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When a Korean Magistrate Went to Church

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An African View of Africa's Needs S. S. Tema

A Golden Anniversary in Evangelism
A. C. Snead

Youth and the Christian Frontier Charles A. Platt

Dates to Remember

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.

June 3, 1937—General Synod, Reformed Church in America, Asbury Park, N. J.

June 3-8, 1937 — World's Woman's Christian Temperance Union, Washington, D. C.

June 23-30, 1937 — Alliance of Reformed Churches Throughout the World Holding the Presbyterian System, Montreal, Canada.

July 3-10, 1937 — Association of Executive Secretaries of Councils of Churches and Religious Education Employed Officers' Association, Lake Geneva, Wis.

July 7 - August 11 — Winona Lake School of Theology, Winona Lake, Ind.

July 16-22—World Conference on Life and Work. Oxford, England.

August 3-18 — World Conference on Faith and Order. Edinburgh, Scotland.

August 11-22—Winona Bible Conference, Winona Lake, Ind.

CONFERENCES AND SCHOOLS OF MISSIONS

Council of Women for Home Missions and Affiliated with the Committee on Women's Work, Foreign Missions Conference

June 26-July 3—Eagles Mere, Pa. July 7-15—Northfield, Mass. July 17-24—Mt. Hermon, Calif. July 19-23—Bethesda, Ohio.

Obituary Notes

Rev. Dr. Warren Hugh Wilson, for almost thirty years in charge of rural church work in the Presbyterian Church and a leader in the efforts to revive rural churches, died March 2, at 69 years of age. For several decades Dr. Wilson had been recognized as an authority on religious and other problems of rural life. He helped to develop the "larger parish system" for combining country parishes. In 1908 he was appointed by President Theodore Roosevelt as a member of the Country Life Commission. In 1930 he was sent to India for a survey of rural life for the National Christian Council of India. In two months Dr. Wilson would have reached the 70-year age limit and

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would have retired as secretary for rural church work of the Presbyterian Board of National Missions. Dr. Warren H. Wilson was born on May 1, 1867, at Tidioute, Warren County, Pa. He received the B.A. degree from Oberlin in 1890, the B.D. from Union Theological Seminary in 1894, and was ordained to the Presbyterian ministry. Dr. Wilson's first charge was Christ's Church at Quaker Hill, N. Y., near Pawling. From there he went to the Arlington Avenue Church in Brooklyn, and in 1908 took charge of work in rural fields. He was president of the International Association of Agricultural Missions from 1919 to 1929. Dr. Wilson was the author of several books on country churches and their problems. Surviving are his widow, Mrs. Pauline Elizabeth Lane Wilson, and two sons.

Canon P. Stacy Waddy, Secretary of the Society for the Propagation of the Gospel, died in the Hospital for Tropical Diseases, London, on February 8. Not only the Anglican Church, but the whole cause of Christian missions, has lost a notable worker. Canon Waddy had just returned from a visit to the Gold Coast of Africa and had been seriously ill with malaria on the return voyage. He was born at Carcoar, New South Wales, on January 8, 1875, son of Lieut.-Col. R. A. Waddy. He became Canon of St. George's Cathedral, Jerusalem, in 1919, and was Archdeacon of Palestine from 1922 to 1925, when he came to England to become secretary of the S. P. G.

Dr. Clarence A. Barbour, president of Brown University since 1929, died on January 16 at his home in Providence, R. I., at the age of 69. Dr. Barbour had been active for many years in educational and religious work. It was under his leadership that Rochester Theological Seminary merged with Colgate to form the present Colgate-Rochester Divinity School.

Rev. Thomas J. Porter, S.T.D., who had served under the Presbyterian Church, U. S. A., since 1884, as missionary in both Persia and Brazil, died suddenly in California, December 26. Since he retired from

active service in 1932, he had spent his time in translating and editing.

A PLEA FOR THE "IMPRAC-TICAL"

Men said Jesus was "impractical."
He preached a Gospel which men called too idealistic.

He said: "Love your enemies."

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DELAVAN L. PIERSON, Editor

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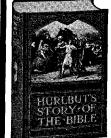
Editorial Chat

THE REVIEW endeavors to be up-todate in publishing articles on important current events and Christian world movements. As a matter of fact, a seeming delay in such comments may, in reality, be due to the fact that we have been ahead of the other periodicals. For example: the "New Life Movement in China," sponsored by General and Mme. Chiang Kai-shek, which is just now receiving much publicity in America, was fully described in the July, 1934, issue; the "Zoa (Life) Movement" (in the Greek Church) now first noted in the daily press, was fully described in The Review in August, 1928; the Moody Centenary recently widely advertised and observed was dealt with by Dr. John McDowell in our May, 1936, number. Read THE REVIEW to be upto-date on important matters relating to the Kingdom of God.

Have you ordered your June (Rural Life) Number of THE REVIEW? Secure copies for all in your mission study groups. This will be a great Note what one enthusiastic help. reader says:

"The March REVIEW is especially fine—Dr. Speer's article being 'tops.' I am very sure I could not get along at all without the REVIEW. Without it

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I would simply have to drop all the work I am doing in various groups. Yesterday we finished a course on Africa. I gave every one 'home work' to do—taken mostly from The Re-VIEW. All went at it with a real zest. I've 'talked' about Africa in Methodist and Baptist groups also - in Xenia and neighboring towns and—once more—it has been THE REVIEW that supplied most of my 'background.' find the current issues are nearly al-ways out of the library."

MRS. D. WALTER FERGUSON. Xenia, Ohio.

* * * CORRECTION

The caption to the picture on page 79 of the February Review, illustrating the article "Christ Comes to the Navajo," should read "Governor B. B. Moeur of Arizona and two Navajo Nurses, Ganado."

reader supply them? Please communicate with the Editorial Office, 156 Fifth Avenue, New York.

Two subscribers write:

"I can't do without your wonderful magazine, and what puzzles me is how any good missionary Christian can."

MRS. AGNES HAZARD. Boulder, Colo.

"Enclosed \$--- is to be applied to my subscription as long as the money This will save the work will last. connected with the annual renewal, and serves as evidence that the RE-VIEW is much appreciated."

N. NIELSEN, PH. C., M.D. Siu-Yen, Manchoukuo.

Personal Items

Dr. George S. McKune, President of Union Christian College of Pyengyang, Chosen, has been forced by the Japanese to resign because of his refusal to do homage before Shinto shrines. He regarded the act as one of worship. In a respectful letter to the Governor-General, he asserted his loyalty to the government, and stated that he taught his students such loyalty, but that as a Christian he could not bow in worship to the dead men whose spirits were supposed to be present in the temple.

Dr. Paul deSchweinitz, for many years Treasurer of Missions of the Moravian Church in America, is retiring from that office on May 1. He was consecrated as a bishop of the Moravian Church at a service in the Central Church of Bethlehem, Pa., on March 14. All honor to Bishop deSchweinitz.

Rai Bahadur A. C. Mukerjee is retiring as General Secretary of the National Missionary Society of India, after a period of marked service to the Society and to India. He is now at work upon a plan for occupying a field where a mass movement toward Christianity is taking place.

Archdeacon John Batchelor, veteran worker of the C. M. S. among the Ainu of Northern Japan, was the first missionary to take part in a television program, January 20. Dr. Batchelor has worked for more than sixty years among the primitive Ainu of Hokkaido. Although 83 years old, he has recently returned to Japan to continue his work.

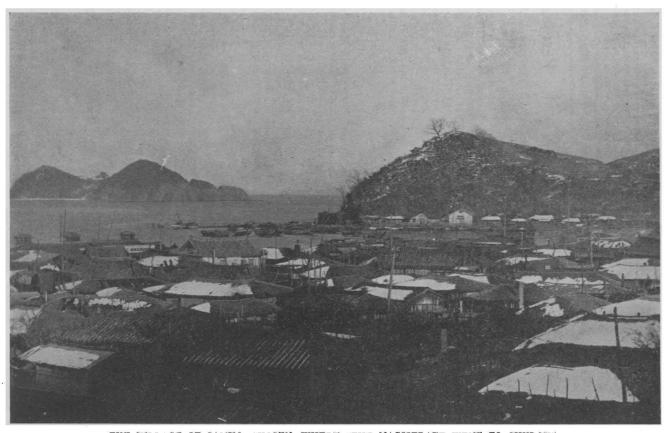
Rev. Frank Houghton, editorial secretary of the China Inland Mission in London, has been made bishop of a new diocese created by the division of the Diocese of Szechuan into the eastern and western. The eastern is staffed by the China Inland Mission, the western diocese by the Church Missionary Society.

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THE VILLAGE OF SAMHO, CHOSEN, WHERE "THE MAGISTRATE WENT TO CHURCH" (See page 187)

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LX

APRIL, 1937

Number 4

Topics of the Times

CAN CHRISTIANS BE NEUTRAL

Neutrality is now a major subject in press. Congress, peace societies, labor disputes, and in many church assemblies. Its slogans are popular: "Keep us out of war," "Let us mind our own business," "Other people's quarrels are not our affairs." While some of this demand for "hands off" is motivated by selfishness, much of it is prompted by a real desire for harmony. Missionary work, both home and foreign, is involved in peace promotion, since war demoralizes it, diverts attention and cripples its support. Boards and missionaries and their supporters are therefore concerned in the question: When should Christians be neutral in disputes and conflicts and when should they take sides in the controversies that are agitating the Church, nation and the world?

Neutrality is certainly sometimes wise. example, most Americans do not strongly take sides in the present internecine strife in Spain, realizing that the outcome will probably be either a Fascist government under a military dictator, or a Soviet government of a communistic type. It is significant that Germany and Italy openly encourage the "insurgents" and that Russia as openly encourages the "loyalists." But France was not neutral in America's war for independence and Americans were not neutral when Italy invaded Ethiopia or when Japan bombed and killed civilians in Shanghai. The fact that the American Government did not invoke the "sanctions" in either case does not imply that American citizens were neutral, save in a technical sense of not taking active sides.

The pending issue, in America however, is not one of popular sympathy but of national policy expressed in law. This raises two questions: Could America keep out of another world war if one should develop? Even if it could, should our

nation bind itself to do so irrespective of the moral issues involved?

To the first question, the answer of the best informed students of international affairs is negative. They tell us that the circumstances that led us into the World War of 1914-1918 would inevitably draw us into another general conflict; that international relations are now so interwoven that a strong nation cannot possibly maintain an isolated position; that actual neutrality would mean no freedom of the seas for American ships, no passports to Americans traveling in war zones or on ships of a nation at war, no loans to belligerents, no trade with them in food or war materials, or with neutral agencies for reshipment to them. This would mean the closing of many manufacturing plants and very widespread unemployment. When the results of such neutrality thus become clear to the American people, the business and labor interests affected would bring such pressure to bear on Congress that politicians would not dare to resist. Few. if any, students of the problem believe that America would be willing to pay the price, especially as popular feeling might be inflamed by the sinking of an American ship, or the loss of American lives on a torpedoed neutral ship.

The second question cuts deeper. When an atheistic government attempts to extirpate all religion in Russia; when Jews are being inhumanly persecuted and Christian churches are being made vassals of a totalitarian state as in Germany; when Christian schools are forbidden to teach Christian truths, as in China and Mexico; when palpable injustice is being perpetrated everywhere, we believe that Christians should be outspoken in protest. Under such circumstances neutrality would be culpable. Few Christians are prepared to say that, no matter what wrong may be inflicted by a strong nation upon a weaker one,

or by a powerful individual on a weaker one, he will, like the priest and the Levite in our Lord's parable, "pass by on the other side." It was Cain, the murderer, who said that he was "not his brother's keeper."

But taking sides against wrong does not necessarily mean war. The application of "sanctions" in such circumstances are simply the exercise of the same kind of police power in international affairs that every civilized state and community exercises against lawless evildoers within its own borders. Is it not high time that Americans should stop criticizing the League of Nations for weakness in dealing with international disputes for which their own refusal to join is the chief cause for failure?

In the sphere of morals and religion, there is certainly no proper place for neutrality when there is a clear issue between right and wrong. A man is either moral or immoral. In religion, the supreme Authority for the Christian has very plainly said: "He that is not for me is against me." "Ye cannot serve God and mammon." Any compromise with the world is sharply rebuked in the Bible and in the Epistle of James we read: "Know ye not that the friendship of the world is enmity with God?" In this time of rampant godless political evils, there is urgent need that the followers of Christ should repudiate all compromises with wrong and should boldly stand for the right and for right alone. If we cannot win on this issue, we cannot win at all. God himself will not bless such neutrality. "Because thou art lukewarm," He said to the church at Laodicea, "and neither cold nor hot I will spue thee out of my mouth." Christians cannot afford to do otherwise than to stand unequivocally for the right as God has revealed it. ARTHUR J. BROWN.

THE WORLD Y. M. C. A. CONFERENCE IN INDIA

For the first time in the history of the Young Men's Christian Association, the scene of the world conference has been shifted to Asia, and one-half of the delegates came from Africa and the Orient. Here is an indication of the increasing importance of the youth of Asia in world affairs. This twenty-first world conference was held in Mysore, India, from January 5 to 10 and was attended by 200 selected delegates representing thirty different nations, races and tongues. Most of the delegates were over fifty years of age. Dr. John R. Mott, the President of the World's Alliance, was chairman and was unanimously asked to continue as president of this youth movement, although he is now over threescore and ten years of age. The value of the wisdom and experience of "Elder Statesmen" is still recognized. The fact

that the conference was entertained by the Maharajah of Mysore, himself a Hindu, is one indication of the great change that has taken place in the attitude of Hindus toward all that is labeled Christian. The basis of this new tolerance and cooperation is seen in the address of the Dewan of Mysore, Sir Mirza Ismail, who said: "You are deliberately planning an offensive against the warring powers of evil, whose threat is now more deliberate and threatening than ever before. You stand for ideals that inspire us also—the freedom of spirit, and unity and peace. And we are not merely your hosts; we are with you in this fight."

The delegates came from many nations and represented different racial, cultural and early religious backgrounds, but there was remarkable unity in worship, for all acknowledged allegience to Christ and were bent on discovering and doing the will of God. The general theme was: "The Youth, the World and the Future."

Many grave problems were presented for discussion, especially as they relate to young men of today. A study of seven main themes had been made in advance and these were brought up for discussion by seven Commissions into which the delegates were divided.

First, there is the problem of *International Re*lations. The question was raised as to whether the Y. M. C. A. should take active part in organized movements to prevent war or should be content with promoting the spirit of brotherhood and advocate peaceful settlement of disputes. Should the Association endeavor to stop fighting or mainly serve the contending factions and aid the wounded in time of war? Can the Y. M. C. A. inaugurate and promote economic, social and political reforms that will remove causes of war, or should it confine its endeavors to spiritual work with individuals and Christian character building? Some delegates asked for an immediate call for a World Congress to express the mind of the Movement on international issues and even advocated a permanent bureau to watch the situation.

Second: the *Race Relations* section was presided over by J. H. Tobias, an American Negro. One result was a resolution adopted to the effect that no one should be excluded from the Y. M. C. A. and its privileges on the ground of race or color.

Third, Difference in Religious Faiths. The Y. M. C. A. was founded by Sir George Williams in 1844 for the purpose of promoting the cause of Christ among young men, by prayer, Bible study and personal work. Recently, however, even voting power is not always based on public confession of faith in Christ. Jews and those of other religions are now admitted to active mem-

bership and in many non-Christian lands there has been a strong move against "proselytizing" or seeking to persuade men to change their religion. It is not surprising, therefore, that at the Mysore Conference many held that a share in the control of the Y. M. C. A. should be offered to members who are not Christians. This we believe to be a grave mistake, since the movement should be kept definitely and openly Christian.

Fourth: On National Problems and Responsibilities, the main question is whether situations arise where a Christian should choose to follow the revealed will of God even where that is in conflict with the requirements of his national government. This problem is acute in Russia, in Germany, in Japan, in Italy and in other lands dominated by materialistic, militaristic or non-Christian rulers. While the Y. M. C. A. should train men to be loyal to their rulers and to serve their country, these duties cannot supplant obedience to God, as He is revealed in Christ.

Fifth: The Need for Building a Better Social *Order* is evident. The feeling at Mysore was strong that the Y. M. C. A. should work definitely for economic betterment and social justice. Demands were formulated for action to "abolish rights of property divorced from function"; to eliminate the "profit motive" from industry and to adjust the conflicting interests of various classes in the economic order. This subject naturally deeply concerns the rising generation and calls for reforms. It must be kept in mind, however, that new laws alone have not proved effective; there must also be a new, unselfish spirit instilled into individuals to change human nature. This is accomplished by a new life motive, with power received through union with Christ.

Sixth: The Church and Her World Mission was another topic discussed. What is the relationship of the Y. M. C. A. to the Church? How can they work together effectively in the interest of boys and young men? One whole day was given at the Conference to discuss the needs of the boys of the world and youth representing six nationalities spoke on the varied problems but universal needs. In India the child suddenly becomes a man, while in England many years are spent in preparing the boy for manhood; in the Philippines boys are ignorant of their own country's history while in Germany and Japan they are taught to worship national ideals and heroes. Since youth is the period when the coming generation must be prepared to take their places in the Church, the nation and the world, the Y. M. C. A. should furnish training for these responsibilities.

Seventh: *The Challenge of Personal Life* is the root of all other problems. Without ideal men and women it is impossible to have an ideal world. A

man's personal relation to God governs all his standards, is the source of power and determines his relationship to others. Christ is the secret of strong, fruitful living and He offers the great challenge to Godlike life and service to fellow men.

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The Y. M. C. A. was founded to bring young men into vital personal relationship to God, through Christ. The "Paris Basis" for membership is still the same as adopted in 1855. Various related ideals and activities may rightly be added so long as these do not conflict with or displace the main purpose; but if Christ is left out of the Y. M. C. A. then the institution will be spiritually dead and forfeits its right to the name Christian. Other groups are free to found and support a "Young Men's Religious Association" and to receive members who do not acknowledge allegiance to Christ, but it is not honest for others to "steal" the Y. M. C. A. and to attempt to change its character and purpose.

In his opening address at the Conference, Dr. John R. Mott sounded a note that may well serve as the basis for all Y. M. C. A. membership and activity, in every land. He said:

"Our governing objective in the Y. M. C. A. is to make Christ known and trusted and loved and exemplified (as personal Saviour, Son of God, and Lord), not only in the whole individual range of individual life, boy, mind and spirit, but in all our human relationships and with special reference to youth."

Are we honestly seeking to discover and to do the will of God? That will mean something revolutionary in every life. Let the Y. M. C. A. continue to be positively, intellectually, evangelically and aggressively Christian in all of its ideals and activities. Then it will continue to live and grow and be effective in the lives of young men and in the world.

THE NEED FOR A CHRISTIAN INTERNATIONALE

More and more we are discovering that the world is not made up of watertight compartments. There is a real solidarity of human welfare or woe. No man liveth to himself and no nation is independent of its neighbors. We are all of one blood and our present economic social and political problems are interlocked.

The Communists are working on the principle that Communism, to be successful, cannot be confined to the U. S. S. R., but must extend its influence and ideals everywhere. This is the motive back of the Third Internationale and the present-day world-wide propaganda from Moscow. Monsignor M. d'Herbigny, writing in the Revue des Deux Mondes, exposes the program which the

"militant godless" propose to follow in their second five-year period. This plan for the "liquidation of religion" is carefully studied and constantly brought up to date. There are special seminaries for the training of antireligious Communist workers to organize "cells"; they have also opened museums in which Christianity and other faiths are exposed to ridicule. An atheistic press and colored posters are everywhere in evidence, copied from the Bezbozhniki and Die Kämpfende Gottlosen. We quote from their manual:

A sympathizer with the U. S. S. R. is anyone who, without definite political tendencies, feels by intuition or reflection that something interesting is going on in the U. S. S. R., and that it would be a good thing to profit thereby. Consequently anyone is a sympathizer with the Communist Party who, having sympathy with the work of the Soviet Union, whether he goes or not to meetings of a party-cell or of a nucleus of sympathizers, readily accepts the revolutionary party-orders and has the intention of executing them, as far as lies in his power.

While Protestant Christendom is planning for an Ecumenical understanding and an advance program at Oxford and Edinburgh this coming summer, the Central Committee of Atheists have held a World Congress at Moscow in February, 1937, with the following program:

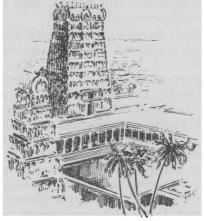
- 1. Founding of an office for the antireligious propaganda of the world.
- Founding of an Atheist-Internationale conducted by the Soviet Russian Atheist Union.
- Organization of a systematic antireligious propaganda in all countries.
- 4. International exchange of experiences in the struggle of the atheists.
- 5. Financial support of the Atheist Organizations.

In preparation for this Congress a powerful radio station was to be erected to be used exclusively for atheistic propaganda. The fool no longer says only in his heart, "There is no God"—he broadcasts his foolish blasphemy. In Madrid, Prague, Mexico, India, Northwest China, and closer home, in the United States, the fight against all religion is carried on with united front.

Shall we as Christians sit still when our brethren in many lands are living and dying as martyrs to God's truth? R. A. Bosshardt, of the China Inland Mission, who was for eighteen long months a captive of the Red Communistic army in western China, relates an incident which is illuminating. Marching in fetters behind the standard bearer, he noticed that the flag with its sickle and hammer was unfurled only on special occasions. He says: "When not unfurled it was protected by a canvas case made out of a waterproof oil painting of our Lord's birth which I believe was taken from the Gospel Hall at Pensui. On the painting could be seen Bethlehem, the shepherds with their sheep, and the star." Mr. Bosshardt was led captive behind the Red flag, but the flag itself was embraced by the love manifested in Bethlehem.

The great Slavic race with its religious tradition, its remarkable literary genius, and its capacity for suffering is surely not beyond the love of Christ. What a challenge the Communist Party of the U.S.S.R. offers to the pioneer missionary spirit. Who will show them the Star of Bethelehm? Who will help organize, by prayer and a faith that prevails, a Christian Internationale, a true and universal brotherhood of social justice and divine compassion, with Christ as the center? The tragedy of the present situation is that these lands where atheistic Communism is centered are not on the program of missionary advance. To meet such an opportunity there must be the united cooperation of all the churches. Members of the Protestant Church need to recognize the fact that, before the Reformation, many faithful members of the Oriental and Roman churches that impinge upon this vast area, withstood the terrific impact of Islam, and born witness to Christ by martyrdom. Now in many places members of these same churches are sealing their testimony with their own blood in the struggle against Godless Communism.

S. M. ZWEMER.



THE GREAT TEMPLE IN MADURA, INDIA

India Advances in Politics and Religion

By the REV. J. F. EDWARDS, Poona, India Recently Editor of Dnyanodaya

N THIS age of dictatorships and antireligious movements, India is making solid progress in both politics and religion. Consider the political outlook of this great oriental country.

A New Constitution

This April India enters upon a new and great chapter in its history by the inauguration of a new political constitution which bids fair to make this land the first democracy in Asia.

If the latest estimates of China's population be correct (342 millions, including Mongolia and Tibet*) then India's 353 millions † means that this is the largest human family on earth. Thus one person out of every six in the world belongs to India.

William E. Gladstone used to say that "the task of statesmanship is to discover where God Almighty is going the next fifty years." If India's new constitution does all that its framers hope for, then it will become one of the mightiest powers for good in the Orient.

The democratic provision of the New Constitution, enabling 35 million people to vote, will ensure the dethronement of the Brahmin. This fact in itself marks a new epoch in India, and some unprejudiced observers believe this also helps to explain, in part, the unpopularity of the new constitution to many of the higher caste people. Some of these would say with Goethe, "The century has given birth to a great epoch, but the great moment finds a petty generation."

We have been watching the great constitutional argument in India for more than twenty-eight years, twenty of them as a missionary editor for six missions, and believe that both British and Indian statesmen have been sincerely aiming at India's welfare.

These three words may be said to sum up the aims of India's new political constitution.

As to the first, the *responsibility* for governing the most complex nation in the world, which has been placed in the hands of the people's leaders, is surrounded with so many "safeguards" to guard

* Professor Wilcox, of Yale, maintained at the Conference on Pacific Relations a few years ago that China's population had always been grossly exaggerated.

†The 1931 official census, while the present estimate is 370 millions.

against possible breakdowns, that the most fully organized party, the Congress party, talks of rejecting it with contumely. This same party, however, is straining every nerve to capture every possible seat and will take the oath of allegiance, leaving till later the decision whether to accept office.

The framers of the new constitution say that such "safeguards" are meant only for crises and that they are necessary and indeed inevitable in these days of unstable government the world over. This is especially true as fourteen per cent of the people are being given the right to vote in a land where only eight per cent know how to read and write.

The autonomy bestowed upon the nine major Provinces into which India is divided, each having its own separate government, is so far-reaching that one trusted leader, Dr. Natarajan, the veteran editor of the *Indian Social Reformer*, holds that the authority should have been more centralized to prevent the Provinces becoming so many unrelated units.

While these two factors of responsibility and autonomy have been steadily developing ever since the political reforms of 1919, when many important departments of Government, such as liquor and education, were transferred to Indian statesmen, the third factor of an all-India federation is wholly new, having come to birth during the Round Table Conferences in London. By this federation, the two great sections, called British India and the Indian States, are to be welded into a unity that has never before existed.

Uniting Two Indias Into One

It is often forgotten in America that there are 675 Indian States, comprising some 45 per cent of India's area and nearly 25 per cent (over 81 millions) of India's population. The rulers of these states may rule as they like, except when cases of grave miscarriage of justice cause the British Resident to intervene. If, in the last resort, justice is not assured to the citizens, the Viceroy (representing the King-Emperor's Paramount Power) offers the defaulting ruler the alternative of a trial by his own fellow-Princes

or a voluntary abdication; one of the recent cases in which abdication ensued was that of the Maharajah of Indore, well known by his marriage to the American citizen Nancy Miller. Many in India believe that, for the sake of India's people, direct intervention of the Paramount Power should take place oftener than it does.

The new constitution brings under one scheme of self-government the people all over India, and that the new unity of India is officially regarded as one of the greatest achievements of the new constitution.

This much is certain, that to continue much longer the arrangement of two Indias, British India ruled by the British, and the Indian States ruled by the Princes, would be to risk a destructive civil war. When it is remembered that the total population of India is nearly three times that of the United States, though in area it is only about half, it will be realized how great the dangers of delay might be.

The Price of India's Unification

But the unifying of India in one all-Indian Parliament is to be purchased at a heavy price. Here we begin to understand something of the forces moving behind the clash between the British Government and those Indian leaders who desire separate independence.

The Indian Princes are probably not only the richest but the most reactionary rulers on earth. A few years ago that fearless journal of India's progressive leaders, The Servant of India, affirmed that the most advanced Indian States are below the level of British India, that "every one of the Indian States without exception is miles behind British India," that "the only two States which approximate to the British Indian standard of administration are Mysore and Baroda," both of which were "under direct administration of British Government for some time in their history," and that "even these lag behind British India in the matter of constitutional development."

Indian rulers of course have their own point of view, but Britain's democrats are deeply troubled in their minds over this aspect of the question, as was shown by the leader of the British Labor Party, Major Attlee, in the House of Commons when he asked "how long British democrats would continue to maintain autocracies without some better guarantee of what was happening inside them."

Some Indian patriots (how many it is hard to say) go the length of saying they wish the Indian Princes had not suggested this federation for all India, because the price India is paying for the cooperation of the Princes is a less democratic

constitution. They even hope that at the last some factor may lead the Princes to withdraw. Our own hope is that, by working in close association with the democratic councils in India, the Indian Princes may be led to liberalize their rule. How essential such liberalization is for the future of Indian democracy will be realized when we realize that no amendments to the new constitution can be carried out without the unanimous approval of the whole body of Indian rulers. The only alternative for one who disapproves is to secede from the Federation.

It must have been some such hope as ours that led the editor of the Indian Christian weekly *Guardian* of Madras to say:

If a place has to be found for them (the Indian States) in a self-governing India, it necessarily implies that their association would to some extent curtail the freedom of British India at the start. Their medieval character, with but a few exceptions, must be recognized; and their paralyzing effect upon British India must be faced and overcome. The sooner the Indian States and the communal groups are brought into the current of national administration, the better hope there is.

The Autocracy of India's Princes

The foregoing facts do not set forth the full price being paid for the unification of India under one supreme Indian Government. These 675 Indian Princes, who are well organized in an Indian Princes' Chamber of their own, have put a ban on India's separate independence by stipulating that the basic condition of their joining the all-India federation is that the connection between India and Britain must continue, and that on no account will they sign their new treaties or agreements with India's Parliament but only with the King-Emperor direct, through his representative The reason is that they distrust the Viceroy. their own fellow-countrymen, both Hindus and Moslems, whose failure to conclude an agreement between their two communities regarding the basis of representation in the councils, does not encourage the Princes to make any agreement with them on still larger questions.

These Indian rulers have steadfastly refused to allow their own representatives in the all-India Federal Legislature to be appointed by election, thus denying the vote to their citizens. This means that the representatives of Indian States in the Parliament will be nominees of the Princes, which means their palace favorites, and that these will sit side by side in the all-India Parliament with the representatives from British India who have been elected by the 35 million voters of the more democratic part of the country.

British Commonwealth of Independent Nations

In 1931 there was passed by the British Parliament an extremely important measure called the

"Westminster Statute" which sets forth the farreaching significance of that elastic term "Dominion Status." This Act made clear that all the countries forming the British Commonwealth are free and independent peoples and are at liberty to leave the Commonwealth any moment they wish. It was not long after the important legislation of 1931 that the Indian constitutional question assumed crucial importance. The Dominion Premiers clearly intimated they were not willing to concede to India the "Dominion Status" of full nationhood represented by full membership in the Commonwealth. This has been a great blow to India's pride. The Right Honorable Srinivasa Sastri, early in 1935, pleaded that Federation and Dominion Status could exist side by side, but that the free and independent Dominions making up the British Commonwealth of Nations were not willing to receive India into the inner family circle of the Commonwealth until India shows more fitness for self-government. The Indian Social Reformer recalled that in connection with the conflict between British and Boer in South Africa. the world-renowned phrase was coined that "good government is no substitute for self-government."

India's Capacity for Self-Government

Opinions greatly differ on the question as to how far the Dominion Premiers' position is justified by India's fitness, or unfitness, for complete self-government. There is evidence on both sides.

Much has been made of the alleged inefficiency and alleged nepotism of Indian Ministers in charge of various departments of government. The reforms of 1919 provided for a large majority of Indian members in every Council, Provincial and National, with a large number of nation-building departments transferred to Indian control.

The most capable judges of the results are the British members of the Indian Civil Service. One of them, Sir John Thompson, says:

It would be unjust and ungenerous, especially in those of us who once helped to control the departments now transferred to Ministers, not to recognize what they have done and where they have gone beyond what we were able to effect. Let me mention one or two points. The villager with a sick wife or baby now finds that medical relief has been brought nearer to his door. The number of hospitals has increased by 35 per cent. The man with children to educate finds things made easier for him. In ten years the number of schools went up by 24 per cent, the number of pupils by 50 per cent, and the number of girl pupils by 80 per cent. Even in the last five years the number of girls in the secondary schools has risen by over 100 per cent and the number of girl graduates by nearly 80 per cent.

Over against this fair picture are such blots as the inhumanity of the Indian caste-system, and the superstitions and evil practices that lie at the root of India's poverty.

How nobly India's own sons are fighting against caste-inhumanity is shown by what Gandhi said at Faizpur where the Indian Congress was held in the last week of 1936: "I went to your Local Board, well situated just near the Harijan (outcaste) quarters, and I inquired if the Harijans were allowed to draw water from that well. was told they might not do so, but that they were suffered to take water out of an open trough from which cattle also drunk their water. How dare you, who want to win swaraj (autonomy) suffer to keep your own brethren on a level with cattle?" Yet in that same village of Faizpur Rs. 30,000 (over 10,000 dollars) were collected as gate-money to attend the Indian Congress that was crying out for independence, and 25,000 people were fed daily for a week.

Why then is there such appalling poverty as prevails in India? There are two reasons at least: one is India's worship of the cow; for while 64 definitions of Hinduism all differ, yet all include cow-worship as essential. However decrepit or milkless a cow may be, it must never be killed even by a merciful anæsthetic, but must drag on its weary existence under the hot Indian sun.

It is estimated that in *British* India alone there are twenty-four and a half million useless cattle, the maintenance of which costs India 176 crores of rupees (or more than 650 million dollars) every year. When we pointed this out, Mr. Gandhi replied that India ought to pay something for its religious principles. Whether such principles are behind another cause of India's poverty, India's money lenders, we know not, but it is not uncommon for them to charge 75 to 150 per cent or more for their loans.

India's Influence on the West

India has a very noble culture distinctively her own. The influence of that culture is increasing in the West as is indicated by the recent appointment of that renowned Indian scholar, Dr. Sir S. Radhakrishnan, to the newly instituted Spalding Professorship of Eastern Religions and Ethics in the Oxford University. This eloquent scholar rightly affirmed in his inaugural address: "Religion has been the master passion of the Indian mind." Should Dr. Radhakrishnan repeat in England his well-known defence of idolatry, as being an infant state in religion and to be tolerated as such, we have no doubt the philosophers of England and Scotland would know how to deal with him.

Indian Christianity and Indian Nationality

All would-be vindicators of Indian idolatry are answered by Indian citizens themselves, as is

shown by the returns of the 1931 official census which indicated that over a million and a half had been added to the Christian Church during the preceding decade. This means an average of 12,855 additions to the church every month, and the present (1937) monthly increase is probably at least 15,000.

Nor is this the only index of an advancing Indian Christianity, for thousands of caste-people are every year entering the Indian Church and are giving as their reason that they want the help of the same Lord who is transforming so many Indian outcastes and is transfiguring their homes and villages.

The influence of Jesus Christ and His message is also making itself felt upon every public movement in India. The searchlight of His personality and teaching is revealing some of the darker aspects of India's time-worn faiths, so that a silent revolution is being effected in these faiths. Moreover, educated Indian Christians say they see clear signs of a "mass movement of the Spirit of God among the educated people of India." These various factors are contributing to the building of an enduring Indian Church. Even the reduction of

missionaries in India by 1,595 during the past few

years (from 6,062 in 1931 to 4,467 in 1935), on account of decrease in funds from Western lands, has some compensation in the steady growth of voluntary service in many sections of the Indian Church.

Indian Christians are not overlooking their duty to India's national movements. They are to be found in almost every political party in India. One of Mr. Gandhi's right-hand men is Mr. J. C. Kumarappa, an Indian Christian, occupying the strategic post of organizing secretary to the All-India Village Industries Association. Several Indian Christian leaders are candidates for seats in India's Provincial and all-India Councils in the present general election.

Happily the day is past when Indian Christians can be left out of India's nation-building organizations. One of the best known of India's Christian leaders, Dr. S. K. Datta, President of Forman Christian College, in a notable speech in the All-India Legislative Assembly at Delhi, told the British and Indian statesmen gathered in India's Parliament, that if they wished to see Indian democracy at its best they should see it at work in the Indian Churches, which he described as "so many little Indian republics."

THE IDEAL MISSIONARY FOR TODAY

BY THE REV. D. S. HIBBARD, D.D., PH.D.

"What kind of a man or woman should be sent out to the younger churches of Christ?" The missionary has the only God-given world message, but he is human. He talks with God, but he must deal with men. It must, therefore, weigh heavily upon anyone who is in any way responsible for choosing a foreign missionary.

David Livingstone was one of the greatest, if not the greatest of all missionaries. But if he could be brought into the Philippines today with only his former preparation, he would be badly handicapped.

And yet I must frankly come out and state before I retire that the modern missionary in the Islands has to be a bigger and better man than those who came over in the early days, or he is doomed to be a dismal failure.

We had wonderful opportunities and privileges in those early days. The facts of change and of new ideals in the government opened the way for the preaching of the Gospel.

The people listened, and were willing to study the Bible of which they had heard but never seen. The Roman Catholic Church had failed to hold all of its members. Many of them, insurgents at heart, now broke away from that body. It was easy to teach, to preach, and to heal.

Today these conditions are materially changed. Instead of an uneducated younger generation, we find holders of the master's degree, and even some with a doctorate from the best institutions in America, scattered throughout the Islands. And college graduates are everywhere. The school system here is the best in the Orient. Printing presses, good and bad, are running full time.

Briefly then sermons, which would have held the attention and won approval of an audience a generation ago, will not be effective today. There must be true vitality, intelligent presentation, practical relationship to life, and sacrificial service in the ideal missonary and in his Christian message for present-day needs at home and abroad.

When the Magistrate Went to Church*

What Happened to Magistrate Kim Seung Myung in Korea

Told by himself and WILLIAM SCOTT

T WAS a hot summer day and I hesitated to go, for church openings, at the best of times, are long and tedious. But Samho, I reckoned, would be different. Samho Christians are rugged fisher folk, who pit their strength against the elements and wrest a living from the sea. When pagan, they were gloriously pagan; when they became Christian, life was still an adventure car-

ried through with the old energy and daring. There before one's eyes stood a witness to this fact. They were only a fishing village, and only a handful of Christians, yet they had dared to build the finest church in all our section of Korea. On this particular day they had met to dedicate their church to God and to honor the man whose enthusiasm and generosity had made it possible.

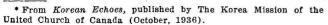
Elder Kim

Elder Kim was the man, and a fitting tribute associated his name with the church. A tablet graced one of the walls, "In honour of Elder Kim, a Christian and a Public Benefactor." His name was on the program to lead in prayer, and this is how it ran:

"O God, I thank thee for taking a man like me—a haughty, brawling, drunken man like me—for cleaning up my life and making me the man I am. I thank thee for putting it into my head to help build this church. May it be used to Thy glory, and to the saving of many more like me"

Having unburdened his heart to his God, he wiped his eyes and turned to the congregation:

"I'd like to say a few things before I sit down," he remarked, and proceeded to tell the story of

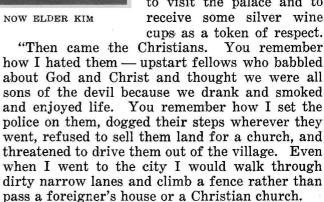


his conversion. The church was crowded, and among the audience were many of elder Kim's old cronies, still in their pagan unconcern. He addressed himself particularly to them.

The Story of His Conversion

"You all know me for what I was and what I am," he began. "Money was no concern to me.

It came easily; I spent it freely. My chief concern was the public good. served you long and well as village headman and as county magistrate. Yonder hill belongs to the village because I fought the Government for it. I gave the public cemetery in which you bury your dead. I built your first school and made you send your sons to it. I fathered a dozen projects for your good, till our village became the pride of the province. You, in your turn, were good to me. You honored me and trusted me. You raised a magnificent stone to perpetuate my name. I sat on the Governor's council. I was chosen to visit the palace and to receive some silver wine



"But they beat me to it in the end. My own nephew was converted; one of my own stock



MAGISTRATE KIM, NOW ELDER KIM

whose business it is to get things done. They bought land for a meeting place—the brow of a hill that nobody wanted. They built a church and boasted of its size. They put up a bell to ding in our ears, and finally they sent out invitations to all and sundry to attend the opening. It was a



THE ORIGINAL CHURCH AT SAMHO, KOREA

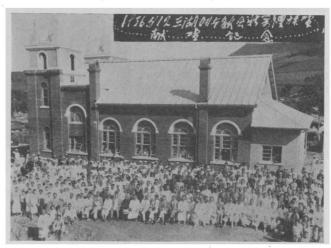
great day. The whole town was agog with excitement. Perhaps the feast that was to follow appealed to some of you. As for me, I stormed and fumed and threatened; too proud to acknowledge defeat. Then some of you came to my office and dared me to attend the ceremony. It was my duty, you said, as headman and magistrate to do the honors for the community. But I only laughed and drank to their confusion. And then you played your trick. You plied me with wine and still more wine until you got me gloriously drunk. Then you carried me bodily to the church door and chuckled as my own nephew took me in hand, thanked me for coming, and led me staggering to a prominent place.

"Well, thank God for that day. Something sobered me where I sat. It may have been a sense of shame. It may have been resentment at your handling of me, and a desire to get even. It was likely more than that, for I found myself thinking that these Christians were really men after my own heart. The courage with which they had carried on, despite my threats. The way they took our snubbing and persecution. The energy and enthusiasm they put into their church building. The tremendous earnestness with which they faced us with the need of religion. Even to that long, lanky foreign fellow who pleaded for help to pay the debt on the church, telling us that he who gave was not losing his money but only putting it in the Bank of Heaven. All that somehow got me. I threw all caution to the winds and stood up to congratulate the Christians. I extolled the virtue of religion. I spoke of the good a Christian church might do. I said we were all proud to have such a building in the village, and ended by wishing them all success. Next I turned to you fellows who had brought me to church. I said it was a disgrace to dedicate a building to God with a debt on it, and that it was up to us to do our bit. I promised to give three hundred and fifty yen, if you would pay the rest. It was my turn to chuckle as I made you open your purses and pay heavily for the prank you had played on me that day.

Magistrate Kim Cleans House

"By this time I was thoroughly sober and a great decision was forming in my mind. You remember it well. I took you all to the wine shop. 'Boys,' I said, 'drink to your heart's content. I pay the bill. But remember: this is the last drink you'll ever get from Magistrate Kim. I'm through with it for ever. No man ever did me a better turn than you did when you filled me with liquor and took me to church. It's not the old Kim that's talking to you now. From today on I travel a different road." I left you there befuddled and sceptical. God forgive me for filling you with drink that day, but you would have got drunk anyway. You didn't believe me then, and you may not believe me now, but I want to tell you that from that day until this not a drop of liquor has passed my lips. The very taste of it went out of my life that day and has never returned. And that's eighteen years ago."

At this point the speaker paused, visibly moved at the memory of the miracle that had trans-



THE NEW CHURCH AT SAMHO, KOREA

formed his life. The day was hot and gave him an excuse to mop his face and incidentally to wipe away a tear. But he soon forgot himself again in his tale, the audience following with keen interest.

"I don't wonder that you thought me crazy; the very children used to talk of the queer things

I did. I called my family and relatives together and told them that I was now a Christian, that they were all Christians, and that if anyone wished to disagree he was at liberty to do so, but that henceforth he would be no connection of mine. I then wrote my eldest boy, at college in Japan. I told him what had happened and added, 'Son, vou've got to become a Christian or you no longer belong to me. I will wait your answer before I send your next allowance.' His answer came soon enough and showed that he really was a son of mine. 'Dad,' he wrote, 'I knew how you hated the Christians and I kept it a secret from you, but I've been a Christian for over a year. I've been praying daily for you, and I'm more than glad to hear you've come across.'

"I had set my own house in order. Now I turned to public affairs. I may have been too hasty, but this new interest I had found seemed to come like a flood, sweeping my past life away like-a thing of straw. I resigned from the magistracy, and from the governor's council. I paid men to pull down and bury the stone you had raised in my honor. I even destroyed my precious silver wine cups. It was my way of breaking with the past. Then I went to the city, no longer afraid of the missionary. I bought Bibles and hymn books for all my family and hired a man to teach us to sing. How the town laughed when they heard of it. But there was laughter in my soul too, for a new strange joy possessed me. From that day until now my supreme aim in life has been to honor Christ."

Building the New Church

"That brings me to this day. There stands the old church, a silent witness both to my shame and to my glory. I love that old church. But it has grown too small. We must replace it with something bigger and better, they said, and I knew that my chance had come to do one more good thing for the village. I would bear half the expense, and I put my name down, as you know, for twenty-five hundred yen. The church people have

done magnificently, and raised more than their share. But a debt still remains, as on that day long ago. Fourteen hundred yen must be raised today. I'll give a thousand if you raise the four hundred here and now. It's a joy to do it. I've done many a good thing for the village, but the greatest good that I have done, and the one which brings me greatest satisfaction, is my share in the building of this church. They have raised a tablet to my honor. My first impulse was to tear it down, but I finally consented to its remaining there that it might be a lasting memorial of what the grace of God did for Magistrate Kim. I only wish that you could share the joy that came to me that day you brought me to church against my will."

Elder Kim sat down amid a round of applause. He had stood up to pray; he had added a glorious testimony. The church was duly dedicated and the remaining four hundred yen fully subscribed by the congregation—part of it from non-Christian sources. The three hours of ceremony had no dull moments, and was brought to a close with a strong appeal for decisions. Elder Kim was again on his feet—his vigorous personality dominating the proceedings, and his oldtime magisterial authority carrying some wavering ones over the line.

I was glad I went to Samho. The new church is an honor to the Christian cause. Built of red brick with two graceful towers flanking the entrance and capped by pointed spires, it stands on an eminence which overlooks the beautiful bay and the village which hugs the shore. It will long remain a landmark to guide the fishing fleets home. It will be a perpetual reminder of God who ruleth over all. It is a fitting memorial to the devoted group of men and women who built it—among whom towers Elder Kim. God bless the day that Kim the magistrate was brought to church. His name belongs with those "whose righteous deeds have not been forgotten, whose name liveth to all generations."

MISSIONARIES ARE AMBASSADORS OF CHRIST, NOT DIPLOMATS OF THE CHURCH; THEY ARE SENT TO PREACH AND TEACH—

Not human experience, but divine redemption through Christ.

Not economic deals, but the Gospel of Christ.

Not human culture, but spiritual conversion.

Not personal reforms, but liberation from sin.

Not laws of earthly progress, but God's forgiveness for sin. Not social reform, but spiritual salvation.

Not a new organization, but a new creation.

Not the benefits of civilization, but the blessings of Christ.

—Adapted from R. P. Richardson, North Kiangsu, China.

A Prison Shaken in China

By REV. ANDREW GIH, Bethel Mission, Shanghai, China

In THE city of Hankow, the so-called "Chicago of China," the church was packed every night with eager listeners and the Lord worked with power. Many came with the burdens of sin on their hearts and went away happy in forgiveness. When the Holy Spirit works, people who have done wrong want to make it right. As a result things stolen were returned, old debts were paid, enemies who had not spoken to each other for years were reconciled.

Earnest-hearted pastors sent messengers to the outlying churches inviting them to send in delegates and more than 100 responded so that it required hundreds of dollars to entertain them for two weeks. The pastor and I took the matter to the Lord and the next day a church member said to the pastor: "I have received a great blessing during these meetings and would like to do something for the Lord in return for what He has done for me. I want to pay whatever you lack for feeding these people; but please don't mention my name to anyone."

At the close of the campaign, twenty volunteer preaching bands were organized and at their consecration service crowded onto the platform carrying white flags on which were written the motto of each band. They then went out to preach.

The campaign in the church was over. Then something happened more wonderful than our eyes had ever witnessed. The Christian warden of one of the great city prisons had attended many of the meetings and received a great blessing. After that closing service he begged us to preach to the men in his prison. Speakers had occasionally addressed the men on political subjects but a Gospel service had never been held, as that was not part of a prison program. The warden said: "God has so blessed me in these meetings that I dare not deprive the men of the privilege of hearing the same message, though I may risk my position by inviting you."

So the next morning found us in the prison, with all the men gathered in the hall used for instruction. The warden introduced us by saying:

"God has sent these men with a wonderful message. You must listen carefully and I hope you will accept what they preach to you."

We first taught the men a Gospel chorus, "I am so glad that Jesus loves me," and in a few minutes practically every man was joining in the singing. Then, as we gave the Message, we saw many of the prisoners in chains turn to the Lord who

saved the penitent thief on the cross! They confessed their sins and we taught them to pray so that many sad, hopeless sinners and criminals were soon rejoicing in the salvation offered by Him who came "to set the captives free." If we had not seen their prison garb we would never have guessed that they were convicts! About seventy truly accepted the Lord Jesus as their personal Saviour and their faces shone with light from above.

As we were about to close the meeting one of the officers stepped to the front and, in a choking voice, asked to say a few words. He was trembling and his face was deathly pale, and there was a strange look in his eyes as he faced that prison audience. Then he said:

"God's Spirit is moving me mightily. My heart is pounding. I have no peace. I must confess my sins to you men. I have been crooked in my dealings with you. I have extorted bribes from your friends who come to visit you. I have been cruel and overbearing to you."

It seemed that something within him was driving him on as he turned from one side to the other and cried out in a voice that rang to all parts of the hall: "Will you forgive me?" Will you forgive me?"

The prisoners listened in astonishment as their officer confessed his wrongdoing and asked forgiveness! Such a thing had never before happened in a prison. Amazement kept them silent a few seconds and the room was so still that one could almost hear the heart throbs of the agonized officer. Then the response broke forth from these shackled ones who themselves had been forgiven and delivered from sin that day. "We forgive you!" "We forgive you!" came the response over and over from all parts of the room.

The officer, apparently unconscious of everyone, fell on his knees before them all, while we knelt beside him and prayed. There must have been a wonderful Hallelujah chorus in Heaven that day, for we are told there is "great joy in heaven over one sinner that repenteth."

The following afternoon, at the request of the warden and this converted officer, we outlined a course of Bible study for the prisoners, to be conducted by earnest pastors of the city. Will you pray for these Bible classes in the Hankow prison and for God's blessing on the work of the Bethel Mission Bands for the evangelization of the Chinese?

A Chinese Concubine Tells Her Story

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

T WAS early in the morning when I entered my study and found young Mrs. Chung already awaiting me. Demurely she sat in a big chair, her simple sea-green robe immaculate, her face frowned with care. Listlessly her hand moved a painted fan forth and back. The sounds of the heavy gong of the famous Lama Temple faintly filled the room.

Politely Mrs. Chung rose and bowed deeply; for as long a time as it takes to walk a mile, she shielded the real object of her visit behind a clatter of polite vocabulary. Her voice rose and fell in soft cadences over the four tones of the Mandarin language, the Italian of the Orient. Without any sign of impatience I waited. Then with a timid smile she began in more serious vein:

"I came on purpose to call upon you, Shepherd Teacher, as my heart is heavy with a problem that eats away my peace. I am burdened with a question truly too big for me to solve, and I feel like a sparrow that has to battle with an eagle.

"When I was still a young child my father sold me into the Hall of Lingering Perfume, a house of wine and pleasure. I had heard the flying gossip of such places but I never imagined the bitterness I would have to cover up there behind winning smiles. Everybody called me 'Sweet Water Pond,' but Lake of Bitterness would have been a more appropriate name for me. Ai ya! that life was my only means for food and clothing and it brought my father a bag full of good pieces of silver which he used to start a small business that filled the family rice bowls. What more need there be said about this. Let these things be hidden behind a jade screen.

"One day when I had seen but nineteen New Year moons and had spent all of six years of service in that house, I was ordered to attend the man who now is my lord and master. When I first saw him, he wore an incense-colored robe; upon his feet were white cloth stockings and silken shoes and in his hand he carried a painted fan. Straightway I saw that he was a man of good learning and that his silver would roll freely. Many a time he visited me in the Lute Pavilion and all the maids talked about him into my ears until I was fairly made deaf with the clatter. Several months later over a pot of warm wine he talked about me with

Opportune Rain, the proprietor. After much talk, the price was settled and it was arranged that I go to his home as his concubine number four.

"My lord proved to be a magistrate. His pen was powerful and he wrote excellently. He understood how to stand between court and man, and he was friend to many high and mighty all through the land. He did not weary of thinking of ways to earn much money; yea, did not count it hardship to tire himself doing so. But his deeds of mercy were also many and they were talked about beside river and lake. Many people thought that good luck had come to me; but in the rice I ate at his home there were many husks and pebbles.

"None of my master's other wives had a son, and when a year after my arrival, I presented my lord with the first-born one, their jealousy knew no bounds. I called my precious one by a girl's name, 'Autumn Pattern,' so that the demons in the air would ignore him, thinking him to be a maiden. My little son, the only one in the family, grew up a priceless possession in the eyes of my lord. But, as for me, I was but a thing who ate bitterness from dawn to dusk on account of the darkish ways of the women's quarters. Often I poured out my hatred of the other wives before the altar of the King of the Devils in the temple hall at the end of our street. I filled the hand of the priests with many gifts but they could not aid me against the other women. If I made an error, but as small as the half of a grain of rice, my lord would be told all about it many times over. By day and by night I ever feared that my lord might be displeased and tire of me. I became ill with weeping because of my bitter fate, and my cough would not leave me; through all the hours my blood ran feverish in my veins. In vain I offered much good money and incense to the God of Medicine; without result I swallowed the large pills of herbs and took dried lizards which the nuns advised me.

"At the homes and courtyards of other ladies they urged me to go to a Western hospital. I had heard many a good thing about the hospital of the Presbyterian Mission here in Peiping. On street and road it is told that your doctors are true guardians of life and warmth of heart in stretching forth hands skilful in medicine. Therefore my lord paid out some silver pieces for me and I entered your hospital. There they healed my body and moreover they prayed with me. Step by step they led me to know the only living God and Jesus Christ, my Saviour. Kneeling in prayer, my life became to me as insignificant as a firefly's light. But Jesus regarded me with the forgiving eye of God and I learned that He Himself atoned for all my sins and washed me white as snow. I became a new being, truly reborn, and I changed my name to Pervading Peace.

"With a happy heart I returned home, a newly made soul, and with a healed body. The first morning when it was my turn to burn incense before the household gods I testified of my newly found faith in Christ. I refused to bow down any longer before idols made by the hands of man. The ladies of our household, known to be ardent Buddhists, made a big flutter about it, running back and forth and shouting that they were horrified and that calamity would come to our house. But I stood where I stood and did not light any incense. Then the women busied themselves all the more to give the gods and all the vessels of worship an extra dusting. They put the gong, the bronze incense burner, the pewter candlesticks and the paper flowers in especially good order. For many days they called the attention of my lord to the fresh peaches of long life which they put daily before his favorite idol.

"Then it came about that all those in the women's court hated me with a strong hatred. They dispised my Christian religion, yet faithfully I read my Bible and prayed for them. Months passed by and gradually, in answer to my prayers, the atmosphere around me was changed. No longer did the women scold me when they saw me reading God's word. The first lady of the house allowed all of us to go once a week outside our gate to visit friends, and that allotted time I used for attending the church service.

"When you, Shepherd Teacher, announced that Dr. Sun was coming to hold revival meetings I redoubled my prayers, with a strong heart asking God that I might be allowed to attend all the meetings. Great was my joy when the first lady spoke to our lord saying that it would be all right with her if I went every day to the services. Yea, the third wife even went with me each morning and evening. The Living God answered my prayers and her heart became so moved that now no longer does she contribute to the Temple of the Precious Pear. Together we are reading the Bible and together we pray at dawn and dusk. It seems to me that heaven is going to use us to lead the others to a belief in the Jesus, the Son of the Living God. Our household is changing already so that scolding and reviling are now heard only from the lips of the servants. Even that will change if the ladies of our household truly believe in Christ.

"But, oh Worthy One, there is a problem daily before me, and what must I do? The Christian Way of Life does not allow a man to have several wives; neither should a Christian woman be a concubine, yet here I am, a lowly sinner, concubine number four. It frightens me and often in prayer my heart falls to pieces. This lowly one knows her fault, but I have gone into a blind alley and do not see a clear way out, neither a path to continue on. I am of one heart with our household and our master looks upon all of us with favor and kindness. Willingly he uses silver high and low for me and the others. Every day the maidservants enter our women's quarters carrying in their hands plates of good meat, dishes of fish fried with swee-sour sauce, bowls of rice and platters of warm steamed bread. It is not as if I am afraid to eat course food, work hard, and wear a coat of common cloth, but from childhood I never was taught to provide for my own living and earn pieces of money.

"I am but a feeble woman and my learning is little. I know only what is connected with the duties of a wife and mother. Our ways in China are not the bold ways of Western lands where a woman is taught to stand by herself and, yea, even compete with a man for a living. If I should leave the lord of our household, another man would put forth his hand before the next moon could shine and would place me in his house. Clearly I could not stand out against my father and uncles in such a thing, and they surely would want to put me into another home.

"You, Shepherd Teacher, are greatly learned about the way of life, the will of God, and the teaching of Christ, therefore tell this lowly one what to do. I will let it be as you decree, and will then make my bow of farewell and depart. It will be to me as if Heaven sent me the message through your lips.

A VALID MISSIONARY MOTIVE

Albert Schweitzer, of West Africa, says that he is there, at least in part, because he must make up to those black people some of the wrong that his brother white men have done them. Almost every contact on the continent of Africa, other than that of the Christian missionary, has been for exploitation, or at least for selfish acquisition. The missionary more than anyone else stands as the unselfish friend of the man who is in need. This would be a sad world if there should be taken out this supremely sacrificial service, but the true motive and power come through Jesus Christ.

A Caravan in the Australian Bush*

By MARJORIE A. BURTON

"I SHOULD do so much better if only there were three of me!" expresses what a Bush priest of Western Australia often feels, for he has a parish the size of two English counties. That is why we have a mission caravan, for there are twenty-two such parishes in the Bush. The caravan, staffed by two women workers, visits any parish at the rector's invitation, so that with an extra vehicle, driver and teacher he is, in some small measure, enabled to have "three" of him for a few weeks.

The caravan is a house on wheels, complete with two beds, cupboards, table, and locker; all these are fixtures, and every added box or suitcase has to be made a fixture by means of straps and cords before the caravan moves.

The main Bush roads can be pretty good, but they can be very bad. In dry weather the surface corrugates, and the van has to slow down to ten miles per hour. While my driver became an expert in dodging corrugations where possible, I became an expert at securing the cupboard with one hand when the fastening shook loose, the while I pushed a suitcase into place with one foot and a bookshelf with the other! In wet weather greasy roads and bogs have to be contended with.

The main roads mostly follow along beside the rather primitive railway lines, crossing them here and there. Along these roads the little townships may be found, ten, twenty, thirty or more miles apart, each with its railway siding. A Bush parish is formed, not of one or two such townships, but of six or eight as well as of the other centres, far from any railway, consisting of a school and all the neighboring farms, be they eight or ten miles from it.

The main township of the parish has, besides the railway siding, a church, rectory, hospital, doctor, bank, post office, hotel, roads-board hall, school, and from five to fifteen shops. The church is frequently the *only* church in the parish. In the other centres services are held in the hall. When the rector arrives on Sunday morning the hall may be open and ready, or he may have to fetch the key, arrange the benches, sweep the floor clear of the remnants of last night's dance, heave table and kerosene boxes into place for altar and cre-

dence, and then proceed to furnish the altar, give out books, and greet his congregation as they arrive. Yet often in these Bush services a real atmosphere of devotion will be found and people will drive many miles to get to them: although one parishioner did sum up things by saying, "I wish we could get a church of our own here; you can't possibly feel devotional kneeling on a stale jam tart!"



A MISSION CAR IN THE AUSTRALIAN BUSH

It is to parishes and people such as these that the caravan is invited, either for an ordinary visit, a special visit, or a mission visit.

In the ordinary visit one is simply unofficial curate for a few weeks. This usually includes day-school teaching, Sunday school teaching, talking at Mothers' Union, guild or other services, sometimes the brief training of future Sunday school teachers, and unlimited visiting, a few days being spent in each district of the parish.

I arrived just before nine one Monday morning at a school which was reassembling after a week's holiday. When I asked the teacher whether I might take the children he simply leaped at it. He had ended his week's holiday by traveling all night, and had arrived back at 5 a.m. He didn't

^{*} Condensed from pamphlet published by the S. P. G. "World Wide Series," London.

wait to enquire which of the children took religious instruction; he went to bed and left me with the whole school!

I have been to a school in a district that bordered two parishes; it had first belonged to one parish and then to another. The parishes, too, had changed hands, with the result that this district had had no service for over a year and one celebration of Holy Communion in the last seven years. Could one expect much of the children in the way of religious instruction in that school?

But I have been to schools where the children know nothing of the Christian faith, and where the teacher has said to me, "Before I came here there was only one family that knew the Lord's Prayer."

I have been to a school where, as I was teaching, I realized that the children were hearing for the first time of Calvary and the Resurrection. These are children of a nominally Christian race, white children, English-speaking children of British descent. But how they listen! Not infrequently the teacher will sit down and listen with them.

Visiting in a Bush parish is also very varied. One house may be well and solidly built of sunbaked bricks, with a wide verandah all round; the next—a mile or so away from its neighbor, if you are out of a township—may be of weatherboard or galvanized iron, while others are built of wheat bags stretched on upright poles. A wall of one layer of wheat bags does not offer very sound protection, but inner and outer layers stretched firmly on each side of the poles and whitewashed make quite a comfortable and attractive house.

In visiting one finds names of would-be confirmation candidates, or of the unbaptized, or of those who would like to join the Sunday school by Post. Usually we are warmly welcomed and offered tea and cakes. Once I was met outside the house by the mother of an unbaptized family, and we held our conversation there, not much assisted by two very butting goats; we finished the discussion on baptismal regeneration with the mother holding the horns of one goat while I held the horns of the other!

At one house the husband welcomed me with, "I was glad when I saw it was two ladies coming; my wife never sees another woman, for our nearest neighbor is seven miles off and has a little baby and can't get out." "I think," said one mother, after we had talked and talked, "that God must have sent you to me; I'd got right down and was needing someone to help me pick up again." This was not just a pious utterance; it was the normal expression of what she felt.

But besides these ordinary caravan visits to a parish, with the daily and weekly round of schools, visiting, services, etc., the van may be invited for a special purpose. A rector coming new to a parish is often glad of extra help in his early months. In the caravan we undertake anything that he wants done in the way of blazing the trail; map out his unknown districts, take greetings to his parishioners, assuring them that he will call as soon as possible, find out existing Sunday schools and possibilities of starting them where they do not exist.

In one very isolated district where there were many would-be candidates I was giving some intensive confirmation instruction in the few days I was there; boys and girls at school and after school, adults in the evenings. At their request I returned on Sunday afternoon to instruct them on Holy Communion. As it was the Sunday before Christmas, we started with a Christmas preparation service. In a schoolroom that accommodated ten children there were now ten children and ten Most of them had driven three or four miles on open lorries and the thermometer registered 106°! After the preparation service I suggested that anyone who wished to go could do so before our final instruction. No one moved; all twenty stayed throughout; and we were there an hour and a quarter in all!

Then lastly there is the mission visit. From many parishes where one has been for an ordinary or special visit, an invitation comes for a return visit to conduct a mission. A children's mission is a joyous affair. The usual procedure is: Preparation service the first evening; then, during each day of the mission, prayers at 8:30 before they go to school, fifteen minutes' blackboard instruction in church when they come out at 12, and thirty minutes' mission service after afternoon school. This is sometimes followed immediately, or later in the day, by "quiet time," a very informal time when the children are free to copy blackboard illustrations, make their self-examination, write intercessions and thanksgivings, or come and discuss anything they wish.

I have also taken children's one-day missions behind the caravan at remote Bush schools far from any church, where listeners sit on rugs (not for damp-proof but ant-proof purposes), and interviews are carried on in the caravan.

"I'm so thankful," said one mother, "that my Ken has got into touch with the Church; he's been a different boy at home."

Scorching sun and unending wind, hideous galvanized iron and revolting flies, but endless sparks of keenness and new life, and the chance to lend a hand in helping to build up the Church and to see it witnessing in places where it did not; and, in spite of innumerable setbacks and disappointments it is tremendously worthwhile.

An African Viewsof Africa's Needs

By S. S. TEMA

A Minister of the Dutch Reformed Church; at Present Assisting at the Bantu Men's Social Center in Johannesburg, C. P.

AFRICA has just awakened from a deep sleep. She finds nations, great and small, on the march of civilization. She has now just joined the march, though well in the rear of the caravan of civilization. She was called "Dark Africa," and rightly so. Today she may be called "The Awakening Africa." The impact of Western civilization is so great that the "real" that is in African life is at present put back, and we are really oscillating between Africa and Europe. Our greatest battle today is how to adjust ourselves to this civilization that is deeply influencing African culture. We feel we are fast losing our footing.

We need then those elements and qualities which make life worth living—justice, good will and real happiness. Africa needs to develop spiritually, intellectually and temporally. She is without doubt poor in mind and spirit. She is a slave intellectually, and to a far greater extent is spiritually imprisoned. As a people we need spiritual stability, spiritual independence, intellectual independence, and temporal independence. Do the present world trends promise Africa these?

First of all is spiritual independence, which means the complete dependence on God and independence of man. My people view Christianity as the white man's religion. They do not feel it is their religion. Some go so far as to say Christianity is but another way of the white man for getting the best of the native.

When they look at the manner in which the Europeans are dealing with the many problems of life—political, industrial, educational, economic, and even social—and realize that things are not what they think they should be, they are skeptical. They wonder why it is the Golden Rule is not good enough for the Europeans. They begin to loosen their grip on the reality of Christian standards. Enthusiasm dies away when they see nothing but shame. They say like the Israelites, "For it were better for us to serve the Egyptians, than that we should die in the wilderness." Africans measure Christian standards by the failure of Western Europeans gave us very fine and civilization. lofty ideals, but why can they not live up to these ideals? The Bantu do this because they do not realize the great fact that Christianity is no clever

white man's philosophy of life, but that it is Divine truth for all the world. The greatest need then, is to bring to my people, as clearly as possible, the truth that Christianity is no white man's theory of what life should be; but that it is the real, true, pure and best teaching about life, imparted by Christ Himself, the Founder, Master and King.

The ground on which Christian principles are resting in the mind of Africa is rather unstable. We want something solid and firm, something which would keep us going even if all the missionary activities were to go on holiday for centuries -something which would make the missionary bodies in Africa happy over the good work they have been doing. The African must learn above all to worship God as an African believer, not as a Christian imitator. We must learn to deal directly with God as a prayer-hearing God, as a God of the impossibles and above all as a wonderful God Who can guide and protect a nation, but Who in turn demands that He shall be given His place in its life. Africa needs to be taught that she has responsibilities to carry, and her spiritual responsibilities are not the least of her duties. Africa must still learn to trust God as her own God, a God of the very poor, backward, black and needy souls in the heart of a dark, hot continent.

The second great need I have called intellectua! independence. To me intellectual independence means that my people need to be taught how to think for themselves. They must learn to do things for themselves and by themselves. They must be creative, self-reliant, constructive and self-supporting. Today we are but little more than machines taught certain principles and doctrines, and merely doing or saying what we have learned. The African needs originality in all the plans of his life. He also has to learn the importance of cooperation and unity, which are so indispensable to the whole system of life. The Africans must learn how to fill in for themselves the gaps in the molding of their own destiny. The need is to teach the African to use his own resources. He has mental gifts just as well as any human being. But he has not known how to use them. Africa needs to be inspired with the truth that as a people she has great possibilities in both the religious

and the intellectual fields. Have we no contribution to make in science, art, philosophy and in other spheres of life? We need to learn how to have faith in other peoples, but more how to have faith in ourselves as a people. Let Africans learn to trust, and to be trusted by other races, then we have Africa developing for the good of humanity.

We cannot depend on the Europeans and remain a spoon-fed nation. Africans should be taught how to govern themselves. They must learn to direct their own affairs, and to become thus an asset and not a liability as today. When shall we grow to maturity? Some say we must take about two thousand years because the Europeans took that time. From the European point of view, we are only about two hundred and eighty-four years old, so that we are surely very Nevertheless, it is time we learned to walk, and to stand on our own feet in upbuilding and maintaining ourselves. In a half century or so we will be far from the stage we are in now. What is being done by those who are the trustees, the guardians, of Africa to prepare her for maturity?

Missionary Work

I believe I express the real feelings of Africa, religious or irreligious, when I say there is no better memory in any true African than the memory of missionary work. What could Africa be, or do, if it were not for the work of Christian missionaries? No history of Africa can be complete if it does not bring in the missionary as part and parcel of it. The chief need in making her whatever she should be is to allow missionary influence to become more dominant than it is today.

In doing things, God has been using ordinary men, and ordinary men are not angels. They make mistakes, and so it is with the missionaries. They made mistakes, and are still making some. As a result we have had certain problems. These have come in the form of Ethiopianism, in the form of those undesirable separatist movements which are today very common in the South here. Many sects are growing like mushrooms. There is also the problem of the rising generation of Africans who are fast losing confidence in the Church. It is difficult today to get the more educated youth of Africa to give the Church her rightful place in their lives. The more they are educated, the more irreligious they seem to become. What are we going to do with this growing skepticism in the educated youth?

Western civilization has brought a change in the life of Africa, but this change has done us some harm. We have lost customs, traditions and laws, and even our very moral standards are shaken. Demoralization is resulting in the growing generation. Can the Church not do something

to save the situation? Another thing that is doing my people a certain amount of harm is denominationalism. Our religion was a socio-religious system, or a religio-social system. we are broken up into denominations, all working on different lines and more or less on policies and doctrines which are in some cases contradictory. They cause bitterness and schisms in the lives of people who were used to the old tribal family sys-The common spirit of the joint family ties is gradually undermined, and the people are losing the real spirit of brotherhood and unity. Denominationalism does more than that; it brings in overlapping. The danger in the political world seems to be a mania for colonial expansion, and I believe the danger in our religion today is overemphasized denominationalism with its doctrinal These things make an opening for differences. sects, separatists, Roman Catholicism, and perhaps later even for such dangerous religions as Mohammedanism. Why not give Africa the pure Gospel and leave out minor differences? Africa is crying for the living God. Give Africa Christ and the new life He offers.

In Christianizing Africa, let us not forget that Africa has her own peculiar customs, beliefs and traditions and you cannot uproot all of these because they are deeply fixed in the minds of the African. Can we not find out by more research those things which were part and parcel of primitive African religion and recognize in our work those sound principles which made our people a people even before the arrival of Western civilization?

Africa wants to see Christ in Europe. We do not want to hear of wars, crises, economic depressions, unemployment, racial greed and pride. We do not wish to hear of dictators and wild, brutal war. These things make us think that Europe is planning and scheming things without God, or at least they do things first and then ask God to bless them. We want only the best from Europe, and to fuse these with the best that we possess. Africans want to be given a share in the spiritual, the intellectual and the temporal wealth of humanity. We want a Christianity which will help us to adjust ourselves to the overpowering prestige of Western civilization.

Missions in Africa can be improved by using the African himself in Christianizing his own people. Africa has very few leaders of her own today. Many of her present leaders are not the best for us, but Africa needs the best. Our cry, then, is for the training of Africans of ability, vision, faith and of love to God and Africa. Religious problems, social problems, and moral problems are now so much one and the same that we need in Africa men of a special type to lead us.

Tshisunga Daniel—A Congo Apostle*

By JOHN MORRISON

American Presbyterian Congo Mission, Luebo

HE silence of early morning was broken by the mournful death wail which came from one of the little mud huts. The natives turned uneasily on their rough mats and shivered. was no uncommon noise, yet one could not still the shiver that crept up one's spine as the wailing sound rose in the air. But at intervals, penetrating even the lamenting voices, a shrill cry betokened the presence of a little baby in the midst of that awful sound. Such was Tshisunga's entrance into the world! The wasted body of his heathen mother lay before him in the hut, surrounded by a group of heathen women, one of whom held the baby in her arms, rocking him to the swaying rhythm of her body as she lifted up her voice in valiant effort to drive the spirits from the hut wherein death had laid its hand.

When the hasty funeral was over there still remained the problem of the disposal of the child. Many relatives raised their voices in the death-chant, but these same voices were still when a guardian was solicited for the new-born child. Tshisunga's chance of learning much more about this world was a slender one until some one hit upon a happy solution. "Don't they care for orphan babies up there at the mission?" Thus God prepared the way and the tiny babe was carried up the hill to become an inmate of the little home established by Miss Thomas and Miss Fearing.

As time went on Tshisunga became a school-teacher and later he entered our Industrial School, where his natural ability showed itself in his aptitude for fashioning little ivory curios out of elephant tusks and in acquiring a rough knowledge of mechanics which served him later on.

He grew restless, however, and accepted an offer to work for a trading company on Lac Léopold II, a spot several hundred miles from the mission. Here for a considerable time he became indifferent to the claims of Christ and drifted along with no definite aim in life.

One day at Luebo, however, as Mrs. Motte Martin pled with him to come back to Christ, the shackles fell from his soul and he stood forth a soldier of the Lord Jesus. It seemed as if he regretted every moment that he had spent away from Christ, and was determined to make up for

it all. Soon word came drifting in of a new force working for Christ in and around Luebo. He began to travel farther afield, and on his own initiative, many times in hut-to-hut visitation, brought together little groups for worship, often leaving them to form the nucleus of a future church. Mweka, a mushroom town on the new railroad, was drawing away many mission boys in its demand for labor. In towns of this kind there is always great opening for the devil's agents and, in spite of an evangelist being there, we knew



TSHISUNGA DANIEL - A CONGO APOSTLE

that many of the boys who had been reared on the mission station were subject to sore temptation. Then Tshisunga took a hand. He had an old, broken-down bicycle, which he patched up, and one day off he set for Mweka, forty miles away. He spent the week-end trying to enlist services of some of the old mission boys in forming a Christian Endeavor and succeeded in interesting about twenty. He came back to Luebo, but next week-end he returned and spent his time in going from house to house until he had over a hundred who promised to come out on Sunday to church. He kept up his visits there until he had some 200 going to Christian Endeavor, and when he left, there was a flourishing meeting run by its own

^{*} Condensed from Congo Mission News.

native officers, many of them boys who, had they been left to themselves, might have been lost to Christ forever. He was so delighted with the success of this first venture that he repeated his efforts in several other places.

Tshisunga's custom on Saturdays is to go to the native market, held not far from the mission, and talk with any one with whom he can strike up a conversation, telling him of Jesus and the way of salvation. As he walked off from the market place one day, he noticed a woman carrying a number of articles on her head, as is the native custom. When he broached the subject of Jesus, his Master, she laughed at him.

"What do I want with Jesus; He is nothing to me!"

He endeavored to say something more, but she stepped out and left him. He kept on his way, stopping to chat with people now and again, but his heart was full of the woman who had spurned his Master saying, "He is nothing to me!" He prayed within himself, "Oh, God, help her to see the light." About two hours afterwards he came to a village six miles farther on, and noticing a group of women seated in the shade of a hut, he went over to bid them "Good-day." He then noticed that the woman to whom he had spoken on the road was among the group and he spoke with her again, but she mocked him. He sat there for a while praying silently: "Oh, Lord, do not let this woman leave without accepting the Lord Jesus," and as he spoke to her, his innermost self communed with the Holy Spirit, striving to bring His aid in helping the woman to see the light. Satan was loath to let go, but the faith that can remove mountains was his adversary. The woman grew silent, seemed to meditate; and then others who composed the group broke in.

"We are Christians," they said. "Why don't you accept Jesus?"

Yet still the woman sat on, and still Tshisunga prayed within himself, while pleading the Cross. At last the woman rose and moved off to another hut. She stood for a moment irresolute, then asked for a drink of water, and as the little group watched her every movement, they saw her face break into a smile and turning, she came towards them.

"Yes," she said, "I want to know Jesus, but how can I learn about Him? There is no one near us, for I live in a little village twenty miles from here."

She sat down again and Tshisunga told her of the wonderful love of Jesus, and when she rose to go she said:

"I have no one to teach me, yet I will pray every day and God will send me help."

Tshisunga shows infinite patience and is never put out by refusal. He has suffered from very

painful attacks of elephantiasis, when his leg became so swollen that even while resting he suffered much, he still persisted in carrying on his work of soul-winning. I met him one day as he came hobbling along after having been to see an old heathen woman. Poor old soul, she was cross with the world, and who can blame her? lived in a little tumble-down mud hut, and toiled painfully each day to the forest for firewood and to the spring for water. Each day meant a laborious journey down a very steep hill, and a toilsome climb back with her heavy burden on her head. Uncared for, the only thing left for her was death, death without hope. It was just after one of these expeditions that Tshisunga met her for the first time, and perhaps the time was a little inopportune to speak to her at all. One job must always follow another, she probably thought, as she was trying to repair her scanty fence. Tshisunga gave her "Good-day," and received a grunt. He asked her if she knew Jesus; she glared at him, and told him to be off about his business. As he didn't move quickly enough, she seized her staff and drove him off. But he was undaunted. The old woman resumed her work on the fence, and Tshisunga moved along to the other end, and without further word started repairing it from that end. She glanced at him from time to time as much as to say, "What game are you trying to play with me?" But he never looked her way. At last they met in the middle and the job was done. "Well, that's one job done," said Tshisunga smilingly, and the old woman smiled in response. Poor woman, she had little chance to smile in this life, and the help she received from others was very little. They sat down to rest while Tshisunga told her of an old, yet new, Friend.

Having been a backslider himself, he knows the wonderful peace and joy that a return to Christ brings. He started a meeting for those who had fallen by the wayside, and soon it grew so popular that the open spaces around his house were crowded every Sunday evening with hundreds of people. He made the meeting as attractive as possible. He has a good bass voice and has sufficient ingenuity to construct a native xylophone. From time to time he has added fresh attractions. He taught a number of boys to play simple reed instruments made from a native reed, and trained a choir of other boys and girls. He finally found an old cast-off folding organ, and worked at it until he could accompany his choir. The main purpose of his meeting was never forgotten, and each evening a plea was made for all backsliders to return to the fold. Many of them openly confessed their sins, and prayer was always made for them, and they were asked to stay behind when Tshisunga talked with them personally. He followed up his work by going to their huts in the village, and many a sinner was brought back to the fold in this way. The meeting still flourishes and, notwithstanding the fact that it has been going on for some years, is still as popular as ever. In fact, there are other places within the radius of our Luebo work that have Sunday evening meetings which they call "Tshisunga Daniel meetings."

Surely the true value of a man's service will come out in his own household. His wife, Madia, says, "I was always too timid to speak to others about their soul's salvation, but Tshisunga kept urging me and I kept on trying. It was difficult for a long time, but now it gives me great joy." Tshisunga conducts women's meetings at which he teaches the Christian women how to do personal work among other women.

He practiced hard at the organ, and now has

the satisfaction of playing it in the Second Church at Luebo, and of being choir leader and trainer in that church. He has a good working knowledge of English and French and has not hesitated to use this talent in the Master's service. In our native service we were surprised to see two Portuguese traders attend one Sunday morning and they have since become fairly regular attendants. Tshisunga had spoken to them of Christ.

He carries a little notebook and jots down the names and villages of his converts, so that he can remember them in prayer. I asked him if he had any record of the number who had accepted Jesus through his ministrations. "Well," he said, "I can count only this year." That number was 2,145, and others had promised to learn.

Would that we had more Tshisungas, white and black!

A Golden Anniversary in Evangelism

Fifty Years Work of the Christian and Missionary Alliance, Founded by the Late Dr. A. B. Simpson

By the REV. A. C. SNEAD, New York Foreign Mission Secretary of the Alliance

FIFTY years ago, at Old Orchard, Maine, there was formed "a simple and fraternal union of all who hold in common the fulness of Jesus in His present grace and coming glory." This simple union developed into The Christian and Missionary Alliance, "pledged to take the whole Gospel to the whole world till Jesus comes." The "whole Gospel," as presented by Dr. Simpson is a "fourfold Gospel"—including redemption, sanctification, divine healing and the Second Coming of Christ.

This year the Golden Jubilee anniversary is being celebrated in the twenty fields into which the Alliance has gone with the Gospel. As one result of this work the baptized membership of 44,497 in the foreign fields is now (in 1935) greater than the total membership of these churches in the United States and Canada. Rev. A. C. Snead says:

"Dr. A. B. Simpson, like Abraham, when he was 'called, . . . obeyed, . . . went out, . . . sojourned, . . . looked,' and God gloriously blessed him. And because He blessed him, the movement grew and spread far and wide. Since the Founder died, the work has further increased and the movement goes on in scope and power, the ministry continues in humble dependence upon God, and the message is still Christ Himself. Dr. Simpson lived and wrought by faith that the grace of God might be fully manifested and the glory of God fully revealed. He waxed strong in faith and pressed onward in the world-wide serv-

ice, giving glory to God. China, the Tibetan border, India, Annam; Africa—Congo, Sudan, Timbuctoo; Latin America and the Isles of the Seas called urgently and with whole-hearted endeavor he responded. The record of occupation and achievement in Alliance Missions today is a roll call of places and lands over which he yearned and for whose evangelization he prayed.

"The Christian and Missionary Alliance is not a missionary movement only, but it is called of God to declare at home and abroad the message of the fulness of Jesus. We not only have a work to do but we have a life to live, and only as we truly live this life — Christ in you — can we surely do this work in the regions beyond. By the grace of God, and through grace in the loyal, loving ministries of thousands at home and in the foreign fields, the missionary work of the Alliance has grown and borne fruit in goodly measure.

"The following figures show the growth of the work in the last fifteen years:

	1920	1935
Number of fields	16	20
Number of missionaries	342	508
Native Workers	715	1,527
Baptisms during year	1,649	6,187
Inquirers during year	3,993	21,759
Organized churches	130	473
Church Membership	11,923	44,497
Sunday Schools	162	935
Sunday Scholars	8,949	37,098
Stations	111	134
Outstations	475	1,344
Bible School students	241	362

"The Christian and Missionary Alliance is now working among ninety-five languages and principal dialects. Twenty-four of these were entered before the end of 1919, the year that Dr. Simpson died. The other seventy-one have been entered in the years 1920 to 1936, inclusive. In about thirty-six of these languages and dialects The Christian and Missionary Alliance is the *only* evangelical witness. The population for which The Alliance is responsible in its mission fields is 72,643,000.

"The Alliance, in its foreign work, ministers the Word of God to men and women among all the great racial and religious groups of earth—Indians in South America, Negroes and pagans in Africa, the peoples of India, China, Japan and the Isles of the Sea, among many others. Roman Catholics, Syrian and Greek church groups; Moslems, Jews, Tibetans, Confucianists, Taoists, Buddhists, Hindus; Animists and pagans of many kinds are found in our world-wide parish.

"God has set the Alliance in strategic crossways of the world for work among tribes and peoples yet unevangelized. In a recent trip in Kwangsi, South China, two missionaries, a new recruit and an older veteran, met people of six different tribes and had previously visited those of a seventh. The tribes are: Chwang, Timber Yao, Dog Yao, Black Miao, White Miao, Tung, and Red Yao. In Kweichow-Szechuan are eleven counties with their vast multitudes of Chinese and tribespeople and as yet the Alliance has opened work in only French Indo-China presents three great four. racial groups, totaling more than twenty million souls, and in addition eighty or more tribes and many dialects. In the Southern Philippines are many Moslem and pagan groups and work is being done in seventeen languages and dialects. In the Netherlands East Indies, six languages are being regularly used and many others are represented in our Bible School. In French West Africa, Alliance responsibility is for five million out of the twelve million total and for more than one-third of the 103 tribes. Already the witness is being given in thirty-one languages or dialects. In the new field of French Gabon, six tribes are represented at the station and other tribes are yet to be brought within the range of the Gospel. three missionary couples are studying respectively: Massango, Banzebi, and Yipounou. Colombia, Ecuador and Peru are other tribes of mountain Indians and denizens of the jungles, while in all of the twenty fields of the Alliance there are hungry hearts and needy lives to whom we must minister.

"We have a work to do, a commission to obey, a message to proclaim, which can only be accomplished by God Himself working in us and through us to will and to do of His good pleasure. Only

as we increase in the knowledge and fulness of Christ can we increase in the scope and fruitfulness of our service for Christ. Surely in this Jubilee Year God wants us to continue and increase our obedience to Christ's command, 'Go ye.'

"Let us go forward by preaching and pen, by prayer and purse. We must send forth the workmen by prayer and purse, that they may make God known to men and bring men to God."

We also quote as follows from the Golden Anniversary Booklet:

"The Golden Anniversary of the Alliance this vear will be observed throughout the fellowship by a renewed emphasis on prayer and evangelism. With God's blessing organized evangelism will be energized by the working of the Holy Spirit and the harvest will be of God's own gathering. The Missionary Training Institute at Nyack, New York, is a vital link in doing effective missionary work. Throughout the United States and Canada the anniversary is being commemorated in a Bible and Missionary Crusade which will be featured in the Annual Council in New York City in May and throughout the summer conventions. sionary conventions will also be held in thirty or forty principal cities of America and definite advance is planned in reaching new objectives and opening pioneer areas to the Gospel.

"The intent of Dr. Simpson was not to found a new denomination, but to bring about an Alliance of those who would cooperate in taking the full-orbed message of the Bible to the unreached peoples of earth. The General Council of the Society, in 1934, passed a Special Resolution bearing on the broad fraternal relations of the work as follows:

"The Society is not merely an organization but a movement, and God is not interested in the preservation and perpetuation of organizations as such, but in the blessing of great movements that honor Christ in all His Scriptural fulness, and are loyal to His calling to world-evangelization. . . The statement of objects in its Constitution clearly indicates the fact that the Alliance earnestly desires the full fellowship and cooperation of Christians everywhere, in the great program of a full Gospel message to the world and of prosecuting an intensive missionary advance.

"Areas newly opened by the developments of world trade, tribal chiefs bewildered by the impact of civilization, independent kings puzzled by the urgency of world events, exploration of hidden highways in the dark heart of continents, and the roar of aeroplanes that are making the inaccessible a commonplace of travel, call us anew to an unfinished task. . . . God grant that the obedience of God's people shall move to bring His blessing down upon a sin-sick, weary world." *

^{*}The anniversary objectives include 100,000 prayer partners, \$700,000 for Missionary Evangelism, and 30,000 subscribers to The Alliance Weekly.

Youth on the Christian Frontier

By REV. CHARLES A. PLATT, East Orange, N. J.

Assistant Minister of the First Presbyterian Church

If YOU want to know the power of Christ in this modern world, go out on the frontiers of Christian thought and action. Look at our religion as it comes face to face with the major problems which confront human life. How does it measure up in comparison to the other two world forces, Communism and Facism? What is it doing to promote world peace and good will among the nations? The best way to answer these questions is to study the missionary enterprise.

Ι

One of the most erroneous ideas about Christian work today is that missions is an appendage of the Church. Many are apt to think of religion as consisting of theology, education, social problems, and worship activities of the average American church, and we think of missionary activity as some additional service—rather magnanimous but unnecessary. To hold such a view is to miss the whole spirit of Christ and (what is just as serious) to neglect the best available medium of religious and Christian education.

For fifty-one weeks we have been studying missions with a group of young men and women in our church. Why? In order that we might understand Christianity! We want to see Christianity on the firing line, not as it exists behind a mass of traditions and well established institutions. We want to know what Christianity has to offer when Communism is calling youth to follow a materialistic cause. We want to know Christ's answer when nationalistic forces fill youth with ambitious ideas as to the supremacy of one nation or one race.

The youth of America seem to be placidly talking about world friendship, while the youth of other countries are being filled to the bursting point with nationalistic propaganda. Will this wave of acute nationalism sweep America into what will be virtually another "holy war," simply because Christian youth has not caught the ideals and enthusiasm of Christ? The one world Leader who came to bring peace is receiving less support from the youth of today than are any of the other world leaders who seem to be hurtling civilization toward another horrible struggle. What can we do to change this condition? The answer is to

produce in the youth of America a missionary zeal that will lead them to accept Christ as their Lord and to spread the vital, dynamic world-brotherhood that He represents.

II

Probably the best method of understanding the power of Christ in the world today is to approach our present problems from the frontier angle. What has Christianity to offer a modern, industrialized, interrelated mass of peoples? Why should we not all turn communist and dedicate our lives to the crushing of all unsympathetic groups and to the glorification of the proletariat? Why should we be concerned with the problems of the world, why not build up a colossal defense in our own nation and then defy the rest of mankind?

Looking at such questions from the Christian missionary angle has two distinct values. In the first place, we see Christianity stripped of past momentum, standing on its own twentieth-century feet. On the frontier our Christian life must go forward to victory or must go down in inglorious defeat. Secondly, the missionary enterprise is seen to be an international institution already functioning, and capable of exerting a tremendous influence in many of the conflict areas of the world.

Not long ago an outstanding church leader was asked: "Can the Church be a force in the establishment of world peace today?" His answer was an unqualified, "No!" But many thinking young people are thankful that they have a different idea. They say, "Look at the great number of outposts of Christianity in countries like Persia and China and Mexico where the influence of Communism is being felt. Think of the mission stations in Chosen and Japan and Cuba where nationalism is the order of the day. The Church on the firing line offers one of the greatest opportunities for fostering the cause of world peace that we have."

Youth is learning to expect great things from the missionary enterprise in the way of influencing the international activities of various countries. It is the best program yet devised for the education of all peoples to a sense of world brotherhood, and to the Christian (not Western) way of living. We do not need more peace agencies! We have enough overhead organization! We have made enough resolutions! What we must do is to give a more whole-hearted support to those Christian missionary agencies that are already set up, and which can do a most effective piece of work when backed by the Christians of the world.

III

Furthermore, missions is our only hope for progress toward the supremacy of Christ. We hear many prophecies these days concerning the future of the world. Whatever else may be said, it is certainly obvious that as the years go on the Orient will play an ever increasingly important part in international affairs. Does not this offer to us a great challenge? Some say that the next world empire will be that of the yellow race: China—Japan. This is only a human prediction. But the fact remains that the future of the world, in its uplifting aspects, depends largely upon a Christian Orient. How can this be brought about? Missions is our best and most practical answer.

But let us get back to the next immediate step in Christian progress. What is the Christian dynamic of life? What are the qualifications which will enable the Christian to face the world and its problems, and to triumph? To answer this phase of Christianity it is again necessary to look through the eyes of the missionary. What would you do if you were a missionary in a land where Christ is almost unknown? What are the qualifications of the missionary that enable him to present Jesus Christ in a vital, appealing way? And what keeps the missionary going in the face of incredible odds?

These questions bring us face to face with our own spiritual needs. Viewing the whole matter of personal religious life from the standpoint of "frontier life" enables us to see more clearly that the Christian's devotional life is the power-station of successful endeavor. Our great task in the home church is to inspire in our youth that devotion to Christ and that missionary zeal which will transform character.

Christian frontiers present the most vital kind of Christian activity for thinking youth today. Out there is no dependence on the momentum of the past. There, we must do or die. Christ is the only One who is sufficient to meet the needs of the valiant souls on the mission fields. Is He not sufficient also to meet the needs of those of us who remain at home?

Missions and the Critics*

By the REV. HOWELL D. DAVIES, Chicago, Illinois
Regional Secretary of the Congregational and
Christian Churches

RITICISM of missions is nothing new. It is naïve to suppose that all went swimmingly until the Laymen's Inquiry was launched. The East India Company refused passage to missionaries and stigmatized missions as the most fantastic and lunatic idea that ever entered the human mind. Ridicule was common.

"Here you propose to export religion, whereas there is none to spare at home," said a Massachusetts legislator. His attitude was typical.

A list of objections a century back is identical with what is heard today: that we have so many needs at home; that we shouldn't interfere with the religions of others; that their own religion is best suited to them; that missions are paternalistic and pauperizing; that foreign peoples

* From The Missionary Herald, Boston.

should help themselves; that we shouldn't meddle and disturb those already contented; that they don't want us anyway; that missionaries cause trouble; that they destroy native culture; that they are all agents of American imperialism, etc.

Classify the Criticisms

1. Those hostile to Christianity itself. People who see no value in the Gospel will see no value in Missions. Such a play as "Rain" and such articles as those in the American Mercury ridiculing missions in the South Seas are only caricatures like that of Jack London, who pictures a missionary in a Prince Albert and stove-pipe hat preaching the creation of the world in six literal days, to near-nudist natives who are skeptical because they could not make even a canoe in less than two weeks.

Over against all such we can put the judgment of first-hand, able observers.

"I suppose," said R. L. Stevenson, "I am in the position of many persons. I had conceived a great prejudice against missions in the South Seas. I had no sooner come there than that prejudice was reduced, and then at last annihilated."

"A man that took one fairly by storm for the most attractive, brave, and interesting man in the whole Pacific," he said of James Chalmers of New Guinea.

"I certainly should have predicted," said Darwin after seeing the work among the Indians of Tierra del Fuego, "that not all the missionaries in the world could have done what has been done."

Ex-President Taft could not praise too highly the missionary work he observed in the Philippines when he was governor.

"I have observed the results of their labors," wrote the author and traveler, Alexander Powell, "in every great field of evangelistic endeavor, and it angers me to hear missionaries and their work condemned."

"In my judgment the Christian missions have done more lasting good to the people of India than all other agencies combined," stated the Governor of Bengal.

"After thirty thousand miles of travel and something like three hundred interviews," wrote the newspaper correspondent, Charles A. Selden, "my prejudices gave way to great respect for the missionaries and their work."

"I believe that every dollar invested in foreign missions has produced greater returns than any dollar invested in any human enterprise," said William Boyd, Advertising Manager, Curtis Publishing Company.

2. Those of ardent nationalists like Gandhi who object to proselyting. Should courtesy keep us from offering the Gospel, therefore, in India?

No, for it can be offered without objectionable proselyting. Moreover, the Gospel is not one culture displacing another and it belongs no more to America, England, or France than to India itself.

The Gospel has no less right of way than science, commerce or education. It can only help India's nationalism in the higher sense. It is doubtful if many or if any Hindus regard their religion as for others.

3. Those ignorant of the whole idea. All objections based on misconceptions are invalid. On any such theory all life would stop, for there is nothing against which objections based on ignorance are not directed. Both Democrats and Republicans will tell you this. Prejudice being the thing that begins where your information leaves off, no enterprise should halt for just that.

Presumably it is those who take the Gospel and

those who receive it who are most competent to judge of it. None apparently are dissatisfied with the article sold them and want to return it. Rather they recommend it to their friends as something superior to what they have had before.

The Japanese list six points of superiority of Christianity to Buddhism. God, as personal. God seeking men. The sense of personality. Practical, convenient Scriptures. A superlative ethical sense. Social justice and service.

4. The criticisms of those who judge everything by a single unfortunate detail, such as an ignorant or tactless missionary, an unwise local policy, a bungled program, a wasted dollar. Judged by this standard, "Who or what, O Lord, anywhere, shall stand?"

One poor farmer is not sufficient to condemn agriculture, a poor preacher the ministry, a fake mining scheme the whole mining enterprise, a student flunk all education, nor a quack doctor the whole medical profession.

- 5. The laissez-faire objections of those who want things left alone—all forces and factors, to work out themselves. But laissez-faire never built a school, founded a hospital, or developed a lighting plant and water system at a conference camp. The consistent laissez-faire critic will recognize Christianity as a force with the same rights as any other force.
- 6. The cross-fire based on the idea that we have only a social Gospel to offer and that nearly every effort is of a political scheming sort, gate-crashing and imperialistic, the work of reactionary, self-centered or even villainous denominational Boards.

The answer is that the motive and movement of missions are love and friendship, however inadequate be the channels through which it flows. The earthen vessel is only too apparent but in it is the treasure of divine redemption.

7. The criticisms of *uninformed* and selfish church people. Education, persistent and kindly, can help the former and more Christian grace the latter. The trouble is to connect information and love with these parties. All that can be said for the Gospel itself can be said for missions, and shall it not be said?

There is a sufficient answer to every criticism honestly and sincerely proffered. But better than all answering of objections is an infusion of Christlike love. Our great need is to make more church members into Christians.

8. The criticisms of sincere friends of the cause. "Faithful are the wounds of a friend." All constructive criticism can do only good. The cause most to be pitied is the one that has lost the capacity to criticize itself.

The church of the 16th century was saved by

the self-criticism of Protestantism. And this goes for missions too. The verdict was: "The mission must go on and there is enough in its program to bankrupt Christendom if we try to do all that is calling to be done."

In brief, most negative criticisms of missions are at bottom rationalizations of prejudice, ignorance and selfishness. Missions welcome investi-

gation, knowing this means vindication and interest. Worse than to be criticized is to be ignored, and most of all to be ignored by church people.

But it may be safely said that missions cannot and will not be ignored by those who know the God who is the God of all the earth and not the God of a tribe, whether it be a family tribe, a community tribe or a national tribe.

Combating Communism With Christian Service in Kiangsi*

By GEORGE W. SHEPHERD, Kienning, Fukien Secretary of the North China Christian Rural Service Union

A FEW years ago some missionaries met at Kuling to discuss communism. We invited Madame Chiang Kai-shek and asked her what she thought about how to overcome communism. "I would like to ask this question," she said; "what are we Christians doing? Do we not have some responsibility toward the needs of China?"

"We are not an official body," we replied. "Then pass it on to an official body."

The challenge was passed on to the National Christian Council, and this body invited its rural secretary, Mr. Chang Fu-liang, and myself, missionary of the American Board, to report to an enlarged meeting in Nanchang, Kiangsi.

A thorough investigation convinced these Christian leaders, that the government had already embarked upon a program for the improvement of the life of the people, and that the invitation extended to the Christian forces was no political move, but was actuated by a sincere desire for the well-being of the farmers and workers.

The government leaders argued that the Church and its institutions had men and women of character and training, who ought to be released for remolding the life of the people in wartorn Kiangsi and adjoining territory.

"Do you have three hundred young men," asked the Commissioner of Education, "such as are trained in the Union High School in Foochow? Men who could come into the business of rural reconstruction under the government?"

"No! there is only one school in China that is

training that type of men: the Union High School in Foochow."

The government of Kiangsi expressed itself as determined to replace crooked politicians and corrupt magistrates with men who have a definite interest in the welfare of the people.

In addition to supplying the government with men and women of integrity and training, the Church decided that it ought to respond to the challenge to help reorganize society in the recovered communist areas, and to lend a hand in working out some of the acute economic and social problems of the toiling masses.

The Kiangsi Christian Rural Service Union was organized and the National Christian Council approved the plan agreed upon:

That it should be people-centric, rather than centered in an institution or the government; that it should train local leadership; that it should test and adapt results of successful experiments already under way in China; that it should work in a limited area; that it should assist local leaders in carrying out a program within the economic capacity of the people to support; that it should give the Christian religion an important place in serving the whole man and the whole community.

The central feature of this proposed project was to be the training of indigenous leadership by a traveling normal school of experts through service-in-training and supervision of work.

The lines of service were intended to include village organization, agricultural extension, public health, the development of village industries, or-

^{*} From The Missionary Herald.

ganization of cooperatives, and the teaching of religion.

At the head of the traveling normal school were to be two executive secretaries, a Chinese and a missionary, to spend most of their time on the field, directing the work of the project.

The area selected for work was Lichuan, a *Hsien* forty miles from the American Board Mission at Shaowu. It is impossible to convey to outsiders the depths of human misery which have been accepted as the common lot of almost every human being born into Lichuan society. Through corrupt administration, banditry, and Communism the people have been reduced to extreme poverty.

It is a good place for the Church to tackle the economic, social, and religious problems of the people, who declare that, given peace and security, they can make a living.

The question arose—how to finance this work with trained men? Doctors, nurses, agriculturists, specialists in industry, chemistry, and rural education—college graduates—were needed.

Christianity has a program for China and workers were invited to volunteer for service, for their expenses.

I was asked to come and speak to the boys for two hours at the Central Political Training Academy in Nanking, where all the diplomats and keymen of the Chinese Government are trained. The President said that he wanted these young men, the future leaders of China, to know what the Church is attempting to do. Only one other foreigner had ever been invited to speak there, Muriel Lester of London.

We had so many volunteers for service that we were perplexed and surprised. The National Mass Education Movement, of which Dr. James Yen is the director, sent three experts to organize a rural school and direct mass education. Yenching University, through its Department of Political Science, put two men in the village of Lichuan. Ginling College put two women graduates on the field and Nanking Theological Seminary sent one of its graduates to take charge of religious education under the direction of Professor Frank Price.

The young volunteers were asked to move out into the villages, live where there were nothing but dirt floors, and to sleep on camp cots or pine planks.

"We had no idea that the people of China lived as these people live," they said; "not even ancient Chinese culture is here, to say nothing about modern China."

Some members of the group said: "We don't need \$30 (Mex.) a month living expenses; we can live on \$20."

How does the group work? The woman phy-

sician, who came highly recommended by her school, went out into the area and began by treating disease. One pair of hands could not wait on all who came to her, so her business was to find out the things she could teach the farmers to do for themselves, such as to put drops into their own children's eyes.

"Go into the villages and find out some things they need," we said to the college girls. They discovered that none of the women could cut out and make their children's clothes and had been employing traveling tailors. These tailors had been a pesky nuisance for a few hundred years.

The college girls got those farmer women together and cut out women's and children's garments.

No farmer in that district has tools with which to make or mend his own baskets. We called in a man to teach them.

We felt that we ought to appeal to Chinese Christians to support this work and were surprised at the response.

"We will give you half your budget of \$100,-000," said General and Madame Chiang Kai-shek.

"I will give \$5,000," said one man. "If you don't raise your budget come back and I will give another \$5,000." That five-year work budget of \$100,000 is now practically assured.

The National Economic Council and the Provincial Government are both deeply interested in the work at Lichuan and expect to utilize methods and materials that may be of value to other communities.

The influence of this experiment upon the national program has far exceeded its intrinsic worth. Springing out of this move toward a fuller life for country dwellers is a widespread determination to abolish corruption and insist upon a fair deal for toilers.

For the first time in the history of modern China the nation has a sufficient number of technically trained men and women to fill important government positions. It is noteworthy how large a proportion of these are graduates of Christian colleges and universities.

The people in our group justify our claim that a man who has had Christian experience should have a higher type of character than any other person in the world. Some institutions in China are academically the equals of Christian colleges, but are they producing character? Many in China say that they are not.

This first year we will begin to give Christian teaching to the farmers who have been Communists for a long time. Little booklets by Frank Price on the relationship of citizenship and character make a very good approach. Much of the Christian religion is introduced and readers are

invited to come to special classes for the definite study of Christianity.

This project was launched as a venture in Christian faith and we are being given an opportunity to prove that we are followers of our Lord, who was rich, yet for our sakes became poor, that we through his poverty might be rich.

Dr. Leighton Stuart, President of Yenching University, Peiping, writes: "No more constructive service could be rendered by Chinese intellectuals than in the clarifying of these two issues now so confused — the protection of territorial administrative integrity from Japanese encroachments and an enlightening policy of social recon-

struction which will effectively neutralize Communist influence. An enormous amount of money and energy has been unavoidably devoted to the former of these which General Chiang and his colleagues would otherwise have expended on the latter. But with perhaps less of the former menace hereafter to be feared and a sobering realization of the urgency of agrarian and other economic improvements, this Government has achieved so much thus far in the face of staggering obstacles that I have full confidence in its ability and intention to undertake the progressive measures which become more possible with growing confidence among its own people and less of foreign interference."

Pioneering in a Cairo Slum*

By MISS M. C. LIESCHING, Cairo

BOULAC is the most thickly populated and the poorest part of Cairo. It is the haunt of vice, fanatically Moslem, and a place where the unfortunate drug addict abounds. Most families live in one room, with no water supply and no sanitation. Water has to be fetched daily from public taps, and paid for; so it is not surprising that cleanliness is at a discount. Rubbish is either thrown out into the streets, where it lies all day rotting and collecting masses of flies, or it is left on the roof to dry, to be used later as fuel.

The Ragged Sunday School

We looked from the windows of the C. M. S. High School in Boulac into this slum, and thus its existence was forced upon our consciousness and our consciences. We began to fear that we might be allowing our girls, themselves receiving a firstrate education, to think of Christianity far too much as something which flowed into one, and not through one to others. So we took them out, under chaperonage, into the almost unpenetrated fastnesses of Boulac to open a Ragged Sunday school for little girls in the most despised section of this despised neighborhood. Two years previously the C. M. S. had opened a boys' club in a rented coffee house, and it was in the same premises that we started the School of Love. "Sunday school" would convey nothing to the people.

For some years it was more like a zoo than a

school. In those days every little pupil came with a baby brother, or sister, hoisted up astride her shoulder. These filthy mites, generally full of sores, and with fly-infested eyes, were the next to claim our attention. Government baby welfare centres were only just being thought of in Egypt (it was the C. M. S. in Old Cairo that had the honor of opening the pioneer welfare), and they had not reached Boulac.

So we started a Baby Welfare, with a clinic open twice a week, and systematic visiting in the homes on four other days. But what a business it was gaining the women's confidence and overcoming their suspicion!

It takes a very long time for a new idea to penetrate the mind of a Boulac woman, or of any other uneducated woman, sufficiently for her to act upon it. "How much better," we said, "to prepare the future mothers than to repair those in whom wrong ideas are ingrained."

The Little Girls' Club

Thus we were led to the opening in 1931 of what is now known as the Little Girls' Club. We have some fifty children who come daily from 2 to 4 p.m. to learn reading and writing, hygiene, and the care of the home and baby. Each child is engaged at present on making a set of baby clothes, and six at a time take turns in attending the welfare twice a week, to help in the bathing room and to watch treatments. Last year we added another

^{*} Condensed from Church Missionary Outlook.

educative agency in the form of a children's prayer corner, *i. e.* a place set apart for quiet and with such an arrangement of beauty as to suggest worship and reverence. It is proving a real help to the children's prayer life, and indeed to all of us. This year we have been able to start among the senior girls who have learnt to read, both Moslem and Christian, a branch of the Bible Reading Fellowship, using notes on Course C which have recently been published in Arabic.

The Embroidery Industry

We want to help our girls to deal with the two big problems of their life, boredom and poverty. It was to find a solution to these that Miss Elsie Anna Wood started an embroidery industry, using the beautiful eastern designs and coloring. This work is sold; a proportion of the profits goes to the girls, and the rest helps to make the club selfsupporting. A most interesting development has been that some of the poorest of the welfare mothers begged to be taught the embroidery too, and through its means have been able to live through long periods when their husbands have been out of work. They themselves greatly benefit by the mental and social uplift of the work; and what an immense help it is to us as we go about, meeting on all sides such hopeless, grinding poverty, to have some real alleviation to offer that one feels is not just charity.

The Nursery School

The significant years between two, when the baby leaves the welfare, and six, when she can enter the club, were, however, not cared for. Last, we started, two years ago, a nursery class, the first of its kind in Egypt. Elder girls from the club find here another practising school, by acting as voluntary helpers with the toddlers, a most valuable training for future motherhood. The medical inspection that watched over the first two years of the baby's life through the visits of the welfare doctor, is now continued through membership of the nursery class. The happy home spirit and individual care that characterize the Nursery School are due to the personality of its superintendent, the babies' beloved "Sitt Linda," an Egyptian girl, herself a trained welfare worker, who combines a deep spirituality of character with a most practical efficiency of detail.

Thus we can now through the Baby Welfare, the Nursery School, and the Little Girls' Club bring Christian influence to bear on every year of a Boulac girl's life from birth to marriage. We must bring living water to the girls of a Cairo slum, as our Lord long ago offered it to a woman of despised Samaria.

A Chinese Communist Finds Christ

The Story of a Young Chinese Who, in Times Past, Had Participated in Some of the Communist Attacks upon Christian People in Shensi



A CHINESE youth who belonged for six years to the "kill-or-be-killed" group of Communists in Shensi, went last year as a delegate to the secret Communist meeting in Peking. Upon his return he was arrested by Chinese officers but escaped execution through a confusion of names. While in prison he began to think seriously of the past years and realized that, though his motives were to help China, the whole campaign had only caused more suffering. In prison he read Karl Marx and Confucius, but received no help. He was in despair after his release from prison he attended a Bible School where

the subject for that day was Jesus as the Saviour. He was deeply impressed and began to read the Bible. Later he came to a missionary and said that while praying he had seen Christ, who told him that he must fast and pray for a whole week. At the end of the week the boy told him that it had been the greatest experience of his life, that hereafter he belonged to Christ and would preach the Gospel. He immediately began to preach publicly and to denounce the Communists. He is now in a Christian university and hopes after five years to go back to Shensi to preach the Gospel.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

MISSIONARY PLANS FOR ALL CHURCH WORKERS

Among the life renewals of the season is the springtime forecast of fresh endeavors among local missionary organizations whose plans and program building must take their keynote from the new mission study books and their presentation in regional conferences soon to be held. If nature is to set the pace, a mere duplication of last year's procedures will be inadequate; for nature is cumulative in her output, whether it be of weeds or useful vegetation. In view of the resemblance of ruts to graves, the Department Editor renews her plea for diversification and the adoption of improved "ways of working" each year. In this and the succeeding issue timeless principles and plans mainly of a universal mould will be considered; and while some suggestions may be specific to definite age interests, the majority can be adapted to their purposes by pastors, Bible school workers and a variety of local organizations. And by the way, isn't the label "women's" and "men's" this and that becoming a bit passé? Save for certain adolescent features in unripe youth, is not teamwork rather than sex segregation our ideal? Our pace setting young people would dub you a "back number" if a sex label were made a discriminatory measure in subject matter or methods. An advance step was taken by the Men's Missionary League of the United Presbyterian church in Elyria, Ohio, when they took for their mission study text the book, "Congo Crosses," which

was being used by the woman's society of the church. Most plans and programs featured in this Department under a woman's signature might be used equally well by "the brethren" and vice versa. Pastors take notice!

Undergirding Principles

There should be a united aim. all the way from beginners and primary tots up to pulpit endeavors, namely: So to present a missionary theme as to give an appreciative understanding of the people under consideration, feel our kinship with them and realize the opportunity for sharing with them the task of building the Kingdom of Jesus Christ on earth. Away with the idea of racial superiority and the gesture of patronage. Even if it were consistent with the spirit and teachings of Christ, it would have become obsolete in the present state of mind of all "foreign" They are all potentially our equals, and the task of actuating that potentiality is our privilege and obligation. The ways of bringing to pass that "appreciative understanding" form the motivation of all plans and programs. It is not for any of us finally to evaluate those ways, but a paramount one is that of furnishing opportunity for personal touch with live missionary workers.

Justin Nixon, pastor of the Brick Presbyterian church of Rochester, N. Y., said in a recent letter to the Editor:

The appeal of foreign missions to the 25-45-year-old group is the appeal through personalities. For instance, in our church we support President J. Leighton Stuart of Yenching University at Peiping, China. President Stuart visits us about every two years. He speaks Sunday mornings and then meets groups, particularly in the homes. In this way the foreign mission appeal becomes concrete and personal. This is the best kind of thing we do in our church.

Lacking a personal representative on the field, any pastor or other church leader may secure such "living links" from time to time and arrange opportunities for contacts with every age group in the church. In the interim between such visitations, the use of impersonations (costumed or otherwise) of workers living or dead whose biographies can be obtained from most denominational publication headquarters warms up and vitalizes informational matter. There is no substitute for life or as near an approach to it as possible. in motivating missionary activity. Plans for visualizing or dramatizing the new missionary topics will be given in succeeding issues.

It may seem redundant to mention as a second undergirding principle the value of swinging into line with other evan-gelical folk by adopting the United Mission Study texts and helps. But the contents of the Department Editor's correspondence file would surprise you in their revelation of the number of inquirers who are still in the hop-skip-and-a-jump wilderness and have not heard of any union highway. In addition to the advantage of finding available the great volume of textbooks, suggestions, programs and other helps on the united themes each year, there is the paramount value of a common atmosphere, of coordinated action, of good fellowship and

teamwork throughout Christendom that you can't afford to miss. Never before were neighborly borrowings of missionary plans and programs so free and so helpful. Only those hopelessly bogged down in denominational religiosity can fail to see that we are now meeting new and emergent world conditions for which only a Christ-led, united Christendom can be adequate; and for any denomination to remain outside of such a union of forces is suicidal.

The new topic in home missions is "Rural Life," and the foreign, "The Moslem World." Textbooks for the various age groups and coordinated helps are usually ready by June or possibly earlier. Send for lists of these either to your own denominational missionary education headquarters or to the Missionary Education Movement, 150 Fifth Ave., New York, and also plan to send one or more representatives to some good summer conference where the themes are to be discussed and materials exploited. (See "Dates to Remember" on inside cover page of THE Review for location of many of these conferences.) As usual the June issue of The Review will feature the home mission topic and the October the foreign topic, although the home mission plans and programs in this Department cannot appear in any great number until the September number, due to the fact that program builders never have their material ready as early in the spring as copy must be sent, and the Editor is obliged to wait until she can browse around at summer conferences. If not a subscriber to The RE-VIEW, be sure to place your order for those two paramount issues early, at 25 cents per copy. It gratified the writer to note among the denominational leaflets and programs sent her last year what a large amount of Review material or references thereto was included. Pastors will find an abundance of the best material in the magazine for their sermons, mid-week services and the various missionary organizations in their churches.

A third undergirder is the holding of a definite mission or World Friendship school at whatever seems the most propitious period in the course of the It yields returns far greater than any series of programs, though both have their place. For plans and instructions, see this Department in THE REVIEW for January 1936 and February of the present year. Reading courses for credits, such as a number of denominations now maintain, or the vigorous promotion of a circulating library of selected books, in a Sunday school class, a group organization or a department of the Bible school, is a corollary of the annual missionary school.

Missionary Reading As a Promotional Plan

Church leaders will find that little permanent interest in missions can be maintained without the use of reading matter. The effect of even a rousing booster meeting will soon evaporate unless the new enthusiasm and interest are continuously nourished. The Baptist State Convention in Vermont tried an experiment which is yielding increasing dividends in the way of missionary zeal. For some years back a circulating free library of good missionary books has been maintained. Previous to the depression the library was financed entirely by the Convention, including two-way postage on the volumes. Necessity altered this plan, both as to purchase of books and their transportation. Baptist women hit upon the plan of having a penny collection during the dinner hour at all Associational meetings and urging upon the local missionary organizations to solicit offerings for new volumes. A sizeable fund comes in each year from these sources. With annual revision to delete out-of-date volumes, a library of many hundreds of volumes is in continuous Each church is circulation. asked to appoint a reading secretary to whom 10 or more books

are sent each month, to be kept for 30 days, the postal department giving the plan the library privileges of three cents for the first pound and one cent for each additional pound. The Convention pays the postage one way and the church meets the return postage at the library rate by using the enclosed sticker. The local Reading Contest Secretary attends to the circulation of the volumes and their prompt return, whereupon a fresh supply is sent. The Baptist Missionary Reading Contest books serve as a general guide in the selection of the volumes, although some others are included. It is an illuminating fact that the women of Vermont captured the silver cup of the New England district in the reading contest as a result, apparently, of the use of this circulating library.

On the Master's Waterways

Under this title the Woman's Society of the First Baptist church of Santa Ana, California, have sent out their 1936-37 annual outline of activities which truly is "a thing of beauty and charm" as expressed in its introductory literature, and embodies not so much a program schedule as a policy and an ideal. Its theme and make-up are symbolic. On a silver background, the cover presents a full-rigged ship passing a lighthouse on a promontory, and this design is delicately etched in green on every inside page. The delightful surprise in keeping the whole thing secret until its release at the opening autumn meeting added to its welcome. Infinite labor and pains must have been expended upon the preparation of the little 47-page booklet, for the keynote, the opening poem, Van Dyke's "O Maker of the Mighty Deep," "The Sailor's Prayer," "Our Sailing Song," as well as all the headings of departments and programs form a fine anthology of prose and poetry centering upon the sea.

Among the policies represented are those of a very broad community service; caring for the general social life of the

church (the "all church party" in October being termed "Headin' for the Big Round-up," for the purpose of better acquaintance); coordinating the work and interests with those of "the brethren" in that the men of the church are made special guests at some of the luncheons and programs; "Husbands' Day" as observed at one of the executive board luncheons; the society sponsoring of some of the evening church services; loans made to University of Redlands students, etc. This merging of the interests and endeavors of men and women is a hopeful sign of the day when invidious distinctions are to be wiped out.

Apt nomenclature and rhetorical figures are used throughout. The official personnel is listed under "Our Ship's Officers"; the standing committees are "Able Seamen"; the executive board is "The Ship's Crew"; the president's opening message, "We Break New Seas Today"; the social gatherings are "Pleasure Trips"; the financial plan is the synthetic erection of a lighthouse; the complete membership roster is "The Passenger List"; the programs are "The Monthly Sailings," etc. At these latter, all the morning sewing sessions are designated as "Seamen at Work," all business sessions as "Sailing Orders," the song services as "Waves of Melody" and the devotionals as "Guiding Lights." Luncheons are coordinated as far as possible with program themes for the day, and members whose birthdays fall in each successive month sit together at one table with a special birthday cake as an extra.

The correspondence of luncheons with topics is as follows, beginning with September and extending through July:

Bon Voyage Luncheon . . . "All Aboard."

Eight Bells, Luncheon on the Promenade Deck . . . Ship of State (Civics meeting).

Jungle Lunch . . . Cruising on the Congo (foreign mission theme).

Plantation Dinner . . . Floating University (Christian education theme).

Lunch in the Pavilion . . . Friend-

ship Port (Christian friendliness meeting).

Cotton Blossom Lunch . . . Negro Mariners (home mission theme). Dixie Dinner . . . Up the Bayous (home mission theme with young

people's organization).

Eight Bells—Ship's Rations . . . Hospital Ship (White Cross work).

Chart and Compass Lunch... Charting Unknown Seas (foreign missions—Albert Schweitzer).

Lunch in Harbor Cafe . . . Western Harbors (Negro work in S. California).

Eight Bells—Captain's Dinner . . . Through the Customs (installation of officers).

The devotional topics, taking the meetings in the same order, are:

Beacon Light—Clear Vision. Prov. 29:18; Acts 16:9.

Tower Light—Breakers Ahead. Isa. 55:7; Prov. 14:34.

Running Lights — Beware of Sandbars. Heb. 12:1, 2; Mat. 26:41. Harbor Lights—Quiet Waters. Mark 4:34-41; Ps. 107:29, 30.

Signal Lights—Ship Ahoy! Prov. 18: 24; 1 John 1: 3-7.

Buoy Lights—Rocks and Shoals. Ps. 19: 9-14; 119: 132-135.

Pier Sighted. Acts 21: 1-8.

Search Light—Throw Out the Lifeline. Ps. 103: 1-4; Rom. 16: 1, 2. Starlight—Steer by the Stars. Dan. 12: 3; Mat. 2: 1, 2.

Channel Lights—Deep Water. Prov. 18:4; 1 Cor. 2:9, 10.

Landing Lights—Drop Anchor. Ps. 91:1, 2; Heb. 6:19, 20.

All program leaders are designated as "Navigators," the program committee having entire charge of the first meeting and the officers of the last. Special music is on marine themes; and as the luncheon tables are being cleared away the pianist plays Southern melodies or Negro songs, Negro singers so far as possible being also introduced into the programs. It is manifestly impossible to give a detailed outline of all the programs but the following hints may prove suggestive to any societies wishing to build outlines similarly:

The September meeting took the form of a play entitled "Sail On" and was held in the garden of the president with marine decorations representative of a deck. The theme was most adroitly and helpfully elaborated.

In October a speaker from Los Angeles presented the issues of the coming election as they affected Christian citizens (men at this meeting) in a setting representing a ship's railing extending across the deck, steamer chairs, life preservers, etc., in evidence. Patriotic decorations and flags were everywhere displayed.

For November a Congo River jungle scene of tropical plants, a canoe, etc. The luncheon tables were decorated with miniature African huts and figures nestled among bamboos and palms. Tropical fruits served. Decorated gourds as collection plates.

The Student Counselor arranged the plan for the December meeting, a worker among the Negroes who had recently visited their southern schools being the speaker.

The Southern California Director of Christian Friendliness (former Christian Americanization work) spoke in January.

The setting for February was the deck of a boat sailing on southern waters. At the luncheon much cotton was used in the table decorations.

The meetings in March and April are to be in charge of the World Wide Guild (girls) and the Children's World Crusade, each navigator being advised by a member of the general program committee so the session will be fitted into the year's theme.

In July, the baggage of officers and chairmen will be examined carefully by the customs officer or baggage master (historian) and the members will learn from their annual reports what has been accumulated during the tours on the Master's Waterways. The president will read her annual report as "The Log of the Ship Service," then the good vessel will go into dry dock during August.

An outstanding feature for the year will be the month-by-month building of the financial "Lighthouse." This completed will be a cylindrical model standing six feet high, the additions of a door, windows, foundation, lamp, plates, etc., being placed as they are paid for month by month. At the first meeting the lighthouse has a firm foundation (rocks of papier-mâché) and a lamp which is waiting for the cap before it can revolve. The memcap before it can revolve. The members waited with interest the successive additions to the structure as financial goals were attained. In addition to this a Treasure Chest receives the offerings from the special gift boxes each month. It is always a prominent feature of the decorations. Our illustrations show the lighthouse at the start of the year, also the setting for the September meeting.

A few extra copies of this outstanding year book and the play, "Sail On," are available and may be had for 25 cents by addressing Mrs. E. L. Morris, 812 E. First St., Santa Ana, California.

BULLETIN OF

The Council of Women for Home Missions

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

FOR ALL MOTHERS

From slowness of heart to comprehend what is divine in the depth and constancy of a Mother's love;

Good Lord, deliver us.

From the unreality of superficial sentiment, from commercial exploitation, and from all lip service to Motherhood while we neglect the weightier matters of justice and mercy and love;

Good Lord, deliver us.

By our remembrance of the Mother of our Lord standing by the cross of her well-beloved son:

Good Lord, deliver us.

That it may please Thee to open our ears that we may hear the Saviour's word from the cross, Behold thy Mother;

We beseech Thee to hear us, good Lord.

That it may please Thee to give us grace from this hour, with the swift obedience of beloved disciples, to take unto our own every woman widowed, bereft, hard-pressed in life;

We beseech Thee to hear us, good Lord.

That it may please Thee to touch our hearts that we may behold our Mother in every woman; in women who toil in the factories and on the farms, in office and shop and home; in women of alien race and foreign clime, in women of every creed and color and condition;

We beseech Thee to hear us, good Lord.

That it may please Thee to excite our pity for all Mothers robbed of their beloved sons by the hideous institution of war;

We beseech Thee to hear us, good Lord.

That it may please Thee also, to lay upon our conscience the unequal lot of the Mothers of the poor, the underprivileged and the unemployed;

We beseech Thee to hear us, good Lord.

That it may please Thee to kindle within us divine discontent with any social order which tolerates war or poverty, or any preventable suffering among the Mothers of the world:

We beseech Thee to hear us, good Lord.

That it may please Thee to hasten the coming of the divine society, when every Mother shall be secure, encompassed by loving provision for all her need;

We beseech Thee to hear us, good Lord.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.*

On May 9, thousands across our country will pause in reverence to honor their mothers. How much this Day could mean if these thousands would express this love in help to the thousands of mothers who are physically broken, socially outcast, economically caught and spiritually starved. It is reported by the Maternity Association, New York City, that 8,000 mothers in the United States die needlessly every year and this is the high-

est maternal mortality rate of all civilized countries.

We think especially of the Indian and Migrant mothers for whom the Council has an immediate responsibility.



The death notice in the county paper was not more than two inches in depth but it had nevertheless its modest headline: PEA-PICKERS' CHILD DIES... the shallow headline of Zetilla Kane, the seventh child and only daughter of Joe and Jennie Bell Kane.

"We come from Texas," Joe Kane had told the "lady from the government." . . . "We been back three times in the five years we been messin' 'round like this without no home." . . .

He glanced around the tent with its three cots for the family of nine—eight now—with its stove that once had been a gasoline container, with its oilcloth-covered table on which was a pan of boiled potatoes black with flies. . . .

"Back in 1930 things had got so doggone tough we sold off our furniture and radio and cow and chickens and all and pulled out of Texas for Missouri. . . .

"We started on down toworge Texas. We got in a little cotton

^{*} From "Prayers for Self and Society," by James Myers, Industrial Secretary, Federal Council of the Churches of Christ in America.

pickin' but cotton was sorry and we seen there wasn't no chance to make a trade for a place to stay another year, and we heard pickin' was good over in Arizona. Well, we went and it. zona. Well, we went and it wasn't but we got in enough to keep us eatin' off and on, and we run into a fellow that said fruit pickin' was good out here, so we come on to California. We been messin' along like that ever since, pickin' hops and cotton and oranges and peas, prunin' a little and spacin' peaches and cuttin' lettuce and workin' at one crop and another, and then movin' on some more. might's well be gypsies and be done with it. When Zetilly was born we was campin' on a picnicground up in Washington. We'd been up to see could we get on a homestead."

His voice shook and, waiting to gain control of it, he bent to straighten the stove-wood at his feet. "Zetilly was born on the road and she died on the road. The undertaker's is the first house she's ever been in, and some say the County don't aim for us to be there when she's buried. She sure did hate being left by herself. She was such a little thing and she wouldn't hardly rest a minute lessen some of us had holt of her. Do you reckon it's so that they don't aim for us to be there?"

It wasn't.

Joe and Jennie Bell Kane and their six sons went to the brief service at the undertaker's, followed Zetilla's body to the small grave the County had prepared for it. Deacon, his wife and five other pea-pickers went also. Deacon was short and whitehaired and walked with a limp. . . .

The minister from the local church said a prayer and spoke briefly to the little group at the undertaker's. . . .

Jennie Bell Kane uncovered her face and pushed back a brittle strand of blonde hair that was streaked with grey. She was thirty-four. Whenever she told her age to the women in the camps they shook their heads and made lamenting sounds. "These hard times sure ain't made none of us no younger," she sometimes said in apology.

"The old will be young there forever," they sang.

A woman had brought a tight bunch of wild flowers—lupin and California poppies and babyblue-eyes — wrapped in a newspaper for Zetilla's grave. Zetilla's mother stooped when the song was ended and took four of the blossoms. She looked at her husband. Then she put her flowers back with the others, on the mound of earth beside the grave.

"I might's well leave 'em," she said brokenly. "I wouldn't have no place to press 'em. Back home we ust to press 'em in the Bible."

THE UNITED CHRISTIAN ADVANCE

It is increasingly apparent that the functions of preaching, pastoral guidance, missions, Christian education, evangelism, social service and social action are mutually interdependent and therefore inseparable in the program of the church. The wholesome trend toward unity and comprehensiveness in the church's program should be supported by the unifying of field activities and approaches affecting the church and community.

The United Christian Advance responds to this need as a plan for unifying into one "grand strategy" the major field activities being projected by the following national agencies:

The Federal Council of Churches of Christ in America

The International Council of Religious Education

The Home Missions Council

The Council of Women for Home Missions

The National Council of Federated Church Women

The Missionary Education Movement
The Foreign Missions Conference

Among the field movements or activities involved are the following:

The National Preaching Mission The New Home Missions Advance The United Christian Youth Movement, "Christian Youth Building a New World"

The United Christian Adult Movement
The Protestant Laymen's Commission
on Character Building
Missionary Conferences

The plan will make these several field enterprises mutually supporting and enriching. It will avoid duplication and the irritation of unrelated promotion in the field. It will make possible an orderly sequence of field projects and an efficient use of field personnel, better equalizing field service and providing a more balanced field program.

The United Christian Advance may ultimately include all the programs and field enterprises of the participating national agencies. While its initial approach in the field is being made during the ensuing year, it is assumed that as many as possible of the ongoing enterprises will be caught up and carried forward as an integral part of the United Christian Advance. Those which cannot be so integrated will presumably continue their regular procedure.

The initial approach involves primarily those cities or areas in which a Preaching Mission has been held or will be held this year. In this initial approach the United Christian Advance will include three major phases. While these will be mutually interdependent and supporting they will ordinarily be planned so as to follow a sequence of emphases as follows:

The National Preaching Mission (Evangelism)

Schools in Christian Living (Teaching)

Projects in Building Together the Christian Community, Local and Worldwide (Action)

In next month's Bulletin plans for the Conference on Life and Work, Oxford, England, July 12 to 26, 1937, will be reported. In the meantime we recommend the following study in preparation for the Conference: "Christ's Way and the World's—In Church, State, and Society," by Henry Smith Leiper; 144 pages, paper cover 65 cents, cloth 90 cents.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

INDIA

Important New Trends

One of the most obvious trends in Burma, India, is the absorbing interest in rural work. Daily papers are full of rural findings, rural experiments, rural reports from all parts of the country. The new viceroy is interested in improving the breed of cattle, inquires into the condition of the local milk supply, has the municipality give free milk to poor children to see the effect on their health and mentality. Rural Uplift committees are organized all over the provinces.

This logically tends to bring about cooperation be tween Christian and non-Christian; both are reading the same books, serving on the same committees, attending the same meetings and discussing the same problems.

There is also a tendency to voice in open forum fearless criticism of Hinduism. might also mention trends along the line of temperance work in which the Government gives money to work against alcoholic liquor, which is a Government monopoly; women voting and serving on public committees; intercaste marriages; interreligious marriages: marriages of East and West; researches along the lines of nutrition: the advances made in the cure and control of leprosy: and also the constant raising of standards in teaching, in medicine and in nursing.

—Woman's Missionary Friend.

Telugu Women Advance

If a group of village women can develop such initiative as did one at Ootcur, South India, there is hope for a Christian India. In this village last year the largest gathering of Indian Christian women in the history of the South India Baptist Mission took place. Over 500 women, representing 80 different villages, met at the 4th Women's Convention on the Madura field. These village women, who 20 years ago were almost wholly illiterate, conducted the sessions entirely by themselves and contributed 112 rupees to the work. It should be remembered that village women seldom have any money.

—Missions.

Indian Gospel League

The Indian Gospel League was founded for the purpose of spreading the Gospel of St. John in every one of the 300,000 towns of India. Together with tracts on the Christian life, "The Way of Life and the Way of Death," and "Which Route to Take," a letter of explanation entreating each recipient to read the "Gift of the Gospel," the books are sent all over the country. The Hoskote district, where 400 villages are waiting to be evangelized, is engaging the special attention of the League at present. A gospel car is used, and some of the workers are equipped with bicycles blankets, in order to reach villages off the highway.

—Life of Faith.

A Hindu Finds Christ

The son of a rajah's priest in a native State some distance from Chapra, North India, was studying for the Hindu priesthood. After five years' study he went to the Panjab for examination, and while there met a missionary from whom he bought a Bible. As he read, doubts regarding Hinduism came into his mind. A climax came when one of his friends died; he refused

to perform the rites, and, even after remonstrance from others, would not yield. Finally, he asked the principal for an interview, and told him that he was no longer satisfied with Hinduism. The principal, in a rage, burned the Bible and the young man fled.

Here is the sequel: A worker in the "Regions Beyond Missionary Union" writes, "One Sunday morning, a young man dressed in the saffron robes of the Sadhu came to our service, and asked for a talk. We sat down, and for about two hours conversed together. A few days later, the Sadhu surrendered his life to Christ"—Life of Faith.

The Most Christian Mission Field

In the Guntur North and South Godavery mission field in Madras Presidency, the proportion of Christians to the total population of the district, won from heathenism, exceeds the ratio of Christians to general population in all other parts of According to the 1931 census, one in every nine citizens in the Guntur District was a Christian. In the entire Madras Presidency, including native states, one citizen in every twenty was a Christian. For the entire Telugu country the census reported one in thirtyseven a Christian. In British India, including the native states, there is a Christian population of 5,961,794. These millions have been won during the past 135 years.

Another notable feature of the Gospel's influence within the Guntur-Rajahmundry field is the fact that these converts all belong to the "Panchamas," substitute term for outcastes. There has also been an advance among

the Sudras. Statistics for 1932 show baptisms in that field totaled 7,075; the following three years also brought continuous increase.

—Lutheran News.

Trends in Mungeli

At Mungeli the work of the Disciples Church is largely among the Satnami Chamars, one of the most approachable peoples of Central Provinces. They are Untouchables who about 100 years ago broke away from their ancestral religion, trying to find a way up to the But without books or light. teachers, and surrounded by Hinduism they drifted back to idolatry. In 1890 Hira Lal, a Satnami boy, was converted and joined the mission staff at Mungeli. He won all the members of his immediate family to Christ and has labored incessantly for the conversion of his caste fellows. His faithfulness, integrity and earnest Christian character won for him added responsibilities in the Mission, and in 1925 he was ordained. By 1916 there were 52 villages in which there lived Christians. In several places large groups had professed the Christian faith. Between 1914 and 1924 there were 890 baptisms. But there was a downward movement. Interest is again stimulated in Mungeli, hopes revived. The workers believe that there are thousands—one missionary says 20,000—Satnamis who in their hearts believe that Christianity is for them the only way out and up, and it seems probable that when the first 500 are won other thousands will hasten to declare their faith. -World Call.

New Baptist Union

The recently formed Baptist Union of India, Burma and Ceylon expects to be fully organized and at work some time in April. The first general gathering is planned for 1938, and the hope is being widely expressed that the Union may find itself able to invite the Baptist World Alliance to come to India for the seventh

World Congress, due in the year 1944. —London Missionary Herald.

First Christian Church in Sikkim

Sikkim is one of the Himalayan states where Christian work has had to be carried on under severe restrictions. For the last 36 years the small group of Christians who have come into existence there as the result of the work of a Scotch Mission has been asking permission of the Maharaja to erect a church in Gangtok, but without avail. But at last permission was given and on October 30 the dedication of the first Christian church in Sikkim state took place. The Maharaja not only sanctioned the erection of the church, but gave the piece of land upon which it was built.

—Christian Century.

Singapore Churches

Ralph A. Felton tells some ways in which churches in Singapore differ from those at home. One is that they are run by young people, for in the ordinary church there are more youths The explanation than adults. for this is found in the fact that the church conducts primary and secondary schools in every section of the city. These mission schools meet the government standards, and teach religion during these formative years so that religious education is a part of the whole process, and not merely a Sunday morning project.

Another difference is that the congregations are interracial; the Sunday school and worship service may be in Chinese from 8:30 to 10:30. English may be the language for the next two hours and Malay in the afternoon. The same minister may have two of these groups and sometimes the third. Race does not matter—only language.

Six out of ten churches in Singapore are self-supporting. Those receiving mission help are the newly organized ones. Some of the Chinese laymen have started an anti-opium clinic which they are supporting and reports show over 1,000 patients with 1,400 on the waiting list.

—Christian Advocate.

CHINA

Prayer Brings Victory

Chinese officials ordered Lisu Christians to tear down their chapel. After twice rebuilding it, an official demanded, "Whatever made you Christians think I gave permission to rebuild the chapel? You must tear it down at once." When the Christians refused to do so, he put two of the leaders in prison. They said, "You may kill us if you like, but you cannot force us to tear down the chapel again." All joined the missionaries in prayer and fasting. Three days passed, but even the heathen sent food to these prisoners. When their friends came to the bars to comfort them, they would laugh and say, "Don't worry about us." One of them said, "Be sure to take good care of our missionaries, as we are not home to look after them." The other said, "I felt this trouble was coming and have stored up plenty of food and firewood for my family, so I am quite willing to remain here as long as God wishes."

On Monday evening the official's heart softened, and he said, "I'll let the prisoners out, and the Christians need not tear down the chapel. But you must not call the building a chapel. Call it a dwelling, and have

someone live there."

Since then a man, claiming he was sent by the official, tried to tear down another chapel. Christians asked the official about it. Instead of defending the man, the official put him in prison. —China's Millions.

Chinese Leaders Condemn War

From Chengtu, China, there comes a "Statement of Convictions" signed by fifty-three leaders, Chinese and Westerners, denouncing war as un-Christian and unmoral, and calling for world-wide condemnation of it. The statement originated at a conference of the Fellowship of Reconciliation, and has been is-

sued in Chinese and in English.

These leaders in China believe "in the moral order of the universe and that man is included in that moral order. We are convinced that war is an offense to God."

The manifesto concludes that "warfare, armed or economic, as a method of settling international or national disputes, is incompatible with the teaching and example of the great moral leaders of all ages."

—The Churchman.

Leper Work

The China Inland Mission Hospital in Kaolan (formerly called Lanchow), is the only institution attempting leper work in the whole of Northwest China. They have about eighty leper patients, more than thirty of whom are Tibetans. The men have been classified into five groups — two Chinese, two Tibetan and one Moslem. Two services are held each day, one in the morning attended by all, and one at night especially for Christians. There are now more than twenty lepers asking for baptism, and of these the majority are Tibetans. Bible classes have been arranged for the special instruction of those asking for baptism.

-Moody Institute Monthly.

Christian Schools

The national secretary of the China Christian Educational Association says that Christian schools as a whole are making a large contribution to China's They have considerable prestige, are well managed, and "In our are growing steadily. 13 Christian colleges and universities, there are 6,700 students; and in the approximately 250 high schools about 250,000 students. The number of primary school students is about 125,000. The students in colleges and high schools are nearly 10 per cent of the total number in the whole country.'

A few years ago it was feared that the day of Christian education in China was over. But the number of baptisms in Christian high schools is as follows:

1932-33 1933-34		96		326	467 1,248
1934-35 1935-36		-	$\begin{array}{c} 816 \\ 1,652 \end{array}$		1,027 $2,363$
	Das	ahad		Tariba	

-Presbyterian Tribune.

Act of An Apostle

"Can a Chinese business man become a Christian?" Rev. Andrew Thomson, United Church of Canada missionary at Taokou, has an answer. In January he distributed 500 suits of winter clothing among the flood sufferers of eastern Honan, the gift of a Hankow business firm. These were quite unsolicited, and were only a fraction of their total donation for this purpose. After the distribution was completed, Mr. Thomson received the following letter:

DEAR MR. THOMSON:

I am very happy to receive your letter of 24th February and hereby offer my sincere thanks to you, your associates and the Magistrate for the services in the distribution.

We feel grateful that God ministered seed to us for sowing and put in our heart to make winter garments for the flood refugees. So we seized the opportunity as per Galatians 6: 10 and made 4,800 suits (principally for Hupeh districts) entirely financed by our firm with the twofold object to cause thanksgiving to God and to supply the want of the poor. Now with your cooperation through Mr. Stewart's introduction the work was completely done. Christian unity is essential; as there are many members to one body, one can not dispense with the other.

Again thanking you for your service and wishing you abundant blessing from God upon your work and yours.

Yours very truly,
Li Jui.
—United Church Record.

The Gobi Trio

Mildred Cable. Miss Miss Evangeline and Miss Francesca French, "the Gobi Trio" of the China Inland Mission, have returned to England from their last adventurous journey to China. In the summer of 1935 they received a permit to cross Russia and traveled by the Turkish - Siberian Railway, entering Turkestan from the north. From Chuguchak, they went to Urumchi where they found wonderful opportunities, and stayed for some months.

Such missionary journeys across Turkestan and the Gobi Desert by cart are now becoming impossible. Special danger comes from bands of wild people who, more than ever since the recent revolution, ravage the countryside raiding caravans for a living. There is also the danger of death from thirst, because the water stages are being left to fill up with sand. The only safe way to cross the Gobi desert in future will be by motor truck, and this is no good to missionaries because they cannot stop off at all the oases and talk to the people and distribute the Scriptures.

This was the fifth time the three women had crossed the Gobi. They found people at the different oases thrilled to see them again, for when the missionaries last passed through, in the other direction, they were running away from the Mohammedan General, Ma Chong Ing, the Thunderbolt, as he is called. At Tungwang, the City of Sands, the travelers heard rumors of communist activities in Kansu and when at last they reached Suchow, their old C. I. M. station in the northwest of that province, the city was under martial law and they soon received the order to leave. They thereafter returned to Europe by the Trans-Siberian route.

These heroic missionaries have, between them, given 108 years of service in China. For the last 16 years they have had with them in their adventures a little Chinese deaf and dumb girl, whom they found as a baby, left by its mother on their doorstep, and whom they named Topsy. She has recently learned to speak a little to the great astonishment of the simple people living in the oases of the Gobi. "The missionaries' words are true," they said, "their Lord can make the dumb to speak."

Chinese Light Shines

The ambition of Mr. Shan, Manchurian Christian, is to see a house of worship in his home town before he dies. To this end he has contributed liberally. Three years ago he made his first contribution, \$100; last year he gave \$200 more and recently an additional \$60. He has frequently been reviled; once he was thrown into prison for a month because he had in his possession a Christian magazine published in China some years ago. He was released when missionaries vouched for his high character.

The money he has given during three years is approximately the amount of his whole earnings

in one year.

—Evangelical Christian.

JAPAN-CHOSEN

Politics and Christianity

Nearly 100 Japanese delegates attended the 14th annual meeting of the National Christian Council in Japan just before The outstanding Christmas. message to the gathering was that the secret of power in the world today depends upon personal spirituality. Plans, methods, even duties are secondary to the need for the Holy Spirit. One speaker opened the question of peace, a subject which occupied the minds of all the delegates. "The world is armed and arming today as never before," he said. "We who believe in the Prince of Peace, what shall we do? The peace of the world still rests with the churches. Japan's fundamental spirit is peace, though Japanese patriotism is not yet true patriotism. Only in the spirit of Christ's self-sacrifice is there hope of peace."

-World Dominion Press.

Opportunity in Rural Japan

A little Japanese country mission of the American Episcopal Church, which began to develop among the farmers and fishermen at Isovama after Deaconess Ranson went to live there, illustrates the opportunity now awaiting the Church in rural Japan. Thirty miles from any resident pastor, a church has been built and dedicated by the Episcopal Mission. At the dedication thirteen adults were baptized and confirmed, six children were baptized, and seven persons were admitted as catechumens. Dr. Lewis B. Franklin visited this mission on his recent tour of the field.

Tent Mission—Thirty Converts

"One of the most blessed and encouraging tent missions we have ever held," is thus described by Miss M. A. Burnet, of the Central Japan Pioneer Mission. It was conducted by two native evangelists in Mitagaya, a tiny village. The tent was pitched in rice fields, with scarcely any houses in sight.

Prayer preparation had been made by a Christian doctor born in the village, who gave his testimony at the first meeting; and by a young farmer, who has not only prayed but worked. He has for several years sold forty Gospel papers a month, accompanying the sales with personal talks wherever possible. Night after night the tent was filled to overflowing with an eager and attentive congregation, numbering between 150 and 200. Bicycles were stacked up outside the tent. Thirty confessed Christ and sixteen have made themselves responsible for hiring an empty house to carry on regular meetings. An evangelist is going to Mitagaya each week for the present, to shepherd this little flock. —Life of Faith. little flock.

Literature of Their Own

The Protestant Episcopal Forward Movement has not only translated the booklet, "The Coming of the Light," but has redrawn the illustrations to conform with Japanese life. More than 40,000 copies were distributed. A Tokyo writer in The Living Church says:

The whole Forward Movement has proven to be one of the most stimulating, educational and spiritual forces in the Church. . . Some of the most cheering letters of appreciation have been received from men and women workers in all parts of the Empire, and in all dioceses a large number of the parishes, missions and institutions are now buying the booklets for their members' daily use.

The fact that this literature is printed in their own country and presented in their own language with Japanese illustrations makes the Japanese feel the Church is their own, and not an outside agency.

Night Clubs—Korean Style

The original Night Club for Boys was organized in 1930. Its success led to the formation of another group to include girls, and meeting in day time. More than 150 boys and girls were soon enrolled, and the title was changed to Pioneer Clubs for Korean children. In the fall two Pyengyang churches organized groups and in the following spring others were formed.

The movement was prospering when a new Director of Education began to ask questions. "Pioneers" was also the name of a youth movement of communistic Russia. What about these Korean "Pioneers"? What was going on? The purely evangelistic purpose of the work, its method of Christian training, and its anti-communistic influence were explained at length. Finally, at the suggestion of the officials, the name "Pioneer" was changed to "Bible Clubs." By 1935, there were fifteen such groups meeting every day in Pyengyang, with about 1,500 children enrolled. Inspection Day occurs every five or six Leaders examine the weeks. children for their intellectual and physical improvement, inspect hands, faces and necks, and conclude with a "conscience inspection," when the children are told to look into their hearts, and then in prayer confess their evil deeds and thoughts to God and before their playmates. "De-cision Day" is the grand climax at the end of the year.

No Perseverance

Pak was a Korean bead maker, and for 20 years had been working in the same town, forming glass into beads with his little blowpipe and lamp for American five-and-ten-cent stores. One day a colporteur called with a set of Gospels.

"I can't read those any more," Pak said. "I read one of them once and it made me think too much of my sins."

"But if you keep on reading and learn to pray, you will find a way to get rid of your sins."

"That's just the trouble—I have no perseverance." The colporteur pondered a moment and then said, "But you've been working at this same job—how long?"

"Twenty years."

"In that case, you have perseverance enough to read the Gospel."

Pak is reading.

-Monday Morning.

Korea Needs More Missionaries

The progress of Korean churches, great as it is, has not been sufficient as yet to warrant the assumption that they can carry on successfully without missionary aid. The Christian constituency in Korea is only about 500,000 out of a total population of more than 22,000,000. The young churches need and desire the continued cooperation of missionaries in the task of witnessing to these multitudes concerning Jesus Christ.

-World Outlook.

ISLANDS OF THE PACIFIC Papuan Medical Service

All London Missionary Society appointees to Papua receive elementary medical training at Livingstone College, London, before going to their field. The last few years have brought marked improvement in government medical service in Papua, one feature being trained natives as medical patrols. Cases beyond their power are taken to the nearest hospital where there is a European doctor.

Lameka, a Papuan lad only a second generation from cannibalism, showed such aptitude in his medical training that the government authorized the building of a small hospital where he could exercise the healing art, the government assuming the cost of upkeep.

For ten years the little hospital has been a center of help and healing. Lameka runs the place, assisted by his wife and by a younger lad whom he has taught. Periodically he makes patrol

trips east and west on the coast about twenty miles each way, and so satisfactory is his oversight that the government medical patrols do not operate over this section, content to leave the oversight of these villages to him.

—The Chronicle.

Javanese Christians

The mission of the Reformed Church in Middle Java reports that the number of Javanese Christians increased in 1935 to 13,893, a growth of 1,842 in one year, or 15 per cent. The Javanese Christian sets a high value on baptism. At present, there are 2,076 people in the course of instruction for baptism who in a short time may be baptized. There is great interest also among the young people, of whom it appears 5,637 are registered as catechumens: this is upwards of 40 per cent of those in the Javanese churches.

Medical work is also expanding. There are nine hospitals, and the number of patients is constantly increasing.

Fiji Centenary Church

The Fiji Methodist Church has received the voluntary gift of £1,000 from the Fiji Government for assistance in the building of a new centenary church. The Methodists were the pioneer missionaries in the Fiji group. This Memorial Church will be erected at Suva, capital of Fiji, to celebrate the centenary of their advent to Fiji, at an estimated cost of £5,000. This is a mark of appreciation for the contribution of the Mission toward educational uplift and good government.

—Australia Missionary Review.

Australian National Council

From April 5-9 the National Missionary Council of Australia will hold a Conference in Sydney when three general topics will be considered: the Aborigines, the Pacific, and the Home Base. Questions involving the aborigines have to do with the half-castes and the ideal policy for Christianizing them; the rela-

tionship of this work with governments and disabilities imposed upon aborigines.

Under the heading "Pacific," the Conference will study cooperation, the attitude toward native customs, and education and evangelism. Methods, training of missionaries and the relative emphasis of different phases of the work will be discussed under the Home Base.

—Australia Missionary Review.

Koreans in Hawaii

Since 1930 a mass meeting of Young Koreans of Hawaii, featuring oratorical and song contests among various church groups, has been held at least once a year. The last meeting, in the Mission Memorial Hall, Honolulu, was sponsored by the Korean University Graduates' Club with Dr. Y. C. Yang, President, as the master of ceremonies. More than 500 young people with their usual enthusiasm assembled to discuss the question, "Can youth improve and maintain Korean institutions in Hawaii?"

This hopeful second generation, though U. S. citizens, remain loyal to their ancestral background.

Imported Sects in the Philippines

The number of sects imported to the Philippines from the United States is becoming a matter for concern. Filipinos educated in America, and missionaries working independently are introducing the Four-Square Gospel, the Church of God, the Church of the New Jerusalem, the Pentecostal Church and other similar organizations. Instead of inquiring about the most needy parts of the archipelago and beginning work in unoccupied fields, they break into well-established territory and undertake to set up new congregations.

A missionary of "the Four-Square Gospel" who went to Laoag last April was asked to confer with representatives of the National Christian Council, who pointed out the great progress made in the last fifteen years toward mutual understanding, good will and Christian cooperation, and asked in the interests of Christian harmony, that this missionary withdraw to territory where no other Protestant church is at work? Her reply was that her superintendent had assigned her to Ilocos Norte and she must do his bidding. The superintendent is a Filipino with a Mexican wife.

NORTH AMERICA Income and Giving

Returning prosperity is not reflected in the philanthropies of United States citizens, according to Mr. C. V. Vickrey, President of the Golden Rule Foundation. There was more generous giving in the deepest depression year, 1932, than in subsequent years. In fact, that year marked the highest percentage of contributions to religious, educational, scientific and other forms of service for society. On the whole, the social services have received approximately two per cent for a period of twenty years, which is one-fifth of the biblical standard of the tithe. Giving is not according to income, for more than one-half of the 1935 contributions declared in the income tax reports came from about four million persons whose net incomes averaged less than \$5,000 a year. However. forty-one persons who had an income of more than \$1,000,000 each in 1935 claimed tax exemption on contributions totaling \$4,454,000, or 6.049 per cent of their declared net taxable income. The National Committee for Religion and Welfare Recovery is carrying on a countrywide educational program to stimulate higher standards of philanthropy. -Boston Transcript.

Campus Christian Training

Twenty-six religious denominations are represented at Duke University, North Carolina, and more than 94 per cent of the students are members of some church. There are 15 organized

religious groups on the campus. Records at the office of the dean show that of the 2,458 undergraduates enrolled, only 147 have no definite affiliation with a religious denomination. More than 1,000 are members of either the Y. M. C. A. or the Y. W. C. A.

-Watchman-Examiner.

The Christian Observer

The Converse family has continuously owned and edited the *Christian Observer* for one hundred and ten years—since February 17, 1827. This Southern Presbyterian weekly was founded by Dr. Amasa Converse, who was editor for 45 years. His grandson, Harry P. Converse, has been business manager and then managing editor since 1899.

The Religious Remembrancer appeared September 4, 1813 and later its name changed to the Philadelphia Observer. Then two papers were merged under the name Christian Observer, which through all the years has stood squarely for the integrity of the Word of God, the deity of Christ, the reality of the atonement, and the purity and peace of the Church.

The City Ohio Forgot

Some ten years ago Youngstown, Ohio, shocked the church and the nation by a bloody strike and disastrous fire. The Christian conscience was aroused. Here was a neglected city of new Americans employed in the steel mills for whom the churches had felt little responsibility. As a result among others, the Westminster Presbyterian church of Youngstown started a Sunday school, putting \$50,000 into a lot and a "Neighborhood House." A young Hungarian Christian, Mr. Zotlan Irshay, was put in charge. This section of Youngstown, with its 14,650 people, almost solidly foreign, is called Campbell.

The list of last year's activities at "Campbell Christian Neighborhood House" give an idea of its scope: Sunday school, religious education classes, or-

ganized basketball teams, physical training, adult education in citizenship and current social problems, mothers' club, clinic for children, Boy Scouts, Girl Scouts, home visitation, community meetings, personal problems, daily vacation Bible school, entertainments, manual training, sewing classes, dramatics, labor problems, kindergarten, playground from June to September, recreation for all ages, library for all age groups. Through the whole program runs a golden thread of systematic Christian instruction.

The community has responded until an enrolment of 2,300 has overtaxed the capacity of the building. —C. L. Zorbaugh.

Indian Need of Christ

Chief Umpathtuh, last sachem of the Mohicans, a graduate of Carlisle University and a strong advocate of Christianity for his race, believes that unless there is a change of heart among the Indians through the acceptance of Jesus Christ as Saviour, the education given them by the United States would be wasted. He says: "The Government means well, but if education of the soul does not go along with education of the mind, the result for the Indian will be disas-An educated Indian is liable to be a bad Indian, without religion." He pointed to his own tribe, now dwindled to a small number, as 75 per cent Christian and 100 per cent American.

—United Presbyterian.

Community Church in Alaska

Christmas, 1936, was more than Christmas for the settlers in Matanuska Valley, Alaska. It was the day of their first service in their new church, built of logs hewn from the "forest primeval" by the men of the congregation, taken to the sawmill, faced on two sides, and carried by them to the site of the church.

Evenings after working hours, the Young People's Society cleared the plot, dug the basement, and hauled gravel for the cement work. All together the congregation worked by shifts during the short days of

the fall and early winter. The missionary pastor, Rev. Bert Bingle, writes: "We look forward to a great work among these unafraid people in the Northland."

LATIN AMERICA

Bible Distribution in Mexico

The house-to-house distribution of the Gospel in Mexico has met with opposition in some places. A. B. De Roos reports:

In the first rural district in which the distribution was undertaken the head of the village said, "We will not permit such propaganda, for we have all sworn not to accept any religion." Only 30 Gospels were distributed there and throughout the district there is great suspicion. In twelve days thirty-four villages and ranchos were covered, in the midst of difficulties.

Yesterday we visited a number of villages, and going from house to house, a gendarme accosted us, rifle in hand, asking us what we were doing. I told him our mission, and he said we must leave the place at once. "No strangers are allowed and no such propaganda is permitted, by order of the military chief of the district."

In one place we were subjected to a rigorous questioning, and our packs were searched for ammunition. When they had finished looking over our things I asked them to give me their attention for a moment, and I read them Paul's sermon to the Athenians. I dwelt at length on the God Unknown but revealed in Jesus Christ through the Word. In conclusion I offered them "The Way of Salvation." They answered, "Yes, we'll take this, but not the New Testament, as we have been forbidden to take it."

-Scripture Gift Mission.

The Challenge of Cuba

A Mississippi pastor who recently visited Cuba said the idea prevails in his section that Cuba is almost a finished missionary task; that great progress had been made, and Cuban Christians are almost, if not quite, able to take care of their own evangelization and other religious work. The visitor was soon convinced that this is very far from being true.

During this year much attention has been given to personal house-to-house evangelism. Cruces, in Santa Clara province, took the initiative, organizing the forces of the congregation to make several hundred visits a

day on some occasions. Lay workers and young people's societies were used effectively. Brief services of ten or fifteen minutes were held in each home, tracts distributed, invitations given and personal work done. Results were very encouraging.

Two young pastors visited several untouched places in January. Several small preaching stations were opened. It is planned to cross the island from Havana to the south coast, touching many communities where no Christian worker has yet gone.

Religion in Brazil Schools

The director of public instruction of Rio De Janeiro has issued instructions to the principals of government schools to provide a place and time for religious instruction, other than Roman Catholic, wherever the parents of 20 children desire it. Catholic religious instruction has been requested by 70 per cent of the parents of Catholic children. This instruction is being given largely by priests. The director has asked Protestant groups to suggest the manner in which the instruction requested by them shall be given.

-United Presbyterian.

Young People in Bogota

Every Friday evening thirty to forty young people of Bogota meet for a social and devotional evening. Interest and enthusiasm have developed this organization into a real force in the evangelization of Bogota.

The object of this society, pledged by each person who becomes a member, is (1) to promote all activities that develop a Christian life among its members, by means of Bible study and meditation; (2) to develop Christian friendship and to take part in activities of service. In a recent meeting those present were asked to write briefly their main ideal in life. The result was interesting. Seven were "to get the most out of life," "to be intelligent," "to be something worthwhile." Five were "to become more spiritual," "to know peace." "to conquer temptations." Six were "to live a life of service," "to end class distinction in Colombia," "to help others." Several hoped "to make Colombia a Christian nation."

These young people have charge of the Sunday night service once a month in one of the suburbs.

-Colombian Clippings.

Colombia's National Church

A little over ten years ago, Colombian and American Protestant leaders met in Medellin. a center of the Roman Church, to exchange ideas regarding the organization of the Presbyterian Church in Colombia. Lack of ordained ministers prevented organization of presbyteries, but a rudimentary one took the name "Council of the Coast." Increasing needs of this group led to the organization of the Church in Colombia on a real Presbyterian basis. Last July ten ordained ministers, four missionaries and six Colombians met again in Medellin and after careful study decided:

To adopt the Constitution of the Presbyterian Church, U. S. A., as the basis of the incipient Church.

To organize three presbyteries covering the states in which the Presbyterian Mission is working. These presbyteries would be formed by ordained ministers, without distinction of nationality, and licentiates residing in the respective territory, together with one ruling elder from each organized church.

To invite the Cumberland Presbyterian Mission in the southwestern part of Colombia to join this movement.

To call a meeting of this same Assembly to be held in Ibague in July, 1937, to take action toward the organization of the "Synod of the Presbyterian Church in Colombia."

With this Synod, the organization of the "Presbyterian Church in Colombia" will be completed, and she will thus join the increasing family of national churches that have been organized in Mexico, Guatemala, Brazil, India, Siam, the Philippines, China, Chosen and Japan.

—Colombian Clippings.

For Indians in Chile

Rev. Charles A. Sadleir many years ago founded a mission to

the Araucanian Indians of Chile. His son is continuing the work and writes in the *Evangelical Christian*:

We now have three men working besides myself, including our old helper Espinoza, who is in charge of the press work. Domingo Carilaf, the first of our evangelists, has done and is doing excellent work in visiting the houses of the people in Witramalal, Chomio and two other reserves east of Metrence Station on the railway line. These reserves had never before been visited by evangelists, and the Indians there are showing great interest. . . The Capuchin Friars are the bitterest enemies of our work among the Indians, and will stop at nothing to hinder us and prejudice the Indians against us. Some of the tales they tell people are unbelievably absurd, and are only accepted by some because of the superstition in which they live.

Congregations vary from twentyfive to sixty Indians, and while results are hard to see, there are several who are very much interested, and ask to hear more and more about the way of salvation.

EUROPE

"Christian Communism"

A remarkable new religious movement in France is called Christian Communism. It is led jointly by Catholics and Protestants; its symbol is the Cross of Divine Love on which are placed a sickle and a hammer, and its quarterly magazine, The New Earth, has a circulation of 15,000 copies. The Christian Communists are opposed to the godlessness of Communism. They derive their principles from Marxism, but they deny that this is "anti-God." believe that the moral principles which underlie Christianity are compatible with those of Marxism. They oppose violence, but point out instances where it is justifiable. They do not wish to "reform the church," but rather to "free it from the capitalist régime.'

--Presbyterian Tribune.

Spanish Evangelicals Suffer

There seems a general tendency on the part of the insurgents in Spain to put the Protestant element in an impossible position. Eleven evangelical workers have been killed in seven centers and the execution of others has been reported. Many are imprisoned and other evangelicals are in hiding. General Franco is said to have stated publicly that in the future Spain would be "one nation, united in one faith—that of Isabél la Catolica."—Alliance Weekly.

Modern Martyrs

Dr. John S. Bonnell, pastor of Fifth Avenue Presbyterian Church in New York, likens the German Christians of today to the martyrs of the early church. "It is heartening to know," he says, "that the German Church is not a whit nearer surrender today than three years ago. The German people today, in the hour of persecution, are showing a true unity and exhibiting a fortitude and courage similar to that which marked the early martyrs. Little did we think at the beginning of the twentieth century that the relations of church and state would become one of the paramount issues of the century. This question was settled for Christians 1,900 years ago, when Jesus said: 'Render therefore unto Cæsar the things that are Cæsar's and unto God the things that are God's.' These words acknowledge the fact that the state possesses certain rights over its citizens, but they also make it clear that there are bounds beyond which the state must not go in the coercion of Christian conscience. The principle enunciated by the founder of Christianity denies the right of a totalitarian state to render the Christian Church impotent by making it merely the mouthpiece of dictatorial leaders. That is the religious issue which is paramount in Germany today.'

—Presbyterian Banner.

A Successful Missionary

A correspondent in the *Christian Century* tells of a young pastor-missionary in Bulgaria, Paul Rahneff. Most of the 6,000,000 Bulgarians are quite poor and four-fifths of them live in villages, where they work the

They are largely literate, soil. but primitive, and enjoy few material comforts. Mr. Rahneff works exclusively among these humble villagers. Within less than a decade he has opened 50 little churches, which have 5,000 adherents, almost entirely peasants. This is the largest evangelical group in Bulgaria. Rahneff receives about \$50 a month salary. Most of his preachers have no regular pay. He seeks little for himself, spends most of his time in the field, and works indefatigably. When night comes he asks his village hosts, who usually sleep on mattresses on the floor or on a low platform, to shove over a little so that he may lie down beside them.

His services are revival meetings. He invites his hearers to come forward and begin a new life. Many do. They become "God's children." Hundreds have been transformed. They are turned into active, ardent, aggressive Christians and tell their good news to others. Villages become cleaner, more prosperous, more orderly. This work is as modern, and as old fashioned as St. Paul's.

Pan-Orthodox Congress

The first Pan-Orthodox Congress of Theology, which was held in Athens last December. dealt with such subjects as the position of theology and science in the Church; Biblical criticism in its relation to revelation and to ecclesiastical authority; the relation of the Church and social problems; the relation between religion and culture, between the Church and State and questions of doctrine. It was wide, indeed, in its scope. The purpose of this first Congress was not, however, to solve these problems, or even to discuss them exhaustively, but to begin the work of discussing and solving some of them. Considered in this light, the Congress had a striking significance in that it focused the mind of the Church upon the theological and practical problems of the day.

—The Living Church.

Hardships in Russia

Mr. I. V. Neprash, Director of Russian Missionary Service, publishes a bulletin called *The Link*, from which we quote the following:

A Russian Christian from New Jersey went to Russia to see his aged father. Upon reaching Moscow he searched for some Gospel service, and after much hunting discovered that the only place in which the believers were permitted to worship was the space up under the roof of a Greek Catholic Church. It was a cemetery church, very inconveniently located, with narrow steps on the outside of the building. About 400 were present. The people were constantly afraid that the beams of the ceiling would give way and the whole crowd smash in a heap on the cement floor beneath. From Moscow this man went to

From Moscow this man went to Leningrad and found that the largest preaching hall in Russia had been confiscated, and is being used as a mariner's club. He went next to a country town where his father lives. There was a group of believers there, but no services for fear of unbearable persecutions. The coming of a Christian brother from the outside world was too great an occasion, and so they finally decided to have a service. They gathered in a private home, from three to five a. m., windows covered, with just one small oil lamp so that the visitor could read his New Testament.

At five a.m. the meeting dispersed, and it was well it did, for some spies had already discovered them, and about ten minutes after the close of the meeting the police were there. The man from New Jersey was then on his way to another town and not even his father knew which way he had gone.

AFRICA

Work for Women

A Girls' School and a Dispensary are firmly established in Abu Hammad, under the control of the Egypt General Mission, in a village of 5,000 Egyptian inhabitants. It was occupied by missionaries several years ago, but opposition was so bitter that retreat became necessary. 1934, a clinic was opened by missionaries and soon many women were attending, both Egyptian and Bedouin. As the numbers increased, active opposition sprang up and spies were sent to the clinics. The work was denounced in the mosques, and pamphlets were printed and distributed, warning the people not to go near the missionaries or

listen to their teaching. Guards were placed at the end of the street to turn people back, and men even came into the waiting-room and tried to drag the patients out. In spite of all this the numbers kept up, and the women would slip in by side-streets; although they were afraid to listen to the Gospel message.

Then, gradually, a change came. One day, in the middle of a message, a woman jumped up and said, "Tell me again the name of the One who can save me, and keep my heart clean." Turning to the others she said, "Listen, my sisters, to these wonderful words and take heed to them, for they are the truth."

One by one they are turning to the light. —Life of Faith.

World's Youngest Elder

In the Lokoja district of Northern Nigeria the major part of the Church responsibilities and organization falls upon one lady missionary. There are ninety-two churches and only two catechists with the help of an African clergyman who pays a visit once a quarter from the other side of the river. Since this one missionary cannot visit all the churches she adopted the plan of calling together two elders from each church in groups of 40 at a time, and giving them a two-day course of instruction. On one of these occasions, a boy of eleven ap-When asked why he peared. had come he replied that he was a church elder, and so it proved. He frequently took the morning service, as he could read better than any one else in the village, and he reminded the missionary that she had given him a New Testament four years previ--Eastward Ho. ously.

Mission Property in Ethiopia

The Sudan Interior Mission issues a report from its Toronto office that Italians in Addis Ababa have demanded all of the buildings, including headquarters and the leprosarium owned by the Sudan Interior Mission, of which Rev. Rowland V. Bing-

ham is the general director. British and American representatives at the capital protested but to no avail. When asked what was to become of a score of missionary workers, mostly women, who had been driven into the capital by war conditions there was no reply but a shrug of the shoulders. "For many weeks," writes a missionary, "we have lived with as many as twenty in one native The mission station at hut. Lambuda has been completely destroyed and practically all the homes in the Gudella area have been burned."

Fighting Yellow Fever

Great Britain has invited Dr. Victor G. Heiser to make a special study of the possibilities of controlling malaria and yellow fever in British Africa. Dr. Heiser has spent thirty years warring against plagues in all parts of the world. He is recognized as outstanding in the field of medical engineering.

The airplane, it appears, has become a potential disease carrier. European planes making the regular journey to Brazil, via the west coast of Africa, have taken with them from Africa a new type of malaria that is doing much damage in Brazil. British health officers are anxious to prevent the spread in India from those areas in Africa in which the host mosquitoes flourish. —Alliance Weekly.

Heathen in Union of S. A.

The Union of South Africa has an approximate population of 9,479,985 persons, of whom more than two-thirds are natives. There are more than 3,000,000 heathen in the Union; more heathen today than when the missionaries began their work over a century ago. One explanation is the lack of a missionary spirit in the native church and a diminished evangelistic zeal on the part of native pastors. Furthermore there is among Europeans in South Africa a widespread fear of the competition of the black man, should he be encouraged along the path of progress. He is more readily exploited when ignorant. —Alliance Weekly.

What Only Missions Can Do

Northern Nigeria, equal in size to the South Central U. S., is Mohammedan and has been entirely closed to missionary work. Some British leprosy workers were allowed in government leper camps with the distinct understanding that they do no religious work.

Then Dr. A. D. Helser, of the American Mission to Lepers, made a survey of this area. It revealed a growing dissatisfaction on the part of the government with its own efforts in dealing with leprosy. In Sokoto, where the Sultan is the head, the government doctor was so discouraged that the leper camp was closed down entirely. Another medical officer expressed himself as believing that "the first 40 per cent of leprosy treatment lies in instilling hope in the heart of the leper." The government now recognizes that missions can do that in a way that others cannot, and proposes that if missions will put a fulltime doctor in each camp, they

will finance him.

The Sudan Interior Mission is especially eager to take advantage of this opportunity to open northern Nigeria to missionary effort for the first time.

-Mission to Lepers.

WESTERN ASIA

Cooperatives in Palestine

The British Government is helping to organize credit unions and thrift societies among the Arabs in Palestine. There are 74 societies, with 2,422 members and capital of 1,709 Palestinian pounds. Borrowings amounting to 39,013 Palestinian pounds were made in one year by Barclays Bank at six per cent, and the societies reloaned to members at nine per cent, the current charge made by the banks to borrowing bodies not organized as cooperative societies. Personal advances for seasonal periods and medium-term loans up to five years are made. The

year ended without a single case of default, or delayed payment.

—Christian Advocate.

The Good Shepherd in Iran

Most of the patients in a missionary hospital of Iran are Mohammedan. The medical superintendent asked his nurses to try various schemes of religious teaching, and note the results on their charts just as they would note a rise in temperature or other physical symptoms. most successful was found to be the nurse's repetition of the Parable of the Good Shepherd. The patients became eager to hear the great words, and soon learned them by heart, so that when the nurse departed from the true text, they would correct her. The explanation? parable supplies what is lacking in Mohammedanism. Allah is great and powerful, in the minds of his followers, but never tender or sympathetic.

 $-Christian \ Advocate.$

MISCELLANEOUS

Haven for Jews

The New York Herald-Tribune states that the French Minister of Colonies has proposed that some colonies—specifically Madagascar, the New Hebrides, French Guiana, and New Caledonia—be thrown open to immigrants largely made up of Jews. This colonization is to be largely but not exclusively, Jewish; the immigrants must have capital and be prepared to work on the land or in other productive activities. The plan is receiving the careful attention of both Polish and Jewish press.

It has also been proposed to settle Jews in the island of Cuba. The plan has been laid before the President of Cuba for consideration and has the approval of President Roosevelt.

The Moslem World Today

Of the approximately 235,000,000 Moslems in the world today, 106,000,000 are under British rule; 39,000,000 under Dutch rule; 32,000,000 under French rule and 23,000,000 under the rule of other European powers. Of the remaining 34-35 million, only those in Turkey, Arabia, Afghanistan and Iran are under Mohammedan rule. They no longer have a caliph; in 1924 the Ottoman caliphate was abolished with one stroke of a pen, and the other Mohammedan states have never since been able to agree upon appointing another.

Moslems are themselves destroying their specifically Islamic intellectual and spiritual leadership. The great Azhar University, founded nearly one thousand years ago, has for most of this time been the center from which orthodox Islam derived its dynamic. The Azhar has lost respect; it is continually modernizing its curriculum. missionaries do not rejoice that modernization is taking the place of the old Islam, if it means their falling a prey to Western materialism. GEORGE SWAN.

Annotated Testaments

Fernand Faivre, of Huguenot descent, gave up the prospects of a brilliant business career to devote himself entirely to preaching the Word. He has been engaged for over 45 years in evangelistic activity in southwest France.

In 1922, he brought out the first edition of his "Annotated New Testament," designed especially for evangelistic work. Since then it has been issued in Spanish, Italian, German, Portuguese and other languages.

Hundreds of copies have been shipped to the Cameroon, West Africa, where they have been used in the American Presbyterian Mission field. They were adopted as textbooks on Protestant doctrine for native evangelists.

Rev. Andrew Gih, of the Bethel Mission, Shanghai, China, has translated the notes into Chinese (Mandarin). He contemplates a first edition of 20,000 copies, but wishes it were possible to have 150,000,000 copies printed. Pastor Faivre offers to pay one-half the cost of printing 100,000 copies (\$6,250) if the other half is provided.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

The Way of the Witnesses. By Edward Shillito. Pages viii, 152. Cloth, \$1.00; paper, 50 cents. Friendship Press, New York. 1936.

This "New Testament Study in Missionary Motive" is by an Oxford graduate who was a minister in various parishes in England and for some years Literary Superintendent of the London Missionary Society before coming to America as a lecturer in our colleges and theological schools. He is the author of "Nationalism-Man's Other Religion," and other works.

Mr. Shillito's brief Introduction sums up the whole book, "The New Testament does not contain a section given up to missions; it is a missionary book. . . . From cover to cover it deals with one new fact - a power newly revealed and newly released in this human scene. A new age begins. The revolution is not of man, though it changes the life of man, but of God, whose glory had been seen in the face of Jesus Christ." But the New Testament is not the end of it. It "deals with mankind and claims the world for its scale." The missionary is simply the servant of a world kingdom who "believes that a word meant for all men should be offered to all men."

It is impossible to set forth in a brief review a hundredth part of the arresting thought, the convincing argument, and the inspiring challenge which the author has compressed into this small book. He pictures vividly "the first impressions of a pagan" on reading the New Testament. Such a man is brought face to face with a historic Jesus who committed His message of the Kingdom to witnesses whom He sent into all the world "under

sealed orders." These first witnesses to the crucified and risen Christ began at Jerusalem and went as far as Rome. In obeying the call they came to know more of the "mystery" of the nature and purpose of their Lord. They founded churches and fostered them, by visits and by letters, to meet the inevitable trials and dangers. They made progress through conflict, as did the churches which they fathered. In the Gospel of John, "the Gospel of the Holy Spirit," the new generation "found a bridge between their own day and that of Jesus their Lord." In its name the new society "claimed all the world and all the ages." pattern of the New Testament," revealing "the love of Christ, unsearchable and passing knowledge," without that love "is broken into fragments"; but the constraint of that love will make every Christian a missionary, a witness to all the world.

We would like to see this little book read by everyone interested in missions, then placed in each one's lending library to be recommended to every Christian friend not yet interested. Mission Study Classes will find it

attractive and inspiring.

COURTENAY H. FENN.

The Meaning of Christ to Me. By Robert E. Speer. 12mo. 102 pp. \$1.50. Fleming H. Revell Co., New York. 1937.

Here is a personal testimony that is characterized by capital "H" rather than by a capital "I"; "He"—Christ—is magnified, not "I," the writer. For the most part, the testimony is clear but only indirectly personal. Some readers will wish that Dr. Speer had made it more direct rather than so largely made up

quotations from other from writers, with whom of course Dr. Speer is in agreement. These quotations are of real value and show wide and discriminating reading, but they are not the author's personal testimony.

The first chapter, dealing with Christ's earthly life and its meaning, gives clearly the evidences for the deity of Jesus. The second chapter, on the "Person of Christ," points out that the whole essence of Christianity is in this God-man, rather than in any philosophy, social program or human organization. We do not agree with Dr. Speer, however, in his view that "when Christianity becomes a religion, it ceases to be Christianity." That depends on one's definition of religion. But the reviewer agrees that Christ is the essence of Christianity and without Him there is no Christian religion.

The chapter on the "Death of Christ" is a valuable contribu-tion to this deeply mysterious but most important subject. The author shows the deadly conflict between two personalities—God and Satan — a conflict in which Satan seemed to be victorious but was definitely defeated at Calvary. Dr. Speer says: "The death of Christ reveals both the limitlessness and the limitedness of God, and also shows what he has done and will do for us." A railroad brakeman is quoted as expressing the truth when he "He (Christ) died my said: death for me, that I might live His life for Him.'

The chapter on "The Resurrection of Christ" shows that this is conclusive evidence of Christ's deity, and proof of man's immortality. The resurrection imparts vitality to the Gospel and to be "risen with

Christ" means eternal life to the Christian.

"The Lordship of Christ" occupies another chapter in which the author shows that this means the recognition of Christ as the supreme divine teacher, leader, overseer, owner of all who belong to Him. He is King of life.

Dr. Speer's most personal testimony is found in his final chapter on "The Second Coming." This doctrine, belief, hope—is proved to be "an integral part of our Christian faith," clearly and frequently taught in the Scriptures, and of infinite importance to every Christian.

Any one who reads these studies carefully will find them spiritually stimulating, encouraging, interesting, informing and convincing. They will prove a blessing, not only to pastors, teachers and missionaries, but to every thoughtful reader who is ready to accept the testimony of the Scriptures and of enlightened Christian experience.

Brotherhood Economics. By Toyohiko Kagawa. 200 pp. \$1.50. Harper & Brothers. New York. 1936.

This volume has two distinct values: first, it assembles a large amount of interesting information concerning the cooperative movement and its expansion throughout the world; second, it presents the philosophy and outlook of this outstanding Christian leader and social re-Dr. Kagawa writes with the evident conviction that the Church is under deep reproach by reason of failure to translate its message into terms of economic life. Here is a typical statement: "I believe that instead of keeping this principle of Cross-embracing love as a theological theory in the pulpit, we must put it into the whole social life of man. Right here lies the principle which demands that the essence of Christianity must become the essence of the economic movement."

The ambiguity of this statement is more or less characteristic of the book. What is Crossembracing love? In one place it is defined as "a great love which

cares for the unemployed and redeems the loss caused by panic." If it is true, as Dr. Kagawa repeatedly urges, that social reform must be motivated by the Christian Spirit, then it is highly important to know just what is the character of this impelling motive and how it is received. But here there is much uncertainty as to the author's position. No light is shed on the problem by this further statement: "If religion concerns itself only with the salvation of individuals and does not permeate society, it has but one result, the deepening of individual consciousness." Or the following: "The belief that the redemptive love of Christ is united with the true nature of God gave birth to the doctrine of the divinity of Christ.'

There can be no impeachment of Dr. Kagawa's sincerity and, in the light of what he has accomplished in dealings with outcast men and women in Japan, there must be a certain grasp of the underlying truths of the Gospel. Nevertheless, his vocabulary seems confusing and strange to the intelligent Christian reader and the impression will increase that this eminent reformer fails to relate in any adequate way the fruits of social efforts to the roots. A cooperative is not necessarily a brotherhood, in the Christian sense. When Dr. Kagawa deals with economic questions there is much that is suggestive, but a somewhat similar lack of coherence. There is recurrence of wellknown terms, some with a rather radical connotation, and an advocacy of theories of finance, insurance, and distribution of commodities which would hardly commend themselves to a wellinformed economist. Dr. Kagawa passes a severe and not too discriminating judgment on the Christian Church in this language: "The majority of church organizations today are dependent, unfortunately, on the privileged class of profiteering society. When selfish profiteers, who are of the same stock as barbarians, dominate the churches, they are rendered incapable of taking the consciousness of Christ as taught in the New Testament into their lives."

With the ultimate objectives of Kagawa—the uplift of men and the introduction of a better social order—there can, of course, be no disagreement. His sincerity and tireless energy also command admiration. It is unfortunate, however, that he does not unite with these qualities a clearer perception of Christian truth, more of economic wisdom, and a truer historical perspective.

HUGH R. MONRO.

1936 Handbook of the Christian Movement in China under Protestant Auspices. 8vo. 352 pp. \$3.00. Published for the National Christian Council by the Hsueh Pub. House, Shanghai, China. 1936.

latest China Mission Yearbook includes information on the evangelistic, educational, social, literary and medical work. Suggestions on "How to use the book" are helpful, as well as the brief "Historical Background" and the "Interpretation." Since the first Protestant missionary entered China in 1807, the communicants have grown from 100 in 1807 to 600,-000 in 1936 and the Christian community of all sects numbers at least 2,000,000 Chinese. The Handbook is mostly made up of lists of 68 missions with 1,207 resident stations and 5,816 missionaries. Information is also given on literature, cable addresses and institutions. It is a valuable book for reference.

Southern Baptists in World Service. By E. P. Alldredge. Cloth, 60 cents; paper, 40 cents. 172 pp. Sunday School Board, Southern Baptist Convention. Nashville. 1936.

All phases of the denomination's enterprises are discussed in detail in eight chapters, in this handbook, designed to instruct the young people in Southern Baptist churches concerning the what, why and how of Southern Baptist world-service. The material is well arranged; Bible study is encouraged by frequent references to Scripture; questions for review and answers are added to each chapter.

B. G. Jupp.

Twelve Wonderful Women. By E. H. Farrance. 96 pp. Illus. 1s. Pickering & Inglis. London. 1936.

Brief biographical sketches of twelve women whose lives have counted in worthwhile service. The list includes Harriet Beecher Stowe, Fanny Crosby, Mary Slessor and Ann Judson. material is not new or skilfully presented but the assembling of these sketches in one volume is impressive.

Sheaves After Harvest. By Dr. Andrew A. Bonar. 12mo. 126 pp. 1s. Pickering and Inglis. Glasgow. 1935.

Dr. Bonar was a famous Scotch preacher of over a generation ago, whose addresses repay reading today. Pentecost, Praise, The Second Coming, The Holy Spirit and similar topics are Scriptural, practical and inspiring.

"Are You Awake?" By Florence E. Marshall. Pamphlet. 96 pp. 50 cents a copy, \$30.00 a hundred. 222 W. Main St., Lansing, Michigan. 1936.

These clever verses set forth the virtues of abstinence from They are alcoholic drinks. catchy and popular and useful for Sunday schools and other temperance work with boys and girls.

Exspectatio Gentium. Compte Rendu de la XIIIe Semaine de Missiologie de Louvain. 330 pp. 35 francs. Paris: Desclee de Brouwer & Cie. 1935.

Under this striking title we have the twenty-fourth publication on Christian missions by the Museum Lessianum. A few years ago another volume appeared entitled La Conversions which dealt with methods of evangelism and the winning of converts in every missionary area.

The present volume consists of seventeen papers by Roman Catholic missionaries read at the missionary conference of Louvain last year. Ten are in French; and seven in Dutch. The papers merit perusal and show how the same missionary problems that perplex Protestant missions are faced by the White Fathers and the Jesuits in Africa. Asia and the island world were evidently left out of this

conference. "The Religious Nature of the Negro," "The Importance of Understanding Native Customs," "The Effect of Industrialism on the Congo at Katanga," "The Right Attitude toward Native Chiefs," "The A collection of 72 of the Moody-Sankey Psychology of Conversion," "The Evangelistic Campaign Songs used during Place of Specific and Additional Places of Specific and Places of Specif Place of Sports and Athletics in the Founder's Week Conference.

Missions," and "The Self-Sup- \$5 00 PER HUNDRED port of the Church" -- such are some of the subjects discussed with considerable wisdom. Con- D. L. MOODY CENTENARY CELEBRATIONS servative evangelical mission- 153 Institute Place aries will find little here to criticize and much to approve.

S. M. ZWEMER.

New Books

Beyond Statistics. The Wider Range of World Missions. Stephen J. Corey. 188 pp. \$1.00. Bethany Press. St. Louis, Mo.

amuel Logan Brengle. Portrait of a Prophet. Clarence H. Hall. 254 pp. Salvation Army, New York. Samuel Logan Brengle. pp. 1933.

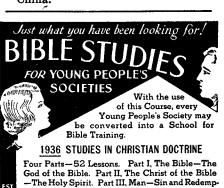
Christian High Schools in India. Alice B. Van Doren. 170 pp. Rs. 2-12. Y. M. C. A. Publishing House. Calcutta, India.

The Glorious Revival Under King Hezekiah. Wilbur M. Smith. Pamphlet. 54 pp. 35 cents. Zondervan Publishing House. Grand Rapids, Mich.

Dwight L. Moody-A Mighty Man of God. A. Chester Mann. Pamphlet. 27 pp. 20 cents. Zondervan Publishing House. Grand Rapids, Mich.

Pools on the Glowing Sand. Story of Karl Kumm. Irene V. Cleverdon. 194 pp. 5s. Specialty Press. Melbourne, Australia.

1936 Handbook of the Christian Movement in China. Charles Luther Boynton and Charles Dozier Boynton. 352 pp. \$3.00 (Shanghai). Kwang Hsueh Pub. Co. Shanghai, China.



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City Man. Charles Hatch Sears. 236 pp. \$1.50. Harpers. York.

Frances Ridley Havergal. Esther E. Enoch. 95 pp. 1s. Pickering & Inglis. London.

A Hundred Years in Fiji. J. W. Burton and Wallace Dean. 144 pp. 3s. 6d.

I Live-Yet Not I. George Goodman. 96 pp. 1s. Pickering & Inglis. London.

Missionary Stories to Tell. Various authors. 178 pp. 50 cents, paper; \$1.00, cloth. Missionary Education Movement. New York.

Master of Money - A. A. Hyde. George Irving. 1 Revell. New York. 157 pp. \$1.00.

The Meaning of Christ to Me. Robert E. Speer. \$1.50. Revell. New York.

North Pacific. Edward Weber Allen. 300 pp. Illus. \$2.50. Professional & Technical Press. New York.

One Hundred Years. Arthur Judson Brown. 1140 pp. \$8.00. Revell. New York.

John E. Williams of Nanking. W. Reginald Wheeler. 222 pp. \$2.00. Revell. New York.

Jungle Friends. G. A. West. 63 pp. 1s. S. P. G. London.

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

Missionary Plays and Pageants. Fannie Smith Gray. 277 pp. \$2.75. Western Baptist Pub. Co. Kansas City, Mo.

William Quarrier and the Story of the Orphan Homes of Scotland. Alexander Gammie. 196 pp. 2s. 6d. Pickering and Inglis. London.

Awake! An African Calling. 56 pp. 1s. Church Missionary Society. London.

James Hudson Taylor. James J. Ellis. 1s. 96 pp. Pickering & Inglis. London.

The Blessing of the Tribes. E. Bendor Samuel. 2s. 160 pp. Pickering & Inglis. London.

Full Assurance. H. A. Ironside. 75 cents. 126 pp. B. I. C. A. Chicago. Kill or Cure? Muriel Lester. 135 pp. \$1.00. Cokesbury Press. Nashville.

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