof, the uniqueness of Christ and the exclusiveness of historical Christianity. We must remind others of the nonearthly, nonpolitical character of our calling and of our duty cheerfully to accept suffering in this present age.

W. L. MCCLENAHAN.

THE AMERICAN CITY AND ITS TRENDS *

A significant aspect of the Home Missionary situation in America is the development of metropolitan centers which include areas larger than those within the confines of the cities. "City growth itself is spotted," said Dr. Charles H. Sears, at the recent Home Missions Conference at Asbury Park. "Out of 746 larger cities, 354 have failed to keep pace with the general growth of population; 512 places classed as cities actually lost population between 1920 and 1934, and four of these were cities of more than 100,000 population. Along with this, however, there was a disproportionate growth in some urban centers conspicuous, among which are New York, Los Angeles, Chicago, and Detroit."

The American city of the present is distinctly a modern development, owing partly to newer industrial trends which have physically separated the general management of large industrial enterprises from actual production. Due to this and other causes, our metropolitan areas are becoming vast aggregations of specialists, many of whom

live in the suburbs but spend their working hours in the city. A striking effect of these developments has been the disintegration of city neighborhoods as such.

Many diverse problems are involved in the urban process. These include the social, economic and religious situation among Negroes. The entire question of child life in the city, with its juvenile delinquency problems, was presented along with an interpretation of the present program of the Church in its attempt to meet the needs of the young in city life.

Secretary Ross W. Sanderson, of the Baltimore Federation of Churches, reports that 44 cities, each with a population of 100,000 or more, now have interdenominational federations or councils of churches, with paid executives, and four others have councils of religious education. A number of other cities have similar organizations without paid executives and some county councils of religious education employ executives who serve urban as well as rural areas.

The need for frequent appraisals of the programs of city churches was emphasized by Dr. Channing A. Richardson, Chairman of the Committee on City Work. Changes in housing and business areas are so rapid that, within a period of twenty years, houses deteriorate and property becomes out of date. Pastors and church federations ought to face changing conditions while the churches are still vigorous and able to adapt themselves to new constituencies, rather than to wait until the membership is depleted and leadership has disappeared.

"Evangelism in our great cities is feasible," declared Dr. Jesse M. Bader, of the Federal Council of Churches of Christ, and he pointed out methods by which people can be won to Jesus Christ. Many problems in the rehabilitation of city life have an economic basis, yet it is clear that even when economic problems are solved, the Church has a spiritual mission and a spiritual contribution to make to the life of our cities.

In view of the great need of reaching the unreached youth of America the Home Missions Councils took decisive steps to extend still further the ministry of the church to the boys and girls.

It was apparent to alert observers that a real unity of Protestant forces is in process of achievement, at least in national areas, a unity which may lead to church unions of various sorts but which is not dependent upon them. Church bodies are learning to work together and, although impatient souls may easily become restless because progress seems slow, yet the advance is real and there is a growing determination on the part of Protestant forces to face the problems of the future together.

JAY S. STOWELL.

* The American City, City Population Trends, Social, Economic and Religious Problems of City Life, and the Relation of the Christian Church to these matters occupied the major portion of the attention of the annual session of the Home Missions Council and the Council of Women for Home Missions at Asbury Park, New Jersey, January 11-14.

Hope for the Renaissance of China

By REV. E. STANLEY JONES, D.D., of India*

THE eyes of the world are fastened upon China at this tragic time. Many are wondering what is going to come out of the changes that are taking place in that vast land. Those of us who have been privileged to look into the soul of China find our hearts steadied by the facts we have seen beneath the surface. In order to understand the situation and outlook, one must look at the parallels between what took place in the history of Europe and what is taking place in China today.

For a thousand years, Europe was under the sway of tradition; men were not allowed to think during the Dark Ages; the minds of men were cramped, unprogressive, grooved, set; it was an unproductive period. They all had to repent on bended knees. Life was held by tradition. At the close of that period came two liberating movements. One, called the Renaissance, gave birth to the new freedom of the mind, and brought forth the scientific age, and later came the mechanical age which has given tremendous power into the hands of Western civilization. But as men gained new freedom of mind, they also felt an innermost necessity for something deeper; for a new inner life to hold up this material civilization. Out of the necessity of the case, men turned back to religion to gain power by which to live and a new movement was born, deep within the nature of man. The Reformation came as the result of the turning back to the personality and power of Jesus to discover resources by which men may live. That discovery gave a regenerating impulse to Occidental civilization. Had that discovery been given full sway, we would not be in the position we are in today. In Western civilization we have inherited two outlooks on life. One is a pagan, selfish, grasping, greedy outlook; the other results from the knowledge that Jesus of Nazareth has given us life based on love, sharing, cooperation and brotherhood. Western civilization at the present time is the struggle between those two ideals. The tragedy is that the Renaissance has outrun the Reformation so that we have more intelligence than goodness. We have more power than we have character to handle that power and as a result there is a breakdown of civilization. The character developed has not been

sufficient to sustain the complex life we have built through the scientific age.

The task of the West is complex, and yet it is exceedingly simple; it is to make the Reformation parallel the Renaissance; to bring up the inner spiritual life so that it may sustain the outer material life. If we can do that, our civilization may be saved; if not, this new freedom will destroy us. In the World War, we looked over the brink of the abyss and turned pale, for we saw the possibility of our vast civilization tumbling to ruin. If such a catastrophe happens again, there is a vast likelihood of the West crumbling to destruction.

Five Simultaneous Revolutions

Now in China, we find parallel things taking place. The Chinese are a people who have an amazing culture, stretching back for thousands of years. When your forefathers and mine were dressed in the skins of animals, the ancestors of the present-day Chinese were dressed in silk. At that time they were the most progressive, enlightened people on earth. It was in the 15th century, with the coming of the Reformation, the discovery of America, the perfection of printing, and the birth of the mechanical age, that the Western world began to pull ahead of China. When the first envoys from Portugal began to enter into trade relations with China, they were taken into a temple and for three days were taught etiquette so they would be sufficiently cultured to be able to go in to speak to the Chinese viceroy. When George III of England tried to open trade with China, the Emperor sent a letter to the King of England in which he said in effect: "I can understand why you want to begin to trade with us, but we have no reason to wish to establish relations with you, for we have everything we need. You must be very lonely in your little island, so far away from civilization! The only hope for your nation is for you to come over to China."

When we deal with China we deal with a highly cultured people. Remember she has the memory of ages sounding through her culture.

In the city of Peiping, I saw five hundred gods worshipped in one temple. Among them was Marco Polo. The Chinese had deified their first visitor from the West. He was the only one of the five hundred standing, looking ahead; the

* The substance of an address given in America after an evangelistic tour in China.

others were sitting in calm composure as though past centuries were looking through their eyes. For one thousand years, China has said, "The past will rule the present as the dead have ruled the living." Now China has come to the end of that period; a new age has started; a Renaissance due to this new freedom of mind. It is an entire new age in China that has precipitated five great revolutions at one time. First there is the intellectual revolution, turning from the traditional attitude toward the scientific; second, the economic revolution has changed life founded upon the old "guild system," to a system of competition; third, the social revolution has changed life founded on the family to one centered in the State. As a result home life is now breaking up and the center of allegiance is leaving the country—at least in theory. The fourth, revolution, is political. Under the Manchus, the emperor was responsible to Heaven alone; not to men. Once a year he went to the temple and gave an account to Heaven for his stewardship in ruling the people. Now they are trying to base government on the will of 400,000,000 people. If in the past twenty-five tragic years in China they have not been able to achieve unity, we must be patient. What is twenty-five years in a nation that has existed for nearly five thousand years. It took a long time to achieve unity in America. There are 400,000,000 people in China, and to achieve unity in such a vast concourse is no easy thing. Many think that China is in the throes of dissolution and that Japan will conquer the whole country. Be patient. But though Japan may drive a wedge beyond the Great Wall into the heart of China, it will really be like entering the mouth of China, and we may yet watch China gulp her down as she has done with every other conqueror. Japan is making a tragic mistake, for Manchuria is likely to be the Alsace-Lorraine of the Far East. The Chinese can stand more knocks and get up smiling, than can any one else on earth. It may take fifty years before she recovers, but what is fifty years in five thousand?

The fifth revolution is the most important of all—it is a spiritual revolution founded in a great measure on superstition; men face this situation without an inner steadying of morals, for the educated soul of China is a vast vacuum; the old is dead, the new is not yet fully born and men are confused; they do not know how to live. In the Strait Settlements, a man sent in an application for one of his children to attend school. In the column where he had to indicate his religion, he wrote the word "confusion." (He meant Confucian.) The religion of the educated Chinese today is "confusion."

These five revolutions were spread over five centuries for Europe and America and we had

time to recover from one before the other came upon us. But in China today the strain is terrific, in that all five have been precipitated in one generation. When David Yui told Ramsey MacDonald about these five revolutions taking place in China, Mr. MacDonald said, "Why in the world did you have them all at one time?" Mr. Yui replied, "Mr. MacDonald, which one should we take first?" We couldn't choose; the whole thing was precipitated into the mind of Chinese youth. The students are being subjected to what is perhaps the greatest modern spiritual and intellectual strain since the world began. They are compelled to do the political thinking as well as social, scientific and religious. As a result conditions are still chaotic and some are tempted to be discouraged.

India is also going through these five revolutions, but has had the advantage of the framework of British stability; China has no such framework; in fact, other nations have taken advantage of China to further their own ends. What is China's great need at the present time? It is power to remake character, character sufficient to stand the pressure of all these revolutionary movements. When one of the dikes in China, built to prevent floods, was very weak, they gave money into the hands of an engineer to make repairs. He put part of the money into the dike and the rest into his own pocket. As a result the dike was poorly constructed and broke. A million people perished because of the dishonesty of that man. It was Chinese character that broke and caused the whole country to be flooded. The whole structure of human life rests upon character. In China, some new moral force must be loosed that can make character, because character in China has been decaying. Chinese businessmen are among the most honest in the world for they have a code of morality in their business dealings. A merchant said to me that if you ask a Chinese manufacturer to make the silk cheap but very beautiful, and tell him that it doesn't matter how long it lasts, the Chinese will straighten up and say, "That is against our morality." As officials, the Japanese are more honest than the Chinese for their loyalty to the Emperor keeps them honest. On the other hand, the Chinese political officials constitute one of the weakest places in China's whole life. They have inherited this, for under the Manchus officials were paid no salary, but were supposed to get as much as they could out of their office which they held for life. Now officials are in office for a short time and many have become very rapacious. In one place the taxes had been collected in that province for six years or more in advance. To pay these farmers had to surrender their land as they could not keep the soil on these terms. Where China has had honest officials, China's life has prospered. I was

at one place humming with activity; twelve thousand miles of telephone lines were being put up, and ten million dollars had been provided for flood prevention and relief; there were also hundreds of miles of good roads. I was told that the secret of this good work was that the head of this construction was a man of Christian character, and every dollar appropriated for the construction was honestly expended. Confidence was created in the whole situation because of this gentleman's character. Multiply that kind of man through China and the situation is largely solved. One governor of a province said to a friend of mine: "I need two things for reconstructing the province—money, and honest, capable men to expend that money. I can get the first, but not the second."

Five Enemies of Progress

The head of the Renaissance movement in China said to me: "There are five great enemies in China—poverty, disease, ignorance, lack of unity and dishonest officials." "We could do anything, if we could get unity and honesty."

China needs new power that will regenerate life and will make men sufficiently honest and trustworthy. Where can you get this power? We once believed education could do it. A statesman in England said, in 1840: "If we can put over compulsory education by the end of the century our problems will be solved." Compulsory education came—but their problems were not solved. Education is good, but it is not enough; it may make a man clever but does not make him unselfish; it may make him more of a rascal so that instead of stealing people's pennies he steals millions. Professor John Dewey, of Columbia University, went to China and when he returned he said: "I really believe, after all, you missionaries are probably working toward the right end." Some power is needed to turn bad men into good men; selfish men into unselfish men. Education does not go deep enough to the roots of character to change a man there.

There was a time when we thought Democracy would solve our problems. Today we have grown tired of Democracy and are turning to dictators—why? People say that Democracy is all right but people haven't sufficient character to conduct a democracy as it should be conducted. Therefore we ask one man to do it and save us the responsibility. Western civilization seems to have lost its nerve, and has therefore turned to dictators. In Ceylon when the people were given the suffrage one woman dropped her ballot in the box and then stood before it with folded hands saying her prayer to the new god, the ballot box. There was a time when we folded our hands, but we know now that everything depends on what you bring

to that box; you may vote in folly and ruin or, if high character and intelligence control the ballot box then righteousness will rule. Democracy may be good but it is not good enough.

Where, then, can we turn for regenerative power? The national religion of China is dead, as far as the educated mind is concerned. In many places, they have bricked up the idols in the temples or have changed temples into schools. On two of China's sacred mountains you will see people, not worshiping God, but gambling or smoking opium. China's soul today is a vast vacuum. The old is dead; the new has not yet been born. If maxims could save a people, China would be the most saved on earth; if beautiful banners and sentiments could save a people, China would have been saved long ago, but back of the beautiful sayings there is no regenerating Power. Where, then, shall we turn?

Two great forces are bidding for the soul of China—the one is Communism; the other Christ. Communism already possesses nearly one-fifth of the nation. Christianity is not to be identified with capitalism and the spirit of capitalism must be changed. Communism has some good ideas and some strength. It is going to be a mustard plaster on the back of capitalism and capitalistic society to make people think. Many of us are like an Englishman who never thinks until he feels a pain! If Christianity were rightly applied to collective life which would be allied to Communism minus the class war, minus compulsion and materialistic atheism and plus the Spirit of Christ—then it might save China. At present, Christianity and Communism are bidding for the soul of China. The Nanking Government is endeavoring to suppress Communism in China by military force, but General Chiang Kai-Chek said to me: "The minute the force is withdrawn, Communism comes back for it is feeding on the discontent of the peasants. Military force is not enough." Communists are patiently teaching the students in every university by a system called the "cell system." A missionary who was among a number of prisoners held captive by Communists, said that before they were freed they were put through a course in Communism. Ordinary soldiers were then given an opportunity to come into the Communist army, or, if not, they were given Communist literature and sent home to scatter it.

We must be as devoted and faithful in spreading Christianity as Communists are in spreading their doctrines. Eight years ago it looked as if the anti-Christian movement might sweep Christianity out of China; it did sweep many missionaries out, and it almost seemed as though the work that had been built up with tears and prayers would go down into ruin. But a few years later the missionaries were back again. Christ

never knows defeat and the true Christian cannot give up the conflict as lost. The Christian movement today is stronger on account of having stood against terrible and fierce opposition. The anti-Christian movement has expended itself and left the Christian movement stronger than before. In one place the Communist took Christian preachers through the streets of a city to a place where they were going to execute them. They promised to let them go if they would say they were not Christians. But a pastor said: "I can do more for Christ dead than alive." A second man said, "I love my people and my country, and I would like to live for it, but I love my Christ more, and though you kill me, I will not deny Him." A woman jumped on the table and said, "We need that kind of a man in China; a man who has convictions and is ready to die for them." They let him off. A few months later, when the citizens chose three men to govern that city, that pastor was one of the three.

The Answer of Christ

China is a vast land in a state of great hesitation. When I was in China a few years ago, the question they asked was: "Has Christianity any answer to our national, social and personal needs?" I could hear tramp, tramp, tramp for Communism, and I had to deal with actualities. Unless Christianity really works there is no need talking. But we can stand in the midst of that desperate situation and say, "Yes, thank God, if truly tried, Christianity does work, and we do not know anything else that will." But there is one radiant Figure that stands confronting the situation—that is the Figure before whom we bow in reverence and love. Jesus Christ is making a supreme bid for the soul of China today.

In Canton, where the anti-Christian activity was strong, people could not get into my meetings unless they came before hand to the Y. M. C. A., gave name and address and obtained an admission ticket. Nevertheless before I arrived, thirty-five hundred people had signed up. From July until December, I was speaking four times a day. On the last night of the meetings when I asked for those who really wanted to give themselves to Jesus Christ, one thousand signed the cards. One thousand of the students, business and professional men decided to become Christians.

What a challenge to the people of the West who know Christ, to bring to these people the Gospel of Jesus Christ. Have we enough courage and strength to do it? If so, the nation can be saved. I see no other hope than in Jesus Christ. We must cease being apologetic for being Christians. The time has come to say quietly, "I am a Christian and am proud of it. Christ has all there is of me."

At the close of a meeting in India the chairman said, "If what the speaker has said is not true, it does not matter; but if it is true, then nothing else matters." In the midst of this chaos of things there stands this figure of Jesus Christ. Most of us have missed the way, as we showed in the World War. Human society cannot long hold together unless it is held together by the love of Christ. If we have enough Christianity to save China, we have enough to save the whole Far East.

I believe that some day Jesus will go through and through the hearts of the people of China. In the city of Tientsin, I met a wonderful Christian, a man who made me feel that he had strength and stability, that one could you trust. He was building up a new type of official who would go out unselfishly to serve China. I asked him the secret of courage and strength amid this chaos and he told me that he was once the most discouraged man in China. He said, "I saw my country sinking straight into ruin and knew that we had to have some regenerating power. I turned to Confucianism, which they told us was the right way; but I found Confucius teachings gave us no power. Finally I suggested that some of us who were recognized as leaders ought to commit suicide so as to shock the country into doing something." But before he did this he began to read the New Testament and found there not only good teaching but power to make bad men become good; the impure become pure; hopeless men gain hope; there he found something regenerative. Instead of committing suicide that regenerating life of Jesus Christ entered his heart and darkness and shadows vanished. The man went straight out, not to commit suicide, but to serve China, by bringing it into living contact with Christ. That is the type of man real Christianity produces when Christ is given an opportunity.

Have you this living Power in your life? Stand back of us missionaries as we stand reaching out our arms to these nations of the East. Do not continually call us back from our task to awaken in you, at home, more missionary enthusiasm and devotion. Stand back of us with your prayers and support. Every Christian ought to be interested in the Cause we represent.

A second thing I ask is that you give yourselves more completely to Christ. Many of you have lost your nerve and your radiance. Jesus Christ can come into your hearts and give you new life. The modern theory is that a man can disregard the laws of God and the love of God, if he likes. But that is a false theory. Whatever you have been doing, lay all you are and have at the feet of Jesus Christ and He will cleanse and empower you and send you out a new creature to do mighty wonders in His Name.

Christ Comes to the Navajo*

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IT IS a strange contradiction that in the very center of what we think of as enlightened and Christian America, there should be 25,000 square miles where people live in the rankst ignorance and superstition. Only about one in twenty of the Navajo Indians are Christian; the others are for the most part ignorant of God and full of superstition. Their "medicine men" still hold sway over many of the tribe and exert a powerful influence through their incantations and charms.

Long before Coronado or Cabeza de Vaca blazed a trail through the Southwest, the "Dineh" or Navajos established their homes in the desert wastes of what is now northern Arizona and New Mexico. When I arrived on the Navajo Reservation nine years ago, having spent twelve years on the Island of Hainan in the South China Sea, it was a surprise to find a people with almost identical physical characteristics as the Hainanese, and with many words in the two languages so nearly alike that it seems that the two peoples must have had a common origin.

The Navajo Indian is not the stolid, unemotional creature that many writers and artists have pictured him. He has a keen sense of humor, an appreciation for music and real love for his family. They have always been a proud, independent and self-reliant people. During the late fifties and early sixties of the last century, they were courageous fighters and gave the American Government so much trouble that Kit Carson was sent out with orders to "annihilate the perfidious butchering Navajos." He did not annihilate them but brought them into subjection and, in 1864, about 10,000 were taken as prisoners to Fort Sumner, New Mexico. At the end of the four years, due to the ravages of disease and confinement, only about 8,000 Navajos were left. On their promising to live peaceably and in accordance with the treaty, these survivors were returned to their old home — the Navajo Reservation. Since that time they have been at peace with their neighbors and have been largely self-

supporting. They have now increased from 8,000 in 1869 to nearly 50,000. The main source of their livelihood is sheep raising, while rug weaving, silversmithing and the harvesting of pinon nuts also add substantially to the family income.

There are 13,000 Indian children of school age on the Navajo Reservation but the Government has provided school accommodations for only about 7,000, leaving 6,000 who are neglected. Not more than 20% of the tribe can speak English and most of them cannot read or write.

Three great problems add to the difficulty of doing organized work among the Navajos:

1. The people are widely scattered. There is not one good sized village or town in the whole reservation.
2. The lack of good roads hinders communication and service.
3. The language is a barrier to those who seek to help but cannot take the time to learn the Navajo tongue.

In face of these difficulties five or six Protestant denominations are conducting work on the reservation.†

The Navajo country is a land of contrasts. Flat stretches of sand, supporting sagebrush and saltweed and cacti, lead up to mountains with forests of yellow pine or stretch off to distant mesas brilliant with color, to jagged buttes or to a rugged mountain skyline. Eastern skies may be stormy, full of lightning and slanting lines of distant rain while western skies are a calm, serene blue, the perfect augury for a beautiful summer's day.

And roads! A true Easterner never saw anything like them. Two parallel tracks across the desert can scarcely be called a road. The road as

† The Christian Reformed Church has a work centered at Rehboth, New Mexico, with a small hospital, a physician and a number of nurses. There is also a boarding school for the lower eight grades, and a community program carried on at different points. At Farmington the Methodists conduct a grade and Junior high school.

The Baptists have a mission with a married missionary at Keams Canyon.

A small hospital near Crown Point is conducted by the Seventh-Day Adventists.

The Presbyterian Board of National Missions assumes responsibility for the greater share of the work being done on the Navajo Reservation in Arizona. Missionaries are stationed at five government centers, while educational and medical work is located here at Ganado, the largest mission station for Indians in the United States.

* Included in this material by Dr. Salisbury are a number of extracts from articles by various authors that appeared in the *Ganado Mission Bulletin*.—EDITOR.

one saw it yesterday may have been a dry, sandy track, while today it may be a mudhole. Friday there may have been a bridge over that wash, but on Saturday the rains may cause one to make a long detour.

No contrast is greater than the difference in various types of people and their homes. At the Presbyterian Mission station at Ganado you see clean, neat and attractive school girls and boys; there may be equally attractive girls and boys outside the schools, but they usually are neither clean

dens, and fine water supply. Ganado is constructive and is building for the future, with its school and hospital and its staff of consecrated men and women of charm and intelligence.

The program of the mission is made up of four main lines of work: evangelistic, medical, educational, community and field service.

1. Every worker at Ganado is first of all a Christian evangelist — whether doctor, engineer, nurse, girl's director, teacher or farmer; each has a direct and intimate part in the Christian religious program of the station. We have a pastor, but others take part in the preaching services and prayer meetings. There is the regular Sunday school on Sunday morning, the preaching service at eleven, and in the afternoon the Gospel Teams conduct services in camps and community centers in the district. The intermediate or junior high school Christian Endeavor meets each Sunday at six o'clock and at seven the senior society and student nurses. At eight o'clock the whole staff gathers for the weekly staff meeting to hear reports and to discuss plans for future improvement. God's guidance is earnestly sought to make our service more effective.

The hospital evangelist spends his full time in work among the patients and this has proved to be one of the most effective means of reaching the Navajos with the Gospel.

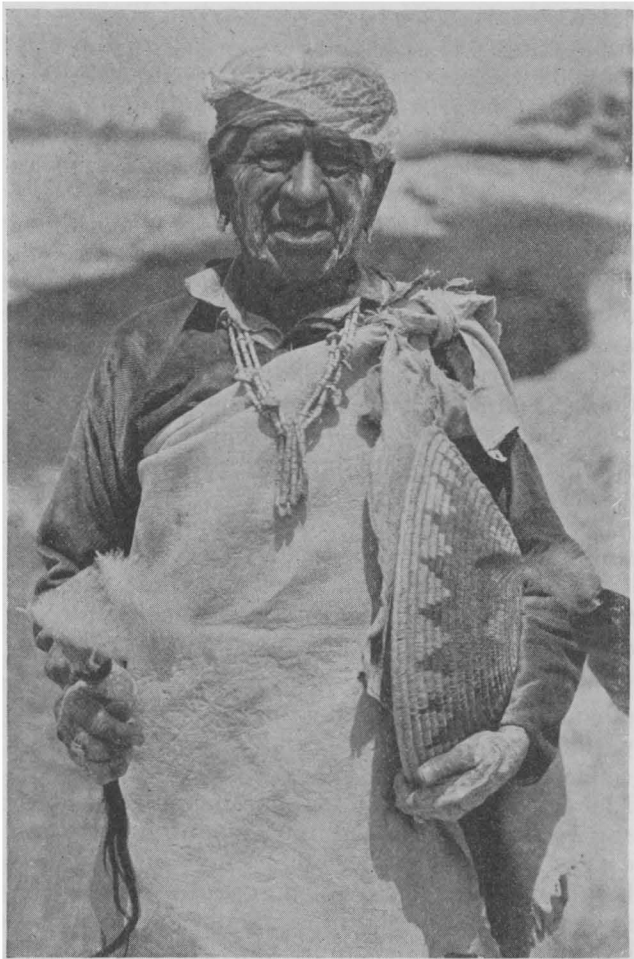
One of the doctors writes:

Today there are two outstanding needs among the Navajo people. The greatest is a saving knowledge of Jesus Christ. The other is an understanding of the opportunities offered them by medical science. Few people can give much thought to the needs of the soul when their bodies are in distress. When Jesus was on earth he not only ministered to the sinful souls of men but to their bodily needs as well.

The medical missionary, with a heart full of the love of Jesus, his mind and hands trained in the art of medical science, has the privilege of obeying the last command of the Great Physician. One would think that a doctor, offering himself to a people in need, would be much sought after, but in many cases the Indians are antagonistic because of their strong belief in the medicine man. But there is a gradual turning away from superstitious beliefs.

The doctor's great opportunity is to live a Christian life among the people, ministering to their sick bodies. He can also make the sting of death less painful and can tell the Red man of the love of Christ and His wonderful offer of salvation for all who believe in Him.

The Mission field doctor, nurses and community workers seize every opportunity to bring Christ's love to barren, needy hearts. In the high school and in the dormitories we face the task of building into the lives of these future leaders the ideals of true Christian citizenship. Unless our main emphasis is on the spiritual phase of our work, then we labor in vain. One soul won to Christ in Sage Memorial Hospital amply repays for all the money spent to build and equip and maintain the work all these years. Here is one instance:



RED POINT — A FAMOUS NAVAJO MEDICINE MAN

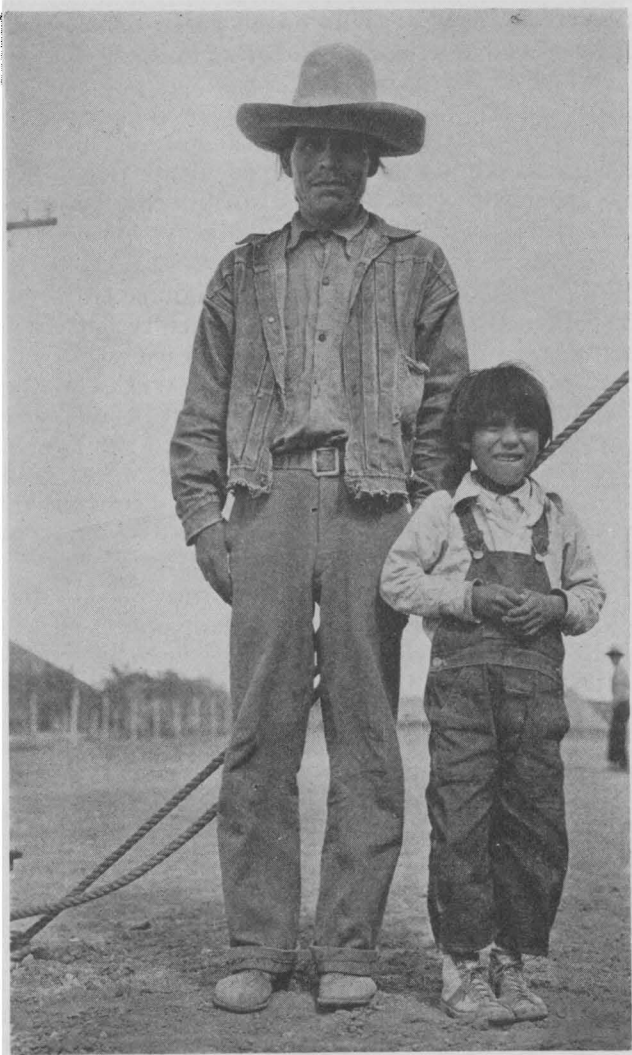
nor neat. Healthy, happy babies born in Ganado hospital lie beside pathetic little undernourished children from a distant Indian *hogan* (hut). The neat two-room, windowed cabin of a Christian Navajo woman stands in contrast to the windowless igloo-type hogan of her non-Christian neighbor.

A visitor is also impressed by contrast between Ganado and the surrounding desert. Ganado is an oasis in the desert, beautiful with its green lawns and blooming gardens, thanks to irrigation and hard work. The mission station is self-contained with its powerhouse, laundry, dairy, gar-

John McKerry was converted when he was a patient in the hospital about two years ago. He spent much time in reading the Bible both in

missionary work in that great untouched field where there are no roads on which one can travel with an automobile.

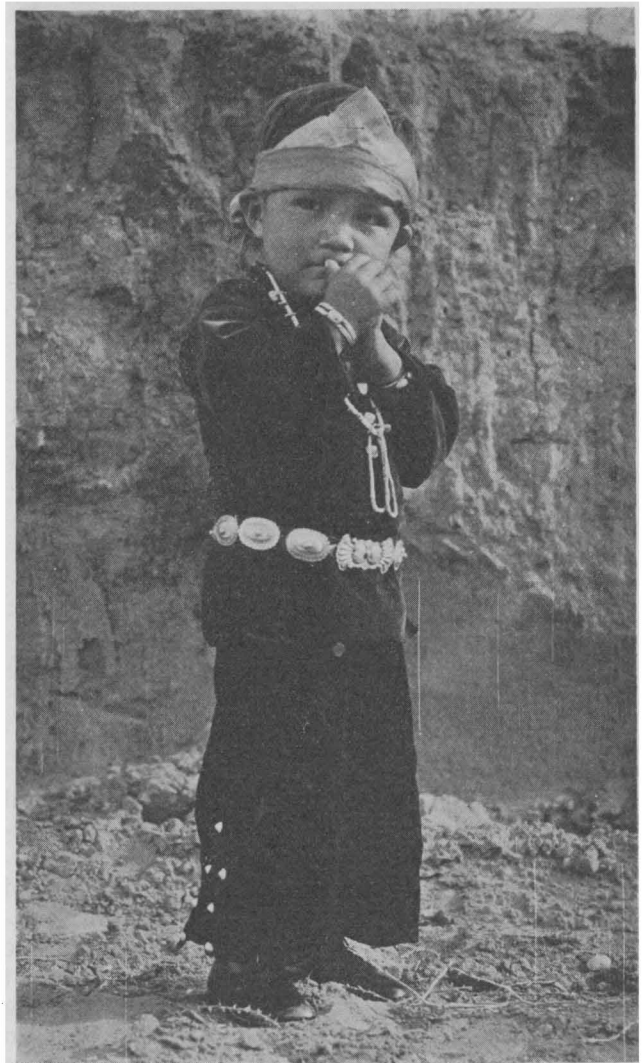
There are no marble halls or terraced floors in Sage Memorial Hospital at Ganado but it is a well planned, businesslike hospital and its 80 beds are usually full; last winter we reached a record of 142 in-patients at one time. There is a staff of four physicians, a dentist, a technician, a dietitian; eight graduate and twenty-four student nurses who represent sixteen tribes or races. All are high school graduates, most of them are mission school graduates, coming from homes as widely separated as California, New Mexico, Oklahoma, Nevada, Alaska and Arizona. They are not preparing to be nurses just because they



A NAVAJO FATHER AND SON

Navajo and English and often asked to have passages explained to him in order that he might preach to his own people when he went back to his home in the northern part of the reservation. John was soundly converted and now his home is open to all who wish to come. He delights to tell the Bible stories to them and tried to point them to Christ. He asks us to pray for him that his father may soon accept Christ.

One of the greatest problems in hospital evangelistic work is keeping in touch with those who have confessed Christ and have gone out to their own homes—away off to places where we cannot reach them readily. John can travel all over that part of the country on horseback preaching to his own people, in their own language, the message of salvation. He may also be able to do some real



WILL HE BE A FUTURE LEADER? — A NAVAJO BOY

want to do something different or to earn a livelihood, but because they have seen a vision of how they may serve Christ that way. Freedom-loving natures sometimes chafe under the discipline and

hard work but stronger than the love of freedom is the love of the Great Physician, and the desire to have a share in His healing ministry.

Patients come to Ganado from far and near. Some have never slept in a bed before; some have never before known the care of anyone but the Indian medicine man. Often five or six medicine men themselves are in the wards for treatment and they are just as responsive to the kindly touch and the relief of suffering as anyone else. What a contrast there is in the cleanliness, scientific skill and loving care given to the sick at Ganado and the treatment of the sufferers by the Indian



NAVAJO WOMEN IN NATIONAL COSTUME

medicine men! They claim to be able to cure all kinds of diseases with their rattles, sand paintings, prayers, songs and chants. When a medicine man sings over a sick one, the "sing" is held in a hogan or Indian hut, and is a sort of incantation to drive away the evil spirit that causes the disease. When one is sick the medicine man must find out the cause and then certain songs are sung for different symbols. A medicine man is paid for every ceremony, either in money or in sheep or goats. In this way the people are being kept in darkness.

Training Mind and Hand

At Ganado, Christian education is well rounded, beginning with the teaching of the alphabet and

ending with the twelfth grade. The high school offers an academic course for those who wish to enter college or university and its graduates may enter the state university without examination. The larger number, who do not wish to take advanced academic work, can take practical courses in farming and dairying, carpentry, power plant operation and auto mechanics. The purpose is to develop Christian leaders in the various professions and occupations and to inculcate the Spirit of Christ with each lesson. In this way we instill the principles of Christianity both by precept and example.

To care for the distinctly religious training, there are Bible teachers on the faculty; but the instructors in secular subjects also use every opportunity to drive home the vital truths in the teachings of Christ. Most important of all is the personal interest each teacher takes in her pupils. She seeks not only to improve their minds, and to raise their standard of living and improve their moral tone, but earnestly endeavors to win them to Christ.

The community and field activities of the Mission are among the most important phases of the work. At Cornfields, a community center is maintained with a white worker and interpreter. Here are facilities for bathing, laundering and sewing. Camp visitation, classes for children and various vocational projects are also carried on.

"Do the Indians appreciate your work among them?" is a question often asked by our white friends. Today we can say, "Yes, we know they do." For example: A few days after a serious fire at Cornfields, when our community station there was destroyed, we went to the Sunrise Trading Post to buy a few needed things. About sixteen or eighteen Indians were standing about outside the store. While talking to some of them, the head Indian of the Cornfields Valley stood up and addressed the crowd in his native tongue. He told them that we had lost everything in the fire and said:

"They never refuse to come to our hogans when someone is ill or to take a sufferer to their hospital; they never ask us if we are Protestant or Catholic; they treat us all alike, and even care for our medicine men. Now they have lost everything and we ought to show that we appreciate them. We are glad that they are not going to leave us."

Then the judge stood up and repeated some of the things mentioned by the headman. After that he took off his hat and put it on the ground asking the Indians to make their contributions. We saw silver money and tin, square and round, fall into the hat. God had touched the hearts of these brown friends to show us that our work has not been in vain.

Essentially the same community program is carried on at Tselani by a graduate nurse and her interpreter, with even greater emphasis on health

When finally we walked into the hogan a wail from the cradle board lying by the fire showed that everything was all right. There was nothing to do but start back, patch up the car, and return to the Mission. This is practicing medicine in the desert.

Whatever the activity, our great desire is that we may be of real service in bringing a great and neglected people to the feet of our Lord. It is as true among the Navajos as among any other people that the outstanding members of a community are, nine times out of ten, Christians who show by their lives that they have been born again. When conversion goes beyond the head and reaches a man's heart all things become new. This includes his outlook upon life, his attitude toward his family and his fellowmen, his attitude toward his animals and all his possessions, and his attitude toward his work.

One of our church members who lives some ten miles down the valley has a little farm. His main crop is corn. This brother depends upon the rainfall to water his crop and he is not afraid of hard work. Every year he is envied by all around and about two years ago an attempt was made by non-



NAVAJO HIGH SCHOOL GRADUATES, GANADO MISSION

instruction. The Mother's Meeting includes a celebration of the birthdays of children of whose birth we have record. We weigh and measure the infants, and those who are old enough are rewarded with a few raisins. Then comes a health talk and a Gospel message. The importance of keeping a record of the date of the child's birth is stressed, and in the Gospel message we refer to the birth of Jesus and our need for the "new birth."

Practicing medicine among the Navajos does not lack variety. Another of the doctors writes:

A call came from Nozilini, 17 miles away, saying that someone was waiting at the trading post to guide us to a camp to attend a child-labor case. Mrs. Main, Dick Baldwin, an interpreter, and I left the Mission at 11 a. m. and arrived at the trading post at Nozilini after having traveled over some of the worst roads in the whole state. At the store we picked up our guide, a Navajo woman, who told us that we were to go about six miles "in that direction" (pointing with her lips). We went about two miles up the side of a mountain on a wagon trail, with occasional very steep inclines, but in maneuvering one particularly bad place, the center of the car dropped down on the solid rock and the wheels spun around. We *must* go on; so with medicine case in hand, we started up the hill on foot, going over rocks and ravines until we reached the top of the mountain where the snow was deep. After what seemed to be hours we came in sight of the hogan some 1,000 feet below us.



DR. SALSURY AND TWO NAVAJO NURSES, GANADO

Christian Indians to deprive him of some of his land. One of the arguments against him was that he was a Christian, and had more time than others to care for his crops because he never went

to the heathen sings and dances; therefore he ought to give some of his land to his neighbors.

When the Gospel of Christ enters the heart of a Navajo it opens his eyes, it strengthens his hands and fills his heart with love. Can we say anything more of the white man who has had the Gospel for generations after generations?

If you can dream and not make dreams your master

If you can think and not make thoughts your aim,

If you can meet with triumph and disaster

And treat those two imposters just the same. . . .

Kipling's "If's" are applicable to those who are attempting to construct a program that will meet the State's requirements for a standard school, that will fulfill the church's expectation in preparing the young people for life, that will satisfy

not the way," said a little Navajo boy, shaking his head as he watched the new white teacher place a miniature hogan in the sand box. "The door is wrong; it must always face the sunrise." He knew the custom among his people. No hogan is built whose low door does not face the rising sun.

The Navajo may continue to build their hogans with the doors to the east, but their new hogans will have windows with screens, and will contain clean beds and a change of clothes. Even though the Indian boy may lay aside his athletic sweater for a blanket when he returns to his people, it does not mean that he will let lice nest in his hair or will send for a medicine man to wave feathers over his baby that has fallen into the fire. The educated mothers may wear blankets but their



NAVAJO VISITORS AT THE GANADO MISSION CHAUTAUQUA

the business world's demands for efficiency, and that will create within the heart an urge for better homes and communities of cleaner living and purer thinking.

Such is our hope for Ganado, and toward that goal our plans are being made and our efforts are directed. We are trying to meet the requirements of the State in education and to make better citizens by teaching the Indians to be honest, skilful workers. We are also training interpreters who will help to create better interracial understanding. In all our efforts to bring the best that modern civilization has to offer, we do not want the Indian to lose the arts of his forefathers, either native or acquired, so that we also offer work in rugweaving, basketry, pottery making, silver-smithing and tanning.

If we build aright in this work for the Navajos we know that their future is assured. "That's

babies will be clean and rosycheeked from proper care and wholesome food.

The Indian is not a creature apart from the rest of humanity, but is one of God's children, with human problems and passions, with a body and mind and soul, all hungering and thirsting for the best life of which he is capable. The door of the hogan, facing the rising sun, is symbolical of the door of hope, of faith, of opportunity for the Navajo nation—the greatest of all Indian tribes in America.

"Stir me, oh, stir me, Lord, I care not how,
But stir my heart in passion for the world;
Stir me to give, to go—but most of all to pray,
Stir, till the blood-red banner be unfurled.

* * * *

Stir me to give myself so back to Thee,
That Thou can'st give Thyself again thro' me."
BESSIE PORTER HEAD.

When a Missionary Stopped at the Ranch

How Christ Found Senhor Fernando in Brazil

By REV. ANTONIO H. PERPETUO, D.D.

IN THESE days of unbelief and skepticism toward the Bible, it is the blessed privilege of each Christian who has seen the power of God working in marvelous ways in the hearts of men, to give a personal testimony to the power of His precious Word.

Brazil is the largest country in that great continent of South America, known to the missionary world as the "Neglected Continent." Near the little village of Rio-Feio, in the state of Sao Paulo, lived Sr. Fernando, the subject of this narrative.

Education without Christ is apt to become a curse to the individual and to the world. Sr. Fernando was the son of a lawyer and received a good education in the finest school of Rio de Janeiro. Because of this intellectual preparation, he was led to reject the superstitious forms of worship which prevailed in that country and which still hold chained in darkness there and in other parts of the world, three hundred million souls. One illustration will be sufficient to show how utterly foolish were their superstitions and why their forms of worship were rejected by the young man, as being unreasonable and so inadequate to save anyone.

From a little railroad station, in the state of S. Paulo, there was a path that led to a small chapel—the shrine "Da Aparecida," meaning "The One Who Appeared." The path to the chapel was usually lined with beggars, most of whom were lepers and begged alms from "penitents" that passed by. The women came to worship at the shrine, while the men came to gamble in tents near by. Within the chapel there was an image of "Virgin," which, according to the tradition of the church, had fallen from heaven in that place where the chapel was built. On the walls of that chapel could be seen the arms, legs and other parts of the body made of wax, placed there by worshipers as a testimony to the curative power of that image!

Senhor Fernando, a cultured and intellectual man, could not accept these and other teachings of the Church of Rome and, knowing no other form of worship, he became an atheist.

Though educated and trained for a physician, he had to give up this career, because of ill-health.

After marriage, he established a large cotton mill near Rio-Feio and sixteen workmen from the village helped to operate the mill. The cotton was then carried on mule back some forty miles to a railroad station.

About forty miles from Rio-Feio was a missionary station, where there resided Mr. Landes, a missionary after God's own heart. At four o'clock on one of those afternoons in Brazil when the sun poured down hot rays, there came a missionary, Mr. Kyle, traveling along the dusty highway. Senhor Fernando, the infidel, was busily engaged directing the workmen as they baled the cotton, in front of the mill. He was working with all the fervor of a man trying to satisfy the hunger of his soul by heaping up treasures upon earth.

Soon the traveler's steps led him nearer to Rio-Feio, and the missionary approached the cotton mill. With weary feet but happy heart at the opportunity of offering a hungry man the "Bread of Life," Mr. Kyle addressed the atheist.

"Sir," said he, "I would like to show you one of my Bibles which is the Word of God."

Instantly the atheist was filled with the old hatred toward God and the Church, and he replied to the servant of God in a torrent of insulting words. The missionary was about to depart when the atheist saw the sorrow and disappointment in his eyes, and noticed that his shoes and clothing were covered with dust. Senhor Fernando's heart was filled with human sympathy for the tired stranger and, disgusted with his own impetuous and uncalled for outburst of anger, he asked the traveler to go into the house and rest before resuming his journey.

The remainder of the afternoon Senhor Fernando continued to direct the workmen at the mill, but at six the day's work was ended and the atheist went into his house where he found the stranger asleep on the floor of his office. When he awoke, refreshed, the evening meal was served. As they conversed together, the missionary said to the Master of the house:

"Sir, I was looking over the books in your office and did not find a Bible such as I am carrying with me, so I am leaving one for you."

Though pressed to remain over night, the

stranger said that he must hasten on and distribute more Bibles before the shadows of the night closed down upon him. The atheist watched the missionary disappear in the distance and then returned to his office and opened the book which the stranger had left.

He began to turn the leaves until his eyes fell upon the first verse of the first chapter of the Gospel according to John. Then began to read:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him and without Him there was nothing made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not. . . . That was the true light which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto his own, and his own received Him not. But as many as received him to them gave he the power to become the sons of God, even to them that believe on His name, which were born, not of blood, nor of the will of man but of God. . . .

As Sr. Fernando read these inspired words, the Spirit of God was softening his rebellious heart. There was a peculiar fascination in this book, such as he had never seen before in any other book. Eagerly he read on and on, chapter after chapter, far into the night. With the first faint rays of morning, the light of the Gospel began to shine for him. Not returning to his work, he spent the whole day reading, sometimes in the Old and sometimes in the New Testament. The workmen and the wheels of the cotton mill went on without the master of the house to direct them.

Senhora Gabrielle, the devoted and affectionate wife, became anxious. As each succeeding sleepless night came and went, her anxiety deepened for fear that insanity might have touched the mind of her husband. Even the little daughter of three, and the still more inquisitive little boy of five, whose name was Antonio, grew troubled when they saw the father neglecting them and his work from day to day, engrossed in the new book which the stranger had left.

Finally, after two weeks, as is the custom in some missions, other workers followed up the trail of the first missionary. Mr. Landes, accompanied by Mr. Braga, father of the well-known minister, Erasmo de Carvalho Braga, came traveling the same dusty road, under the same Brazilian sun. As they approached the home of Senhor Fernando, unlike the reception given to the first missionary, Mr. Landes was warmly welcomed into his home. The host lost no time in putting the Bible into the hands of Mr. Landes, and the servant of God explained that he had come for the very purpose of explaining the message of that Book. Late into the night these two men talked together, the minister pointing to the "Lamb of God that taketh

away the sin of the world." "Night," for Senhor Fernando, had gone and the dawn broke into the full light of day. He became a new creature in Christ Jesus! A wonderful miracle had been wrought in his heart.

A little over a year ago Sr. Fernando went to be with the Lord but before he went he often spoke of that night with the servant of God. He used to say that his experience was similar to that joyous experience recorded in Luke, of those two disciples walking to Emmaus, accompanied suddenly by a Stranger, and who "said one to another, 'Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?'" Sr. Fernando and his household believed, and were baptized the next day by Sr. Braga.

Persecution followed this new servant of God. Sr. Fernando began to share the Glad News with all his friends and neighbors. Fearless toward the priest and to the traditions of the Roman Church, he went to the priest to tell him of the wonderful Gospel of salvation, as found in the Book. The priest became enraged, and with upraised hands said that the laws of the Church forbade anyone to possess a Bible; he declared that his orders must be obeyed absolutely without argument or explanation. He denounced Senhor Fernando as an heretic and ordered him to give over the Book to be burned publicly. But the new disciple of Christ would not give the Book and returned home more eager than ever to preach the new-found Gospel. His listeners increased in numbers and they secured an empty hall in the village, where Rev. Braga was to preach. The priest summoned other priests and followers, made them intoxicated, and they stoned the meeting house and broke up the service. That night, the same mad, intoxicated crowd surrounded the house of Senhor Fernando, throwing stones, firing guns and making threatening marks on the outside of the house with their knives. Each night they set guards so that no one could come in or go out. The fences were broken down; the cattle and the horses were driven away; the fruitful tropical orchard was cut down.

The workmen in the cotton mill proved faithful to the master of the house, and came with their guns and ammunition, stationing themselves at the doors and windows, ready to defend the so-called heretic and his family. A most vivid impression of those two weeks was left on the mind, as the little boy, Antonio, remembered his mother's face; that look of anxiety and great fear, mingled with tears as they waited for the end. Provisions became low until they were without food. Mr. Braga, the faithful missionary, did not forsake them, and after prayer, he went early in

the morning to seek food in another village. He was at the hazard of his life, but he knew that the same God who could work such a miracle in Sr. Fernando could perform another miracle to save his life. All roads leading out of the village were guarded, but when Mr. Braga came upon four guards, they were sleeping. So he succeeded in obtaining the necessary provisions and on his return he found them asleep again.

Finally, the mob sent word that the house would be burned and their lives forfeited if they remained. The priest provided a horse for each of the grown persons if they would leave early the next morning while it was still dark, taking no possessions with them. Very early the next day the little family arose, bade adieu to their possessions, mounted the horses and rode away.

* * *

Years passed—years full of hardships and persecutions but always with the joy of the Lord in their hearts. Forced from one place to another, Sr. Fernando left in each place a little group of believers that developed in later years in organized churches.

The little lad, Antonio, grew to manhood and came to the United States where he prepared to be a minister of the Gospel.

How He Cares for the Travelers

Prayer is the key that unlocks the doors before the spiritual traveler. As said the evangelist, D. L. Moody: "Elijah had such a faith that he could lock the windows of heaven by prayer and carry the key in his pocket for three years and six months. No rain came until he took out that key and asked God to open those windows again."

A great student found in the Bible, exclusive of the poetical books, 667 direct personal prayers for specific things, and 454 answers to these prayers. The writer desires to give a personal testimony to God's faithfulness in answering the prayers and petitions of His children also today.

One day ten years or so after his conversion, Sr. Fernando's eldest son, Antonio, came to him and said:

"I desire to go away to college and prepare myself for God's work."

"That is all very well, son," Sr. Fernando replied, "but you know that in persecution we have lost all the means we had and I am not able to help you now."

"Yes, father," replied the son, "but have you not been teaching us that if we ask anything in Jesus' name that is according to God's will, He will grant that petition? I believe that somehow the Lord will open the way for me."

The father reflected for a moment and then said:

"That is so my son. . . . I will give my consent, if your mother will agree to it." After the mother's consent was obtained, with money sufficient for only a few days after his arrival in the great city of S. Paulo, Antonio started out to prepare for his life work. His plan was to get some work in the city and in the odd moments take up his studies at Mackenzie College. The work he found was of such nature that he did not have any time left for studies. He went down to his knees to ask his heavenly Father to come to his rescue in opening the necessary doors.

At about this time Antonio made the acquaintance of a devoted young man of about his own age, Philip Landes, now a missionary in Brazil. He was a student-teacher at Mackenzie College. These two congenial souls, who loved the Lord, became very close friends and spent many evenings together in fellowship and prayer. One day when this boy was out in one of those torrential rains characteristic of tropical countries, an old gentleman crossing the street slipped on the wet pavement and fell on his knees and side. Antonio hastened to help him up, taking him to the dental office where he was employed. Here the man washed his hands and brushed his clothes. Then the old gentleman, with thanks on his lips, went his way and the incident was forgotten for the time.

One evening Antonio and his friend Philip were talking together about the possibility of an opening for study at Mackenzie College when Philip said, "Why don't you go tomorrow and ask the vice-president of the College if there is a place where you may be able to study and work your way through college, as I am doing. In the United States many young men do that sort of thing." So the next morning, at the office of Mackenzie College, a timid young man confronted the vice-president, a man of very austere outward appearances. He was tall, his hair was long and almost reaching his shoulders; he had a very sharp profile and was wearing thick large glasses. His clothes fitted loosely on his tall, bony frame, and as he looked at the timid young fellow before him, he said: "And what can I do for you?" The boy told of his desire to study, and confessed that he had no money but would work in payment for his education. The vice-president frowned and inquired if there were any letters of recommendation. "None" was the prompt reply. "Mr. Landes knows me slightly" was added with hesitation. The man pondered for a while and then added, "Your face is not a very good recommendation for you and it is just as well that you do not have any

recommending letters because I have taken some here with a large number of letters of recommendation and they turned out to be disappointments. You are the first one that ever came here without any recommendation whatever. That makes me wish to try you. You must see my father, however, because he is the president and will have the last word to say on the subject." He turned to his desk and wrote something on a piece of paper and told the lad to take it to the president of the College, Dr. Lane. So, with a prayer in his heart the young man went across to Dr. Lane's house and knocked at the door. If the son was so gruff what about the father? Under that gruffness he later discovered a helpful and affectionate heart. A young lady came to the door, Miss Fanny Lane—daughter of Dr. Lane—and inquired what he wanted. When the lad answered that he had a message for Dr. Lane, she replied, "Father is very busy and nervous today—may I give him your message?" At that moment a voice like a roar came from within, "Let him come in, I have just a moment for him." Under a gruff exterior there was a heart of gold and Dr. Lane later became a firm friend of the young man. There, seated by a desk was a man about sixty years old, of medium height, stocky build, looking more like a judge than a physician, more like a minister than an educator. He looked fixedly at the young man before him until his gaze made the lad uncomfortable. Then he said, without reading the note:

"Are you not the young man who, when I fell the other day in the street, helped me into Dr. Norris' office?"

"Yes," said the boy, "I remember helping somebody."

"I was that 'somebody,'" said Dr. Lane, reading the note. Finally he said, "Yes, tell Rufus (the vice-president) to find a place for you; if there is no place tell him to make one. . . ." Then he added, "Tell him to make you my secretary."

So the young man became Dr. Lane's errand boy, a position which Dr. Lane dignified by calling him his secretary.

Thus the Lord opened the way for the lad to study in Mackenzie College and, with the fellowship of young Landes, those became days of great blessing.

After leaving Mackenzie College, through the advice of his friend Philip Landes, Antonio left Brazil and went to the United States to further prepare for the Lord's work. When he arrived at Wooster College in Ohio, he had only five dollars in his pocket, but God was with him and that was better than a million dollars. At the station he was met by Professor John Howard Dickerson, a wonderful man of God, who inspired hundreds,

yes, thousands of students to a higher life of service, and led many of them to know the Lord Jesus Christ. During the following years many were the difficulties overcome because the Lord opened doors in answer to prayer. We tell only one more instance where His grace was sufficient to the boy who dared to take God at His word.

It was during the young man's first month at Princeton Seminary. Because of ill health, caused by ptomaine poisoning contracted on ship, his doctor advised him to have an operation performed. He went to New York and made arrangements to have the operation performed during the Christmas vacation of 1909. One problem arose—the ever-present question of money. All his expenses in the hospital would amount to about \$150.00 but he did not have much more than that to defray his expenses during the year at the Seminary. So he took the problem to his Father in prayer.

One week before he left for the hospital, the little church of McCuchenville, in Ohio, where he had testified many times to the power of God, sent him a check of \$25.00 as a Christmas present although they knew nothing of the operation. Two or three days before his start for the hospital in New York, some one left \$125.00 in an envelope inside the door of his room as a Christmas present but those who sent these gifts never knew anything about the operation. Being a newcomer to the Seminary, Antonio had not as yet made close friends to whom he would reveal personal matters.

But that was not all. After the operation was performed and the time required was spent in the hospital—about fifteen days—under the best of care, he came down to the office to pay the bill. To his amazement he was told that his bill was paid and they would not reveal the name of the one who had paid it. That is a good commentary on Ephesians 3:20: ". . . he is able to do exceedingly abundantly above all that we can ask or think. . . ." The person that paid that hospital bill may have been that great young servant of God, William W. Borden ("The Borden of Yale"). He was the only visitor that the young man had while in the hospital and they were classmates in the Seminary.

It may be well to pass on to any young person who may read these lines, the advice that Sr. Fernando gave to his son, as he accompanied him to the station just before the young man left home for the last time. "Son," said he, "silver and gold I have none to give you, but one thing I have done, I have pointed you to the Lord. That will prove better to you than much riches. Keep close to Him and you will lack nothing that you may need." *The son has found it so.*

What one pilgrim has experienced, every one may have. F. B. Meyer tells us how the blessing of God's presence in its fulness came to him. He says: "Sixteen years I was a minister in Midland town in England, not at all happy, doing my work for the pay I got, but holding a good position amongst my fellows. Hudson Taylor and two young students came into my life. I watched them. They had something I had not. Those young men stood there in all their strength and joy. I said to Charles Studd: 'What is the difference between you and me? You seem so happy, and I somehow am in the trough of the wave.' He replied: 'There is nothing that I have got which you may not have, Mr. Meyer.' But, I asked: 'How am I to get it?'"

"Well," he said, "have you given yourself right up to God?"

"I winced. I knew that if it came to that, there was a point where I had been fighting my deepest convictions for months. I lived away from it, but when I came to the Lord's table and handed out the bread and wine, then it met me; or when I came to a convention or meeting of holy people, something stopped me as I remembered this. It was one point where my will was entrenched. I thought I would do something with Christ that night which would settle it one way or another. And I met Christ" . . . and so he goes on to tell how he came into full fellowship with Christ and the joy that became his after that. But he did not gain the victory until he had consecrated *all* of his life to Him. So that is the secret of "Victory with God." Every pilgrim may have this victory if He allows the master full control over his

life. Then the Christian life becomes the most melodious music to the eternal ears of God. . . .

THE TOUCH OF THE MASTER

'Twas battered, scarred, and the auctioneer
Thought scarcely worth his while
To waste his time on the old violin
But held it up with a smile.
"What am I bidden good people," he cried,
"Who will start the bidding for me?
A dollar, a dollar! now two only two;
Two dollars and who'll make it three?
Three dollars once, three dollars twice;
Going for three?" but no!
From the room far back, a gray-haired man
Came forward and picked up the bow,
Then wiping the dust from the old violin
And tightening up the strings,
He played a melody pure and sweet,
As sweet as an angel sings.
The music ceased and the auctioneer
With a voice that was quiet and low
Said, "What am I bid for the old violin?"
And he held it up with the bow.
"A thousand dollars, and who'll make it two,
Two thousand, and who'll make it three?
Three thousand once, three thousand twice;
And going and gone," said he.
The people cheered, but some of them cried,
"We don't quite understand.
What changed its worth?" Swift came the reply,
"The touch of a master's hand."
And many a man with life out of tune
And battered and torn with sin,
Is auctioned cheap to thoughtless crowd
Much like the old violin.
A mess of pottage, a glass of wine,
A game, and he travels on.
But the master comes and the foolish crowd
Never can quite understand—
The worth of a soul, and the change that's wrought
By the touch of the master's hand.

NATIVE ABILITY IN PREACHING

Even though a white man may have been born in the country and may have grown up with the natives as I happen to have done, yet he cannot fully grasp the native ways of thinking nor can he put things in the way that appeals to them. I have been greatly impressed lately with the clear and forceful illustrations natives can use, illustrations which sometimes (without any careful explanation) would be quite obscure to a white man but which pour a flood of light on the native mind. . . .

I was listening to a native preaching with great earnestness and power. He was trying to show the evil of the natural heart and that it was not so much God Who had cast out the sinner as it was the sinner who was rejecting God, and he suddenly shouted out the word "*Mungazi*"! The people looked startled and then a dawn of comprehension appeared on their faces.

After the preacher had finished, I asked him to explain what *mungazi* meant. He reminded me of a huge parasitical fruit which grows like a large pumpkin on the trunk and near the top of high trees. This fruit is called *mungazi*. It attains a huge size, sometimes weighing fifteen pounds. Then it slowly rots at the heart.

Eventually it begins to lose its hold on the parent tree and in distress calls out, "*Kanda wa ngumbake!*" (Oh, don't let me go!) The parent tree replies, "I am not letting you go; it is you who are so rotten that you are letting go of me." And then, crash! down falls the *mungazi*. The moral, now that I have explained it, is quite obvious, but to the native, it was only necessary to say the word and the point the preacher wanted to elucidate became perfectly clear.—Rev. W. Singleton Fisher, in "*Congo Mission News*."

Conflicting Issues in Spain

By DR. JUAN ORT GONZALEZ, Madrid, Spain

OUTSIDERS, pondering the terrible loss of life and property caused by the present civil war in Spain, are apt to overlook the vital national issues which are at stake in that bloody struggle. The life-and-death nature of the war now being waged, for all those who follow the lead of the Government, was expressed a few months ago in the Spanish Congress by its President, Martinez Barrio, when he said:

"We prefer to die standing up for our ideals than to live kneeling before a military dictator."

Definitely distinct ideals in politics, economics, education and religion are held by the two opposing sides in Spain's civil war. Those held by the government of Madrid, which just now has its headquarters in Valencia, may be briefly stated as follows:

In *religion*, absolute freedom and complete separation of church and state.

In *politics*, the establishment of a federal republic similar to that of the United States, ruled by the majority in both central and regional governments.

In *economics*, a better distribution of wealth and higher wages for workers. (Those previously existing in Spain have been the lowest paid in Europe.) These measures are to be based on the constitution of the country and not on any communistic theory.

In *education*, the aim is to wipe out the prevailing illiteracy which has been the shame of every cultured Spaniard, and the establishment of "La Escuela Unica" (one school for all classes).

General Franco, the leader of the Fascist or Rebel Party, has promised that the Roman Catholic Church shall have even greater power than she has enjoyed during the last decades of the monarchy. Many believe that this will involve the suppression or rooting-out of Protestantism, the dissolution of Masonic lodges; and the expulsion of Jews.

In *politics*, it is believed that a rebel victory will be followed by a military dictatorship for at least five years.

In *economics*, it is expected that there will be a nullification of the agrarian laws of the Republic which aimed at a better distribution of land. There will probably be also restoration of rights and privileges which great landlords enjoyed during the monarchy.

Education, many think, will again be put largely in the hands of Roman Catholic friars and nuns.

In view of this wide difference in these ideals and in programs, it is not surprising that most Protestants of Spain, including ministers and laymen, foreign and national workers, as well as many liberal and highly cultured Roman Catholics, are opposed to General Franco and his associates in the Rebellion.

It may be asked, If the Central Government is not opposed to religion, why have the Madrid forces burned so many churches and convents, and why have priests and friars been killed or put in jail? If it is not "Red," then why are some of its ministers Communists and Marxists?

The best evidence that the Government is not opposed to religion in general is that the Protestant churches have not been disturbed in territory under its control. In the Basque Provinces, which have remained loyal to the Government, the Roman Catholic Church is as free as before. In regions where the Government has acted differently, it is because bishops, priests and friars have sided with the Rebels. Churches have been destroyed where cannon and ammunition were found in them or where they have been fortified and used as Rebel strongholds.

It is reported that General Franco's soldiers have killed Protestant ministers and Catholic priests, have imprisoned the Catholic Bishop of the Basque Provinces; and have put in jail friars and nuns who were loyal to the Madrid government.

While there are members of the Spanish cabinet who are Marxists, Syndicalists or Communists, these men have been chosen to help the war against Fascism, and they have given their promise not to use their official position to promote marxism, syndicalism or communism.

The Outlook for Religious Liberty

If the Government wins the present war, we believe that the country will enjoy complete religious liberty. Government leaders have assured me that the expression in the Constitution, "a lay Republic," does not imply irreligion or official atheism. Those words only guarantee equal freedom to all moral religions, with special privilege to none.

If the Rebel forces win, I see no hope for true religious freedom. The following statement has

just come from a Spanish Christian evangelist: "General Franco's régime would mean the renewal of the claim, 'One nation, one church'—a statement made by General Queipo de Llano." In Córdoba, the chief of the Rebel forces said to the Protestants, "Leave Spain, or you will all lose your heads."

The Central Government still controls more than half of the Spanish territory of the peninsula, including the regions that are most productive in agriculture and industry, with about two-thirds of the twenty-four millions population. Statistics published in September, while I was in Barcelona, showed that more than seventy-five per cent of the registered automobiles of the country were in the hands of the Government.

The regions that are poorer in agricultural and industrial production, as well as less densely populated and less cultured, such as Old Castille and Extremadura are in the hands of the Rebels. Galicia, although now in their hands, gave a large majority to the Government in the general national election of February, 1936, and when it voted for autonomy. The same is true of the Canary Islands.

General Franco has fought his most successful battles not so much with native Spanish soldiers as with the help of from forty to fifty thousand Moors and fifteen thousand foreign legionnaires. It is reported that he is now asking Germany for sixty thousand soldiers to help him win the war.

Religious Problem for the Future

From the establishment of the Republic in Spain, a campaign against religion was conducted by the Anti-God Society, but instead of gaining ground, the movement has lost impetus. Although the militia is largely composed of Marxists, syndicalists, anarchists and communists, the leading Spanish newspapers of those groups have shown more respect for religion than before the

civil war started. Sayings of Christ and other passages of the New Testament are quoted in these papers repeatedly, largely to demonstrate the fact that the Roman Catholic hierarchy is not really Christian, because its conduct is out of harmony with the teachings of Christ.

For half a year before leaving Spain, my work in Newspaper Evangelism brought me hundreds of inquiries from all classes of persons. These included four Catholic priests, and many teachers, professors and lawyers, though by far the larger number came from Marxists and Communists. My experiences in this connection, together with the results obtained from the thirty-five articles published, have convinced me that the majority of Spaniards who regard themselves as unbelievers are opposed rather to the Roman Catholic Church and her superstitions than to the true Gospel of Christ as revealed in the New Testament.

The greatest opportunity for evangelistic work in Spain in the near future is offered by the attitude of millions of nominal Catholics, who are disgusted with the hierarchy of their church. The bishops have been found to possess huge private fortunes, while multitudes go hungry; relics, which the people had been taught to venerate as "incorruptible bodies of saints," have been found to be made of wood and stuffed with ashes. As a result many Spaniards feel ashamed to be called Catholics. This is the attitude of many of the lower clergy, of lawyers, and of many highly cultured laymen.

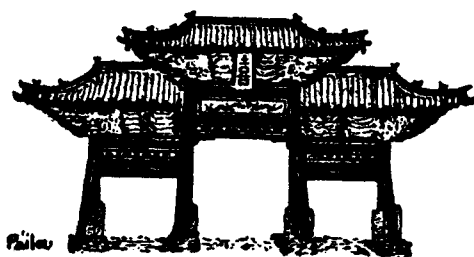
If the Government wins the war and if a national campaign of evangelization is then conducted, presenting the Gospel of Christ as Protestants understand it, aided by newspaper evangelism and radio talks, the Evangelical leaders of Spain have well-grounded hopes that the new Spain which will emerge from the present struggle will exhibit a receptive attitude towards Christ and His Gospel.

REQUISITES OF THE MODERN MISSIONARY

1. He must be missionary-minded, with a spiritual purpose and ideal, no matter what his special work may be.
2. He must be sure of the Gospel, realizing that its unique value and its universal application for salvation.
3. He must be educated and prepared, an effective public speaker and personal worker; a man who is wanted in his own land.
4. He must be one who can get along with people — good, bad, and indifferent.
5. He must have the spirit of John the Baptist as toward Christ: i. e., "He must increase, but I must decrease."
6. He must have an undying zeal for service.
7. He must be a man of prayer.
8. He must be a living exemplification of the things that abide: faith, hope and love. This means self-control.

ALL 均 (HUN)

OPEN. 開 (KAI)



CHUNG 中 MIDDLE CHINA

KHO 國 COUNTRY

How Chinese Spend Sunday in Peiping

By the REV. JAMES P. LEYNSE, Peiping, China

WE INVITE you to come and spend a Sunday with us in the Presbyterian Mission, Peiping, where Chinese evangelists and volunteer church workers cooperate with the missionaries in a variety of activities. It is a picture of mission work in miniature.

At the Early Morning Watch

At seven o'clock the church bell rings for the Morning Watch. Most of those who attend are earnest soul workers, desiring to begin the day with a season of united prayer. For these Chinese Christians the days are passed when superstition led them to bow down before a shrine at home for they have exchanged idol worship for prayer and Bible reading. But some have not yet succeeded in having all the idols cast out of their homes. There is, for instance:

Mrs. Chao, a little woman toddling on unbound but broken feet, who always comes to the Morning Watch. She is still patiently enduring the Kitchen God of her mother-in-law in the corner of her kitchen.

Mr. Li, wholesale seller of sesame cakes, has a neglected dusty shrine of the God of Wealth in his factory, placed there by his old father.

And Mrs. Ho, the teacher, who lives with her five sisters-in-law in one family home, under the superintendence of grandparents, parents, an uncle and six respective husbands, has a dilapidated idol of the God of Earth in her two-room dwelling, another idol in the gateway, and a large picture of all the gods of heaven and earth in the living room. All are kept there to please the grand old lady of the family.

A Children's Sunday School

At 8:30 a. m., the church bell rings again, this time for the children's Sunday school. There are six Sunday schools with an average attendance of 400 children in the Presbyterian Mission. The rows of round-faced little pieces of humanity, each with two eyes like black marbles, are taught by volunteer church leaders, students of our mission schools, and missionary ladies. The Chinese children have very few opportunities to come together and so naturally they are keenly interested in the Sunday school. The average child has never had a birthday party, a picnic, a summer outing, or a week-end visit, although he may have been to a temple fair and heard occasionally a story-teller in his courtyard. Some of the boys and girls are true soldiers of Jesus Christ and have succeeded in driving the idols away from their homes.

A few months ago *Lofty Aim*, though only eleven years old, persuaded his parents to discard their idols. With his own pennies he hired a ricksha, loaded it with the dusty images, labeled them "unwanted," sat on top of the load and took them back to the temple.

Little Pear Blossom, a girl of ten, led her mother to our women's meetings, and later on, upon her constant urging her father attended a series of our revival meetings. She kept on inviting Gospel Teams to visit her home and as a result her parents have joined a Bible class.

A Glimpse of the Church Services

Shortly before 11 a. m. several bells ring for church service.

In the north and west sections of Peiping, Sun-



AN EVANGELISTIC MEETING AT PEKING GOSPEL HALL

day services are held in three Presbyterian churches, at Truth Hall school, the architectural school, the school of engineering, in the home of a church member, and in a room outside the Peace Gate. Each Sunday morning 300 to 400 men and women, in cotton or silk garments of dull blue, black and grey, fill the church which is located almost in front of our house. The majority of these people have been won from the outside community as the students of the schools worship in their own student church.

At all our meetings, volunteer lay-leaders hold the chief place. In America a professional ministry may seem essential, but in our field the limited resources and great needs have not made that practical, even if it seemed best. For four years the city churches have done without mission-paid pastors and evangelists, as those on the mission-paid staff devote their efforts to the unevangelized regions. Our city churches are not yet ready to call their own pastors. In the meantime I am invited to give advice at committee meetings and assistance at the various church services. The emphasis at all meetings is upon spiritual things. The message, always from the sacred Scriptures, is direct as an arrow and finds quick response in the hearts of listeners.

A widespread interest in reaching the masses has been developed and there are many crowded

revival meetings, church gatherings, prayer meetings, women's enterprises, Bible classes, lay-leaders' training classes and cottage meetings, held at all seasons of the year.

Church members have opened their homes for weekly evangelistic meetings so as to win their neighbors to Christ. Relatives, friends and neighbors are especially invited and while Chinese evangelists lead these meetings, the people themselves witness to their new-found joys and power in the service of Jesus Christ.

Mrs. Yeh was recently won to Christ at one of these home meetings. As a result she suffered a great deal of persecution, and was locked up by her husband to prevent her from attending "the Christian devil meetings." But prayer and patience brought victory to her.

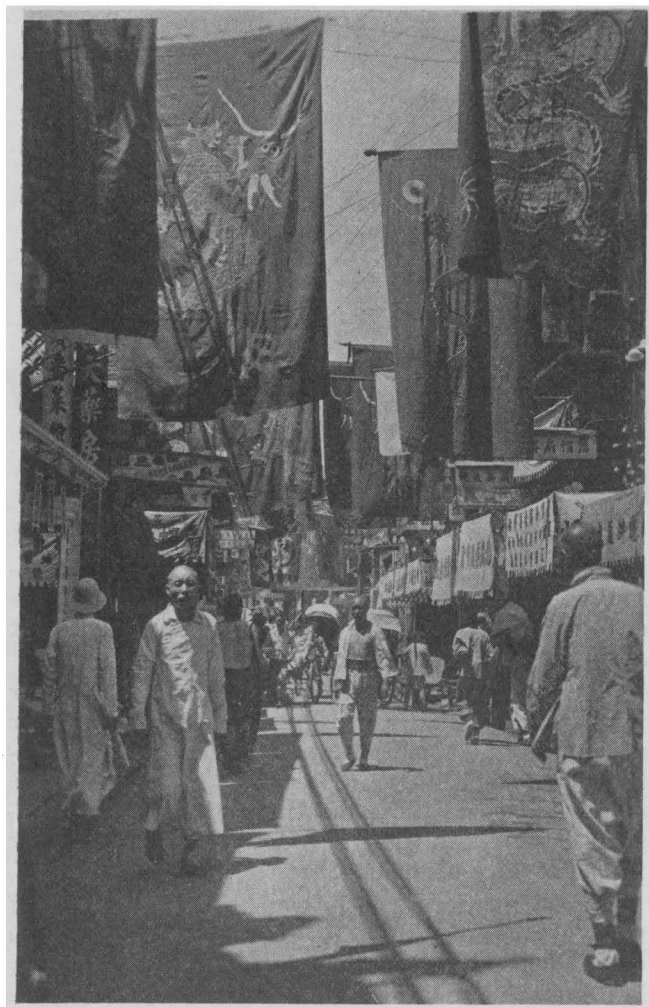
Mrs. Wang, who once had a special bolt made for the gate of her house to prevent our Christians from visiting her, now goes around to spread the Glad Tidings at various neighborhood gatherings.

In the Street Gospel Halls

The majority of our Christians are won from the darkness of superstition to the light of Jesus Christ in our two city chapels. Five evenings a week the Evangel is preached in these halls which are located at two business centers. Often an

evangelistic meeting, a Bible class, a children's meeting, and the English night school for business boys and girls are going on at the same time. In the morning and afternoons the places are used for women's meetings, Bible classes, and a school for poor children. At one of these street halls twelve gatherings of a purely evangelistic nature are held each week.

Among the many converts won this year at these chapels is Mr. Shen, a former magistrate.



A STREET SCENE IN PEIPING

Attracted by the singing, he entered the hall. Then the message aroused him, and evening after evening he returned. Later he stayed for the aftermeeting and enrolled as an inquirer. "The eyes of his heart" were gradually opened to his sins, and one day he yielded to Christ as his Saviour and became a changed man. He has now developed into an ardent personal worker who often is found witnessing in the Gospel Halls.

Another outstanding result of this work is Mr. Chang, formerly a military officer, who never be-

fore heard the Gospel or even saw a Bible. One day aimlessly walking about he drifted into our Gospel Chapel and the message struck home. He joined a Bible class, studied the Word and became converted. Long before he was baptized he took his stand with those who proclaim the saving knowledge of Jesus Christ and tasted the joy of bringing souls to the foot of the Cross.

Our Adult Sunday School

In the main hall of the church, at 12:15 p. m., the adult Sunday school meets with missionaries and Chinese volunteer workers doing the teaching. At these Sunday school classes we learn to know the intimate problems of the Chinese. Worthy Aim attended faithfully but no one suspected that behind his calm countenance there were tales of persecution and opposition. His father, a clerk in the office of the Buddhist Lama monastery, objected fiercely to his son becoming a Christian. He scolded him, reviled him, beat him, locked him up, refused him food and cursed him. But quietly Worthy Aim read his Bible and redoubled his prayers. Seeing this, the father became "almost persuaded." He arranged a marriage for his young son to a young lady whom he had never seen before and Worthy Aim persuaded his father to invite us to hold a service at his wedding. While there the father consented to his son joining the church. He even attended the church service when later his son was baptized.

The Grip of Opium

Every day we see evidences that China is in need of a great nation-wide spiritual uplift. Multitudes of the Chinese are in the grip of opium and everywhere we note signs of the fact that narcotics are eating away the vitality of the people. At testimonial and report meetings we are often deeply moved by the tales of grave demoralization that tears at the heart of old and young, men and women. Many turn to the church in the hope of finding freedom from their bondage.

Mr. Glorious Purpose Wang is one of those who, through the power of prayer, recently escaped the clutches of the opium devil. He lost his position and gambled away his possessions. His wife left him and his children were taken to the homes of his relatives. Then one day one of our evangelists brought him to a revival meeting. At first Glorious Purpose was too dazed to understand what the Gospel was all about, but gradually his heart opened and one evening after kneeling down at the platform he arose a changed man. A Gospel team took interest in him, helped him fight the power of the opium habit, and led him step by step to complete victory.



ROY CHAPMAN ANDREWS TRUCK USED TO TRANSPORT EVANGELISTS TO MEETING PLACES

Volunteer Chinese Workers

Each Sunday afternoon at two o'clock, groups of volunteer workers go from the church to hold meetings. Almost every afternoon, usually under brilliant sunlight with the fine grey dust of the streets as pavement, Gospel Teams of volunteer church workers go over the city to hold religious gatherings in homes, courtyards, factories and shops. For years I have given close attention to training Chinese Christians into a force willing and able to lead people to Jesus Christ, and in this way to make each church member into an ardent evangelist. The Chinese come to our home for counsel at all hours of the day, mealtimes included. There we share our experience, knowledge, hopes and aspirations. Last year after a series of revival meetings, led by the famous Chinese evangelist, Dr. John Sung, we formed ninety-two city-wide Gospel teams. Each group is made up with from two to five members who have promised to go out preaching at least once a week and to report to the superintendent of their district. Twice a month on Sunday afternoons all groups meet in our church for a general report.

Some of these volunteer workers lack education and training; the others are shy in approach, tactless in fervor or hasty in enthusiasm. But all are earnest soul workers, made alive by the regenerating power of Jesus Christ. Laboring

among people of their own social standing, they illustrate their simple Gospel message by a vital personal experience of God's saving grace. It always impresses the people that without material remuneration these workers enthusiastically try to win souls for Christ. Sometimes they preach in a very informal setting, while the family visited takes their meal alongside a traveling kitchen, which a coolie of "Bitter Strength" has carried into the open courtyard, stove and all, by a bamboo pole slung over his shoulder. Sometimes the family gathers in the parental living room for a more formal gathering, together with the sons, daughter-in-law, and grandchildren, who all live in the parental enclosure. At other times the neighbors are invited in, forming quite a good-sized audience.

For several years Mr. Mu, the father of one of our successful women evangelists, had been visited by various teams and a score of evangelists. For over 20 years he habitually smoked opium. He was of an irritating disposition, fiercely anti-Christian, and when drunk he reviled the evangelists. During all these years he never worked, but stayed almost continuously in one small room. At last he could hardly walk; his eyesight became impaired and his mind was so dull that "he could sleep inside a drum." Naturally his home was unhappy. For years his daughter had prayed for

his conversion, and finally she solicited the help of a group of church workers. Great was the rejoicing when Mr. Mu and wife found new life in Christ. Both were baptized just two weeks before the sudden death of Mrs. Mu. Faithfully each week Mr. Mu is now attending meetings and though past 60 years of age, he has joined a class to learn to sing Gospel songs.

Street Gospel Meetings

At seven o'clock every night the church bell rings for the evening meeting. Frequently a volunteer worker tells about some street meeting or



VOLUNTEER LAY LEADERS

about the work outside the city gates. Knowing that swiftly running water is a good place to catch fish some church members go occasionally to the street of the Eternal Happiness Monastery, one of the busiest markets of Peiping. On market days there always gathers a very picturesque audience, including carefree gentlemen in silks and painted ladies in satin gather around the improvised platform, together with perspiring ricksha-pullers. Weary laborers in blue cotton gaze at the colored evangelistic posters. Sometimes a Mongol, wearing a string of crabapples strung

around his neck, pauses in front of the speaker. Lips wide open, feet apart, he listens in bewilderment, off and on, taking a bite from his necklace. At other times a dusty donkey driver is all ears for the Gospel songs but keeps his eyes fixed on his bowl, while audibly he eats soup, course macaroni and strips of cabbage, with a pair of chopsticks. Sometimes a coolie vender remembers suddenly his trade, and the preaching must be stopped for a moment while he lustily shouts: "One copper cent for a big sweet potato. Warm your hands with it first and eat it afterwards." But usually the people are quiet and attentive and they are always eager to accept tracts and cards inviting them to attend church services.

Outside the City Gate

Some volunteer workers rented a house outside the Peace Gate and changed its name to a little "Hall of Happiness." Regularly they go out there to evangelize the neighborhood and to spread Glad Tidings to the country people working in the fields. Whenever they start to sing by the roadside, stooping figures in blue cotton leave their harvest of peanuts, maize and kao-liang. Solid-wheeled blue-hooded carts stop to enable their occupants to crawl out, and women with babies in arms leave their mudhouses to listen. There in the glorious and splendid sun, shining all day long, words of eternal life are poured out into ears who never heard the Gospel before, yet the people live within the radius of a few miles outside Peiping, a world city of the Orient.

WHAT CHRIST SAID

I said, "Let me walk in the fields."

He said, "No; walk in the town."

I said, "There are no flowers there."

He said, "No flowers, but a crown."

I said, "But the skies are black,

There is nothing but noise and din";

And he wept as he sent me back;

"There is more," he said, "There is sin."

I said, "But the air is thick,

And fogs are veiling the sun."

He answered, "Yet souls are sick,

And souls in the dark undone."

I said, "I shall miss the light,

And friends will miss me, they say."

He answered, "Choose tonight

If I am to miss you, or they."

I pleaded for time to be given.

He said, "Is it hard to decide?

It will not seem hard in Heaven

To have followed the steps of your Guide."

GEORGE McDONALD.

Jonathan Goforth of China

By REV. J. A. MacMILLAN, New York

AMONG the missionaries of our day, Jonathan Goforth has held a leading place for nearly half a century. The immediate cause of his retirement from that field was not age or ill health, but total loss of eyesight. Blindness was a heavy handicap to a man in his seventy-fifth year, but he continued to speak on behalf of missions, and was constantly in demand.

Early Impressions

Born in 1859, in the atmosphere of the Scotch Presbyterianism of southwestern Ontario, he inherited the strength of character and religious intensity peculiar to those sturdy pioneers. The reading of John Bunyan's *Grace Abounding to the Chief of Sinners*, Richard Baxter's *Saints' Rest*, the *Memoir of Robert Murray McCheyne*, by Dr. Andrew Bonar, and similar literature, left a lasting impression, and determined the choice of the Christian ministry as a life work. The flame of missionary enthusiasm was kindled by words of the great herald of the Gospel in North Formosa, George Leslie MacKay. At the close of a strenuous furlough, and having been disappointed in obtaining the helpers for whom he had fervently sought, he had uttered the pathetic farewell: "I have tried in vain to get someone. Now, I am going back. I have not much longer to live; soon my bones will bleach on the Formosan hillside. No young man has yet caught the vision. There is no one to take my place." The heart of young Goforth "caught the vision," and responded in full surrender, "Lord, here am I; send me!"

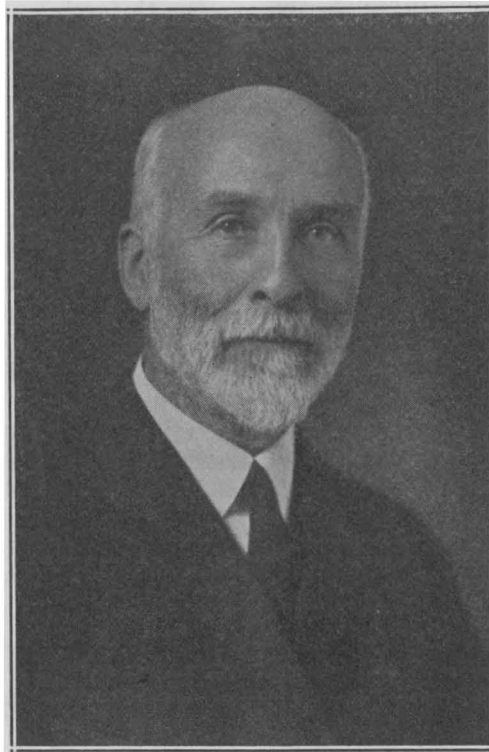
Dr. Jonathan Goforth entered Knox College, the Presbyterian Theological School in Toronto, when twenty-three years old. His evangelical zeal was shown by his seeking, on the first day spent in the city, for an opportunity to do service for the Lord.

In Toronto jail and in a mission in old St. John's Ward he labored earnestly and successfully for the souls of men. "The Ward" was known as a tough place in those days, but he went about among the worst characters, holding open-air meetings, and endeavoring to gather his hearers into the mission conducted by the young people of old Central Presbyterian Church. During one summer vacation he called on no less than nine hundred and sixty families. Other summers were spent on the Home Mission field. By all these methods he was gaining valuable experience and enriching his knowledge of the art of winning men.

First Years in China

Graduating from the college in 1887, he married Miss Rosalind Bell-Smith, an accomplished and faithful helpmeet through the ensuing years of service. In January, 1888, the young couple left for China, under the Canadian Presbyterian Church, to open the field of North Honan, north of the Yellow River. On landing in China, Mr. Goforth received a message from Rev. J. Hudson Taylor, founder of the China Inland Mission, advising him that the suggested field was one of the most anti-foreign in China; that the C. I. M. had only just succeeded, after ten years of effort, in entering the southern part of the province; and closing with the emphatic admonition, "If you would enter that province, *you must go forward on your knees.*" It was an exhortation quietly accepted by the new workers, and prayer became the very keynote of their advance.

Towards the end of 1888, Goforth, in company with Dr. J. Fraser Smith, a graduate in medicine, set out on a tour of the chosen field. Over 1,200 miles were covered by mule cart, thirty walled cities and hundreds of villages entered, and information gained which proved of value in laying



REV. JONATHAN GOFORTH, D.D.

plans for the occupation of the district. It was not, however, until 1895 that the first permanent station was opened in Changtefu, Honan. A spirit of curiosity had by this time partly displaced the intense fear and hatred with which foreigners were viewed, and it had become possible to purchase property. The Goforths threw open their home to the people that all curiosity might be gratified. One thousand eight hundred and thirty-five men, beside women and children, visited the house in one day. Faithful testimony, patience and kindness eventually brought conversions, and churches began to be established.

Five years later occurred the fierce "Boxer" uprising and the Honan missionaries found it necessary to flee towards Hankow. On the way they fell in with enemies, and Dr. Goforth received a number of painful head wounds, the marks of which he carried to his grave. Twenty-four days were occupied in the journey to Hankow, through which the party were preserved by the grace of God. Later, after the troubles had subsided, the stations in Honan were reopened, and increased evidences of divine favor were manifested.

A Gifted Evangelist

Dr. Goforth was gifted as an evangelist and spiritual teacher. Though receiving a copy of the autobiography of Charles Finney, he was stirred to an intensive study of the ministry of the Holy Spirit. Later came opportunity to visit Korea, and see there the marvelous working of God in the revival in that land. He traveled through fifteen of China's eighteen provinces, preaching in the churches of various missions. Thousands were led to the Lord, and multitudes of native believers brought into a new relationship to Christ. Strange conviction of sin was manifested

in the meetings at times, and painful confession with tears was common.

After the formation of the United Church of Canada, Dr. Goforth remained with the continuing Presbyterian Church. It became necessary to seek a new field of labor and Feng Yu-hsiang, the "Christian General," invited Dr. Goforth to act as chaplain to his army. Later, when General Feng accepted, for a time, the advances of the Russian communists, the missionary found himself in strong disagreement with the General's changed viewpoint, and once more took in hand the staff of the pioneer. A new field was located in Manchuria, through the invitation of the Scotch and Irish Presbyterian churches.

Later Years in Manchuria

Dr. Goforth was past 70 years of age when the time came for their furlough in 1930. They returned to Canada, and later once more went forth to service in Manchuria. But blindness was relentlessly gaining ground. Both Dr. and Mrs. Goforth underwent delicate operations, and in the case of both there was the entire loss of sight of one eye. Later the other eye of Dr. Goforth failed, and, as they would cheerfully acknowledge, there was but one eye between them.

Retirement was granted in September but, though seventy-seven, Dr. Goforth had no thought of lessening his activity. Hundreds of invitations poured in upon him, to none of which a deaf ear was turned. The evening before his sudden translation, on October 8, 1936, he delivered an address of which his son, Rev. J. F. Goforth, of Wallaceburg, Ontario, said: "He never spoke with greater power; it had a profound effect upon the audience." — From *The Evangelical Christian*, Toronto.

DIAMONDS FROM AFRICAN MINES

I was invited to spend the week-end at the mines with an American engineer and his wife. . . . The wife was proud of her husband that he was a diamond expert, for years of training and experience were necessary to hold such a responsible position. Millions of dollars must be expended in developing the company; tons of earth must be excavated to discover a handful of precious gems to sparkle on my lady's finger, or to cut fine commercial glass. Thousands of black men were working from dawn to dusk to discover "the white man's stone," which, if cast into the fire would turn to ashes. I, too, am a mining engineer. I am mining for *black diamonds* in Central Africa, the rarest and the most valuable stones of all. I am mining for jewels that do not turn to carbon, and I am proud of my high and holy calling. . . .

I know a frail little woman, whose health is broken by having lived in the tropics and who cannot return to her Congo home, but while she was prospecting for God in that far country she discovered a diamond-in-the-rough along the pathway. Being one of God's expert engineers, she worked, and prayed, and polished until the black diamond that she discovered is now known as the "Kagawa of Congo." Single-handed he has won five thousand souls to Christ.—*Julia Lake Skinner Kellersberger, in The Presbyterian Survey.*

The Outlook for Missions Tomorrow^{*}

A Review by REV. COURTENAY H. FENN, D.D.

For Nearly Forty Years a Missionary in China

HERE is another "Rethinking Missions," but this time by a man who has spent years on the mission field and has devoted his later years to the study and teaching of missions at Yale University. Moreover, the preconceptions with which he approached the writing of this book, were very different from those with which the preparation of the "Laymen's Appraisal" was approached. Consequently, we have here Missions Rethought on the basis of thoroughly evangelical convictions, and symmetrically laid foundations.

While the title of the book is "Missions Tomorrow," nearly half of it is a review of Missions Yesterday, another sixth is a sketch of Missions Today. Both are essential as a foundation on which to build the future and as an introduction for readers who have not been close students of Missions. Living as we are "in one of the great ages of transition," we must know from what we are turning in order to be sure that the transition is to something better. Dr. Latourette sees more to encourage in the record of past and present than to discourage, and among all the influences available for the making of a better world he finds none more promising than Christian Missions. They are not perfect as yet but are capable of adjustment to the changing order of the new day. Never has the Christian Gospel been more universally needed or more effective when rightly applied than today. The author, from preface to finis, assumes a conviction of the truth of the Christian message and declares himself "thoroughly committed to the Christian missionary enterprise," yet this has not kept him from facing facts.

Dr. Latourette roughly dates the "amazing age" as 1815-1914, and in both that age and the new one he notes nine main movements: (1) man's increased knowledge of his environment; (2) increased utilization of environment; (3) emergence of mechanized civilization; (4) various liberal movements for welfare; (5) development of nationalism; (6) religious awakening; (7) Western conquest of world; (8) disintegration of Oriental cultures, (9) enlarged missionary enterprise. This last, at its height, included 30,000 Protestant missionaries supported by contributions of \$60,000,000 per year, and had adopted a

"daring slogan," "The Evangelization of the world in this Generation," a proper measure of the Church's Commission. Yet Missions have always been the interest of only a minority of "Christians."

The new day must grow out of the old for the same nine forces are at work. Yet the emergence of a new world culture; economic and social changes; the menace of war and eager longing for peace; loss of faith in the older religions and the rise of new; revolt against Occidental domination, and a marked decline of missionary interest, mark the opening years of the new age. The various causes of decline are set forth and the signs of an awakening, with the assurance of victory through faith in the God who never ceases to work.

As to a "Program for Missions in the New Age," it is evident that missionary forces must be reinforced and retrenchment must cease. The time has come to advance. New methods are required. Freshly opened doors must be entered. New problems demand solution. This is not easy. The new age calls for pioneers. Yet much of the old must be continued, e.g. Evangelism, the winning of individuals and of groups; not the attacking of other faiths, but the making known of a better faith by life as well as word. Much more attention must be given to the creation of Christian literature. The mission of education and of medicine must continue in spite of government limitations and tendencies to secularization. New types of worship and of organization are bound to come in, yet the Church must be kept in touch with the past. Independence of peoples of other lands is growing and should grow; the missionary's function will be changed, and the new day calls for the highest quality, able to help the nationals to efficient leadership. This requires improvement in theological education, which is on the way. Increased attention must be given to the children. An ingrowing community life must be guarded against and the churches must be knit into a world-wide fellowship. Organic union is not at once attainable, but universal Christian cooperation is possible. Oriental Christian leaders now bring stirring messages to the West.

Great and pressing problems for the world-wide Christian community are those of war and of race. In Christ alone can their solution be found.

^{*} "Missions Tomorrow," by Dr. Kenneth Scott Latourette, of Yale University. 220 pp. \$2.00. Harpers. New York. 1936.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

MAKING A CHURCH MISSIONARY MINDED

Probably few pastors and not a great many male church members are not so minded—at least in a passive, miscellaneous way; but how many need to become actively and systematically missionary, with a well-articulated plan for linking every department of church life up with the world-wide Kingdom program of Jesus Christ. As emphasized repeatedly in this Department, a prime essential is

A Live Church Missionary Committee

To be most effective this should include (1) a representative from each department of church activity—woman's society, men's brotherhood, Sunday school and every youth organization so that the planning of a year's study and endeavor may be cooperative and articulated instead of diverse and impulse-actuated. The national and interdenominational organizations now put out their material with this end in view. (2) A definite plan for mission study and endeavor, gearing in every department inclusive of the men's organization and the senior section of the Bible school. Avoid the lost motion of uncoordinated, discursive and diverse activity. No business man would need this principle called to his attention if church work were not habitually and traditionally segregated from practical life, probably due to the sharp dividing line between "secular" and "religious." All of life is "religious" to a 100% Christian; and the most efficient practices of "secular" life should be in the

modus operandi of the Church. Rev. Wade H. Bryant, writing in *Church Business* under the title of

Making Church Members Missionary

says:

It is the task of the whole church to get the Gospel to the last man on earth as speedily as possible. The church leader's problem is to build this truth into the lives of all the members. Here are some of the means we have used to make Missions . . . a vital reality in our church:

1. *A Missionary Voice from the Pulpit.* Sometimes the pastor delivered two special series of missionary messages at the Sunday morning services. The first included descriptions of our missionary work in each of the fields, both home and foreign. The second was a briefer series and presented the lives and work of great missionary pioneers, the aim being to appeal particularly to the younger members and to impart to them the ideals which burned in the hearts of those early heroes.

2. *Using Missionaries at Every Opportunity.* In the course of the year we had 16 different missionaries from 11 different parts of the world. Some were present for just one service, some spent nearly a week. . . . Both by their presence and by their messages they fanned the fires of missionary interest.

3. *Supporting Two Foreign Missionaries.* The members pay the salaries of two missionaries working under our foreign board. Frequent public prayer is made for these; their pictures hang in the church building; their names are on the church bulletin each week; and extracts from their letters are read in the services and published in the bulletin.

4. *Aggressive Missionary Organizations.* The women are organized in a women's missionary society with 10 circles; the young women and girls in five auxiliaries; the boys in two Royal Ambassador chapters; and the youngest boys and girls in a Sunbeam band. The total membership of these organizations is more than 400.

5. *A Real Church School of Missions.* This is one of the most success-

ful ways we have found of making Missions a power in the lives of our church members. An entire week is set apart for it. The best teachers we can get are secured and a missionary is brought in for the assembly address. The school is graded according to age. The youngest boys and girls meet in the afternoon from four to five, the other classes at night from 7:30 to 8:30; and from 8:30 to 9:15 all assemble in the church auditorium for a missionary address. . . . As a direct result of one school of missions a fund was raised to support a native worker in China. This actually came out of the overflow of missionary interest.

6. *A Functioning Missions Committee.* The major purpose of this is to keep the entire church membership leavened with the spirit of Missions. It is elected by the church and is composed of a capable and aggressive representative of each organization in the church. It has enlarged the missionary library of the church; conducted a spring and fall campaign to secure subscriptions to missionary periodicals; helped furnish programs for Missionary Day in the Sunday school once each quarter, and put on the school of missions.

The use of these various means of teaching Missions has resulted in an increase in our contributions per capita for Missions, in our oversubscribing our missionary budget and in an increasing interest throughout the church membership.

(The school of missions is often held for six successive Sunday evenings at the hour of the worship service, or in place of the usual midweek meeting over a similar period, with moving pictures in the assembly half hour, the six-reel film on the life of Livingstone being especially appropriate this year. This may be rented at a nominal price from The Religious Motion Picture Foundation. The beginners' and primary departments of the Sunday school may have their missionary sessions at the usual morning class hour to avoid evening attendance. Wherever possible, churches of a community gain by uniting in such a "School of World Friendship," thus making possible not only helpful fellowship but a selected faculty and a combination of financial resources for the pictures and other incidentals.—Ed.)

A School of Missions

Far and away the most lasting means of cultivating missionary interest in the local church is by holding the annual School of Missions previously referred to. As many churches are still on the hit-or-miss highway, the following digest of a leaflet on setting up such a school may be timely. It is from the *Workers' Manual of The United Christian Missionary Society*:

The original plan regarding time was a period of six weeks, with meetings regularly on a weekday or sometimes on a Sunday night. . . . An efficient faculty must be enlisted and prepared for effective work. The best teachers in the congregation should be enlisted. . . . The committee in charge of such a school should institute a campaign of promotion throughout the entire church continuing for several weeks in every departmental assembly of the Bible school, before classes, and in every meeting of the various organizations.

The plan of "minute men," each presenting a one-minute talk on the school, may be used effectively. Much advertising in the way of posters, bulletins, personal announcements in newspapers, letters, invitations and personal telephone calls are effective methods of awakening interest.

A Booster Meeting is advisable, a dinner in connection with which will be of great help in getting people out and interested. At such a meeting, snappy talks on "Why Hold a Church School of Missions," "The Plan for the Church School of Missions," "How the School of Missions Has Worked in Other Churches," etc., might be given. After several such talks the director for the proposed school should speak on "Possibilities for a Church School of Missions in Our Congregation." Following this the various members of the faculty should be introduced, each showing a copy of the book he is to teach and giving a brief, spicy preview of the course. Some churches use the stereopticon, moving pictures, dramatic and other "eye-gate" methods for awakening interest. . . . It is desirable to have an enrollment card printed giving the titles of books to be taught and the names of the teachers, also time and place of the session, and a line for names of persons enrolling. . . .

A seven-year cycle, not always rigidly adhered to, is followed by the Missionary Education Movement, which is an interdenominational board representing 30 Protestant denominations in America, in the preparation of excellent study books and graded supplementary material for Adults, Young People, Seniors, Intermediates, Juniors and children of the Primary and Beginners' departments. The courses are prepared by those exceedingly well trained and with experience

in modern methods of religious education. . . . Another point to be kept in mind is that the courses and materials are planned to be of permanent value so that a library of resource for any age group can be built up. . . .

Points for setting up such a school are as follows:

(1) A competent committee through whom plans will be formulated, faculties secured, supplies provided and interest and attendance promoted should be formed. This committee might suitably be the missionary education committee of the local church and should include in its membership officers or representatives from the church board and from each organization in the church. . . . The pastor and church board should appoint the necessary committee for conducting the Church School of Missions. . . .

(2) A capable director must be found who sees the need and possibilities of such a school and who is enthusiastic for missions as well as able to direct and to win cooperation.

(3) An efficient faculty must be enlisted and prepared for effective work. The best teachers in the congregation should be enlisted. In many communities there are school-teachers, librarians, Y. W. and Y. M. C. A. secretaries, etc., who are not able because of regular duties to work continuously through the organizations of the church . . . but may be secured for this special service during the period of the school.

(4) The committee in charge of the school should institute a campaign of promotion continuing for several weeks . . . in each meeting of the various organizations. The plan of "minute men" each presenting a one-minute talk may be used effectively. Much advertising in the way of posters, bulletins, announcements in newspapers, letters, invitations, etc., are effective methods of awakening interest.

For further information and supplies, write to your own denominational headquarters or to the Missionary Education Movement, 150 Fifth Ave., New York City.

Socratic Evenings

Under this title, Rev. Robert Merrill Bartlett, of Springfield, Mass., writes in *Church Business*:*

Religious education has concentrated on the child and finding in this field ample work to keep it busy, it has not done its duty to the adult. . . . Our church, in an effort to meet the desire of the adults in our community for religious guidance, instituted a series of Socratic Evenings. Our various women's groups agreed to serve attractive, low-priced suppers at which the attendance was limited to 75. We thought it best to keep the gatherings small, informal and inti-

mate, and we tried to impart to the room a homelike atmosphere. After the suppers those present sat at ease around a large table. The minister sat with the leaders introducing the theme and steering the discussion. After the opening remarks each leader in turn presented briefly some angle of the general theme. Then they began to talk back and forth to one another. Questions and comments flashed around the table, and gradually the outside fringe was drawn in and all present felt free to express their points of view. . . . The informal set-up, the conversational approach of the leaders and the natural and direct method of procedure led to excellent discussion. Some topics were:

RACE AND NATIONALISM, AND WHAT RELIGION HAS TO OFFER

PEACE

YOUTH AND RELIGION

THE INNER LIFE

In every one of these discussions the interest was keen and many took part. Each session lasted for two and a half hours and had to be broken up by the good night announcement. . . . In our community these Socratic Evenings have proved to be one way to meet the hunger of adults for intimate, practical discussion of the problems that perplex us in this era of transition.

(The outlines of two of these topics showed that they were given a strong missionary flair. One may see their far-reaching possibilities in the method for giving missionary education without a formal program, and enlisting the interest of men particularly by the use of the discussion method.)

Missionary Activities of a Bible Class

The United Presbyterian contains an article by Dr. A. M. Allen telling how the Men's Bible Class of the Washington Boulevard church in Cleveland unanimously undertook a missionary project of their own among the underprivileged children in the southern mountains. Condensed somewhat the article runs thus:

The purpose of undertaking the support of a boy in one of our mission schools was to gain that personal contact with the work of the Church which only actual acquaintance with the one helped can give. Several recommendations were received and finally the choice was made of a girl from Paint Creek, Tenn. The task consisted in furnishing the funds necessary to place this girl in the dormitory of a school where she could receive a high school education among Christian surroundings. . . . There was doubt in the minds of some as to the possibility of raising the neces-

* Copyrighted by The Duplex Envelope Company, Richmond, Va.

sary \$80.00 a year over and above the regular offerings, which were not to be interfered with. It was a trial of faith. . . . During the first year the offerings amounted to the necessary \$80.00 with \$162.00 surplus. . . . Last September another girl was placed in the school. Besides it was possible to spread some support among three other schools, to provide glasses for three students with defective vision, to furnish clothing for all the children of one family who must otherwise drop out of school, etc., etc. Money from the fund, being loaned only to responsible parents and later repaid, continues to be reloaned over and over again without interest.

How can interest be aroused and maintained among such a group of men to prompt them to contribute these hundreds of dollars? The answer lies mainly in the girls themselves—their regular and faithful correspondence . . . written in their own quaint styles. Dr. McGranahan, in a letter to the president of the class, writes that what impresses him most about this relationship is not so much the good being done down South as the fun the Bible class men seem to be having in doing it. He adds: "You seem to be getting a real kick out of it." . . . In the fall of 1934 eight of these men spent a glorious week-end visiting the schools in question. That trip will not be forgotten.

The World Came to Portland

Dr. William A. Hill tells in *Missions* how the First Baptist church of Portland, Oregon, conducted a missionary exhibit which was an outstanding example of the possibilities in missionary education:

For weeks the church was busy with study and preparations, and in the four days of the exhibit 6,000 people visited the booths and listened to the explanations and addresses. The project was called "The World in the White Temple." . . . The plan included exhibits in foreign mission booths representing Africa, Burma, India, etc., and in home mission booths of Americanization, work in Alaska, among Indians, etc.; of medical missions, promotion work for all departments of denominational endeavor, the Publication Society, schools, colleges, seminaries, etc., as well as local work in the Y. M. and Y. W. C. A., Council of Churches, Girl Scouts, W. C. T. U., etc. . . . A most interesting display was a replica of Kodiak Orphanage in Alaska, and the moving pictures and stereopticon slides in the picture room, these being accompanied by lectures by well informed travelers. . . . Effective demonstrations were presented in the evenings; the young people gave a pageant and outstanding speakers were heard.

People visited the booths from 2:30 to 10:00 p. m. except during the hour

in the auditorium for which special programs had been arranged. Effective demonstrations were presented each evening. In addition to these the young people gave a pageant and two outstanding officials in the denomination were special speakers. There were many short addresses on the different fields. A great deal of informative literature was given out. There was no admission to the exhibit but two freewill offerings were taken which helped to defray expenses. Individuals furnished the various exhibits with no expense to the church. The chief expenses were printing, literature, express for panels from the Mission Board, etc.

The chairman of the general committee which made the plans wrote as follows: "We feel it was the biggest thing the First Baptist Church of Portland has ever done in a missionary educational way and we have been showing constant results because of this effort. The missionary zeal in our church has greatly increased and we expect to have it show in a bigger way during the coming year."

Things Any Church Group Can Do

And put the accent upon the "do"! This Department Editor labors in vain if the readers are not mindful of the admonition, "Be ye doers of the word and not hearers only." The sole aim of her endeavor is to pass along plans which are really workable because they *have worked*. Among suggestions given in the current literature packet of The United Christian Missionary Society, the following is a condensation of the outstanding points for all church workers:

Make a friendly approach to minority racial or religious groups in your community. Choose your workers from among those willing to subordinate prejudices and try new paths. Choose with care the group you are to approach, whether Negroes, Jews or others. Remember they have their prejudices and resentments, sometimes more deeply rooted than your own. Make contact at first with two or three members of the group who are likely to be sympathetic, and explain to them your desire for friendship, letting them understand that you feel they have something to teach you. Let the plans for friendship grow naturally, not attempting too much at once.

Remember minority groups are sensitive to slights even when not intended. Nobody wants to be segregated, even though in a choice situation. You will occasionally meet rebuffs from Catholics, Jews, Italians or other groups. Remember that rebuffs from your own kind are a common lot and that as a protective measure they

have learned to strike back. But patient, kindly good will finally break through walls of suspicion and distrust.

Visit and report on the treatment of the underprivileged and dispossessed by the various governmental and charitable agencies in your community. What happens to people when they fall into the hands of the police? What is the police court in your town like? What happens to them at the family welfare society, the juvenile detention home, the domestic relations court?

What opportunities are offered to minority groups in your community in the matter of work? What opportunities for jobs, for advancement? Who was the last hired? The first fired?

What about housing, recreation, public utilities, sanitation, health of minority groups in your community? Compare the condition of the poorest group with that of the wealthy, the middle class and the poorer white population.

What happens to a Negro who lands in your town a stranger—how does he find lodgings, what sort of accommodations are available to him, where does he eat, how is he treated in the matters of citizenship, railway and postal service, police protection, justice before the law?

What are religious organizations of minority groups like in your town? How are their churches housed? What sort of leaders do they have? Are they meeting the needs of their young people or losing the coming generation?

What shapes the thinking of your community toward minority groups and toward other nations? Does patriotism in your community mean glorifying our national spirit at the expense of others or does it mean appreciation of our national spirit along with that of the others?

Send the Department Editor practical plans which you have worked out along this and other missionary lines.

"Are you an active member—
The kind that would be missed,
Or are you just contented
That your name is on the list?
Do you attend the meetings
And mingle with the flock,
Or do you stay at home
To criticize and knock?
Do you take an active part
To help the work along,
Or are you satisfied, to only just
belong?
Do you ever go to visit
A member that is sick,
Or leave the work to just a few
And talk about 'the clique'?
Think this over, member—
You know right from wrong.
Are you an active member,
Or do you just belong?"

BULLETIN OF The Council of Women for Home Missions

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

WORLD DAY OF PRAYER

Friday, February 12, 1937

FIRST FRIDAY IN LENT

The World Day of Prayer begins in New Zealand and the Fiji Islands, and as the Day progresses, new groups in city, town, countryside, and hamlet, join in praise and prayer until after some forty hours the Day ends at Gambell on St. Lawrence Island off the coast of Alaska thirty miles from the date line and about the same distance from the Arctic Circle. All these groups are praying that we may be one in our service for Jesus Christ—that barriers of race and class may be broken down—that we may truly learn to follow Him whose way is the way of life for all men—that we may be faithful witnesses of His love and His life-giving power—and that men may find the way by which individuals and nations can live together in peace and understanding.

NEW ASSOCIATE SECRETARY

In December, Miss Seesholtz introduced to you the new Executive Secretary of the Council of Women for Home Missions and editor of this bulletin—and now, in turn, it is her privilege to introduce to you Miss Charlotte Mary Burnham who on October 15 became the Associate Secretary of the Council of Women for Home Missions. From time to time there will be messages from Miss Burnham in this bulletin, for in the realignment of the work of the executive staff of the Council she will carry among her major



CHARLOTTE M. BURNHAM
Associate Secretary

responsibilities the Council's program in international relations, legislative matters, conferences and schools of missions and the Indian Work. Miss Burnham, a member of the Methodist Episcopal Church comes to the Council with a training and experience that prepare her in an unusual way for the work of the Council.

After receiving a bachelor degree in religious education at Hartford Seminary Foundation she received her Master's degree from Trinity College, Hartford, Conn. In 1934-35 she did advanced work at Yale Graduate School where she was Teaching Assistant in the Department of Education.

From 1928-31, Miss Burnham was Children's Worker at Warburton Chapel, Italian, at Hartford, where she organized one of the first nursery schools in that city, working in cooperation with various educational and welfare agencies. She was Director of Education and Social Work at The First Church of Christ, Congregational, in Hartford, from 1930-34. While there she did much work in leadership training in the field of children's work and missionary education, and organized and supervised one of the first F. E. R. A. schools at Center Church House, attended by over four hundred young people and adults. During 1935-36, she acted as Dean of Women and instructor at Dickinson Junior College and was on the faculty of Dickinson Summer School of Christian Education.

THE APPEAL OF INDIAN YOUTH

"Lord, Teach Us to Pray!"

One of our Religious Work Directors, while teaching a group of young Indian students in one of the Government Boarding Schools, was asked, "*Does God really help anyone who prays? What should we pray for—how should we pray?*" Does this remind you of another group in far-off Palestine, one of whose members asked The Great Teacher, "*Lord, teach us to pray*"? Those young men were groping their way from the old religion of Judah with all of its traditionalism and formalism to an understanding of Jesus' interpretation of God as a loving Father "*who giveth good things to them that ask him.*"

These young Indian Americans, too, need guidance in their religious life, caught as they are in the transition from the old to the new, often unable to accept the guidance of their own people who can see no good in the white man's way of life or the white man's religion. And it is no wonder that many of the older generation can see little good in these things when we remember the injustice and cruelty blackening the relationships of the past.

But Indian youth today is looking forward. In the boarding schools of the secondary and vocational types maintained by the Government, many young Indians are being trained for work as leaders among their own people—as nurses, home economics instructors, community workers, teachers, agriculturalists, stenographers, in the trades, and in the professions. Many others go out into our large cities each year and are assimilated into the population. Many Indian Americans are holding important positions and many others have rendered outstanding service to their own people and to our Government.

Ataloa, of Bacone College, Muskogee, Oklahoma, in addressing Indian youth, said, "What a difficult but glorious task Indian youth faces today! He stands at the place where many trails cross. How can the best in the past be preserved—a priceless culture that produced independence, strong leaders, a great art? And again, how select from the advancing civilization of the white man the things that are of value rather than those which degenerate and cheapen?"

"Trained leadership is the only answer to these problems. This means education where one may learn to 'share a life as well as make a living.' *We need religious leadership, motivated by the teachings of Christ*, that will prove a new faith can minister to every phase of Indian experience, and relationships, with the same vitality as the old religions. . . . But without spiritual guidance, training, and unselfish devotion, Indian youth will fail in meeting the challenge."

Are we helping them to meet this challenge? It is a challenge to us as Christians to share our Christian heritage with them—the best thing in our civilization we have to offer. In an attempt to meet this need for religious instruction, Christian character building, and leadership training, among young people in the Indian schools, the Council of Women for Home Missions and the Home Missions Council, working through the Joint Indian Committee, maintain a religious education program in six government boarding schools and several communities and day schools. This program includes courses of study in the schools, in the Bible and Life of Jesus, Chapel Services, Young People's societies, clubs and recreational work, and is carried on by eight trained Religious Work Directors.

But this is not all that they do—

they are friends and advisers as well, helping many young people through crises in their personal and school life. They encourage church membership and cooperate with the local ministers. Does this type of training carry over after the students have left the school? After a trip to visit former students, one of our Directors writes, "We find that our graduates are doing much better than we had heard. In most cases the Indian homes were as neat as the white homes around them and sometimes better. At Happy Camp we visited two graduates who are helping with church work. In a little log church at Cottage Grove on the Klamath River, Caroline Aubrey, a graduate of Sherman, carried on the work this summer while the missionary and his wife were at summer school."

Fifteen national Home Missions Boards unite in program and financial responsibility for the work of the Joint Indian Committee of the Home Missions Councils. Funds are needed to maintain the work; more funds are needed to cover adequately the field. Will you help to answer the appeal of Indian youth?

"Lord, teach us to pray!"

CHARLOTTE M. BURNHAM.

NOTES ON MIGRANT WORK

From the drought-stricken areas of Oklahoma, Missouri, Arkansas and neighboring states, hundreds of families are migrating to the extensive crop areas of the Southwest. To maintain their economic independence is their aim—and reports of the thousands needed for the tremendous crop harvests in California raise their hopes of employment. Often they find no shelter available and the only thing left for them is to build their own. The result is numerous squatters' camps.

To find shelter is by no means their only problem. In California a small town became a city overnight. Twenty-five hundred pickers arrived to harvest the pea crop. Hundreds of families, many of them from the districts of the sharecropper in Arkansas, Mississippi, and Texas, swarmed into the area in search of work.

Most of the army of 2,500 people had wandered from Arkansas or Mississippi over the state line into Okla-

homa for late cotton, drifted into the Imperial Valley, California, for early truck garden work, and then on up into peas. The first crop rusted with the too abundant rain and the migratory worker pawned his rickety car and the wheels of his trailer to get money for food, then starved until relief funds brought him a few meals. There were still more dire conditions with the coming of the frost which nipped the late crop of peas. Several hundreds had in some way secured gasoline to move onward—1,800 still remained, the victims of malnutrition and discouragement. Whole families must pick all day to secure six or eight hampers of peas; the combined earnings could not feed the families.

Low wages and irregularity of employment have long been underlying evils in the situation. According to a recent study by the State Relief Administration of California:

In each of the last six years the largest number of agricultural workers had employment for only half the year. In 1930, 18 per cent had steady work; in 1935, only 2 per cent had no period of unemployment. The average yearly earnings per family group, while only \$381 in 1930, declined to \$289 in 1935.

Earnings from agriculture were not supporting laboring families six years ago and the need for a relief subsidy has steadily increased. A thoroughly bad situation is becoming even worse.

It is encouraging and significant that when this national problem was brought to the attention of the United States Senate in June, 1936, the following resolution was adopted:

Resolved, That the Secretary of Labor is hereby authorized and directed to study, survey, and investigate the social and economic needs of laborers migrating across state lines.

The children of these migrant families have been of major concern to the Council of Women for Home Missions since the Migrant Work was begun in 1920. Through religious education, public health programs, and recreational activities, the lives of thousands of children and young people have been permanently enriched.

In 57 areas in 12 states, churches of 17 denominations cooperate through the Council of Women for Home Missions in service to the Migrants. Work in 32 other states is *not even begun*.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

NORTH AMERICA

More Christianity in Public Life

Dr. E. Stanley Jones, one of the leaders in the National Preaching Mission, declared that the Spirit of Christ must be embodied in public as well as private life.

"Today religion is at the judgment bar in America," said Dr. Jones. "We are in the process of change and face three choices. The changes will take place under Communism, under Fascism, or under the Kingdom of God on earth. The question is, can religion provide a goal and power to move toward that goal? Let us make no mistake, however. The system of religion built around Christ is at the judgment bar but Christ and His Kingdom are not. The call to the world is not to modify Him but to obey Him."

—*The Living Church.*

Stewardship Conference

Representatives of the major Protestant churches in America met in Dayton, Ohio, last November to consider the "Stewardship Approach to Religion." Dr. H. C. Weber, canvass director of the Presbyterian Church opened the discussion by recounting the national evils of gambling, extravagance and waste, indicating the need for organization against them on the part of Christian forces in the spirit of a new propulsion of stewardship ideals. A whole afternoon was devoted to "The Stewardship Approach to Valid Philanthropy and Sound Church Finance," the principal address being delivered by Arnud C. Marts, Acting President of Bucknell University. Dr. Marts credited the motivation for 90

per cent of all philanthropic giving in the United States to religion and the love of God.

A fitting conclusion to what was probably the best annual meeting of the United Stewardship Council was a discussion of the "Stewardship Approach to Personal Religion."

Religious Broadcasts

More than 40 religious programs are regularly broadcast over a national hookup each week. Of the fourteen Protestant programs, thirteen are supervised by the Department of Religious Radio of the Federal Council of Churches. The Jews have 16 weekly programs and the Catholics 10. This listing does not include the vast number of programs locally broadcast nor those broadcast at irregular intervals over a national hookup.

—*Advance.*

"Church of Christ in America"

Dr. E. Stanley Jones pleads for a "Church of Christ in America," comprising all denominations. "The figure that I have in mind," he says, "is that of a tree with many branches adhering to the central trunk, that trunk in turn adhering to the root—Christ." Each branch may have any particular form of self-government it desires, but let it not impose any particular government on the rest at the price of unity. Out of such an organization there will come a larger expression of Christianity which will more closely approximate the kingdom of God. Each nation would have a local expression of the Church of Christ; for instance the Church of Christ in Britain, the Church of Christ in China.

—*United Presbyterian.*

The Bishops' Crusade

This is a two-year enterprise of a spiritual nature, initiated and led by the bishops of the Methodist Church, and having two phases or sections.

The first is called the Missionary Forward Movement. Its purpose is to make the Church vitally missionary and evangelistic in spirit and attitude. The second is called the Aldersgate Commemoration. Its purpose is wholly spiritual: it will reemphasize the primary Methodist principle of personal religious experience; it will not be an evangelistic movement, as commonly understood, but working within the Church, it will seek to revive personal religious experience in the lives of Methodist people.

The objectives of the Crusade correspond to what all candid Christians recognize as the deepest need of the day—personal religious experience and its expression in missionary and evangelistic service.

—*World Outlook.*

Methodist Board Reports

Bishop Francis J. McConnell, President of the Methodist Board of Foreign Missions since 1928, said at the 118th annual meeting of the Board in November: "Under all the circumstances the Board of Foreign Missions never was doing better work than now."

The total receipts for 1936	
were	\$1,308,440
The disbursements were ..	1,308,259

Excess of receipts ...	\$181
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The budget was balanced by a deferred income emergency aid of \$30,432 by the World Service Commission. The secretaries, staff members, missionaries and employees, without exception, re-

linquished salary for two weeks during the year in addition to their regular gifts to help balance the budget. This practice has been followed for three years, and in a number of cases has worked great hardship, however voluntary the gifts have been.

Five new missionaries have been commissioned by the Woman's Foreign Mission Society—three for India, one for Malaya and one for South America.

—*Christian Advocate*.

Atheism Association

Charles Smith, forty-eight, native of Arkansas, is America's ace atheist, his chief aim—broadcasting his disavowal of God. In 1925 he organized the American Association for the Advancement of Atheism, which now claims 1,500 members, and last fall swung into action with an enlarged program of lectures and debates. Mr. Smith avers that there are now nearly 150,000,000 of the world's two billion people who publicly admit they believe in no divine power. In the United States he sets the figures at one million; but in addition he asserts half the nation actually practices no religion.

Nearly all this Association's claims, that more and more people are professing disbelief in God, are denied by the nation's clergy, led by Dr. Harry Emerson Fosdick, who says: "It is hard to believe in God, but it is far harder to disbelieve in Him." A Baptist pastor of Seattle says: "Our community is suffering from a general moral and spiritual sag, but there is no general turning to atheism." A San Francisco clergyman cites the number of press notices of Sunday services, the number of Christian burials and the great majority of hospital patients found to pray as evidence that atheism is not on the increase in that city. —*Literary Digest*.

Methodist Union and the Negro

The Methodist scheme for union which passed at the Gen-

eral Conference in Columbus, Ohio, includes a plan for the formation of Negro churches into a separate regional body under the General Conference. This has brought reactions from other countries. The *Madras Guardian* (India) criticizes this feature of the union as one which recognizes racial distinctions. To those who drafted the measure, it seemed advisable for purely administrative reasons, and Bishop B. T. Badley calls attention to the fact that two Negro delegates ably advocated the plan.

The Blackfeet of Montana

The Methodist Episcopal Church maintains missionary work on the Blackfeet Indian Reservation, with headquarters at Browning, Montana. The work differs very little from church work anywhere. There is a very active Ladies' Aid, a Junior Epworth League, an Intermediate League, regular worship services, and a church school. Two hundred members are enrolled in the church; 240 in the church school. A number of white people also attend the church. Activities are not confined to the town, but cover eight rural communities. The Reservation is as large as the state of Delaware.

Indians are naturally religious. Taking the tribe as a whole, the religious views of the Blackfeet are a mixture of sun worship, superstition, Catholicism and Protestantism. It requires an infinite amount of patience to work with the Indians, because they do not want to be hurried or pushed into a program.

—*Woman's Home Missions*.

Evangelization in Canada

Members of all churches in Canada are cooperating in a campaign for the evangelization of Canadian life. The movement started with a dramatic meeting for witness in Montreal, attended by over 14,000 people, and gatherings with a similar spirit have been held in more than a score of cities from the Atlantic to the Pacific.

The first object of the movement is to inspire the churches to take up with fresh assurance their sacred task of leading men into the life in God. The second objective is to inspire believers to express the spirit of Jesus in all the relationships of life. This two-fold purpose has been affirmed in all the meetings.

—*United Church Record*.

Offerings in Fur

When their bishop visited the Indians in the Canadian diocese of Moonsonee, they asked if they might make their offerings in furs, instead of money.

When the day came they brought their pelts, carefully dressed, and at the time of the offering, led by their chief, each one with great dignity arose and carried his fur to the chancel where with a reverent bow he presented it to the bishop. No one left his seat until the one ahead of him had returned and sat down. There were 150 present, so the presentation of the offering took an hour and a half. These were the Mistassiny Indians, at a place of the same name between Hudson Bay and Lake Superior.

LATIN AMERICA

More Freedom for Churches

The Mexican Government continues to show a more moderate policy with regard to religion. Both in Mexico City and Guadalajara the churches and priests seem to enjoy more liberty in the matter of services than at any other time in the past five years. Laws limiting such services still exist, but they are not enforced. Masses are well attended and church bells are again allowed to announce them. The churches of Sinaloa were reopened several months ago, while the newly elected governor of Sonora has promised to permit the reopening of churches there. Probably not more than three or four states are seriously interfering with religious services. —*Christian Century*.

Home Missions' Outreach

Sometimes Mexican converts in the United States wish to be

repatriated. Two such families, when offered free transportation to their old homes in Mexico, looked forward to seeing their relatives, and also to bringing them the happiness that they themselves had found in the Gospel, so they accepted the trip, after giving up good employment, ignorant of what was awaiting them in their old country.

Both fathers of these two families have been such ardent evangelists that each has had to flee from his own village to escape death at the hands of his own parents or brothers, who had disowned him for his heresy. One of the men cannot get regular work because his religion prevents his joining workers' syndicates. The other has employment in the mission hospital. They have both known deepest poverty and privation, but they still say that carrying the Gospel to their own towns was worth the sacrifice. Their work has not been in vain, for it has resulted in a group of converts in each village, although the relatives are not among them. —*Presbyterian Survey*.

Church and State in Colombia

The Liberal Government in Colombia, which has now been in power for six years, has been able, in spite of organized opposition, to strengthen its position. A revised Constitution affirms:

The State guarantees liberty of conscience. No one shall be persecuted because of his religious opinions nor compelled to profess beliefs or observe practices contrary to his conscience. Liberty of worship is guaranteed to all provided that it be not contrary to Christian morals nor to the laws. . . . The Government may form agreements with the Holy See subject to the approbation of the Congress, in order to regularize the relations between the State and the Catholic Church on a basis of reciprocal deference and mutual respect.

Another article, which formerly stated that public education should be organized and directed in accordance with the Catholic religion, has been replaced by a new Article (14):

Liberty of teaching is guaranteed. The State shall have supreme power

of inspection of teaching institutions, both public and private, in order to ensure the achievement of the social objective of education and the better intellectual, moral and physical training of those who are taught.

With the addition of two new groups to the present missionary forces it is hoped that a marked advance will be made.

—*The World Today*.

From Island to Island

In 1920, the Board for Christian Work in Santo Domingo was organized for the purpose of carrying out a religious, educational and medical program in the Dominican Republic. Rev. B. N. Morgan, working under this Board, has been broadcasting his weekly services, and thus has reached not only his own church members and members of other denominations but also non-Christians. Recently, he was told by a Puerto Rican pastor that several groups in that island were taking radios into their churches and tuning in each week to hear the sermons broadcast by Mr. Morgan—in fact, depending upon his broadcast for their entire evening service. —*Monday Morning*.

Record-Making Cuban Baptists

Cuban Baptists are proud of a list of records, which they believe have not been matched. They have almost 50 per cent of all church memberships. There are two Cuban Conventions, Oriental and Occidental, and both have more than a hundred churches with ten thousand members.

The first statue erected in Cuba honoring a Protestant was to the Baptist physician, F. Rodriguez, philanthropist of Santa Clara province. The first Protestant representative sent to the Cuban capitol as a legislator was a Baptist, Sr. Eladio Gonzalez Morales, superintendent of the Sunday school of the Baptist church at Matanzas.

No one yet has written in the Spanish language so many Christian books as Sr. A. S. Rodriguez Garcia, a Cuban Baptist who died in 1934, in Sancti Spiritus. Finally, a Cuban Bap-

tist newspaperman and pastor is writing for fifty-two newspapers in the Latin American republics.

EUROPE

Not a Struggle Between Religion and Irreligion

A young Virginian who arrived in Spain from the Olympic Games the day the rebellion broke out comments on the situation in an article in the *Presbyterian Tribune*:

Inasmuch as there is considerable misunderstanding of the religious situation in Spain, it is important to state emphatically that it is not a struggle between religion and irreligion. It is a struggle between those who stand for the freedom to believe and worship God in one's own way or to disbelieve; and those in the one Spanish institution of religion, the Roman Catholic Church of Spain—not a part of the government under the iniquitous dictatorship of Primo de Rivera and the Monarchy, but the government. This church was the chief landowner in Spain. It was also the most important industrialist, banker, schoolmaster and money-lender. Its wealth has been estimated at one-third of the national wealth. With monks, nuns, higher and lower clergy, it constituted a veritable army of occupation.

There was one priest for every 900 persons, compared with one for every 20,000 in Italy, the seat of the Papacy. All told, there were 106,734 persons either in the clergy or in the religious orders, 25,474 of them priests and 81,260 monks and nuns. In no other country did the clergy constitute such a disciplined and powerful vested interest. Only a major operation on the body politic could dislodge them.

Spezia Mission in Italy

Through recent stormy times the Spezia Mission for All Italy has kept right on with its work.

The environment has been one of extraordinary difficulty, and even of severe persecution. Again and again it has been only the direct interposition of God which has prevented the work being closed down, and the workers swept peremptorily out of the country.

This Mission keeps rigorously clear of politics. Its workers claim to be servants of the Most High God, ministers of the Gospel of Christ. They are held in high esteem, and honored for what they have done for the uplift of the country.

A beautiful and spacious building for the boys' orphanage has been erected in a magnificent position, is paid for and is now waiting government permit for its opening. —*The Christian*.

Religion for Foundry Boys

In November, 1865, an organization was founded in Glasgow under the name of the Glasgow Foundry Boys' Religious Society, and its object was the religious, educational and social elevation of the lads and girls of the city who had no church connection. The work has grown until there are now seventy-four branches, with an aggregate attendance of about 8,500 members, superintended by 1,200 workers. The dominating Christian element is further promoted by union with churches and missions, and wherever found practicable, each branch or meeting-place of the Society is specifically connected with a congregation from which its workers may be drawn.

—*Life of Faith*.

The Book of Books

A colporteur in Roumania sold a Bible to a man who had never before heard of it. Taking it home he began to read it, and after a time remarked:

"Wife, if this Book be true, we are wandering along a false road."

Reading further, he said:

"Wife, if this Book be true, we are lost."

He still read on and at last called out: "Wife, if this Book be true, we can be saved."

—*Dnyanodaya*.

Coordination in Lithuania

On October 5th last, the Lithuanian Protestant Association was founded, in which are united all Protestant churches and organizations of the country. The efforts to unify the Protestants of Lithuania was begun very intensively last year, and have resulted in the close collaboration of Lutherans and Calvinists, with the aim of reinforcing Protestantism. At the first meeting of the Association the

lack of pastors was stressed and the vital need of filling this gap. Home missions were also represented at the inaugural meeting.

Methodists in Germany

Many of Methodism's roots are in Germany, and one of its most flourishing branches is there. The work began in 1533; in 1936 there were 55,000 members, 280 ministers, 1,200 local preachers, 1,000 preaching places, 430 churches and chapels valued at about five and one-half million dollars. In eight hospitals and thirty-three homes 1,000 deaconesses do a splendid work; besides hospital work they paid 60,000 visits in 1935 to sick, poor, lonesome, old people. In the Theological Seminary at Frankfurt-Main young men are prepared for the ministry, and in two tents nearly 100,000 people hear the Gospel summer after summer.

—*Christian Advocate*.

AFRICA

Observations of a Missionary

Rev. James L. Jackson, Presbyterian worker in the Congo Belge tells of performing the marriage ceremony for a native evangelist, whose bride was the first girl in Africa he had ever seen get married with shoes on. Not only that, but this bride carried flowers in a pickle bottle of water. She was very serious about it.

Mr. Jackson has other observations:

Today we saw a native man parading up and down the compound carrying a raised umbrella over him, though the sun was shining. His only clothing was a loin cloth. His idea was not to keep off the heat but to impress the populace with his own importance. It is a common sight to see some village chief wearing somebody's second-hand overcoat buttoned from top to bottom, even though the day be extremely hot. He is willing to torture himself in order to make an impression upon the lowly villagers.

Speaking of self-torture, one young man came to our nurse one day, wearing a pair of clumsy-looking shoes and limping quite badly. He had been married about a week and had worn these shoes since his wedding ceremony. He asked for some medicine to ease the pain in his feet. He took off his shoes and showed his feet

wrapped in bits of paper stained with blood. The nurse asked why he didn't stop wearing the shoes, and he said he had paid the rent on them and meant to get his money's worth.

—*Presbyterian Survey*.

Ethiopia on Way to Become Catholic

The Roman Catholic Church is embarking on an intensive missionary penetration of Ethiopia. This Church is now at liberty for the first time to exercise its evangelical mission in perfect freedom in vast territories of Ethiopia where its presence was formerly opposed.

Extensive plans are being laid for spreading Catholicism throughout Ethiopia, and a band of missionaries is being prepared for this purpose. They are to be provided with all the means necessary for carrying their message into the more primitive and most distant regions, and will be put in a position to open schools and hospitals.

The problem of providing religious assistance for the white colonists is already partly solved by the presence in Ethiopia of large numbers of military chaplains. For missionary administrative purposes the territory will be divided ecclesiastically into five apostolic prefectures. These will coincide with the five political subdivisions.

—*New York Times*.

Changes in Morocco

It was Mr. John Anderson, Scotch Christian, backed by the Ayrshire Christian Union, who founded a mission for long neglected Moroccans. It was no easy task, but gradually opposition has lessened and opportunities for helpfulness were increasingly found.

In recent years, changes of far-reaching importance have taken place in Moroccan life. Education is playing a great part in changing the outlook and ideas of the people, especially among the young, and these changed conditions have brought the missionary into contact with questions which could not have been asked twenty years ago,

simply because the conditions that prompt these queries today did not exist then. Years ago the boys who came to mission classes had spent the greater part of the day cooped up in a small room memorizing the Koran. Today they come from French schools with their heads full of figures that measure the distance of fixed stars. Books, in both Arabic and French, are as common as coins. The growing generation is convinced that quinine is more effective than quack medicines; and that vaccination is a surer way of wiping out smallpox than a thousand visits to saints' tombs.

The opportunity of enlightening these newly-educated men is being seized by the missionaries at every station, and also in the markets and villages. The Scriptures and other Christian literature are now being widely circulated. Several years ago, fifty Mohammedan converts were questioned as to what had first attracted their attention to Christianity, and what had brought about their conversion. Nineteen replied that their attention had first been attracted by reading the Bible, or some portion of it, and twenty-two attributed their conversion directly to the Word.

—*Southern Morocco Mission.*

Metet Missionary Society

Esther Bartlett, of the West Africa Presbyterian Mission, reports the annual missionary conference of the four churches in the Metet District, held in the bush 20 miles from Metet. It was entirely under the direction of the natives. Excellent talks on giving were made. When the offering was presented on the last afternoon it was found to be double that of the preceding year. One of the laborers at Metet makes thirty francs a month. He gave forty francs to the missionary society. One of the evangelists gave his whole month's salary. These offerings were in addition to their regular contributions to the church.

This money is being used to send evangelists to untouched districts. It is not enough to an-

swer all the Macedonian calls. An evangelist sent out last year went to a town where there was not a single Christian. He has been there only 10 months and there are now 28 confessors, an attendance of over 30 at the Sunday service and a school of about the same number of children, which he teaches.

Increasing Interest in South Africa

The Dutch Reformed Mission has various methods of increasing missionary interest: Missionary sermons and prayer meetings throughout the parish; annual mission festivals in every ward; annual collections by the deacons; annual "Synodal" collections by means of the envelope system; work by the Christian Endeavor through Sunday schools, prayer meetings in the wards, sick-visiting among Colored and Native, and missionary meetings in the European congregation under the minister's guidance; an annual missionary week-end; the buying of "mission shares" by young men; conversations about missions during pastoral calls; visits of missionaries; local mission committees; mission evening of Children's Missionary Circles.

It has also been found helpful to found a home mission and guarantee the salary of a local missionary.

—*South African Outlook.*

"God's Got Started"

Miss Mabel Shaw has written a book worthy of wide reading—"God's Candlelight." An incident at the close of the book illustrates at once the simplicity of the African and the hope of the world.

There had been a lot of lying, and Ana had been in the thick of it. "Don't you ever want to tell a lie?" She looked at me searchingly.

"Yes—I suppose I do at times."

"There you are," said the child with a quick eager movement of her body. "And God started long ago on you, so many years ago that we cannot count them. And he has only just started on us. . . . Don't mind it so much," she said earnestly. "God is rather slow, isn't he? It took him a long time to get you white people ready to come and tell us about him. I'm sorry

I told that lie; I did not understand it, it seemed far worse to me to be found out. I'll remember, really I will." And then with a little engaging smile, "But really you need not mind quite so much. God's got started on us now."

—*World Outlook.*

The Miracle in Sierra Leone

Bishop Wright, of the C.M.S., sees many hopeful signs in Africa—not the least a growing desire among African Christians for a deeper spiritual life. He says:

It is a remarkable thing that from a mass of freed slaves and their descendants, neglected as they had been by the Church for nearly 2,000 years, left the victims of their system with its medicine men, its human sacrifices, its fears, its unlimited liability to debt and consequent pledging of men, women, and children, its truly awful and widespread diseases—that from amid so great disability there has arisen the self-supporting, self-extending, self-governing Church.

Christianity in Sierra Leone is quietly and gradually influencing the Moslems and heathen, and is changing their estimate of values, as the non-Christian sees the happy family life and the prosperous economic life of the Christian. During my time in Sierra Leone, a deputation of several scores of Moslem men, having come to me to help them settle a quarrel, began the interview by saying: "We come to you as our spiritual head." It may have been merely a compliment, but that it should have been said at all is a triumph for the power of the Christian character of the Africans who form our Church there.

—*C. M. S. Outlook.*

WESTERN ASIA

From Bigotry to Faith

A Presbyterian missionary in Teheran was greeted one day by a government employee whom he had never seen before. As they sat down to talk the man said: "I think I know Christ better than you do." Let the missionary tell the story.

When I asked how he knew Christ he said that twenty-two years ago he had been employed as a teacher in a Russian school in one of the cities of Iran. He was a very bigoted Mohammedan, and made fun of the Christian Russians. But one day he went by himself into the room of the priest, and there he saw a picture of Christ on the cross. This view of Christ's sufferings broke his heart, and he suddenly began to weep, wetting the picture with his tears. The priest came in, and he went out, not

telling his experience to anyone. But he found a colporteur and bought a Bible, and after going through the Old Testament (which he did not like much) he came to the Sermon on the Mount, and he knew that was what he had been seeking. "I have read that a thousand times," he said. He told me he had kept this love for Christ in his heart and had told no one, for fear of losing it. "Tell it," I said, "the more you give the more you will have!" I left some books for him, and yesterday when I returned I found he had just finished reading the Persian translation of *Pilgrim's Progress*. When he began to read it he had not been able to put it down till it was finished. It was just the book he had been looking for for years, he said. As I was the first Christian with whom he had ever discussed these things, he asked me to come to see him in his home, where he would invite some of his friends to meet me.

—*Presbyterian Board News.*

Nursing Schools in Iran

Among the best of new educational enterprises in Iran are the nursing schools. Recently in Teheran and in Tabriz and Meshed nursing schools have been opened for teaching the scientific and practical fundamentals of nursing, the care of children, etc. The program has been approved and comprises a course of two years for girls with a 9th class certificate. It is designed both for educated girls and for those women who wish to form good, orderly homes.

Miss Fulton, of the American Hospital in Teheran, is in charge in Teheran, and the Misses Wooding and Pease of the American Hospitals in Tabriz and Meshed are in charge of the two other schools.

—*Translation Service.*

Problems in the Levant

J. Oscar Boyd, Secretary of the Levant Bible Agency, lists eight special difficulties that confront missionaries who seek to make the Bible known in "Bible lands." These are:

1. The racial problem: How can the Bible be released from historical association with hated or despised races?
2. The political problem: How can a book be widely circulated where police forbid Bible colportage, and even call the Bible subversive literature?
3. The ecclesiastical problem: How can the vernacular Scriptures find

their way into the people's homes and schools, against active opposition of national priesthood?

4. The cultural problem: How can the Bible exert its full effect on a people largely illiterate?

5. The economic problem: How can the Bible be sold to a people too poor to buy it?

6. The sectarian problem: How can men be found as colporteurs of the Scriptures, who are at the same time zealous friends of the Bible, willing to "endure hardness as good soldiers of Jesus Christ," and yet free from the fanaticism of some particular sect?

7. The administrative problem: How can the limited supply of workers, and of financial resources be so employed as to secure the maximum distribution over the entire area, without any waste through duplication of effort?

8. The publicity problem: How can those who sustain this Bible work be kept informed of the needs of this area, without antagonizing those groups which constitute the obstacles already mentioned?

—*Bible Society Record.*

INDIA-BURMA-SIAM Moslem Increase

According to *The World Today*, Moslems in India have increased during the past decade by 2,500,000. The total Moslem population of 77,500,000 exceeds the combined Moslem populations of Arabia, Persia, Turkey, Egypt, Syria and Palestine. Indian Moslems have sent their missionaries to Europe, Africa and America and support mosques in Berlin, London, Australia, Brazil and Trinidad.

The National Christian Council has issued a call to the churches throughout India to take part in an evangelistic movement during the next five years. This movement is intended to center in the church in each locality, not in the mission. It will seek to enlist all Christians in one great army of evangelistic volunteers, each bringing their own special gifts to the task of witness bearing.

Leper Colony Devastated

A cyclone last November practically levelled to the ground the buildings of the Bapatla Leper Colony, where nearly 200 lepers in various stages of the disease are cared for by the Salvation Army. Letters from officers stationed at the Colony describe

the scene as one of utter desolation. Whole buildings were blown away before the wind, and will have to be entirely rebuilt. The new hall in course of erection, which was to be opened by General Evangeline Booth on her visit to Bapatla was ruined.

It was comforting to the officers who labor in the Colony that in the height of the storm those stricken, primitive people sung hymns of petition to God for protection, and several of the young Christian boys led the people in prayer.

The damage was not confined to the Leper Colony only. One of the Army's hospitals near by, built on high ground, was isolated, heavy floods covering the countryside for miles. It is calculated that the cost of restoration will exceed £3,000, but the work is going forward.

—*Life of Faith.*

Illiterate "Carries On"

A native Christian, passing through a village, found a convert holding an open-air meeting on his own, with a congregation of over forty caste men listening intently. He was telling them:

"It is only recently that I have found this Saviour, but oh, the joy and peace He has brought me! You have not that joy I know so well, for I was all these years without it, but the Lord Jesus has brought it. He has saved me. If you trust Him He can and He will do the same for you. There is a Book in which it is all written; I wish I knew how to read, that I could read its beauty for myself, but I can't; if I could, I would read it also to you that you might see for yourselves; but most of you can read and I can tell you where you can find those who have that Book."

Just then, round the corner, came the native Christian. "There," eagerly shouted the caste man, "I wanted you to see the words in the Book itself, but I could not show it to you; but God has sent this friend with His Book to come to my help and for your good. Friend, show

them the words in the Book; let them read for themselves, for they are words whereby I have lived," and showing the Scriptures as they talked, they continued their testimony.

—*Life of Faith.*

Interest in the Villages

The Christian evangelist who is touring India's villages is keenly aware of a swing of interest toward rural areas. There are those on the move who have political, economic, social or religious ends to serve. He meets many coming and going, and has discovered two things in regards to his own work. There is more interest, and more opposition than has been the rule. He is having men of all types, educated and from among the lowliest, who come to him asking for information about the Christian religion. Probably Christian ministers have had more requests for immediate baptism from educated persons within the last two years than during five or ten years previously.

Christians Learn to Read

It is possible to be a Christian, and a good one, without being able to read the Bible, but Christian leaders in India don't believe in risking it. Indian villagers mostly come from low or outcaste groups, where educational privileges are conspicuous by their absence. One village Christian in 20 in the Punjab can read. That is a good many per cent better than his non-Christian neighbors' records.

Moga School is making it possible to improve that percentage at once by issuing a series of simple readers in Urdu, for Beginners and Primary children. This year, 15,000 copies of the books were sold. Mission and government schools throughout the Punjab and the Central and United Provinces have adopted them. They have been translated into Hindi, and requests have been received for permission to translate them into three other important languages used in India. —*Monday Morning.*

The Bible as Literature

Indian scholars often acknowledged indebtedness to the Bible, both for language and ideas. Mr. M. R. Jayakar, in a recent address on "The Place of English in Indian Education" advocated the study of English literature, and said that there were two characteristics of English literature well worth study, its simplicity and sweetness. Then he said, "For acquiring that excellence, one book I would recommend to you, namely, the Bible. Do not abhor the New Testament because it is the religious book of your rulers. Your president just quoted a little sentence from the Bible, and you noticed how it stood out of the rest of the speech like a little jewel. To this day, the Bible holds the field, as being the simplest composition in the English language, and I cannot do better than recommend its study."

—*United Church Review.*

Rural Reconstruction

American Baptist missionaries at Pyinmana, Burma, took to farming in 1917 and acquired five acres to grow sugar cane, and rear pigs and poultry. The venture prospered and in 1918 fifteen acres of rice land were added. In 1922 the Government of Burma acquired 180 more acres and leased them to the mission for an agricultural school, which was opened in 1923 with an enrolment of 35; in 1932 it had risen to 104. The school is a happy instance of co-operation between Government and the Mission.

It is the rule at Pyinmana that the students in the Agricultural School should spend three full days a week in practical field work. The farm is no mere demonstration plot; it runs into 150 acres, of which 80 acres are given to rice, while maize, sugar cane, vegetable gardening and fruit farming combine to utilize the remaining 70 acres. Other agricultural accessories are 107 head of cattle, 144 pigs and 200 fowls. Products to the value of Rs. 11,000 were sold from the farm last year. Of the students

who have been trained at the School, 58 per cent are working on farms, and 88 per cent are engaged in service of some kind for the rural community.

—*New York Times.*

Christian Leper Clinics in Siam

Only about 5 per cent of Siam's lepers are treated in hospitals, so that thousands must be reached in some other way. In recent years clinics have been opened in 18 centers, where injections are given by former patients at the Leper Asylum at Chiangmai. There are over 500 patients now being treated in these centers; the only cost involved is that of the medicines that are supplied free. The only requirement is that full reports be kept and that the patients be regular in attendance. The responsibility for operating the clinics falls on the people of the community. Christian services are held at every clinic, mostly directed by Christian lepers.

—*Presbyterian Banner.*

CHINA

Westminster Catechism Reprinted

Because the original translation by Dr. C. W. Mateer is now out of print a revised edition of the Westminster Shorter Catechism is soon to appear in Chinese. Dr. W. M. Hayes undertook this work at the request of the Kwang Hseuh Publishing House, in collaboration with his Chinese and missionary colleagues on the faculty of the North China Theological Seminary. After months of work by individual faculty members, the whole faculty sat in daily session for over a week during summer vacation to finish the job. Where all could not agree, the translation to be used was chosen by a majority vote.

The revisers are guided by the following rules:

Accuracy in translating thought of the original; simplicity of Mandarin style; conformity to Scripture phraseology as far as possible; uniformity

of expression in question and answer as aid to memory.

There is a large demand in the Chinese Church for the Shorter Catechism and in one "field" alone there is a waiting order for 2,000 copies.

—*Christian Science Monitor.*

Letter from Madame Chiang

Mrs. David Tappan, of the American Presbyterian Mission at Hainan, received a letter from Madame Chiang Kai-shek regarding missionary cooperation in the "New Life Movement." Madame Chiang's observations are equally applicable to the Western world. Here is her message:

Deeply appreciating the great sacrifices made by those members of the missionary body who have elected to serve in China, Generalissimo Chiang Kai-shek and I have naturally sought their cooperation in connection with the New Life Movement. The principles of this Movement coincide so closely with the work which the Church is doing to ameliorate the lot of the common man that there is abundant room for the closest cooperation.

But unless the New Life Movement enjoys the cooperation of the women it cannot really be effective, because the four virtues upon which it is based should be inculcated when children are being brought up in the home and in the school. Simply stated these virtues are honesty, courtesy, duty towards others and towards oneself, kindness and obedience, as well as true humility, or modesty of spirit. These are the pillars upon which the Movement is based.

I would urge that the missionaries, especially the women's organizations, strive to do more home work among Chinese women, because the old concepts of womanly behavior have been languishing and there has been a tendency for a distorted view of western ideas of what is seeming and proper to develop in the Chinese mind. With the impact of Western ideas becoming sharper and more realistic it is difficult for the Chinese woman to know what is truly representative of western culture and life, and what is harmful.

(Signed)

MAYLING SOONG CHIANG.

Baptist Centennial

Baptists in China have been celebrating the completion of a century of effort. The meetings were held at Canton, for it was in the near neighborhood, at Macao and Hongkong, that the

pioneer of Baptist Missions to China, Lewis Shuck, began work a hundred years ago.

Reviews of a century of evangelistic, educational, medical and philanthropic work revealed the following facts:

Number of students in Christian Schools (1877)	5,900
Number of students in Christian Schools (1935)	200,000
Number of students in Christian Colleges (1900)	164
Number of students in Christian Universities (1935) ..	6,696
Proportion of Christian students in Christian Colleges	41%
Proportion of Christian students in Christian Middle Schools	33%

In Canton there is a Baptist church with over 2,000 members, a middle school for boys, which with its primary students numbers 3,600, a middle school for girls with 700 students, a theological training school with over eighty students, and a school for the blind with seventy women residents. Practically the whole of this work is supported by Chinese funds, and the leadership is almost entirely in Chinese hands.

Black Miao Christian

Mr. and Mrs. Ivan Allbutt went to work among the black Miao in Kweichow seven years ago. Mr. Allbutt writes in *China's Millions*:

A woman in our village has just come to believe on the Lord. She is learning to read and is doing nicely. She came around the other day to ask Mrs. Allbutt to teach her, saying, "I got very lonely with only unbelievers around me." This weaning away from the world is a healthy sign in a new believer.

Once her boy fell into the river, but came out unhurt. The neighbors insisted that he had lost one of his souls, and that she should kill a duck to retrieve it. She did not know if obeying them would be in accord with the "Jesus doctrine," so she came around to ask. She was told to have nothing to do with the works of the devil—for such a practice is nothing less than demon-worship. The woman went back home happy to know the will of the Lord, and steadfastly withstood the temptings of her neighbors.

Showing the Christian Spirit

The student in Soochow Girls' School making the highest average for the term is given free

tuition for the next term. This year the highest average was attained by a pupil in the sixth grade from a well-to-do family, quite able to pay her way. The student who was second is from a very poor family and sometimes it was feared she did not even have enough to eat. She had had been working very hard, hoping to win first place, otherwise she would not be able to return to school. When the winner heard of this she immediately said she would pay her tuition, and thus enable the poor girl to come in on the free scholarship.

Mobilizing Against Leprosy

Dr. W. W. Cadbury, writing for *Leper News*, thinks that one of the most encouraging movements of recent years is the organization in 1926 of the Chinese Mission to Lepers, with headquarters in Shanghai, directed by a group of able Chinese. Largely through the efforts of the members of this Chinese Mission, two National Leprosy Conferences have been held, the first in 1932, and the second in 1935. This indigenous movement, if properly promoted and organized, can be counted on in the future to help meet the situation in that country.

Dr. Cadbury says that when he first went to China it was reported to him that in one district the magistrate, bent on ridding the area of the scourge, erected a mat shed and invited all the lepers to a banquet. Opium and wine were liberally dispensed. Before the feast was over the building was set on fire and soldiers stationed around it prevented the escape of any of the unfortunates until all were killed. He was also told that in the province of Yunnan when a leper reaches an advanced stage, he is given a feast, with abundance of wine to make him somewhat sleepy. A fresh grave is dug. The victim is then wrapped in the skin of a buffalo cow, recently killed, and buried alive.

In another province a friend of Dr. Cadbury petitioned a magistrate for a gift of money

to aid in his relief work for lepers. The magistrate's reply was that he would give him \$5.00 for every leper he shot!

Women Prepare for Nation Building

Mrs. Wai K. T. Chik, dean of women at Lingnan University, Canton, is in New York for a year's study at Teachers' College. Lingnan is China's pioneer coeducational school. "Only three years ago," says Mrs. Chik, "our new girls' dormitory was completed. We then had so few girl students that when we moved into the new building, it seemed a great, empty space. Now, with 130 girl students, every room is occupied and we have to house ten of them in another building.

"I do not think that people in America realize the speed at which China is going forward today, and how eager our youth are to do their part in national rebuilding. One of my problems has been to make some of our eager, ambitious girls slow up. I have to caution them that they must not neglect their health. We have five girls who have graduated in agriculture. The domestic science course has the largest number of girls enrolled. Then comes science, sociology and education. Ten American girl students live in our dormitory. These are exchange students from Stanford, Oregon and Pennsylvania Universities."

Mrs. Chik believes that the Christian colleges in China have a special contribution to make in national rebuilding. "The Christian faith is a stabilizing influence," she says. "It helps to build character and personality and these are needed in our great movement."

—*New York Times*.

Changes in Urumtsi

Misses Mildred Cable, Evangeline and Francesca French, intrepid workers for the China Inland Mission, in a letter written from Urumtsi, Sinkiang, tell of vast improvement since their previous visit. Motor

traffic increases continually; at night the main street is lighted by electric bulbs, and officials of the various offices now communicate with each other by telephone. Loud speakers are erected in different parts of the city where people stand and listen to divers kinds of music, together with lectures and instruction on matters regarded as important to the citizens. The town now has dispensaries and well-equipped hospitals staffed by good Russian doctors and even has a capable Russian woman dentist. It is amazing to be met at the hospital door by a white-uniformed Staff Sister and, looking through the glass partition, to see patients lying in clean beds in the wards.

Illiteracy is being dealt with, and there are now schools where not only Chinese, but Tartars, Noghais, Mongols, Russians and Turkis may each study in their own tongue. In short, standards are being raised from year to year. Consignments of Russian Scriptures have arrived, and are greatly appreciated.

—*China's Millions*.

JAPAN-CHOSEN

Kagawa's Return Celebrated

Dr. Kagawa was honored with a great welcome dinner at the Tokyo Y. M. C. A., when he returned from his trip to the U. S. The Kagawa Fellowship, composed largely of missionaries sympathetic with, and co-operating with Kagawa, also gave a reception for him in his own settlement in Honjo, at which more than 200 foreign guests were present to welcome Kagawa back, to greet his wife who carries on so ably in his absences, and to inspect the new cooperative kitchen unit of the Honjo settlement.

Dr. Kagawa's health is better than it has been for some time. In spite of the heavy evangelistic program he has already undertaken, he finds time daily for writing on two novels and other literature. He is also working to bring to realization an important health project, and has succeeded in inducing the

Home Office to approve the expenditure of twenty million yen over a period of 20 years to promote the health insurance system in rural as well as urban communities throughout Japan.

—*The Christian Century*.

Study Tour Planned

The American People's College of New York is planning a study tour of Japan and part of China on a cooperative basis, particularly to observe and study the work of Kagawa at first hand in his own country. This tour is projected as a result of Kagawa's visit to the United States last year. Social conditions, labor movements, cooperative developments, international relationships, and the influence of the Christian religion will be the especial subjects of study. The group expects to visit Yokohama, Tokyo, Nikko, Miya Nos-hita, Kobe, Kyoto, Keijo, Mukden, Peiping and Shanghai.

—*Christian Century*.

Ideals Not Enough

Rev. H. G. Piercy, C. M. S. worker, in emphasizing the importance of continued and adequate missionary effort in Japan, says:

A study of world politics at the present time is sufficient to show the great part that Japan is destined to play in the near future in world affairs. . . . The question is: What sort of influence will Japan's be as she takes her place increasingly in international life? Will her influence be such as to advance and further the Kingdom of Christ, or to hinder its coming? Christian forces in Japan are making their influence felt, and Christian ideals are also penetrating from outside. But it is not the influence of ideals which will bring the Kingdom of Christ in Japan or anywhere else, but the life of the Church which is His Body, and His chosen and commissioned instrument for the proclaiming of His Gospel. It is thus the building up of that Church in this land which is of paramount importance—in numbers, no doubt, but above all in faith and depth of spiritual life.

—*Life of Faith*.

Church Dedicated in Kyoto

An event of international interest was the dedication of the new Church of the Resurrection

in Kyoto last October. This parish had its beginning over 30 years ago.

The Governor of Kyoto prefecture graciously came in person and delivered a speech of congratulation and good wishes. Speeches were made by 11 other dignitaries, including the Bishop of the diocese and a member of the Japanese Diet, who is also chairman of the parish social service patrons' association.

The present land and buildings have so far cost 94,122.03 *yen*, of which, through the rector's efforts, a considerable part has been raised in Japan. The investment represents the concerted efforts of a large group of people both in Japan and in the United States, and both Christian and non-Christian. Its activities have the interest and sympathy of both government authorities and the community. —*The Living Church*.

ISLANDS OF THE SEA

Pioneering Among Dyaks

H. A. Dixon writes in *The Pioneer* of a trip to carry the Gospel to the Benoea tribe of Dyaks. Sometimes it was necessary to walk for hours in the rain, and in the tropics it pours, even more than the proverbial "Morton's salt." Chinese paper umbrellas were soon in shreds; swollen streams had to be forded, steep and slippery mountains crossed.

Informal services were held in twelve villages. Some of the people seemed intensely interested and eagerly asked questions, others were openly hostile to the message. One chief, who also holds the unique position of medicine man or priest, was especially antagonistic. The reason was obvious. Should his people become Christian, he could no longer deceive them, his position and income would be lost.

Arriving at another village, the chief came out in all his regalia to "show off" for the benefit of the missionary. His paraphernalia consisted of pajamas, an ancient felt hat, green tinted eyeglasses, his best knife, and a thermos bottle, which a former

visitor had given him. This, he proudly explained, was the outfit which he usually wore when traveling with the government official. Mr. Dixon observes that the prime requirements of a pioneer missionary, after the spiritual, are: a good physique, plenty of zeal, determination and a sense of humor.

Bibles for Pitcairn Island

The 140 great-great-great-grandchildren of the "Bounty" mutineers on Pitcairn Island are looking forward to the arrival of a shipment of Bibles, the first they have received since 1848. The National Bible Society of Scotland, which eighty-eight years ago provided the Bibles now disintegrating, is sending a new copy for every man, woman and child on this island, midway between South America and Australia, two square miles in area. Prior to 1848, the only Bible on the island was one brought ashore from a shipwreck. —*Literary Digest*.

The "Uttermost Parts"

Few realize the extent of Holland's possessions in the East India Archipelago. The total population of islands under the Dutch flag approximates 65,000,000. To several millions, no missionary has yet been sent. Until recent years, no work had been started in the following seven distinct areas:

1. The lower half of Sumatra, all south of the equator, is practically an unoccupied field. The extreme north of Sumatra is also unreached. The Courier Mission started a work in South Sumatra in 1933.

2. The islands of Bangka, Billiton, and 200 smaller surrounding islands, and the Riouw Archipelago are without a Gospel witness, except for one Chinese missionary.

3. West Borneo, inhabited by tens of thousands of Dyaks, is another great unoccupied field. The Alliance Mission has one missionary couple commencing work there.

4. Until a few years ago the three islands immediately east of Java, Bali, Lombok, and

Soembawa, were without a witness for Christ.

5. Little has yet been done for the millions on Celebes.

6. Until 1929, East Borneo was unoccupied. Alliance missionaries have led 2,000 Dyaks to accept Christ.

7. In addition to the above there are countless other islands throughout this vast Dutch colony, where as yet no missionary work has been attempted. Parts of the interior of New Guinea, otherwise known as Papua, have not even been explored.

—R. A. Jaffray.

MISCELLANEOUS

An African Film

A three-reel silent 16 mm. motion picture film has been produced under the auspices of the Harmon Foundation and under the supervision of Rev. Emory Ross, Secretary of the American Committee on Work in the Congo and formerly a missionary in Africa. This reel reviews the history of the African continent, its physical characteristics, religious beliefs and methods of life. Some of the effects of industrialization are depicted as a challenge to Christian missions. The film reveals the tremendous need of Africa and will be of special interest and value in the mission study circles which are taking up this subject during the present year. For further information write to Harmon Foundation, 140 Nassau Street, New York, N. Y.

Missions in Four Stages

Dr. Harry W. Fonger, Secretary of the American Bible Society in the Philippine Islands, says that while the aim of missions has not changed, the methods vary according to countries and conditions.

We can trace most missionary work through at least three or four stages. In the first, the missionary worked alone. Later, he trained the nationals of the country to which he went and sent them out. In the third stage the missionary worked with those nationals in a spirit of close cooperation. We seem now to be entering a fourth stage in which the missionary is working in large measure under the direction of the nationals.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

One Hundred Years. By Arthur Judson Brown. Maps and Statistics. Vol., one. Books, two. 1,140 pp. \$8. Fleming H. Revell Co., New York. 1936.

The sub-title interprets the main title: "A History of the Foreign Missionary Work of the Presbyterian Church in the U. S. A.; with Some Account of Countries, Peoples and the Policies and Problems of Modern Missions." This is a high aim, but it has been realized with singular faithfulness and ability. In very truth, this is the record of Acts of Apostles of the 19th and 20th centuries and, as the "Acts" of the first century was fortunate in its author, so this record is fortunate in its chronicler. It is reminiscent of the classic history of English Missions, "The History of the Church Missionary Society," by Eugene Stock.

The Presbyterian Board of Foreign Missions has been one of the major factors in the worldwide extension of the Christian Church. Its Centenary is to be commemorated this year. The missionary enterprise of this Church has been spread over the great continents of Asia, Africa and South America and the wisdom and daring of the planters have been equalled by those of the cultivators.

The Missions of this Church fall naturally into two classes: those in the great mission fields of China, India, Japan and Africa where the other missionary-minded Churches of Europe and America are also represented, and those in Persia, Syria, Siam, Korea and parts of Latin America where the Presbyterian Church has worked almost alone, or so much so as to constitute a unique work.

Everywhere the Presbyterian Church has supplied a leadership that has placed the whole Church of Christ under peculiar obligations.

With its seven Missions distributed over the whole of China, its three in the north and west of India, its original two spread over the full length of the two great Islands of Japan, the missionaries of the Presbyterian Church have naturally influenced the peoples and policies of those three great intellectual nations of Asia and the missionaries of other Churches working in those lands. Similarly the missionaries working more alone, as in Persia, Syria, Siam, Korea, Brazil, and comparatively, in the Philippines, have made large and fundamental contributions to the building up of the Churches of Christ in those areas.

Dr. Brown makes it very plain in these great Chapters that the Presbyterian Board and missionaries alike have hewed to the line that leads to the Indigenous Church. The statistics at the end of this volume give an impressive illustration of this fact. This is perhaps the natural outcome of the aim of Missions as, in season and out of season, this Board has emphasized; to make Jesus Christ known in the non-Christian world, with a view to the building up of churches, self-supporting, self-governing and self-propagating, through which Christianity shall become naturalized and nationalized. To this great end the three departments of missionary activity—Evangelistic, Educational and Medical—have been distinctly contributing.

This notable record includes a wide range of information regarding circumstances that have affected the missionary work of all denominations, the peoples and the religious and social, economic and political conditions of the great mission fields in Asia, Africa and South America. The author has opened up rich fields of investigation and has amassed a vast fund of valuable information. His introductory chapters are peculiarly valuable to church historians and administrators: First Missionary Societies, Founding and Development of the Board, Rise and Development of Woman's Boards and Societies. This last chapter pays a high and most deserved tribute to the large and effective and sustaining part taken in missionary work from the beginning by the women of all churches.

The chapters on China, India, and Japan, will especially draw the attention of all those interested in the building up of the Kingdom of Christ in non-Christian lands. It is easy to see that the author's three great loves are: the Missionary, the Indigenous Church and Cooperation and Union. His advocacy in these three major interests is telling. He surrounds the main thought of each of these notable chapters with so much of information about country and people and national movements. It is wide observation, keen insight and wise counsel.

Dr. Brown's last chapter, Survey and Outlook, is masterly. There is much in its content for strong missionary addresses; much of insight, vision, courage and well founded hope and expectation. It is a stirring presentation.

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

The Presbyterian Church has been fortunate in the chronicler of her great missionary enterprise. A responsible administrator for thirty-four years, a visitor several times to the mission fields of his own and other churches, always a keen and sympathetic but discriminating observer, holding the pen of a ready and persuasive writer, Dr. Brown has made this a mighty story of a mighty movement.

The book is well supplied with Maps and Appendices and a full Index. As the Presbyterian Church looks back upon its Story of achievement and looks forward to other years in the future, until the Kingdom of Jesus Christ shall be established throughout the world, she will have with her and her noble officers and missionaries the admiration and sympathy of all the churches whose aim is one with her own. W. I. C.

The Medieval Missionary. A Study of the Conversion of Northern Europe, A.D. 500-1300. By James Thayer Addison. 176 pp. \$1.25 paper. \$2.00 cloth. International Missionary Council, New York. 1936.

In the Foreword to this is the second of a series of monographs published by the I. M. C., Professor Kenneth Scott Latourette voices the need that many have long felt for a comprehensive account of the conversion of the peoples of western Europe. In one sense this scholarly production fills the need, but it is not a comprehensive history of Christian missions in the Middle Ages such as we have in Maclear, now out of print, as well as out of date. Rather has Professor Addison given us a critical survey of medieval missions in five interesting chapters which deal with the education and the motives of the missionaries to medieval Europe; the decisive part played by rulers in the conversion of the people; the relation between missions and monasticism; the increasing influence of the Papacy down the centuries; and, lastly, an appraisal of the content and character of the missionary mes-

sage of such men as Columba, Columbanus, Augustine, Willibrord, Boniface, Gregory, and Anskar.

Whether medieval missions have a lesson for the enterprise today is an open question. The contrast with modern missions is marked in many ways. The staff was predominantly masculine; today it is predominantly feminine. In the Middle Ages it was financed by the State, and conversions were sometimes brought about by force through a dominant race, or a non-Christian ruler who accepted baptism. The mass movements of those days were not similar, except in numbers, to the mass movements that characterize the work in India. Nevertheless, the devotion and heroism of these apostles of Europe awakens admiration. Their missionary message centered in the doctrine of God as triune, the importance of the sacraments (especially baptism), and the coming Judgment.

The author gives a full and exceedingly valuable bibliography. But it is unfortunate that there is no comparative chronological table. An outline map of medieval Europe would have been helpful as an aid to find the names of places mentioned in the text, many of which are unfamiliar. S. M. ZWEMER.

East and West. Edited by Basil Mathews. 206 pp. \$1.75. The Association Press, New York. 1936.

These ten papers by Nicol Macnicol, Sir Frederick Whyte, Hendrick Kraemer, Kenneth Latourette, Ruth Woodsmall, John R. Mott and others, were published in anticipation of the World Conference of the Young Men's Christian Association in Mysore, India. Most of the papers bear this obvious connotation. They deal with the changes which are taking place in Asia and with the relationships of East and West, social, economic, political and religious. They supply a thoughtful view of the contemporary situation under the categories of the contemporary mind. Both this situation and this mind will

change. But the things that change are of interest and consequence, and this interest and consequence are greater when they are bound in with the things that do not change, as it is the intent of this little volume that they should be. R. E. S.

The China Year Book—1936. By H. G. W. Woodhead. 18th issue. 510 pp. North China Daily News, Shanghai. 1936. Price, Fifteen Chinese Dollars.

On dipping into this long familiar publication, the reviewer was tempted to read this encyclopedia of things Chinese almost from the first page to the last. It surely is "a mine of information," made ready for easy digging by means of its full Table of Contents and its copious Index. Its "Standard Chapters" are annually revised, while many new chapters are prepared by experts for the current volume. Numerous official documents of immediate interest are recorded in full.

To the many in the West, who still think that China's history is all in the past, a few hours spent with this book will bring amazement and pleasure and will provide a liberal education in things Oriental. In addition to general information on Geography, Ethnology, History, Language, Education, Government, Finance and International Relations, there are new chapters on Foreign Trade, The Currency, The Tariff, Public Health, Railways, Highways, Aviation, The Smuggling Problems, The Permanent Constitution, The National Economic Council, Industrial Laws, The Radio, and an up-to-date "Who's Who" of 650 prominent living Chinese—all of which indicate that China is very much alive and if given half a chance will render a good account of herself. China's old religions are also described and the introduction and progress of Christianity is outlined. The consultation of many other books would not supply the amount of vital information contained in this volume in most accessible form. C. H. FENN.

Master of Money—A. A. Hyde of Wichita. By George Irving. 8vo. 157 pp. \$1.50. Fleming H. Revell Co., New York. 1936.

True Christian stewardship is an art and a science. Albert Alexander Hyde, of Wichita, who died on January 7, 1937, was a courageous, cheerful and magnificent giver for he was a great-hearted, large-visioned, intelligent steward of the wealth entrusted to him. Once he lost his money but it only strengthened his character and clarified his vision. He recouped his losses, made a fortune in mentholatum and with the proceeds counted it a joy to promote the work of Christ by his gifts to many causes in many lands.

Mr. Hyde followed Andrew Carnegie's prescription and died a comparatively poor man in financial resources because he had been his own executor while he lived. But he was rich in faith, in love, in friends and in good works.

The story of his boyhood in New England, his pioneering days in Kansas, his struggle against adverse physical and economic conditions, his bankruptcy, his return to prosperity and his Christian stewardship—all this is told effectively in this authorized biography. Mr. Irving was one of his trusted and loved friends in the Y. M. C. A., the organization through which most of Mr. Hyde's benevolence found expression. Contact with the man in life, and with his life story in print, is deeply stirring and richly rewarding. One is fortunate to be able to live and think with such a character, even for an hour.

We Sing America. By Marion Cuthbert. 117 pp. Illustrated by a graduate of Howard University. Cloth, \$1.00; paper, 50 cents. Friendship Press, New York. 1936.

These stories for children under twelve are full of factual material which paves the way to an understanding of the problems American Negroes must face. There are also good sketches of Negro men and women who have achieved distinction in literature, music, the fine arts, science, education and the professions.

H. H. F.

Among the Shadows. By Sarah Elizabeth Blacklock. 251 pp. \$2.00. Fleming H. Revell Co., New York. 1936.

Dr. Howard A. Kelly, in his foreword for this book, says the chief reward of the medical practitioner lies in the sympathetic relations he establishes with his patients. The author seeks to portray this type of Christian service in the lives of two doctors, but the narrative lacks in literary quality.

H. H. F.

My Robber Captain. By C. G. Kilper. 166 pp. \$1.00. Wm. B. Eerdmans' Publishing Co., Grand Rapids, Mich. 1936.

Here is thrilling adventure, faced with faith and courage, in the midst of danger and suffering. The author was held captive by Chinese robbers for many months, hearing no news of his family and uncertain as to his fate. But through it all, he discovered a brotherly kindness in the robber captain. After his release in 1930, he again took up his missionary work under the Basel Missionary Society at Kayang, China.

H. H. F.

In Mid-Atlantic. By Rt. Rev. C. C. Watts. 64 pp. 1s. Society for the Propagation of the Gospel. London. 1936.

This little volume contains the substance of lectures by the Bishop of St. Helena, addressed to passengers who visited St. Helena. The lectures are published in the hope of stirring a sympathetic concern for the Island's people.

H. H. F.

New Books

An Advancing Church in Latin America. Kenneth G. Grubb. 80 pp. 1s. World Dominion Press. London.

Among the Shadows. Sarah Elizabeth Blacklock. 251 pp. \$2.00. Revell. New York.

The Doctor's Best Love Story. Walter L. Wilson. 127 pp. B. I. C. Assn. Chicago.

East and West. Basil Mathews. 206 pp. \$1.75. Assn. Press. New York.

The Hindu Jajmani System. W. H. Wiser. 192 pp. Lucknow Pub. House. Lucknow, India.

Home Life and the Bible. Emma Williams Gill. 189 pp. \$1.25. Broadman Press. Nashville.

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Missions in Magazines. Ortha May Lane. Tientsin Press, Ltd. Tientsin, China.

Frank Mason North, 1850-1935. A Biographical Sketch by His Friends.

Pastor and People. O. C. S. Wallace. 125 pp. \$1.25. Broadman Press. Nashville.

The Restraining Hand. R. A. Bosshardt. 288 pp. \$1.00. China Inland Mission. Toronto and Philadelphia.

The Sunshiners. Isabel Platt. 192 pp. 1s. 6d. Pickering & Inglis. London.

Twelve Wonderful Women. E. H. Farrance. 96 pp. 1s. Pickering & Inglis. London.

Twelve Marvellous Men. E. E. Enock. 94 pp. 1s. Pickering & Inglis. London.

Tangled Waters. Florence Crennell Means. \$2.00. Houghton Mifflin. New York.

The Untouchables' Quest. Godfrey Phillips. 95 pp. 40 cents. Edinburgh House Press, London; Missionary Education Movement, New York.

World Treasure Trails—Africa. Nellie A. Reed. 127 pp. 50 cents and \$1.00. Women's Missionary Society, Free Methodist Church, Wiconna Lake, Ind.

Why South America? A. Stuart McNairn. 145 pp. 2s. 6d. Marshall Morgan & Scott. London.

The Cross of Christ the Throne of God. F. J. Huegel. 192 pp. 2s. 6d. Marshall, Morgan & Scott. London.

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