


THE MISSIONARY
REVIEW  **of the** WORLD

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Dates to Remember

March 11-15—Annual Meeting, Woman's Missionary Council, Methodist Episcopal Church, South. Columbia, S. C.

May 11—General Conference, United Brethren in Christ, Chambersburg, Pa.

May 18-21—National Convention of the Evangelical Women's Union, St. Louis, Mo.

May 20-25—Northern Baptist Convention, Philadelphia, Pa.

May 26—General Assembly, United Presbyterian Church, Oak Park, Ill.

May 27—General Assembly, Presbyterian Church in U. S. A., Columbus, Ohio.

Obituary Notes

Mrs. Amy Wilkes Zwemer, the wife of Dr. Samuel M. Zwemer, of Princeton Theological Seminary, died suddenly of heart disease in New York City on January 25. Mrs. Zwemer was born 71 years ago in Woolverhampton, England. After being graduated as a registered nurse she served in a hospital in Sydney, Australia and volunteered for mission work in Baghdad, Iraq. She and Dr. Zwemer were married in Arabia in 1896 and continued their missionary service for Moslems, residing in Arabia and Egypt until 1930 when Dr. Zwemer became Professor of Missions and Comparative Religions at Princeton Theological Seminary. One of Dr. Zwemer's daughters, Mrs. C. L. Pickens, is the wife of a missionary in Hangkow, China; two other daughters and a son, Dr. Raymond L. Zwemer, of New York, also survive the mother. Mrs. Zwemer was author of "Two Young Arabs," was joint author of "Topsy Turvy Land," "Zig-Zag Journeys in the Camel Country," and was one of the editors of the volume entitled "Moslem Women."

Wellesley C. Bailey, founder and retired secretary of the Mission to Lepers, which he founded over sixty years ago, died in Edinburgh, Scotland, on January 28th at the age of 90. Mr. Bailey was born in Thornbury, Ireland, on April 27, 1846, was educated at Kilkenny College and after a brief period in New Zealand became a Presbyterian missionary at Ambala, India. There he opened the first missionary leper asylum in 1869. Five years later he founded the Mission to Lepers, during his furlough in Ireland, and in 1886 became general secretary to the Mission, a post which he held until 1917, when he became Honorary Superintendent. Mr. Bailey emphasized the necessity for a threefold objective, preaching the Gospel to lepers, supplying their simple wants, and relieving their sufferings through medical care. Since then the Mission has sought also to win the cooperation of governments

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* * *

Miss Laura M. White, a missionary in China for over forty years, died in Germantown, Pennsylvania, on January 25. She was born in Philadelphia, where she was graduated from Temple University and went to China in 1892 under the Woman's Foreign Missionary Society of the Methodist Episcopal Church. For fifteen years she was editor of The Christian Literature Society of Shanghai.

* * *

Mrs. Lillie Campbell Orbison, wife of Rev. John H. Orbison, recently a member of the Punjab Mission of the Presbyterian Church, U. S. A., died on February 5th in Hoshiarpur, India. Dr. and Mrs. Orbison were honorably retired in 1932, after nearly fifty years of service in India. Mrs. Orbison was born in Manayunk, Pa., 78 years ago.

* * *

Mr. Frank Thompson, who died in London on November 22, in his 84th year, was known for his long association with Spurgeon's Tabernacle and its allied institutions. He was also for nearly a quarter of a century a member of the Baptist Missionary Society's General Committee. One son, Stanley, served in the Congo until retired because of broken health; another son, Cecil, is Secretary of a British Mission Auxiliary.

* * *

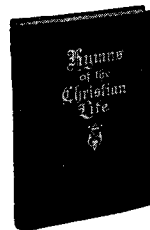
Sir Andrew Wingate, son of Rev. Wm. Wingate, missionary to the Jews, died in Switzerland January 1, at the age of 90. Sir Andrew entered the Indian Civil Service nearly seventy years ago, becoming widely known as Famine Secretary during the great South India drought of 1877. On his retirement in 1902, he gave himself wholeheartedly to volunteer missionary work. He was especially interested in the Bible Society's activities, in Jewish missions, and in Anglo-Indian Education.

* * *

Dr. Thomas J. Porter, Prof. of Church History at Campinas, Brazil, until his retirement in 1932, died suddenly in California, December 26. Dr. Porter was a missionary in Persia from 1889 to 1896, and after a period of ill health took up the professorship at Campinas.

* * *

Rev. N. Odinzov, President of the All-Russia Baptist Union, recently died in the Yaroslavl prison. He had refused every temptation to renounce his Christian convictions.



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Rev. Robert Tahupotiki Haddon, Maori chief, died November 5. *The Methodist Times* says: "Mr. Haddon was a chief of high rank who could trace his ancestry back a millennium. He stood over six feet in height, erect as a spear, with flashing eyes in a rugged, kindly countenance. He was ordained to the native ministry in 1904, and for over thirty years he exercised a faithful ministry. Mr. Haddon twice advocated the claims of his people in New Zealand Parliament."

* * *

The Rev. Dr. James S. Gale, author of "Korean Sketches" and other volumes and for forty years a missionary of the Presbyterian Church, U. S. A., in Korea, died in Bath, England, on January 31 at the age of seventy-five. James Gale was born in Pilkington, Ontario, graduated from Toronto University and went to Korea in 1888 as a representative of the Y. M. C. A. Three years later he joined the Presbyterian Mission and retired in 1928, to live in England.
(Concluded on third cover.)

**THE MISSIONARY
REVIEW OF THE WORLD**

DELAVAN L. PIERSON, *Editor*

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Editorial Chat

The annual meeting of the REVIEW was held on February 18th for the consideration of annual reports and the election of directors for the ensuing year.

* * *

The June issue of the REVIEW will be devoted to the Home Mission study subject for the year, "Christ and Rural America." (See notice on back cover of this issue.)

* * *

Will you help acquaint friends with the REVIEW as a means of increasing interest and cooperation in Christ's work throughout the world? Send names and addresses to the Circulation Department, 3d and Reily Streets, Harrisburg, Pa., and we will send free sample copies.

* * *

Here are the unsolicited estimates of the value of the REVIEW, received recently from missionary readers:

"The REVIEWS that you are getting out are exceedingly fine. I do not think that in all its history THE REVIEW has done as good work as it is doing now, and unless I am very greatly mistaken God is using it and other influences with it, to get the missionary enterprise back on its own even keel again."

DR. PAUL W. HARRISON.

Muscat, Arabia.

* * *

"We enjoyed the Africa number of THE REVIEW and hope that it will be possible for you to have a China number before very long.

REV. G. W. ROYALL.

Shantung, China.

Personal Items

Dr. Julius Richter, of Berlin, is now in America, lecturing at the Biblical Seminary in New York.

* * *

Mr. William M. Danner, for over twenty-six years the General Secretary of the American Mission to Lepers, has been honorably retired. So far as his health permits, he will continue to serve the cause of the lepers by public addresses and in consultation on the affairs of the Mission.

* * *

The Rev. Emory Ross has been elected General Secretary of the American Mission to Lepers. He was for some sixteen years a missionary in the Congo.

* * *

Rev. T. C. Wu, General Secretary of the Chinese Mission to Lepers, has resigned after more than ten years' service. As leader of the Chinese Mission to Lepers he has placed that work on a high level of efficiency.

* * *

Rev. Thomas Alfred Tripp, of Mystic, Connecticut, has become Associate Director of the Town and Country Department of the Church Extension Boards of the Congregational churches.

* * *

Rev. Ernest E. Grimwood has been appointed Director and Chairman of the Central Asian Mission. Prior to the War, he served the Mission as honorary secretary and editor and later was honorary secretary of the Sudan Interior Mission, which position he resigned in November.

* * *

Rev. William Henry Fonger has been elected secretary of the Philippine agency of the American Bible Society, where he has served as acting agent since March, 1934.

* * *

Dr. Roy B. Guild and Dr. Worth M. Tippy, Executive Secretaries of the Federal Council, became *emeritus* on January 1 and they will continue to give part time service to the Council through 1937, carrying on certain important duties and being available as counselors.

* * *

Dr. W. B. Bagby, Baptist missionary to Brazil since 1881, lives to see 600 churches with 50,000 members, five colleges, two seminaries, a publication society, a home and foreign mission board carrying the gospel to the far interior of Brazil, to Portugal, and from Portugal to Africa.

* * *

Dugald Campbell, F.R.G.S., who for several years has been in the service of the National Bible Society of Scotland, circulating the Scriptures through the Sahara, has found it necessary, from repeated heart attacks, to relinquish responsibility at Tamanrasset. This is an important development of the Society's work in the Sahara; it will now be under the direction of M. Jules d'Allmen.

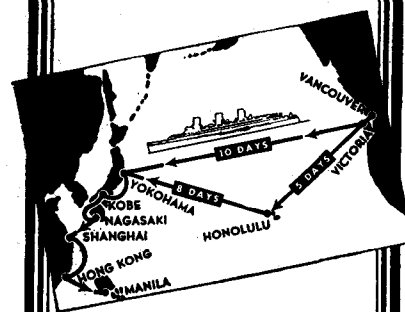
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Photo by Bureau of American Ethnology

A RELIGIOUS TORTURE RITE OF THE AMERICAN INDIANS OF THE PLAINS



THE RAIN DANCE OF THE ZUNI INDIANS OF NEW MEXICO

(See article on "The American Indian and His Religion," pages 128 to 130)

THE MISSIONARY REVIEW OF THE WORLD

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Topics of the Times

YOUTH — THE GREAT AMERICAN MISSION FIELD

From all quarters today is heard the cry for revival. Religious leaders are joined by men prominent in business and professional life in declaring that modern problems have their roots in moral and spiritual ills. One of the recent additions to the chorus insistently calling for revival is Mr. John Edgar Hoover, chief of the Federal G-Men. Commenting upon the huge crime bill of the nation, he says, "We are in dire need of a spiritual awakening. We must place the rejuvenation of national morality above mundane ambitions. . . ."

There is nothing very remarkable about such a statement. Mr. Hoover's work brings him face to face with the fruits of godlessness. In the great army of youthful criminals he sees the logical result of the fact that vast numbers of American parents have heedlessly left God and religion out of their lives and out of their homes. In an essay published in *The Atlantic Monthly*, in 1924, the late President Charles W. Eliot, of Harvard, pointed to the forty or fifty millions of Americans not connected with any church or religious organization whatever. After remarking that the children of such parents receive no religious instruction at home or abroad and are therefore densely ignorant of fundamental moralities and even good manners, Dr. Eliot wrote these trenchant words: "No such experiment on so vast a scale has ever been tried since time began, as this considerable fraction of the American people is now trying—namely, bringing up their children without any religious instruction." The great New England educator published those words thirteen years ago. Has the experiment paid? Every judge, every minister, every spiritual-minded educator knows that it has not paid. Rather has it cost a dreadful price; the great ma-

ajority of American young people are today spiritually illiterate.

But just because they are in this condition, young people constitute a great and fruitful mission field. For, whether we who had our education more than fifteen years ago like to admit it or not, our schools and colleges are today almost completely secularized. Of course, there are still a few Christian institutions left, but, compared with the total student population of the land, their number is very small. President James Bryant Conant, Dr. Eliot's successor, once removed, spoke in his first annual report of the aim of the founders of Harvard and that early Puritan heritage of the university whereby education and theology were united. And then with perfect candor he continued, "It is hard for us to recapture their [the Puritans'] point of view; today, learning has become secular." And so it has. It has become so secular that President Nicholas Butler, of Columbia, protests as follows in one of his reports: "So far as tax-supported schools are concerned, an odd situation has been permitted to arise. The separation of Church and State is fundamental in our American political order, but as far as religious instruction is concerned, this principle has been so far departed from as to put the whole force and influence of the tax-supported school on the side of one element of the population—namely, that which is pagan and believes in no religion whatever."

Yes, the young people of America are a great missionary challenge. And this applies to university students as well as to secondary and elementary pupils. As the Editor of this REVIEW remarked, after lunching with some leaders at a recent Student Volunteer Convention, the delegates were a missionary field in that many of them had never yet really faced the claims of the Gospel of Christ? If ever the words of our Lord regarding "the fields white unto the harvest" ap-

plied, they apply to young people today. But, thank God, it is a fact that American youth is responsive to the Christian message. Black as the picture of spiritual illiteracy among our youth may be, it has another side. The great mission field of American youth is responsive to Christ! When He is truly presented, they listen and as they listen many yield themselves to Him.

This is the most encouraging fact in the religious life of our country today—that the stirrings of a spiritual awakening are being felt especially among the youth. Some significant facts substantiate that statement. First, there are the interdenominational summer conferences for young people. At a score of centers throughout the land great numbers of students, many of them from colleges or universities, assemble for Bible study and spiritual fellowship, usually for periods of a week. Anyone who has been a leader in such conferences must have been struck with the intellectual and moral calibre of the delegates and, even more, with their eager response to the preaching of the sovereign claims of the crucified and risen Christ. To see college men and women, to say nothing of the many high school students who go to these conferences, enter into a personal relationship with the Lord gives one new hope for a coming revival in America.

There are also Bible study groups in leading universities. A few months ago the writer had the privilege of speaking at a great technological institute. He was invited by a Bible study club, sponsored by a group of students and faculty. The meeting was not large, but its very existence was remarkable. After it was over a professor said that it was only the second time he had ever seen a speaker with a Bible in his hand on a platform at that institution. And many another great educational institution has a similar group of earnest Christian students and faculty, seeking to give a real witness for our Lord.

Again, any pastor who is preaching the Gospel with power to a full church, will say that his most responsive hearers are his young people. So has it ever been. The disciples came to Christ as young men. As young men the greatest missionaries have gone out to preach the Gospel.

The spiritual illiteracy of American youth is an appalling problem. It is heart-breaking to see millions of them being educated in body and in mind, but with spirits starved for want of the Bread of Life and the only thirst-quenching Water of Life. What a challenge this mission field of youth, in your city or town and in mine, in your very neighborhood, makes upon us to whom God has entrusted the only Message that can give our young people the joy and fruitfulness of the new life in Christ Jesus. In his great elegy, "Lycidas," John Milton has this poignant

line—"The hungry sheep look up and are not fed." Let all missionary-minded Believers in Christ pray and work to the end that the dreadful reproach of a younger generation spiritually starving in a nominally Christian land may no longer rest upon the Church. FRANK E. GAEBELEIN.

CHIANG, CHANG AND CHINA

Oriental diplomacy is largely unintelligible to the Occidental mind, even to those who have spent a life-time in the Far East. China and Japan, in any given circumstances, seldom say or do what Great Britain or America would have said or done, and their explanations of processes and results rarely meet Western requirements as to lucidity or adequacy.

One of the most mysterious and apparently irrational performances in recent history is the sudden "kidnapping" and the unexpected release of Generalissimo Chiang Kai Shek, the head of the Nationalist Armies, together with the surrender, trial and treatment of his erstwhile captor, Chang Hsüeh Liang, a subordinate officer. The Generalissimo had just achieved such marvelous success in uniting all the provinces of China under a central government, after personally leading National forces in driving the murderous Communist hordes to the northwest borders, that the world, in its reawakened hope that China was winning a new lease of life, was startled and horrified, early in December, by the report that Chiang Kai Shek had been seized and held prisoner by Chang Hsüeh Liang, his subordinate officer in Shensi whom he had gone to consult. Many of Chiang's military escort were slaughtered at the time and Chang was even reported as broadcasting to the world his execution of the Generalissimo.

The so-called "Marshal" Chang, son of Chang Tso Lin, the ex-bandit "War-lord" of Manchuria, unable to hold Manchuria and other territory against the Japanese and for some time in retirement, was ostensibly engaged in completing the suppression of the Communists in Shensi and Kansu. He seems, on the contrary, to have made common cause with those outlaws in demanding for the Communist party a share in the government and cooperation with the government troops in a crusade to drive out the Japanese. The seizure of General Chiang was for the purpose of compelling the adoption of this policy by the Nanking government.

Profoundly stirred by the rebellion and especially by the threat against the life of the leader to whom all were looking for the safety of China, the Nanking authorities despatched large forces for Chiang's rescue, but hesitated to apply force immediately lest it provoke his murder. Negotia-

tions with the rebels were undertaken and Madame Chiang, with her brother T. V. Soong, flew to Sian, the capital of Shensi, to intercede on the Generalissimo's behalf. On Christmas Day came the word that not only had Chiang been freed but that he was flying to Nanking with his captor! On their arrival both professed "penitence": Chang for the rebellion and Chiang for the laxness of discipline which had rendered that rebellion possible. Chang was tried, convicted, and pardoned, but retained in custody, while Chiang retired to his old home in Chekiang "for a rest." Recent reports, like the earlier ones, are sadly conflicting. On the one hand they visualize a concentration and stiffening of the rebellion under the leadership of Communist generals and under the inflammatory radio broadcasts of a woman radical from America. On the other hand they present a picture of the surrounding of rebel strongholds by government troops and the negotiation, at Sian, of peace to be secured by the withdrawal of all forces opposing the government. Only time will disclose the actual facts, or perhaps only a small proportion of them.

As to the missionaries of Shensi and Kansu, reports have indicated their widespread peril, with some of them held in Sian as hostages, groups of rescuers were proceeding from Peiping and elsewhere for their relief. By airplane and other transportation many have left Shensi.*

Letters written at Nanking immediately after the release of the captive Generalissimo give forceful expression to the universal joy:

The word just received of Chiang Kai Shek's safe arrival in Loyang (Honan) was the most longed-for and welcomed of all Christmas gifts. The whole city and country has been wild with joy. No one can realize how both he and Madame Chiang have endeared themselves to the Chinese people. The loyalty and affection which is felt for them is such as no one in China has ever before experienced. Just an hour ago the sky above us was filled with airplanes going out to greet General Chiang as he returns to the city. Firecrackers are popping everywhere; the streets are crowded with eager faces and the vicinity of the airdrome is filled with the joyful crowd waiting to greet the leader of China.

* * *

The situation at Sianfu (Shensi) has cast a pall of gloom over everyone. So you can imagine our joy at six o'clock Christmas Day at hearing that Chiang was safe and in Loyang. The city went wild, with the streets jammed with people and a din of firecrackers. It was a perfect Christmas gift for the Government and many of the people. Indeed the most remarkable thing about the whole affair has been the unprecedented concern of the man on the street. I've never seen anything like it before in China. It was not fear of looting or financial hard

times, as heretofore, but something very near personal concern for the safety of an admired, if not loved, figure. Our teacher, who came to Nanking rabidly anti-Chiang three years ago, was so upset that he could not eat or sleep and was ready to weep. He said, "If only people knew how much Chiang has done for the country!" Most of the students were fearfully depressed and then went wild when the news of Chiang's safety came. There are thousands who would be only too glad to kill Chang (Hsueh Liang).

It is impossible to apportion the measure of tragedy and of melodrama in this whole series of events. We may never know how much blood was actually shed or how serious was the actual threat of Chang Hsueh Liang against the life of his superior officer; but this much seems evident that not only China but the world has been led to realize how much Chiang Kai Shek has already accomplished toward the rehabilitation of China and how indispensable is his continued activity for the completion of that enormous task. He has long been hampered by internal jealousies and ambitions and by Japan's unwillingness to see China become a strong nation. China and the world shuddered at the reports of Chiang Kai Shek's capture and execution; China and the world, in spite of the mystery of the transactions at Sian, have exulted in the outcome with its prospect of better days to come. Once more China and the world have been made conscious of the fact that, not only the Generalissimo and his wife, but also most of the other Chinese, prominent in the building of the New China, find in Christianity not only their own hope but the supreme hope for the future of the nation.

COURTENAY H. FENN.

WHEN DISASTER COMES

Recent floods have devastated large portions of the Ohio Valley by raising the river level over sixty feet and have also threatened those 500,000 people who live along the banks of the Mississippi, in the 1,200 miles from Cairo to the Gulf. It is reported that there is over \$700,000,000 damage to property; nearly 1,000,000 people have temporarily been driven from their homes, business has been disrupted, churches and schools inundated, and as a result over 500 people have died by drowning, accident, exposure or disease.

It seems incredible that with one hundred and sixty years of national history, with immense wealth, great unemployed man-power, most modern powerful machinery, and efficient managers of big business, no way has yet been found to prevent such destruction of life and property and such disruption of national life. Some steps have been taken by certain towns and cities along the Ohio, as by Dayton, Ohio, and along the Mississippi River, and \$525,000,000 have recently been

* Newspaper reports indicate that in the settlement with Communists and with Yang's and Chang's forces, the Nanking Government has recognized Communist control in North Shensi (where Swedish Baptists have a station), and gives Yang Fu-Cheng control over a central section where the Scandinavian Alliance Mission (C. I. M.) has several stations. In Kansu, under the control of Chang's ex-Manchurian armies, there are stations of the Scandinavian Alliance, Assemblies of God, Christian and Missionary Alliance, and Tibetan Tribes Mission.—EDDOR.

expended by the United States Government in flood-control work on the Mississippi.

But while levees and spillways have proved their value, they do not solve the problem. The floods carry off top-soil, which the raging torrents bring down and deposit in such abundance that the bottoms of the riverbeds are continually rising and levees must be built higher and higher. Pittsburgh, Cincinnati, Cairo and Louisville are among the large cities that have suffered and President Roosevelt placed the entire Government on a "war basis" to administer relief to the stricken areas—rushing airplanes, trucks, troops, doctors, nurses and conservation workers to the scene.

As in other cases of sickness, sorrow and loss, Christians are not exempt. Churches, parsonages, schools, homes and business, belonging to followers of Christ, suffer with the people and property who do not recognize Him. This causes some of feebler faith to question the love of God or His power to protect His own. But the situation is not new. Followers of God have always suffered with their fellow men who are unbelievers, but the moral and spiritual effects on the two classes are not the same. Disasters and trouble draw some men to God and turn their thoughts to the great abiding realities, to the things that make earthly life effective and they have the assurance of Eternal Life beyond this. Distress and disaster also develop human sympathy and sacrificial service, as has been shown so often. Sickness and calamity always stimulate human minds to study preventive measures, and to apply remedies. New cities and new men rise on the ruins of the old, when there is a vision of better and more abiding things. "No affliction (chastening) for the present seemeth to be joyous but grievous—nevertheless *afterwards* it yieldeth the peaceful fruit of righteousness to them that are exercised thereby."

But if blessing comes through physical disaster what shall be said of sorrows, destruction and death that come through human selfishness and cruelty. In Spain, Italy, Germany, Russia, Japan and elsewhere the self-will of the natural man that is "at enmity with God, and is not subject to the law of God," brings untold suffering and loss. In America the reign of lawlessness in criminals; the selfish disregard of human rights on the part of many employers and employees; the selfish weakness of many unemployed; the strikers that refuse to work, or to allow others to work—all add to the present nation-wide unrest and suffering. Even the most materialistic thinkers are coming to realize that what this nation needs, and every other nation, community and individual, is an all-wise, benevolent and all powerful Ruler who will insure righteous laws, impartial justice, unselfish and wise officials, and effective control

and coordination of all life. Some nations claim that this ideal can be reached by strong military measures, some by the rule of the proletariat, some by human dictatorship and a totalitarian State. Christians know that the solution is in the recognition of the sovereignty of the Almighty, all-wise and loving God, as revealed through Jesus Christ as the Way, the Truth, the Life. The practice and the making known of this Way of Life is what constitutes the reason for existence of the Christian Church. Is there any doubt that America and every other country in the world needs true missionaries of Christ?

CHURCH GROWTH IN CHOSEN

The growth of Christianity among Koreans is one of the most enheartening evidences of the work of God's spirit in the world. In the Presbyterian Church alone there has been a growth of 75% in the past six years—compare that with a 10% growth of members in Presbyterian and Methodist churches of the United States.

In Chosen there were only 150 "adherents" recorded for Presbyterian missions in 1890, six years after the work was started. During the next ten years the number increased to 13,569 or 9000%. Since 1900 the work has steadily grown until now the adherents number 341,700—and the Church is self-supporting and self-governing with its own Presbyteries and General Assembly. From 1930 to 1936 the church growth, as stated, was seventy-five per cent in the number of Koreans on Presbyterian church rolls. Adherents include baptized church members, enrolled catechumens, children and regular attendants at church services.

The roll of baptized communicant members has increased from 100 in 1890 to 112,987 in 1936. The net gain for each decade has been from 33½% to 3600% in membership. The number of churches has grown from three in 1890 to about 3,600 in 1936, with 3,254 church buildings. There are nearly 19,000 unsalaried Korean evangelists and local church leaders and the Sunday school pupils number about 35,000. Christian Endeavor societies report 37,695 members. The church contributions for the year 1936 amounted on the average to ten days' wages per member. How about America?

One of the most vital factors in the life of the Church in Chosen is found in the Bible institutes held at various times in the year. These bring together over 182,000 Korean Christians—one-half the church membership—for from one to six weeks for Bible study, prayer and training for Christian work. Is it any wonder that the Church is alive and grows?

Changing and Unchanging Things in Foreign Missions*

By ROBERT E. SPEER, New York

Author of "Christian Realities," "The Meaning of Christ to Me," etc.

LET me begin rather indirectly. Some time ago there appeared in the *International Review of Missions* a review of a volume entitled "The Finality of Jesus Christ." It was a somewhat severe review and culminated in the criticism that the book represented "the Presbyterian orthodoxy of fifty years ago." Some time later the publisher of this volume issued another book by the same author which he sought to have accepted by one of the committees recommending monthly books to the reading public. He told me that the member of the committee of selection whom he had approached remarked in reply that the writer of the book "was a good fellow but he was a hundred years behind the times."

I am rather well acquainted with the author of both these books—somewhat too well acquainted—and I know that his only complaint with regard to these criticisms is that they make him out entirely too much of a modernist! His purpose in the first book was not to set forth the orthodoxy of fifty years ago but to go much farther back and to declare what he believed to be the orthodoxy of the New Testament. And so far from being only a hundred years behind the times his earnest effort had been to get wholly behind them, behind all time, and to set forth the eternal truth which is beneath time and beyond time.

The question here of perennial interest is of course the question of the relation between the present and the past. In a sense, to be sure, any such issue is purely fictitious, for what we call the present is a vanishing line. It is simply the future flashing by into the past. In reality, the present is nothing but a compound of the immediate past and the proximate future. The question is how much of each enters into what we call the present. I suspect that the ratio differs with different people but that in general the present is simply a word for the period made up of perhaps seventy-five per cent of the immediate past and twenty-five per cent of the proximate future. The

deeper problem—which is the real one—is our relationship to history and experience.

There are those who thrust their heads into the sand and say that there is no such relation, that the imaginary present is wholly separable from the past. Shortly after the World War a little group of students in one of our eastern universities, feeling greatly bewildered and confused, went off for a week-end retreat, and invited with them as a senior counsellor the late Dr. James Harvey Robinson. One of the boys told me afterwards that in his first talk Dr. Robinson unequivocally advised them "to cut loose from every idea and institution of the past." Some time afterwards I was talking with the president of one of our largest railway systems with regard to one of our best-known American preachers, for whom my new acquaintance was expressing the greatest admiration, on the ground that he had no respect whatever for the past and, frankly abandoning its positions, was striking out on wholly new ideas.

To these two illustrations let me add one more, namely a full-page advertisement of a fortnight ago of the Bernarr Macfadden pulp magazines which declared that these magazines were "keyed to the present and future" and not to the past. Pulp is a material which has no past. It is a sort of mushroom product and is a fitting material on which to print magazines which instantly on their publication vanish into the past which they despise.

These illustrations will suffice. What a queer and yet entirely natural reaction they represent! A few years ago the dominant formulas of thought were "heredity" and "determinism"; they bound us hand and foot to the past. Now we are swinging to the opposite extreme. But what an utterly impossible view the new view is! Dr. Robinson was advising the boys to reject every idea and institution of the past. I suspect that if they had looked at him carefully they would have seen a twinkle in his eye and his tongue in his cheek. He was giving them this advice through

* President's address, somewhat abridged, delivered at the Forty-fourth Annual Session of the Foreign Missions Conference of North America. (January 6 to 8, 1937).

a language which was the supreme embodiment and achievement of the past; and his chief instrument of action as an author was books produced and circulated by means of inventions of the past.

The railroad president wanted the past rejected. What would his board of directors have said if he had proposed that the capital of the road accumulated in the past, its rolling stock manufactured in the past, its right-of-way acquired in the past, should all be discarded and the road begin anew?

Would our friend, the book-recommender, propose to discard everything more than a hundred years old—Shakespeare and Milton, Raphael and Michelangelo, Plato and Phidias and Homer? What silly talk this is and how utterly stupid in its failure to realize that time is not mechanical but organic; that the present is only the projected and continuing past; and that the past, so far from being closed and complete, is all open and contingent, waiting for the full determination of its character upon the loyalty or disloyalty of the present and the future.

At Northfield long ago one of the best loved and most original veterans of the Civil War, the late Chaplain Henry Clay Trumbull, made the Fourth of July address on the theme "Our Duty to Make the Past a Success." He took his text from the Epistle to the Hebrews where, after the great roll of the heroes and heroines of Israel's history, the writer declares: "And these, all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

So! How often during this past football season did we see the ball on the five-yard line, with the whole stadium seething with excitement, with one team seeking to carry the ball the last five yards and the other team resisting with every ounce of its power. How did the ball get there, if the past is of no consequence? On that philosophy, why not take it back to the middle of the field where it will stay forever, on the theory that the present is to have no use for the past? All the struggle that went before was futile unless now in this fleeting moment the present does its duty to the past and fulfils its own mission in the discharge of its trust.

Noble things the great past promised,
Holy dreams both strange and true;
But the present shall fulfill them,
What he promised she shall do.

All can be found in two noble quotations from two books I have just read. The first is from Trevelyan's "Life of Macaulay," regarded as one of the half-dozen great biographies in the English tongue. Trevelyan is speaking of Zechary Macaulay, Lord Macaulay's father, who in Ja-

maica and Sierra Leone and then at home had done his work in the destruction of British slavery, and who represented in his own mind and character the great Christian tradition of his race. "Some, perhaps," said Trevelyan, "will regard such motives as old-fashioned and such convictions as out of date; but self-abnegation, self-control, and self-knowledge that do not give to self the benefit of any doubt, are virtues that are not old fashioned, and for which as time goes on the world is likely to have as much need as ever."

The other quotation is from "The Life and Letters of Thomas Hardy." "Conservatism," wrote Hardy, "is not estimable in itself, nor is change or radicalism. To conserve the existing good, to supplant the existing bad by good, is to act on a true political principle which is neither conservative nor radical."

All this just as background for the theme on which I wish to speak, namely, "Some of the Changing and Unchanging Things in Foreign Missions."

Changing Personnel

Of the changing things, each one will be thinking first of the changing personnel. In this company there is not one person besides myself who was present at the first of these conferences forty-four years ago. The conferences began at the instance of the Committee on Foreign Missions of the Western Section of the Alliance of the Reformed Churches holding the Presbyterian system. That committee called a conference of the representatives of the Foreign Mission Boards of the Presbyterian and Reformed Churches of the United States and Canada to meet on January 11, 1893, at the old Presbyterian Mission House on the corner of Fifth Avenue and Twelfth Street in New York City. There were present 38 representatives of the eight boards of these Presbyterian and Reformed Churches. There are only two survivors of this group—Dr. Avison, who has just retired from his rich service as a medical missionary in Chosen, and myself. The following day there met in the same place 78 representatives of the 23 foreign mission agencies of that day, including almost every one of our denominational boards and also the China Inland Mission and the Christian and Missionary Alliance. The Lutheran Church was not represented at the first conference but was present at the second and thereafter in the person of a grand Christian man, Dr. Scholl. There are only five survivors of the 78 delegates at this first conference—Dr. Avison, Dr. Mott, Dr. Campbell White, William D. Murray and myself. The names of almost all who were present come back to me now: Dr. N. G. Clark, Dr. A. C. Thompson, Dr. Judson Smith of the American Board; Dr. Duncan, and Dr. Henry

C. Mabie of the American Baptist Missionary Union; Dr. Tucker of the Southern Baptists; Mr. Kimber and Dr. Satterlee of the Episcopal Board; Dr. Stephen C. Baldwin, Dr. A. B. Leonard and Dr. Peck and Dr. Walter R. Lambuth from the two Methodist Churches; Dr. R. M. Sommerville of the Reformed Presbyterian Church; Dr. Henry N. Cobb of the Reformed Church in America; Dr. Dales and Dr. Barr of the United Presbyterian; from Canada came Dr. Sutherland, Dr. MacLaren, Dr. R. P. Mackay, John Charlton and others. Most of the glorious company whom we met in these conferences across these forty-four years are gone now. How fast they pass! Soon the new generation will be taking our places.

Not only does the personnel of missionary workers at home change but how fast has changed also the roll of missionaries. We could profitably recall tonight the men and women who have gone out from our churches, served the three generations of our foreign mission history by the will of God and who are engaged now in an ampler service and an immortal liberty.

One would also recall the great list of national leaders; Dr. Schneder and I were speaking today of that company of powerful personalities which founded the Christian Church in Japan and were remembering the three survivors who are still with us—Ibuka, Kozaki and Ebina. We sorely miss the men who have gone—Goreh and Chatterjee, Arcadio Morales and Alvaro Reis, Eduardo Pereira and Erasmo Braga, and scores of others who were with us and are not with us now, save in the invisible company. The personnel of our missionary enterprise changes fast, and this change alone brings with it the inevitable changes due to new times and new duties and the new personalities which rise with them.

The Changing Methods

The methods of the missionary enterprise have also changed and are ever changing. Perhaps these changes have not been as great as we sometimes suppose, or as we might desire. There are new forms of evangelism, by newspaper advertising and radio (still in its infancy as a missionary method), and some old activities, such as street and chapel preaching, are less practised than they were. Many of us feel that the change has been too great in the diminution of missionary itineration. But the great basic method of human influence and persuasion cannot change. Preaching, teaching and healing were the methods of our Lord and they are the obvious and permanent methods of evangelism. One would like to see still more ingenuity, more fertility of invention; not more reliance upon the promotional methods of modern exploitation but far more response to the suggestions of that Living Spirit

who came to perpetuate the ministry of Christ and to make the Christian Church the most tireless, the most inventive, the most persistent, the most persuasive agency of human history.

I have seen so many attitudes change, and so many issues rise and disappear, that I can view with a calm mind many of the eddies and drifts of the present day. I was a schoolboy in Phillips Academy at the height of the Andover controversy and the contention in the American Board over the question of the "second probation." We have seen the humanism of the last generation rise and begin to pass, and have heard Berdyaev and many another sing its requiem. Professor Julius Richter, on his last visit, described with humorous disdain the burial in Germany of many of the philosophies which had been born and had died there and which were still influencing thought in America. We have all seen the rise of the Barthian emphasis, which surely is not the whole of the Gospel but is an essential recovery of certain aspects of truth which will not be so easily lost again.

Some of our changes of attitude are not as great as we sometimes suppose. In the January issue of *THE MISSIONARY REVIEW OF THE WORLD* I quoted the substance of a letter which the late Dr. J. P. Jones wrote to *The Harvest Field* in India in 1903. He was one of the wisest and ablest missionaries of his time. After he had been traveling among the churches on furlough, he wrote for his friends in India his impressions of the missionary situation in the home church. If he were describing the situation today his description would not differ greatly from his account of what he found a whole generation ago. There have been changes of emphasis and of attitude, but the essential issues have not changed so much as some suppose.

The change of attitude has probably been far greater on many of the mission fields. The non-Christian religions have changed as Christianity has not. No one can overestimate the radical changes they have undergone and are undergoing. I have been reading the issues of the *Bombay Guardian* under the editorship of George Bowen. He was one of the most remarkable Christian personalities of the nineteenth century—remarkable for his intellectual ability and cultivation, for his spiritual character, for his personal influence. The *Bombay Guardian* under his editorship was one of the ablest religious papers in the world. It is interesting to read today the articles on religious life and thought in India in his day; on Hinduism and the reform movements, and to note the almost incredible changes which have come about in the past half century since Bowen wrote. I do not remember Mazoomdar's visit to the West, but I remember the swath cut by Swami Viva-

kananda. Many a Swami has followed in the path which he blazed, all of them unconsciously witnessing and contributing to the doom of that which they were seeking to preserve. And all these changes of past attitude are only predictions of further changes, not all of which will be for good but none of which do we fear.

The Changing Problems

Problems also have changed and will change; most of them superficially, but some fundamentally. The political problem has changed greatly within my memory. Mr. H. V. Morton's book, "In the Steps of St. Paul," reveals the change in the freedom of the missionary movement since Paul's day. Paul was able to pass from Jerusalem to Spain without a passport, crossing no international boundaries on his way. Mr. Morton speaks of the contrast in his own experience, in passing only from Antioch to Rome.

In the last fifty years there has been a vast change for the worse in this matter of the freedom and trustfulness of human intercourse. When I first visited Asia forty years ago it was not necessary to get any visés on passports, and we were not asked to show our passports more than two or three times in crossing a dozen or more nations. Now at every national boundary the barriers stand. We have lost the freedom of world movement of the Roman Empire, but alas, we have got back its worst political principle in the deification of the State. Mr. Michael Williams, editor of *The Commonwealth*, has pointed out the fact that the old concept of the "Cæsar-god" is back again, with all its ominous significance as to the relationship of the State to the freedom of the human spirit. This problem of religious liberty has taken on accordingly a new aspect. I am not referring to the issue of missionary freedom, although that is significant enough. I am thinking of those principles of religious liberty which we believe to be of universal validity and to enshrine the basic rights of the human spirit.

It would be well for all of us to read some of the recent books which deal with this issue, such as Christopher Dawson's "Religion in the Modern State"; Adolph Keller's "Church and State in Contemporary Europe"; William Adams Brown's "Church and State in Contemporary America"; and Carl Heim's "The Church of Christ and the Problems of the World Today." We have no time to discuss this here but it is a very different problem today from what it was fifty years ago. Our present situation is a throw back to darker days from which we had hoped we had escaped forever.

We are confronting another set of new problems in the promotional work of the missionary enterprise at home. In one sense these problems are not new; they represent simply the revival of

conditions which the missionary enterprise had to meet seventy-five or a hundred years ago—conditions of ignorance, of prejudice, or of racial and religious selfishness. We are lacking today the tidal wave of interest and sympathy which we had a generation ago in the old Laymen's Missionary Movement. Those who did not feel the hopeful joyous surge of that spontaneous movement among the laymen of our churches cannot appreciate what we have lost. Our new problem is to know what can take the place of such movements, how the missionary enterprise can be so formulated and so presented now as to draw forth the resources needed for the new opportunities.

Changing Opportunities

Of the many changing things which I might mention, I will speak only of the changing opportunities and resistances which are upon us and ahead of us. Nobody any longer talks of the "immovable nations" as they were described in Robert Barr's book, "The Unchanging East." That was the commonplace idea in regard to Asia fifty years ago. One of the most authentic books of that time was "Asia and Europe," by Meredith Townsend, who lived for years in India and succeeded George Smith, Sir George Adams Smith's father, as editor of *The Friend of India*. Then he returned to England to succeed Richard Holt Hutton as editor of *The London Spectator* in the days when the *Spectator* was one of the three most influential journals printed in the English language. No man was better informed regarding the relationships of the East and the West, and yet the unchanging and yet constantly varying thesis of his book was the unchangeability of Asia. Townsend held that Asiatic races were sterile; they had had their history. They were burnt out and no movements of living change could be generated among them. What must Mr. Townsend think as he looks down today upon the peoples of Asia, representing one-half the population of the world, swung completely away from the old moorings, which he thought were perpetual, and that are now adrift before mighty tempests on the vast waters of time!

These nations have not changed more than some of our Western nations have changed; among them no change has been greater than the place of our own among the nations of the world. I remember well my first crossing of the boundary between Persia and Mesopotamia, then under the rule of Turkey, just forty years ago. We were held up in the villages of Khanikin and Kasr-i-Shirin by a Turkish quarantine. It was an interesting place, near the old palaces of the Khosroes. Mrs. Speer and I sat on those great terraces, where the marble pillars had held their marble roofs, and recalled Browning's "Love

Among the Ruins." When at last the quarantine was lifted, for almost the only time on that trip, we showed our passports to the Turkish officials. They gathered around Mr. Hawkes of Hamedan who had brought us to the border, and we overheard in their discussion the words "*Yangi Dunia*." I supposed it was some barbarism for "Yankee Doodle" but we learned from Mr. Hawkes that they were the Turkish words for "New World." The dispute was as to whether there really was any such country as the United States of America and if so where it was and what it was. In those days the sight of the American flag was a rarity, and only once or twice in the waters of Asia did we see it on any American ship. As one goes across the world today no words can exaggerate the difference, whether it be for good or for ill, in the knowledge and influence of America.

To this plasticity of the fixed nations, and to this unlimited influence of our country, one adds the amazing change represented in the rise of the Christian Church. There is enough to discourage us in the problems of self-support, true independence, literacy, and self-propagation, and the true spirit of autonomy in these churches. I have seen the abandoned parasite churches which died when the subsidies failed. But these discouragements are offset tenfold by the miraculous growth and progress of these past years. How easy it would be to recite many concrete evidences of the change. I know of hardly anyone more dramatic than the Lushai choir. Half a century ago the Lushai people lived in terror and suspicion of each other. "Chief rose against chief, village against village. Prisoners were taken and carried back in triumph by the conquerors who used them as serfs, or cut off their heads and put them on poles outside the villages. The Lushais were head-hunters. When they died those who had the required number of heads were allowed to enter the Lushai paradise." Today there are 300 Christian churches among them with 50,000 members, and the Lushai choir travels all over India singing Gaul's "Holy City" and Handel's "Messiah" as well as they can be sung by the great choirs of the West.

About a year ago we celebrated the jubilee of missions in Chosen. I was in Korea shortly after the organization of the first church in Pyengyang and could appreciate the feelings of Dr. Samuel Moffatt who founded that church as he watched the jubilee procession of Christians seven miles long and could reflect that there are more Christians in Chosen today than there were in the Roman Empire at the end of the first century. The last news bulletin of the United Lutheran Church called attention to the fact that according to the last census there are more Christians in

India now than there were in the entire world in the year 300. There come to my mind again the names of the leaders of these churches, of whom I was speaking a little while ago, men and women who are the peers of any in our Christian churches in the West and with whom we rejoice to step forth, brother clasping the hand of brother, fearless amid the welcome changes of the new days.

Things That Do Not Change

Now one rejoices to turn from these, and the innumerable other changing things representing both gain and loss, to the consideration of some of the things that do not change.

First there is God, the same from everlasting to everlasting. I recall most vividly the meeting of the general War-time Commission of the Churches in Washington, during the World War. There were three speakers, Archbishop Soderblom of Sweden, Bishop Gore of England, and Dr. Harry Emerson Fosdick of America. Who that heard those three notable addresses could ever forget them! Dr. Fosdick had just come back from France and closed his address by quoting the familiar hymn which was the favorite of English-speaking soldiers from whatever land, "Abide with me, fast falls the eventide." Standing out for the soldier most distinctly were the lines, "Change and decay in all around I see; O Thou who changest not, abide with me." Thank God, He is unchanging.

Turn back again and read sometime Bishop Brent's address on next to the last evening of the Edinburgh Missionary Conference in 1910 on the theme "The Sufficiency of God." Time swings by in its ever rolling stream, bringing its unceasing change; but this work that we are doing, however much its form and conditions may shift from year to year, is mortised in One who changes not.

O God, the rock of ages,
Who evermore hast been,
What time the tempest rages,
Our dwelling place serene;

Before Thy first creations,
O Lord, the same as now,
To endless generations
The everlasting Thou.

This metaphor of the rock, which the Old Testament used with regard to God, is equally relevant and came naturally to the thought of the writers of the New Testament, with regard to Jesus Christ. He is "the same yesterday, today and forever." I do not say that He must be the same to us. If He is what the New Testament represents Him to be, and what we believe Him to be—the fullness of the Godhead, in whom are hid all the riches of grace and knowledge—then He cannot merely be to us the same from day to day,

but must every day be something more, as we grow in the knowledge of God in Him, and move "in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." We want no misunderstanding of our position; whatever the materials or the plans of our building, there is one unchanged and unchanging foundation on which we build. Everything else may shift and alter but not this. We thank God for Grundterg's noble Lutheran hymn:

Built on a Rock the Church doth stand
Even when steeples are falling.
Crumbled have spires in every land
Bells are still pealing and calling.

Let the steeples fall if they will, and more surely still the minarets and the pagodas and the towers, but the great Rock Foundation stands

Whereon our feet were set by sovereign grace,
Nor life, nor death, with all their agitation
Shall thence remove us if we see His face.

One of the greatest services ever rendered by our friend Dr. William Douglass Mackenzie, who belonged by birthright and conviction in this fellowship, was the work he did in his latest book, "The Christ of the Christian Faith." In the finality, the absoluteness, the sufficiency, the uniqueness, of this supreme Personality the missionary enterprise believes, and here it unalterably stands.

Unchanging Facts of History

The facts of Christian history and the record of those facts in the Gospels also stand unchanged. We are not ignorant of, neither are we disturbed by, the historical and literary criticism of the early Christian documents. What the facts about Jesus Christ were, they were and are. No criticism of history can alter the facts. It can alter the interpretation of the facts. It can correct any misrepresentation of the facts. But what happened happened; and we are absolutely sure that whatever changes may take place in the form of the New Testament criticism will leave us with the fact of Christ, and the facts of Christ more sure and certain than ever. As Harnack said, in closing his famous address on "Christianity and History," "Let the plain Bible reader continue to read his Gospels as he has always read them; for in the end the critic cannot read them otherwise. What the one regards as their true gist and meaning, the other must acknowledge to be such. . . . This evangelical faith need fear no test that can be applied to it. It can bear a strict and methodical scrutiny of the facts which form its historical foundation."

One of the most significant books of recent months is "The Riddle of the New Testament" by

two of the ablest Greek scholars in England, Sir Edwin Hoskyns and Noel Davey. There has been no more thoroughgoing acceptance of the analytical criticism of the synoptic Gospels than this. But its conclusion is that, dissect the Gospels as you please, you will have, when you come to your most destructive end, a Person from whom there is no escape, One who believed Himself to be God and whose belief His disciples shared. It is interesting to note that, in the hands of some, the "form criticism" of the Gospels is taking this same reverse turn. It was formerly held that the evangelists had overdrawn the picture of Jesus, that love and devotion had read into the story what was not there. But now there are those who hold that the evangelists underdrew the picture, and that Jesus, being what He was, it was inevitable that His picture should be underdrawn; that do their best, men could do nothing more than touch as it were but the hem of His garment. "Jesus is greater than the traditions about him," says Deissmann, and I think that we are on the threshold of a day when the godlikeness of Jesus will displace, perhaps overmuch, the humanitarian interpretations of His person. Let the interpretations come and go—He is what He has always been, and we stand on His unchangeable reality, Son of God and Son of Man.

Our Unchanging Faith

Our fourth great unchanging inheritance is our common catholic faith. We are often reproached with our divisions and disagreements but as a matter of fact these are trivial in comparison with the broad basic unity of our common Christian mind. We are often told that we shall never be able to get together in our Christian opinion and that we should turn accordingly to cooperation and practical service, where it is assumed that we can unite as we cannot unite in our underlying convictions. "When there is a great fire," we are told, "see how men of every opinion unite. Religious and political differences are forgotten in the common effort to deal with the great emergency." Nothing of the kind. The opinions that are not relevant to the emergency are temporarily held in abeyance, but there is no cooperation in work that does not rest upon intellectual agreement in that work. The fire extinguishers are united in their opinions about the fire and the method of its extinguishment. And as a matter of fact the area of our intellectual agreement in Christianity goes far beyond the measure of our practical cooperation. It was a significant thing that at the first "Faith and Order" Conference at Lausanne the only commission's report which could be adopted was the report on the common faith, a report which was embodied in the message of the Jerusalem Missionary Council. That Council too could

never have been united in anything except its acceptance of the common Catholic faith and participation in the common Christian experience. We have seen this very richly in the recent National Preaching Mission, where men of many divergent denominations and dissimilar methods found themselves absolutely united in their proclamation of the essential Christian message. What we need is not so much more doctrinal agreement: it is the implementing of our existing agreement in the instruments of united action.

In the world at large today we face the same situation. Whether it likes it or not, the world is unified today in its economic life and in its real political self-interest. Our trouble is that we are seeking to deny facts and that we have not provided, either in the League of Nations or otherwise, the instrumentalities through which the common life of humanity can express itself and fulfill its functions. Many changes are called for in the world and in the Christian Church today but underlying all of these the hopeful thing is that we have already existent a great body of common faith and life extending far beyond our achieved, united and cooperative action.

The Great Fundamental Aim and Method

After all, the great fundamental aim and central method of the missionary enterprise remain unchanged. What is that aim? It is all expressed in our Lord's prayer: "Thy kingdom come, thy will be done on earth as it is in heaven." This formula may seem to over-simplify the task. What is the Kingdom of God? The phrase is used with half a dozen significances in the New Testament. What is the will of God? Much of our philosophy and theology reads the evil of the world into the Divine Will. I do not believe that any sanction can be found, or any rationalization either, of sin and unrighteousness in the will of the righteous and holy God, the Father of Jesus Christ. Dishonesty, murder, adultery, rapine and lust and crime are not the will of God.

But the difficulties do not touch the central simplicity. Our business is to live and work to bring the life and work of the world into conformity with the pure and righteous and loving will of God, as revealed in the mind of Christ. And the central motive must be what it has ever been, what it was to St. Paul: "The love of Christ constraineth me." Does that love adequately constrain us? There was no one in St. Paul's day whose devotion to any master or any cause shamed the devotion of St. Paul to Christ. Are we sure that we should feel no shame as we set our devotion to Christ today over against the devotion of men and women around about us to the causes which command their minds and wills and their utmost sacrifice?

Two specially great and inspiring books that I have read recently are "The Autobiography of Jawaharlal Nehru" and Seaver's life of "Wilson of the Antarctic." Jawaharlal Nehru, now president of the India National Congress, has been for years one of the outstanding younger leaders on the Nationalist movement in India. He is the devoted friend of Gandhi, though they differ almost by the width of the world in their ideologies and philosophies. He wrote his book in prison and the shadow of his wife's illness lies over the last pages. As a Socialist drawing near to communism, Jawaharlal frankly repudiates all religion. It is open to question whether his methods may not frustrate the very ends which he seeks, but there can be no question as to the glorious devotion of the man, his steadfastness, his patient endurance, his self-sacrifice, his disregard of everything else in his loyalty to his cause. One asks himself, as he lays down the book, whether his Christian loyalty can match this Indian's consecration and how soon, in the Church on the mission field and the Church at home, leadership can be raised up that will surpass in the Christian cause young Nehru's leadership in the cause of Indian Nationalism.

The other book is more wonderful still. One feels unworthy to read the story of such a life. Wilson was a biologist, an artist, a naturalist, a physician. He was the doctor and the spiritual mainspring of Scott's expedition to the South Pole, where he died with Scott and two other companions as they were returning from the Pole in their effort to reach their base of supplies. I have never read a life of purer inspiration. When the bodies were found by the expedition that came to seek them two letters were taken from Wilson's breast addressed to his wife. Let me read them now:

TO MY BELOVED WIFE:

Life has been a struggle for some weeks now on this return journey from the Pole—so much so that I have not been able to keep my diary going. Today may be the last effort. Birdie and I are going to try and reach the Depot eleven miles north of us and return to this tent where Captain Scott is lying with a frozen foot. . . . I shall simply fall and go to sleep in the snow, and I have your little book with me in my breast-pocket. . . .

Don't be unhappy—all is for the best. We are playing a good part in a great scheme arranged by God himself, and all is well. . . . I am only sorry I couldn't have seen your loving letters, and Mother's and Dad's and the Smiths', and all the happy news I had hoped to see—but all these things are easily seen later, I expect. . . . God be with you—my love is as living for you as ever.

I would like to have written to Mother and Dad and all at home, but it has been impossible. We will all meet after death, and death has no terrors. . . . We have done what we thought was best. My own dear wife, good-bye for the present. . . . I do not cease to pray for you—to the very last. . . .

TO MY MOST BELOVED WIFE:

God be with you in your trouble, dear, when I have gone. I have written another short letter to you. . . .

I leave this life in absolute faith and happy belief that if God wishes you to wait long without me it will be to some good purpose. All is for the best to those that love God, and oh, my Ory, we have both loved Him with all our lives. All is well. . . .

We have struggled to the end and we have nothing to regret. Our whole journey record is clean, and Scott's diary gives the account. . . . The Barrier has beaten us—though we got to the Pole.

My beloved wife, these are small things, life itself is a small thing to me now, but my love for you is forever and a part of our love for God. . . . I do not cease to pray for you and to desire that you may be filled with the knowledge of His will. (Later.) God knows I am sorry to be the cause of sorrow to any one in the world, but every one must die and at every death there must be some sorrow. . . . All the things I had hoped to do with you after this Expedition are as nothing now, but there are greater things for us to do in the world to come. . . . My only regret is leaving you to struggle through your life alone, but I may be coming to you by a quicker way. I feel so happy now in having got time to write to you. One of my notes will surely reach you. Dad's little compass and Mother's little comb and looking-glass are in my pocket. Your little Testament and prayer book will be in my hand or in my breast-pocket when the end comes. All is well—

So they left him there, covering the little group with a clean snow monument and setting up over them the simple inscription: "TO STRIVE, TO SEEK, TO FIND, AND NOT TO YIELD." For the joy that was set before Him our Lord endured His cross; for the love of such a Master, St. Paul walked the roads of the Roman Empire, crossed its seas, and died outside the walls of Rome. Is the unchanged motive dominant within us today, or has our changeableness and vacillation held us back from the pure devotion that has been the central spring of the missionary enterprise through the centuries?

I have been reading Thomas Traherne's "Felicities" with their contempt of the "Cursd and Devisd Properties" which robbed his eyes of splendor, and kept him from the glory to which God called all obedient life. Are the proprieties, the conventions, the accepted respectabilities, the unbelieving naturalism, the fear of wonder and of miracle, keeping us in grooves from which we should break out, with self-forgetfulness, in strivings and in achievings transcending the sacrifices of nationalism and of exploration? This is the unchanging call.

Unchanging Spiritual Issues

There are great spiritual principles and issues that after all change little if at all. Read the resolutions adopted by the early Foreign Missions Conferences. The resolutions adopted long ago at the meeting of this Conference in the rooms of the Board of the Reformed Church in America dealt with just the issues that we are facing now. They show that we have no more wisdom today

than our predecessors had then. The trouble is, we do not think enough on the continuity of life and time. We have too many ephemeral notions—they spring up this morning and will fade to-night. We need to do our thinking deeper down in the organic unity of the enterprise. There is a bit of verse I came upon recently in a little English book, "A Cotswold Year":

God guard me from those thoughts
Men think in the mind alone.
He that sings a lasting song
Thinks in a marrowbone.

And the moral principles abide. A New York minister in a sermon on the recent tragic experience of the whole English-speaking race deprecated the persistence of the old ethical ideas. The Ten Commandments, he held, were antiquated relics of a social life lived in the desert long ago and were irrelevant in our present time. Let a word spoken by Walter Lippmann at the inauguration of President King of Amherst answer this poor preacher's folly: "What the world needs most of all from the colleges," said Mr. Lippmann, "is not medicine for its pains but the maintenance intact, amidst all the distractions of life, of its standards of excellence." The mariner's compass does not change with the moral caprices of men; and the spiritual principles are equally secure and unshifting. It would be well if we would set ourselves individually and collectively, to discern and draw out these principles. A great deal of our confusion is due to our failure to apprehend them. We are seeking, for example, to furnish leadership today for our youth movements and to see what can be done to vivify and maintain these movements, including the Student Volunteer Movement. Leadership will not be supplied to these movements from without—it must spring up spontaneously from within. We need to remember, too, that the greatest spiritual leadership is often the humblest and the least publicized. The things that have happened in history, that we do not know about, probably outweigh in their eternal significance the things that happened and that we do know about. Some authentic unrecorded history is vastly more important than some authentic recorded history, and still more important than the recorded history that is not authentic at all. And what is true of history is still more true of personalities.

Some time ago I sent to one of our able missionaries a little statement of suggested items of missionary principle and policy, one of which I am afraid slipped into just the error of which I am speaking. It read, "Perhaps the largest part of our whole problem is to find and prepare men and women who know what the Gospel is and who are intellectually and spiritually capable of communicating it and of doing today the work that

needs to be done by great evangelists, apologists and theologians, as well as by common men and women who simply know how to love and serve."

The good and wise man to whom I sent the statement replied:

Will you forgive me too if I fail to respond, as I perhaps should, to the mention of the great names of the past as necessarily suggesting more heroism than is evident today, under conditions not so difficult in many other ways? I am sorry also to say that the really great names of the missionary enterprise, as of any other enterprise, are never mentioned, and that makes me wince a bit at the last line of your paragraph 11. I am so much of a heretic in the face of present plans and propaganda that I believe that the strength of the missionary cause is in "the common men and women who simply know how to love and serve."

Unfortunately, too, the solution of our personnel difficulty does not seem to lie alone, or even predominantly, along the line of preparation. This is not to discount the importance and necessity of the very finest preparation available, but there is a real sense in which a preparation too intense and technical and American, reaches a point of supersaturation which really unfits a person for the main essential in missionary living, which is simple-hearted adaptability to the situation in which he finds himself. The problem of reconciling these two is a very difficult one, and I don't think that we have reached the solution.

The truth that we need to learn and keep ever in mind St. Paul set forth long ago in one of his letters:

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

Here once again is the everlasting paradox. Who was the man who wrote these words? We see him now not as weak and foolish but as the mightiest figure in human history, next to his Master.

The Nature of the Christian Life

Lastly, among the unchanging things of which I would speak there is the real nature of this life that we are trying to live and this work that we are seeking to do. It is a conflict in which we are engaged—a conflict ever changing and unchanging. We are passing beyond the easy conception of the last generation or two with regard to the

automatic self-progression of humanity. As Dr. Adolph Keller wrote recently from Geneva, as he surveyed the European scene: "We are coming back to the first Christian conception of the world. The world is not plastic material to be easily moulded by Christian influence. There is a hostile demonic element. The Church has to fight stubbornly against principalities and powers for its faith and liberty, for the conversion of peoples and the spread of the Gospel."

This was Paul's view. "For we wrestle," said he, "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." If any of you have lived such placid lives that you do not realize this, if you still think that life is a bright and happy unfolding of its own latent nature and possibilities of good, I hope you may be spared those deep tragedies through which others of us have had to pass, tragedies which have taught us the truth of Paul's interpretation. We do believe, as the hymn in our conference hymnal declares:

God is working his purpose out
As year succeeds to year:
God is working his purpose out,
And the time is drawing near;
Nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be filled with the glory of God
As the waters cover the sea.

We believe this. If Paul could believe it and declare it in his letter to the Philippian Christians written from jail, from discouragement, from loneliness, from the treachery of fellow Christians, surely we can believe it and declare it today. But the purpose will be accomplished only as the end of a great struggle: a struggle that cost the life of the Son of God, a struggle that is calling today for everything that is within us, that is demanding of us more than all that Jawaharlal Nehru is giving to his Nationalism, all that Edward Wilson gave to Antarctic exploration, that David Livingstone gave to those dark journeys which lifted the somber fringes of the night and let light in upon Africa, all that Jesus Christ asked and is asking still, "If any man will come after me, let him deny himself and take up his cross and follow me." This is the summons that is unchanged and unchanging.

We need, not simply education, but Christian education — training that issues in religious conviction and Christian personality. Our strength lies in the intelligent religious convictions of our people. In the more comprehensive sense of the term the whole problem of the church is now more clearly seen to be one of education. We have to bring every available resource to bear to make the home, the pulpit, the Sunday school, the day school, the university, the theological seminary, all our educational factors, efficient in carrying out the great task of training men and women in Christian character.

R. E. S.

The American Indian and His Religion

Native Beliefs and Customs and the Christian Missionary Motive

By ELAINE GOODALE EASTMAN

Author of "Pratt: The Red Man's Moses"

THERE are undoubtedly inherent values in many primitive religious beliefs, and there is an essential human dignity in black, brown and yellow men. But the recognition of these values has gone too far in many cases, as for example as regards the relatively small group of partially assimilated American Indians.

Recent writers have indulged in what may well be termed extravagant praise of the original Indian religion and culture. Ernest Thompson Seton's "Gospel of the Red Man: An Indian Bible," is a brief summary of the "highest and best" ethical teachings of many tribes. The author quotes nine passages, covering almost every point made, from Dr. Charles A. Eastman's "Soul of the Indian" (published twenty-five years ago), and closes with the words: "We advocate his (the Indian's) culture as an improvement on our own."

Having long been keenly sensible of the charm of the primitive, I have insisted upon the native virtues of the untutored Red Man in a day when such an attitude was frowned upon as sentimentality. Until well into the nineteen hundreds, the Indian was looked upon as a "savage" and a "heathen"—no less! The time came when I was privileged to assist in the preparation of Dr. Eastman's idealization of his ancestral philosophy, as filtered through a modern mind—a study of this subject which has perhaps never been surpassed. Yet the Sioux author would not go so far as to claim, as has another college-bred Indian, that his race "has contributed more ideas of freedom, equality and brotherly love than Christ ever dreamed of"! Nor did he ever assert with Seton that theirs was "the most spiritual civilization the world has ever seen!" If these things were true, what had we to offer them? In defense of the vitality and persistence of the Christian missionary motive, let us set beside the misleading half-truths of the new school of Nature-worshippers the other half of the story.

Frank G. Speck, in his book on the Naskapi, the "savage hunters of the Labrador peninsula," asserts that long-time missionary enterprise among this people has basically failed. They are still nomadic hunters, and the scientist is probably

right in assuming that their religious associations are not likely to alter radically "so long as the culture pattern holds firm." Among our own American Indians the opposite condition obtains. Nearly all of them have been compelled by circumstances to turn for a living to agriculture, cattle-raising or sheep-herding, modern industry or other civilized employment, and schooling has been general in most tribes for one or two generations.

The Decline of Primitive Cultures

The early missionaries, foreseeing this radical shift of cultures, knew that a decay of faith and ritual based on war and the buffalo hunt must inevitably follow. "So far as this tribe is concerned," writes one who passed a lifetime among the Sioux, "there never was any use of force to turn an Indian away from any religion or toward any religion." Such men were not unwilling to admit the merits of a culture they saw as doomed. Aware that some loss was unavoidable, they sought to balance the loss by greater gain, usually with marked success.

Although a few literal-minded officials and over-punctilious clergymen did try to root out everything "native" just because it was native, I think this was never a typical attitude. I know that missionaries made some of the finest collections of aboriginal art, and in some cases built up a profitable trade in these articles for the benefit of native craftsmen. The Mohonk Lodge in Oklahoma is an example. While encouraging the production of things beautiful and serviceable, they could not be blind to the existence of objectionable habits and demoralizing superstitions. Direct attack upon these is, however, a less effective method than the friendly offer of something better in their place. Every normal personality instinctively seeks a consistent, well integrated philosophy, and the adoption, even in part, of a modern viewpoint implies the rejection of such naïve explanations of natural phenomena as that lightning proceeds from the beak of an enormous bird, or that disease is the work of a malicious spirit.

Sterling traits of character, present in some de-

gree among all mankind, are by certain extremists labelled typically "Indian." Actually, there is little reason to suppose that the ordinary Indian surpasses the common man of another race in courage, generosity, truthfulness, or any basic virtue. In any group these traits vary widely with the individual. Neither, we may assume, is he in reality more "spiritual." True, a state of chronic warfare develops aggressiveness and continual hardship teaches endurance, while such vices as theft and avarice are hardly to be looked for in a moneyless society, whose few possessions are unprotected save by public opinion. On the other hand, those who live close to the soil are constantly preoccupied with primary needs and desires. The day-by-day talk of a primitive Indian camp deals first of all with food—a material necessity; after that, with a never-ceasing flood of incredibly petty and often spiteful neighborhood gossip.

The acceptance of civilization and Christianity makes life more complicated. Along with new temptations, it presents higher standards and a far wider outlook. I am fully aware of the difficulty of making so fundamental an adaptation. I know, however, from first-hand observation, that it may be and has been achieved, in numerous cases. Doubtless the ancient *mores* at its best produced some fine characters—an earnest of the strength and richness of those that have been developed under Christian teaching.

Some Harmful Indian Customs

Both the literary fashion of lauding pagan cults, and the activity in their behalf so recently undertaken by the Indian Office, have put our missionaries more or less on the defensive. With no desire to call in question the existence of good in all religions, it may be well to specify a few of the old-time Indian customs which the missionaries hold to be definitely opposed both to moral advance and civic progress.

1. The occult arts and weird incantations of the medicine-men, who are doctors as well as priests, not only fail to cure the sick—unless to a limited extent by hypnotic powers—but they often spread disease among the well. For one example out of many, take the Reverend J. C. Morgan's description of the *ye-ba-chai*, sacred healing ceremony among the Navajos. Mr. Morgan is a native missionary. He writes: "In this dance many men take part, each wearing a snugly fitting buckskin mask. One after another wears the same mask all night long. Some have sore eyes; some have tuberculosis; the masks become saturated with breath and perspiration. I believe many are infected with trachoma or tuberculosis or both." This dance lasts nine days and nights and costs much money. In most enlightened com-



Photo by Bureau of American Ethnology

HOPI INDIAN SNAKE DANCE

munities, some attention to the laws of health and preventive medicine is required by law.

2. The Hopi snake dance, theoretically a prayer for rain, is now a well-advertised tourist attraction. The question arises: Do religious saturnalia of a sensational character, especially after they begin to be exploited for money, tend to exalt human dignity? A correspondent of *The Christian Century* commented, a year or so ago, on a somewhat similar affair staged by Southern "poor whites." "Teester's performance," he wrote, "has brought on such a widespread orgy of snake-handling in tent and crude tabernacle meetings that something will have to be done about it. . . . Press and sound news reel have made capital of the frenzied spectacle."

3. Rites involving public torture and mutilation once climaxed the Sun Dance of the Plains people. These were banned by the government; but it is said that in some pueblos there are still ceremonial whippings.

4. Belief in witchcraft is almost universal among primitive Indians. Some tribes execute persons suspected of being witches.

5. Fear of "ghosts," really fear of the dead and their power to harm, is extremely common. It causes a great deal of unhappiness and leads to



REV. BEN BRAVE — SIOUX INDIAN

practices injurious to the living, such as the destruction of a dwelling in which a death has occurred. Extreme mourning customs, the cutting of the hair and flesh, burying or giving away all possessions, add needlessly to the pain of bereavement.

6. It has been said in praise of the old-time Indian that "his ambition was not to possess wealth but to give it away." At the same time, property must first be accumulated, before prestige can be acquired by its distribution. Probably there was little pure altruism connected with the tradition of public giving, which was on the whole a form of display. The leading men of some tribes collected and destroyed great piles of savage wealth as the surest road to personal distinction.

7. The Peyote cult, borrowed from Old Mexico, centers about the use of an intoxicating drug forbidden by the laws of several states. Missionaries and other close observers have invariably condemned it as harmful. It is tolerated, however, by the present Indian administration.

8. Religious taboos against many common foods, such as fish, or the totem animal of the individual, cause needless privation and inconvenience.

9. Isolation of the menstruating woman, often with inadequate fire and food, is a common cultural trait based on superstitious fear. It involves great discomfort and probable danger to health.

10. Polygamy, and especially the claim of a man to any or all of his wife's sisters as secondary wives, regardless of their preferences, together with the custom of sexual hospitality, or

lending one's wife to a visitor, will hardly be defended as worthy of perpetuation among United States citizens.

11. The tradition of incessant petty warfare against "enemy tribes," usually near neighbors, dominated the society of the leading Indian nations. No youth might honorably seek a wife until he had shed the blood of an "enemy," often that of a solitary hunter with his helpless little family. Next to taking the life of a member of another tribe, either man, woman or child, in a kind of private "war," most renown was to be won by "stealing" his horses or other property.

The Need for the Christian Message

It will be said in reply that no one has proposed going to logical extremes, but merely that the "best" of the ancestral tradition be perpetuated. This means that the much eulogized "native cultures" must first be judged by wholly alien standards. After the process of sifting, only a few selected items remain, and these usually among the least characteristic and important. Customs shocking to our moral sense, such as kidnapping, slavery, massacre of noncombatants, torture of prisoners and many others, though sanctioned if not enjoined by various Indian religions, are suppressed by Seton in his "Indian Bible" as well as by certain spokesmen for the Indian Office. The widespread injury to health from the use of peyote, and the activities of native medicine-men, are glossed over or ignored. If it were actually possible to reestablish the "integrity of the old order," as some enthusiasts have seemed to advocate, we should once more have tribal leaders of the type of Geronimo, Sitting Bull, and Kicking Bear — high priest of the Messiah craze. This would be genuine "Indian leadership," promoted by strange forms of religious excitement and finding vent in intertribal feuds, as well as in undying hostility to the white man!

On the other hand, our present-day Indian leaders have been trained by Christian men and women to lead away from, not back to, the primitive. Most of them are of mixed ancestry, and the same is true of an estimated two-thirds of the Indian population, so-called. Intermarriage, says the Dutch scientist, Schrieke, in his book, "Alien Americans," is "America's greatest contribution" to the solution of the Indian problem. The inevitable transition is now far advanced. Surely the future of these aspiring contemporary Americans cannot, to any significant extent, lie along aboriginal folkways? If not, the "missionary motive" is still valid, and Christ not only offers an advance upon any and all native religions but a new conception of God and the way of life for man.

What Christ Has Done for Untouchables*

By V. S. AZARIAH
Bishop of Dornakal, India

THE whole of India has been agitated by the declaration made by Dr. Ambedkar that all who are known as Depressed Classes should give up Hinduism and seek to join some other religion that will give them the fullest opportunities of developing themselves. Dr. Ambedkar characterized Hinduism as a contagion; those who wished to escape the evil effects of this contagion must flee from it.

Dr. Ambedkar has been in Europe, England, and America and has spent several years in those countries for advanced study. Owing to his Depressed Class origin, however, he was put to great inconveniences when he began work in the Baroda State and in the Bombay Presidency. He is now practicing law in Bombay and is also the principal of a law college. Thousands of those hitherto known as Untouchables in all parts of India have declared their willingness to follow Dr. Ambedkar and renounce Hinduism and join some other religion.

Hindu leaders naturally are advising the so-called Depressed Classes not to abandon Hinduism. Some reformers urge that Hindu temples must be open to Depressed Classes. But "orthodox" Hindus vehemently oppose this. Pious Hindus would no longer visit the temples if they were polluted by Untouchables. It would be reasonable to ask why the Depressed Classes should now invade Hindu temples where they have never worshipped before and hurt the feelings of the devout orthodox people. Many Depressed Class leaders have publicly said that they do not want this.

Some Hindu leaders have argued that the Depressed Class people will not gain anything by giving up Hinduism, because only when they remain in the Hindu fold will they be entitled to enjoy those political privileges and government favors which they now get as Depressed Classes. But Dr. Ambedkar asks: "What is the use of privileges when we are to be eternally called 'outcasts,' 'untouchables' and have to live under this disgrace?" And he is right. Moreover, he is convinced that the government is certainly not going to do any such injustice to the Depressed Classes simply because they choose to revolt against the position in which Hinduism has placed them.

They cannot lose government help, simply because they change their religion. Some others say that Hindus are reforming themselves, and there is much change nowadays compared with former times, and that the Depressed Classes must wait in patience. Dr. Ambedkar says in reply that he has now waited for many years and nothing is really done; that the nature of Hinduism is such that nothing much can be done within it and the fact that some people have changed does not prove that his people's lot is going to be very different from the past.

It is not for us to say what religion Untouchables must join; and what religion will give you what you seek. We place before you what the religion of Jesus Christ *has* done in the past for your brethren who have become Christians.

We have in the Andhra Desa about a million Christians. Of these nine-tenths must be people who themselves or through their forefathers were in the so-called Depressed Class groups before they became Christians. What has Christ done for us who are converts and your brethren?

1. *He has lifted us socially.* We have had educational facilities given us by missions. Adults have learnt to read. Our children live, study, and eat alongside of any who may have come into our religion from any other caste. We have risen in the estimation of other castes because of our education and character. Our original caste and the caste of our forefathers are thus being forgotten. Some of our men are occupying positions as Deputy Collectors, Tahsildars, Sub-Magistrates, Municipal Commissioners, Revenue Inspectors, etc., throughout the Andhra Desa. Most of our pastors and teachers are from our own people; and these have under their care Christian converts from all castes. There are hundreds of Christian pastors and thousands of schoolmasters all over the country. Converts from the Brahmin, Kshatriya, Vaisya, and Sudra castes are taught in Christian schools and are given religious ministrations by converts from the Depressed Classes. These things are not unknown to you.

2. *He has raised our womanhood.* The Christian women stand higher than Hindus in education. In English education they stand highest among Indians. Among them are found many doctors, and B.A.'s who are occupying responsible

* An Open Letter distributed by the Foreign Missions Conference of North America.

positions in the Andhra Desa. A few are in government service. These are respected by all who know them. Infant marriages are unknown among us; purdah is unknown, and this gives our women the opportunity of going on to higher education and making themselves useful in public life. Our home life is generally known to be pure and happy. Taken as a whole, our women and our girls enjoy life, full life and happiness, because of our religious injunction—one man—one wife, and both equal before God.

3. *He has removed the customs and habits that have been the causes of our past degradation.*

(a) As we have already said Christian marriage law has given us happy homes. How constantly, among the so-called Depressed Class people, men took liberty to give up one wife and take another without making any provision for the first wife? It was possible, too, for a man to take more than one wife. The result of this was unhappy homes, wrecked lives, bitter tears, quarrels, and sometimes even murders. All this has now changed.

(b) The Christian religion has combated the curse of drink. There is no doubt that one reason for the poverty of the laboring classes is that half the earnings of men is usually wasted on drink. Drink has also led to quarrels, riots, and court cases. Christianity has opposed this; and we can point out many whole villages from which drink has altogether been driven out. This has in its turn brought prosperity. We know—we can cite names—all over the Andhra Desa, of Christians (who were known formerly as Depressed Classes) who have given up drink, and thus after a short time have been able to pay off old debts, and a little later have been known to possess bullock-carts, and earn an independent livelihood for themselves. Decent houses have been built, and the general level of life raised, after the people became Christians.

(c) Christianity has made the people cleaner. The Christian religion requires us all to meet in our churches every day, and most of all on Sundays, together for the public worship of God. This regular worship of God has inculcated in us habits of cleanliness and self-respect.

(d) Christianity has also improved our intellectual powers. The Christian religion enjoins on all converts a certain amount of knowledge of divine things. As soon as we are enrolled as Christians regular instruction begins. A teacher and his wife are sent to live in our midst, and they guide us to knowledge in divine things. Our Sunday worship includes instruction in religion. As a rule during daytime the teacher conducts a school for our children. Men and women and children are thus lifted to a higher level of life; and by daily teaching and daily lessons, enlighten-

ment in the higher things comes to us and these inevitably lead to enlightenment of mind and advance in general culture. The light of Jesus Christ has shone into our hearts and minds, and is illuminating us. This may be noticed in any village in the Andhra Desa.

(e) Christianity has brought us fellowship and brotherhood. It has treated us with respect, and it has given us self-respect. It has never despised us because of our lowly origin, but on the contrary has held us as individuals who are as valuable before God and man as any man of any origin. We believe it has been the working out of the will of God, that probably more than seventy-five per cent of all the great efforts Christian missions have made in the past two centuries, has been for us, the Depressed Classes, for whom previously no one had shown any interest or care. All this has been in accord with the life and character of the Lord Jesus, who said, "I am come to seek and save that which is lost." We, your blood and brethren, can witness to you what a blessing it has been to be "found" of Him.

(f) Best of all, Christianity has given us happiness and joy that can only come by the knowledge that God has forgiven our sins and has made us His children in Christ. We consider this as the foundation cause of all that we have received through this religion. The fact that Jesus Christ died for us makes us hate sin, and live new lives. He lives now and enables us to give up our old, bad habits and grow in newness of life. "If any man is in Christ there is a new creation," say our Scriptures.

All this has not been accomplished through any magic, or done in a day. It has been the result of years of service, patiently and with love poured out by thousands of consecrated Christian men and women, both Indian and foreign who have labored to improve our lot. It has been the result of constant teaching, care, and instruction. It has been accomplished moreover, because we ourselves, freed by Christ from chains of ignorance and fear, have found within ourselves new courage, new hope, new strength to struggle upward. It is still a process going on; we are not a finished product (you may no doubt find many faults within us) but no man can deny that we are growing, moving toward the goal. If you, like us, should choose Christ in your momentous choice, you will find in Him, not empty words, but an opportunity for an abundant life. "I am come that ye might have life, and that more abundantly."

All over India the Depressed Class people are wistfully looking in every direction for a new religion. The decision must be yours. What we have tested and found that Christ is doing today for millions of your brethren, He can do for you also.

A Firebrand for Christ in Iran

By the REV. J. CHRISTY WILSON, D.D.

American Mission, Tabriz, Iran

“I WANT to enter the school, and especially to study the New Testament, and learn more of Christ.”

These were the first words of a Moslem village boy who came to the Mission School at the beginning of the fall term. Though he did not show much promise as a student his purpose was unusual. In his case there was no prejudice against Christianity to break down. Somewhere he had learned to read Syriac, and the story of Jesus had captured his imagination, if not his heart.

Like many another boy in lands around this old world, he explained, “I have no money for tuition, nor even for books, but I am willing to do any kind of work.”

Our drinking water was carried from a mission compound a mile or two outside the city so that his first job was to carry water in an earthen jar, like the woman of Samaria. That task led her to the well where she found Christ.

During the few busy days before the opening of school I saw much of this boy. At every meeting in the church or school he was present. He even appeared at teachers’ meeting! A hunger to hear and learn everything he could made it unnecessary to urge him along “the flowery path of knowledge.” At first he had appeared to be a very ordinary village boy but we were soon aware that his was no ordinary zeal for learning. He was sixteen or seventeen years old, but because of little previous schooling he was enrolled in the third grade.

His name was “Seif Ali,” he said, but he asked that we enter his name as “Samuel.” The reason he explained, “My name means ‘The Sword of Ali,’ who was the son-in-law of Mohammed the prophet. The name does not suit me, however. I prefer to be called Samuel, that was the name of the boy whom God called and who later became a great prophet.” So Samuel it was.

In a Moslem country like ours, Friday is a school holiday and on that morning a class of boys, who were interested, came by invitation to study of Christ. Samuel drank it all in. Inside of three weeks he was leading us in beautiful and effectual prayer, and before three months he had confessed Christ. I have seen many converts



SAMUEL NABY — A MOSLEM WHO FOUND CHRIST

from Islam, most of them develop gradually into full-fledged Christians, but not so this boy. He gave his heart all at once in full and complete surrender and he was transformed. In an instant, it seemed, the village Moslem boy had passed away. Before us there stood a new creation. From that moment he became a firebrand for Christ.

Samuel went on with his studies and before long began bringing others to our house to talk of Jesus. They were for the most part common men from the bazaar, but they had been prepared for the interview. If they could read, Samuel had given them Christian literature and portions of the New Testament. Instinctively they had realized that this boy’s great and sincere desire was to share with them the glorious new life he had found in Christ.

Following a shorter period of probation than usual, Samuel and another boy who had accepted Christ about the same time were baptized, after being examined and accepted by the elders of the church. He began to wield a great influence among the boys in the school and in the dormitory and the church. His surrender to Christ, his Spirit-filled life, and his sincerity were so apparent that his faith could not be doubted. His zeal was contagious, and Christians who had grown cold were warmed into new fervor by the fire that burned in his heart. There were more than two hundred boys in the school, many of them born and reared in Christian homes, but before the end of the year this boy knew his Bible better than any other in the school. He seemed to have an answer for every question in the words of Scripture. It may have been that his influence had a great deal to do with the fact that before the year was over more than twenty of the students and teachers expressed a desire to dedicate themselves to full-time Christian service.

At the time of his baptism Samuel asked to be called "Samuel Naby" or Samuel the Prophet. When he returned to his village his first concern was to witness for Christ to his own relatives and friends. There was some property of which he was part owner and the members of the family took legal action to obtain his share of the property on the grounds that he had become a Christian. He did not contest the action but remonstrated with them for attempting to take away by force what he would have been willing to give them freely. His was the spirit of Him who said, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also."

The vacation period passed and the principal of the school, in whose place I had been substituting for the year, returned from furlough. Samuel came from the village to enter school again. He asked if he might skip a class and try out in the grade ahead, since he was older than the average of his classmates and had been studying in the summer. As reported to me the conversation was somewhat as follows:

"I shall be glad to have you enter a grade ahead," said the principal, "but you shall have to pass all the examinations of the class you wish to skip before you can enter the advanced grade. This is a positive rule of the school."

"Please let me go in the higher class and try out there," Samuel replied. "Inside of a few weeks I shall know perfectly well whether I can carry the work or not. If I cannot keep up you will not need to say a word, I shall go back in the other class of my own accord."

"I should like to do it that way," the teacher answered, "but our rules must be kept. Would

you want me on your account to break a law of the school?"

"My dear Sir," the boy responded, "I am not under law; I am under grace."

He continued in school through the sixth class and soon after was called by the government for two years of military service. He went gladly to serve in the army, saying that he had two great duties, one to serve God and the other to serve his country. He was anxious, however, to get the patriotic duty out of the way, so he could devote his time more fully to what he conceived to be the greater task. During his army service he continually witnessed for his Master and became known as the most willing recruit in all his contingent. Some years later, when another Christian convert boy went to serve under the same hard-boiled drill sergeant and the latter saw how gladly he obeyed even the most difficult assignments, he said, "What do we have here, another Samuel Naby?"

Periodically the boy in uniform came to ask for Christian literature and Gospels, which he distributed widely but with great care. Then no word would come from him for a time as he would be off in a distant area of the province. News came from him at times and in various ways. Once two Jews walked about fifty miles to the city to get a New Testament in Hebrew; they had been interested in Christ and His Way through the testimony of the boy doing military service in their mountain outpost.

One day the officer in command of his company found Samuel reading. He asked what book it was—and the boy, standing at salute replied,

"The New Testament, Sir."

"Put that book away, you have enough to study in your guard manual," was the command.

"Sir," Samuel answered, "it is because of this Book that I have in my hand that I stand here saluting you. Had I not learned from this Book my duty to my king and country, I should have fled like many of my companions across the border to avoid military service."

The officer did not answer but passed on.

Some time later the company to which Samuel belonged was ordered to the extreme northwestern frontier for a campaign against unruly Kurdish tribes. The going was hard and many wounded and sick were brought in to the military hospital in the city where we were living. One day we heard that Samuel was there. I called on him and found him as full of zeal as ever, though suffering from a severe case of pleurisy, contracted from exposure and sleeping on the ground. I had taken him some books, which he began to pass on to others before I left his bedside. When my visit was about to end he shouted to all the sick

and wounded men in the big ward, "Now be quiet a minute, you fellows, this man is going to lead us in prayer." There was absolute silence as I prayed—in the government military hospital. The next time I came I was besieged for books and tracts.

In due time the boy was well enough to return to his home city to complete his military service. When released from the army he started on a tour of near-by villages, busy at once in evangelism on his own initiative. I was later told that many Christians asked themselves the question, "Must we wait to be shamed by this former Moslem boy before we begin to witness for Christ?"

Samuel expressed his desire to become an evangelist and give all his time to that service. He wanted to be free to work anywhere that God called him and said, for a time at least, he would like to travel like Mansur Sang, the Christian dervish. The Mission decided that he should go to the distant city of Isfahan to take up training in the school for evangelists. He already had the prime requisites, a heart full of love, a yearning to lead people to Christ, a burning zeal, and a good knowledge of the Bible. He was, however, anxious to get the best possible training before he took up his life work.

On his way to the training school he stopped for a few days in our city where he spoke in prayer meeting and made the prayer at the general Sunday service. Many people caught a spark of his fire and he was mentioned scores of times after he had gone on his way.

Reaching Isfahan, Samuel plunged into his training with keen delight. He was hungry for instruction and worked with a will at these lessons under a young English missionary. He still had time, however, to work among patients in the hospital, with men in the street, in the bazaar—everywhere he carried on his intensive witness for Christ. No necessity for others to plan "field experience" for him in connection with his course of study!

After some three months of this training he had some trouble with his throat and it was suggested that he have his tonsils removed. He accepted the proposal gladly, and when the time came went to the operating room laughing and saying to his friends, "I'll be out in just a few minutes." Chloroform was administered for the operation and under the anesthetic Samuel lost consciousness but never regained it in this life. All efforts to revive him failed.

Why God called him, at what to us seemed the beginning of his wonderful ministry, we do not know. From our viewpoint the three years ministry of our Lord would have seemed all too short. One thing we know is that many lives were stirred into new consecration by the passing of Samuel

Naby. His teacher in the training school for evangelists testified, "I have never received so much spiritual help in my life as from that boy in the three months he was with me." It will take much in sacrifice, and life itself, to found the church which God is calling out of Islam in this land, and this young friend would deem it a rare privilege to be one of the foundation stones—beneath the ground if need be—in that church.

The Great Teacher of us all has told us that: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." In Samuel Naby I have seen the absolute living proof that the Spirit of Christ can change, in a moment of time, an ignorant vile Moslem into a radiant, powerful Christian.

WILLIAM CAREY'S COVENANT

We are thinking much of missionary methods in these days. Carey and his colleagues, in the historic Serampore Covenant, expressed convictions which never grow old—

1. To set an infinite value on men's souls.
2. To acquaint ourselves with the snares which hold the minds of the people.
3. To abstain from whatever deepens India's prejudice against the Gospel.
4. To watch for every chance of helping people.
5. To preach "Christ crucified" as the one great means of conversions.
6. To esteem and treat Indians always as our equals.
7. To guard and build up "the hosts that may be gathered."
8. To cultivate their spiritual gifts, ever pressing upon them their missionary obligation—since Indians only can win India for Christ.
9. To labor unceasingly in Biblical translation.
10. To be instant in the nurture of personal religion.
11. To give ourselves without reserve to the Cause of Christ, "not counting even the clothes we wear as our own."

"Brainerd in America poured out his very soul before God for the people. Prayer, secret, fervent, expectant, lies at the root of all personal godliness. A competent knowledge of the languages current where a missionary lives, a mild and winning temper, and a heart given up to God—these are the attainments, which more than all other gifts, will fit us to become God's instruments in the great work of human redemption." It is written of Carey that "his whole desire went out to meet the Will of God."

Japanese Shrines and Emperor Worship

By a Resident of Japan

THE tradition of the descent of the Japanese ruler from the Sun Goddess has seen a strong revival during recent years. Ten or fifteen years ago liberal Japanese leaders were inclined to interpret this tradition as meaning only that the line of Emperors, to quote the constitution, "is coeval with Heaven and earth," leaving the attendant mythology to fade into the background. Others even professed to hope that Japan would develop into a constitutional monarchy of the British type.

Today, however, no one dares to express such opinions openly. The word "Emperor" and pronouns applied to Him must be capitalized when written in Western languages. The Japanese school books state, "We Japanese look up to our Emperor as to a God," and "The Japanese Emperor is divine." Last year the word used in official documents for "Emperor" was changed from *kotei* (the general term for emperor) to *Tenno*, or "Heaven-ruler." The Japanese are quite concerned because the European word "emperor" is used with reference to the emperor of India and the emperor of the Roman Empire, so that some call their ruler *Tenno* even when speaking a foreign language, and refer to Japan as a *Tennocracy* rather than an empire. It is forbidden to refer to the Emperor as a *man* even in praise, and most Western journalists adopt the policy of referring to His Majesty as seldom as possible in order to avoid giving offense. They dare not ever refer to the Emperor Meiji as a "truly great man." Japanese express amazement that Christians should be so foolish as to believe that one person (Jesus) might be both human and divine.

Recently another movement has revealed an unmistakable demand that loyalty to the present Emperor shall be equal to the loyalty to the Sun Goddess, and that the test of national loyalty is the worship of the "Ancestress of the Imperial line." Some years ago many scholars interpreted the Sun Goddess merely as a personification of one of the tribes which invaded Japan in prehistoric times. Today loyal subjects of the Emperor must accept the Sun Goddess myth just as it stands.

In Korea most of the shrines are dedicated to the Sun Goddess, whereas in Japan most are dedicated to Japanese heroes. Japanese officials say

that shrine worship is a secular ceremony, both scholars and the general Japanese and Korean public look upon such acts as religious. The leaders of the present reactionary movement (the Fundamentalists of Shinto) have succeeded in demonstrating that the act of paying reverence at a national shrine is an act of worship. The leading authorities on National Shinto are coming to the position that the national cult is a religion.*

All of this has a vital relationship to Christian education in Japan because the larger percentage of the students in all of the mission schools (except the theological seminaries) are non-Christians, and parents and guardians are consequently non-Christian and very susceptible to influences surrounding them. Non-Christian alumni and parents, sometimes instigated by professional "patriots," have demanded that the schools "clarify the national polity" by speaking out clearly concerning the divine nature of the Emperor and the Sun Goddess.

This present-day interpretation of Japanese nationalism forces several serious problems on the attention of Christian schools in Japan, Chosen and Formosa.

1. The moral basis of Japanese education is laid in the "imperial Rescript" on education, drawn up by the Department of Education in 1890 and issued under the name and seal of the Emperor Meiji to offset the flood of Western ideas. The Department of Education ordered that it should be read, with appropriate ceremony, on stated occasions in all the schools.

Within the past ten years, the Rescript has been exalted not only as the basis of Japanese education but as the Apostles Creed of the Imperial Cult. The Rescript itself is held to be without error and beyond criticism. Its morality is Confucian but it clearly states the divine ancestry of the Emperor. This element has caused it to be esteemed highly by those who would stem the tide of present-day Western doctrines. In recent months all schools have been forced to lay more emphasis upon this liturgy—the method of reading, the white gloves of the reader and the bowing in reverence. In most Christian schools these

* See article by D. C. Holton in the Japan Christian Year Book for 1936 for a summary of present-day scholarly opinion concerning this question.

ceremonies are accompanied by hymns, Scripture reading, prayers and a short explanation of the meaning of the ceremony, but it is doubtful whether this can long continue since it is looked upon as an opportunity to teach the Christian doctrine of God and to inculcate a Christian attitude of loyalty to the State.

In November, 1936, the Department of Education required all schools to present copies of the program used at the Rescript ceremony, and to explain the nature of the care taken of the sacred document.

2. In Japan most Christian schools accept the statement of the Government that the ceremonies at the shrines are nonreligious and permit their students to go there to pay respect. These Christian schools have not adopted the custom of voluntarily, but through social pressure or demands from patrons. In some Christian schools attendance at the shrines is optional; in others the entire student body is taken under the direction of the military officers to pay reverence. In one boy's school the military officer invariably chooses a Sunday to take the students to the shrine. In Tokyo and vicinity the authorities are more lenient than in other districts, a proof of the truth of the Japanese proverb that "The foot of the lighthouse is in darkness."

3. The Japanese consider it a great honor for a school to receive a Portrait of the Emperor. The Portrait must be kept in a fireproof safe when not in use; a teacher must sleep each night in the same room ready to protect the sacred Portrait with his life; acts of reverence must be made when passing the Portrait or the container of it, and the Portrait is on display only on the ceremonial occasions when the Imperial Rescript is read. Most Christian schools have avoided receiving the Portrait by pleading that they had no suitable place in which to keep it. In the autumn of 1936 all Christian higher schools were called to the Department of Education to explain if they had a copy of the Portrait, and if not why not, and if so, how it was treated. Leaders of the National Christian Education Association advised all Christian schools to apply for the bestowal of the Portrait. Officials of the Department of Education have recently advised Christian schools that a chapel, having symbols of the worship of the Christian God, was not an appropriate place for the display of the Portrait.

5. In recent years the Government has been emphasizing the importance of *religious education in schools*. A distinction is made between cultivating the spirit of religion in the pupils and teaching the doctrines of any specified religion. The Government memorandum stated explicitly that "no religious teaching will be permitted that runs contrary to the Imperial Rescript on Educa-

tion." Christians never know how the Rescript will be interpreted next.

A few years ago when the service of a certain church was being broadcast at Christmas time the phrase, "Lord save the Emperor," caused the church such difficulty that a revision of the prayer book was necessary. The phrase "King of kings and Lord of lords" was indicated as unacceptable for Christian worship. Recently Paul Kanamori's "The Way to Faith," was withdrawn from circulation because of its monotheistic arguments. The public press has also criticized the Christian doctrine of the Kingdom of God because its basic virtue of love is contrary to loyalty, the basic virtue of the Japanese Empire. Hymns used in Christian services (both English and Japanese translations) might be construed as treasonable. Opponents of Christianity are looking for the slightest deviations from the present interpretation of national loyalty. Christians are concerned lest they should be forced to teach dogmas which run counter to fundamental Christian principles.

Japanese Christians are concerned about these problems, but their concern is modified by two or three modifying factors.

1. The Japanese Christians feel that officials charged with the enforcement of the law are friendly. All of the leaders of the mission schools who have been called to confer with the officials of the Department of Education have been treated with great consideration, and the men in charge seek to make everything as easy as possible for the schools and churches to abide within the law without offense to conscience. The officials themselves are being pressed by the Shinto Fundamentalists into a position which they would not take if left to themselves. They are willing to make almost any compromise to avoid a public scene that might involve them in *lese majesty*. These men who are enforcing the law are not followers of any particular religion. They are atheists or agnostics. The men of the Meiji Restoration, who devised the present cult of National Shinto, were rationalists and atheists. The Japanese Christians, therefore, conform to many ceremonies without scruples, which would be impossible to a people (such as the Koreans) who do not have this historical understanding. The men in charge of enforcing the law realize the necessity of not violating the constitution's guarantee of freedom of religion, and will not force an issue which will antagonize the strong theistic sects of Buddhism, as well as the Christian churches.

2. The Japanese Christians bend but do not break easily. Historically the cult of Shinto was not intended to be religious, and many believe that when this present tension has passed the original purpose of the founders of the constitution will be maintained. Therefore, if the Government

will consistently maintain that the shrines are nonreligious and that reverence paid there is an act of loyalty and not of religious worship, they will follow. Meanwhile they insist upon the reform of Shinto and the removal of religious elements from shrines. Christians in Japan are fearing a new era of persecution, but do not wish to precipitate it.

3. One question involved is, What does the Government mean by the words used for "God" for "worship," for "divine"? It was unfortunate that the word adopted for "God" (*kami*) in Japan is the same as that used for the Shinto divinities, who are spirits of nature and deceased national heroes. The significance of the word is little more than "exalted being." Many Protestant Christians refer to God by the term "Heavenly Father," others always qualify the word *kami* by phrases asserting the uniqueness, the eternity and the fatherhood of the Christian God. Although the Shinto Fundamentalists, and many of the common people, may think of the Sun Goddess or of Imperial Ancestors as possessing attributes of deity, the Christians know that the ideas differ greatly from the ideas which the Christians hold concerning the Heavenly Father. Unfortunately, owing to the hysterical state of many "patriotic" leaders, it is impossible to air the differences involved, but the Christians are thinking things through and discussing them in small groups.

Worship is paid by people to the spirit of a faithful dog, whose statue stands at the railway station where he awaited the return of his dead master. Buddhist masses are regularly held for the spirits of needles broken while sewing, and for the spirits of broken dolls. Bowing the head is not reserved for what Westerners term "religious" occasions. The sentiment of awe at the center of the Japanese idea of worship enters into many social conventions and habits. It is possible for Christians therefore to bow at shrines, even though these same shrines may be used by others for religious purposes. It means little more to them than taking off our hats at that same shrine would mean to us.

But many Japanese Christians will not go voluntarily to the shrines or adopt these methods of showing their loyalty. Well-known Christians are not afraid to state that they or their children do not worship at the shrines. If an issue is pressed, however, they would conform rather than precipitate a crisis which might be far-reaching.

When such vague notions are common in Japan regarding the meaning of "God," "worship," and "spirit," many missionaries feel that it is better to leave the distinguishing of the things that differ to Japanese Christians. They are men and women of a high order of intelligence, they have

gone through controversies with the Government in the past with credit and if they cannot find a way out of this present crisis, they are ready to pay the price in persecution.

Finally, Japanese Christians are unwilling to create an issue out of what really seems to many a minor matter, for they realize that far more important issues are in the air.

1. A definite and well-directed anti-Christian movement is on foot in Japan, the extent of which is being revealed. The Government and the officials are generally on the side of the Christians, seeking to avoid any overt act that would precipitate a crisis. In a certain city the local authorities recently issued orders that every house should erect a Shinto god-shelf. In another city placards denouncing Christianity as a disloyal sect appeared on the streets one morning. In these placards the situation was analyzed so clearly that it made one feel that, if a concerted effort were made by the enemies of the Gospel, there would be little difficulty in persuading the nonthinking populace that Christianity is a traitorous religion. At least many of its fundamental concepts run directly contrary to the stream of nationalistic thought current in Japan at present. Certain hymns, certain sections from St. Paul's Epistles, from the Prophets, from the Book of Revelation, and from the Westminster Confession, if published on billboards, would precipitate trouble. The situation is, as the Japanese would say, "delicate."

2. Another element of danger lies in the military faction which uses the Shinto reactionaries and Loyalists to further its policies of nationalistic expansion. This is a subject concerning which it is not prudent to write. There is clearly a rift between the civil authorities and the military. We are told that soldiers attempted to prevent the reentry of Dr. Kagawa, who was forced to appeal to the governor of the prefecture before he could enter Kobe.

The military authorities today are acting as if another war were imminent, and they look upon missionaries as enemies of their country, because they are foreigners; they look upon Japanese Christians as semitraitors because of their connection with the missions and because of the liberal political and social ideas held by many Christian leaders. These things have had the effect of drawing the Japanese Christians closer to the missionaries, for in the event of a crisis both would suffer equally.

The situation in Japan is more serious than that involved in the Shrine problem. Japanese Christians are seeking to avoid any open break with the authorities which would give additional occasion for their enemies to attack them.

Nagao—a Japanese Christian Leader

By the REV. WILLIAM AXLING, Tokyo, Japan
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Author of the "Life of Kagawa"

HAMPEI NAGAO was one of Japan's front-line Christian leaders. While a student in Tokyo he enlisted in the Christian life and this step ushered him into an entirely new world. Everything he saw, the sky, the sea, the mountains, the trees, the flowers, spoke to him about his new-found God, as revealed in Christ, a God who is not only great and powerful but his Father, his Friend.

With unspeakable eagerness he looked forward to the summer vacation when he would return to his country village and share this new experience with his parents, his brothers and his sisters. Slow-footed summer arrived at last and hurriedly he started for home. In his letters he had attempted to prepare the way so that his family knew that he had become a Christian.

When he reached his village and opened the door of his home, the family rushed forth to greet him. All but his father. He was not to be seen. This seemed to augur ill. The father sent word demanding that he must renounce his new-found Christian faith before he would be received. Worse still the father refused to allow the son to cross his threshold. This was like a blow in the face. All the happy anticipations of his home coming were shattered and he stood stunned.

The lad's reply was that he would do anything within his power to please his father but he could not give up his faith in Christ. The father in turn sent word that he was then no longer a son and this was no longer his home. Members of the family interceded, but the father's only reply was that the son had brought such dark disgrace upon him and the home that he was strongly tempted to atone for the son's sins by committing "harakiri" in true traditional Japanese fashion.

With the tears streaming down his face Nagao took his New Testament and, with a prayer, laid it on the threshold, sending word to his father, asking him to read that book and judge for himself whether Christianity was the evil religion which he supposed it to be. Then bidding good-bye to the members of the family and sending his love to his father, the boy turned away, weary in body and broken in spirit, to retrace the long, long miles back to Tokyo.

This happened fifty years ago. Since that time

young Mr. Nagao has forged his way to the front and has become a conspicuous figure in the national life of Japan. On the staff of the Colonial Administration of Formosa, as Japan's representative on the International Railway Commission in Siberia during the World War, as Chief of the Southern Division of the Imperial Government Railways, as Head of the Municipal Street Car System of Tokyo and as a member of Parliament he has rendered a significant service.

Through it all he has stood staunch as a Christian. Again and again he paid a big price for his Christian conviction. He lost his seat in Parliament because the liquor interests combined against him. But he lost it with a smile, saying that his Christian principles were far more precious to him than the coveted seat in Parliament.

Although constantly carrying heavy official responsibilities he was never too busy to respond to a call for Christian service. For over twenty years he was a trustee of the Tokyo City Y. M. C. A. and for a part of that time served as Chairman. He was one of the organizers and a trustee of Tokyo Woman's Christian College.

He was a flaming crusader in the temperance cause and a passionate advocate of church union. In these two fields his contribution was unique. He was one of the prime movers in the movement which enabled the Christian Literature Society and the American Bible Society to secure their present quarters. He passed into the life beyond a few months ago and now that he is gone, the battle for everything that is Christian and good, will be lonelier and more difficult.

When Mr. Nagao died thousands of people gathered to pay their respects in one of the largest auditoriums in Tokyo. Ministers of state, ex-ministers and members of Parliament paid high tribute to his life and Christian influence.

One other word of thanksgiving must be added: His father read the New Testament which his son left on the doorstep that fateful summer evening and too found it to be Good News. He became an earnest Christian and the whole family found their way into the new life in Christ. Eventually the son was welcomed back into the home from which he had been banished.

Modern Missionary Motives*

By the REV. W. B. ANDERSON, D.D., LL.D.,
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*Secretary of the Board of Foreign Missions of
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A WIDELY read book on missions, recently published, makes an astonishing statement of its authors' conception of foreign missionary motives. They are attempting to state why, in their opinion, men and women have become foreign missionaries. Summed up briefly, their motives are as follows:

- (1) The ardent desire of all religions to communicate what is spiritually valuable or of supreme importance or unique (found particularly in the followers of Buddha, Jesus and Mohammed).
- (2) Conviction as to the greater need of those in the Orient.
- (3) Hopes of a greater return for given evangelistic effort.
- (4) The danger that those unevangelized would go to eternal death.
- (5) The vision of a world-wide Church.
- (6) The desire for world unity.
- (7) A subconscious impulse to achieve one's growth through giving to others.

This seems to be their analysis of the foreign missionary purpose into its contributing personal motives.

A high school girl came into the laboratory where the teacher in biology had spread out upon a tray the various parts of a flower. When asked if she could believe that this was a morning glory, she replied that she did not think that it was a morning glory, but only the stuff of which a morning glory was made, "For," she said, "life must bind all this together into a flower; and really the life is the flower, is it not?"

These motives seem to me to lack something that is found in the missionary purpose as I have known it in students and in missionaries. These motives, and others, may be variously combined in certain individuals, but a true Christian missionary purpose must have something that is not present here.

These motives in any combination seem to lack something vital found in the purpose of Jesus Christ, or of the Apostle Paul, or of Livingstone,

or of Robert Hockman of Ethiopia. They do not sound familiar to those accustomed to listening to the missionary purpose as stated simply and earnestly in gatherings of students, or from missionary platforms, or read in mission offices. This analysis of foreign missionary purpose looks somewhat unattractive, and does not promise enduring energy and vital strength.

Fortunately we are not left to speculation at this point, but can determine the actual facts, since each candidate for missionary appointment is always asked to state clearly his or her motive for seeking appointment to foreign missionary service. The reply is personal and confidential.

Since the beginning of the foreign missionary work of the United Presbyterian Church, 761 missionaries have been appointed. We have studied records showing the dominating motive of 308 men and women in seeking appointment and these include those enlisting over a period of the past 50 years.

The documents of the group were examined, and records made, some years ago. In many cases statements contained more than one motive, but an attempt has been made to select the predominant motive. No statement has been omitted because the meaning of a writer was obscure or might be misunderstood. The dominant motive that contributed to the missionary purpose of each individual is placed in a group, with the number given to those stating the same motive:

Obedience to Christ	58
Appeal of the need	52
To lead others to Christ	36
Love for Christ	34
Desire to serve	17
To preach the Gospel	16
To make the best investment of life	15
To serve with her husband	13
To respond to a definite call to serve abroad	12
Enlisted through the influence of others	11
To advance Christ's kingdom	1
For God's glory	1
To promote Christian civilization	1

Not one of these candidates for foreign missionary appointment failed to recognize his faith in Jesus Christ, the incarnate Son of God, and

* Condensed from *The United Presbyterian* (December 3, 1936).

loyalty to Him as personal Saviour and Lord of his life. Whatever motives may have entered into the decision, it was this vital essence of Christianity that bound them together into an indomitable purpose. Without this faith and loyalty, there can be no Christian mission any more than there can be a morning glory composed of its parts without the vital spark of life which is the morning glory.

This study of the subject of foreign missionary motives is confined to the missionaries of one denomination, but for us its conclusions should be reassuring as we face new opportunities for advance, knowing that there is no hope for true advance and permanent results apart from the eternal Gospel of the Son of God, and personal loyalty and obedience to Him.

I have had the opportunity of knowing many missionaries of other churches during my years of service abroad and at home. With them I may have differed in race, nationality, social background, degree of education, creedal statement, definition of theological terms, form of church government, or missionary methods, but with the exception of two or three such missionaries, every one I have known personally, in his own statement of the creed has been a professing believer in the one vital essence of the Christian faith.

The attempt being made today to rationalize Christianity, by eliminating the miraculous through the denial of Jesus Christ as God manifest in the flesh, is not some new thing that may destroy the Church. Agnosticism began this attempt in the first century, and under some form, human pride has ever continued this attempt. Since the beginning of its history, the Church has had within it a group, or groups, of those determined to eliminate the miraculous from its teachings by discounting the deity of Christ. The concern of such groups has ever been to secure for the Church a place of esteem among human institutions, and to escape from the "offense of the cross." But we do not find any record of such

groups, moved by the passion of love for Christ and loyalty to Him, going out at any cost to lay down their lives in service for their fellowmen.

The only true Christian foreign missionary purpose that can be found outside books, and that is effectively operative in the world today, is the purpose derived from love for the risen Christ and loyal obedience to Him. Because this purpose is inherent in His life, and has been imparted to His followers, this purpose cannot cease. The only Christian missionary purpose springs from motives that are stirred by personal love for, and loyalty to, Christ who is a living, ever-present, ever-ruling Saviour and Lord. When this purpose, springing from this love and loyalty, has been fixed in the life of every Christian, those who go and those who stay, nothing can stop the accomplishment of the Church's mission in the world; but merely human "religious" motives and purposes, however powerful, will always continue to fail.

Three years ago a group of college students were discussing how the students on the campus could be interested in foreign missions. After several had been heard, one of the leading men of the college arose and said that it was his conviction that the only way in which men and women could be effectively enlisted in the foreign missionary enterprise was by causing them so to know Christ that they would in personal devotion to Him submit their lives entirely to Him. Then he made a statement of his own experience. This is not an ancient pronouncement, but it is made by a Christian student leader of today. The modern missionary motive is devotion and obedience to God in Christ, incarnate, crucified, risen and present in His people now. We thank God that in the Church throughout the world the trend of conviction and faith seems to be strongly back to the child-like faith in Him which is the door to the Kingdom of God, and to the simple devotion and obedience to Him which alone can ever inspire the Church to evangelize the world.

One of my classmates in the university was surprised that I, who had taken an engineering course along with him, should set my face toward the mission field. Many unfamiliar with mission work think it is a far step from studies in electricity and mechanics to carrying the Gospel to the lost ones in Africa; but I would not trade jobs with any man.

I have seen automobiles, bicycles, and all sorts of machines broken, abused, and cast aside as worthless, brought to our shop. Old parts were taken out, new parts put in; and they were again put out on the job for which they were originally intended. With the repair of most of these I have had some responsibility.

I have also seen men broken, abused and cast aside as worthless, led to Him who is able to do all these things well. In His hands they have been cleaned up, remade, old things have been cast away, all things had been made new, and they too have been sent out to do the service for which they were originally intended — for the praise of God as witnesses to His great Love. — EDWIN COZZENS, Cameroun, West Africa, in the *Drum Call*.

Christ for the World We Sing

By the REV. JOSEPH A. VANCE, D.D.,
Detroit, Michigan

*Pastor of the First Presbyterian Church and former Moderator
of the General Assembly of the Presbyterian Church, U. S. A.*

EVERY reverent and persistent student of the New Testament is impressed with its marvelous inexhaustibility. As the late Bishop H. C. G. Moule, of Durham, wrote with his unusual spiritual insight and experience, "After fifty years of study, each fresh effort and difficulty lays open to me something that adds to the completeness of the apostolic record."

As one goes digging deeper and deeper for this surprising treasure, he is made increasingly aware that it comes, in one way or another, from the person of Jesus Christ. He discovers that here is the life story, not of a mere provincial Jew, but of a more than cosmopolitan, even a world citizen, who takes on himself the title, "Son of Man." In this compact life story of Jesus of Nazareth, we come on the vast reaches of universality. Born of a Jewish mother, here is one Man who puts racial prejudices under his feet, and brothers humanity. Cradled in David's little town of Bethlehem we see a Babe over whose birth the angels proclaim a promise of universal peace and world-encompassing good will.

In His career as a Teacher, Jesus not only wins a unique place among his own people, but sends his followers on a campaign to win all men of every nation to His discipleship.

When sharp antagonisms bred a hatred that sent Him to the cross, a cynical official nailed over the victim's head, "Jesus of Nazareth, the King of the Jews"; but even in attempting to provincialize the victim and humiliate those who victimized him, the Roman official became a prophet of his victim's world-wide mission, for he wrote the inscription in three languages — in Hebrew, the tongue of the great religious specialist, from

whom the whole modern world has gotten in the Mosaic Law its moral backbone; in Greek, the language of universal culture and philosophical conquest; and in Latin, the language of universal rule of the world-conquering Roman. Through the centuries since, Jesus has been turning this unconscious prophecy of Pilate into history, and fulfilling His own promise, "And I, if I be lifted up, will draw all men unto me."

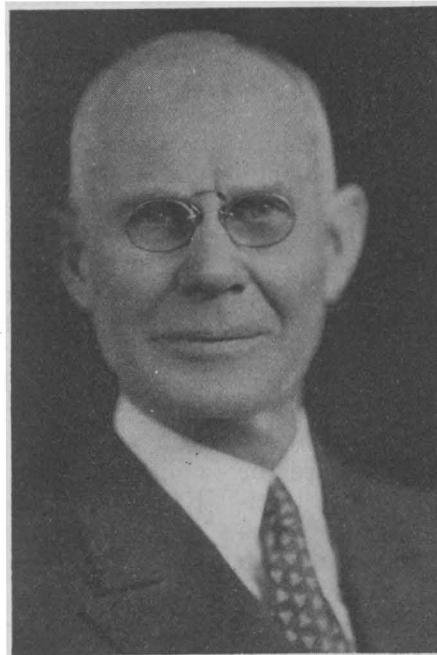
This amazing universality of Jesus embraces four elements:

1. He breaks down all race barriers. The mother of Jesus was a Jewish girl. So far as we know, he was never outside the little land of Palestine. All of his recorded literary quotations are from the Hebrew Scriptures, but the little village of Nazareth, where he grew up, was at the crossroads of the world, and its people became the world-bridge that mediated between the old and new worlds in civilization, and especially in religion. So here He had many a vision that prepared him to brother men of every race and to disciple the world for citizenship in His Kingdom.

2. In the second place, Jesus bridges the world's social chasms. He is no high-caste Brahmin or Nordic egotist. He

is far more than an Occidental democrat. He neither denounces a man because he is an aristocrat nor cold-shoulders him because he is a social outcast. He asks a cup of water from one and goes to dine with the other.

Jesus Christ has kept this spirit alive down the centuries. The uneducated toiler, and even the outcast gone to the gutter, is as sure of His sympathy and help as is the honest and cultured. He brothers the streetsweeper and the premier of state, and brings them together in a bedside prayer.



REV. JOSEPH A. VANCE, D.D.

3. The third of these universal qualities is His agelessness. Jesus is as much at home in the twentieth century as in the first. The world outgrows Plato and Aristotle, even Mohammed and Confucius, but it is never able to outgrow Jesus. We can picture Him as easily in a dress suit at a dinner party today as we can see Him dining at Bethany with Lazarus. His figures of speech are as eloquent in our day of airplanes and streamlined cars as among the boats and nets of Galilee's fisher-folk.

4. His universality even stands the test of sex; and how amazing that is, few fully realize, even in our day of open doors for women. The ordinary man takes on womanly qualities at the expense of his personal force, and the average woman pays with her charm for her approach to masculinity. But Jesus is history's unique blend of virility and tenderness. He blazes with wrath in the face of hypocrisy and injustice, but outwomans a mother in dealing with quarrelsome brothers or a wayward girl; His compassion for the down and outs has sent His followers on a new religious crusade for social justice.

What is the secret, from the human side, of this amazing catholicity of Jesus Christ? Is it not to be found in the fact that He ministers to those needs of the human race that are essential and universal and ageless? He breaks through the strange speech and the local color and the ephemeral external, and meets the needs of men, not as Jews or Gentiles, not as slaves or freemen, not as ancient or modern, not as male or female, but as human beings.

Every man, for example, is a sinner, and Jesus' great mission is to save people from their sins.

Every man has darkened and unworthy conceptions of God. Jesus is "the express image" of God's person, and "the exceeding brightness of the Father's glory."

Every man is more or less enslaved to ignorance and the indulgence of his lower appetites, and comes, sooner or later to face his inadequate equipment for the moral struggle. Jesus brings to both individual and the race, power to win out, and to turn life from tragedy to victory.

Then, as a climax to it all, we come on the universality of the language in which Jesus makes His appeal. By way of His cross He revealed the universal language of love. "And I, if I be lifted up, will draw all men unto myself." "This he said," adds the apostle John, "signifying by what death he should die." Anyone can understand that language: "He died for me." No mind is too stupid and ignorant to feel the love back of that sacrifice; no genius is so brilliant as to despise it.

O heart I made, a heart beats here!
Face my hands fashioned, see it in myself!

Thou hast no power, nor mayest conceive of mine,
But love I gave thee with Myself to love,
And thou must love Me, who hast died for thee.

Down the ages his followers have marched,
thrilling to its music by an unknown monk of the
Middle Ages, singing:

Fairest Lord Jesus, Ruler of all nature,
O thou of God and man the Son!
Thee will I cherish, thee will I honor,
Thou my soul's glory, joy and crown.

And an Oxford student also turned evangelist
with his immortal—

Jesus, lover of my soul,
Let me to thy bosom fly.

What place can this Prince of Peace find in this
confused, cynical, warring world of today?

Probably now is the greatest chance to redeem
it that He has had in all the world's history.
Through sheer disappointment elsewhere, and
tragic despair as it slips into the maw of self-destruction, the hour has sounded for the Galilean.

Never perhaps in the world's history has the
human race been so earnestly seeking peace, and
never has the world witnessed the creation of
more orderly and seemingly adequate machinery
to create and maintain it. The world is deluged
with unanswerable arguments for peace and for
the futility and folly of war. Not only has practically every type of religious organization, Jewish, Catholic and Protestant, declared war to be wicked and contrary to their essential tenets, but pacifist organizations have multiplied. The signatories of the Kellogg Peace Pact have pledged themselves not to resort to aggressive war, and the World Court waits to settle all international disputes amicably. But despite these and the League of Nations, the nations of the world are racing to out arm for possible war against each other on land and sea and in the air. Italy has defied the rest of the world to make military conquest of Ethiopia, and the whole world seems to be slipping into the abyss of war.

Who can exorcise this bloody demon and loosen
his grip on the sons of men?

Our only hope of universal peace is in men's
full allegiance to the universal Christ.

We are accustomed to find the essential causes
of war in commercial rivalry, class inequalities,
racial antipathies the ambition of political leaders,
the sordid greed that will plot wholesale
murder in order to sell munitions. But underlying
all of these is that something in the human soul
that thrills to the call of war and irresistibly
rushes to its appeal.

The universal Christ binds His followers in a
brotherhood that abolishes racial hatreds and
bridges social chasms, that links the men of all
ages in ties of love and abolishes even the limitations of sex.

But Christ does far more: He enrolls the natural fighting spirit on the side of truth and human brotherhood. He furnishes an "equivalent for war" in clothing His followers in the armor of righteousness and rallies them to "fight the good fight of faith." He not only furls the black flags of piracy and the red flags of class hatred, but He ranges over egotistic nationalism the Cross-embazoned banner of sacrificial service.

Raymond Guthrie confesses that he loves war because he finds in it all the things that are denied him in peace time; because it offers him association with a great number of men in a common cause; it gives him a chance to put forth his effort in a cause greater than his own personal concerns; it thrills him with a sense of its economic equality and its spirit of adventure.

Ninety-five thousand people will throng to spend over a million dollars to see two pugilists batter each other. The average man loves a fight, and if he cannot fight himself, he gets his delight vicariously from seeing others fight.

Life fascinates us only when it has some element of struggle and adventure, some cause for which to suffer, something for which one is willing to die.

Christ sublimates this fighting spirit, robs it of its appeal to baser instincts, and sets to martial music the tramp of a holy army marching to universal philanthropy. Christianity calls to a world war against every evil demon within and without.

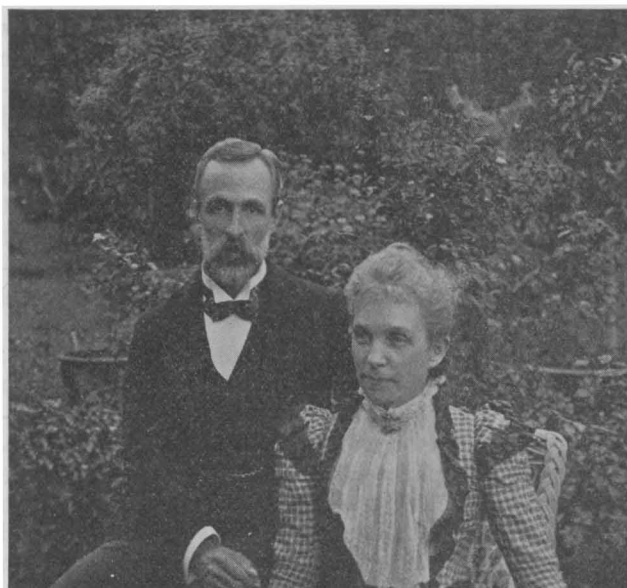
"We wrestle, not against flesh and blood, but against principalities and powers, against spiritual wickedness in high places." We thrill to the call to put on the whole armor of God, and life's greatest adventure comes to us as we "fight the good fight of faith."

Kellogg pacts will continue to be but scraps of paper, and even World Courts and Leagues of Nations will prove vain attempts to promote world peace until we learn to sit at the feet of Him who is both Son of Man and Son of God and find the Captain of our salvation in the Prince of Peace.

The Son of God goes forth to war
A Kingly crown to gain.
His blood-red banner streams afar;
Who follows in his train?

CHRISTIAN SERVICE IN CIVIL SERVICE

In the passing of Sir Frederick Nicholson, the eminent statesman of India, the world has lost more than a Knight of the Empire of India. He died last summer at the age of ninety, in the hills of South India, the Coonor country to which he had given his life. His work for India was notable, even among the many ably British statesmen who have aided the Empire.



SIR FREDERICK AND MRS. NICHOLSON

After being graduated from Oxford, Frederick Nicholson went to India as a young, untried official from a Christian home. He was soon promoted and became collector of a great district. There he found his wife, a lovely daughter of a missionary of the Church of England. It was my good fortune to meet them as a young missionary, escaping from the heat of Madras to the hilltop of Yercaud. Their friendship for a young American girl, far from home, made life different for the five following years of missionary service. Many beautiful surprises included frequent visits and aid for the mission work in Madras. In sickness and sorrow Sir Frederick and Lady Nicholson were always helpful. He was deeply interested in developing industries for the Indians and discovered a very fine grade of clay with which he started a pottery. This he gave to the mission station to use for their Christian people who were often thrown out of their homes after conversion.

Memories of fifty years of friendship linger to this day. Sir Frederick rose to become a member of the Viceroy's staff, and was knighted by the British Government. He was the man who developed the Agricultural Banks which have been such a blessing to India—and might offer a suggestion to progressive America. He also initiated the plan for fisheries, and after visiting notable examples in Europe, spent a summer in America and carried back from Gloucester what he considered the best suited plan for India. If Mahatma Gandhi had the spirit of Sir Frederick he might do more for men of all classes of India. At his death the press, people and officers united in highest praise. In all his loyal service for the Empire he never lost sight of the Kingdom of the Lord, Jesus Christ.

LUCY W. PEABODY.

Through Unevangelized Chinese Turkestan

By H. FRENCH RIDLEY, Urumtsi, Sinkiang

Missionary of the China Inland Mission

FOR years the spiritual needs of the Moslem people (Chanteos) who occupy that little known district which lies to the east and south of the great Takla-Makam Desert has been laid on my heart. When in Sining Kansuh, I would often gaze westward to that vast region, between us and Kashgar, without a single messenger of the Gospel. I wondered if it would ever be my privilege to visit those regions. That was away back in the nineties. On my return from furlough in 1913, I was asked to assist in Lanchow in the Middle School for two years. During this time my thoughts again turned to this needy field and in 1926 the way opened to come to Tihua to relieve a fellow worker. During my three years in Tihua my thoughts were continually upon this field and I picked up as much as I could of the Turki language.

In the year 1931, after the return of Messrs. Hunter and Mather from their visit to the Qazaqs in the mountains and Ili (Kuldja) I was led to take a journey as far as Karashar and Korla at the northeast end of the great Gobi Desert. A British officer had been refused the request to take the route just previously so I little expected that I would have much chance even if I tried. But the Lord was laying it more and more on my heart that now was the time for me to go. Donkeys could be procured easily and the innkeeper told me that he would find a reliable man as donkeyman. A cart road had been made all the way to Chaklik to make the transport of food for the troops at Chaklik easy. The soldiers built a highway through the marshes which were impassable without a guide and very trying to the traveler. Canals had also been cut so that fresh water was obtainable all the way. As the Roman soldiers, before the Christian era, built fine roads in all parts of their empire, making it easier for the messengers of the Gospel to carry the glad news, so once again the soldiers of this great empire had gone before, making it easier for another messenger to carry the glad news to the people of this region who had never heard it before. Missionaries living in the province have an advantage over travelers and explorers, because we are permitted to go where we desire. Nevertheless I was doubtful about being permitted to go as there was still fear that the Dungan's, in case of being defeated in Kansuh, would fly to this said district,

as they did after the rebellion of 1894-5. On my arrival at Korla the man from the Yamen came to see me and look at my passport. They asked me where I was going. I replied:

"You know our business is to go where there are people."

"Oh, yes, we know you Fuh-ing-Tang, you are good people exhorting people to be good." They troubled me no more, yet still I did not feel perfectly safe until I got to Chaklik.

It was necessary to provide food for the whole way to Chaklik—sixteen days' journey. We stored up a lot of bread, the bread being kept soft by mixing three pounds of mutton fat with ten pounds of the flour.

On November 16th early in the morning, with a full moon shining down upon us, we set out on our journey. As the books I had with me were limited, I divided them up so that I could leave a Gospel in every place we passed through. We camped out in the open without tents the whole way to Chaklik, with the exception of two places. Desert, jungle and sand dunes made up the journey, interspersed with a small village here and there or scattered farmsteads. Choang Kul had 20 families; Ulugh Kul (Kul is lake), 30 families; Kulslagh Camp, 70 families; Tikkenlik, 150 families; Kara Bais, 70 families. The last five stages had not more than 10 families. Beside giving away Gospels, we left tracts in bushes and on trees where by-paths led off to farmsteads. Four hundred and fifty soldiers were camped at Tikkenlik. I disposed of quite a few books there and later saw one man sitting at his door reading the Gospel with seemingly great interest. We camped near the river at Arghan. A shepherd came and I gave him a Gospel and a Pilgrim's Progress. Early next morning ere we had broken camp he returned for copies for two other shepherds. He said they had been reading the greater part of the night and liked the books very much. Here they were in the jungle with their sheep and cows four days' journey from Chaklik, days passing without seeing anyone. They were rejoicing over this gift of books which will be read again and again in their loneliness, with plenty of time to discuss the contents. May they, like Bunyan's Christian, find their way to the Cross with their burden of sin.

Nearing Lob Nor there was a terrible gale of wind called a "buran." Fortunately behind us.

The wind whizzed among the trees and just beyond was the open desert. No one could possibly pass over the desert that day. In the evening, snow fell and from Fort Kuron to where we camped at Kashgar forty days' journey, snow lay along our path. Lob was our last encampment ere we reached Chaklik. We had to take fuel for our camp fire from Fort Kuron. The trek to Chaklik is sheer desert, a long weary journey.

The First Contact with a Missionary

We arrived at Chaklik, a little town of 140 families with probably some 500 families in the whole district, at dusk. Over 700 soldiers were stationed there to check the Dungans. I sold all the books I could spare and gave away many tracts. The people were courteous and visited me in the inn. This was their first contact with a missionary. When I left on the 9th of December my donkeyman promised to go as far as Keria (19 days further) but changed his mind, so I bought his donkeys and hired a man to help my servant. We replenished our store for the next seven days to Charchien (Churchend on some maps). A 33-mile trek over sheer desert, flat as a pancake, we arrived at Gillig, where a man has his hovel by the riverside. There are two little caves, without doors or windows, dug out in the bank of the river. We arrived late so found the caves occupied, but some merchants made room for me and my servant in their cave. They had brought fuel with them, or we should have fared badly. I gave them a Gospel.

Another 30 miles brought us to the village of Vara-shari, with some 120 families. We stayed in the official Rest House. The young women of the household were keen to have a look at me and made several errands to pass my door. Several men came to see me, and by the help of my servant, I told them why I had come. The crucifixion, death and resurrection of our Lord was fresh news to them. They asked many questions. We rested a day to prepare for the heavy crossing of the high sand dunes. Towards evening of the following day we reached the foot of the dunes. There is only one hut and it is occupied by a family of five. There is no grazing land for cattle or sheep and all the food has to be brought from Vara-shari. They were glad to have a gift of some white bread. In the evening the son and other travelers sang songs and played on the banjo. The women folks were peeping through the wattle partition. I seized the opportunity of getting in a word for my Master and gave them some books.

The following day we crossed the sand dunes, several hundred feet in height — heavy traveling for man and beast.

Finally we reached the banks of the Charchien

River and halted for the night. The following was a lovely winter day. Our path first led through the jungle, then among the high reeds and rushes of Lake Choang to a little hut, the home of a shepherd. These huts are made of wattles plastered over with mud, the walls falling two or three feet short of the roof, leaving plenty of room for fresh air. When we entered the hut the shepherd's wife and three naked children were sitting around the fire on the ground in the middle of the room. No table, chairs or forms. We all squatted round the fire, ten in all, and fared out of the same big cauldron, inviting the family to join us at our sumptuous feast of mutton broth and bread.

The following day we passed through much grassland and saw several flocks of sheep, crossed the Charchien River on an ice bridge and at dusk arrived at the village of Tatan where we were informed that there was no inn. I then overheard some one say there was an officials' Rest House called a *kong-kuan*. Soon a door was opened and we entered a very cozy room, the floor covered with Khotan carpets. The caretaker and his wife and mother were exceedingly obliging, soon had a fire lit and tea ready. All joined in a supper of mutton. The village elder and a few other men came in to see me and I gave them books.

Good News for the Magistrate

The next day we arrived at Charchien. Our entrance into the town settled a little quarrel that was going on in the street, the advent of a foreigner being more important. The news caused a stir in the Yamen for no official information had been received of any foreigner coming and I had no escort. We had just gotten settled and I was having a cup of tea when a man came from the Yamen demanding in a bustling and rude manner where I had come from and where I was going. He stood asking for my passport. "Sit down," I said. "What is all your hurry, I am not going away again tonight; wait till I have finished my tea, then I will give you my card.

He replied, "The magistrate is very anxious to know who you are, as he has had no notice of your coming." Finally he sat down and talked. When I was finished I gave him my card but he wanted my passport.

"I will bring it along tomorrow," I said, but he would not go without it so I sent my servant to bring it back.

The next day I visited the official, an elderly Chanteo gentleman from Kashgar. He received me very graciously and returned my visit when he gave me an unique opportunity of telling him the Glad News, as he opened the subject himself.

"Did Christ really die and rise again?" he asked.

"If it had not been so I would not be here," I answered.

There was a big, listening crowd. Several desired books and one man surprised me when he told those who stood by that what I had said was perfectly true.

At Charchien we replenished our food supply, as well as grain for the animals. Nine days of desert lay before us. Snow was on the ground everywhere and the road was heavy with sand dunes. The first three *langars* (Rest Houses) were in charge of a father and two sons, living alone, thirty to thirty-five miles apart. Sometimes for days no travelers are to be seen, so if one of these men were ill and died the other members of the family would not know for days. Around Endere there is a good deal of jungle, therefore many wild sheep, cattle, horses, foxes and pigs. One touching scene on the way is the lonely grave here and there marked by a long pole stuck in the ground and a yak's tail hanging on top. Sickness had overtaken them far away from help. It may have been that they died of thirst. We passed a little group of four one day. The mother had been taken suddenly ill, could no longer ride the donkey, so was lying on the ground with the remainder of the family standing around.

On the sixth evening from Charchien we arrived at the Yak-toghrak Langar to find the inn full of guests, so there was no room for us in the inn this Christmas Eve. After going three miles we beheld a camp fire about a half mile off the road. It was a cloudy evening and dark. Slowly we made our way among the shrubbery, snow being quite deep in some places, and at last reached the camp fire. Our fellow travelers had found a hole under the huge roots of a tree. My men unloaded the animals, swept the snow off the ground, then went in search of fuel and soon had a roaring fire. It was Christmas Eve again over nineteen centuries after that first Christmas Eve. Here was I, out in the desert, privileged to be the messenger of the same Glad News to a people who had never heard it before. It will be a never-to-be-forgotten night for me.

Three days more brought us to the oasis of Niya, about 20 miles in length sustaining a population of 1,000 families. Just before entering the oasis we passed the grave of some holy men. There were two ram's horns on one grave, on another a ram's head, a third had a sheep skin, on a fourth hung the skin of a fowl, besides hosts of little flags upon which were written prayers, reminding one of the Tibetan *obos* with their hosts of prayer flags hung on branches of trees stuck on the top of the *obo*. In the evening several merchants came to the inn where I was staying; all but one could speak Chinese as they had been to Kansuh with their merchandise. We had a long

talk about the Gospel, and they all got books to take away with them. In the afternoon the headman of the oasis, with a few friends, came to see me. He was from Yarkand and asked many questions about the Gospel. Having asked my age, said,

"Why, at your age, have you come this long desert route?"

"To do the will of my Lord and Master," I replied.

"It must be done," he answered. I gave him Mark's Gospel and a Pilgrim's Progress. Niya and Endere are the two places where Sir Aurel Stein unearthed many interesting relics. Forty miles direct north from Niya is the shrine of Imam Jafir Sadik, the most famous shrine in all Central Asia. As my mission was to bring the richest Treasure that this world affords rather than seek for earthly treasures, I had no time to go so far out of my way. There is a small *langar* at 40 li (13 miles) from Niya. It seemed no bigger than a dog kennel, but it is built in a hollow, the smallest *langar* we saw and is in charge of two very old women. We had to stoop down to get into the miserable hovel. They had prepared a little mutton broth for passers-by. In the summer when there is no snow the water has to be carried five miles.

In a Farmer's Home

Next day we journeyed 35 miles, arriving at the oasis of Oy-Toghrak at dusk. There was no inn, so the donkeyman took us to the home of a friend where we had a very hearty welcome. Our host was a well-to-do farmer. To my surprise they invited me into the women's quarters where there was a fire. A wee laddie of five summers took hold of my hand without fear. The old mother and one of the daughters-in-law came and sat beside me near the fire. There was a father, mother, two sons and their wives and two boys. One of the sons is a mullah.

After supper all except the father gathered round my fire, chatted and asked questions. The most interesting thing was my teeth. I told them my errand and they listened very patiently. I had only a few tracts left, but had asked for Gospels to be sent from Kashgar to Keria to await me, so I promised to send some back with the donkey man. None of the women wore veils in the house. The old lady performed her evening devotions while I was still in her room.

New Year's Day we reached Keria, a city of 6,000 families and probably 40,000 in the district, which includes Niya and Oy-Toghrak. Here was my first touch with a bit of Western civilization, the post office. There is no telegraph office nearer than Kashgar. I was invited to stay in the home of the Aksakal, an Indian Moslem who is the rep-

representative of the British Consul General in Kashgar, appointed to look after the British Indian subjects. It was bazaar day when we arrived and the streets were packed with people. We first went to the inn but were glad to be invited elsewhere, for the room smoked badly and was so dark that I needed a candle to read. Here is a good center for a mission station. The city is built on a high bank overlooking the river. There are no gates of importance and only two main streets, but lanes galore, running here and there in a most tortuous manner that it was difficult to find one's way around. There is a large population on the north side of the city. Except on bazaar days the city presented a very quiet appearance. When I wanted to buy anything, I was told to wait till bazaar day otherwise it would be difficult. The people took little notice of me. In fact, along the whole journey, except in Charchien, the people were not a bit curious. How they would receive missionaries it is difficult to say. It would be necessary to visit the place a few times and do a little dispensary work to open the way. The need is great and that in itself constitutes a call. This field naturally falls under the care of the Swedish Mission who hope to open Khotan in the near future.

After a twelve days' stay in Keria, I sold my donkeys and bought two horses. It was a long stretch of forty miles of desert to Yar Langar and thirty-three miles more on the following day brought us to the town of Chira with a population of 2,500 families in the oasis. All along the route people had been saying that it was the coldest winter in the memory of the oldest inhabitants and at Chira there was a great scarcity of water. Here are ten thousand people who had never had the opportunity of hearing the Glad News. Much land is yet to be possessed. In the oasis of Lob there are supposed to be some 20,000 families. It joins up with Khotan—a very rich district. From Lob to Khotan is 20 miles along a lovely road for motors about 20 feet in width and lined with pop-

lars all the way. To be away from the desert for a short while was a real treat.

We arrived at Khotan at noon and were entertained at the home of the Indian Aksakal. The journey long prayed about was accomplished. Khotan had already been visited several years ago by that intrepid missionary, Rev. G. W. Hunter, who has been traveling 25 years in the province and knows it better than any other living person. The distance from Korla is 1,140 miles and the route naturally divides itself into two parts: Korla to Vara-shari, with headquarters either at Korla or Karashar one and a half days further north, Tattran to Khotan with headquarters at Keria. The Swedish Mission hopes to occupy Khotan soon.

From Khotan I went northwest to Yarkand and Kashgar and had the privilege of seeing the work of the Swedish Mission at their three stations—Yarkand, Yenghi-hissar and Kashgar. Between Khotan and Yarkand the three cities of Suma, Kargalik and Posgam ought to be occupied. I returned via the north road—Maral-bashi, Aksu, Kuchae and Karashar thus circumambulating the great desert of the Takla-Makan, probably the first time it has been done in one journey by a white man, a distance of 2,625 miles. From Karashar I returned home to Tihua (Urumtsi). I left Tihua on the 22d day of October and returned on the 24th of April, in six months and two days having covered 3,300 miles, passed through 18 cities and towns where there was no Christian mission station.

The need itself is the appeal. Pray for God's blessing on the books and tracts sold and given away on this virgin soil, that He who blessed and broke the five loaves and two fishes and satisfied five thousand men, besides women and children, may so break the precious Word that many souls may be fed in this wild desert region. In the day when He gathers up His jewels may there be many found among His treasures gathered out of this land of buried cities.

As the sculptor works in wood and stone
I would devote myself to the living soul.
But I face the solemn thought that the sculptor cannot
carve either in wood or in stone anything better
than himself.

All the lines of my carving
Will but reveal my own soul.
Gazing at my hand, at my chisel, I shudder.
How long will it take for this human sculpture which I
can never carve better or finer than my own soul?
How shall I escape! how escape from my pitiable, limited
self, and rise to become a carver of God!

Happily there is a guide for me,
One Who has opened the door of the sanctuary,
One Who in His living flesh
Has given us an image of the living God.

—*Toyohiko Kagawa.*

Alaskan Eskimos—Old and New*

By the REV. ARTHUR F. BUTZIN

ARE the results of fifty years of continuous missionary effort equal to the price paid? Fifty years of the Moravian Church's northwestern venture has involved thousands of dollars. The human effort and sacrifices with the compensations and losses involved can never be reduced to figures set on a balance-sheet.

But in answering the question let us contrast the Eskimo of yesterday with the Eskimo of today.

The ancient religion of the Eskimo was one of deception and fear. They summed it all up in the words: "I fear." In their language there are many synonyms for fear, foreboding and horror. For this fear they blame one *tunrangaiyak* and his agents. He is "the Ruler out of the Darkness." We call him the Devil.

For the Christian Eskimo the ancient fears are of yesterday. They have accepted the Saviour, who has broken the bonds that once enslaved them to fear and horrors. They say with all believers: "This is my Lord, who redeemed me, a lost and undone human creature, purchased and gained me from sin, from death and from the power of the Devil." Some may still need to say: "I believe; help Thou mine unbelief." But they are saying it sincerely. Christ has opened a new world of trust and hope to their hearts. He has brought them a real salvation from terrible bondage and has also introduced to them the mighty God as their dear and loving heavenly Father.

Under the old régime death came with horror, hatred and hopelessness. The loss of child, mother, father, or other dear one, caused the usual natural heartache. In addition were the horrors and terrors of apparitions of the departed. There was hatred for the shaman who might have caused the death. Added to these was utter hopelessness. Life was gone forever.

Death still brings to them the heartache and feeling of loss. I have heard a Christian Eskimo father sob over his dying son: "Father have mercy upon me." Later this father calmly spoke to his people of the Home with the heavenly Father and the Saviour, where he would meet his own again. Easter has become the glad day for bereaved Eskimos. At the sunrise service they tell

their faith and hope as they heartily sing: "We shall sleep, but not forever." As they glance at the crosses marking the last resting places of their own, they have in their hearts the assurance of a glorious dawn when they shall never part.

The Old Religion and the New

The medicine man, or shaman, was a conspicuous person in the old order. As direct representative of the *tunrangaiyak* (Devil) he was powerful. Many of them used this power diabolically. Some were of a kindlier disposition, but all of them could easily become the tyrants of foreboding and terror. Fear enslaved the people to these men. A young native, dying of the dread tuberculosis, said to me: "The shaman has bound me. I have begged him, but he will not unbind me. So I must die. If only he would unbind me, then I could live."

That the shaman did have terrible power our older Christians know. But they also know that a stronger and a kinder One has come. A Christian Eskimo, also dying of tuberculosis, was besought by his father, still a heathen, to have the shaman in. He would not. They begged him that they might take his parka to the shaman to pow-wow over. No, he would not. If his Saviour would, he could heal him, but if He saw fit to take him from earth to Himself, that would be best. But in any case he would not now let his soul be soiled by the touch of the Devil.

A heartless religion engendered heartlessness. Our early missionaries repeatedly met with instances where those enfeebled by age or disease were left behind to starve at the time of the spring migration. When they realized this, our missionaries prepared salt fish ahead and saw to it that they had sufficient ammunition to procure the necessary ducks and geese to feed such during the periods of scarcity of food. This kind forethought made its impression. The modern missionary still encounters a sad lack of deference and kindness for the aged and feeble, but they are now fed and cared for. There is a growing Christian opinion that the aged should be dealt with considerately. Most of our congregations have collections especially for such older and needy folks. Sometimes Sunday school classes gather gifts for them and sing in their homes.

* From *The Moravian* (December, 1935).

The orphan and the "half-orphan" (child of Eskimo companionate marriage) shared the lot of aged feeble folk. However, they could not be starved so readily nor was that exactly desirable. The people needed "slaves" to labor for them. Hard work, rough treatment and "garbage" food and clothing fell to the lot of these. We have seen these "slaves" among well-fed and happy children. They looked on while the others had their fill of the choicest. When all were satisfied, they got the crumbs, bones and dregs of the tea that happened to be left. These things used to be common, for there was no sentiment to forbid it.

"Let the little children come unto Me," includes the orphan. That part of the Gospel is being interpreted by the orphanage. Again the Eskimo as a whole have responded wonderfully. From all corners of our field comes approval. Native congregations give fish. Some have donated fur boots and other things. Before our eyes we see another advance. It is the Saviour's will that none of these little ones be offended.

The Social Change

The aboriginal Eskimo considered woman very much man's inferior. She was man's servant. Her duty was to bear and rear children, and always serve the man. She gathered the wood and cured and stored the fish. She removed and dried the pelts of the animals trapped by the man and out of them made garments. Whenever a migration took place, she helped the dogs haul the baggage, or if by water, she and the children propelled the boat, while the man sat in the stern steering it. She was "too dumb" to appreciate anything better. Mentally she was considered a very inferior animal.

That feeling still persists, but there is in progress an adjustment. Husbands and wives now live together—some of them very peaceably. They bring up their children together. As a family we see them coming to church; the husband is even carrying the baby in his arms; though he walks on ahead while she follows! The husband has begun to fetch the wood and water and lend a hand in the curing and storing of the food supplies. In many of our congregations the woman has been granted the vote. Some of the more advanced pray at their meeting and teach Sunday school classes.

* * *

Very much has been said and written about the Eskimo and his foul igloo. The subject may seem over-emphasized, but only to such who have never seen, smelt or touched it. Then, if it be true that cleanliness to Godliness is kin, some very noticeable change should be apparent in the person, home, and surrounding of the Christian Eskimo. We will grant them that cleanliness is not alto-

gether easy in that low, flat country of rain, water, slush and mud where dirt is a natural element.

And it is true that the persistent influence of the Gospel is toward cleanliness. The old superstitions thrived in filth and darkness. Jesus is the Light of the world. Light dispels darkness and destroys filth. This is the experience of the Good News among the Eskimo. Napagiaghak village wanted a chapel. They could not build it without help. In presenting the need of a chapel their spokesman advanced as the cogent reason for it that it was not compatible to celebrate the Holy Communion in the dark, dirty and soot-covered *kashige*. The younger set are eagerly learning the truths of sanitation and gradually are forming habits of cleanliness.

A Long and Winding Trail

It has been a long, long winding trail from their primitive superstitions and fears to the devotion, thankfulness, hope and Christian fellowship experienced at one of the Communion services today. The pioneers met with stolid hostility, with dense ignorance and utter indifference. The Gospel message was too immense for their minds. The trail through their hearts led to their souls. The patient kindness and service rendered them by the missionaries won their confidence. As one ignorant Eskimo said to one of our missionaries, "You are Christ to us." Any verbal interpretation meant nothing to that man; a Christlike life did.

Today they listen gladly to the message and, furthermore, they themselves have become determined to have a share in presenting the invitation of Christ to fellow Eskimos who have not yet adequately heard. Helper Neck is outstanding. His name is first in the "Eskimo Who's Who." He had come from the uttermost—a shaman of the shamans, zealous. He had accepted Christ. Thereafter his living was of Christ and for Christ. He and a host of others have written the Gospel according to the Eskimo. This interpretation of Christ in living epistles is read and understood. Congregations have been touched by this Spirit. They help support native preachers in the frontier villages; when a new chapel is to be built, a collection may be taken or a hand is lent in its construction.

Fifty years in the life of a race is but a day. It would be unreasonable to expect that in so short a period every vestige of the old superstitions and fears should have been utterly destroyed. The older folk "know" experimentally that evil as impersonated in the shaman was powerful to bless and curse. That same power still exists, though held in check by the stronger power of a merciful God.

Christ, the Church and Modern Youth

By REV. DANIEL A. POLING, D.D.

Pastor of Baptist Temple, Philadelphia, Pa.

MODERN youth is incurably religious—not by the test of any particular human creed, not in the vernacular of fifty, twenty or even ten years ago, but in deep reality. Modern youth is incurably religious even though he may deny the fact for the moment, by deeds as well as words.

William Lyon Phelps, who talks a language that youth understands, has suggested a reason for the basic religious attitude of young men and young women. "Youth responds to the spirit and message of Jesus Christ," says Dr. Phelps, "because Jesus knew more about political economy than all the professors in all the colleges in the world and He knew more about the human heart than did Shakespeare. Jesus Christ is the greatest leader, the most absolutely right Person, the world has ever known. A complete change has come over the world since the War, especially in the emergence of individual leaders in times of peace. Stalin is running Russia alone, Hitler doing the same thing in Germany, Mussolini in Italy. The whole world is in such a turmoil that men are looking for leadership and saying, 'Who is going to get us out of this mess?' People may be following some fallible human leaders for the moment, but the leadership of Jesus Christ in our lives ought to be, may be, constant in everything. If I should say that the only way in which every person in this world may be saved is by joining a particular church, you would rightly think me crazy. I am not out of my mind when I say the only way the world can be saved today is by accepting and following Jesus Christ."

It is in the very heart of the vital matter that we find the great twentieth century issue for the Christian Church. She cannot win youth by asking youth to join her divisions but she can win youth by asking them to unite their lives to the person and cause of Jesus Christ. Jesus in the flesh always attracted young people to His company, challenged them with His message, won them to His ministry. He was always going somewhere and knew where He was leading them. Danger and defeat did not lose youth's allegiance, for always youth is on the march and if the goal is worth reaching, though reverses and disasters

may stand between, youth presses toward the goal at whatever cost. Youth does not and cannot escape Jesus Christ when He is released by those who too often build about Him barricades of prejudice and petty sectarian difference.

What is it that makes Jesus Christ unique as the Captain and Leader of youth? "I will follow whithersoever thou goest," declared a young lawyer centuries ago as the Galilean Teacher moved toward Jerusalem and His crucifixion. Those words of dedication were spoken deliberately, in the light of known facts, after Jesus, by the test of all human evidence, had apparently passed from triumph to decline; they were spoken in the face of impending physical disaster. This young scribe made his choice knowing full well that by so doing he turned his back upon family and ambition, that he invited tragic risks, that he flung wide his arms to defeat and even death.

Jesus was on the march, and it is life on the march that captures youth. Jesus was moving toward a great goal. The young man knew it, and he would go along. The psychology of youth in every generation is the psychology of advance. Progress, and not decline, is the key to the hearts of our sons and daughters; and Jesus Christ forever has that key. He has a destination in view, an immortal destiny. He could not be turned aside by opposition and He would not retreat because of bitter dangers. It is not a Garibaldi patriotism that discourages a young man today. It is not a loyalty involving danger that dampens the ardor of a young woman. But an institution or a leader that is not going somewhere, that is not headed toward some real and alluring destination, cools the fevered blood of a holy purpose in the veins of a rising generation.

Let the Church, with her allied institutions and organized activities, give heed today. Let any church that does not have young people, and is not able to attract them, take account of stock and remember the man of twenty centuries ago who cried, "Master, I will follow thee whithersoever thou goest."

Saul of Tarsus was riding hard toward Damascus, but Jesus rode faster, overtook him in the way, tumbled him into the dust and then lifted

him to sweep him forward faster than horses and farther than the boundaries of Rome's imperial world. This same Jesus overtook Rome herself at last and moved on ahead of all her legions.

What was the destination of Jesus? Where is He going? When He was on earth he went to find the hungry, and He gave them food. He went with healing for the sick, and even the dead lived again. He went to reveal the true basis of brotherhood to a world filled with hates and fears; He went to find the lost and to show them the way back to the Father. He is still on that mighty quest. He goes now to destroy armed conflict and bring peace; He comes to right wrongs and to offer new life and youth flocks to His banner wherever it is lifted on high.

Where is Jesus, our Lord, going? He hastens to establish the sacredness, the divinity of human personality, when brought into vital relationship with God. For him a little child, the humblest baby of the poorest house is of greater value than all the wealth of a great city.

Jesus Christ travels on with the ever-lengthening stride of eternal truth to free man's body from its bondage, and to cure and save the soul of man so that it will never die. All other leaders are little men when compared with the divine Galilean. They have their moment of acclaim, but seldom more than one. Only when they join His company and are possessed by His Spirit do they survive their generation — such were Paul and Luther, Wesley and Spurgeon and Moody. The youth of the world can be saved today only by following Jesus Christ.

In a popular magazine an editorial writer, who would resent being called a preacher, declared that it is not by a "new thought" that the world can be saved but that the regeneration of society demands new lives, and that only a Power sufficient

to make men and women truly good and powerful is adequate for this crisis. The editorial concludes that this solution is to be found nowhere else than in Jesus Christ and the New Testament.

The world has a growing sense of need. Her very terror in the presence of the machine age she has created may be matched by her desire to find and travel the road that leads to a new world. It is as though the leader of this generation said, "I will follow thee, follow thee whithersoever thou goest." But have they counted the cost?

One of the distinguished military leaders of the Great War declared it to be his reasoned conclusion that "only the Church can save the world from another and even more disastrous conflict." He added, "If another great war comes, the Church will be to blame." Can the Church prevent war? Can the Church destroy poverty? Can the Church secure justice for weaker races, and classes? Can the Church solve the problem of lawlessness and actually Christianize civilization? No—the Church cannot, as an institution with an institutional program. As an organization in her own right, however great and glorious in the light of sacred history, she cannot. But as the chosen instrument of this same Jesus Christ, the Lord of Glory, the Church, united, humbled by the sense of her human weaknesses, but with the knowledge of her infinite divine resources, the Church, following the leadership of Christ, thus can save the world. This is the Church to which modern youth will come, as youth in every generation has flocked to enlist for high adventure. Youth enlists today for dictators, and youth marches behind the banners of Stalin and Hitler and Mussolini, moved by fear and hatred and self-interest. When the lists of Jesus Christ are opened and His trumpet is blown youth will march under His banner.

LET THE CHILDREN BE HEARD

You may hush every other voice of national and individual complaint; you may silence every other tongue, even those of mothers of destroyed sons and daughters, of wives of profligate husbands; but let the children speak — the little children, the wronged children, the crippled children, the abused children, the blind children, the imbecile children, the nameless children, the starved children, the deserted children, the beaten children, the dead children!

O my God, this army of little children!

Let their weak voices, faint with oppression, cold and hunger, be heard. . . . Let their little faces, pinched by want of gladness, be heeded! Let their challenge — though made by small forms, too mighty for estimate — be reckoned with! Let their writing upon the wall of the nation — although traced by tiny fingers, as stupendous as eternity — be correctly interpreted and read, that the awful robbery of the lawful heritage of their little bodies, minds and souls is laid at the brazen gate of *ALCOHOL*. — EVANGELINE BOOTH, *General of the Salvation Army*.

British Christian Students and Missions

By H. W. PEET, London, England

THE Student Christian Movement Quadrennial of Great Britain was held at Birmingham. This great gathering is held to bring before each generation of students the needs of the missionary work of the Church.

The trend of student thought today is reflected in the general title of the conference, "God Speaks to This Generation." As Dr. Leyton Richards, of Carrs Lane Chapel, Birmingham, said:

"After the war the emphasis was on social work and international matters. These are still pressing heavily on the students but they realize that they and the world around them have failed to put things right, and they are returning to a search for a sure foundation for their faith in God."

The early disciples of Christ started with the facts of Jesus' advent, life, sacrifice and resurrection. They found that these historical facts became for them the basis for a moral fact. As they tried to explore the moral fact and explained it they found that the Person they had known just as a fact of history, and whom later they recognized as the great factor of moral life, could only be explained as a spiritual fact, as One who was the embodiment or incarnation of the very being of God.

The gathering was attended by 2,000 people, including many overseas students studying in Great Britain and others who came specially for the meeting from the continent of Europe, Asia and Africa.

Dr. Visser t'Hooft, the very capable Dutch secretary of the World Student Christian Federation, representing some 200,000 students in 45 countries, spoke on "The 'Christian' West." He said: "We might as well talk of the 'Christian Jungle,'" recalling the tragically unchristian state of affairs which prevail today. "Nevertheless," he added, "Christianity has been the central formative element in all that is good in Western civilization. It has emphasized the worth of effort and of individuals. Without Christianity the West would be historically inconceivable. "What the world lacks today is a common point of reference. Several groups believe that they alone can save Europe—and are willing to ruin Europe in order to prove their thesis. The ideological enemy is considered the representative of some satanic principle."

The worst policy today is to maintain the *status quo*; anti-Communist crusaders become too easily the messengers of the "bad news" that things must remain as they are. The Church must realize that "The finest realities of the West are not in systems; forms of government are merely temporary ways of dealing with human affairs. We must have a sense of proportion—or humor—and the idea that behind the facade of affairs are just frightened human beings. We must try to look God in the face and realize how ridiculous it is for us to sit in judgment on one another, like archangels on the day of judgment. We must realize that humanity is a band of sinners who should come to God and then stand side by side helping to make a new world."

Dr. t'Hooft gave a vivid analysis of Great Britain today as an outsider sees her. He put his finger on the weak spots in British national armor, and quite frankly said that the world is irritated with Britain because she seems so easily to find great moral reasons for acts of self-interest. Britain must be willing definitely to contribute to the peace of the world, apart from any advantage such an act may bring to herself.

An Anglican Father, Rev. W. S. A. Robertson, of St. Ives, who is doing a magnificent work in the midlands among tramps, presented an attractive figure in his brown robe and course girdle. Speaking on "The Reality of God," he said that, even though his audience was so different from those among whom he had recently been mixing yet they had much in common for all of us must come to God as "down and out" men and women.

Rev. William Paton, Secretary of the International Missionary Council, spoke on his recent visit to the Far East and dealt with the political and religious ferments there. In his analysis of the situation in Japan, where the worship of the Emperor, inherent in the Japanese system, is setting up a superreligion of extreme nationalism, he really gave a digest of his important book, "Christianity in the Eastern Conflicts." One of the speakers of the World Student Christian Federation was Mr. Sen, an Indian who has just been touring the United States. His illustration of the five fingers of our hand representing what should be the five chief elements in our life. The thumb represents strength and courage for with it we grip things. The first finger represents leadership

and guidance, for with it we point. The center finger represents harmony. The third on which the wedding ring is placed, stands for love. And the little finger when we hold our hands in prayer faces the altar and, also, in the Indian method of salutation, faces the person we honor.

The Archbishop of York spoke on "God in Christ," recalling the first Quadrennial he attended in 1908. "Those who saw God in Christ in the first century," he said, "did not argue about it. Faith is a response of the whole mind, critical and constructive. Yet the essential wonder of faith is much more like the feeling for a trusted and admired leader than it was like the Q. E. D. at the end of a geometrical proposition."

Rev. Paul Rangaramanujam gave a stirring account of the growth of the Mass Movement in the area in which he works. On the political situation Mr. Rangaramanujam said that India is facing clear issues with high idealism, courage and wisdom that are almost Christian. The National Movement which used to have primarily a political emphasis is now beginning to embrace social and economic problems. While earlier it wanted self-government because it did not want to be governed by others, now it desires independence for the noble purpose of serving India and seeing that her poor, depressed and outcaste people come into their own. Great Britain is called to send Christian men and women to Government service, military and other forms of service to India, to show the good will there is in the Church of Christ in Britain. Mr. Rangaramanujam also emphasized the needs which the Church in India still has of spiritual and intellectual leadership from Western Churches.

The Chinese Christian editor, Mr. T. H. Sun, made a plea for help for the Chinese Church from the church of the West. "The younger Churches," he said, "come to you not with the open hand of

supplication, but rather with hand stretched out in cooperation." In a warm tribute to the missionary movement of the past hundred years, Mr. Sun said, "It would be difficult to discover in history any group of men and women who have commanded greater respect and admiration than those of the mission field. The world owes a greater debt to these men and women than it sometimes realizes."

Africa was represented by Mr. J. C. W. Dougall, the new Secretary of the Conference of British Missionary Societies, who has spent some years in East Africa as educational adviser to missions. While all the most vital questions of international relationships may be focussed in Africa at the moment, the most important fact for the future is that there is a Christian Church in Africa.

The urgent need for missionaries at present was emphasized by Miss Ruth Rouse, Education Secretary of the Missionary Council of the Church of England—who, incidentally, was one of the three people present at this conference who were also at the first Student Christian Movement Quadrennial in 1896. There are today 400 vacant posts in the Protestant mission field which can be filled only by men and women who were now students—ordained men, teachers, doctors, nurses, women evangelists, agricultural engineers, builders, welfare workers. There are fields now where the average age of the missionaries is between 50 and 60. New consecrated, well-trained missionaries are needed from the present student generation.

There are great possibilities in consecrated young life and our prayer is that youth may fulfill its promise and see its way, having listened to the voice of God, to a path which will lead the world onward. As a leading member of the faculty of Birmingham University said of the gathering: "The whole atmosphere is reeking with moral gunpowder."

A HINDU PARABLE

There was a donkey which belonged to a *dhobi* (handy man). The poor donkey had a hard time, for, as everyone knows, donkeys belong to a "depressed class." The owner abused and overworked him shamefully. The rope by which he was tied was very old and had become weak in many places, partly because many reformers had tried to cut it and free the donkey. The poor animal longed to be free and himself often chewed it. He could have broken it easily; but whenever he became restless, the *dhobi* would give him a little green grass and as he was always hungry he would quiet down to eat the grass. Then his owner would load him up again and beat him and curse him. Again he would determine to go free at the first opportunity but as often as he started to break away the *dhobi* would again give him a little grass. Then, the donkey would think, "After all, if I leave this place where could I go? This is the place where I was born." So he remained in his wretched condition, not because the rope held him, but because he received a little grass and because he really disliked to change.

Moral: The bonds of caste are not strong enough to hold anyone who really wishes to go free.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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



MEN'S MISSIONARY LEAGUE, 1934 — FIRST UNITED PRESBYTERIAN CHURCH, ELYRIA, OHIO

An Achievement in Masculine Missions

Under this challenging title, The Men's Missionary League of the United Presbyterian church of Elyria, Ohio, has brought out a leaflet giving "the human interest history" of their adventure in leading men to major in missions. The pioneering pastor, Rev. George A. Brown, told the story of the venture in *THE REVIEW* in November, 1935. As set forth therein the problem of enlisting men for missions is, in its final analysis, a matter of interesting them whole-heartedly and enthusiastically in Jesus Christ Himself, the dynamic of whose life work was the missionary motive and the carry-on personnel of whose campaign, in the early centuries, consisted of the informal missionaries we now call laymen. Upon the pastors rests the bur-

den of responsibility for the present abnormal situation in which "the whole undertaking to make Christ known to the world is regarded as a strictly feminine affair" (in the local church aspect) and the entire missionary movement is a woman's undertaking and not something to challenge the serious and active devotion of strong Christian men. The story of the way in which Mr. Brown set about harnessing the men and boys in his church for team work with the sisterhood is a challenging one, and the report of the effect upon the local women's missionary society is startling. At the end of the first year of the League, that society reported marked increase in membership, attendance, offerings, interest and cooperation never known before on the part of "the brethren." In the language of figures, the women's society

gained 50% in active membership, 34% in general offerings and an increase of 43% in the thank-offering over that of the preceding year! The entire missionary budget offerings of the congregation for the church year ending in March, 1935, were 137% over those of the year before.

We have now to record that the infant organization has not only survived and grown but that similar leagues have sprung up in a number of other churches necessitating the issue of the leaflet above mentioned as an instructional manual with model constitution and by-laws. On the evening of Nov. 17, 1936, the League celebrated its third birthday in a party with all the other missionary organizations of the church as guests and Samuel A. Fulton, International Chaplain of the Gideons, as the main speaker. Two special mis-

sionary projects—one home and one foreign—have been undertaken by the organization as its practical outlet. In a recent letter to the Department Editor, Mr. Brown says:

We have been going now for over three years and the interest not only abides but grows with the passing months and meetings. Our men here are enthusiastic about it and the work is extending throughout our church. We have had wide and favorable publicity, not only in this land but in Canada. The hand of the Lord is most manifestly in our work and we want it to grow for His sake and to His glory.

With whole-hearted assent we echo the closing words of the campaign leaflet:

Let each pastor preach to his men at the earliest possible date, and more earnestly and plainly and directly than ever before, to show them that *Missions is a man's job*. Then call a meeting for the organization of a Men's Missionary League: pray, plan and proceed as the Holy Spirit Himself may lead. In the words of our rallying song:

Awake, ye Christian men;

Behold the world today;
Great multitudes like scattered sheep
From God still go astray.

Come with a spirit stirred;
Obey your Lord's command;
Pray Him to send forth laborers
Into each waiting land.

Present your gifts to Him,
Your silver and your gold;
But first of all, yourself He asks,
That He your life may mold.

Go forth, ye Christian men,
Proclaim His name abroad;
That sinners far and near may come
To know the Son of God.

He gave His life for you;
His precious blood He shed.
Serve Him who saves you by His
grace,
The Church's living Head.

(Copies of the organizational leaflet may be had at 4 cents per copy, 40 cents per dozen, \$3.00 per hundred, from The Board of Administration, United Presbyterian Church, 705 Publication Building, Pittsburgh, Pa.)

"Allo, Congo!"

As mentioned in the October issue of this Department, the foreign mission programs and study material of the United Christian Missionary Society could not be listed until after the first of the year, as they would not come out before January. Having looked the several pack-

ets of such material over carefully and found them highly suggestive, the Editor is glad to redeem her promise to cite them for consideration, especially as the African study period is not finished yet; and the bulk of the material is of a timeless, universal character and the "program molds" of such a type that they will suit a variety of topical contents. The denominational brand is also negligible. Any evangelical group can utilize most of the programs, devices and subject matter to good advantage.

The three packets are adapted for use among women's societies, older and younger young people's groups and Sunday school classes or departments. They may be obtained at The United Christian Missionary Society, Missions Building, 222 Downey Ave., Indianapolis, Ind., at 50 cents each. State for which group the material is desired.

Each packet contains an outline of the course and materials, instructions for leaders and program builders, ready-to-use lesson subject matter, dramatic sketches, folk lore tales, complete devotional, consecration and installation services, question and discussion material, mimeographed patterns, African games for the recreational periods, etc. Sample questions and discussion topics are:

Is it right to impose denominationalism and white civilization upon other countries?

Is the African not happy as he is? Why interfere with his beliefs?

What conditions growing out of the conquest of Africa jeopardize the peace of the world today?

There is so much to be done at home. Why support foreign missions until we have Christianized our own country?

The process of securing products from Africa is changing the lives of Africans. As a user of these products do I not have a moral responsibility toward Africa?

How does my consecration compare with that of African Christians?

Is my life a recommendation for Christ?

Dramatics, dialogues, visualizations, etc., include the following as samples:

"Upriver on the Oregon" (travel impersonations); "White Gobblers in Africa" (illustrated representation of foreign rapacity in "gobbling up"

African territory—very picturesque); "African Lights and Shadows" (story illustrated by shadow pictures involving a series of dramatizations—full directions given); "An African Village Trial"; "Harum Scarum Harems"; "Enlarge Your World" (folder illustration); "Mimeographed Patterns"; "Greetings—Congo Style" (full directions for picturesque ceremonial).

An outstanding feature of these packets is the number of references made to plans and articles in the October issue of *THE REVIEW*. Much of its material is recommended for specific use.

Follow the Line of Most Resistance—

but that's only one way of saying it.

The blue waters of Eagles Mere Lake moved and shimmered under a golden June sun. The foliage circling the lake like a wreath provided a restful change for the eyes and at least two city-dwellers sitting on the beach appreciated the scene.

The girl in the bathing suit dropped her beach coat so that the sun could reach her shoulders. They were conspicuously white compared with those of other bathers about her.

"Dotty," she spoke to the girl in blue gingham beside her, "why have I never done this before? A vacation at a missionary conference didn't sound thrilling to me, but I don't know when I've enjoyed a week more, and I'm going home with my head simply crammed with ideas." She took a small notebook from the pocket of her coat and began turning its pages.

"You know, Sarah," Dotty replied, "when I asked you to come with me last year, you said you were taking your vacation later. Most of the conferences like this were over. But I knew you would like it."

"Well, I certainly do. There's plenty of time for outdoor exercise and the things I'm learning come in such an easy, interesting way—everything combines to make me feel a real satisfaction."

"Just before I came," the other went on, "I agreed to be

president of our missionary circle next winter. My notebook is a sort of outsize one and it's going to be a lot of help to me. I can make use of so many of the things we get here. You weren't here the first night when the literature lady told that little story made up of the titles of the books on Africa. That was clever and it's a stunt that might be done with titles of books about any country. She had a globe in front of her on a table and she repeated the words of 'This is my Father's world,' the first verse, while someone played it softly on the piano. Then she said, 'My Father's world! I repeat the words often thinking only of the part I can see with my eyes' or words to that effect. She went on to talk about Africa, bringing in the titles of the different books and magazine articles and holding each one up as she mentioned it. Then she closed with the last verse of the hymn, after saying something about our obligation to help Africa's people to see the Father's world and be able to thank Him for it, too. I thought at our first meeting we could give the girls a glimpse of the study plans that same way."

Sarah was still fingering her notebook, nodding her head to show that she was listening. "One thing sure," she declared, "I never would have promised to take charge of the party for new members if I'd not been getting some of those things they call 'methods' from Margaret Applegarth. Now I know just what I'm going to suggest to the committee. Remember the game we played on Saturday afternoon, with the name of a famous person on every girl's back. We'll use people connected with Africa, missionaries like Livingstone and Jean Mackenzie, and a few like Cecil Rhodes and Haile Selassie. For refreshments we had a whole bunch of bananas, and cookies cut in the shape of the map of Africa, spread with a mixture of peanut butter and chile sauce—weren't they good? And the peanuts we had to hunt for all around the room. The girls will love that

sort of thing. Of course, we'll have a play or a talk by a missionary so as to keep the party from being all amusement and nothing to show for it afterwards."

"That sounds fine," praised Dotty, "and how about making invitations like those we saw in the shape of an African hut. They are made of wrapping paper with the thatched roof crayoned a darker brown. You catch a glimpse of the wording on the inside fold through a little cut-out door in the hut. We must pique the imagination with the wording of the invitation, as Miss Applegarth said. Didn't you love her asking, 'Has the dictionary joined your church?' It's true that we keep on using the same old hackneyed terms in our meeting announcements. We just don't take the trouble to think up more alluring ones."

The sun was slanting lower and the lake breeze was cool. Sarah pulled her coat about her shoulders again as she scribbled a few words in her tiny book. "Yes, and we mustn't use stilted phrases either. They put people to sleep—people at a meeting need to be electrified. Even the furniture should be placed differently now and then, and the minister's wife mustn't always lead the devotions. In our case it's the minister's daughter, but I'm going to ask Flo this time to get two other girls to read with her the story of Philip and the Ethiopian eunuch. One can read the narrative part, one will speak for Philip and the other for the eunuch. It will make the story more real."

"Another thing to think about in devotions is hymns. Alice told me she simply hadn't the heart to sing 'O Zion Haste' ever again. She says we always sing it. I told her that if she'd come and lead us in some really new hymns, or even some old ones that we don't sing so often, we'd give the stand-bys a rest for a year. And with just a little originality, there are ways of varying the use of even an old hymn to advantage."

"If I wasn't so full of this African party," said Sarah, "I'd

like to have an evening with Polly Brown and Helen Frazier talking about their trip to the Orient. They didn't visit all the mission stations but they did meet a few of the missionaries and if they would show the things they brought home and tell about the ones they met, and describe our work as they can read it up in the missionary magazine, I'm sure the girls would learn something from that, too."

"A good thing about the methods we've had here," remarked Dotty, "is that they could be adapted to suit the study of almost any country. Now, my cousin says they will study Japan this year because the missionary their own church supports is making their town her headquarters while she's at home. That series Miss Applegarth suggested on Hands, for instance, could be used for any other land as well as Africa. Remember, she had the titles listed, Hands across the Sea, Hands that Rock the Cradle, Hand - Me - Down, Behindhand or Beforehand, Handicraft, Hand-in-Hand. Can't you just picture how those topics could be worked out. It does take imagination, though. I must say, I feel as though I never again will be satisfied to follow 'the line of least resistance' in presenting the cause of missions—there I go again using set phrases! How would you say that, Sarah? Follow the line of least resistance in broadcasting the fact that our missionaries are heroes in the midst of a thrilling adventure—up against all sorts of odds, yet they see results that make them realize they are truly workers together with God and must win in the long run. When the girls really get that view, they are sure to want to help. By the way, Miss Applegarth and some of the other leaders are going to be here again next summer."

"Well, I'm telling you right now, so am I!"

JANE GILBERT,

*Vice-Chairman, Eagles Mere, Pa.,
Conference, June 26 to July 3.*

BULLETIN OF The Council of Women for Home Missions

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

LET US REMEMBER JESUS A Lenten Service of Worship*

INSTRUMENTAL MUSIC:

"The Palms"—*Faure*.

(Continue to play softly as accompaniment during the reading of the poem.)

LEADER:

Judean hills are holy, Judean hills are fair,
For one can find the footprints of Jesus everywhere.

One finds them in the twilight beneath the singing sky,
Where shepherds watch in wonder white planets wheeling by.

His trails are on the hillsides and down the dales and deeps;

He walks the high horizons where vesper silence sleeps.

He haunts the lowly highways where human hopes have trod
The Via Dolorosa up to the heart of God.

He looms, a lonely figure, along the fringe of night,
As lonely as a cedar against the lonely night.

Judean hills are holy, Judean hills are fair,
For one can find the footprints of Jesus everywhere.

—*William L. Stidger*.

PERIOD OF MEDITATION.

LEADER:

As we worship together—
Let us remember Jesus: Who, though he was rich, yet for our sakes became poor and dwelt among us. Who was content to be subject to his parents, the child of a poor man's home. Who lived for thirty years the common life, earning his living with his own hands and declining no humble tasks. Whom the common people heard gladly, for he understood their ways.

INTERLUDE OF MUSIC:

Vocal solo—"When the Lord of Love Was Here"—*Brooke*. (*First three stanzas*.)

PERIOD OF MEDITATION.

LEADER:

Let us remember Jesus: Who was mighty in deed, healing the sick and the disordered, using for others the powers he would not invoke for himself. Who refused to force men's allegiance. Who was master and Lord to his disciples, yet was among them as their companion and as one who served.

* Prepared by Charlotte Mary Burnham.

INTERLUDE OF MUSIC:

Vocal solo—"My Task"—*Ashford*.

PERIOD OF MEDITATION.

LEADER:

Let us remember Jesus: Who loved men, yet retired from them to pray, rose a great while before day, watched through a night, stayed in the wilderness, went up into a mountain, sought a garden. Who, when he would help a tempted disciple, prayed for him, and for the perfecting of those who received him.

INTERLUDE OF MUSIC:

Vocal solo—"Into the Woods My Master Went"—*Lanier*. (*First stanza*.)

PERIOD OF MEDITATION.

LEADER:

Let us remember Jesus: Who believed in men to the last and never despaired of them. Who through all disappointment never lost heart. Who disregarded his own comfort and convenience and thought first of others' needs, and though he suffered long was always kind. Who, when he was reviled, reviled not again, and when he suffered, threatened not. Who humbled himself and carried obedience to the point of death, even death on the cross, and endured faithfully to the end.

INTERLUDE OF MUSIC:

Vocal solo—"Into the Woods My Master Went." (*Last stanza*.)

UNISON PRAYER AND CONSECRATION (*Standing*):

O Christ, our only Saviour, so come to dwell in us that we may go forth with the light of thy hope in our eyes, and thy faith and love in our hearts.

To the preaching of good tidings of salvation we consecrate our powers;

To the healing of broken bodies and the relief of distress we consecrate our gifts;

To the leading of every soul to the knowledge and love of Christ we consecrate our influence;

To the Christianization of the world,

To the building of the Kingdom of God:

We consecrate our money, our efforts and our lives. Amen.

RESPONSE:

"Hear Our Prayer, O Lord." (*Vocal or instrumental*.)

HYMN:

"O Master, Let Me Walk with Thee." (*Four stanzas*.)

BENEDICTION:

(*Remain standing after benediction*.)

LEADER:

("Into the Woods My Master Went" to be played softly during reading of poem.)

O Master of the Galilean Way,
Forgive us for the vows we fail to keep:
Forgive us that we so neglect thy sheep,
So idly waste this shining harvest day!

What matter if we cannot understand

The mystery of Love that is Divine,

Nor pierce the veil! Dear Lord, our faith increase

To know that, since our hands may reach thy hand,

Our lives are made all-powerful, through thine,

To heal a wounded world and bring it peace!

—*Molly Anderson Haley*.

Poems from "Quotable Poems," Vol. I, Clark-Gillespie, Willett, Clark & Co., 1931, New York. Music, meditation and prayers from "New Hymnal of American Youth," H. Augustine Smith, Appleton D. Century, New York.

Officers, 1937

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First Vice-President—Mrs. Orrin R. Judd (N. Baptist).

Second Vice-President—Mrs. Augustus Trowbridge (Protestant Episcopal).

Third Vice-President—Mrs. J. W. Downs (Methodist Episcopal South).

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- Joint Indian:* Rev. Mark A. Dawber, D.D., Chairman (Methodist Episcopal). Vice-Chairman: Miss Helen M. Brickman (Ref'd in Am.).

ANNUAL MEETING

The Council of Women for Home Missions and the Home Missions Council held their Annual Meeting January 11-14, 1937, in Asbury Park, New Jersey. The first two days were given to the business sessions of the two Councils and the last two to the National Conference on the City Church. The Fellowship Supper which officially opened the Annual Meeting of the Council of Women for Home Missions was in every sense a fellowship. Mrs. Millard Robinson, President, presided. The program, informal in nature included greetings from fraternal delegates and then three-minute accounts given by a representative named by each constituent Board describing the outstanding achievement in the home mission work of each board in 1936. Seldom has any feature on an Annual Meeting program done more to acquaint us with

one another and to demonstrate the inclusiveness of the home mission program. In reporting the year's activities at the business session novel methods were employed — panel discussions, round tables and skits, thereby making the presentation of reports interesting and stimulating.

Important actions were taken, a few of which are reported in this Bulletin. The Liquor Commission appointed at the 1936 Annual Meeting, to study the relation of the Council of Women for Home Missions to the Liquor Problem presented a very comprehensive report including the following recommendations adopted by the Federal Council Biennial Meeting last December and which were adopted by this meeting.

1. That temperance education be strongly reinforced in church and community and that denominational and interdenominational boards and agencies charged with this responsibility seek to cooperate in the publication of study courses for youth and of temperance literature;

2. That exploration be made as to the possibility of taking the profit out of the manufacture and sale of liquor and the Research Department of the Federal Council investigate and report on this aspect of the liquor problem;

3. The securing and furnishing of data which may be used by educational agencies in presenting the subject;

4. That the press of the country be urged to consider the harm done to themselves and their readers by liquor advertising and, together with the radio and the screen, be urged to eliminate the emphasis on drinking habits;

5. That the Council of Women for Home Missions, in the interest of national safety and welfare, most solemnly call upon the people of this land to arouse themselves to the menace of this growing evil and by personal influence, by collective and political action strive for such practical measures of restraint and control as are necessary for the protection of society.

The above recommendations had been adopted at the Biennial Meeting of the Federal Council of Churches on December 11, 1936.

International Relations

The Committee on International Relations recommended:

1. To implement still further its Good Neighbor policy with regard to

the Western Hemisphere and to extend this policy of good neighborliness to all nations, regardless of geographical propinquity.

2. To exercise moderation with respect to our military establishments, to the end that the influence of the United States may be on the side of peace and not on the side of war.

3. To accept membership in the World Court and through such action relate our nation in a helpful way to the development of a world community of law and of justice.

4. To extend the existing neutrality legislation to include an embargo on basic war materials to nations resorting to war, in order to keep the United States from being drawn into war, while at the same time it cooperates with other nations for the preservation of peace.

5. To work to secure national and international control of the arms traffic.

6. To extend still further the administration's program of trade agreements and to facilitate through such action the easing of economic tensions throughout the world.

7. To make clear the fact, by Presidential proclamation or otherwise, that the armed forces of our country are not, under any circumstances, to be employed for the protection of the economic or other material interests of American nationals in other lands.

8. To take such steps as may be advisable to insure the improvements of American-Japanese relations and, in cooperation with other interested nations, to labor for the restoration of a treaty structure for the Pacific.

9. To place upon a strictly voluntary basis all military training in civil colleges and universities and to provide for the elimination of all military training in high schools.

That it make known this endorsement in a letter to the President of the United States.

That it commend to the women of the Church through the denominational Boards the statement on peace adopted by the Federal Council of Churches at its meeting on December 11, 1936, asking them to study the nine point program, included therein, to make known their attitude to the government of the United States and to the people of their communities, and to develop in their own and other people's minds the will to peace.

YOUNG PEOPLE'S WORK

It was reported that at the Conference of United Christian Youth Movement at Lakeside, Ohio, in the fall of 1936, it had been decided to include missionary emphasis in the promotion of Christian Youth Building a New World, and material is being prepared for this by the Youth Committee of the Missionary Education Movement.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

LATIN AMERICA

Cuba's Cooperative School

The cooperative idea in rural education has been highly successful in San Miguel de los Banos, Cuba, where a Presbyterian Mission has an experimental rural project. For three months the idea grew upon the community, and 25 adults and 22 children were found who needed and wanted the school.

A thatch-roofed house was put up; the next move was to provide a teacher. She will maintain her own home, and the young women of the community will take turns living with her, in order to learn home making from her.—*Monday Morning.*

Christian Literature for Mexico

For the first time in the history of evangelical work in Mexico, Sunday School Association publications are being sold in bookstores other than their own. Works by Kagawa, Compton, C. F. Andrews and others are in process of translation. The first of a series of booklets intended for student evangelism appeared early this year.

Prof. G. Baez Camargo believes that this literature program that is being carried on modestly, but effectively, will prove to be one of the greatest spiritual adventures in the history of the evangelization of Latin America.

Personally, and through the support of friends in England and America, Prof. Camargo has launched a literature project of another type: a Christian quarterly especially devoted to the introduction of the Gospel to students, professors, social leaders and educated persons.

—*W. S. S. A. News.*

Preaching Restricted

Rev. C. S. Detweiler, of the American Baptist Board, made a recent visit to Central America, and reports that it is practically impossible for any more new missionaries to enter Costa Rica and Guatemala. With some difficulty the Protestant missions in these countries have been able to secure replacements for those who have left, but are not allowed to increase the staff. Evangelical missionaries have been affected by new restrictions upon their work in town and country. The government is requiring all pastors to secure a license, and only thus are they permitted to hold services.

—*Watchman-Examiner.*

The Chinese in Guatemala

Dr. E. M. Haymaker, editor of *Guatemala News*, describes a new work which the newly appointed Chinese consul helped to inaugurate. He is a Christian Chinese, while his wife is the daughter of a Chinese pastor and granddaughter of a former one. Both are deeply interested in their Christian faith.

There are about 742 Chinese in Guatemala at present.

Dr. Haymaker felt that something ought to be done for them, and talked over the matter with Mr. Leo, the consul, with the result that some of the missionaries were invited to tea at the consulate to meet a group of Chinese. This gave the opportunity of meeting no less than thirty of the principal Chinese of the capital where there are some 200 located. "There was no beating about the bush as to the object of the tea," writes Dr. Haymaker. "Mr. Leo, in explaining who we were and why he wanted them to be ac-

quainted with us, told of what we were doing, of the importance of Christianity for the world. He ended with a cordial invitation for all to attend Christian services."

Bibles, Testaments and tracts in Chinese have been sent for to help follow up this important opening.

A More Liberal Order

New thinking is observed in Colombia. Youth is impatient with the old order and is working for liberal principles in education, and a relaxation of the inhibitions of the Roman Catholic Church. This attitude has been reflected in a 71 per cent increase in the enrolment of Protestant Sunday schools since 1932.

Legislation recently passed by the Colombian Parliament marks the great changes now in progress. Three articles of the Constitution have been deleted:

Article 38. The Roman Catholic religion is the religion of the nation, protected by the public authorities, respected as an essential element of social order.

Article 41. Public instruction shall be organized and directed in agreement and harmony with the Catholic religion.

Article 55. Buildings destined for worship, seminaries, and episcopal houses shall not be subject to taxation, nor taken for any other service.

—*Indian Witness.*

Beginnings in New Field

E. K. Pinn and D. Michell, workers for the Evangelical Union of South America, have changed their field from Chincheros to Talavera, Peru. Work at the former place is being continued by two young Peruvian Christians.

These missionaries find in Talavera a more open-minded,

liberal spirit, "but," they say, "while it is a pleasant change not to be called 'devil,' or 'atheist,' or to have people surreptitiously looking for our tails, indifference and materialism can prove as great enemies as fanaticism. Many people are glad to have us here to visit the poor and sick, but do not want to be disturbed in their life of immorality, or money-making, drink or other besetting sin."

Encouraging aspects in the change are improved health, friendliness of the majority, more level country so that they can walk farther, and the cooperation of teachers in allowing the children to attend prayers. These children have memorized many hymns and passages of Scripture. Lantern meetings, with slides of the Life of Christ, prove helpful.

—*South America.*

Religion in Argentina's Schools

The law in Argentina provides that, in respect to religion, schools are neutral ground, so that "religious teaching may only be given in the public schools by authorized ministers of the various cults to children of their own communions *before* or *after* school hours." This has hitherto satisfied Christians, Jews, Moslems, Buddhists and other religious bodies who contribute their share of taxes for the upkeep of the schools. The president of the National Council on Education recently declared that as a religious background for moral teaching was necessary in the schools, the law should be altered so that Roman Catholic clergy might give instruction during school hours in all public schools. Non-Catholic children would have the alternative of receiving any instruction in morals and civics. The proposal is regarded as an attempt to reintroduce sectarian instruction in public schools, and the Argentine press is critical, holding that the existing law is the least discriminating towards all classes of the community.

EUROPE

Toward Church Unity

In St. Paul's, London, a conference was held last October, attended by delegates representing most of the church bodies of the world. Plans are being devised for the closer drawing together of all denominations. A great pageant is to be held in London at a date to be fixed, the background to which will be a choir of 1,500 voices. Preceding this demonstration, which will be broadcast over a world-wide network by the British Broadcasting Corporation, two world conferences will be held, one in Oxford, and the other in Edinburgh, the object of which will be the removal of all barriers which prevent unity.

—*Alliance Weekly.*

Church Union in France

Unity in the Reformed Church of France seems about to be achieved. The Synods of the Reformed Evangelical, and of the Reformed Church have for some time been working toward union; the acceptance of a common confession of faith had, however, yet to be achieved. Last June, this was accepted by both synods. It is probable that the regional synods will accept the new statutes in the spring of 1937 and that a Synod constituted by the first united church will take place in 1937 or 1938. The question will arise as to whether the two faculties of theology of Paris and Montpellier should be united.

During 1935 the *Société Centrale Evangélique* worked in 40 departments of France; in 13 of these it was the only Protestant body represented. The Sunday schools showed progress, instructing 1,600 scholars, and of these 419 were confirmed and received as members of the Reformed Church. In different churches 370 new members were received. The difficult task of keeping spiritual contact with scattered French Protestants was vigorously maintained, and this Society is now maintaining 70 evangelization centers.

—*The World Today.*

Outlook in Spain

Dr. Juan Orts Gonzalez believes that now, more than ever before, the Gospel of Jesus Christ can be made known in Spain even to devout Catholics, if appropriate efforts are made. He writes:

"A few months before the revolution began, the Bible Society succeeded in publishing advertisements in the two great proletarian papers of Madrid, *El Socialista* and *Claridad*, with very satisfactory response in the way of sales. Shortly afterwards, *Claridad* published an article undoubtedly written by an evangelical, in which it was stated that the Gospel of Jesus Christ is the greatest basis for formulating the just claims of the worker; and the editor, a leading Marxist, in presenting the article said: 'This is a vital topic; and we invite all our readers who can write to take part in the discussion of it.' Scarcely a day passes in which the leading papers, in criticising the hierarchy and the fascists who claim to interpret Christianity better than anyone else, do not quote the example and the words of Christ in refutation of their claim.

"The greatest proof which I, personally, have experienced of the receptiveness on the part of the Spanish people to religion has been afforded by the results of my newspaper evangelism. With the generous help of the United Society for Christian Literature (London) and of the Methodist Board of Foreign Missions (U. S. A.), I have already been able to publish more than thirty articles of this type in *El Popular* of Málaga. Several thousand persons have read those articles, and a great many of the readers have seen Christ and His Gospel in a different way, evidenced by the personal testimonies I have received."

Must Not Pray for Hitler

A very curious thing has happened in Germany. The Scriptures enjoin prayer for those who rule over us, but no one is allowed to pray for Hitler. Re-

cently a pastor was censured for praying that this ruler might be granted "guidance to his spirit so he may submit humbly." This was interpreted by the Minister of Culture as an implied criticism of Hitler's policies!

—*The Presbyterian*.

Protestantism in Austria

Evangelical Christianity continues to increase in Austria, but more slowly than in 1934 when the movement was partly due to a new law obliging every citizen to join some church. The new members are eager to learn; and as the Protestant churches in Austria insist that candidates for membership shall receive a course of Bible instruction, the knowledge of the Word of God made a great impression on their hearts. Many have been soundly converted, and their testimony has brought in others.

—*Alliance Weekly*.

Conference in Athens

Twenty-six Greek Orthodox theologians recently held a conference in Athens. Three were from Jugoslavia, three from Bulgaria, seven from Roumania, six from Greece, four from the Russian Theological Academy in Paris and two from the Polish Orthodox Church. The Ecumenical Patriarch was represented.

Papers were read on church and state, the possibility of another Ecumenic Council, social work and missions, biblical criticism, and church culture. These papers will be published by the Athens faculty. The Bucharest Orthodox theological faculty will lay plans for the next conference to be held in 1939. In the interim an effort will be made to establish a joint magazine for the promotion of theological scholarship throughout the Orthodox Church.

Antireligious Treaties

The Soviet Government is proposing to draw up antireligious treaties with other governments, according to press reports from Leipzig. This pact is to be offered to all countries where

church and state are separate and in which Freethought is active. Affirmative answers are said to have come from Mexico and the Spanish Loyalist Government. It is also reported that a Russian factory has received large orders for life-size statues of Christ, Moses, Mohammed, the Pope, Luther and others to be used as targets at shooting contests.

AFRICA

To Educate the Blind

The first steps to assist the blind in Egypt, of whom there are a great many, were taken by the missionaries. Their success has apparently stirred the Moslems to similar efforts. *Al Akhram* announces that the Sheikh of the Azhar proposes the instruction of blind students in the elements of mathematics, reading and writing. A scheme has emerged to form an "Azharic-Institute of the Blind." The Braille method will be used and the necessary educational appliances will be ordered from abroad. —*The World Today*.

Rain and Potatoes

Miss H. Griffin, of the Sudan Interior Mission, writes:

The millet was ready for transplanting but there was no rain, and if rain did not come soon, the grain would die. Several sacrifices were made and chickens killed but no rain fell. The witch doctor was called and after much talk and noise, water was taken out of a hole in a rock which is believed to control the rain. They threw the water in the air, calling, "Send more rain!" Beer was then poured into the hole, but still no rain came.

Finally five chickens were brought out, and with them rested the fate of our sweet potatoes! Gure people eat, but never plant sweet potatoes because of evil spirits. When we planted ours on the compound, we were told they would bring floods and spoil the harvest. Until now the rains had been normal and nothing had been said, but with the scarcity of moisture things were different! The five chickens were to be the deciding factor in revealing the cause of the drought.

As each chicken was beheaded the witch-doctor said, "If the sweet potatoes are not the cause, rise up in the air, if they are the cause, lie quietly on the ground." The chickens remained quiet, conclusive proof that

the sweet potatoes must be uprooted or all would die of hunger! Meanwhile Gure Christians were praying for rain; they also prayed for the witch-doctor's soul.

That night the Lord bountifully answered the prayers and sent an abundance of rain! No more has been said about our potatoes.

Lagos Cathedral

After a brief furlough in Great Britain, Dr. F. Melville Jones, Bishop of Lagos, Nigeria, has returned to continue building the cathedral, which he undertook on his appointment in 1919. Dr. Jones and his wife have between them spent ninety years in Nigeria, and it is their earnest desire to see the cathedral finished before they retire. The chancel, transepts, lantern tower, and one bay of the nave are completed. Of the £18,000 which it has cost, all but £1,000 has been contributed by the African people of the diocese. To complete the building, £4,000 additional are required.

—*Life of Faith*.

Active German Mission

Bethel Mission was founded in Berlin 50 years ago when German colonies were acquired in Africa. Since 1891, the Mission has worked in the hinterland, and in the Usambara mountains, Tanganyika, and after 1907 in Ruanda. After the war the Mandate for the latter region was given to Belgium and the Belgian Protestant Missionary Society is at work there today.

The Bethel Mission has 18 chief-stations and 169 out-stations, 10 native pastors, 339 men and 59 women helpers, and 17,945 Christians. In the 174 village schools and two intermediate schools for boys and two for girls there are 8,501 pupils. In the Bukoba field the mission is experiencing a remarkable revival among the heathen. New groups constantly offer themselves for baptism and the capacities of the few missionaries are strained to the utmost. There are two medical centers. It has also the only nerve hospital conducted by a mission, with a capacity for 100 patients, as well as a mental department. Alto-

gether the mission, including doctors, teachers and other missionaries, has 92 German workers.

Spain and the Cameroun

Civil war in Spain has reached West Africa. The colony of Spanish Guinea, which lies just south of the French Cameroun, is part of West Africa Presbyterian Mission. In October, the seaport town of Bata was shelled by gunboat fire. Refugees from the coast fled across the border into French territory. For three days truck loads of Spaniards came to Elat and to the near-by government station of Eholowa. Most of them had fled without having time to collect any personal belongings, and American and French residents had to supply them with clothing, food and sleeping accommodations until some place could be prepared for them. Christian mission work has gone on without interruption. —*Presbyterian Banner*.

Leprosy in Nigeria

A recent report on leprosy in Nigeria recommended that leper colonies should be the care of missions as far as possible. The Administration of the Northern Provinces has, therefore, approved a scheme for the extension of the work of missions in this direction. The Sudan Interior Mission will undertake the chief responsibility for leprosy work in the north; other societies accepting increased participation are the Church Missionary Society, American Baptist Mission and the Sudan United Mission.

In Southern Nigeria, a new leper colony has been opened to accommodate 1,000 patients. The Government of Nigeria, Native Administrations, the British Empire Leprosy Relief Association, the Mission to Lepers, all have shared the cost. The Church Missionary Society has provided the doctor. The Sultan of Sokoto, spiritual head of Islam in West Africa, has agreed to the opening of a dispensary at Chafe, in the province of Sokoto, by two young Christian Africans.—*The World Today*.

Bantu S. S. Convention

The first Bantu S. S. Convention was held at Port Elizabeth, December 14-16. The meetings were in the nature of a workers' conference and school of methods. Bible teaching through the medium of the Sunday school adapted to Bantu life and conditions was discussed. Lectures, demonstrations and discussions dealing with Bantu child nature, preparation of the lesson, class teaching and Sunday school management were given; also practical demonstrations, with Bantu children, of methods of worship, instruction and expression work. The meetings were open to Natives of all denominations.

—*South African Outlook*.

Imagine This!

Zulu people sang and applauded at a meeting where money was solicited for missionary work! Rev. H. A. Stick had been instructed by the Zulu Annual Conference to stir up interest among Zulu churches in missionary work among the Batswa, the Shangaans and the Chopes in Inhambande, East Africa. Subscriptions were made ranging from 10 cents to \$30. Many gave \$5, which is the equivalent in an American wage earner's money to \$25 or \$30. Even a "heathen"—with three wives—gave \$5.50 and promised \$2.50 more for his trio of spouses. There are just two ordained African ministers in a field 200 miles long by 50 wide, trying to serve 90 churches. The rest of the work has to be done by uneducated laymen.

—*Overseas News*.

WESTERN ASIA

Schools in Syria

The *Near East Bulletin* lists encouraging signs in educational work in Syria. One factor in promoting efficiency was the mimeographed material sent from America to help the teachers. The second factor was the great improvement in Teacher Training Schools; and a third has been the Vacation Bible

Schools. Plans have been made to extend this in 1937.

The publication of an Arabic book of folk songs has helped to introduce group singing, as Arabic music is almost wholly a solo performance. A Syrian worker was able last year to conduct a school which did not require any outside financial help. She used discarded dress material to make aprons and cuttings of bolts of strong muslin to make sacks for carrying books to the school. She used worn out towels to make baby bibs and had the boys do carpentry repair for school benches, making use of wood already on hand. All literature is furnished by the Central Committee.

Newman School of Missions

A writer in the *Near East Bulletin* remarks that "if Palestine has the deepest valley and the saltiest sea, she has added to this distinction by having the longest strike on record," adding that this gives Christian forces opportunity for promoting reconciliation. Despite the strike, Newman School of Missions in Jerusalem has not lessened its enrolment; the total was 81. Among the students last year was a Japanese, Rev. Y. H. Sacon, who is preparing to succeed to his father's Old Testament chair in the Japanese Methodist Theological Seminary near Tokyo.

The student group also includes two German missionaries from Egypt, two from the Danish Mission in Aden; others from India and Morocco. Fifteen missionaries in all took examinations in person, and one by correspondence.

INDIA—BURMA—SIAM

World Y. W. C. A. Conference

When it is remembered that the first organization of women, "The Female Sense Society," formed in 1807, had to have a man to count their money and offer their prayers, it is clear that the Y. W. C. A. Regional Conference in Ceylon was a milestone. In order to ensure

more Far East participation, this conference was held in Ceylon instead of in Europe, as usual. The subjects discussed were:

1. My country as a background to the work of the Y. W. C. A.
2. The place and contribution of women.
3. The message of the Y. W. C. A. in asiatic countries.
4. The problem of international relations.
5. Leadership.

Among other helpful lectures were those of Miss Anna Rice, National Secretary for U. S. A. She said:

"We are faced with two special dangers: (1) That we become an instrument for agitators, and drift with the tide away from our purpose. (2) That we retreat from the problems of our environment and fail to make our spiritual inspiration productive."

In the session on "Findings" it was agreed that:

We must feel individual responsibility for humanity's victims.

Religion to be effective must develop a practical program of work that truly reflects present-day needs.

We need to rid ourselves of violent emotions and hateful impulses and fear; we need to have tolerance and respect sincere experiment; we must strive for racial amity and the preservation and creation of beauty.

We need an affirmation of individual Christian faith. We must not only believe but allow truth to function in our lives.

Personalities are more important than programs or methods.

—*Malaysia Message.*

Thirty-Year Service Pins

The United Presbyterian Board recognizes the service of missionaries who have served 30 years or more by a service pin, consisting of a cross and crown of dull gold, set with amethysts and pearls, surrounded by a wreath of laurel leaves. At the annual meeting of the Sialkot Mission, Misses Nancy Hadley, Mary Kyle and Flora Jameson were each presented with this thirty-year service pin. Thirty-one such pins have now been awarded.

—*Women's Missionary Magazine.*

Hindu Temples Opening

The doors of Hindu temples are gradually being opened to Depressed Classes, and the recent proclamation of the Maharaja of Travancore, already referred to in these columns, which gives to all Hindus the right to enter and worship in all state-controlled temples, is the latest evidence of the growth of sentiment supporting the demand of the Depressed Classes. Gandhi insists that it is for caste Hindus to right this wrong, whether the Depressed Classes make the demand or not.

The action of the Travancore state will make it difficult for other Hindu states to refuse to make similar proclamation. If temples in South India, stronghold of untouchability and Hindu orthodoxy, are opened, the struggle is as good as won.

—*Indian Witness.*

In the News

Any reputable citizen of Bombay would read the average American daily with horror, and would probably be filled with pride that in India, papers do not flaunt tales of gangdom, robberies, murders and kidnapping.

However, one may read in a Bombay paper such items as this:

"Mr. S. K., a prominent young citizen of M., was found on Tuesday, drowned in a well near his home. His oldest son was very ill with a fever which seemed hopeless. So the father had gone to visit a famous holy man and ask what might be done to save his son. The holy man told him that if there should be some other death in his family the god would be appeased and spare the life of his boy. So the father decided to give his own life for that of his son."

Or another like this:

"L. B. was sentenced to be hanged in Poona on Wednesday for the murder of his son. It seems he had been told that there was a treasure buried in his land. He was in desperate need of money, so he went to a holy man to ask how he might find the treasure. 'If you will sacrifice your child to the goddess you will find the gold.' So, during the night while the mother was asleep the father stole the child and killed him."

What was done about the holy men? Nothing.

—*Western India Notes.*

Generous Hill Women

The Hill women in Assam, who have very little money, through their donations of rice, saved a handful at a time from the daily meal, are able to support not only an evangelist, but to start little village schools. These are often taken up by the mission and raised to a higher status.

Women in the Telugu field, after hearing of the cut which the Home Board had to make, and how their mission was trying to meet the situation, met together for a half hour prayer service. Then one woman said it wasn't enough to pray, and gave a jewel worth Rs. 75. Others followed till they had raised in cash and pledges nearly Rs. 200, and voted to make it Rs. 500, to send to the Home Board as an expression of appreciation.

—*Baptist Missionary Review of India.*

Sheep Without a Shepherd

In the little town of Jampur, evil was so rampant that the little group of Christians were sorely beset. There had been no ordained minister there for three years, not even a village reader for a year and a half. Dr. Noel Fletcher writes: Some of the group had been won by their Moslem neighbors into the fold of Islam. "Dr. Miss Sahiba," said the faithful old sweeper at the rest house where we stayed, "please will you write the name of my padre on a slip of paper for me? Sometimes a sahib comes here, and when he knows I am a Christian he asks me who is my padre. For three years since Padre Chambers Sahib left, I have not known, and I feel ashamed."

—*C. M. S. Outlook.*

Burmese Buddhism

Burma is the most actively Buddhist country in the world; one might say Burma and Buddhism are synonymous, and there is no sign of weakening in this religion. Every day one may see monks on their journeyings. The proportion of monks

to the population is said to be 1 in 30. A boy is known as a "little animal" till he has been to the monastery school for a while; then he is called "a little man." That happens in the life of every boy. Village boys come daily to Buddhist schools to be taught reading, writing and religion, and in consequence literacy is higher in Burma than in any other province of India, and religion is stronger.

—*The Layman.*

Training Kachin Leaders

A triennial Leadership Training Institute for Kachins was held near Bhamo, one of the Kachin mission stations in upper Burma, last year. Over 5,000 Kachins assembled for the meetings, some traveling for twenty days, many on foot. Kachins are giving liberally in their support of this leadership training institute. Eleven young people finished the two years' course and have gone out into the work. Many of the young people of the school go into the villages round about each week-end and the many changes taking place testify to their earnestness and effectiveness.

—*Watchman-Examiner.*

Doctor Multiplies His Talent

Dr. Richard S. Buker has been pioneering in North Burma long enough to get his bearings in the matter of making his life count. He tells how he plans to multiply his ministry:

"The tremendous call of thousands of villages about me, which have not the slightest chance of receiving even simple medical care during sickness, continually bears upon my mind. I am the only doctor with a medical degree who can possibly go to these villages. My great desire is to spread myself so as to be of more value. The only way for me to do this is to teach others what I know.

"A building for the teaching is practically completed; now there must be funds to feed the students, and provide them with books and incidentals. There must be medical literature in the

language of those who are studying. During the rainy months of July to October, I spent every spare moment translating medical literature. Ten men began the course in November, 1935; nine of these finished the last of March. The course is so arranged that those who spend only one year will have a good practical knowledge with which they can go to their villages and begin the long tedious process of teaching the ignorant villagers the value of modern medicine. Three more years of study will be offered to those who really desire to take up medicine for a life work."

—*Moody Institute Monthly.*

Literacy in Siam

The government has undertaken to create a literate nation within ten years, and teachers are at a premium. Training classes at Wattana Wittaya, Presbyterian Academy for Girls, cannot begin to supply the demand. Refusing to send out half-trained teachers, they have started a practice school, attended by 60 youngsters from neighborhood families, teaching them the regular government curriculum of studies, and domestic science as well.

Wattana Wittaya is located on the Sam Sap canal, the "canal of 10,000 mosquito smarts." The name means Academy of Progressive Knowledge. The students take the Red Cross examinations, Girl Scout tests, and the temperance pledge. Two Christian Endeavor societies, one for seniors, one for juniors, meet regularly.

On Sundays groups of students visit the homes of the people living along the canal, for whose children the academy maintains a day school of 40 pupils. —*Monday Morning.*

CHINA—TIBET

The Passing of the Quack

Dr. W. H. Dobson, South China Presbyterian missionary, thinks that with the passing of the cure-all quacks, one of the most colorful institutions of old China will become history.

"Materia medica," he says, "as practiced in ancient Chinese fashion, is a thing to behold. Only three major possessions were needed by an enterprising fellow in order to set himself up in the profession of Chinese quackery; a bland and scholarly countenance, a collection of alleged drugs, and a lot of nerve. Add to these a mortar and pestle, a cutting board, several sharp knives, a bottle of river water and place to hawk his wares, and the quack was ready for business.

The modest ethics of the modern medical profession were unknown to him. He advertised that he could cure anything, and to his credit it must be stated that he at least tried. He was all things unto all men, that is, to all afflicted men, and to his shop flocked the sick, the lame, the halt and the blind. The majority of his patients survived, and those not too seriously affected got well, as they would have under any circumstances.

Church "Comes of Age"

In a letter to the Board, a Presbyterian missionary tells how a church in Nanking "came of age."

"For some time, we have been working on a policy whereby, beginning with April, 1936, any church which could not take full responsibility for its pastor's salary was going to have to give him up for such part of his time as they did not pay for. So the mission was preparing to use part of the time of Pastor Dju, of the Second Presbyterian Church of Nanking, but we reckoned without the church people. The elders and deacons had a meeting and decided that the church could not afford to let any part of Pastor Dju's time go into other work, and they went out among the church members to raise his entire salary. In a short time they announced to the Presbytery and the mission that the church was prepared to call Pastor Dju as its full-time pastor, completely supported by the church."

Taking the Gospel to Prisoners

A Scandinavian missionary at Changan, Shensi, writes in *China's Millions* of opportunities for prison preaching.

In answer to a long time of prayer and waiting, a new door finally opened for Gospel work among the men prisoners in the provincial prison. As mentioned in earlier letters, the work among the women prisoners started long ago. There are not very many women, and the matron is an earnest Christian, which made an opening easier. The situation is different with the men, for there are over three hundred in number, which makes gathering for meetings more risky. Their officials are non-Christians and, though very friendly, could not be expected to show any hearty interest in Gospel work. But a visit to the prison by members of our Field Committee was well received, resulting in an official permission to hold meetings for men every Saturday. Brother Swenson, the Bible-school teacher, and others take part in these meetings. Several of the prisoners have already decided for Christ.

New Ways for Old

Here is a story told in the *United Church Record* of Canada.

Canton's old execution ground is being used for better purposes in these days. Its most frequent use is for athletic meets; but Easter Sunday saw it serving another purpose still more remote from its original use. Soon after sunrise people began to stream from all parts of the city—some in buses, some in cars, some in rickshas, and some on foot—towards the East Parade ground, and by half past eight the scene which in former days witnessed many a criminal pass on without a ray of hope, was resounding to the voices of five thousand people singing "Jesus Christ is risen today, Alleluia." The singing was led by three bands from the Pooi Ying, Pooi Ching and Ling Naan schools, and by a choir of five hundred young men and women gathered together from the various churches. The hymns were well known and suitable to the occasion, so that the huge congregation was able to follow wholeheartedly the lead given by the choir and bands. Dr. T. Z. Koo's message was short and to the point, emphasizing the radical change in the lives of Christ's disciples as unimpeachable evidence of the resurrection. By the help of a loud speaker, the whole assembly, accommodated on tiers of seats arranged in a large quadrangle, was able to hear every word.

The Gospel Spreading Life

China's Millions says that many instances may be quoted to prove that the Gospel is per-

meating Chinese life, and cites a number of them. Here are three:

A well-to-do young Chinese couple, so wealthy that they did not know what else to seek in life, decided to commit suicide together. They hired a room in one of the large new hotels in Shanghai, and turned on the radio to drown the noise of their suicide. A Gospel appeal happened to ring forth, and both were soundly converted.

Many missionaries have stopped at Wing On's large department store in Shanghai. Among other goods exported from that shop are hundreds of tons of soda crackers. Under the lid of each tin is a slip of paper, neatly printed in red characters, which reads: "Jesus said, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

A little outpost was too poor to raise a regular preacher's salary. An excellent evangelist and teacher, known among us as Nathanael, offered to go and help that little community last winter, without any stipulation as to salary. Just inside the door of the little mud chapel two large barrels were placed. Into one of these, contributions of grain were poured; and into the other, cabbages, onions or turnips were dropped—and one day a new gown was dropped for Nathanael!

Christianity or Communism?

The problem of livelihood is receiving increased attention. The New Life Movement was quickly followed by the People's Economic Reconstruction Movement, which is devoted largely to the welfare of farmers, since 80 per cent of China's population belongs to that class. There has been a striking increase in the number of cooperatives; the Government and several banks are trying to help the farmer by extending loans, and there is a national bureau for the improvement of rice and wheat and a central bureau for the improvement of cotton. The problem is how to translate plans into action, because of widespread illiteracy and the peasant's suspicion of new methods. The alternative, "Christianity or Communism," is stirring Christian forces to pay more attention to community welfare.

A start in this direction has been made by Nanking Theological Seminary which has begun a study of 100 representative rural churches in China, in the

hope that it may contribute towards a larger understanding of the problem, and help all those serving in the rural church to plan more intelligently and actively for the future. In Kiangsi the provincial government has adopted a three-year plan to carry on work along four lines—to stimulate village self-government, to organize the farmers for self-protection; to develop rural education; and to raise people's economic level, for the realization of the self-government, self-dependence, self-supply and self-protection of the rural population.

—*Chinese Recorder*.

For Neglected Seamen

Although a great deal has been done for seamen in other nations, Chinese seamen had been neglected until Mr. B. J. Tan, who worked among seamen in England for 20 years, organized a Seamen's Mission in Hong-kong three years ago. Mr. H. R. Wells describes this work in the *Chinese Recorder*.

The mission is making good progress since the opening of the new headquarters last May. The men are glad to have a place to rest, read books, newspapers and magazines, write letters and play games while they are waiting on land for situations.

Sunday evening service is well attended since the opening: some of the men join us in our daily prayer meetings, morning and evening. We visit the boarding houses once a week, and ships alongside the wharves, carrying The Word of Life, cheer and comfort, and distribute cards with "Golden Texts." Not merely the men themselves, but their wives and children are helped when the men are instructed in the principles of Christian morality.

Tibet to Modernize

Gordon Enders, son of a Presbyterian missionary to India, as advisor to the grand lama of Tibet will have an important rôle in the modernizing program planned for that country, scheduled to start this spring.

Century-old stores of gold will be removed from mountain monasteries and used to build highways, railroads, and establish air lines and modern communication systems, according to Mr.

Enders. The grand lama does not plan to modernize Tibet industrially, although power plants will be established on mountain streams. He wishes to give his people certain advantages of the modern world, without importing the industrial world's problems. The lama will try to establish a spiritual nation intent on keeping peace.

—*Dayton News*.

JAPAN—CHOSEN

Population Increase

Japan's population increased 1,100,000 in 1935, according to a report from Tokyo. The average rate of increase has been from 800,000 to 900,000. The birth rate for 1935 was 31 for 1,000, while the death rate was 16 for 1,000. The number of marriages was 556,730, showing an increase of 44,076 over the previous year. The number of divorces was 48,528, or 0.70 per 1,000, showing a decrease of 82 in actual number and of 0.01 in the rate from 1934.

—*China Weekly Review*.

Faculty All Christian

Wilmina School for Girls in Osaka is rejoicing because the principal and every one of the faculty of more than 60 Japanese teachers are Christians. The number of students increased from 450 in 1930 to 1,060 in 1936. Each year about 100 girls from this school are baptized, with the full consent of their families.

—*Monday Morning*.

Charter for Medical Center

Permission has been granted by the Minister of Home Affairs to incorporate St. Luke's International Medical Center under Japanese law. The college of nursing had previously been incorporated, but the medical center as a whole had, from its early history, continued to exist as a private mission enterprise. The institution had grown to such proportions that those in charge of the work felt that this step was necessary to safeguard its future, and more thoroughly

integrate it into the life of the nation.

Severance Medical School in Seoul, Korea, was the first missionary hospital to be thus incorporated. —*Living Church*.

Church Union in Japan

The National Christian Council was instructed by the All-Japan Christian Conference held last November to lend its good offices in furthering the work of the Commission on Church Union appointed by that body. That Commission has been at work during the year on the questions of the form of organization for a United Church, a creedal statement and procedure. It has drawn up a preliminary report, to be presented to the Council's Annual Meeting, expressing the following conclusions: That the United Church in its organization does not necessarily require the realization of organic union, but the adoption of a system of government which will respect the autonomy of the various communions. That it is advisable to adopt the creed in the proposed draft for Church Union—presented last year—but incorporating the Apostles' Creed. That headquarters should be set up in the center of the Empire; that steps should be taken to coordinate and unify the business offices of the various denominations and then advance by cooperating on a nation-wide scale to bring about gradually a walking and working together; that any new evangelistic campaigns, either within or outside Japan, should be planned on a cooperative basis through the above-mentioned central headquarters; and that in order to nourish the faith of absentee church members facilities should be made for the passing of church members from one communion to another.

C. E. in Chosen

Nearly 1,300 Christian Endeavor Societies, with 35,500 members, are in active operation in Chosen. The national C. E. Union is joining with the departments of religious education

and rural evangelism in publishing a weekly magazine called *The Christian Herald*.

Social Gospel in Korea

An article in a recent *Christian Advocate* shows how new ideals are influencing an ancient country. A popular type of town work is the Well Babies' Clinic which not only looks after the baby but also influences the mother and ultimately the whole home. It also acts as a link between the sick mother and the hospital. The provision of clean, standardized food for babies has resulted in a revolutionary change in child nurture and gives prospects of lessening the notoriously high child mortality. The soy bean may be the means of providing a cheap, nutritious, clean, milk substitute.

It was once believed that Korean women could not study, sing or play. Now one of the departments of the women's college in Seoul trains Korean women to be music teachers. Another early belief was that Korean girls could not and would not take part in games. Now the girls' college has a physical director, and the new plant includes a well-equipped gymnasium. This same girls' college has a department of home economics where an attempt is being made to apply the benefits of science to the household economy of Korean homes.

In short, it has been proved in many ways that Korean women can do everything that women do anywhere.

Carrying On in Korea

A letter from Mr. and Mrs. Harry J. Hill, of Pyongyang, says that in spite of the fact that never in their 19 years of service have the forces of darkness been so determined as now, doors are wide open to evangelism; and never a finer group of volunteer workers. In October, 117 girls came for the Junior Bible Institute, one from Manchuria.

The name of the all-year Bible School for Women has been changed to Women's Biblical

Seminary. Calls for its graduates come from all over Korea, and from Japan and Manchuria. These young women are leading many to Christ in factories, hospitals, street chapels, homes and government schools.

The Institute for Blind and Deaf Boys now admits little deaf girls, as there is no other place in Korea where they may learn to read and write, and use the sign language. This work is not under the Mission, but under the Korean General Assembly. Fifteen blind and 20 deaf and dumb are taught by four part-time blind teachers, one deaf and dumb and four part-time sighted teachers; with a blind evangelist calling regularly in homes of the blind.

ISLANDS OF THE PACIFIC

"On Their Way"

Rev. Charles N. Magill, D.D., was recently asked what he thought was the most marked material change that had taken place in the Philippines since his arrival in 1905, and he replied: "Improvement in transportation." Facilities for transportation have increased perhaps one thousand per cent. The rough mountain trails and the dusty quasi roads of the dry season and the mudholes, called roads, of the wet season, have become first class highways over which speeding automobiles, busses and trucks carry multitudes of people and the products of the country. Thirty years ago travel was on foot, or on ponies, or in two-wheeled rigs. This was slow, uncomfortable and expensive. People did not travel much as compared with the travel of today. Now there are thousands of miles of splendid roads and tens of thousands of motor-vehicles in operation. Every year millions of passengers are "on their way."

Within three decades there have been introduced and put into effective operation "ways and means" to help the people not only in traveling over highways, but in progress to better government, to better laws and quicker justice, to fuller educa-

tion and wider knowledge, to better material living and more widespread commercial activities, and best of all to better moral and spiritual progress.

The Evangelical Church in the Philippine Islands has helped the people on their way by enlightening their minds and comforting their souls through the Gospel of the Christ who said, "I am the way, the truth and the life; no man cometh to the Father, but by me."

Rhine Mission Jubilee

The Rhine Mission last year commemorated the 75th anniversary of its work in the Batak country, Dutch Indies. The climax of the occasion was the unveiling, in the Church square at Siporok, of a monument 20 feet high, a four-sided, truncated pyramid, which bears the inscription in Batakian on a marble plate; "The Lord hath done great things for us, therefore are we rejoiced." The monument stands on the spot where the first meeting of the Rhine Mission was held. The Batak church is now numbered among the greatest and most important native churches of the world.

Bibles for Pitcairn Island

The story of "The Mutiny on the Bounty" is well known. By the reading of a Bible, which had been carried ashore from the ship, the whole of the island was changed, and became a moral community in which the Gospel created an atmosphere of love and peace. In 1848, when the news came to Britain of this remarkable transformation, the Edinburgh Bible Society sent out fifty Bibles for the benefit of the colonists.

In 1935, the Secretary of the National Bible Society of Scotland, sent a letter to the descendants of the mutineers. Extracts from the reply sent by Mrs. Edgar Christian, wife of a fifth generation descendant of Flether Christian of the "Bounty," will be of interest: "We all know how the scenes of vileness, cruelty, and murder gave way

under the transforming influence of the one Bible saved from the "Bounty," as it was taught to the women and children by Young and Adams, after all the rest had been murdered and killed. Today we thank God for His Word, which was the means of saving us from heathenism, and doubtless cannibalism. . . .

"In your letter you ask whether the National Bible Society of Scotland might have the privilege of sending a further supply, if there was need. That offer is unsurpassingly kind, for which we would return grateful thanks. . . . Many of the older folk need large-print Bibles. Our population now numbers 215, including children who cannot yet read. I leave it to you to send as many copies as you think advisable. I would be very grateful also for a Teacher's Bible in large size, also one for my nephew, Richard Christian, who is in need of one."

New Britain's Village Schools

In "Man in the Making," the author, R. R. Marett, defines savagery as "intellectual confusion combined with physical discomfort." Pioneer missionaries to New Britain some 60 years ago, Dr. George Brown and his band of Fijians, found people who fitted this definition, but it can no longer be truthfully applied to the majority in these islands.

The first aim of the mission has been to assist the natives to a right relationship to God; secondly, to develop character and citizenship; and thirdly, to enable them to acquire those skills which will assist them to provide for their material welfare. New ethical standards and new motives have been supplied as old ones disintegrated. Village schools have also worked toward raising standards of health. This includes such training in practical gardening as will ensure a more consistent and varied supply of food. Often a native community is sick largely because of improper diet.

The future of these mission schools is uncertain. Either the Administration will gradually

establish its own elementary schools, in which case the mission system will no longer be required; or the Administration will assist in maintaining schools of greater efficiency than is possible with limited financial resources.

—*Missionary Review of Australia.*

NORTH AMERICA

What Makes Criminals?

Dr. Amos O. Squire, for many years head physician at Sing Sing Penitentiary, in an address on "Youth and Crime in Modern America," revealed some startling facts. He said:

"In 1900 the average age of criminals in America was forty; today it is twenty-three. Forty per cent of the atrocious crimes committed in America are by youths still in their teens. One hundred and seventeen thousand are now imprisoned in Federal and State prisons, while 200,000 more are confined in county jails and reformatories."

His explanation of this, in a word, is the breakdown of American home life. He said:

The breakdown of religious authority has left character seriously unfounded. A boy whose character has no deep religious foundation experiences a serious shock if his home is broken up. Perhaps his parents become divorced, or they separate, or they live together, but in perpetual strife and unpleasantness. The effect on the boy is to unhinge him, and he drifts into crime. Forty-five per cent of the boys who are coming to Sing Sing, having previously served a term in the Reformatory, are children of broken homes. Conceit, if pursued intensely enough and long enough, tends to produce a definite mental unbalance. Character, religiously founded, will stand up under serious shock.

—*Christian Advocate.*

Christian Education Tours

Seven denominations — Presbyterian, Methodist, Episcopal, Baptist, Congregational, Christian and Moravian—Jamestown College, and the State Council of Christian Education worked together from October 19 to November 8 in an effort to acquaint high school students with the North Dakota plan of Bible

study and to aid Sunday school teachers and officers in their church work, by making five tours. Five teams, visiting 72 high schools and 58 churches, reached more than 5,000 church members and 6,000 high school students. —*Monday Morning.*

For Better Movies

The "Legion of Decency" suggests some restrictions to insure proper motion pictures. Here are a few:

No picture shall be produced in which evil is made to appear attractive, and good unattractive; in which the sympathy of the audience is thrown on the side of wrongdoing, evil and sin, or against goodness, honor, innocence, purity, or honesty; in which law—human or divine—shall be ridiculed, or sympathy be created for its violation; in which the treatment of crime makes heroes of criminals and seems to justify their actions.

—*Alliance Weekly.*

An Atheist Converted

Martin S. Charles was a young preacher whose Christian faith was undermined by false teaching that he became an atheist. He founded *The Godless World* magazine, conducted twenty-two public debates against Christian ministers, and held offices in the Association for the Advancement of Atheism. Then, after twelve years, he was supernaturally stopped in this career, being convinced of the reality of the existence of the One whom he had denied. He has recently been conducting a "Back to the Bible Mission" in Fort Wayne, Indiana.

—*S. S. Times.*

Presbyterian Diamond Jubilee

The Diamond Jubilee of the Southern Presbyterian Church, was celebrated last December. One of the chief objects was the promotion of a renewed spirit of evangelism throughout the Church; and in particular to win 25,000 new members on confession of faith in the home church and 10,000 in the foreign field.

Dr. B. K. Tenney, secretary of the Jubilee Committee, reports on replies so far received

from pastors to whom a questionnaire had been sent.

In response to the first question: "Have you had or do you plan some evangelistic effort during the present church year?" In response to this question, 655 ministers answered yes; fifty-five answered no; and eleven did not answer.

In response to the question as to whether or not they felt there was a growing spirit of evangelism among the people, the answers were as follows: Yes, 398; No, 196; no answer, 127.

In answer to the question as to whether or not the spirit of evangelism was growing among Sunday school teachers, 443 of the 721 pastors answered yes; 148 answered no, and 130 did not answer. The ministers were asked to give the number of additions they had had during the first six months of the church year. A total of 5,521 additions on confession of faith was reported by six hundred ministers. The other 121 ministers either reported that they had had no additions or did not fill out that part of the report.

Twenty colleges of the denomination indicate that they have some definite plans for keeping the claims of Christ before the students under their direction.

—*Christian Observer.*

Elyria, Ohio, Men's League

The men of Elyria, Ohio, United Presbyterian Church who formed a local Men's Missionary League in November, 1933, have no thought of quitting, for since the last anniversary a new project has developed, in addition to their foreign mission obligation of supporting a native missionary in India. When the pastor, Rev. George A. Brown, visited Colorado last summer he found a small mining town, Tellurite, without a resident minister for many years. Getting in touch with church officials, Mr. Brown has been the instigator of placing a missionary there, and the Men's League will contribute to this project.

With a foreign and home project now a definite part of their activities, the local league begins

the fourth year with renewed vigor and a determination to keep growing. Since last year several new men's missionary leagues have been formed.

—*Elyria Daily.*

Stewardship at Asheville

Ike and Mike were two pigs raised for the Lord by several Asheville Farm School boys. Daily the owners cared for their charges and watched them grow. Following the corn harvest the boys gleaned several bushels of corn from the field for their pigs. Finally, having grown round and fat, the pigs were sold. After all expenses were paid the proceeds went as a contribution to the young people's missionary budget in the presbytery.

The Lord's Acre Club at Asheville Normal School, organized two years ago, has twenty-three members who annually clear a plot of ground of brush and weeds, and plow, plant and hoe it. One member stays during the summer to cultivate the crops. From the sale price all expenses are met. The net proceeds the first year were fifteen dollars and the second year seventeen dollars.

—*Presbyterian Banner.*

Awards for Missionary Sermons

Awards for the best sermons on foreign missions are offered by the Centennial Council of the Presbyterian Board of Foreign Missions, in connection with their centennial this year. For the best sermon which has been preached to an actual congregation, \$150 will be awarded, with \$75 for second place, \$25 for third, \$10 for fourth and, for each of the six next best sermons, there will be awarded a copy of "One Hundred Years," the centennial history by Dr. Arthur J. Brown.

Each sermon should be typed, on one side of the paper and should be accompanied, on a separate sheet, by the name and address of the writer, and the sermon's text and theme. It must reach Room 913, 156 Fifth Ave., New York, before April 1, 1937.

Keystone School of the Bible

A new international training school has been opened in Pittsburgh at 535 Penn Ave. The school has a directorate of nine ministers and thirteen laymen. It is conservative in theology. The President is Rev. A. Gordon MacLennan, D.D., pastor of the Shadyside United Presbyterian Church of Pittsburgh, Pa. The Dean is Wm. S. Hawks, B.A., from the Davis Memorial Bible School of Binghamton, N. Y. The school is supported entirely by voluntary contributions and is one of the 66 cooperating institutions throughout the country which includes the Standard Training Course of the Evangelical Teacher Training Association. Eight men compose the faculty.

Negroes in Detroit

The Negro population in Detroit has risen from 40,838 in 1920, to about 135,000 in 1936, the larger portion of this increase coming from villages and rural sections of the South. Housing conditions are reported as bad; health conditions, as might be expected under these housing conditions, are also bad.

Six hundred and ten churches minister to the Negro population. Forty-five per cent of these are "store-front or house churches." Numerous cults flourish among the Negroes and constitute a serious problem. The report warns that the Negro is fast drifting away from the faith of our fathers into something else. Thousands of them have become communists asking "Who is God?" "What good is the church?" They have been told that it is the mother of race hatred, prejudice, war, capitalism, lynching, injustice and slavery.

—*Presbyterian Banner.*

MISCELLANEOUS

New Newspaper Evangelism

Newspaper evangelism, first tried out in Japan, is steadily reaching into other countries. In China, the movement is still new, but two Hankow papers

have carried on daily advertisement about Christianity for some months, and a number of enquiries have been received. In India, a weekly article inserted in a Karachi paper has brought enquiries from people of all classes and faiths. An experiment in Christian journalism is also being carried on in Mohammedan countries; while in Spain the editor of *El Popular*, a widely read paper, has agreed to publish a Christian article of 1,000 words every Sunday for a year.

Leper Statistics

Medical returns from fifty-four leper homes and hospitals in India, China, Korea and Africa where work is maintained by the Mission to Lepers, afford some indication of progress made during the year:

Eleven thousand, nine hundred and twenty-two patients had been under treatment for not less than three months. Of these—

One thousand and fifty-four had become disease arrested cases without deformity (i. e., symptom free).

Five hundred and twenty-seven had become disease arrested cases with deformity.

Three thousand, nine hundred and eighteen had much improved.

Two thousand, eight hundred and fifty-three had slightly improved.

One thousand, two hundred and two were apparently stationary.

Of the remaining cases some had become worse and a considerable number had left or died. Seven hundred and seventy-six of the cases arrested without deformity had been discharged and 168 of those arrested with deformity. In addition, upwards of 7,500 lepers had been treated as outpatients. Where the attendances had been regular the results had been encouraging; 142 outpatients were reported to have become arrested or symptom-free cases.

The chief problem in the control of leprosy is to prevent the infection of children. Where this can be accomplished the disease should become negligible within one generation.

—*Without the Camp.*

Lutheran World Front

A "Lutheran Front," massing the more than 80,000 members of this body behind a very definite evangelical program for world betterment, will take vig-

orous form within the next four years. Headquarters for this program will be established in Berlin.

For the achievement of Lutheran Solidarity a series of specific tasks has been mapped out. There will be gathered "an encyclopaedic file of information concerning all Lutheran Churches of the world." There will be prepared for publication in 1940, a revised edition of "Lutheran Churches of the World," first published in 1930. Periodical bulletins will be issued to the Lutheran Church Press of the world. A "Central Bureau of Relief" will be established. The executive secretary will be the official representative of the Lutheran Churches of the world. There is to be built up an international Lutheran pulpit and lecture exchange.

The Executive Committee, recognizing that the present day is one "of enlarging relationships," a day when "religious bodies that have always laid claim to ecumenical character are pressing those claims with new vigor," have issued a declaration as to Lutheran participation in general world-wide religious movements, saying:

"The Lutheran Churches of the world should proceed with united front on their relations with ecumenical Christian movements, general cooperative organizations, or Christian Churches claiming universality. They should agree among themselves as to their united participation or nonparticipation."

—*International Christian Press.*

Achievements in Religious Education

There are nearly a million more Sunday school pupils in the world today than there were four years ago. Africa is credited with more than half this gain, or 581,721. Notable gains were made in Belgian Congo, Angola, Rhodesia and French Equatorial Africa. Uganda made its first report showing an enrolment of 2,000 in the Sunday schools and over 100,000 receiving religious instruction in

day schools. Remarkable growth is reported from the former German colonies; Tanganyika increased over 40,000, the Camerouns 10,000, and Southwest Africa 8,000. The Union of South Africa increased over 100,000 since 1932. Brazil increased 43%; Argentina, 34%.

The situation in the larger Sunday school constituencies in Burma, Ceylon, India, China and Japan has not changed materially, though Japan reports an increase of eight thousand. The loss reported in China is more apparent than real, as the figures for Manchuria and Mongolia have been deducted. India continues to have the largest Sunday school enrolment in Asia, with Korea holding second place.

North America, Sunday school stronghold of the world, shows a falling off, though it should be noted that other youth movements and religious education projects have increased. Europe, as a continent, shows a net loss, but gains are reported in Poland, Greece, and even harassed Spain. Russia is out of the picture entirely.

Peace Resolution

Perhaps the most important and far-reaching action taken by the Oslo World's Sunday School Convention was the Peace Resolution. Every Convention since 1904 has adopted a peace resolution, but this Convention realized that better than a resolution is the development of Christian men and women who can reach across national boundaries and extend the hand of fellowship to those of all races and nationalities, with a desire for mutual understanding and common endeavor in behalf of the welfare of all. There can undoubtedly be no lasting basis for peace that is not built upon a more vital Christianity, without which peace pacts and international treaties will continue to be mere scraps of paper. The Peace Resolution adopted by the Oslo Convention differs from those of former Conventions in that it calls upon all constituent units of the Association in every field where the Sunday school move-

ment is organized to inaugurate and maintain in the educational work of the church such definite programs of teaching and worship, based upon the Word of God, and interpreting the life and teaching of Jesus Christ as shall lead to interracial understanding, international concord and the abolition of war.

—*W. S. S. A. News.*

Christian Humanitarian League

A Christian Humanitarian League has been established and held its first meeting at The Hague at the close of last year. This League has set up as its general principle: "The only just basis for the construction of a new social life is the Christian doctrine, which sets us the task of being human; that is to say, in all respects and under all circumstances to do our Christian duty in the spirit of truth, justice and love. For the building up of a new social life, emotion and reason must be healthily and normally developed and work together in harmony. Religion, truth and justice are the most important foundations of this new social life."

The urgent necessity for a concerted effort against atheism was emphasized at this meeting.

Forward — Day by Day

The Protestant Episcopal Church has issued a booklet containing daily Bible readings with comments, practical suggestions for Christian living, and prayers called "Forward—Day by Day." This booklet has been widely distributed; altogether 3,625,000 copies have been bought and paid for. In addition to regular congregations from coast to coast, this manual goes into prisons, reformatories, hospitals, sanatoriums, camps, schools, and to the employees in business houses.

Translated into Japanese it has been distributed to 271 congregations in Japan. It goes to every one of the Church's foreign mission fields. In Canada and the United States it goes into homes of scattered settlers.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

An Advancing Church in Latin America. By Kenneth G. Grubb. 256 pp. 3s. 6d. Marshall, Morgan & Scott. London. 1936.

Mr. Grubb is a past master in the art of condensation. The little book whose title is given above and which has less than 80 pages is *multum in parvo*. Rarely does a reader find so much information condensed into so few pages, and in such short space, and the information given is unusually correct and up-to-date, inasmuch as the author has recently made a close and personal study of the countries and the problems of which he writes. The seventeen republics of Hispanic America, as also the three Caribbean republics, Cuba, Santo Domingo and Haiti, plus the island of Puerto Rico, are brought under review in this small volume, and he who reads its chapters carefully will be much more knowing in regard to our friends, the other Americans, and the problems with which they contend.

The first chapter, "From Mexico to Cape Horn," is, in a sense, an introduction to those that follow, since it gives much of the physical and historical setting of the various republics and their peoples. In the second chapter, the author comes to grips with what is evidently the main problem of the book, in his treatment of "The Necessary Evangelical Church." This church will be, in essence, we are told, "a Fellowship of the Burning Heart," a band of brothers whose hearts God has touched. It will be a band, not necessarily of intellectuals, but of all re-deemed sinners, a true expression of the communion of saints and of their reunion in the Body of which Christ is the living Head.

The third chapter, "The Hundredth Milestone," gives an outline of the history of the Evangelical Movement in Latin America, since its founding, now more than a century ago; the fourth, "God and Cæsar," deals with the rising tide of nationalism as it impinges on the progress of the Evangelical churches, and the fifth and closing chapter deals with "The Significance of the Indian," that submerged portion of the population that might well call out with the Psalmist, "No man cared for my soul."

W. E. B.

Why South America? By A. Stuart McNairn. 145 pp. 2s. 6d. Marshall, Morgan & Scott. London. 1936.

This is a book by an author who is thoroughly familiar with his subject. He was for a number of years a missionary in South America, and, in more recent years, has served as a missionary secretary, in which position his long experience on the field has no doubt been of great service to his board. By frequent and extended visits to all parts of the continent, Mr. McNairn has become thoroughly familiar with this field.

While the book, very naturally, gives more attention to the work that is being carried on by the Evangelical Union of South America, the missionary board with which the author has been long identified, it will nevertheless interest and instruct a much larger community of readers. The references to history and other developments of the different sections of the continent are reliable and informing, and the reader will correctly gather the impression that Mr. McNairn not only knows, but loves the land and the people of which he

writes and whom he describes. The description of scenes in the various countries is true to life, and the value of the text is enhanced by a number of well-chosen illustrations, unusually clear and attractive. Throughout the book, but particularly in the chapter on Peru, there is frequent and sympathetic reference to the Indian population, and a moving presentation of the physical, spiritual, and economic needs of this portion, which, in some cases, is the majority of the entire population.

No doubt some of his readers will not agree with what the author believes to be the best methods of organization and carrying on the work of the churches and groups of believers. But all intelligent students of missions will applaud his insistence on the necessity of the missionary to give his time to the raising up of "faithful men who will be able to teach others also," thus making it possible, in time, for the missionary himself to pass on to other fields that are as yet unreached.

W. E. B.

Pastor and People. By O. C. S. Wallace, D.D., Litt.D. 128 pp. \$1.25. Broadman Press. Nashville, Tenn. 1936.

In twenty-five brief and intimate chapters, Dr. Wallace discusses many of the problems which face the modern minister and his congregation: pulpit poses and voices, understandable speech, postsermonic "let-downs," songs and singers, officers and officiousness, meddling men and flattering women, ushers and their larger calling, the minister as a steward and a man of God, the sacraments, and a host of other important questions. He writes with sympathy, clarity and insight, and with a

wealth of fresh illustrative detail.

Hugh Walpole once wrote, "If an author is to survive a year or two after his death he had better cultivate the spirit of kindness in his work." In this short volume the veteran preacher and teacher—he was eighty November last—demonstrates the ministerial embodiment of that essential virtue.

R. I. LINDQUIST.

Living Religions and Modern Thought. By Alban G. Widgery. 306 pp. \$2.50. Round Table Press. New York. 1936.

The title of this book and the author's qualifications as Professor of Philosophy at Duke University lead one to expect great things. Throughout the book is scholarly and thought-provoking, and presents a comprehensive and ethical view of the world's living religions. The arrangement is logical, and the author has a concise style with facility for factual classification.

To the Christian, however, who accepts the ecumenical creeds and the historicity of the Gospels, this book is a disappointment. Christianity is placed with the other living religions only as the climax of human effort to understand God and the universe. The author begins that chapter by saying:

Founded by a Jew, in its fundamental spirit Christianity is essentially a continuance of prophetic Judaism. With allowance for the effects of differences of individual character and environment, Jesus and Paul may be considered in the line of Hebrew prophets.

Religion is even now in process of development. There are many pathways which lead to God.

The religious wealth of mankind will most probably be increased by scholarly adherents of particular religions remaining faithful to their religions and striving to realize the elements of value in them. The way to comprehensive truth and unity is not likely to be found in the present universal adoption of any one existing religion.

The living religions, treated by the author, are all measured by such a twenty-inch yardstick. According to the writer, modern

thought does not concern itself with obsolete theories regarding the death of our Saviour. Nor can it accept belief in the actual resurrection (page 231). Even the Synoptic Gospels must be stripped of supernaturalism before they are trustworthy.

Aside from this viewpoint, the book contains many excellences. The weakest chapter, next to that on Christianity, is that on Islam, where the author or the proof reader is responsible for many curious blunders.

S. M. ZWEMER.

Moslem Women Enter a New World. By Ruth Frances Woodsmall. 431 pp. \$3.00. Round Table Press. New York. 1936.

In many respects, this is the best book we have had in English on womanhood in the world of Islam. Miss Woodsmall is General Secretary of the World's Y. W. C. A., and spent nine years in the Near East. Later, through a traveling fellowship, she journeyed beyond the Near East into Persia and India. Long-time residence might give a more intimate portrayal of the present conditions, but none could do it with greater sympathy and a bolder sweep of the pen.

The rising tide of social change is flooding the Near East and obliterating many Islamic customs. On its crest it carries a new freedom for womanhood. But the undertow is still very strong, and it is here that one would like the important statement, made by the author herself, underscored in the preface, and as a footnote on nearly every page of the volume: "Ninety per cent of the people in the Near East are still untouched by the film, but the remaining ten per cent represent the important progressive minority whose thought today is in a large measure determined by the film" (p. 27).

What is true of the film is true of all the other social and intellectual changes so admirably sketched as milestones in progress. The trend is undoubtedly away from polygamy and the old freedom of divorce. The marriage age is rising. There is an educational awakening, and

many influences are promoting it, especially in Turkey, Egypt, and Persia.

With the new economic rôle in which women are playing their part and crossing the threshold of professional life, there is, of course, the danger of liberty becoming license. The author points out the effects of old social customs on health and the higher standards that are now advocated. The two later chapters deal with the widening sphere of women's interests and the pressure of change on Islam itself by the new womanhood.

The illustrations are remarkably fine, and the author's style is attractive. The book gives very few references to authorities and no statistics; the latter is understandable. As the author remarks,

Statistics today are half-truths tomorrow. The subtle nuances of change are of real significance. To see one woman from a high-class family of Mecca today unveiled would be a more surprising symptom of change than the thousands now unveiled in Istanbul. I have tried, therefore, primarily to understand the trends of Eastern life, the currents already visible on the surface and the undercurrents which determine the main movement, using statistics, where available, only as subsidiary indications of change. It is evident that the very essence of change makes it impossible accurately to portray it, for while you have stopped to record trends of change, life has moved on. Today a new book each month could scarcely keep up with the changing status of Moslem women; whereas formerly one every century would have given a fair picture, for there was no change.

We have two criticisms, however. The first is that the causes for all this social upheaval and the dawn of a better day are not sufficiently indicated. One would expect an appreciation of the fact that the whole educational program for womanhood in Moslem lands is due to the initiative of Christian missions. A second omission, which is less excusable, is that the author gives so little attention to Islam and its teaching regarding womanhood, as the background for her picture. The appendix of three pages, in which some badly translated verses of the Koran are quoted, is scarcely adequate.

Previous writers on the subject (Robertson Smith, Perron, Mansur-Fahmi, and others) seem to agree that the position of womanhood in Arabia before Islam was better than it became through the legislation of the Prophet. No less an authority than Professor Duncan B. Macdonald states: "I do not think that there can be any question that the position of women in Islam is practically due to the attitude of Mohammed himself. Monogamy would be the rule in Islam, while the veil would never have existed except for the insane jealousy of Mohammed." It is not true, as we read on page 376, that "customs, rather than the actual teaching of the Koran, resulted later in the veiling and seclusion of women"; nor that "by incorporating the various social reforms such as the restriction of polygamy and inheritance rights directly into his religious teachings, Mohammed proved himself to be a practical idealist." Exactly the opposite is the fact. Mansur Fahmi, an Egyptian Moslem, states: "The ancient Arab woman was happy in her home. She lived. Soon Islam, with its diverse institutions, its theocratic laws, and the consequences that followed, changed the customs and the activity of women was paralyzed." This is very different from the idealized Islam of Miss Woodsmall's book.

S. M. ZWEMER.

The Shepherd Prince. A Historical Romance of the Times of the Prophet Isaiah. Translated from the Hebrew masterpiece of Abraham Mapu by B. A. M. Schapiro. Introduction by the late Robert Dick Wilson. 400 pp. \$2.75. Brookside Pub. Co. New York. 1936.

In this classic the translator has preserved the fire, pathos and intensity of the author's romance interwoven with drama and tragedy. Both Christians and faithful Jews will find a fresh concept of the God of Abraham. The novel helps one to understand the Jewish race and reading it should help to cement the bonds of friendship between the followers of these

two religions. It may lead many to a fuller knowledge of the Christ of whom Isaiah testified.

The Church and the Churches. By Karl Barth. 92 pp. 75 cents. Wm. B. Eerdmans Pub. Co. Grand Rapids, Mich. 1936.

The World Conference on Faith and Order to be held in Edinburgh, Scotland, in August, 1937, has doubtless been the occasion for the writing of this book. Professor Barth is such a fearless and forceful thinker, with a flair for fairness and yet with such a forthrightness of style, that anything coming from his pen is eagerly read, whether or not we agree with all of his positions.

The four chapters are suggestive in their headings: The Unity of the Church, The Multiplicity of the Churches, The Union of the Churches, a Task; and The Church in the Churches. Professor Barth maintains that because the one and only Word of God has once for all been uttered in the fact of the Incarnation, the Church is one in the task to proclaim this coming of God to earth and "to summon men to believe in its reality." If we are to realize the unity of the Church we must first accept Jesus Christ as the Head and Lord of the Church. "Jesus Christ as the one Mediator between God and man is the oneness of the Church, is that unity within which there may be a multiplicity of communities, of gifts, of persons within one Church, while through it a multiplicity of churches are excluded." Therefore he concludes, if we listen to Christ, it is "unthinkable that great entire groups of communities should stand over against each other in such a way that their doctrines and confessions of faith are mutually contradictory."

Dr. Barth concludes his book with a statement of the essential conditions under which it would be possible to share in such a genuine effort of union towards a living Church. Real unity is advanced as we listen to Christ in our own Church. Union work must be done within the churches, he believes, as its

proper Christian home, or it will not be done at all.

Each church must be dominated by Christ, the Christ of the Scriptures.

FRANCIS SHUNK DOWNS.

With Christ Into Tomorrow. By Hunter B. Blakely. 8vo. 160 pp. 50 cents, paper; cloth, 75 cents. 1936. Presbyterian Committee of Publication, Richmond, Va. 1936.

This mission study book, written by the pastor of the First Presbyterian Church, Staunton, Virginia, signalizes the conclusion of seventy-five years' history of the Presbyterian Church in the U. S. The six chapters are as follows:

Our Groping World
Our Adequate Christ
Our Compelling Mission
His Universal Church
His Abiding Method
His Ultimate Victory

The author says: "My hope in sending this little book on its way is that the reader may be stimulated to think creatively concerning the Christian duty of world evangelism, and to face squarely the personal obligation for giving Christ to a needy world."

Dr. Blakely is one of the leading young ministers of his denomination. His book is similar in purpose and plan to the larger book, "Missions Tomorrow," by Latourette, and forms an excellent companion piece to that volume. It is ideally adapted to mission study classes and reading groups not only in the Southern Presbyterian Church but for a wider circle. Approximately ten thousand copies have already been used in mission study circles during November.

Mrs. W. W. Draper's "Helps for Leaders," in teaching "With Christ Into Tomorrow" (price 15 cents) is issued by the same publishers. H. KERR TAYLOR.

Tangled Waters. By Florence Cranell Means. \$2.00. Houghton, Mifflin Co. New York. 1936.

Too many American Indian stories are told from the white man's point of view. Once this meant contemptuous ignorance of native traditions; today, on the other hand, we often find a

forced and artificial enthusiasm which takes no account of their hopeless incompatibility with modern life. Such new juveniles as "Singing Sands" by Grace Moon, and "Indians Today," by Mario and Mabel Scacheri, are really part of the current superficial propaganda for Indian cultures as something to be preserved, or revived, among contemporary young Americans of Indian descent.

For these reasons, "Tangled Waters," is the more welcome to thinking people. This story will not only please the young girls for whom it is primarily intended, but will interest and inform their elders. It combines a vivid and sympathetic picture of present-day Navajo life with the frank and intelligent treatment of a typical situation.

Mrs. Means, who has spent many weeks in Arizona during nine years past, introduces us to a family of native sheep-herders, characteristically dominated by the fiercely conservative old grandmother. The Navajo women, as is usual, do most of the work. The native "singer" or "Medicine-Man" must be called when there is illness and he is well paid for his mummery. Altolie's stepfather is a confirmed gambler. The old lady, his mother, is planning to marry our heroine as soon as possible to the ne'er-do-well son of a richer family.

The fifteen-year-old girl has wholly natural and spontaneous aspirations toward the marvelous new opportunities presented by school and mission. Presently a bad fall opens the way, and at the mission hospital she is put into a bed "like a warmed snow-drift." Here she meets with terror, soon merged in joy and confidence, the white doctor with bright blue eyes "of a keen kindness." Since more time is needed to heal a torn tendon, Altolie is placed in a near-by school for regular treatments, and there by an attractive boy a little further along the new road she is encouraged to forget homesickness and press on to better things.

The cloud-burst in the canyon;

the blanket secretly woven by the young girl in defiance of tribal taboos, copying a sacred sand-painting for a collector who pays liberally; the search for hidden treasure; the desperately sick child carried out of the hogan by a superstitious father and left to die alone and untended, till happily rescued by the indignant white doctor; the plans for a forced wedding broken up at the last moment by Altolie's school friend and a plucky little missionary woman—all these are woven into a strong plot.

"Tangled Waters" is recommended, not only as a story but as giving the right clue to a very human and troublesome problem. It has passed the scrutiny of several specialists in Navajo life, and is especially advised for missionary societies and school libraries.

"I think it is the difference between their beliefs and ours," says Altolie, speaking of her white friends, who do not tremble before malicious spirits in air and water or fear to touch the dead and dying, even when their nearest and dearest. "I, too, would like to live without fear!" ELAINE GOODALE EASTMAN.

By Love Compelled. The Call of the China Inland Mission. By Marshall Broomhall. 126 pp. 35 cents, paper. London, Hodder & Stoughton, 1936.

Marshall Broomhall, chief aide for many years of Hudson Taylor, founder of the China Inland Mission, years ago gave to the world a detailed history of that unique missionary enterprise. He has now rendered an equal service to the many who would lose the benefit of that voluminous work through its very size, by presenting the gist of it, brought down to date, in this modest and cheap form, stressing the heart and sinew of this greatly blessed enterprise in the "faith which worketh by love." Previous publications of the Mission have laid the greater stress on Faith: in this book, "Love rings out from every page with a marvelously clear note."

This brief "sketch" of a work

of more than seventy years, which has carried the Gospel to every province of Inland China and to its almost inaccessible dependencies, begins with the overwhelming sense of God's Love and the desire to be given some self-denying service for Him which filled the heart of young Hudson Taylor shortly after his conversion. This longing for an "Outlet for Love" pointed him to China's measureless need and led to the founding of the C. I. M., though he first served for four years under a Society whose running into debt troubled him. He "could not think that God was poor or unwilling to supply any need of whatever work was His." The history of the Mission is one long record of answers to the prayer of faith. Love always found a way, often an adventurous one which taught the missionary to laugh at rough places, to suffer extreme perils undauntedly, and to be "strong as death" through the terrors of 1900. Love found its reward in the great awakening of China which followed, seized its opportunity and, through all testings and distresses, with undismayed courage and unfeigned fidelity, though pressed on every side and meeting financial ordeals in forced evacuations, ever made the same reply, that it would triumph "at all costs," even captivity and the loss of life itself.

If anyone has been deceived by the specious claims of theoretic Communism, one chapter of this book, with its ghastly picture of Red massacres and devastations, should prove an adequate antidote.

The last chapter describes the close fellowship of the organization, under wise leadership, with equal provision for all members from funds never directly appealed for but always supplied for every emergency.

C. H. FENN.

Mexico Today. Col. Irving Speed Wallace. 364 pp. \$2.00. Meador Pub. Co. Boston. 1936.

Of the making of books on Latin America, or on this or that country of the 20 which form

that geographical entity, there seems to be no end; and very often the reading of them has been a weariness to the flesh. Many have been written after a hurried trip around the continent, in a comfortable steamer, and after having seen the sights of some important cities from a modern hotel as a base. Such books may be interesting, but such information as they give is not likely to be true to the facts.

In "Mexico Today," Colonel Irving Speed Wallace gives us a book of a different type. He has not been content with the usual trip around or across the continent. His writing is limited to the republic of Mexico, and he wrote only after years of travel and adventure, not only in the larg cities, but also after personal experience with mountain trails and life in the most remote hamlets. He went among an untutored and semicivilized population, as well as making contacts with representatives of the cultured classes. Therefore, the reading of his book is not only interesting; it is also illuminating. In twenty chapters, he gives us a great deal of information in regard to methods of Transportation, the Six-Year Plan, the New School System, Home Life, the National Sport—which is bull fighting—makes a very sympathetic reference to the present able and energetic President of the Republic, and adds attractive references to quaint old Spanish customs of the people.

There is no chapter specially dedicated to the relations of State and Church, but there are several references to the religious situation, written from an unbiased standpoint. His description of a conversation with an innkeeper in one of the smaller towns, whom he asked why the bull ring is always near to the church, comes very close to the real heart of the question. The innkeeper, after due reflection, said that he supposed they were "put close together so that the folks could go to the bull fight from the church and lose no time." Both were classed together in the life of the people

as more or less of equal importance. Some fault is found with both Church and State, in their somewhat confused relations, but the author gives credit to each.

Many writers on Latin America reveal an evident dislike for the people, and approach their subject with a fully developed superiority complex. Colonel Wallace shows that he likes Mexico and the Mexicans, and he envisages the time when there will be a closer cultural understanding between the United States, Canada, and Mexico, even to the point that, should the occasion arise, their flags may be "unfurled in one united defence."

Anyone who reads "Mexico Today" with care and attention, will be much more intelligent in regard to our neighbor republic, much more sympathetic with the government in its attempt to raise the moral and cultural level of the people, and will understand more fully the struggles which that people has undergone in its attempt to free itself from the shackles of feudalism and the bondage of an ecclesiastical system which sought no advantage save its own.

W. E. BROWNING.

Missions in Magazines. By Ortha May Lane. Pamphlet. Tientsin Press Ltd. Tientsin. 1936.

Here is an interesting study of the treatment of Protestant foreign missions in American magazines from 1810 to 1935. It is a treatise in preparation for the degree of Ph.D. in the Graduate College of Iowa State University. The aim of the study is to show how much and what kind of Protestant missionary information American magazines will print; also the changes in this respect in the past 125 years. Most modern editors of secular magazines are not interested in the religious aspects of missions but will print articles dealing chiefly with political, sociological and human interest values. This study will be of especial value to editors, mission board officials and writers on missionary sub-

jects. It is interesting to note that Dr. Lane refers to THE MISSIONARY REVIEW more frequently than to any other magazine except the *North American Review*—which has been in existence 30 years longer.

Frank Mason North, 1850-1935. A Biographical Sketch and Appreciation. Published by his friends. 1936.

A Christian is known by his friends and his achievements. Frank Mason North was a man greatly beloved and highly honored by many and the influence of his life and work extends around the world. He was born in New York, was graduated from Wesleyan University and in 1873 became a minister of the Methodist Episcopal Church. For twenty years he was a pastor; for another twenty years he was corresponding secretary of the New York City Church Extension and Missionary Society and for twelve years was corresponding secretary of the Board of Foreign Missions. His other activities, offices and connections were too many to record. As a poet and hymn writer he was well known and some of his songs are widely used in many churches. They will live even where the author is unknown. A son, Dr. Eric M. North, is secretary of the American Bible Society.

Gordon. A Drama in Three Acts. By E. J. Richter. Pamphlet. 50 cents. Capano Press. New York.

"Chinese Gordon" is ever a heroic Christian figure, a martyr to the cause of British rule in the Sudan. This drama presents briefly and accurately the events culminating in the fall of Khartum in 1885. Twenty-five characters appear besides sheikhs, dervishes and tribesmen. The scenes take place in London, Cairo, Khartum, and the camp of the Mahdi. It is not a missionary drama, and may be a little difficult to stage, but it has a stirring appeal for those who believe in the necessity of promoting peace and human welfare by the use of British armies and the sacrifice of men and money.

High Lights in the Near East. By Abdul-Fady (Arthur T. Upson). 128 pp. Illus. 2s. 6d. Marshall, Morgan and Scott, London. 1936.

The author was, until recently, Director of the Nile Mission Press in Cairo. He is one of the few foreigners ever in Egypt who could, unaided, write articles in Arabic which needed no correction before publishing. This book is made up of reminiscences of his busy life; of striking examples of divine guidance, which were to him "High Lights."

During the author's thirty-three years of active service, he has issued over 700 publications through the Nile Mission Press, many of which he had written.

New Books

Ethel Ambrose—Pioneer Medical Missionary. Compiled by Mrs. W. H. Hinton. 256 pp. 3s. 6d. Marshall, Morgan and Scott. London. Changing Russia. F. J. Miles. 144 pp. 1s. Marshall, Morgan and Scott. London.

Missionary Romance in Morocco. By James Haldane. Illus. 190 pp. 2s. 6d. Pickering & Inglis. London.

The Church Through Half a Century. Edited by Henry P. Van Dusen and Samuel McCrea Cavert. 426 pp. \$3. Scribners. London.

Agnes Dickinson—Missionary to the Chinese. Margaret Ness. 80 pp. 45 cents. Woman's Missionary Society, Presbyterian Church of Canada. Toronto.

Definite Experience—Convention Aid and Deterrents. A. S. Wilson. 128 pp. Marshall, Morgan and Scott. London.

The Father and His Sons. Arthur B. L. Karney. 68 pp. 1s. S. P. G. London.

The History of Jewish Christianity. Hugh J. Schonfield. 7s. 6d. 255 pp. Duckworth. London.

Heritage of Beauty. Daniel Johnson Fleming. 94 pp. Illus. \$1.50. Friendship Press. New York.

Immensity—God's Greatness Seen in Creation. Clarence H. Benson. 140 pp. \$1.50. Scripture Press. Chicago.

Jesus According to Mark. Albert Hughes. 188 pp. 60 cents, paper; \$1.00, cloth. American Bible Conference Assn. Philadelphia.

Obituary Notes

(Concluded from second cover.)

He was a master of the Korean language, edited an Korean-English dictionary of more than 80,000 words, translated several volumes from Korean into English and from English into Korean. In addition to "Korean Sketches," he was the author

of "A History of Korea," "The Vanguard," and "Korea in Transition." Dr. Gale is survived by his second wife, Ada Louise Sale Gale, a son, a daughter and two stepdaughters.

* * *

Dr. Thomas N. Chalmers, a clergyman of the United Presbyterian Church and head of a Christian Mission to the Jews in New York, died in Tampa, Florida, on January 29, at the age of 78. Dr. Chalmers was born in Riverside, Illinois, and attended Monmouth College and the United Presbyterian Seminary in Xenia, Ohio. After pastorates and a lectureship, he served as a missionary to the Jews in Chicago and Pittsburgh, in 1908 founded the New York Jewish Evangelization Society, and was editor of the *Jewish Missionary Magazine*.

* * *

Miss Annie Van Sommer, the founder of the Egypt Mission Band, died at the age of 83, at her home in England on January 9th. During the past forty years Miss Van Sommer spent much of her time in Egypt and was a valued member of both Field and Home Councils of the Egypt Mission Band. She founded the beautiful Rest Home for missionaries at Fairhaven, near Alexandria. She was greatly interested in the distribution of Christian literature through the Nile Mission Press and in promoting prayer through the Fellowship of Faith for Moslems.

* * *

The Rev. John MacNeill, D.D., of MacMaster University, Hamilton, Ontario, died at his home in Hamilton on February 11th at 63 years of age. Dr. MacNeill was President of the Baptist World Alliance from 1928 to 1934 and of the Canadian Baptist Foreign Mission Boards.

* * *

The Rev. Herbert C. Withey, pioneer Methodist Episcopal missionary in Angola, Portuguese West Africa, died in Malange, Angola, on February 11th at 64 years of age. Mr. Withey was born in Lynn, Mass., and went to Africa with his parents in 1885 under the leadership of Bishop William Taylor. Mr. Withey became an authority on the Kimbundu language which he reduced to writing and into which he translated the New Testament and a part of the Old. He also translated "Pilgrim's Progress" into Kimbundu and Portuguese. For many years he was editor of the *Angola News*, a Sunday school monthly and the only periodical in Kimbundu.

* * *

Personal Items

(Concluded from page 113.)

Rev. George Freeman Bragg, D.D., colored clergyman, celebrated in January the 50th anniversary of his ordination, and the 45th as rector of one of the pioneer Negro parishes of the St. James Episcopal church, Baltimore. Dr. Bragg has a notable record for the fostering of mutual understanding and good will between the White and Colored races.

Rev. Andrew Gih, the evangelist of the Bethel Mission, Shanghai, who recently visited America, was born as the son of a Buddhist scholar. In his youth he was antagonistic to the Christian message, and vowed that he would never become a Christian.

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