

# THE MISSIONARY REVIEW OF THE WORLD

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## Dates to Remember

- May 2—Rural Life Sunday.  
 May 10—Luncheon of the Council of Women for Home Missions, Hotel Biltmore, New York.  
 May 11—General Conference, United Brethren in Christ, Chambersburg, Pa.  
 May 16—World-wide Day of Prayer.  
 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.  
 July 5-16—New Jersey Summer School for Christian Workers, Blairstown, N. J.  
 July 8-13—International Christian Endeavor Convention.  
 July 12-36—World Conference on Life and Work. Oxford, England.  
 August 3-18—World Conference on Faith and Order. Edinburgh, Scotland.

### SUMMER CONFERENCES AND SCHOOLS OF MISSIONS

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

(List to be completed next month)

- June 20-26—Boulder, Colorado.  
 June 21-27—Winona Summer School of Missions. For information write to Mrs. John W. Walter, 1034 Mapleton Ave., Oak Park, Illinois.  
 June 26-July 3—Eagles Mere, Pa., Miss Muriel C. Post, 907 Lindley Ave., Logan, Philadelphia.  
 July 7-15—Northfield, Mass.  
 June 17-26—Geneva Summer School. Geneva, Wis.  
 July 17-24—Mt. Hermon, Calif.  
 July 19-23—Bethesda, Ohio.

## Obituary Notes

Grant K. Lewis, former Executive Secretary of the department of church development and evangelism in the division of Home Missions of the United Christian Missionary Society of the Disciples Church, died February 22, at his home in Little Rock, Ark., at sixty-eight years of age. He was at the time of his death state secretary of the Arkansas Christian Missionary Society.

The Rev. Charles Livingston Fry, D.D., a retired Lutheran clergyman who had held many church offices, died at his home in Germantown, on March 19. He was 78 years old and was born in Carlisle, Pa., the son of the Rev. Dr. Jacob Fry. Dr. Charles

## CAMP-of-the-WOODS

ON Lake Pleasant, in the Adirondacks, New York. Altitude of 2,000 feet amid picturesque surroundings. An unusual place for rest, relaxation, moral uplift, good cheer, and delightful fellowship in the Great Outdoors. Ocean-like beach, safe bathing, canoeist's paradise, golf, hiking, tennis, baseball, mountain climbing and other sports. Thirty-seventh consecutive season. Gentile-Protestant clientele. Accommodations for men, women, and children, in twenty-two divisions. Ninety counsellors, seventy young people in orchestra, sixty in band. No jazz, dancing, or card playing. Women do not smoke. Physical and spiritual health emphasized. Excellent food—quality and quantity. Dining hall seats 625. Camp fills to capacity every season. Early registration necessary. Rates reasonable. A beautifully illustrated booklet, VACATION DAYS, giving information, mailed free on request. Address GEORGE F. TIBBITTS, Director, CAMP-of-the-WOODS, Speculator, Hamilton County, New York.

L. Fry served as pastor in Lancaster, Pa., from 1881 until 1901, and then in Philadelphia for seven years. In 1926, after forty-seven years in the ministry, he was special representative of the Foreign Mission Board for the United Lutheran Church's field work in Buenos Aires. He had already served as Executive Secretary of the Lutheran Board of Church Extension.

Mrs. George P. Pierson, an honorably retired missionary of the Presbyterian Board of Foreign Missions, U. S. A., died on March 12, 1937, at Philadelphia, Pa. Ida Goepp was born in Easton, Pa., on April 21, 1862; was graduated from Normal College, now Hunter College, New York, in 1883, and later studied in Switzerland and France. In 1890 she was appointed by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church to go to Japan where she taught in St. Margaret's Girls' School in Tokyo. On June 12, 1895, she was married to the Rev. George P. Pierson, a missionary of the Presbyterian Board in Japan. Mrs. Pierson was a fearless, tireless and capable missionary, always ready to go to any part of the field where there was need for vigorous pioneer service. She and Dr. Pierson exerted a broad and abiding influence in the great northern island, Hokkaido. She was the author of the book, "How the Holy Spirit Came to the Hokkaido, Japan." After 38 years of service they were honorably retired in 1928.

Mrs. Annie Pennock Smith, wife of Gipsy (Rodney) Smith, died in Cambridge, England, March 5. In his autobiography Gipsy Smith wrote: "I do not think I shall ever know in this world how much of my success is

due to my wife, to her beautiful, unselfish Christian life."

\* \* \*

Dr. A. H. Henderson, veteran Baptist missionary to Burma, died February 21 in Burma. Together Dr. and Mrs. Henderson have given almost forty-four years of service to the Shan people.

\* \* \*

Bishop William Oldham of the Methodist Episcopal Church, who for many years had been a missionary in Asia and South America, died on March 27 at Glendale, California, at the age of eighty-two. Wm. F. Oldham was born in Bangalore, India, the son of a British army officer. After completing his education at the Madras Christian College, he heard an address by William Taylor, the evangelist, in 1875, and as a result decided to enter the ministry. Later he became a missionary of the Methodist Episcopal Church and went to Singapore. In 1916 he was elected a bishop of the Church, and was assigned to South America with headquarters in Buenos Aires. In many countries of South America, in India and Malaysia, schools and churches were named in honor of Bishop Oldham. He was the author of "Thoburn—Called of God" and other volumes.

We plan and plan, then pray  
 That God may bless our plan.  
 But hearken! God saith, "Pray!"  
 And He will show His plan,  
 And lead us in His shining way  
 That leadeth on to perfect day.  
 JESSE ANDREWS.

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## THE MISSIONARY REVIEW OF THE WORLD

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## Editorial Chat

Will you write to the editor of the REVIEW? To serve the cause of Christ effectively, and to help our readers, it is important that the REVIEW shall not only stand true to the Word of God and give a Christian view of the world, but that we meet *your* need for information, suggestion and inspiration. To do this we must keep in living touch with our readers.

Will you write to us to say how the REVIEW may help you and your work more definitely? What type of editorials or articles would you like? How can our "Methods" Department serve you better—in suggestions on missionary programs, addresses, work with children and young people, missionary education in the home or church, best books and periodicals on missions and mission lands?

We ask not praise for what the REVIEW is doing, but constructive criticisms and suggestions. Will you cooperate with us?

\* \* \*

If you like the REVIEW, will you recommend it to others? Here is what some readers say:

"Your magazine is indeed helpful, particularly to those who have anything to do with the presentation of missionary programs."

MRS. E. A. LOWER.

Cincinnati, Ohio.

\* \* \*

"I congratulate you on the high levels which the MISSIONARY REVIEW continues to hold. I have just been running through the March number."

ERNEST GORDON.

Wayne, Pa.

## Personal Items

Dr. Worth M. Tippy has accepted a new responsibility in connection with the churches and social service in Washington, D. C. He is to conduct a special study and experiment to work out more adequate cooperation between religious forces and community agencies of the city. The experiment is being financed by a group of laymen.

\* \* \*

Dr. Robert M. Hopkins, General Secretary of the World's Sunday School Convention, sailed for Europe and Africa, March 24, largely to prepare for the Thirteenth World's Sunday School Convention which is to be held in South Africa in 1940. This will be the first representative Christian world gathering scheduled for the continent of Africa, outside of Egypt.

\* \* \*

George C. Stebbins, long an associate of D. L. Moody and composer of Gospel hymns, celebrated his ninety-first birthday, February 26. At a service in honor of the event several hymns were sung, the music of which was composed by Mr. Stebbins. Among these were "Some Day the Silver Cord Will Break," "Have Thine Own Way, Lord," "There Is a Green Hill Far Away," "Take Time to Be Holy," and "I've Found a Friend, O, Such a Friend."

\* \* \*

Dr. Eric M. North, General Secretary of the American Bible Society, sailed for Japan and China, February 20. This is the first visit of a Secretary of the American Bible Society to the Far East in twenty-three years. Dr. North will study a new policy of cooperation with the British and Foreign Bible Society and the National Bible Society of Scotland, looking toward the creation of a Bible Society in China.

\* \* \*

Dr. Ikuzo Toyama, of the Imperial University, Japan, has been elected president of St. Paul's University, Tokyo, to succeed Dr. S. Kimura who resigned last year. Dr. Toyama has had an active interest in the Christian Church for the past thirty years.

\* \* \*

Dr. T. T. Lew, professor in the School of Religion in Yenching University, Peiping, has been appointed a member of the legislative branch of the Chinese National Government. He has thus joined the growing number of Christians participating in the Government at Nanking, and will have a distinct contribution as an educator and a Christian to make to the formulation of national policies.

\* \* \*

Rev. John W. Bowman, of the Presbyterian Punjab Mission, India, in view of the problem of the education of the children, has accepted a call for service in the Western Theological Seminary of Allegheny, Pennsylvania.

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## Speedway to the ORIENT



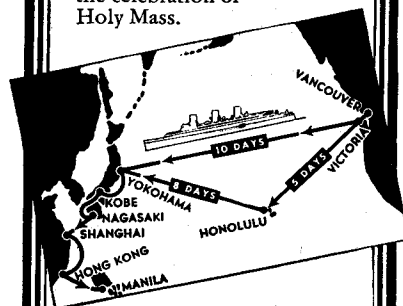
### ROUND-TRIP REDUCTIONS

Special Summer rates go into effect May 15. Round trip to Yokohama, \$256 up Tourist Class; \$456 up First Class. Similar reductions to other ports.

### 10 DAYS TO YOKOHAMA

Go direct from Vancouver and Victoria in 10 days by *Empress of Asia* or *Empress of Russia*. Only 3 more days via Hawaii by *Empress of Japan* (fastest ship on the Pacific) or *Empress of Canada*. Connect at Honolulu from California ports. Low round-trip fares include passage from and to Seattle.

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AN AINU CHIEF AND HIS WIFE OBSERVING A "SAKE" CEREMONY



AN AINU CHIEF IN THE MIDST OF HIS HOUSEHOLD TREASURES  
A VISIT TO THE AINU OF NORTH JAPAN (see page 231)



# THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

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## Topics of the Times

### THE MILITANT GODLESS PROPAGANDA

There are clear signs that the forces opposed to God and His sovereignty are becoming more and more aggressive in their battle against all religion—or recognition of a superhuman power to which man is subject. In some cases this anti-God attitude and activity takes the form of materialism; in other cases extreme militarism, nationalism or the promotion of physical self-indulgence. In America there are reported to be “anti-God” societies in schools and colleges. In Russia and other communistic circles there is active propaganda with training of youth against any belief in a superhuman God. Perhaps the sharpest, most concerted attack on Christ and all religion in the history of the world centers in Russia today.

In Russia, Joseph Stalin, the Secretary-General of the Communist Party, and the practical dictator of Soviet Russia, is almost deified but at the same time is bitterly opposed to any belief in God. The Swiss Protestant Press Service reports (in *The Dawn*) a recent speech in which he said:

We consider all religion as our worst enemy. The struggle against religion must be carried on relentlessly. There can be no compromise with religion whose aims are basically opposed to ours. We may change our tactics in the struggle against religion. Violence was used during the past 20 years, but now intellectual means must be adopted. The final stage will be reached when religion will only exist as a thing of past history. This is our goal.

Last year, in Russia, 14,000 churches, chapels, synagogues and other places of worship were closed, and the Secret Police took proceedings against 3,687 priests of all religions, of whom 29 were condemned to death. According to the Russian Constitution of 1929, atheism is the only creed that is conceded the right to active propaganda.

The Christian Press Bureau of Copenhagen, Denmark, reports a “World Congress of the Godless” on February seventh, with 1,600 participants from forty-six countries. The chief object of the

Congress was to promote world-wide agitation against all religion but chiefly against Christianity, and to establish an international fund for antireligious propaganda. These agitators are opposed to liberty of conscience for they deny the right to teach Christianity but insist on the right to teach atheism. The Christian Press Bureau says:

We are confronted with a world-girdling organization against religion, an irrefutable testimony that the Church will meet an organized opposition whose equal has never been known in the history of the world. Probably there have always been godless and atheists; and many and strong attempts have been made to conquer Christianity. But these attempts have, for the most part, been rather planless and scattered. One can think about the great French Revolution when they first “deposed” God and later, after further consideration, appointed Him again; or about the war of the Roman Empire against Christianity which, however, in all its recklessness and brutality was groping and uncertain. Now, however, it is an announced unswerving intention to eradicate all religion and every religious conviction and feeling.

In Russia this war has been going on for eighteen years, and the goal is to deprive 160,000,000 people of God and every thought about God. Already the Red Government has beaten every record. In the old Russland there were 120,000 churches and chapels, and over half of these have now been entirely destroyed, and many are being used as clubs for the godless, as theatres, and as storage houses. In Moscow alone eight hundred churches and monasteries have been destroyed or closed.

It is estimated that in these eighteen years, 42,800 clergymen have been placed in Russian Concentration Camps! The methods are chiefly violence and force, but economic coercion is used also. According to statements made by Stalin they will now stop using violence and begin a so-called “spiritual war.” It had been estimated that all religion should have been eradicated by the first of May this year, but a delay must be allowed for. They still have the goal in mind, however: the last church must be closed, the last clergyman must be removed.

In Russia the movement of atheism has 6,900 club houses, 146 schools of atheism, 102 educational establishments, eighty antireligious museums. In Moscow from one to two million antireligious publications are sent out every year.

Now the war is going to be made international! A mark of the godless is going to be sent out, and rules of pro-

cedure are going to be drawn up in twelve different languages. For many millions of rubles there is going to be erected in Russia an atheistic radio station; they already have an agitation fund amounting to 19,000,000 rubles and expect that a lottery will net 50,000,000.

There is no survey for the movement of atheism scattered through the various countries, which they are now trying to unite, but a peculiar exhibition in the Vatican a short time ago shows that there is work going on in Russia, Spain, France, Belgium, England, the Danubian countries, and the United States.

Nothing good can be expected from the Moscow Congress and the Christian community in all countries ought to be on the alert.

But, while the Bezbojriks (Godless League) is attempting to establish antireligious schools to train "missionaries of atheism," these propagandists are not having an easy time—and never will. A recent Associated Press dispatch from Moscow (March 17) says:

"Antireligious organizations virtually have collapsed in Moscow and Moscow Province, Emelyan Yaroslavsky, president of the Atheist League, reported to a stormy Moscow district meeting of the Communist party. He declared that district councils of the Militant Godless (Atheist) League had disbanded throughout the Moscow area and that many regional councils had been liquidated. *Pravda*, the Communist party newspaper, asserted that Atheist League membership has fallen from 5,000,000 to 2,000,000 in the last three years. There are at least 30,000 churches still open for worship in Soviet Russia and we are informed that 50% of the Russians hold to their faith in God. In many rural communities church clubs are being formed to combat irreligion. Five anti-religious museums have recently been closed in Russia."

The only way to combat successfully such a propaganda is the way Christ combated godlessness—by showing the evidence of God's love and power, redeeming and regenerating men so that they in turn go out in loving sacrificial service to bring men and nations into harmony with the Will of God, as revealed in Christ. Men will yet learn that it is worse than useless for feeble creatures to fight against Almighty God.

True scholars and scientists are not atheists for they realize how little they know in comparison with the vast realm of knowledge concerning the universe.

Dr. Lorenz, the famous Austrian surgeon, when asked by a New York newspaper reporter as to the effect of his scientific investigations on religious faith, replied, "Does medical science or any other science tend to destroy belief in God? My friend, you are young, I am old. Science truly pursued does not tend to destroy belief in God. The pursuit of scientific knowledge makes an honest man humble. It makes him realize how little he knows. It makes him believe in God."

One of the most encouraging things in the scientific world is the trend toward Christianity among the great thinkers. Professor C. A. Chant, Ph.D., professor of astro-physics in Toronto University, said recently, "I have no hesitation in saying that at least 90 per cent of astronomers have reached the conclusion that the universe is not the result of blind law, but is regulated by a great Intelligence. Slowly but surely the mind of the great is returning to the Creator and the God of Providence."

## TO CLOSE MISSION SCHOOLS IN KOREA

The crisis is on in Korea for the Shrine problem is not yet settled. The Japanese Government persists in its demand that pupils and teachers in Christian mission schools attend the ceremonies at the shrines and bow in homage to the spirits of national heroes supposed to be present there. Japanese officials have stated that this "act of obeisance is only a display of national patriotism" but when Christians have tried to persuade the Bureau of Education to make a public statement that would satisfy the Christian conscience, the Japanese would not deny that the obeisance was made to spirits actually dwelling in the shrines. The Japanese have also clearly stated that ancestor worship is considered a "fundamental virtue in the Orient."

The military party in Japan seems to be behind the move to compel all schools in the Empire to attend the Shrine ceremonies and to bow in reverence there. It is a part of the movement to unite Japanese subjects in their reverence for the Emperor, the national heroes and in the Shinto faith. No schools, pupils or teachers are excused, though in some districts the rule is not strictly enforced. The Japanese are also said to be planning to place a Shinto shrine in every Korean village so that the observance of the ceremonies may be universal.

The mission schools have had an immense influence on the Koreans. For thirty years they were practically the only schools offering modern education. Christian missionary schools are scattered throughout the country while academies and institutions of higher education have been built at foreign expense in the large cities. The total number of pupils under Christian instruction was 100,000 in 1935. These schools have always taught good citizenship and obedience to the laws of the country.

The Korean Christians believe and obey the Bible as the Word of God. They are a praying, working Church and have learned what it means to suffer for their faith. Now they are convinced that obeisance at the Shinto Shrines is inconsistent with worship of God as He is revealed in Christ. Many of the missionaries hold the same

view—though some are willing to accept the Japanese statement that the ceremony is only patriotic.

One of three positions is possible for the Korean Christians—(1) to obey the Japanese edict and throw the responsibility on the Government; (2) to have mental reservations and give only outward obedience, while claiming to bow only out of respect to the memory of the illustrious dead; or (3) to refuse obedience to human edicts that most Christians believe involve disloyalty to Christ, and to suffer the consequences.

The leading missions in Korea are the American Presbyterians (Northern and Southern Churches), the Australian and Canadian, Methodists (North and South), the British Church of England (S. P. G.) and a few independent missions. The Methodists have decided to comply with the Government edict on the basis of the assurance that the rite is only patriotic. The Presbyterian Mission (North) has voted to refuse compliance on the ground that the ceremonies are religious and idolatrous. The Missionary Committee of the Presbyterian Church, South, with the unanimous ascent of their Korea Mission, has taken the definite stand that their mission schools cannot comply and that they will therefore take steps to close these schools and withdraw from the field of secular education. Their decision is contained in the following statement from the Committee in Nashville, Tennessee, sent to their Korean missionaries:

"After careful consideration of the situation confronting our schools in Korea, the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (South) presents to its Korea Mission the following statement of policy to be followed in the problems now affecting our educational work:

1. We are grateful for the years during which we have been permitted to have a part in providing educational opportunities for the Korean people.

2. We desire through the Mission to express to the Government our sincere appreciation of the freedom and protection that have been accorded us in our educational work in the past.

3. Even now we desire nothing more than that we might continue our educational work under the same conditions that have obtained heretofore. . . .

4. Nevertheless, in view of recent developments that seem to render impossible the continuation of our educational work without compromise of Christian principle we hereby reluctantly instruct our Korea Mission to take appropriate steps for the closing of our schools.

5. We have pondered deeply the consequences of this action, and it is with sincerest regret

that we feel constrained to adopt this course, knowing that it involves the loss of educational opportunities for large numbers of families and that it will bring distress to our teachers and missionaries who have given life and devotion to this work.

6. It is not our purpose to dispute the demands that the authorities have made upon our schools . . . but merely to announce our decision under the circumstances to withdraw from the field of secular education in an orderly manner.

7 and 8. As the first natural step in the liquidation of the educational work, the Mission is enjoined not to receive new pupils for the entering class of the new semester in April. . . . If there should be circumstances in any particular school rendering even its temporary continuation inadvisable, the Mission is authorized to close such schools at once.

9. During the period of liquidation the schools shall continue as heretofore to promote good citizenship, to foster love of country, to teach respect for law and authority, and to inculcate the highest principles of loyalty and patriotism. . . .

10. Regarding the disposal of school properties in this emergency, we cannot approve their transfer for school purposes either by gift, loan, rental or sale to any group or organization that would be unable to maintain the Christian principles upon which our schools have stood. . . . While our decision to desist from secular education in Korea is definite and resolute as long as our schools are subject to present requirements, we cannot but express the hope that the authorities may yet recognize the sincerity of our purpose to help and the reluctance with which we have taken this step, and provide some way by which loyal friends of Japan may be enabled to fulfil their mission of service without compromise of Christian principles.

An honored missionary of the Presbyterian Church (North) gives the reasons why he cannot bow at the Shrines or vote in favor of compliance by the Mission. These reasons are:

1. The act of obeisance at these Shinto Shrines is truly religious and therefore idolatrous.

2. A Japanese police officer at the Meiji Shrine declared that *Kami-san* is the same as God. In Kwangju pupils were asked to clap their hands to attract attention of the spirits in the shrine.

3. The military authorities are forcing compliance because they think that *Amatorasu-Omi-Kami* (Sun-Goddess and mythical ancestress of the Japanese Imperial House) is their God who gives victory.

4. The shrines are a part of the Japanese non-Christian religious system. The whole shrine system heads up at Ise a center of Japanese worship in which sacrifices are performed every year.

5. Other departments of the Government declare State Shinto to be religious and superior to Christ. One high Government official declared that Orientals are polytheists in contrast to Occidentals who are monotheists.

An educational official said: "We think of *Amatorasu-Omi-Kami* and of Jehovah as being one and the same."

6. No Christian school will be excused from doing obeisance at the shrines.

7. The Korean Christians are convinced that the ceremony is religious and anti-Christian. But the basis of judgment is the Bible, not personal opinion. The missionaries must set an example of loyalty to Christ in spite of Government threats and opposition.

It is a serious question which deeply involves the future of the Church in Chosen. It is disturbing to think of the great Christian educational work coming to an end and the youth deprived of training under efficient Christian teachers. Already Dr. Geo. S. McCune, President of the Union Christian College of Korea, has been obliged to withdraw from the field. But anything is preferable to a denial of Christ. One with God is still a majority and He can overrule the decrees of men—as He has often done in the Roman Empire, in India, in China and other lands since the beginning of history. We honor the Presbyterian Church, South, for their courage and loyalty.

### THE ARTHUR T. PIERSON CENTENARY

This is a year when some important centenaries are celebrated—among them that of D. L. Moody, and the founding of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. In the same year as the great Foreign Mission Board was born, Arthur T. Pierson, the powerful missionary advocate came into the world—March 6, 1837. He gave full fifty years of his life to preaching the Gospel of Christ, lecturing and writing on Biblical themes and promoting interest in missions throughout the world. He was for twenty-five years the Editor-in-Chief of this REVIEW—from 1888 until he was called "home" on June 4, 1911. In addition to his ministry of preaching, pastoral work in large churches, lectures and addresses at Bible conferences, writing articles and editorial work, Dr. Pierson wrote some fifty books on the Bible and spiritual life, Christian apologetics, biographical, preaching and missionary themes. These have had a wide circulation, some translated into several languages and still widely read.

The messages of this eminent servant of God were truly vitalized by the living Word of God, as is evident by their continued influence in the hearts and lives of consecrated men and women

throughout the world. God's promise has been and is being abundantly fulfilled, "My word shall not return unto me void." Missionaries, preachers, teachers, evangelists, and other devout and widely used men and women in all walks of life, continue to testify that it was through Dr. Pierson's ministry they were led to Christ, were inspired with missionary zeal, were given a hunger for deeper Bible knowledge, were made more effective Christian workers or were brought into the experience of a higher spiritual life.

No centenary celebration has been held on earth to commemorate the birth of Arthur T. Pierson but many both here and in the presence of the angels thank God that he was born, and was born again and was called into the ministry of Christ. His labor was not in vain for it was "in the Lord."

Among the many examples of his abiding and living influence, we note a recent paragraph by Mr. Ernest Gordon (son of Dr. A. J. Gordon) in the *Sunday School Times*. He says:

"Ethel Gray is a teacher of English in an Argentine family and earnest in Christian testimony. She writes of a sermon by Dr. Arthur T. Pierson which she translated into Spanish and gave to an atheist student. He read it through carefully several times, appearing thunderstruck, and then said he 'knew many young fellows who wanted to know just what was explained here.' So he retranslated it into beautiful Spanish, and Miss Gray had a thousand printed for distribution."

One evidence of his abiding ministry is the continuing testimony of THE REVIEW. This monthly organ of world-wide missions still stands, as it stood in Dr. Pierson's day, for the authority of the revealed Word of God; for deity of Jesus Christ, His supremacy and His all-sufficiency as the Saviour of men through faith in His death on the Cross; for belief in the Holy Spirit and our dependence on Him to make ministry effective. THE REVIEW is published because we believe in the need of all men for pardon and new life through union with Christ and in the duty of every Christian to help carry out the commission of Christ to "go into all the world and preach the Gospel to every creature." THE REVIEW is dedicated to the work of making known the supreme need of men for regeneration and to the testimony of what God is doing today through His servants in all parts of the world. We are not bound to any particular branch of the Church of Christ but stand for the unity of all who are truly united to Him. May THE REVIEW continue to be a faithful witness until Christ returns, according to His promise, until His reign is established and the will of God is done "on earth as it is in Heaven."

# A Visit to the Ainu of North Japan

By WINBURN T. THOMAS, Kyoto, Japan  
*Missionary of the Presbyterian Church, U. S. A., 1933—*

**M**OST visited of the Japanese Ainu villages is Shiraoi, Hokkaido. When we arrived at this small station we were a bit surprised to be approached by a small Ainu lad who asked in perfect Japanese, "Do you wish to see the *buraku* (a corruption of 'block')?" He then assumed the rôle of guide and began to lead us down the main road of the village, keeping up a constant stream of conversation.

"Do many foreigners come here?" we inquired.

"Not very many. Most of them are Japanese."

"Do you often act as guide?"

"Yes, during the vacation months. During the school year I haven't time."

"Do you attend Japanese school?"

"Oh, no. We Ainu have our own school."

"You are taught in Japanese?"

"Of course. I don't know much Ainu."

We learned that at other Ainu villages, the aborigines and the Japanese attend the same schools.

"How do you make your living?" we asked our guide.

"By fishing, by getting outside labor jobs, and by truck farming."

"Who lives in all those thatched houses?"

"That is the beginning of the Ainu 'block.' Most of us live in these straw houses. There are nearly one hundred of them, although a few persons have houses built of wood."

We soon found ourselves inside a small compound, and we saw an unshaved young man in foreign dress come from the hut door. He explained that he was the Ainu chief's son-in-law and then, without waiting for us to quiz him, he began to explain the significance of a stack of poles that had provided our background.

"These are the staves on which we set the heads of the bears after our bear-festival," he began. We noted that all the skulls that still hung together were covered with a green mold.

"You haven't had a bear festival recently," we observed.

"No; bears are getting fewer and harder to catch, so that we cannot observe the festivals."

We noted that there was no cub at the front of the house, from which we inferred that times had not been so good for the Shiraoi Ainu.

"How do you get your animals for the ceremony?"

"We go out in the snow and wait for the bear to come from his cave. Then we shoot him with an arrow poisoned with the root of a weed, beaten to pulp and dried. After an arrow, treated with this poison, enters the bear's body, the animal dies in twenty minutes. The poison goes through the blood stream and hardens into a stone which we cut out. The remainder of the animal is fit for food. We consider the inner organs especially delicious."

"Where is the chief?" we inquired.

"In here. Will you come in and talk with him?"

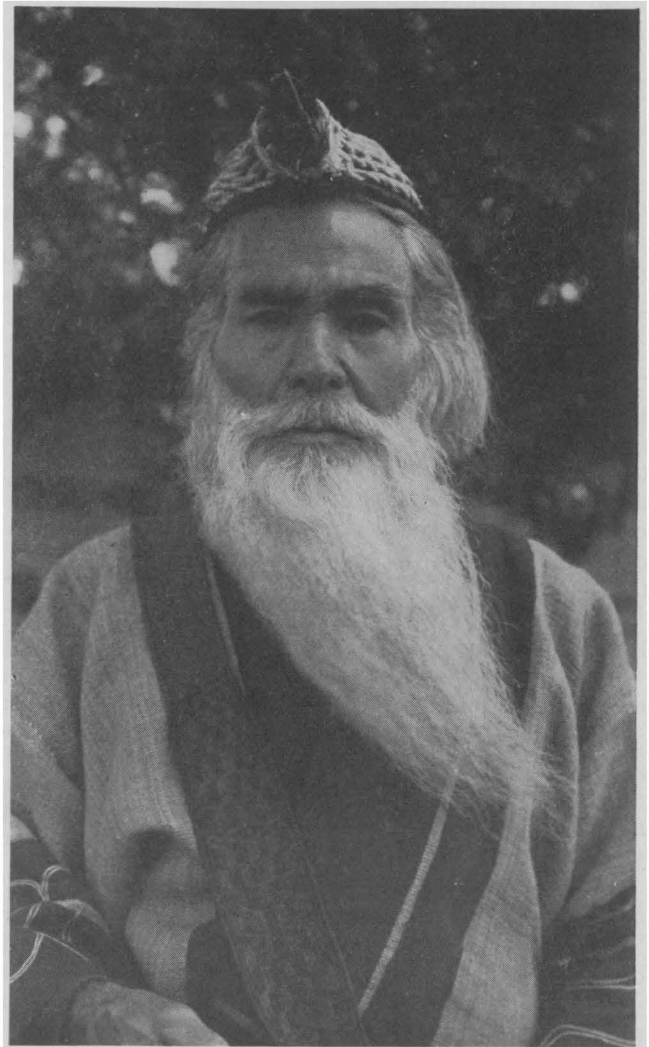
We entered the crude structure. The entrance floor was dirt but the living room was on a raised wooden dais, the floor of which was covered with a rough straw matting. In the center was a hearth, on which a charcoal fire was burning. To the left of the fireplace (the most sacred place in the home since the Ainu worship the fire god) sat a bearded old man wearing a peculiar headdress. To his right sat a woman with mouth tattooed. The stage seemed set for visitors. We were escorted to the left of the chief, that is, the north side of the hearth, which is the most honored position according to

**The Ainu, the aborigines of Japan, live in Hokkaido, the large northern island. They were once a numerous people but there are now only about 17,000 surviving members of the race. They are a hardy people, of small stature and their older men are distinguished by their long beards. They are not cleanly in their habits, not being accustomed to bathing and are much given to drunkenness. By disposition they are mild and amiable, and live mostly by hunting and fishing. Their religion is nature worship but in recent years the young people are being educated and some have become Christians. Rev. John Batchelor, a retired missionary of the Church Missionary Society, has been called "The Apostle to the Ainu."**





A MODERN AINU MOTHER AND BABY



AN AINU CHIEFTAIN

Ainu customs. Not until we were seated did he and his wife make the proper courtesies. Then, while his son-in-law explained to us the significance of the acts, the chief made certain movements with his arms and head, and muttered some unintelligible sounds, welcoming us according to the old Ainu custom.

Next, the chief demonstrated the offering to the gods by picking up a "two-story" lacquer bowl and a carved mustache lifter. Raising his beard with the latter, he pressed the bowl to his lips, after he had taken a few drops of the liquid on the wooden stick and let them fall into the fire. These were supposed to be sweet odors pleasing to the household deities. The remainder of the drink was agreeable to his stomach, for the Ainu are very fond of rice wine. After repeating the formulæ the old man muttered in his broken Japanese, "The ceremony is very significant when we use real "sake."

Others in the hut then took down trays of post-

cards and handwork which we were asked to buy. Especially interesting were the bows and arrows used for killing the bears. The Ainu arrow is made in three parts so that when once it has entered its prey, even though the angered beast should succeed in breaking the shaft, or pulling it out, the tiny bamboo head will remain in the body. The son-in-law demonstrated the use of the walking staff to hold the baggage when the hunter rested, and could be transformed into an effective spear for sudden action.

When we were outside the house once more, our guide informed us that there was a regular fee of fifty *sen* per person. We asked to see other homes, belonging to "nonroyal families," but our guide was careful to steer us away from other houses and took us down to the seashore to show us the boats used by the fishermen.

A few days later we visited Chikabumi, an Ainu village just outside the city of Asahigawa. No one offered his services as guide but we learned

that if we started walking and asked our way we would find the Ainu village about a mile down the road. We walked two miles to the house of the chief, passing other Ainu houses scattered along the way. There was not the segregation noticed in other Ainu *buraku*.

These aborigines were evidently more prosperous than those in Shiraoi. The houses were frame and provided against the cold of the Hokkaido winters. These Chikabumi Ainu are farmers and day-laborers and from the roadside we saw many industriously tilling the fields or engaging in manual work. Midway between the station and the

eminent authority on Ainu life and lore; and it was surprising to find this mission maintained entirely by the Japanese—one answer to the allegation that the Japanese Christian Church is not mission-minded. There is a Sunday school of forty Ainu students, apparently including all the young people of this race in the village.

The Chikabumi chief was a disappointment for he was small, lacking in personality, and very drunk. The interpreter was also under the influence of "sake" and refused to do more than boast that his family had proved its loyalty to the Emperor by sending the only son to Manchuria



OLD AND YOUNG AINU PERFORMING A CEREMONY FOR THE DEAD

(The Posts are Male and Female Markers)

chieftain's house we saw a large public hall with the sign "Ainu Young Men's Association." Inside we talked with one of the young men who was busily carving, from a single block of wood, the figure of a bear that would later be sold in a gift shop. He said that it only took him two hours to whittle the bear which would sell for two *yen*. In reply to our questions he told us that all children attended the same school; that his sister was the village beauty queen; and that we would find the chief's house under the tall willow trees around the corner. Turning that corner we came to an Episcopal Mission to the Ainu. We have long been acquainted with Dr. John Batchelor,

with the Expeditionary Forces. He insisted upon our coming into his home to see the boy's pictures and there let us examine a collection of primitive stone implements, which were very crude when compared with similar arrows and hatchets fashioned by the American Indians.

The prosperity of this colony was attested by the presence of a large number of bears, with cubs that were small but ferocious. In one cage was a "wrestling bear" used for exhibition purposes, the animal being pitted against professional wrestlers. Pacing up and down in a large cage before the chief's hut was a large brown bear, the pride of the village.



A YOUNG AINU BELLE

Our final impression was received from a woman who handled one of the concessions and who, like most modern women, has refused to stain her lips, a custom that is dying hard. In pictures, taken when she was dressed for ceremonial occasions, she used a dye that could be washed off. She kept in her store an Ainu dress which she donned while we snapped her picture as she stood alongside two bear cubs. The young men whom we saw near the store had obviously decided to abandon the custom of their ancestors in wearing long beards. The question seems to be whether the Ainu or their customs will be exterminated first.

### UNEVANGELIZED FIELDS IN JAPAN

The total number of places reached in Japan is only 896. As the number of cities, towns and villages is 12,019, there are 11,123 still untouched by the Gospel. In the agricultural villages, which include more than half the population, there are barely 172 places where Christian work is being conducted. The Gospel is preached most in the places where there is least resistance, and where the resistance is strongest it is not preached at all. The evangelization of Japan, very far from being accomplished, is barely begun.—*Toyohiko Kagawa*, "The Japan Christian Year Book."

## Facts About Evangelism in Japan\*

By JAMES CUTHBERTSON  
*Japan Evangelistic Band*

**S**TARK facts are rude things and unpleasant. Before facing these facts, let us state definitions upon which so much depends. By the "Evangelization of Japan" I mean the bringing to the knowledge of "every creature" the Gospel of the Lord Jesus Christ, particularly His atoning Death and Resurrection. By "Salvation" I mean the individual's experience of regeneration.

Japan is different. Her efficient government has provided the nation with civilization. Education is compulsory, the professions are overcrowded, doctors live on every street. Its culture and national consciousness are highly developed; its progress along Western lines during this past eighty years has been phenomenal. This land can-

not be compared with any other so-called mission field. It stands in a class by itself.

We are not really getting anywhere in Japan. This fact is actually the summary and conclusion of the following.

The natural growth of population is leaving the Church far behind. Japan's population increases at the rate of about one million per year. The most optimistic estimate of the increase of the Church is never more than twenty thousand. By the time the nation has sprinted to the hundred-yard mark, the Church has advanced two yards!

Meanwhile Tenrikyo, which had its origins in the babblings and scribbles of a demented peasant woman some hundred years ago, has developed amazingly. At its centre there are magnificent

\* From *Regions Beyond*, England.

temples, schools, a foreign language school for the preparation of missionaries, a splendid public library, many hostels, and a training institute for evangelists which graduates some seven thousand every six months. Every building, all the manual labor and the material, are the gifts of the believers. All evangelists are trained at their own expense and propagate the doctrines after graduation, throughout Japan, at their own expense. Hundreds of thousands of pilgrims flock into Tambaichi for its celebrations. Its equipment is magnificent and impressive. There we once sent a young preacher who preached Christ on the streets with such devotion that his health gave way. I looked into his tiny shack, rat-ridden, cobwebbed, neglected and dirty, which we had rented down a back street. This represented the cause of the Lord of Glory! Heathenism had its amazing temples and millions of followers, the Gospel had its squalid huts and a mere handful of converts.

The prestige of the white race has ceased to exist as far as the Japanese are concerned. Unless we can present them with something they have not, and do something they cannot, we are not welcome. We need prayer in Japan today. I have seen hundreds of Japanese Christians at a time on their knees praying with tears for a mighty work of God in the land. Such signs are full of hope. It must be prayer for the Holy Ghost. But in our own Christian literature today is hardly any mention of Him.

Mission schools have largely outlived their usefulness. Such schools find it difficult to compete with the high educational standard of governmental schools. Very many of them, in order to retain their government recognition and grant, have bowed to the order that all students must worship at the appointed Shinto Shrines. Few mission schools produce Christians, and, if any, of necessity they are the type which have been taught to worship at shrines.

The type of Christian we are producing is not up to standard. Admit the lowest Scriptural standard, "Except a man be born again. . . ." How many of our Christians in Japan today show evidences of a changed life and are outwardly witnessing for Christ? My work as an evangelist for over thirty years has carried me up and down in that land and brought me into contact with most of the Protestant denominations. My impressions were discouraging beyond words. The quality is very poor. Spirituality is at a low ebb. We are not, as a rule, producing witnesses.

The rural districts of Japan today are practically untouched. They are not undiscussed, for a spate of words has been poured out concerning this problem but the problem remains. There are

some ten thousand rural areas each of which may contain anything from two to twenty-five villages. My personal census of a few years ago produced the information that roughly some four hundred of the ten thousand had been "evangelized," according to the definition of each person who supplied me with information. Many splendid missionaries and Japanese workers are valiantly tackling this problem, but few missions have organized their forces and appointed workers to village work.

The quicksands of heathenism have a terrible suction. Japan has an army of backsliders. Possibly a very large proportion of them never had anything to slide back from, but they don't know it.

A young man came to Christ and told his mother of his new-found joy. She threatened suicide if he did not give up Christ. Filial piety was too strong and Christ lost. And patriotism, a new idolatry, has arisen in Japan, based on loyalty to the Royal House, and evidenced by worship at the Imperial Shrines. There are no truer and more loyal citizens than Christians, but many are facing the old choice, Diana or Christ. We live in challenging times when so many have to face challenges. And, alas, the quality of faith and love for Christ is so feeble. Defeat is the result.

Numerous are the stories of Gospel triumphs and, thank God, I can tell many, but these are in the main confined to the activities of those societies and individual missionaries who construe their Call as a commission to win souls. The needs are vital and entail the drastic casting overboard of obsolete methods and a concentration on those things which produce results.

### JAPAN'S GREAT NEED

A study of the Christian occupation of the larger cities in Japan shows that in every urban community the fast-growing industrial areas are still practically untouched. With the exception of a lone outpost here and there, these rapidly expanding areas are unoccupied by the Christian forces.

The "upper classes" in Japan still lie almost entirely outside of the Church's influence. The "lower classes," because of their constant fight with poverty, disease, ignorance and vice, make a strong appeal to the followers of Jesus of Nazareth, but the foes which beset the upper class—ease, luxurious living, selfishness and loose morals—are just as vicious and damning. The Church of Christ, if she is true to her Lord, knows no class distinction, and the unreached "upper class" looms large in our unfinished task.—*William Axling, "The Japan Christian Year Book."*



# Opening a New Hospital on the Yangtze\*

By DR. J. W. PELL, Hankow, China

**I**N SHIH HIU YAO, a growing industrial town of Central China on the Yangtze fifty miles below Hankow there was opened last March the Mahaffy Memorial Hospital. This was built by funds from the legacy of Miss Jane Mahaffy combined with the gifts of the Methodist Christian Endeavors of Ireland. From the day of opening it has filled a great need.

One patient, a deaf and dumb girl of about fifteen, had been abandoned by her relatives in the streets of a neighboring town, and lay there night and day, in frost and snow, until some Catholic Sisters found her with frozen feet — which have since dropped off at the ankles — took her home with them and, after making her spotlessly clean, brought her to us for treatment. With dumb signs we try to assure her of our love and interest in her, and she is responding. Another woman, who had been relieved of an abdominal tumor weighing some sixty pounds, felt she was part of the concern and very important. She keeps saying as we visit her ward: "You are wizards using magic; you are fairies with your charms." A similar case went back last month to her home in the country where we have a church, and became a never-ceasing wonder. Lots of hopeless patients have come from that neighborhood since, and just cannot believe there is any sickness we cannot cure, or surgical condition we cannot relieve.

A number of cases of cerebro-spinal meningitis were in the wards on the opening day — from an infant of two months to a woman of over forty. These often seem quite hopeless cases, but again and again we have seen them rally from impending death by simple withdrawal of fluid from the spinal canal. The mode of spread of this dread disease is not known, and until it is, we can only take ordinary precautions, and carry on. Though we can sometimes save a patient, yet it may leave a trail of sequences behind — such as blindness, paralysis, deafness, mental instability — which are very distressing. Our cook's little girl of three has been critically ill with it for weeks, but now looks as though she would pull through. They are difficult cases to nurse but our young girl-nurses

have shown them great devotion, and never funk. A soldier who had his hand blown off at the wrist by the premature bursting of a bomb he was handling, was sent a long distance to us by his officer and his life was saved. He is a big Northerner, and takes his loss of a limb very stoically. A little boy was brought by his mother last year; but her courage failed her after the boy was well under chloroform and the operation about to begin. We had to submit and let him out of the anæsthetic, but something we were able to do without the knife and without her knowledge made all the difference, and a useless elbow became almost normal. An aunt, laden with fowls and eggs, brought him back the other day begging us to complete the good work. She showed nothing but withering scorn for her sister and called her a *sao*—Chinese for potato, or idiot!

The mines have supplied their usual quota of accidents. Falls of roof are frequent, and men get pinned under these for hours or days, and are only rescued at great risk and heroic efforts by their fellow-miners. A number of chronic opium-smokers have been rounded up by the authorities and compelled to come in and break it off. Frequent executions are taking place all over China among these poor victims of the drug. Our present methods of breaking them off the habit are quicker and more lasting than the old ways. We blister the patient, then take the contents of the blister up in a syringe and inject it under the skin of another part. Another way is to take some of the patient's own blood from a vein and inject it deep into a muscle. It is really another version of "a hair of the dog that bit him." At any rate, it gives the patient an actual distaste for the pipe, which is a very great point gained, and avoids that overwhelming craving to return to the old ways, which they so often had after the old methods of cure.

With each one's duties more settled and divided up, we are looking forward to more intensive evangelism amongst our patients and staff. Pray that Christ's banner may float over the citadel of every heart. May we find the way to win them—and there may be eighty ways for as many folk. "He that winneth souls is wise."

\* Condensed from *The Kingdom Overseas*, Methodist Missionary Society, England.



# Why and How Should Christians Unite \*

By the REV. E. STANLEY JONES, D.D., India

*Author of "Victorious Living," etc., etc.*

IN VIEW of the world demands and in view of conditions within the denominations themselves brought about by division, the churches of Christ must get together. "If they do not," said a prominent churchman, "within ten years there won't be any churches to unite." This is an overstatement, but it should shock us to action.

One of the difficulties in getting together is the underlying feeling that our particular denomination has been raised up to preserve and propagate a special phase of truth in Christianity. We do not want to lose that truth. There is a fact underlying this feeling. It is true that almost every one of our separate denominations has come into being as a result of some special forgotten truth. How can we have unity with that background of an apparent God-inspired separativeness? We are asked to repent of sinful divisions and yet it is not easy to do so, because the divisions came not from sin but from a new vision. I cannot honestly feel sinful on account of the rise of Methodism. I rather glory in it and so does many another in regard to his own particular group.

And yet with all that loyalty to the past, we do feel that this is inadequate. Times have changed, new world demands are being laid upon us that cannot be met by us as separate denominations. We simply must get together. A divided Church has little moral authority in a divided world. But how can we get together? Here is where we throw up our hands. We have the feeling that if we wait till we can get together on some agreed church polity or government, then we will wait till doomsday. I don't believe it is possible to get an agreement in church government that will take in the High Episcopalian on the one hand and the Quaker on the other — and I could not leave out either one. I do not believe that unity is possible along that line. It would end in so many compromises that the union would be grey and colorless and command no one's enthusiasm.

I think we must go at it from another angle. We must look at certain facts that underlie the situation. Three outstanding facts have arisen out of the situation as I have listened in to hundreds of round-table conferences across the years.

One is that when the Christians drop down beneath the level of organization and church polity to the level of experience, there they are the most united body on earth. They are united in the deepest thing in life, namely, in life itself. They share a common life in Christ. The Christian Church is at once the most united and the most divided body on earth — united at the center and divided at the margin. But the central thing to hold in mind is the fact that we are one. We do not have to seek for unity — we have it, fundamentally and centrally.

The second thing we have discovered is that the saints are about equally distributed among all the denominations. If you were to ask me where I thought they were most thickly congregated, for the life of me I couldn't tell you. There is no denomination that has a corner on the saints. God works through the denominations, sometimes in spite of them, but never exclusively or particularly in any one of them. If this hurts our denominational pride, it may help our Christian humility! The idea that any one denomination is the exclusive or particular channel of God's grace is as dead as Queen Anne. Only some people don't know it! The second thing we have as an underlying fact is equality.

The third fact that emerges is that there is a very great diversity in expressing this underlying unity, a diversity as widely expressed as the High Churchman on the one side and the Quaker on the other, with great diversity between.

Three facts, then, emerge—unity, equality, and diversity. Any approach to unity must take account of these underlying facts and build upon them. I would therefore suggest the following as an immediate, practical plan upon which all the churches could come together.

If we are inwardly one, we should outwardly express that fact. Since we all belong to Christ, I would suggest that we all belong to "The Church of Christ." But since we are in America, I would suggest as the name, "The Church of Christ in America." We would drop denominational names as separate churches and belong to the one church—"The Church of Christ in America." But under this central unity we would have branches—"The Baptist Branch of the Church of Christ in America," the "Episcopalian Branch," "The Friends'

\* This farewell message of the distinguished missionary and evangelist was delivered under the auspices of the Federal Council of the Church of Christ in America on March 9, prior to his sailing for India. Reprinted from *The American Friend* of March 18, 1937.

Branch." In these branches we would have local self-government in much the same way that we give States' rights in the United States. If a branch has bishops they could keep them, but they would not force them on the rest as the price of unity. In the same way, if any branch held to adult baptism they could continue to do so, but they would not compel the rest to adhere to it. Each branch could make any conditions or no conditions for transfer into membership or ministry they may desire to make. Nine-tenths of the denominations would probably straight off make no conditions whatever either for transfer of ministry or membership. Moreover, nine-tenths of them would have intercommunion straight off. The other one-tenth would put themselves into a stream of influences that in the end would make for the dropping of all barriers. In the meantime we would be patient, leaving to time and the Spirit of God the righting of exclusiveness.

There were two ways in which these United States might have attempted unity: one was to wipe out all state lines and state names and rule everything from Washington. Had we tried this, we would have been waiting yet for unity. The other way was to allow local expression in the States and bind the whole into a central unity. We took that way and achieved unity. But in the beginning there was a very strong state consciousness and a very weak central unity. The first decision of the United States Supreme Court was flouted by the State of Georgia. In the original draft of the Constitution of the United States, the word "United" was in small letters, it was an adjective. But that word, "United," is now a proper name and is getting more proper all the time! In the beginning of a United Church our branch consciousness would be strong but the unity consciousness would grow and one day will completely grip us. On our letterheads, we would have "The Church of Christ in America" in large letters overarching all, and down in the corner in small letters "Presbyterian Branch." The next time the letters in the branch name might be smaller! And some day they might fade out altogether—I don't know! We would leave that to time.

Over these branches, we would have the "General Assembly of the Church of Christ in America" made up of delegates on a pro-rata basis, with a minimum number guaranteeing representation of the smaller bodies. This body would have to do with the matters of general interest to the whole Church. District assemblies would deal with local matters such as overlapping and duplication.

We would no longer tolerate competition or duplication for we would then be on the cooperative basis instead of the competitive, as now. That would mean that the weakness of one would be the weakness of all, and the strength of one

would be the strength of all. The essential thing would be that we would be on a new basis in reference to each other—the cooperative.

Each nation might have its own national expression of Christianity—"The Church of Christ in Great Britain," "The Church of Christ in India," etc. Out of these national expressions would be a "World Assembly of the Church of Christ" made up of delegates from the national churches. This World Assembly would speak in the name of a united Christendom. It could give guidance to a distracted and confused world. We would not want to dominate the world through priestcraft, but we would guide it by moral convictions that would be inescapable.

### What of the Doctrine?

In regard to the doctrinal basis on which this unity would be founded, I suggest that that basis be simple—as simple and yet as profound as Christ made it. He founded his Church on the confession that He is the Christ, the Son of the Living God. That is the Rock upon which His Church was founded. That is the Rock beneath us all. Any group that would confess that confession could be recognized as a branch. That is sufficiently definite to hold us to the essential, and sufficiently indefinite to give freedom for marginal differences.

But are the denominations willing to look on themselves and others as branches? If not, then if any denomination wants unity with other denominations and yet is not willing to recognize itself as a branch and others as branches, then the matter is plain—it does not want unity; it wants absorption. I'm not interested in absorption on the part of any group. Nor will it ever happen. It would impoverish Christianity to jam it into one denominational mold.

This plan does not ask any denomination to give up any truth it may possess. It would not have to give it up—it would give it to the rest of us. And each needs the others' truth, for all of us are but partial expressions of the Truth. Out of these pooled emphases there would grow a fuller expression of Christianity, more nearly approximating the Kingdom of God. For none of us are the Kingdom—we are only approximations. We are all poorer and weaker for our divisions. A mission compound in India was above the average. I asked the missionary how they were able to get hold of such lovely property and the reply was, "The man who had the property built such huge walls around it that he went bankrupt building walls and was not able to complete the building, so he had to sell it." He became bankrupt building walls! The separate denominationalism has almost gone bankrupt building walls of separation between themselves and others and keep-

ing them in repair. The time has come for us to take down those walls, and use the material to build a mighty temple of God.

But we are not only bankrupting ourselves, we are bankrupting the world by our divisions. In South India, the Ezhayas, numbering 850,000, a very intelligent caste, decided after many years of debate to accept Christianity. After the momentous decision had been made, a lawyer arose in the caste conference and said, "Now that you have decided to adopt Christianity, may I ask you, 'Which Christianity?' If you live here, you will be 'Church of England'; if there, then 'Baptist'; if the other place, 'Salvation Army.' Now you are united as a caste; then you'll be divided as denominations." This held up the whole movement and still holds it up. Many a forward movement is held up by our division.

Under this plan of union many of our enterprises, as the missionary enterprise, could be conducted as a unit throughout the world. And with what an impact it would come, presenting a united front to the world need!

This plan is more than a federation in which the constituent bodies are left intact. In this plan they are not intact. There are no more separate churches—there are branches of one Church. The churches have faded out, there is but one Church.

### One Christian House — Many Rooms

Let us change the figure again. In Calcutta, I stayed with the Metropolitan of India, at "The Bishop's House." In this house are many rooms

named after different bishops. I stayed in the "Heber Room." When people asked me where I was staying, I told them I was staying at "The Bishop's House"; but when those on the inside asked me where I was staying, I would reply that I was staying in "The Heber Room." The point was that, even though there were different names over our doors, we were all under one roof, and belonged to one family. Now we are under separate roofs with dividing walls between us. Now and then we come together in some joint enterprise, but the central thing is not our togetherness. Then the central thing would be our unity and the marginal thing our separateness.

In the foothills of the Himalayas, the fireflies are very numerous in the rainy season and become interesting points of light in the darkness. But one night I saw a firefly convention — there must have been tens of thousands of them in one great tree, and there must have been a cheerleader for they put their lights on and off in unison. As they put them on together, they lighted up the countryside. Our separate denominations are interesting points of light as they shine in the darkness, but let them pool their lights and they will lighten the world.

One of the advantages of this plan for church unity is that it could be put into operation now, without years of backing and filling and compromising. And it would set our faces in the direction of complete unity at once.

Christians of America, unite! You have nothing to lose except your dividing walls!

## Wellesley C. Bailey—Friend of Lepers

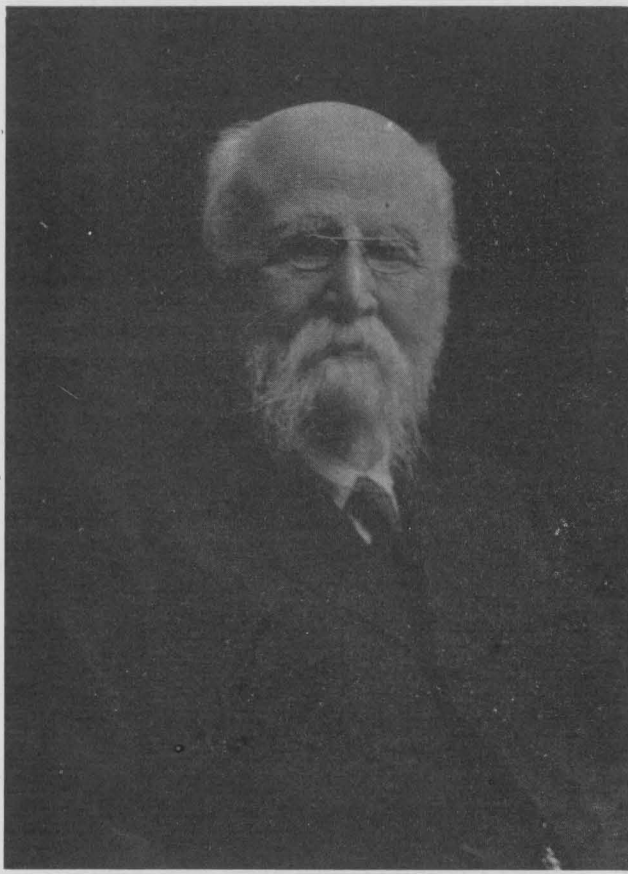
*Founder of the Mission to Lepers in 1874*

**W**ELLESLEY COSBY BAILEY was born on April 27, 1846, at Thornbury, Abbey-leix, Queen's County, Ireland, and spent his boyhood at Poles Bridge, Stradbally. He was educated privately and at Kilkenny College. At the age of twenty, like many of Erin's sons, he determined to try a Colonial career, and on August 28, 1866, he set out for New Zealand. The following Sunday, when his ship lay anchored in the Thames off Gravesend, was the occasion of a deep spiritual experience when his life was henceforth surrendered to Christ. After an absence of nearly two years in New Zealand, New Caledonia and Australia, he returned to Dublin.

Early in 1869, Mr. Bailey left home for India with the intention of joining the Indian Police. There he lived for a few months with one of his

brothers who was an officer in the 11th Infantry, then stationed at Faizabad in Oudh. When his brother was unexpectedly ordered home, he went to live with Mr. Reuther, a missionary of the Church Missionary Society. During his stay in Mr. Reuther's home he became so greatly interested in missionary work that he gave up the idea of entering the Indian Police and joined the American Presbyterian Mission as headmaster of a mission school in Ambala City, in the Panjab.

Near the mission house there was a small colony of lepers under the care of the Rev. J. H. Morrison, D.D., senior missionary of the American Presbyterian Mission on the station and on one of his visits to the colony Dr. Morrison asked his young colleague to accompany him. "Here," wrote Mr. Bailey, "I became interested in the lepers and



WELLESLEY C. BAILEY

used to visit them regularly, little realizing that I was entering upon my life work."

Early in the year 1872 Mr. Bailey and his wife visited Subathu, where Dr. John Newton of the American Presbyterian Mission was caring for some needy lepers and the impression as to the urgent need for leper asylums was deepened. Owing to Mrs. Bailey's poor health, it became necessary, towards the end of 1873, for them to leave India for a time. While on furlough they visited in Dublin and Monkstown, and Mr. Bailey related to a small group of friends some of his experiences among the lepers in the Panjab. Shortly afterwards Mr. Bailey gave his first public address on behalf of the lepers in the Friends' Meeting House at Monkstown. Following this address Miss Charlotte Pinn and her sisters undertook to raise about £30 a year for relief of the lepers. Mr. Bailey subsequently wrote: "Though we did not realize it at the time, there and then was founded our beloved Mission." (September, 1874.)

In the December following, Mr. and Mrs. Bailey returned to India and commenced work under the Church of Scotland Foreign Mission at Chamba in the Panjab. Shortly afterwards he sent to the lepers of Subathu Rs. 100 out of the first funds

raised in Ireland. Thus began the system of "grants in aid" of work not directly under the Mission's control. The Mission's first leper home was opened at Chamba in the same year.

In 1882 Mr. and Mrs. Bailey left India and made their home in Edinburgh where for the next three years Mr. Bailey was secretary of the Zenana Bible and Medical Mission and honorary Secretary of the Mission to Lepers. Early in 1886 the growing work led the committee to invite him to become the general secretary of the Mission.

During the next thirty-five years not only were homes for lepers and their children established at many places in India, but the work of the Mission was extended to China and to other parts of the world. Auxiliaries and branches were established in Canada, the United States, Australia, New Zealand and on the Continent and Mr. and Mrs. Bailey traveled widely in the interests of the Mission.

When Mr. Bailey visited Canada in 1892 an Auxiliary was organized in Guelph, Ontario, and Miss Lila Watt became its honorary secretary. Later she was appointed full-time secretary. Her work continued with much success until 1908 when ill health compelled her to take a complete rest.

The British headquarters of the Society were transferred to London in 1921 and a new executive council was formed, of which Sir William Fry, D.L., was elected chairman. A committee in the United States was organized in 1910 with Mr. William M. Danner as general secretary—a position which he filled with devotion and effectiveness for twenty-six years. This committee assumed direct responsibility for specific work in various countries. Largely due to their efforts, the American interest has greatly increased and the United States Government was influential to establish a national leprosarium. The American Committee have also succeeded in stimulating practical effort to meet the situation created by leprosy in many countries, and the American people have contributed generous financial support in the maintenance and expansion of Christian work for lepers.

Mr. Bailey retired as general secretary in the year 1917 with the title of Honorary Superintendent. His recent death removes from the mission circles not only an outstanding personality but one who, as founder of a work that has become world-wide in its activities, ranks with those great leaders of the last century. To the work on behalf of lepers that Mr. Bailey was privileged to direct for forty-three years, is due in large measure the greater things that are being done today in the countries of the world where this age-long scourge is so widely prevalent.

# The Centennial of Presbyterian Missions

By HERRICK BLACK YOUNG, Ph.D.

*Secretary of the Centennial Council of Board of Foreign  
Missions, Presbyterian Church in the U. S. A.*

IT WAS in days of depression, with banks failing and commercial enterprises closing their doors, that the first meeting of the Presbyterian Board of Foreign Missions was held in the city of Baltimore, on October 31, 1837. The winter of 1838 was one of such unusual severity that even New York City could not care for her destitute and men died of starvation or froze to death in the streets. Business confidence was at a low ebb. None the less, those who had the cause of foreign missions on their hearts, launched this great forward moving effort in the face of great difficulties. It is with this same spirit that the Presbyterian Church in this year, 1937, is celebrating its Centennial. While full recognition is being given to the glorious achievements of the past century, the major emphasis is being laid upon the problems and opportunities of the period that lies ahead. The concern of the Board is that the Centennial shall sound an urgent call to prayerful consecration for sacrificial service in the years ahead, as well as a celebration of progress already made.

The spiritual dynamic which ever has been the outstanding characteristic of the foreign missionary enterprise is especially needed now to overcome depression psychology, materialism and criticism in the Church at home, and to surge out against similar and more sinister forces abroad. Vital and spiritual connections must be established with great opportunities and movements of the Spirit of God in the world today, and thus kindle anew the flame of missionary zeal in the Church in America.

The present calendar year was set aside by the General Council of the Presbyterian Church for the commemoration and it has been thought wise to divide the twelve months into three major sections. From January 1 until June 1 is set aside as a period for spreading information on the present importance of the claims of foreign missions, as well as the accomplishments of the past century. A great deal of the lack of interest has been due to lack of information about the place of foreign missions in the present world situation.

The second period of emphasis during the year is to be the General Assembly which is to meet at

Columbus, Ohio, the last of May and the first week in June.

The third emphasis, in the autumn, will be given to promoting interest in the churches, since it was on October 31, 1837, that the first meeting of the Board actually was held.

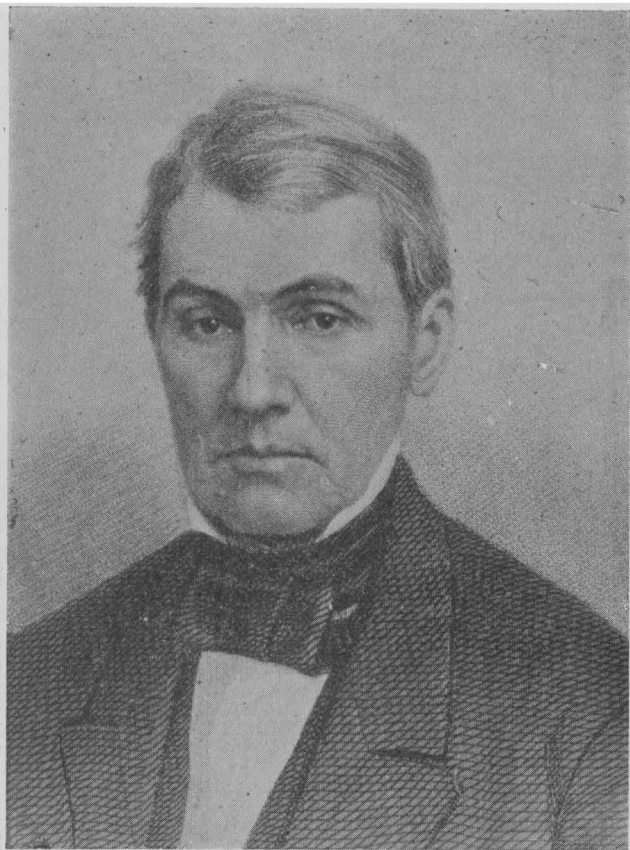
A major effort will be made to acquaint the young people of the Church with the Centennial and with their responsibilities in the new century of foreign missions which is opening ahead. Therefore, several special projects have been launched to reach the young people. As Presbyterian youth speak to their parents and friends on the subject of "The Future of Foreign Missions," this should bring home to the adult members, the present world situation as related to foreign missions. With this in view, a Centennial Oratorical Contest has been set up, with the finals staged at the Assembly at Columbus. The theme of the orations (from 1,500 to 2,000 words in length) is "The Future of Foreign Missions," and the contest is open to any member of this Church between the ages of sixteen and twenty-three. The first place winner will receive as an award a Friendship Frontiers Tour in the summer of 1937 to include Tokyo, Pyengyang, Peiping, Shanghai, and Dumaguete, Philippine Islands. Winner of second place will receive a Friendship Frontiers Tour to Mexico and Guatemala.

Elimination contests have been held in local churches, the winners participating later in each presbytery, after which judges in the Pacific, Rocky Mountain, Midwest, and Eastern areas selected the winners and alternates to compete in person at the General Assembly.

During the "depression years" only a small number of new missionaries have been sent to the foreign field each year by the Board; and at the same time there has been the usual number of withdrawals, so that the total force on the field has dropped from more than 1,600 to 1,300. One of the major goals of the Centennial year is to arouse interest in the Church that there will be an increase in the gifts and also an increase in volunteers for foreign service.

Foreign Missions Emphasis Weeks have been arranged for Presbyterian seminaries and col-





THE HON. WALTER LOWRIE, LL.D.

First Secretary of the Board of Foreign Missions  
of the Presbyterian Church (1837-1868)

leges, and on university campuses where Westminster Foundations are active. Able speakers spend several consecutive days at each institution. In addition to formal addresses an opportunity is given to present to students, individually and in small groups, a glimpse of the urgent challenge of foreign missions and what they themselves may contribute to the on-going Christian movement in the new century.

A forward looking play, "The Years Ahead," has been written for the Centennial by Dr. Elliot Field, a well-known religious dramatist. The plot is laid on an American campus and with a cast of nine and with no costume problems, it offers few difficulties in presentation.

"With Cross and Crown in Every Land, 1837-1937" is the Centennial pageant, prepared by Dr. William Chalmers Covert. The opening episode portrays the inception of the missionary movement in the Apostolic Church; another shows the first meeting of the Board of Foreign Missions in Baltimore in 1837, and the final episode gives a glimpse of the accomplishments of the past century and the challenging opportunities ahead. It is available in longer and shorter form and for large and small casts. Another pageant has been

written by Dr. M. K. W. Heicher of Pasadena, California, and is entitled "Hitherto-Henceforth" in ten episodes.

The churches on the mission fields, which have grown out of Presbyterian missionary work, and the missions in sixteen countries are all setting aside a special period for celebration during the year. The Africa Mission plan is typical. As a part of the Centennial, the Mission has planned a Preaching Mission for five days at each communion point, with African missionaries for the most part, with a goal to win 15,000 new Christians. April 4, 1937, was set as a special day of prayer, in which the home Church was asked to join.

In an effort to bring to the home Church a vision of the world-wide scope of the work of the past century, a sound-motion picture film has been produced entitled "Our Century of Progress," with an interpretive lecture by Dr. Robert E. Speer, who appears in person in the picture. A special Centennial stereopticon lecture also has been prepared.

A Centennial hymn has been selected from more than two hundred hymns submitted from all parts of the country and from seven foreign lands. "God of Years, Thy Love Has Led Us," by Dr. Jay Glover Eldridge of Moscow, Idaho, is awarded the prize, to be sung to Beethoven's Hymn to Joy.

A splendid array of foreign missions sermons has been submitted in the Centennial Sermon Contest and the ten outstanding sermons will be published in a booklet and distributed as source material for other preachers on this theme.

"One Hundred Years," the comprehensive history of the work of the century, has been prepared by Dr. Arthur J. Brown, secretary of the Board from 1895 to 1929. (Published by the Fleming H. Revell Company.)

A series of six booklets has also been prepared by Dr. William T. Hanzsche, under the title, "And They Went Forth."

- I. Introduction—including beginnings of Presbyterian foreign missions and their relationship to world history during the same period.
- II. Analysis of the Evangelistic strand in our foreign missions enterprise.
- III. Analysis of the Medical strand in our foreign missions enterprise.
- IV. Analysis of the Educational strand in our foreign missions enterprise.
- V. Analysis of the development of the National Church.
- VI. Concluding chapter—stressing that the Centennial is a consecration and not a celebration.

Centennial pamphlets, one for each Mission, gives the present situation in each field around the world.

At the General Assembly (beginning on May 27, 1937) greetings will be brought from the four-



REV. MIGUEL RIZZO, JR.,  
Sao Paulo, Brazil



MR. YAHYA ARMAJANI,  
Alborz College, Teheran



MISS YOSKO SAITO,  
Presbyterian Church, Japan



REV. E. C. SOBREPENNA,  
Manila, Philippines

REPRESENTATIVES OF THE PRESBYTERIAN CHURCH IN FOREIGN LANDS

teen National Churches in foreign lands, and there will be an interesting exhibit of the work of the century.

### Some Delegates from Mission Lands

Rev. Miguel Rizzo, Jr., of Sao Paulo, Brazil, is one of the outstanding Protestant ministers of Latin America.

A recent letter from Brazil says: "He is perhaps the only Protestant minister in the city who is being sought in Council by any considerable number of those who sit in high seats in this city and in Brazil, and so he has a unique position and responsibility. His sermons are based on eternal truths, and not theological quibblings."

He is the eldest son of Deacon Miguel Rizzo, one of the earliest converts of the first Presbyterian missionary in Brazil.

Miguel Rizzo, Jr., received his early training in government schools and under private teachers. He then entered the Theological Seminary in Campinas. During his early pastorates, he founded a school for boys and also carried on extensive evangelistic work. In Campinas, he not only built a modern church edifice, but taught modern languages in the local high school and was professor of Portuguese literature in the Government Teachers College.

Since 1926, Professor Rizzo has been pastor in the First Presbyterian Church of Sao Paulo, where the membership has increased from three hundred to sixteen hundred, with an attendance of 1,000 at morning services. His church conducts more than a dozen Sunday schools in the suburbs of this city of 1,000,000 inhabitants.

For several years Professor Rizzo was editor of *The Review of National Missions* of the Presbyterian Church of Brazil. He has been asked by the General Assembly of the Brazilian Church to write a biography of the late Dr. Erasmo Braga.

\* \* \*

The Rev. Enrique C. Sobrepena, D.D., moderator of the United Evangelical Church of the Philippine Islands, is to represent the new church of his native land. He was elected as first moderator of the General Assembly of this United Church at the time of its organization in 1929, and has been reelected biennially for three successive terms.

Dr. Sobrepena was a member of the constitutional convention and assisted in drafting the plan of government of the Philippine Commonwealth.

Enrique Sobrepena was born in Caba, La Union, and joined the evangelical Church while attending grade

school. In 1918, he came to the United States, entered Macalester College, receiving his A.B. degree in 1923, and then for two years studied at Princeton Theological Seminary. He later entered Drew Theological Seminary, and for a time served as pastor of the Filipino Church in Brooklyn.

After his return to the Philippines in 1926, He became pastor of the United Church in Manila and also taught in the Union Theological Seminary. Dr. Sobrepena is editor of the local official organ of the United Evangelical Church, *The Advance*.

\* \* \*

Mr. Yahya Armajani, one of the Christian leaders of the Near East, is the representative of the Evangelical Church of Iran. He is on the faculty of Alborz College of Teheran, where he is chairman of the Religious Work, and is active in church affairs throughout awakening Iran.

After attending the Presbyterian Mission School in Resht as a small boy Armajani came to Teheran and finished three years at Alborz College. Coming to the United States, he took his B.A. degree at the College of Emporia, graduated from Princeton Theological Seminary, and returned to Iran where he has been doing outstanding work in the Evangelical Church.

\* \* \*

Rev. Hafiz Abood Faris is moderator of the Syrian Evangelical Church. He has spent a number of years in America and is now pastor of the church at Homs, Syria, president of the Synod, and moderator of the Syrian Evangelical Church. The federation among the Protestants in Syria, effected under his leadership, in addition to the Evangelical Church includes the Covenant churches, the Irish Presbyterian Mission churches and the Danish Mission churches.

For a Church-wide broadcast (October 29, 1937), hundreds of thousands of Presbyterian groups can assemble in their own localities to hear the Centennial message by Dr. Robert E. Speer, on the eve of his retirement from the office of Secretary of the Board after forty-six years of active service.

A special celebration is to be held in the Fifth Avenue Church, New York, October 28, 1937, to which representatives of all Mission Boards and Societies in America will be invited, together with representatives of Societies in Great Britain and

Europe. This will be devoted largely to the discussion of the vital issues in world missions at the present time, but will include a survey of the century in world-wide missions. In First Church, Baltimore, in which the first meeting of the Board was held, there will be another celebration on October 31 and November 1.

Because many in the Church will wish to make a special gift to celebrate the end of the first century and to start the second hundred years, a Centennial Fund for Foreign Missions is being set up to be used for the following purposes:

(a) Life — new missionaries to increase the missionary force. The Board proposes to ask for these on a ten-year basis, expecting to absorb ten per cent a year of this increase in its regular budget through increased gifts of the churches.

(b) Definite evangelistic projects to meet the opportunities now confronting the Board and its Missions.

(c) Training national workers on the foreign field for Christian service among their own people.

(d) Development of medical work through better equipment of selected hospitals, particularly projects such as public health campaigns, endowments of beds for our ministry to the poor, etc.

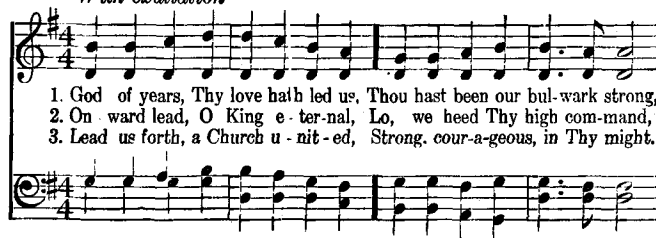
(e) Certain forward-looking projects to be designated by the Board with particular regard to their appeal to young people, women, men's organizations, and to other particular groups in the Church. Opportunity will be given to individuals and churches to undertake such projects as they may desire.

As a result of the centennial celebration, it is hoped that by the end of the year of 1937 the Presbyterian Church, U. S. A., will be more fully aware of the vistas of opportunity in the new century and will be more eager to promote the work of Christ in every land and among all peoples.

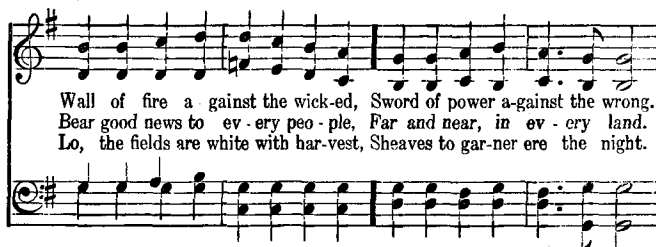
## GOD OF YEARS THY LOVE HATH LED US

(Centennial Hymn, 1837-1937)

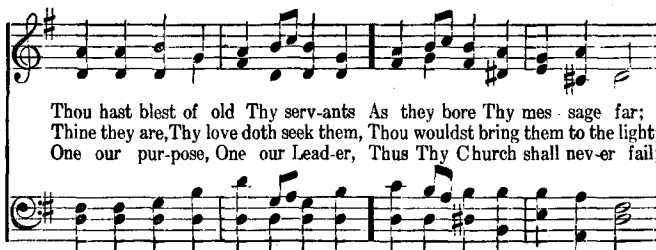
Jay Glover Eldridge, 1936 8. 7. 8. 7. D. H YMN TO JOY  
*With exultation* Ludwig van Beethoven, 1824



1. God of years, Thy love hath led us, Thou hast been our bul-wark strong,  
 2. On ward lead, O King e - ter-nal, Lo, we heed Thy high com-mand,  
 3. Lead us forth, a Church u - nit - ed, Strong, cour-a-geous, in Thy might.



Wall of fire a - gainst the wick-ed, Sword of power a-against the wrong.  
 Bear good news to ev - ery peo - ple, Far and near, in ev - ery land.  
 Lo, the fields are white with har-vest, Sheaves to gar-ner ere the night.



Thou hast blest of old Thy serv-ants As they bore Thy mes - sage far;  
 Thine they are, Thy love doth seek them, Thou wouldst bring them to the light;  
 One our pur-pose, One our Lead-er, Thus Thy Church shall nev-er fail;



We who fol-low in their foot-steps Ev-er-more their debt-ors are.  
 Lead us on till darkness brightens, On till faith is lost in sight.  
 Lead us on, O King e - ter-nal, So shall love, world-wide, pre-vail. A-men.

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# How Christ Changes Life in Burma

By BRAYTON C. CASE

*Missionary of the American Baptist Mission Agricultural  
School, Pyinmana, Burma*

**W**HAT difference do Christian missions make to the people of Burma? Is their life really changed?

One Sunday afternoon I had been at a meeting of Christians in a village bamboo chapel. After the service a Burmese Christian asked me to speak to his brother about Christ. He took me outside the village through the intense heat of the sun and left me in the shade of a teak tree while he called his brother who was cutting grass between the fields of ripening rice. Soon the brother came and set his sickle down beside me. I said:

"Your brother wants me to preach to you about Christ."

"You do not need to preach to me," he replied. "I used to work as cook for a Christian English judge, and went to many parts of Burma with him. In the morning he held his court, and then while he rested in the middle of the day, I watched the door. He would tell me, 'If any man comes to see me with a roll of rupees in his hand for a bribe, you drive him down the stairs. But if any one comes who is really in trouble and needs my help, call me and I will help him.' With the Christian judge I went to Mandalay, and there I saw a Christian leper asylum. If we Buddhists see a leper, we think he must be suffering that penalty for some sin of a previous incarnation. We throw him a copper coin and say, 'Get out of my sight.' But the Christians of Mandalay have built houses for lepers and provide food and clothing for them. I also saw beautiful white women with lovely, cultured faces who, with their delicate white hands, washed the filthy sores of those lepers. Buddhists hate lepers; only Christians love lepers."

In Burma, only Christians have leper asylums; only Christians have schools for the blind and teach them to read and work to earn their living. Only Christians have schools for the deaf and dumb. Christians are "different."

People are changed in Burma when Jesus Christ comes into their lives.

*Womanhood is changed.* They have been the drudges. The Burmese woman walks behind the man and carries the heavy load on her head. A woman is told that she is worth less than a male dog. The old sayings were:

"One man may take one thousand mates."

"Wrong a woman as you may—twenty-five rupees (the price of an ox) will make it good."

"If the skirt of a woman touches the sacred page of Pali scripture (written on the palmleaf) it is counted a sin for which she may suffer years in hell."

While Burmese boys went to the monastic school to learn to read, girls were kept illiterate.

*Childhood is changed.* As soon as a child is old enough to run, he is expected to help add to the income of his parents, and often will be taken out of school (if there is one) in order that he may drive away sparrows from the grain, herd the cattle, cut grass, lug the smaller child, weed the fields, carry food to his elders, and in any way lighten the burdens of his parents. Children are for the welfare of their parents, rather than parents for the welfare of the children. Half the children of Burma die in their infancy, and many who live longer are maimed, blind, covered with itch, attached by vermin, and suffer with diseases through ignorance and carelessness. But when Jesus Christ comes to a village, there come also new health to the child, new schools to open his mind, more soap to clean his body and his clothes. Life is lengthened and expanded, and opportunity for the life of a child is enlarged. Jesus said, "Suffer little children to come unto me."

*Man is changed.* He has been crushed under the burden of debt, poverty, disease and fear of the evil spirits, which he believes are in every tree, pond, field and house. He also lives in fear of his fellow-man; neighbors steal his crops and maim his animals; cheating and lying are so common that he trusts no one except his own family. There is no bank in which to deposit his money. His few possessions must be hidden away, protected by his long spear which he puts besides him as he lies down at night. Half a dozen of the most ferocious dogs he can find are kept outside the door to frighten away his thieving neighbors. They bark all night so he gets no sleep. But the spirit of Jesus Christ teaches men to love their neighbors; a new peace and good will among men is introduced and they begin to help one another in new ways. Christ taught men

to stand straighter, both in body and spirit. In Christian communities new crops are grown; there is more food. Interest rates go down. A man can enjoy more of what he produces, and there comes in a new spirit of generosity, to give for the good of others. The home is cleaner and the family is better fed; all life is more abundant.

A visit to the Christian village of Ingaw will illustrate. The young people had arranged a summer Bible assembly for young people in the villages. As a member of the faculty I was asked to give a course on the twelve Apostles, and another also on pigs, rice, fruit and vegetables. On arrival I was met at the river bank by a bullock cart from the village, and brought with me some Berkshire pigs and Barred Plymouth Rock hens to help in the teaching; also baskets of rice seed, vegetable seeds, cashew nuts, and fruit seeds. The oxen trotted along the jungle road on which there were mud holes where the buffaloes and pigs wallowed, and more than once we nearly tipped over. Two miles an hour was the speed limit. In America, people tell me that their town is the best in the country and their neighbors are most remarkable. In Burma, they say: "I live in an awful village." Villages were pointed out to me where there were thieves, gamblers, opium eaters and opium smugglers. I was told the chief of one village had been jailed for stealing the taxes. Fences were tumbled down; houses were leaning over; there were roofs through which the sun was shining, and the houses were in a dilapidated condition.

Suddenly we came to a new type of village. The street was straight, with ditches beside the road to drain them. Fences were upright and the yards were neat, with attractive houses which almost looked like missionary homes. They were built up on stilts because, during the rainy season, one hundred inches of rain fall in six months. The land is a swamp, and floods are common, so that people live from the second story up. At the end of the village street was a large attractive teakwood school house.

"How much did it cost," I asked.

"Ten thousand rupees," the driver replied; "but we only had to buy the timber. We built it with our own hands. It is a middle school of 150 children, with a higher department."

"How can you have such a high grade school in a village of only 130 houses?" I asked.

"The Christian villages at the foot of the hill only have primary schools," the driver replied, "so their children come here for the higher education, and each Christian family extends a standing invitation, with free board and lodging, for any child from any of these villages. Young people graduating here have gone out to normal

schools and colleges, and hospitals for nurses' training."

"Are you troubled with thieving?" I asked.

"No," he said, "we have a Christian night-watchman who, with a cross bow and arrow, watches the streets at night, and there is a notice at the head of the village which reads: 'No one may pass through the village after ten o'clock.' If any dogs bark, he shoots his arrows; thieves stay away."

There were 125 adults besides fifty children attending the Bible Assembly. When the bell rang, people left their houses with the doors open and went to the school house. The choir sang, a brass band played, and the people worshiped. They had not learned much of modern agriculture or medicine, or modern housekeeping, but they had learned to love one another, to pray and sing, to give generously, and to honor the Christian life of the elders. It made life different.

I asked to see the headman of the village whose duty it is to keep law and order. One would expect to see some strong-armed man, but he was over seventy, bent with years. He ruled the village through love and justice. There had been no police cases in his village for many years. The district judge had asked why he was sending no cases to his court, and the reply was:

"This is a Christian village. We settle our disputes peaceably amongst ourselves. We do not need lawyers and courts."

I went with him to visit one of the Christian homes. On entering the yard, I saw a vegetable garden, flowers growing, a pig pen on one side and chicken coop on the other. The man of the house came out with a smile and the family dog walked behind, wagging his tail in friendliness. I asked if there were any Buddhist homes in the village, and he replied that there were seven houses on the outskirts. The leading home was of the "*kyaungtaga*," the honorary title used to designate a builder of sacred places. He had built a monastery many years ago with 300 rupees and had gained the title for life. His daughter had attended the school for a few years but was taken out for fear she might become a Christian. His son went to the monastery where he had shouted his letters to the Buddhist priest for three or four years, but he was scarcely able to read or write. This Buddhist elder had no garden, no pigs or chickens, because he believed his ancestors might be in them. It would be a sin for him to kill any of them for meat.

"Will you come hear what we are teaching about agriculture in the meetings of the assembly?" I asked Kyaungtaga.

"We do not dare to leave the house for fear of thieves," he replied. "Are you afraid your Christian neighbors will steal from you?"



"We have other neighbors of whom we are afraid," he replied.

The Christian headman explained that these seven Buddhist families are divided into three groups that are not on speaking terms with each other.

As I started to go away, half a dozen fierce dogs, like wild lions, came bounding after me as if they would eat me alive.

"Why do you have such fierce dogs?" I asked.

"The dogs are all that we have that we can trust," was the reply.

I told him that the Christians learned to trust one another when they had learned to trust God.

"Will you come and hear about the God who makes them different?" I asked.

"They have their religion," he replied, "and we have ours." He shut up his heart like a clam; and when he shut Jesus out, he shut out the improved agriculture, the improved health, the higher education, the richer social life and a great measure of that now abundant life which Jesus Christ brings to the villages of Burma. He does make a difference.

If Burma is a part of the British Empire, why don't the British do something to civilize these people and teach them modern improvements? The British have done many things to improve the life of the people, and missionaries are grateful for the British law and order, peace and justice, which give freedom for the teaching and practice of religion. Many British officers, with high ideals of Christian character, have tried to set up the machinery of government organization to aid the people of the country. Colleges have been established by the government, teaching science, engineering, law and medicine. In each district headquarters there is a government hospital with free beds and free dispensing of medicines, with two doctors in charge. All of this is paid for out of the taxes. We do not often see such service even in America, but the difficulty is with the people who run the machinery.

I was visiting Myitkyina in the northern part of Burma where Mr. Geis was a missionary to the Kachins. Cholera had broken out. The people believe the demons have been let loose and are destroying them. At night bonfires are lighted on the streets; a great din is made by rattling of tin cans and shouting. The Buddhist priests gather on the street corners and recite incantations to drive out the demons. Here sick people were on the streets, going to the hospital. We found a Kachin man lying beside the river bank who had been stricken with cholera, and carried him to the hospital. We met Burmans and Chinese, being helped by their neighbors, and trying to reach the Government hospitals before they died. When we arrived, we asked:

"Where is the doctor?"

"It is after five o'clock," the nurse replied. "These are not his hours to be here; perhaps he is at home."

We found him, but he said: "Cholera is a very contagious disease. We cannot take cholera patients here. There is a pest house outside the city with another doctor in charge who takes care of them."

When we reached the long shed known as the "pest house," we heard groans of men hoarsely crying, "Water, water," for cholera brings a terrible thirst. We asked:

"Where is the doctor?"

"No doctor," they replied.

The water jars were full, and beside them were bottles of medicine, also full, but there was no doctor to care for the sufferers. After a short time, the native doctor appeared. He had been hiding until he heard we were there and would find it out. He had been educated in a government medical school and knew the treatment, but it was not pleasant to see men dying with cholera, and he did not want to catch it. He had a medical education, but was not a Christian. He had become a doctor to get a good salary and pension; not for the service he could give to others. Similarly do we find a difference in other forms of government service where men are not Christians.

Some British officers, with a Christian background who had seen the cooperative societies of Europe, have tried to organize similar societies for the relief of poor farmers, enslaved by debt, who often pay 100% interest for money borrowed to meet living and agricultural expenses between harvests. They organized central cooperative banks and persuaded men of means to put their savings into them, to be loaned to the poor farmers at much reduced rates of interest. The organization was set up for village cooperative credit societies where the farmers who put in ten rupees for a share, could borrow up to 100 rupees for cultivation at a rate of 15% instead of 100%.

The Buddhist village leader saw in this a valuable new opportunity, and told his sons and nephews and uncles, and hired men, to join. "If you do not have the money," he said, "I will lend you ten rupees so you get your money in quickly. Now, elect me chairman. We will each stand security for one another, and sign a paper requesting a loan of 100 rupees each."

This paper was sent to the cooperative bank and the loan was secured.

"Now," he said, "you give me the money; I am boss, and I will lend it out at the usual 100% interest to those who could not get into the society. We will all make an easy profit without any work."

The loans were recorded in the loan books and, at the end of the year, principal plus interest was written down as received, and the next day an amount, equal to the principal and interest, was loaned out again, so that the whole transaction was merely a book transfer without any money. The heads of the cooperative bank in the beginning, were British but the popular cry demanded that a fellow-Buddhist should be placed at the head. When the depression came, and an investigation was started to look for the actual money, it was learned there was no money, but only accounts. The head of the bank, to prevent investigation, burned the bank and his accounts; the bank failed, and several thousand cooperative societies were closed. Many pronounced the cooperative movement a failure. The Christian men at Pyinmana have now organized a new cooperative bank and new types of village cooperative societies for the marketing of poultry products. The Buddhist who was head of the cooperative department in my district, came to my office and said:

"Unless Christian missionaries help develop the Cooperative Movement in Burma, it will fail."

He knew Christians were "different."

British doctors, with Christian ideals, saw the terrible health conditions and the suffering from disease in the villages, and organized the Burma Health Department. Modern methods of health education were introduced, and trained nurses and midwives were placed in strategic centers. Moving pictures were shown to shouting crowds all over Burma. Tons of health literature were distributed all over the country, giving instruction on feeding, care and prevention of disease, small pox, cholera, sanitation, pure water, with striking pictures in color. The people gladly accepted the free literature. Paper is rarely seen in the villages and the health leaflets were often used as cigar or cheroot wrappers, and were smoked with appreciation—the only method by which many of them could take in the information! When I met the man at the head of the propaganda work of this Department, in a Christian village, where people eagerly welcomed him and his ideas, he said:

"Unless the Christians help in the work of the Health Department, it will only end in hot air." He was a Buddhist Burman, but he knew Christians were "different."

Recently I served on a government committee for the reorganization of village and vocational education in Burma, and visited many schools. When we left a Christian school, which was making a distinctive contribution to village economic life, one of the Burmese men said to me, "The Buddhist priests teach us that we must not raise chickens and pigs. The science of health and

agriculture proposed to be taught in schools, is considered mere "animal learning." We are told to give our life-time savings to build pagodas and temples. The food of the poor must go as offerings to priests and idols. The price received for the harvest must be used for the pagoda festival and the burning of a dead priest. They teach us to waste our substance, but you Christians offer the opportunity for progress."

This man was a leading member of the legislative council and finance committee, and a Burman Buddhist, but he knew that Christians were "different."

Another experience strikingly illustrates this. Speeding on an express train from Mandalay to Rangoon, I came to a bridge near which some people had been stealing fence wire from the railroad, for which they had been persecuted and punished. To get even with the railroad, they took the rails off from the bridge, and the engine crashed headlong into the gulch with several cars on top of it, full of passengers. Fifty-seven people were killed. I was at the back of the train, and jumped up with my electric torch. I ran down to the wreck where the injured were shrieking for help.

"Save me!" they cried. "I have money I will give you. Save me!"

I climbed through a broken window on the side of one of the overturned cars and found I was walking upon the bodies of the dead, between which were still moving some arms and feet of those yet alive. A door had crushed six people who were still alive, but I could not raise it. I told the injured that I would go for help and come to save them. I went to the back of the train where men were sitting comfortably in their seats under the electric lights, and shouted:

"Will three or four of you men come and help me to lift a door which has crushed six people? If you help, we can save them."

No one would move. I went to the next car where there were Buddhist priests with shaven heads and yellow robes. They were men of influence, whom people worshipped. I begged of them to tell some strong men near by to come and help me.

"They are your fellow-Burmans," I said, "your own flesh and blood. Come and help save them."

They just glared at me; no one said a word nor made a move. At the back of the train in the guard-van, I knew there were axes and crowbars for emergencies. I went back and picked them up, and as I returned, once more cried:

"Will someone please come and help me save six people?"

A Burman gentleman stepped out and said, "I will help."

He was a Christian lawyer from Mandalay. A

boy came running along beside me, who said he was from the Christian school in Mandalay. He also would help. We climbed down into the wreck and hacked and sawed at the door. While we worked, passengers came along with lighted candles, saying:

"I have lost my bed bundle! Where is my pillow? I want my box; it has money in it."

One of the men who escaped injury, yelled at them, "Isn't it good enough that your life was saved, not to trouble these men at their work?" He joined in and helped, but the others only worked to get something for themselves but would not work to save others. After many hours we rescued the people under the door, but only four were alive. The last woman had her hip crushed. It was daylight now, and some strong farmers were standing besides me looking on. I cried to one of them:

"Won't you please help me carry this poor woman across the stream?"

"*Ma-kaing, yé-bu,*" was the reply, which means, "I do not feel like touching her. It would be unpleasant to help carry an injured woman."

Soon after a relief train arrived with the Superintendent of the railroad. When I asked why the people did not help, he replied:

"In every wreck it is the same way. No one will help."

After many dead bodies were lifted out of the wrecked cars, the workmen came upon a Buddhist priest who was still alive. He had been bolstered by the bodies surrounding him and had not been injured. He stood up and shook his hand and then he shook his foot and said, "Nothing is the matter with me. I am all right." And out came the usual Burman expression, "*Kan-kaung-lo-lut-teh,*" meaning "My good karma (previous good deeds) has saved me." That is what the Buddhists have been taught for a thousand years. People who were injured received what they deserved, due to the evil deeds of a previous existence. Those who escaped received the reward of their good deeds. Why should they suffer for others?

But Jesus Christ taught the way of the Cross, the way of suffering to save others. That is what makes Christians "different."

For many years I shuddered whenever I went by that bridge. But now when I come to Kyauktaga, the town near that wreck, I am thrilled with the expectation of meeting Christian friends working to save others.

Captain Rivers, a former army officer, recently became the director of a large estate of 35,000 acres on which live 15,000 tenant farmers and their families. He saw their rice yielded a poor crop. They were slaves to money lenders, and life was hopeless. He wanted to lift them to the op-

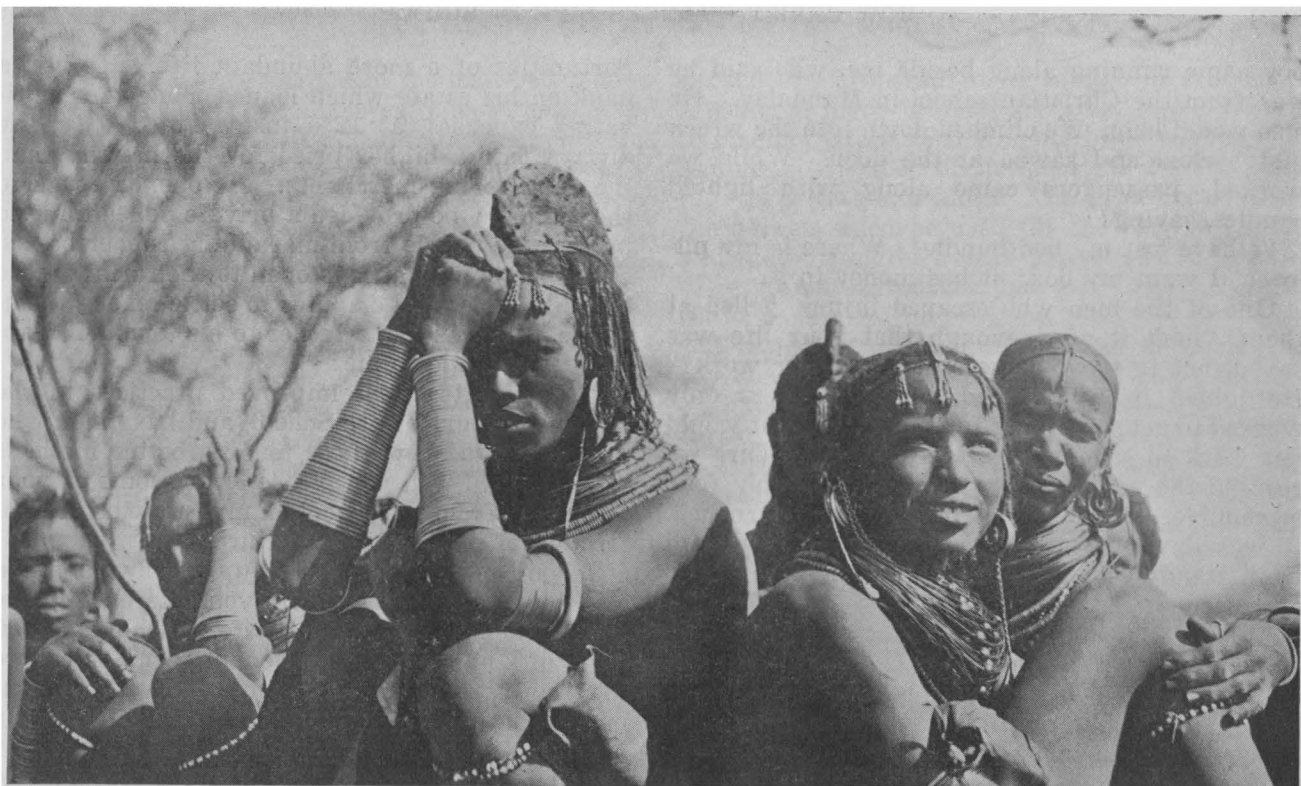
portunities of a more abundant life. He had a bank on his estate which loaned money for cultivating expenses, at 12% instead of 100%. He always paid a higher price for the harvest than the neighboring merchants. He opened roads to the villages; he provided a private police force to protect the people from marauding robber bands, and his door was always open to the farmers who had difficulties and disputes to settle among themselves. He was like a father to his tenants. Captain Rivers said to me:

"You are teaching improved practices in the Pyinmana Agriculture School, and have men who know how to show these tenants better methods of farming. Will you please locate some of your graduates from the school on my estate as demonstrators of improved agriculture?"

When I put the proposition up to the young men in the school, three of them volunteered to leave home and settle on this estate. Each took ten acres of land, the size of a tenant farm, and there they now are growing the improved government pedigreed rice, yielding 25% more of a crop, ripening one month earlier, than that of their neighbors. Because of earlier ripening, the ground is still moist enough for planting, and cow peas have been sown in the rice stubble and plowed under. The beans grow, and pods form during the two months while the rice is being harvested, threshed and cleaned. Then, they come back and pick the beans which can be eaten or sold and so two crops are harvested from that rice field where there was only one crop before. The bean vines are fed to the cattle that work the field, and next year a better crop of rice will grow because the beans have made the soil more fertile. On the higher land, instead of rice, they are growing sugar cane, soy beans and pigeon peas, which bring a higher income than the rice. Near their bamboo house is a vegetable garden with cabbages, carrots, onions, radishes, tomatoes, egg plants and lima beans. They have good things to eat, produced in the home garden for which they do not have to borrow from the bank between harvests. They use a modern plow that does twice as good work as the old native plow. They also have the Berkshire "Christian" pigs and the Barred Plymouth Rock "Christian" hens.

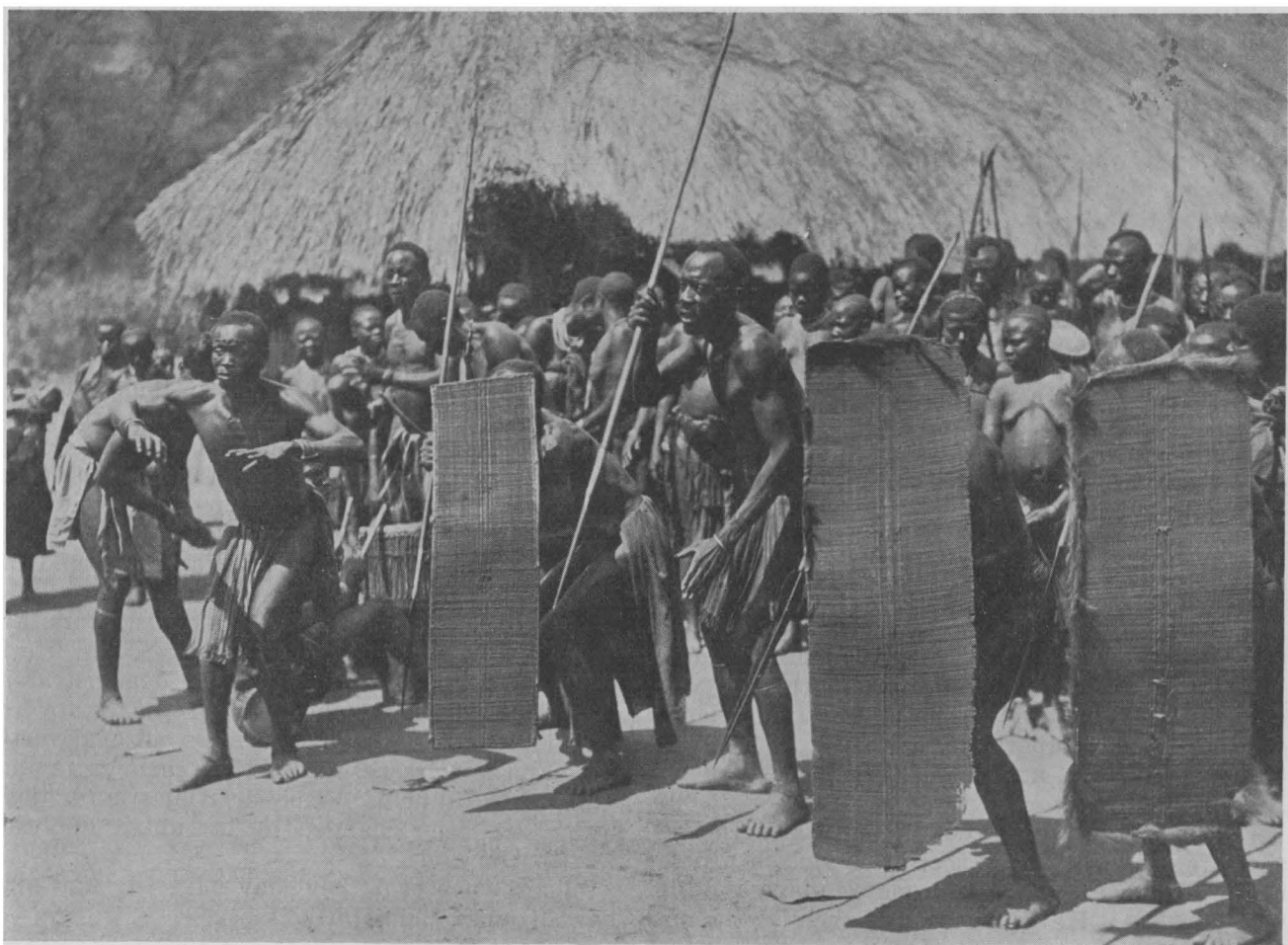
The ideas of those farm demonstrators are spreading to the neighboring villages, and life is being changed. Those three farm demonstrators and that captain at the head of the estate are working to lift the village farmers out of poverty, debt and hopelessness. Each of them is saying, "I'll help. I'll help." They are Christians; their lives have been changed by the spirit of Jesus Christ who said:

"I am come that they may have life and may have it more abundantly."



*Photo by Mr. and Mrs. Martin Johnson*

**KENYA GIRLS OF EAST AFRICA — THEIR ORNAMENTS ARE BRASS RINGS, BEADS AND IVORY EARRINGS**



*Photo by Mr. and Mrs. Martin Johnson*

**MOVING PICTURE — EAST AFRICAN NATIVES STARTING A WAR DANCE**

# New Moving Pictures of African Missions

By WILLIAM L. ROGERS, New York

ONCE it was news when denominational mission boards cooperated in their missionary work. Now the first joint production of a motion picture on a year's field of foreign mission study is news because it marks another advance in interdenominational cooperation. It is news, too, when that motion picture, prepared primarily for missionary education, is recommended by educators for use in public schools as an educational film. It bids fair to be a successful experiment in cooperative financing.

Since Africa has been the subject for foreign mission study by the Protestant churches during the past year, it seemed advisable to have adequate visual material to supplement the study books.

A committee of the Missionary Education Movement soon found that although many of the denominational boards had short motion picture films on Africa, none wished to take the responsibility for editing a longer film for interdenominational use. The Harmon Foundation finally agreed to produce the picture, through its Division of Visual Experiment, and to make copies of the film available to the boards, providing the Boards having work in Africa would assist.

A fine piece of cooperation followed. Ten of the boards and their missionaries contributed films, as did the late Martin Johnson, the Legation of the Union of South Africa and others. The final selections were made from over a hundred reels of film submitted. The scenario was prepared by the writer of this article, with the helpful supervision of Rev. Emory Ross, Secretary of the Africa Committee of the Foreign Missions Conference of North America, and by the Missionary Education Movement and denominational boards.

AFRICA JOINS THE WORLD is a 16 mm. film, in three reels, each of which is a distinct unit. The first reel, *What Africa Is*, makes use of animated charts and maps as well as scenes to portray Africa's history, physiography, racial distribution, primitive religious beliefs, arts, and tribal organization. The second reel, *How Africa Lives*, shows Africa's home life—types of houses, clothes, ornamentation, domestic relations, and types of food; how the African makes a living; the conquest of Africa by the white man with the

ensuing industrialization; the wealth of Africa's natural resources; and some of the effects of industrialization upon the native African. These reels are comprehensive enough for advanced educational groups, and at the same time are presented so simply as to be usable with the grade school children.

Reel three, *From Fetishes to Faith*, takes up the problems which confronted the first missionaries to Africa, shows how they are gradually being solved and sketches the hopes for the Christian church in Africa when the present tremendous needs have been met. Thus the first two reels paint the background of African life in which Christian missionaries must work, while the third reel shows what is being done for the African. The entire African situation is in this way presented to the church at home and challenges it to match the efforts of the missionary with unselfish support.

The success met in the cooperative financing of this production offers the hope that a way has been found by which the denominational boards may have valuable visual material on their various mission fields which has hitherto been too expensive. When twelve sets have been sold production costs will have been met and the net income from additional sales will be divided among the purchasing boards.\* Most of the boards owning copies of the film charge a nominal rental for its use by local churches. It is likely that the first two reels will be increasingly used by the school systems of the country. While public schools will not accept religious material as such, they offer no objections to films embodying high ethical and cultural values. Denominational mission boards are thus in a strategic position for the production of films which will pay their own way, while meeting the educational needs of the boards. Regardless of whether or not AFRICA JOINS THE WORLD proves a financial success to the denominational mission boards, the interdenominational cooperation that has gone into this production has great value in itself and points the way to future helpful cooperation in the same field.

\* Ten and two-thirds sets have already been sold to boards—Assemblies of God; Church of the Brethren; Congregational and Christian; Methodist Episcopal; National Baptist; Northern Baptist Convention; Norwegian Lutheran; Presbyterian Church in U. S.; Presbyterian Church in U. S. A.; Seventh Day Adventist



# The Future of Antioch in Syria

*Christian Missions to the "Mother of Gentile Churches"*

By W. G. GREENSLADE, Beirut, Syria  
Missionary of the Presbyterian Church, U. S. A.

WHAT happens to Antioch in Syria is of more than passing interest to Christians. That city, "Mother of Gentile Churches," is where the "disciples were first called Christians." Thence Paul and Barnabas set forth on their foreign missionary campaign and there, through the early centuries, Christian theology was worked out. Thence Ignatius went to Rome to die a martyr and Chrysostom went to Constantinople to preach righteousness. There the body of Simeon Stylites was brought for burial from his neighboring mountain where he had made his influence felt throughout the empire. Several ecclesiasts of Oriental Christian sects still bear the title "Patriarch of Antioch," though living in Damascus, Beirut or other centers.

In recent months Antioch has been the subject of an international controversy. France has promised independence to the two mandated countries of Syria and the Lebanese Republic and will recommend their admission to the League of Nations. But Turkey has demanded a further division of Syria by making the district of Alexandretta, including its metropolis Antioch, into an independent state.

What bearing has this controversy on the missionary cause? Since the World War the *sanjak* (or district) of Alexandretta, though connected with Syria, has been financially autonomous and has had some degree of administrative independence. Racially the population differs from the rest of Syria in that a large proportion is of Turcoman stock. Antioch is predominantly Turkish-speaking, with Arabic and Armenian as secondary languages. From Antioch can be seen the long ridge of Musa Dagh, with its cluster of Armenian villages.

Turkey's interest in the *sanjak* is based partly on the large Turkish-speaking population, and partly on the ground that the occupation of Alexandretta was purely military and not intended as a permanent annexation to Syria. She also maintains that the responsibility of France cannot be passed on to the new state of Syria. The port of Alexandretta is only a few miles to the south of Turkish territory. The Turks on the Syrian side have their young Kamalist clubs; they have

largely substituted Latin for Arabic characters in signs on the shops, and they publish a daily paper called "The New Day," partly in the Latin character and partly in the Arabic.

The Arab or Syrian inhabitants of the *sanjak*, including the Christian population is another factor. Alexandretta is also Syria's only seaport and a large part of Aleppo's shipping is through that port. To pass by rail from Aleppo to Alexandretta means crossing the Turkish border and back again.

The Syrian attitude is as follows: "Turkey desires to annex the province of Alexandretta on the pretext that most of its inhabitants are Turks. . . . The Syrian people never doubt the fact that the majority of the inhabitants of the *sanjak* are Arabs. . . . Turkey cannot ignore the fact that the natural boundaries between Turkey and Syria are the Taurus Mountains; there are no other boundaries at all. If some of her subjects are living to the south of this range why does she not suggest the exchange of inhabitants."

Recent reports from Geneva seem to indicate that the Turkish view is prevailing and that the *sanjak* of Alexandretta is to have an independent administration with a French High Commissioner, with a nominal allegiance to Syria, but with recognition of Turkey's peculiar interests. This may be merely a first step in the reabsorption of Alexandretta and Antioch by Turkey.

The chief Christian mission operating in the territory is the Irish Reformed Presbyterian with stations at Alexandretta and Antioch. Its work is chiefly among the Arabic-speaking population. A number of Armenian Congregational churches are the result of the work of the American Board. Opportunities for contacts and effective witnessing have been found by the missionary agencies in the territory, but the most fruitful line of approach has been through literature. The printed word is being read more widely than is often realized. Colportage work has been carried on, and newspaper evangelism has been attempted. Turkish-speaking students from the Near East School of Theology in Beirut have been able to spend their summers working with some success in Antioch and other centers.

As to the effect of the new agreement upon missionary activity, there is not likely to be any important limitation of present liberties so long as a system of joint sponsorship prevails. Should the district ultimately be absorbed by Turkey, the re-

ligious regulations of Turkey would apply to work among the Turks. The question which should disturb the Church is whether the Christian forces are going to be adequate to meet the opportunity in this ancient stronghold of Christianity.

# Missionaries Through Colored Glasses

*"Fighting Angel" and "The Exile" by Pearl Buck*

A Review by the REV. H. KERR TAYLOR, D.D.,  
Nashville, Tenn.

*Recently a Missionary in China under the Presbyterian  
Church, South*

IN "The Exile," Pearl Buck wrote an idealized picture of her mother, a remarkable record of a life with a high purpose, the picture of a devoted missionary. One is conscious at times that the daughter is weaving into the picture her own sophistication; it is difficult to conceive of Mrs. Sydenstricker as a mere "exile." But the charm and self-sacrifice of her character is beautifully portrayed.

In striking contrast to this is the picture drawn of the father in "The Fighting Angel." According to the daughter his understanding sympathy and love for his children were conspicuous by their absence; his mind was wholly on his work, so that the mother is represented as forced to fend alone for the welfare of the children. Former friends and associates of Dr. Absalom Sydenstricker, who is called "Andrew" in the book, would scarcely associate with his memory the stubborn, awkward, ruthlessly Teuton spirit that the daughter describes. They speak of him as an intense individualist; but the reputation they preserve for him is "that prince of itinerators." With prodigious labor through fifty years, he preached the Gospel round about Sutsien and Su-chowfu and Haichow and Tsing-Kiang-pu. It was his aim and accomplishment to build on no other man's foundation.

It is well to remember that, for Pearl Buck, the norm of what missionary work ought to be, indeed of religion itself, is that which lies in her own mind. She is not a missionary and now lives on an estate in Pennsylvania, and in an apartment in New York. One gathers from this book that missionary service is not at all to her liking.

It is difficult to understand just what, in spite of her 17th century Biblical and theological lan-

guage, she really believes about God or prayer or the uniqueness of the character and claims of Jesus Christ—not to speak of the nature and reality of sin. At times we wonder where her sympathies are.

Those who knew her parents are convinced that Pearl Buck is pitifully disloyal to her father. If she cannot agree with the purpose for which the missionaries of Christ give their lives, at least she need not spread a perverted estimate of them. That many missionaries have made mistakes and even sinned, they themselves would not deny. Still the ratio of failings which she describes to other characteristics and achievements of magnificent worth would be about one to ten thousand. To one familiar with missionary life, her criticisms and strictures are often false and absurd.

At the same time her descriptions of missionary sacrifice, loneliness, hardships, courage and fortitude are vivid and true. Would that every speaker and writer on this theme had the descriptive ability of Pearl Buck. Her descriptions are excellent of Chinese life, villages, dogs, gambling, the opening of Montgomery Ward boxes, and some of the economic missionary problems. The account of the fateful days of the siege of Nanking in 1928 is accurate and thrilling.

In spite of all she says about her father one cannot but—even through these pages—respect the old man. He deserves a truer and better sympathetic historian. His soul was not the petty thing here described, nor was his environment. Missionary life is not an exile. It is not a duress. To a true missionary it is a glad privilege, in spite of hardships. That is what the missionaries have been ceaselessly telling us; and from the looks of their faces we believe it.

# Effective Ways of Working

## *Tested Methods for Increasing Interest at Home*

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

### **Shall We Use Projects?**

There can scarcely be any question as to the necessity for giving new-born emotions and purposes aroused by mission study and programs an early activation, as a conservation and an outlet. But opinions differ as to whether the unconcreted appeal for "missions" or the specific one for some definite project should be the ideal. Must the budget be concreted in order to awaken adequate response? One major denomination with which the writer is familiar came out determinedly for the generalized appeal and closed its budget channel to specifics. Whether this was a premature forward movement toward an ideal goal or a disregard of fundamentals in human psychology is left an open question; but the outcome was disastrous and the national policy had to be materially modified. Is it not true that human responses are and always will be varied due to early conditioning and that elusive thing we call temperament? Undoubtedly some people integrate and synthesize their early missionary information and align their future activity with an abstract ideal. But this cannot be counted upon. Many others of equal worth must always think and respond in terms of the concrete. Hence the desirability of a specific project carefully selected and persistently renewed from time to time. Ministers often fail just here in their pulpit presentations, thinking "a few missionary illustrations" in their routine sermons are enough for them to qualify as missionary-minded pastors. The congregation needs something tangible to lay hold of and

pull with all its might. Christ was a most concrete preacher and leader in actual endeavor. The adoption of a missionary or a share in a worker, his field or some feature thereof will motivate a congregation far more than pulpit eloquence or even brilliant programs.

Illustrations of this are the familiar outflow of personal gratitude in Thanksgiving ministrations to the unfortunate; boxes, "barrels," special offerings, etc., in the atmosphere of Christmas; the climaxing of a period of mission study in a class, department or an entire Sunday school by preparing packages of usable articles for African missionaries or Negro groups on the home field this year; taking up the collections in miniature African call drums, southern gourds or similar receptacles, by a child in native costume; making a model of a mission station, moulding pottery in clay, etc., etc. The village schools of Africa have furnished popular projects for young people in the past year's study, also looking up African or American Negro students in various communities and cultivating their friendship. "Exchanging experiences in your group or with other groups as to your adventures in other race friendship," is a practical project suggested in the Disciples of Christ literature for the current year. By far the most ambitious venture on a large scale of which the writer has recently heard is

### **The Young People's World Friendship Project**

launched last year by the United Christian Missionary Society of the Disciples church. Briefs

from its promotional literature give the following specifications:

Magnify your world—a project for enlarged vision. Instead of seeing India as a far-away country of remote interest the Y. P. W. F. Project will reveal large groups of earnest, attentive young people learning to live useful, satisfying lives, to take their places in home, church and professional life. Japan will be shown not as a tiny island kingdom bristling with armament but rather the location of the Sei Gakuin boys' school in Tokyo. Africa will no longer appear as a huge continent filled with superstition, ignorance and disease, but as a great opportunity for spreading the Gospel of Christ and the principles of Christian living through hundreds of village schools, meagerly equipped but attended by pupils intent on learning the teachings which will unlock for them the storehouse of knowledge to which the white man has access. And so around the world the Project brings out in bold relief youth of all races and countries beckoning to us for friendship and understanding, for a helping hand. . . . This is an effective effort at building a new world through the educational enterprises of our brotherhood which have been set aside to be supported by young people.

More than 4,000 young people working together can do something. By joining forces with other Christian youth, an individual ability can be magnified many times. Here's how to do it:

Select your project (a list of seven is given, this list to be changed every two years so that groups may have opportunity for diversified endeavor). Discuss the proposed work with the young people, the pastor and the adult adviser. Secure materials included in a free packet to be had from The United Christian Missionary Society, 222 Downey Ave., Indianapolis, Ind. Set your financial goal at \$1.00 per share, getting as many subscribers for shares as possible in the young people's group. Make up your annual goal by September of each year on the basis of the number of shares the group can support, sending word regarding the goal to the national organization. Throughout the year at every meeting of the group mention the Project. Give information as to what is being done. Give special assignments to groups for reports.

Keep the interest alive by constantly stressing the Project. The entire plan is an attempted answer to the oft-repeated question of young people, "May we not have some piece of missionary work to consider our very own?"

Other religious groups with specific projects worked out in conformity with age interests and the down-to-date conditions of our changing world are urged to send their plans to this Department for the purpose of "sharing" our best endeavors in the common Cause.

Note the Department Editor's address at the top of page 254 to avoid the delay of forwarding from the New York office.

### Visualizations

Akin to projects and doing close teamwork therewith are the appeals to the eye. Don't skip over this next portion, Friend Worker-among-Adults, for regardless of maturity, Eye-gate has never had a close competitor as a popular route to Man-soul; and if the device is adapted to the age interests of the group and made an auxiliary means instead of the main objective, it will be found an effective attention riveter and memory fixer. Remember the example of the great Teacher among fields, lakes, lilies, fowls of the air, etc. Maps, pictures, posters and unique uses of the church bulletin board need only be mentioned. A good chalk talker is invaluable. The device of the Crippled Hand may be made conscience searching. Trace and cut out a life-sized outline of the human hand with fingers well apart. Write on each of the five fingers an objective in general congregational or group work as: Regular attendance at services, systematic and proportional giving (for "current expenses" and "for benevolences" on separate digits if desired), daily prayer, mission study, and the like. If the congregation or the lesser group is to be considered as the unit, give a little talk on each digital objective in turn, as, "In our membership of 375, the average attendance at a worship service is only about 125, so this first finger is two-thirds crippled (bending it down in that proportion, on the device); only

25% of the membership are giving anything for missionary benevolences, thus almost crippling this next finger at the bottom," etc., etc., until the total mutilated "hand" is held up as the symbol of the working efficiency of the church. If the application is to be made individual in some such group as a young people's society, cut out enough hands for all present, and in the course of the talk, have each member "mutilate" his own symbol in accordance with his personal record, and take the resulting symbol home for prayerful consideration. It will often press home the truth as mere words and injunctions cannot do.

The following visualizations outlined in the packets of the Disciples' literature mentioned in our previous issue are well worth thinking about:

**White Gobblers:** As the speaker tells of the successive illegitimate seizures of African territory by European nations, a white paper gobbler (for which pattern is furnished) bearing the name of the nation concerned printed across it is fastened in the appropriate place on the large map of Africa, so that the finished map will show plainly the location and number of foreign "gobblings." It is best to have one person attend to the mounting and a series of speakers present the subject matter, as, "Gobbler Britain" (eight gobblers required); "Gobbler Portugal" (three); "Gobbler France" (six), etc. While the territory in which the United States is interested in a missionary way (the Congo) is under the control of other nations, it is well to prick our pride in not possessing a gobbler of our own by mention of incidents in our past history where we have played the part ourselves.

**God's Torchbearers**—a combination of visualization and impersonation, in that a series of speakers representing different African natives come forward at the summons of the leader, each carrying a little black stick which the leader places under a pot hung above a camp fire (real if outdoors but simulated with

electric lights under colored paper, if in the house) indicating how the big logs under the pot represent the missionaries and Christians in the U. S. and the little black sticks the native evangelists, the total fire being the effect of close cooperation. Neither is sufficient alone.

**African Lights and Shadows:** A vivid story illustrated while being told by shadow pictures on a large sheet. Full directions given in leaflet of that name.

**Upriver on the Oregon:** A travelogue along the African river of that name, a river being simultaneously traced in sand on a table or on a map, with palm trees, little huts, toy animals, boats and mission stations dotting the scene at intervals.

**In an African Setting:** Construction of an African village—homemade or a Bradley Village Cut-out, with the meeting arranged as a palaver, the African drum call given, the native greeting shown, etc.

**Meet Your Own Missionaries:** Costumed impersonations of missionaries who tell their own stories as taken from biographical sketches furnished by the publishing society. (These may be obtained at almost all the denominational headquarters, by applying to the literature secretary or clerk in the educational department.)

As stated last month, packets including these items and much more available material usable in any denominational group may be had for 50 cents each.

A great variety of interdenominational devices on the same principle as the foregoing have been described in this Department in previous months and may be found in files of the Magazine such as most public libraries have. It is the earnest desire of the Editor to list and cite prices for usable material among all denominations, bearing on the new study topics, if sent as early as possible for June, July, September and October numbers. African and Negro stereopticon and moving pictures proved invaluable visualizations in schools of missions as well as regular church wor-

ship services, in the past year. There will be a list of such pictures bearing upon "Rural Life" and "The Moslem World" for your selection at an early date. The rentals are nominal; and projectors may be found nowadays in almost all communities.

### Fresh Missionary Ammunition

Each month the Department Editor's mail bag brings fresh encouragement to believe that the "ways of working" featured in THE REVIEW are proving most acceptable and are widely appropriated. Innumerable pleas for more information regarding plans thus passed along from our contributors are received, also requests for activating literature—and this regardless of denominational imprints on leaflets and programs. This is as it should be in an era when strenuous efforts are being made to increase the consciousness of the Church as a world Christian community, not a series of separate sectarian plots in which Baptists, Presbyterians, Methodists, etc., are cultivating their own particular doctrinal specimens.

In a report on the state of the Church at the biennial meeting of the Federal Council of Churches of Christ in America, last December 9-11, these words were spoken:

By every means in our power the vision of the Church as a world Christian community must be made luminous if our devotion to it is strengthened. The practical need of this emphasis is acute. Such an emphasis will put the enterprise of foreign missions in its proper and permanent setting. And it is entirely possible that our people will give of their substance to a cooperative world Christianity in a measure even exceeding their gifts to the pioneering missionary efforts of the past. . . . What is needed today is the actual growth of fellowship. This seems to us the central guiding principle of the Christian conscience in these times. Wherever the barriers of economic, racial and nationalistic differences impede the growth of fellowship, there the Christian conscience demands that these barriers and not fellowship should give way. . . . Only as our members catch the vision of the Church as a World Christian Community are we likely to find solutions to these problems (the relations of Church and State) which will preserve for the Church the freedom es-

sential to its universal mission. And only as they retain that vision are they likely to resist absorption into new political faiths built around race, class and nation.

We are encouraged by the interdenominational response to plans set forth in this Department to believe that THE REVIEW is having no small part in cultivating the atmosphere for the growth of this world Christian consciousness. To that end send in your best plans for missionary education in all departments of church activity, particularly among the children and young people who are our hope for a new world order.

*Children's Special Packet:* The Editor has recently received from the United Christian Missionary Society, Missions Building, Indianapolis, Indiana, a large package of missionary material for use with junior groups bearing upon the current theme of Africa, their period for such study being April-October of this year. It is admirably adapted for use among children of that age interest. It includes introductory explanatory material, a map of course, good picture sheets, stories, suggestions for creative activity, fascinating details for making an African village, plans for making a wall frieze, an African picture book, native canoes from hollowed-out wood, moving pictures of African scenes, posters, a very elaborate African party, games African children delight in, imaginary tours through mission stations, guessing games, camp fires, real African refreshments, etc. While some of the material describes conditions at definite stations maintained by the Christian Missionary Society, even that is of a typical, general character, and the large bulk of material might be used equally well in any evangelical group anywhere. The stories are particularly good. This generous-sized packet sells for 25 cents and is well worth its price.

*Tithing Material:* From the Women's Missionary Union of the Southern Baptist Church, 1111 Comer Building, Birmingham, Ala., comes a flood of new leaflets to promote tithing, in-

cluding some material for young people and the little folks. In the setting of what is designated as a renewed interest in tithing, "Helps for the Stewardship Chairman" says:

First and most important of all, let us get this truth firmly fixed in our minds: Tithing is not a scheme for raising money. . . . God is after hearts. Tithes and offerings constitute the age-old plan of the heavenly Father (1) to save men's souls from the deadly sin of covetousness; (2) to teach His redeemed children to put His Kingdom first; (3) to allow them thus to have a part in the extending of His Kingdom, thereby glorifying God and obtaining "treasures in heaven."

A play, "The 'Prove Me' Plan," is included with the diversified literature, some of which is especially adapted for use in devotional services in the women's society. Write the Literature Department of the Women's Missionary Union as mentioned above for list of leaflets and prices separately or as a whole.

*Bermuda, Coral Isle of the Atlantic:* This is the title of a new silent, 16 mm. motion picture film, complete in three reels, loaned *free of charge* by the National Motion Picture Service, 723 Seventh Ave., New York. Write direct to the company.

*A Seventieth Anniversary Celebration:* The Methodists are "going places" just now. Among other things, their Women's Foreign Mission Society has inaugurated a campaign for three years leading up to the celebration of their seventieth anniversary, with a different emphasis for each year. This campaign is bound to yield much that is of universal interest and usefulness among sister denominations, particularly during its first year whose main emphasis is to be upon a "teaching mission." The words "seven" and "seventy" are to be played upon in the various features—each district to secure seven new organizations for their seven-point star; auxiliaries to be divided into groups of seven for prayer circles; seventy intercessors throughout the country, etc. Fuller details and suggestions are in hand and will be featured next month.



# BULLETIN OF The Council of Women for Home Missions

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

## INDIAN MOTHERS



"All mothers are rich when they love their children.  
There are no poor mothers, no ugly ones, no old ones.  
Their love is always the most beautiful of the joys."

MAURICE MAETERLINCK.

## A PRAYER

We bless thee for the great and precious ideal of motherhood.

We praise thee for the present joy and the lasting influence of all good mothers.

We think of the noble women all over the world and in all times who have prayed God to bless them with children, and then have prayed him to bless their children.

We thank thee, our heavenly Father, for the mothers who freely offered themselves that we might live.

We think of their love and their loyalty, their gentleness and their strength, their kindness and care, their sacrifice and patience.

Help us, O God, to honor them by our thoughts, by our words, by our actions, by our appreciation and by our gratitude.

Help us so to learn and grow and live that we may become the fulfilling of our mothers' desires and prayers for us.

May we be kind to them as they have been kind to us; may we help them as they have helped us, remembering that He who died for us upon the Cross in that last hour was mindful of His mother.

## MOTHER AND DAUGHTER

Yannabah slowed her pony to a walk. The desert air was good after five years at the government school. A few weeks were hers, weeks of vacation from school, from routine, from strict discipline. She would be happy in her old home.

Someone was coming up the main road. She knew it was an Indian by his bare head and the swift stride of his moccasined feet.

"*Hocko, shahte,*" the voice of her cousin greeted her.

"The trader's child is ill," he said eagerly. He knew that at school she had had hospital training.

"I will go," she said, with a feeling of exultation.

"No," said the boy, his voice



A MODERN INDIAN MOTHER

hard. "Your mother said, 'she cannot go. Tonight there will be a "sing" for her.'"

Yannabah knew what it meant—the sing, the dance, the men sitting in a circle around her to look her over, finally one of them taking her to his "hogan" to live. There would be no more chance for school. For a moment she hid her face. Then she lifted her head proudly.

"Tell the trader's wife to look for me by the time the moon is up," she said. The boy sped down the trail into the desert.

"Yannabah rode slowly along the trail to her own hogan, all the joy gone from her heart. The old mother sat on the ground near the fire. Once Yannabah lifted her head and

looked long into her mother's eyes, but soon both turned away troubled. Should she stay with the old woman who loved her though she said so little about it? If she went away perhaps it would mean that she could never return to her mother's hogan. But she could go back to the towns and schools and have a chance at the hospital training she had dreamed of. Perhaps some day she could serve her own people in a hospital on the desert.

Yannabah decided to leave but knew if she were to go it must be quickly. She turned, gave a last look across the fire to the bent old woman at her task, and was gone. The old woman heard her go but did not stop her. Perhaps she had a moment of true understanding for her girl who had been learning better ways.

Misunderstood and misunderstood — Yannabah so typical of Indian youth of today, stands midway between the old customs of her parents and the new civilization of the white man and yet belongs to neither.

Excerpts from a story by Dorothy Cate, in the *Woman's Press Magazine*.

### THE STUDENT WELFARE COMMITTEE OFFERS A THOUGHT\*

The Student Welfare Committee of Flandreau Indian School, Flandreau, South Dakota, has been thinking most seriously about elementary social obligations of young Indian women and men. They offer the following ideas, set down by Miss Bernice Cartwright, the interdenominational Director of Religious Education, stationed at the school under the Joint Indian Committee of the Home Missions Councils.

"One of the difficulties young Indian people face when they return from schools to the reservation, is to know whether or not certain practices at home are really part of earlier customs which kept a race clean and fine,

or whether such practices are departures from the earlier customs and are a lowering of tribal standards, so bringing degeneracy.

"Are the old men and women who tell the young people that '*Blanket Marriages*' are a custom of the tribe, willing to make the efforts their forefathers made to see that such marriages are not just temporary arrangements? Are the older people making the old efforts to see that such marriages are made in good faith and kept pure or is it a matter of complete unconcern to any and all of the older members of the tribe whether or not the young folk so marrying intend to remain faithful, protecting their mates from the evils of adultery, or desertion and neglect?

"The essence of valid marriage is the *free consent* before witnesses of parties who are competent and free to marry to live permanently together as man and wife to the exclusion of all others on either side. This much is required in all civilized communities today.

"In Christian marriage a man and woman are joined together in Christ. The marriage becomes as much a part of the spiritual life and development as baptism, confirmation and partaking of Holy Communion.

"The young Indian, returning to the reservation, can make of marriage a mockery. He may give up all idea of establishing a home and enjoying the companionship of a woman who respects him and whom he respects. He may use for his own selfish lusts the freedom custom has given him on some of the reservations. But he will not be contributing to the growth of ideals nor to an advancement of the Indian people. On the other hand he can look seriously at the problem, the obligation entered into, with an idea of establishing a home, caring for his family by protecting them from neglect and disease and taking part in the life of the community. And he must choose a woman whose ideals and standards are as high as his own.

### CONFERENCE ON LIFE AND WORK, OXFORD, ENGLAND

#### Church, State and Society

Following a dozen years after the original Conference on Christian Life and Work at Stockholm in 1925, there will meet at Oxford, July 12 to 26, a second world conference of the same general nature under the auspices of the Universal Christian Council.

Among the 825 persons who will go to Oxford the number of women thus far appointed from America is thirteen. Among them are: Miss Eliza H. Kendrick of Wellesley College, Mrs. H. H. Pierce of New York City, Mrs. Harper Sibley of Washington, Mrs. Fred S. Bennett of the Council of Women for Home Missions, Miss Anna V. Rice of the Y. W. C. A., and Mrs. Harrie R. Chamberlin of Toledo, Ohio. Other prominent women connected with American church life have been invited but have found it impossible to accept.

Studies in preparation for the Conference are engaging the attention of leading individuals in significant groups in many parts of the world. The following are particularly recommended: (1) *Christ's Way and the World's—In Church, State, and Society*, by Henry Smith Leiper; presenting crucial issues and how the churches are seeking to meet them in our contemporary world; 144 pages; paper cover 65 cents, cloth 90 cents. (2) *Church and State on the European Continent*, by Adolf Keller. (3) *Christian Faith in the Modern State*, by Nils Ehrenstrom. The author is a brilliant Swedish scholar. Probable price, \$1.50.

The United Youth Movement has taken the responsibility for sending eight youth delegates to the Oxford Conference.

A special radio program in England has brought the subject matter of the Conference to the attention of the listening public and a somewhat similar series has been promised in the United States by the National Broadcasting Company.

\* From the News Bulletin issued by the students at Flandreau U. S. Indian School, Flandreau, South Dakota.

# Our World-wide Outlook

A Missionary Newspaper of Current Events

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

## CHINA

### Incorporation of the Church

The Church of Christ in China is negotiating with the National Government with a view to having the Assembly's constituent synods and churches registered with the Government. Registration is the equivalent to "incorporation" in America. Until it is registered, the church cannot become a property holding body. The Government has recently passed regulations governing the registration of all kinds of organizations ranging from women's clubs and labor unions to chambers of commerce and churches. Naturally, regulations sufficiently comprehensive to cover such a diversity of organizations include provisions which make it exceedingly difficult for the church to accept. However, the present national Government is exceedingly friendly to the Christian movement and it is expected that such difficulties will be overcome.

—*Presbyterian Banner.*

### Famine in Szechwan

In the *New York Times* of March 21, Szechwan, China's most populous province, is reported to be in the worst drouth in 25 years. Large portions of the province have had no rain for a year. Streams have dried up and even the mighty Yangtse River has been reduced to a trickle. Over 200 deaths are reported daily from starvation in Chungking and its suburbs. Relief workers have been practically helpless to cope with the situation.

There is enough rice and other food in the province, and they say that there would be no famine if there were organization for distribution. Thus far the government has done nothing about this problem.

### Hopeful Changes

A writer in the *C. M. S. Outlook* sends encouraging news from Fukien that is in contrast with familiar stories of banditry, famine, and warfare: Communication is being improved through the opening of motor roads and there is marked progress in popular education, opium suppression and good government. Steps are being taken to turn erstwhile bandits into law-abiding citizens, and also to remove the cause of the trouble, i. e., the economic disabilities of the farming population. Thus, some of the greatest hindrances to the Gospel are being removed.

Hopeful open-mindedness is observed among educated people, radical theories are becoming discredited and moral character is coming to be desired more than eloquence. There is an increasing measure of cooperation among Christian forces, and new power has come into the lives of Christian workers. Teachers are learning the secret of leading their pupils one by one to God in Christ. Medical workers are exhibiting new patience and winsomeness in their relations with the sick. Pastors are learning to be true shepherds to their flock, and are finding the way to bring back wanderers to the fold. Ordinary church members are feeling the urge to pass on the blessing they have received, rather than leave the evangelistic work to paid agents of the Church. Everywhere, a new harmony, a deeper spirit of fellowship, is being engendered.

### Confucius or Christ?

A Christian traveler who visited a school in China, where Confucianism was being taught

to twenty pupils, was invited to address the students. He commented favorably upon their zeal to gain knowledge of Confucius, who has the respect of the whole thinking world, but did not fail to tell them how infinitely more satisfying Christ is than Confucius.

The Chinese teacher said: "You are forgetting that Confucius is our chief philosopher and leader of thought in China, and meets every condition of our life most satisfactorily."

The missionary suggested that on the morrow they submit the teachings of both to a test, and this was done at the city gates, where many lepers gathered daily. Whichever presentation should bring the greatest satisfaction to the lepers, should win. The missionary read passages expressing the sympathy and companionship of Christ with the unfortunate sufferers.

"Of course," said the Chinese teacher, "Confucius said nothing of the lepers and so I cannot match what Jesus says with any saying of Confucius." The lepers made the decision for Christ.

—*Outlook for Missions.*

### New Bible Society Branch

Christians of Chefoo have recently organized a new branch of the China Bible Society. At the opening meeting of this Chefoo branch, it was explained that the purpose of the China Bible Society is not to break away from the three foreign Bible Societies working in China, but to work in cooperation with them. It was pointed out that Chinese Christians should realize their responsibility in helping with the distribution of God's Word and the Gospel message; and should emphasize more the reading of the Bible. A fine spirit of unity and

enthusiasm was apparent among Christian leaders.

The future control and leadership of this newly-formed body will be under an executive committee of eleven members, chosen to represent the different churches and Christian organizations in Chefoo.

—*Chinese Recorder*.

### Practical Christianity

Mr. A. J. Dieffenbacher, temporarily stationed at Kanhsien, Kiangsi, sings praises of a Bible woman who is never too busy to teach the Gospel. "She has, of course, to take time for cooking, washing and sewing, but why should this hinder her in working for the Lord at the same time? Wash day is an ideal time to teach Mrs. C— how to sing, for the rubbing up and down on the washboard is an excellent method for keeping time. Here is the picture.

"The Bible-woman is at the well doing her washing. Mrs. C— is sitting on a stone opposite her. Today the chorus is, 'Jesus, the Saviour, save me.' The Bible-woman sings a line, and then Mrs. C— repeats it. This is kept up until Mrs. C— has learned the chorus by heart.

"Sewing day is the day for further instruction in the Word. There is some ripping as well as sewing to be done, so Mrs. C— takes one end of the garment and does the ripping, while the Bible-woman sews the other end. All the time the Bible-woman is telling this young Christian more about the riches that are her's in Christ Jesus."

—*China's Millions*.

### Lifted and Lightened Faces

At a meeting in Mienchu, an official who was won to Christ last year gave a testimony that illustrates the fact that transformed lives are reflected in faces. At the close he said that if any non-Christian were to have a photograph taken of himself, and afterwards truly repent and believe in Christ, and six months later have another photograph taken, he could not help but notice the difference.

## JAPAN—CHOSEN

### Coordination of Christian Forces

The disbanding of the Federation of Christian Missions as a delegated mission body, and the turning over of its administrative functions to the National Christian Council brings the missionary body definitely within the Council's constituency . . . makes the council the all-inclusive clearing house for the Christian movement in the empire . . . places (in the council) the responsibility and task of correlating the work of missions and missionaries so that they will increasingly become an integral part of the indigenous Christian movement and be given a worth while sphere of action within the frame work of the Japanese Church.

Another piece of coordination is the formation of a conference of publishers of Christian books and publications, for the sake of closer cooperation to provide the nation with a greater variety and better type of Christian literature. —*Christian Century*.

### He Had No Idea

Two boys, both graduates of a Christian school, were applying for a position. One was a Christian, one was not, and the railroad official who was interviewing them was not a Christian. Technically, the non-Christian young man was somewhat better prepared than the Christian. The official finally asked them both to tell him what they had learned through their experience in a Christian school that would not have been the case if they had gone to another kind of school. The non-Christian could think of very little, but the Christian gave a very definite statement of the benefits of his faith. He was chosen for the position. "It is not because you are either Christian or non-Christian," said the official. "It is because I cannot think very highly of the intelligence of a young man who, for five years, has been associated with followers of one of the great religions

of the world, and at the end of that time cannot give any idea of what it is all about."

—*Monday Morning*.

### Twenty-Four-Hour a Day Church

S. Sodeyama, after a period of study in America, held a seven-year pastorate in Nagasaki, where he became convinced that preaching alone was an inadequate expression of the Gospel, so he and his wife moved to Tanaka, a section of Kyoto made up of Korean workers, "water-level" outcasts, garbage and rag collectors, beggars and the poorest of Japanese laborers living under unbelievable conditions; one of seven such communities of Kyoto, and in only two are Christian churches. Here Mr. Sodeyama began holding services in his small home, and when no one came he preached in the streets. Gradually his membership has grown to 60 members. To support his various enterprises, he purchased a small cart and began collecting waste paper and rags. Interested persons became regular contributors, so that he now has ten supporting patrons many of whom are non-Christians.

His protégés include the blind, the lame, the old, the poor and the lonesome. If hungry, they are fed. The homeless are taken in and the jobless given work to do. Few Westerners would like the accommodations, but it is better than the under side of a bridge. Pastor Sodeyama's visits are the few rays of light that pierce the inner darkness, for he brings hope in his sermons, recreation in magazines, entertainment at special seasons, medical attention, assistance in entering the larger hospitals, and even pocket money.

—*Presbyterian Tribune*.

### Devil Possession in Korea

Miss Louise B. Hayes gives a remarkable instance of the transforming power of God's Spirit.

"In a little village up in the hills lived a young man, uneducated and ignorant, who had

fallen into all the vices known to Korean youth, a disgrace and menace to the whole district. As a result, he became a maniac, so fierce and wild that he had to be kept tied. A group of new Christians in a neighboring village heard of this madman, and determined to pray for his recovery. The young man was brought, bound, to the church, and the more earnest Christians met to pray. As they prayed, the young man mocked them, muttering, 'Blah, blah, blah,' but they continued. Sometimes when the name of Jesus was mentioned he would curse and try to attack them. They prayed on, in faith, and at last, he was cured.

"Two months later I held a class in this new church. The young man was at every session; quiet and dignified, taking part in the services, or quietly reading his Bible. Apparently his mind is sound and clear; he talks rationally, and thanks God for his recovery. Wherever he goes, he carries Bible and hymn book with him, and often he is singing a hymn. He is a living testimony that none can fail to see, and because of him others are being brought to the Lord."

—*Pyongyang News*.

### Secret of Growth

It is not easy to become, or remain, a church member in good standing in Korea. Personal behavior is carefully supervised by church authorities. Discipline is strict. Financial responsibilities are definite. Yet with all this, the growth is remarkable. The Mission and the Korean Christians credit this to two things: constant and systematic Bible study, in classes, institutes, church services and private reading; and, secondly, to definite evangelistic effort on the part of individual Christians.

## ISLANDS OF THE PACIFIC

### New Life in Formosa

Dr. John Sung, who left a career in pure science to take up evangelism in China, has been preaching in the island of For-

mosa. During three weeks thousands of lukewarm Christians renewed their allegiance to Christ, long-prayed-for relatives and friends were converted, and multitudes asked for prayer. In North Formosa 151 preaching bands were formed with three or more members each. When he sailed back to China hundreds went by train to see him embark, and some, taking small boats, followed the steamer out to sea, an unprecedented demonstration of affection. —*S. S. Times*.

### Cebu Field, P. I.

On Cebu Island last year 242 were received into the churches on profession of faith, and eleven places have been opened to the Gospel. This does not mean places where occasional visits are made, but places where regular services have been established and a group of baptized believers are carrying on by themselves. Four ten-day Christian workers' institutes have been conducted, with an average attendance of 69 students. We believe that much of the advance has been a direct result of the new spiritual life received from these times of study and fellowship. Two of the girls who attended from Ronna returned with the message, "Today is the day of salvation." They went from house to house and from relative to relative, insisting upon the claims of the Gospel message. As a result of their efforts seven new members have been won during the past few months. It is planned to follow up with similar institutes in each district.

—*Philippine Presbyterian*.

### Samoa Sunday

Thomas L. Kirkpatrick, chaplain of the U. S. naval base at Tutuila, Samoa, furnishes an antidote to the usual type of South Sea stories. It is an account of a morning service in a village church.

"There was a short 'sermon' by one of the older boys, who stepped into the railed enclosure where the *faifeau* stands when

he reads the Scripture lesson. A prayer followed by five of the older girls, with responses by the children. Then a hymn, after which some fifty children, from five to fifteen, rose in turn to give short bits of Bible history, which carried those who could understand it from the beginning of the Bible through its entire length. Some of these were dramatic in form, others musical, hymns were sung at various points, but the entire program went along smoothly. Now an older boy stepped again into the reading space, and read a short sermon in Samoan, then in English, taking his text from Job 5:17, 'Happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty.' In this he referred to the hurricane of last January, followed by severe food shortage, and by an epidemic of whooping-cough, which has taken the lives of many.

"As I watched the happy, intelligent faces of the youngsters grouped in front of me, dressed as would be American children on such a day in spotlessly clean clothing, and showing evidence of careful attention to ears and necks, I couldn't help contrasting this with conditions in these islands just one hundred years ago." —*Presbyterian Tribune*.

### School for Javanese Teachers

Plans have taken shape to open a new training school in Solo for teachers in Middle Java. The Government grants this school no subsidy at present. It is therefore quite free and may be set up where it is thought to be most wanted. The idea is to establish it so that the training given there is entirely suited to the needs of the native population, and not after a Western model. Thirty-five applicants are being sent from various districts to the school, so that proper classes can be formed. The school will also train pupils from other missions. The opening of this work is considered one of the most important projects of the Reformed Church for 1937.—*Holland News Bureau*.



## NORTH AMERICA

### Seeking Church Federation

At an interdenominational conference, held at Salt Lake City in February, it was agreed to consult with the Home Missions Council and Federal Council of Churches on federating all denominations at work in the intermountain area; and to create a permanent, interdenominational conference for this area. This move grew out of conviction that the evangelical enterprise requires extension and strengthening; that no room exists for interfaith controversy, but that there is every opportunity for positive, love-characterized gospel proclamation.

There was full discussion of four main themes: (1) the nature of the area, status of the evangelical enterprise; (2) ministry to youth; (3) missionary extension; ministry to scattered groups; (4) interdenominational cooperation and the future. Participants included Board representatives of several denominations, pastors, teachers, missionaries, community workers from Arizona, Idaho, Montana, Utah and Wyoming.

—*Monday Morning.*

### Conserving the Preaching Mission

As a means of relating the National Preaching Mission to subsequent work, a movement combining their several approaches to the local community has been launched under the name, "United Christian Advance." Building upon the new spiritual interest stirred by the Preaching Mission, the United Christian Advance undertakes to carry forward an educational program which will conserve the values of the Preaching Mission. Cooperating in the movement are the Federal Council of Churches, 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 and the Foreign Missions Conference of North America.

It is hoped that in each city where a preaching mission has been held, or will be held during this year it will be followed by a "School in Christian Living"; and that this will be followed by projects for building together the Christian community, local and world-wide. The three emphases — on evangelism, on teaching and on action—are thus woven into a single pattern.

—*Federal Council Bulletin.*

### Department Store Gives Bible Lectures

Lectures on the Bible offered by a department store turned out to be its most popular feature. The Higbee Co., of Cleveland, which has for years maintained a series of lectures in connection with its book store, four years ago started lectures on the Bible and related subjects given by Miss Harriet Louise H. Patterson. So popular did they become that they have been continued ever since.

—*Advance.*

### The City's Challenge

The Greater New York Federation of Churches, in preparation for "Community Sunday" on January 31, assembled a staggering array of facts and figures relative to conditions of population, housing, race relations, delinquency and crime, public health and the like.

The area included in the survey is 299 square miles. On that ground there are living almost 7,000,000 people. Religiously there are 2,556,595 Protestants, 2,365,247 Roman Catholics, 1,875,545 Jews, 115,544 Eastern Orthodox adherents. There are 2,387,868 persons under twenty years of age. In thirty years the Negro population has increased from 67,304 to 343,221; New York is the greatest Jewish center in the world; fully 70% of the population are entirely out of touch with any church and about the same proportion of children is unreached by any definite religious education. There are 1,074 churches of fifteen denominations that report a membership of 454,045 and a Sunday school enrolment of not

quite 200,000. New York's annual crime bill is \$605,000,000 while the total city budget is \$539,000,000. Unemployment relief absorbs \$25,687,776 per annum. There are seventeen square miles of slums, 245 miles of tenements fronting streets, 250,000 windowless rooms, and 309,157 apartments without bath facilities. Other facts are equally distressing.

### American Buddhists

There are today 100 Buddhist temples in the United States. The largest, in San Francisco, was recently the scene of the 40th annual Buddhist convention in the United States.

The Japanese Buddhists claim 50,000 Japanese and 2,000 white American members, of whom 50 are priests. Plans are afoot for the erection of the first Buddhist temple in New York and another in Philadelphia.

### An Oriental's Memorial

The Japanese Church of Cortez, California, gave \$55 per capita last year as compared with about a \$16 per capita average of Presbyterian church members as a whole.

Dr. Philip Payne, Presbyterian Executive Secretary of Oriental Missions in San Francisco, tells a story of the sacrifice made by one Chinese pastor in California. Last fall the wife of the Rev. Yick Soo Lee was killed by a drunken automobilist. The insurance company settled for cash without going to court. When some one suggested to Mr. Lee, who receives no pastor's salary, that that money would ease his financial stress, he answered, "But we shall not use the money for ourselves. Mrs. Lee would want the work of telling the story of Jesus to go on just the same as if she were here. We will build a church with the money in the little village back in China where she was born, and all the people there will love her for telling them of the Saviour."

Mr. Lee sailed for China last fall to build the memorial church.

### New Frontier in Canada

For over five years Saskatchewan has witnessed a shifting of population that has been of deep significance to the churches. Due to drought conditions in the south a steady northward trek of settlers has taken place. These farmers have taken up homesteads in the bushlands of the north. More than 40,000 people have moved into this "Land of Beginning Again."

The trek has faced the churches with the problem of extension in a new frontier area at a time when funds for extension work are seriously curtailed. For a while it seemed as if they could not cope with it. "God hasn't crossed the Beaver River yet" became a current saying in the north.

The United Church of Canada has met the challenge by sending a newly-ordained missionary who has changed the saying to "God has crossed the Beaver River." Working in cooperation with the Church of England, he is claiming Saskatchewan's newest frontier.

—*Christian Century*.

### LATIN AMERICA

#### Cardenas Denies Hostility

In his first pronouncement on the Church-State question in more than a year, President Cardenas declared in March that "Mexican Catholics have complete liberty to go to church." Asserting that "the government was not hostile to the Church," he added that Church and State relations were better than for a long time because the "priests have recognized the uselessness of mixing in politics."

President Cardenas has said that the Mexican Church problem must be relegated to the background, and that the only sure method of doing this is to permit the opening of churches. At the same time the President is reported as opposed to relaxing any of the restrictions taken to prevent the Church from exercising influence in Mexican political life. He has had to move

cautiously because of political opposition in many Mexican states.

#### Mexico Fights Alcohol

The Mexican Government is interested in questions involved in the strong drink traffic. Public meetings are being held to find out the attitude of the general public. At one meeting recently a member of the Cabinet presided and every branch of the federal government was represented. There were present sixty-three chairmen of state and district antialcohol committees who came from every part of the Republic. Another anti-alcohol convention will be held a year from now in Mexico City and representatives of all the powerful labor organizations of the country are expected to be present to state their point of view. —*Watchman-Examiner*.

#### Centenary at Samana

The story of the Samana Church in the Dominican Republic is interesting. In 1835 a group of Pennsylvania Christians bought the freedom of some slaves and helped them to embark to a peninsula on the northeastern coast of the Dominican Republic. The place where they landed came to be known as Samana. A missionary of the Wesleyan Methodist Church to the British West Indies learned of this English-speaking Negro colony, visited it, and finally located in the peninsula. During the century 11 churches have been established, for the most part supported by descendants of the original colony. Within the past year the Wesleyan Board has transferred this work to the Board for Christian Work in Santo Domingo.

#### Baptists in Trinidad

Baptist activities were established on the Island of Trinidad by the Missionary Society of London nearly one hundred years ago. This is the only Baptist church in the world receiving state support. The audiences are largely colored, but contain wealth as well as need, educa-

tional leadership as well as illiteracy. There are venerable "Mammies" who receive a monthly dole, and prominent business men, teachers, lawyers, doctors. There are English, Scotch, Canadian, Portuguese, Chinese, East Indian (100,000 in Port of Spain), Spanish, and every shade of Negro. From the first, this church has expressed itself in missionary work throughout the Island.

—*Watchman-Examiner*.

#### Progress in Venezuela

The annals of missions in Venezuela are "short and simple," yet they record a great deal of consecrated activity in behalf of this needy land. Intensive evangelistic work has been carried on in the city of Caracas and its environs, and evangelists, traveling by mule-train, have taken the Gospel message into the far interior of the Republic. Under the present government there is complete religious liberty in Venezuela; missionaries are making the most of this. The Presbyterian Girls' School in Caracas has enrolled daughters of the most influential families of the country, all of whom are thus brought under Christian instruction and the influence of Christian teachers in the building of character.

Renewed effort is being made to circulate Christian literature throughout the country; and a spirit of comity marks the relations of workers of all groups.

### EUROPE

#### The Religious Issue

Throughout central Europe a bitter struggle is raging between Catholic and anti-Catholic forces. It has reached its peak in Germany, is the chief issue in Austria, and is one of the most vital questions in Hungary. It is an element of the war in Spain. In some places the Catholic Church is on the defensive; in others it is attacking. In Germany, for example, it is being pushed to the wall. In Austria, it is on the offensive. In Hungary the fight is different, for it is between two churches, the

Catholic and Protestant. In Yugoslavia it is between two churches: the Catholic on one side, Eastern Orthodox on the other.

The geographical line dividing the two churches runs across Europe from south to north, and passes through Yugoslavia, dividing the land into two almost equal parts. Religiously, half of the country looks west and belongs to Europe; the other half looks east, and belongs to the Orient. This line corresponds very nearly to a racial and political division, making the struggle a three-sided one.

—*The Christian Century.*

### German Missions

The Yearbook of the United German Mission Conference for 1937 releases the latest figures concerning the German Evangelical Mission work as of the end of 1935. The total number of European missionaries of the societies represented in the United Conference is 1,561, with 12,093 native workers. There are 1,307,788 native Christians and 67,000 candidates for baptism in the care of all these societies. They conduct 4,424 elementary schools and 138 high schools in which there is a total of 255,819 pupils. These societies operate thirty-five hospitals in which thirty-six European and six native doctors are employed. The combined receipts from Germany in the year 1935 amounted to 5,260,707 marks. If these figures are compared with the figures of 1930, it is shown that there has been an increase in the number of missionaries of 14%; in the number of native-born workers, of 26.3%; and in the number of native Christians, 26%. Over against this increase there is a decrease of 29% in the income from Germany. These comparative figures speak an earnest language; for the actual situation is still more unfavorable than the figures reveal. The growth could have been even greater; for it was not possible to make the fullest use of all the possibilities because man-power and means were lacking. Ac-

cording to the report, the income is actually smaller than it appears, because as a result of the economic conditions, the income of 1935 did not reach as far as the same income did in 1930. The figures indicate the faithfulness of the missionaries and native workers who have carried on faithfully in spite of great personal sacrifices.

### "In the Faith of Hitler"

Last March it became a custom in Germany in newspaper death notices to say that the deceased "died in the faith of Adolph Hitler." Dr. Alfred Rosenberg, editor of *Völkischer Beobachter*, personal news organ of Adolf Hitler, is also quoted as having addressed himself to Germans who believe that Adolf Hitler is the Son of God, but are scoffed at by some of their friends, in these words: "We need a Son of God. . . . Today there stands among us one who has been specially blessed by the Creator. No one has the right to find fault with those of our people who have found their Son of God and have thus regained their Eternal Father."

—*Alliance Weekly.*

### Jews Seek to Conform

It is reported that two hundred prominent Rumanian Jews have offered to become converted to the Greek Orthodox faith to "identify themselves completely with the Rumanian nation." Rumanian church officials intend to start an intensive campaign for mass conversion of Jews, and are ready to appoint special missionaries for this purpose. They were also quoted as having offered to build an imposing Greek Orthodox church for converted Jews, and as having asked that the Patriarch appoint a baptized Jew as priest.

It is a question whether these Jews are converted, or merely finding it expedient to conform.

### Situation in Russia

The *United Presbyterian* gives the following summary of the religious situation in Russia, which is based on authentic

sources: In 1935, 14,000 churches were closed. Between 1917 and 1935, 42,800 clergymen died in concentration camps. Of the 35,000 priests before the revolution only one-fifth remain. On February 9, 1936, the tenth anniversary of the League of Militant Godless was celebrated. The president reported that half of the population of Russia is now atheist, but bemoaned the fact that 50 per cent of the Russian youth still clung to the Christian faith, and most of them persist in religious practices. The draft of the new Constitution gives freedom both to religious and antireligious propaganda. In 1925, 42 Roman Catholic churches were open and 40 priests were at liberty. Today there are none. In the whole vast territory of Russia there were then 300 priests; today there are 15. Under the system of collectivization 90 per cent of the farms have been taken from the owners. In 1914 the Lutheran Church had 230 pastors, 200 congregations and 800 churches. They have now been reduced to three churches.

## AFRICA

### Evangelists for Egypt

Twenty young men, of whom 15 were Copts, have been attending fortnightly classes in Cairo for voluntary evangelists. Several of these young men assist in conducting the evangelistic meetings which are held each week either in private houses or in small mission rooms in some twenty centers in the suburbs of Cairo or near-by villages.

These training classes aim especially at preparation for winning Moslems. It is pointed out that a successful evangelist, whether foreign or Egyptian, requires to have an intimate knowledge of the Christian and Moslem Arabic religious vocabulary, a sympathetic understanding of the mental and spiritual outlook of the special group which he is seeking to reach, a close acquaintance with the movements of thought and culture which are gradually changing the viewpoint and social

values of the Egyptian people, and skill and wisdom in presenting those central truths of the Christian faith which are a perpetual stumbling block to the Moslem—the Trinity, the Incarnation, the Atonement, the suffering of God and the method of divine revelation.

—*C. M. S. Outlook.*

### Colonization Scheme

Portugal has undertaken a constructive piece of work in establishing a great number of Portuguese families — mostly peasants — along the railroad that runs across Angola from Lobito to the Belgian Congo. The newcomers will find their farms with a ready crop of maize, wheat, fruit, vegetables, etc., all ready for harvesting, a comfortable little house, well furnished and very hygienic, and a number of natives under contract to help the new colonies in their work. The first group of families has already reached Angola.

—*London Missionary Herald.*

### Busy Nurses at Elat

At Central Hospital in Elat are sixteen women nurses. Some are young graduates of mission schools and some are widows who have bought their freedom from their husband's family.

These women work from morning to night, and often far into the night, caring for the sick, making up supplies, sterilizing instruments, getting the operating room ready, dressing the wounds, bathing new-born babies, caring for the orphans, scrubbing and cleaning. After work hours they go to their kitchens and cook their food. Early in the morning and on their half days off they work in their gardens or gather food and firewood. Besides being nurses most of them are Sunday school teachers, and all of them belong to one of two groups of personal workers. Two afternoons a week they take their Bibles, gather together for prayer, and then go to the wards and neighboring villages to acquaint others with their Saviour. Each

month they meet the medical assistants to report these visits and to ask God's blessing on those who have accepted Christ.

—*Presbyterian Banner.*

### The Luba-Lulua Bible

Dr. George T. McKee, missionary of the Southern Presbyterian Church in the Congo Belge, writes that in all the large centers it is now extraordinary to find a young man unable to read. It is also encouraging to find that those best informed are eager to be accurate about Biblical facts. The missionary has to be extremely careful now in his preaching and teaching lest some native catch him in a mistake. Most of the younger Christians can recite long portions of Scripture.

Not only has the Bible been the source of inspiration for the natives; the Luba-Lulua translation, since its appearance ten years ago, has had an unexpected influence on European traders, not versed in French or English, but with a knowledge of the native language, who have found their first real introduction to the way of life in the pages of the Luba-Lulua Bible, the first complete Bible in any native language in central Belgian Congo. It has a circulation from Leopoldville to Elisabethville. Young men often sit on their doorsteps and read without danger of ridicule from passers-by; some may read, as they so like to do, with a loud voice, heard by many in the village who are at work.

—*Bible Society Record.*

### Plows vs. Polygamy

A writer in *Woman's Missionary Friend* proves that plows have dealt a blow to the practice of polygamy. It has been said that the short-handled hoe is the badge of African womanhood, and when all cultivation of crops was done by the hoe—woman's work—it naturally followed that the more wives a man had, the more land he was able to cultivate. But a plow can do more work in less time than many wives, so why have so

many women around? Accurate statistics are not available, but it is certain that the increased use of the plow and the decrease of polygamy have proceeded simultaneously.

### Christians in Kavirondo

The work of evangelization only began in Kavirondo at the opening of this century. These people are a likeable race of East Africa. They are great travelers, and go all over Kenya as house boys, or other laborers; and so enthusiastically did the first converts spread their faith that the Church soon gained a stronghold. Their spiritual life is marked, evidenced by prayer meetings held on their own initiative, and their firm stand against old heathen customs.

But there is another side. As Rev. G. F. Kidd, of Maseno, expresses it:

We have most of the outward paraphernalia of success. We have several African clergy, many Christian gathering places throughout the country and the Christian out-school is a quite normal feature of the countryside. But we have now also come to the second generation of Christians. Christianity has become more conventional; it is the "accepted thing," and in the main I am sure it is true to say that there is not now the same keenness among the individuals of this African Church that there was fifteen years ago.

—*Church Missionary Outlook.*

## WESTERN ASIA

### Modern Turkey Makes Plans

The present régime in Turkey seems determined, by an enlightened policy, to win for that country a prestige surpassing that of the former Ottoman Empire. A vast scheme is on foot to give about 2,500,000 peasants a proprietary interest in the land. While preserving intact the principles of private ownership, agricultural units, each comprising several villages, will be formed into a "Kombine." One thousand of these are projected. Seventy-eight per cent of the population will benefit in one way or another by the productivity which it is designed to secure. *Jumhuriyet*, in its issue of February 4, discussing this

national program; says that the forests which cover only twelve per cent of the land area will be doubled, and works for the conservation of water will be undertaken.

—*World Dominion Press.*

### Syria's Spiritual Hunger

Medical work is of special value in Moslem lands because it shows Christianity in action. Missionaries in Syria living in Moslem neighborhoods are now reporting a real desire to understand Christianity for its own sake. Sometimes this is due merely to an awakening interest in the world at large; but the missionary in one strongly Moslem city reports that he always finds it easy to lead from this purely intellectual interest to the spiritual. A religion free of the detailed, rigid observances of Islam; a religion simple enough that a simple man can understand its meaning, yet profound enough that the greatest scholars cannot find its ultimate reach; one based on a few great principles and not depending on a thousand petty observances—all this appeals to the young Moslem of today. Most of all, he is beginning to ask about a religion that is worked out in actual life and not in formalities.

### Damascus Hospital

In Damascus, a Mohammedan stronghold, it is very difficult for a non-Christian to make public confession of Christ as Saviour without great danger to life and property. But many incidents encourage the staff at the Edinburgh Medical Mission Hospital.

A woman, who had been an in-patient, but had been discharged, continued to attend the out-patient department long after she had left the hospital. It was puzzling to know why she should persist in coming, but she finally made a confession to the hospital evangelist, Mr. Saliba, "I do not come here for medical treatment. I come to hear the Gospel message. In my own house I am almost a prisoner and could never come out here to the hospital except on

such a pretext as ill-health. I heard your message first in the wards, and I come to the dispensary to hear more."

A young man was treated free of charge in the hospital as he was poor and without work. While in the wards he was impressed by the spirit of service which he saw in the workers and was influenced by what he heard. After leaving he obtained work, and from time to time since then he has given small donations to the hospital out of his earnings, declaring each time he does so that it is a way of repaying the debt he owes to the hospital.

—*E. M. M. S. Quarterly.*

### A Pioneer in Iran

Dr. P. A. Satralker is a young Indian medical man who is working as a missionary in Iran under the Bible Churchman's Missionary Society, stationed at Zahidan, South East Iran. Between there and Quetta, 500 miles eastward, there is no Christian witness. The nearest mission to the north is Meshed, 615 miles distant. The hospital at Zahidan represents the only organized Christian effort in this wide area.

Dr. Satralker's father was a minister of the Indian Presbyterian Church, and believed that the same Holy Spirit who had led the Churches of the West to send the Gospel to India would empower Indians to pass it on to other lands. Of his four sons the eldest is now in charge of an American Presbyterian station; the second is now serving at Miraj, in Sir William Wanless' Sanatorium; the third is the subject of this sketch, and the fourth, also medical, is a missionary to Arabia.

At Zahidan, aggressive evangelism is impossible, as preaching is forbidden except on mission premises, and lantern lectures are included in the ban.

Dr. Satralker, when on a journey, halted at a coffee-shop beside the road. Sitting outside was a beggar boy with a terrible foot. The doctor told him that if he would come a little later to the Zahidan hospital he would

try to help him. The lad came; a cure was effected, and when he had been there four years he said one day, "I want to be a follower of Jesus Christ." The doctor asked him how he had reached this decision, and he replied that Mahomet had never done anything for him, neither had the Mohammedans. But, he said, it was the life which he had seen lived in that mission compound that had led him to wish to be a Christian.

—*The Christian.*

## INDIA—SIAM

### Changes in Twenty Years

A contributor to *Agricultural Mission Notes* asked 35 students in Pasumalai Normal School what noteworthy changes have taken place in South India in the past twenty years. These students are thoughtful men of college age. The first eight changes listed are given in the order of the strength of the vote.

Caste distinctions are disappearing. Untouchability is being rapidly discarded.

Child marriages are decreasing. Education for women is increasing. Coeducation is becoming more common.

There is wider public interest in education.

The demand for Home Rule is more widespread and insistent.

Rural reconstruction is multiplying.

Epidemics are being mastered.

Women are entering public life.

### Interreligious Student Conference

A Y. M. C. A. worker reports a student conference at Varkala, Travancore, at which Christian, Moslem and Hindu students met on a purely religious basis. There was honest skepticism on all sides. Questions arose out of real desire to know the truth—questions that tested the best religious experience represented there. For example: "How can one know the will of God?" "What special value do the Scriptures have over the scientific research of today?" "Why need we go back to the experiences of those of the past when we of this age know more than they did?" Or, "I had lost my confidence in Hinduism, and



thought that Christianity was ideal. Then I learned of their divisions, their failings, and I began to see all religions as struggling after the ideal." It was interesting to hear a Hindu leader help a Christian leader make his point clear.

### On the Depressed Class Movement

Dr. P. B. Hivale, of Bombay, in an address before the All-India Conference of Indian Christians, told what he thought the Christian attitude should be toward the problem of the depressed classes.

"I cannot but believe," he said, "that in the principles which were given to us by Jesus Christ you find the motive power which makes human freedom possible. Therefore, Christians must place before the depressed classes what they have, not in a spirit of competition, but merely as a witness to the liberating power of Jesus Christ. Such a witness must not be, however, accompanied by any promise of economic help or political status. Any attempts to enter into a bargain with the depressed classes for political purposes, or with the hope of increasing numbers is against the very spirit of our religion and we must set our face against it. At the same time we cannot but hope that the depressed classes may find in the principles of Christ the abundant life for which they are searching. The decision must be their own. Whatever the decision, it should be our duty to help them in their struggle.

"However, we must confess that even in Christian churches there has been class discrimination. A challenge comes to the Christian Church to reexamine itself and to purge itself of all such distinctions and all such evils that come from our human failure to live up to the ideals which we hold and which are a sacred trust from our Master."

### Headliner

During a three days' communal riot in Bombay the regular city street cleaning service

was stopped, and filth and smell became unbearable. Dr. Clifford G. Manshardt, head of Nagpada Neighborhood House, gathered young Jews, Hindus, Moslems and Christians in his School for Social Work, and went into the streets with brooms and dump carts to clean up the place. It was a dramatic lesson in community spirit as menial work done by young men of all castes and creeds was an astounding thing. The next day the municipality began work again with street cleaners in that section; and next day the press of India made front-page news of the event.

### Forman Christian College

Forman Christian College, Lahore, has been a pioneer in many lines. It was the first to form a Graduates' Association in 1896, the first to open a Biology Department in 1898, the first to adopt coeducation in 1902, first to conduct medical examination of students admitted to the College (1914). Her students were the first to receive the degree of B.Sc. from the University of the Panjab. During the past four years the College, now under the principalship of Dr. S. K. Datta, has made some vital changes; a new office was created in 1934 to follow up the progress in his studies which each intermediate student makes. An annual camp is held for first-year students where for two weeks they work and play together. The effect of this novel experiment appears remarkable, especially when one looks at it in the light of the communal shackles that fetter India in general and the Panjab in particular.

—*Indian Witness.*

### New Life for Siam

Dr. Charles T. Leber, the new secretary of the Presbyterian Board and now on a tour of mission fields in Asia, urges a new united program for Siam. Here are some of his observations:

The National Church is still young enough to be enthusiastic, willing and pliable.

Siam has religious freedom. The restrictions on Christian activities are very few. How long will this last?

Siam is growing in geographical and political unity. There are no longer isolated fields in Siam itself.

Older missionaries soon to retire have prestige and influence that should be used strategically and urgently.

New leadership is arising in the personalities of younger missionaries, eager to unite on forward-looking projects.

Equipment at certain places must either build up or close up.

## MISCELLANEOUS

### Gifts and Giving

The United Stewardship Council has recently issued its compilation of data in regard to gifts to 24 leading Protestant denominations in the United States and Canada.

Total gifts to the 24 communions were \$315,438,747 in 1936 as compared with \$304,692,499 for 1935. This means a per capita increase from \$12.10 to \$12.46. Gifts for congregational expenses increased from \$251,347,435 to \$258,167,763, a per capita increase from \$9.98 to \$10.20. The per capita increase in gifts for denominational benevolences is a little less proportionately than in those for congregational expenses — from \$2.02 in 1935 to \$2.12 in 1936.

In 1936, as in 1935, the Church of the Nazarene gave the largest total amount per capita, \$25.55. In 1936, as in 1935, the United Presbyterian Church gave the largest amount per capita for denominational benevolences, but have decreased their gifts from \$7.18 per capita to \$6.53.

Three denominations in the United States gave less per capita than in 1935; all the others increased their gifts at least a little.

Of the three Canadian communions the gifts of the Canadian Baptists and the Presbyterians decreased both for denominational benevolences and for congregational expenses; while the United Church increased its per capita gifts for denominational benevolences slightly, but decreased its gifts for congregational expenses.

—*Federal Council Bulletin.*

# Our Missionary Bookshelf

*Books Briefly Reviewed for the Readers' Information*

**Rats, Plague and Religion.** John Spencer Carman. 250 pp. \$1.25. Judson Press. Philadelphia. 1936.

This is as interesting a book as its title would lead readers to expect, and is the best collection we know of stories concerning medical mission work in India. Dr. John Spencer Carman of the Victoria Memorial Mission Hospital at Hanumakonda in the Hyderabad State (Nizam's Dominions) has had the help of his capable wife who contributed several of the stories. They illustrate how much can be done by a faithful missionary couple in their first six years on the field. Would any ordinary business concern, in any part of the world, show equal results in so brief a period? The stories are not only fascinatingly told but they reproduce the Indian atmosphere with surprising correctness. Happy must have been the American audiences that heard them. No wonder the doctor and his wife have been urged to give their addresses this permanent form which deserves wide circulation. Books by India's medical missionaries are too rare, a simple and sufficient explanation being that every medical missionary in India is already greatly overburdened with work on the field and their furloughs are taken up by home churches that wish to hear their moving stories. If every missionary on furlough could have as useful a "father-in-law" to help prepare his manuscript for the printer then many more entrancing missionary books might be published. The ignorance of home churches about mission lands must be dispelled by some method or other. How many people in the American churches realize that al-

most the number of the population of the whole of the United States are without any skilled medical help in India? Those who have in hand the preparation of textbooks for the study of India in 1938-39 should have this book in mind, and some publisher would do well to issue a cheap edition to ensure its winning its way into the homes and hearts of the American people.

J. F. EDWARDS.

**Missionary Stories to Tell.** Compiled by the Children's Committee of the Missionary Education Movement. 178 pp. Cloth, \$1.00; paper, 50 cents. 1936.

Every teacher knows the educational value of a well-told story. Through this collection of 38 stories, boys and girls will not only learn the facts about modern missions, but will gain an understanding of world fellowship and racial brotherhood. The stories are especially adapted for telling, and are of tested value to leaders of children in introducing boys and girls of the Americas, China, Japan, Korea, India and Africa.

**The Untouchables' Quest.** Godfrey Phillips. 96 pp. 40 cents. Edinburgh House Press. London. 1936.

This unpretentious book, taking less time to read than the Book of the Acts, is a chronicle of modern "Acts" of the Holy Spirit. Inspiration and challenge are presented by facts clearly expressed and forcefully emphasized. Mr. Phillips, an English exmissionary (now a Board Secretary), has sought to bring forth into the common knowledge of the British and American churches the great study by Dr. (now Bishop) J. Waskom Pickett, "Christian Mass Movements in India." Mr. Phillips has used the important

Ambedkar movement as an introduction to the whole question of our Western churches' contribution in the past and our responsibilities for the future. Thus while bringing out Dr. Pickett's survey conclusions in simple fact and figure, he has led us to the brink of the future, with the vast need of India's teeming Untouchables uppermost in our sympathies.

The author not only interprets the nature of the so-called "mass movement," but describes the actual process of Christianizing these depressed classes. Vivid glimpses from current reports, latest figures of numerical progress, eye-witness descriptions of village life, all bring to the reader a sense of the vital drama—spiritual, social and economic—now proceeding in India.

The author's review of the increasing contributions of governmental and non-Christian agencies is appreciative; he commends them to Christian approval and assistance, though he shows how justified is the Christian conviction that the changed inner life based on vital relation to Christ is fundamental to any lasting improvement in individual and corporate life of the Untouchables.

Among portions most useful to the reader, and to one who desires to use the book for preparing addresses or for classes are those dealing with (a) the three years of experience since Mr. Gandhi's dramatic fast for the untouchables; (b) the startling superiority in literacy of the Christians over Hindus and Moslems; (c) difficulties and achievements in self-support, and (d) multiplying evidence that from the witnessing lives of transformed outcastes higher castes are being won to Christ in large numbers, and the emphatic chapter entitled "Everything Depends on Teaching."

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

The author closes with the note of urgency and warning, recognizing the long road ahead for Christian forces. In blunt language he says "this thing which is too big for us already is going to become far bigger."

B. C. HARRINGTON.

**Missionary Romance in Morocco.**  
By James Haldane. Illus. 8vo.  
189 pp. 2s. 6d. Pickering & Inglis.  
London. 1937.

Morocco is one of the less familiar countries of the world. It is out of the line of tourist travel and is inhabited by Moors and Berbers who are not over-friendly to Europeans. While there are representatives of several Protestant missionary societies in Morocco, the field is not an encouraging one because of the fanatical character of the Moslems. Mr. Haldane introduces us to the people and problems in a very entertaining and illuminating series of chapters that relate his observations and experiences during the past 25 years. He is a missionary and Field Superintendent of the Southern Morocco Mission, with headquarters in Mazagan. There are few, if any, recent books that give as vivid a picture of the products of Islam in North Africa.

**Bush Aglow. Life Story of D. L. Moody.** By Richard E. Day. Illus. 331 pp. \$2.00 net. Judson Press. Philadelphia. 1936.

D. L. Moody, who was born in poverty just one hundred years ago, was a remarkable man. His life seems to offer almost inexhaustible material for biographers. Three new volumes have recently come from the press thirty-seven years after his death.

The new biography is by the author of "The Shadow of the Brood Brim," a life of George H. Spurgeon, the great English preacher, who was born just a year before D. L. Moody. The two men had many points in common—both were born of poor and obscure parents, had comparatively few educational advantages, were soundly converted in youth and became famous preachers and soul-win-

ners—one as an American Congregationalist and an international evangelist who went everywhere preaching; and the other as a metropolitan Baptist preacher who drew people from everywhere to hear him in his London tabernacle. Both established educational institutions—Spurgeon a Pastors' College and orphanage, and Moody a Bible Institute and two schools for struggling young men and young women. Both were Bible students and published books and tracts which have sent the Gospel in print all over the world. Both were men of prayer and depended on the Holy Spirit for power. Both were endowed with a sense of humor and "common sense." Both died in their prime—Spurgeon at fifty-six, and Moody at sixty-two, and both left an enduring work behind them and children to carry on.

The material for Mr. Day's story of "The Great American Commoner" are largely gathered from Mr. Moody's youngest sister, Mrs. Elizabeth Moody Washburne of Racine, Wisconsin. For the most part it is not new but gives some fresh and interesting glimpses of D. L. Moody, his family and associates. The author's philosophy and personality are even more prominent here than those of his subject but the book pictures a great soul, a love-motivated soul-winner, and one filled with the Holy Spirit and who built both for time and eternity.

One peculiarity of this biography is its omissions. Little is said about the institutions that D. L. Moody founded and that he sometimes said represented his most abiding work. The Moody Bible Institute is given six pages out of 333, Northfield one page and Mount Hermon two pages; almost nothing is said about the Northfield Conferences and little about the Colportage Library; the names of many of those most vitally associated with Mr. Moody are omitted; while others of little importance are included; nothing is said of the work of his sons and son-in-law in carrying on the institutions he founded.

Almost nothing is said about the many people of wide usefulness whom Mr. Moody led to Christ. There is no index.

The fact that Mr. Day never saw D. L. Moody and was not intimately acquainted with his work explains many of the omissions and inadequate lights and sidelights on the great evangelist. As a balanced biography it is lacking but as Mr. Day's estimate of the man and his message it is interesting and shows a man whom God used.

**A History of Jewish Christianity.**  
From the First to the Twentieth Century. By Hugh T. Schonfield.  
London. Duckworth, 1936.

This important book has assembled valuable facts related to a phase of ecclesiastical history that has been almost entirely overlooked, for church historians have attached little importance to the place of Jewish Christianity in the course of the Christian centuries. This book seeks to furnish a continuous account of Jewish Christianity and its influence from Apostolic times to our own. In spite of many a hiatus in the records we have the results of extended research and a valuable contribution to the study of the subject.

The aim of this history is expressed in a quotation taken from Basil Mathews' "The Jew and the World Ferment." He says: "We do not believe it to be in the purpose of God that the Jewish Christian should be deprived of the opportunity of making his own distinctive racial and cultural contribution within the Christian Church." The principle, as thus stated, is in full accord with the science of modern missions. It is when we come to consider, however, what was the "distinctive racial and cultural contribution," which Mr. Schonfield thinks Jewish Christians should make within the Church, that we find ourselves in disagreement.

The author claims the right for Jews who accept the Messiahship of Jesus to remain within the Jewish community, to continue the observance of the

peculiar customs of their people, and to cherish the heritage of Israel. He believes that the Jews would thus "banish forever the pain of the broken family circle," and be able effectively to "open the eyes of their brethren to the saving truth that Jesus is the Messiah." He also seems to approve of a return by Jewish Christians to the view of Jesus held by certain followers of Christ in the first Christian centuries, known as Ebionites. Mr. Schonfield says, "Their Christology was a simple one. They believed that Jesus was the natural son of Joseph and Mary, elected to the high office of Messiah by virtue of His Holy life and Davidic descent; that He had been so designated at His baptism by the entering in of the Holy Spirit and by the Voice that proclaimed, 'Thou art My Son, this day have I begotten Thee.' They also believed that after proclaiming the Kingdom of God, He laid down His life for the salvation of Israel, was buried, rose again from the dead, ascended into Heaven, and would shortly return again to set up His Kingdom and reign over the House of Jacob forever."

Students of history will recognize at once views over which many a battle royal has been fought in other generations. Yet Mr. Schonfield looks forward hopefully to "the return of the great Gentile churches to the simple faith and Christology of the early Jewish Christians," and to the time when they will enunciate "simple and universal principles of belief in which the Unity of God and the Messiahship of Jesus will be the fundamentals." Such a faith he conceives would be "acceptable alike to Jew and Gentile."

But the author's facts, quite apart from his interpretation of them, command our attention and interest. They bring us face to face with the tragic failure of the Church to commend Christ to the Jew, with the spiritual homelessness of Jews who become believers in Jesus, and the lack of fellowship which they so often encounter within the Church, and with the estrange-

ment of Jewish Christians from their own people and the loss of their testimony within the House of Israel. We have here a fresh study of the relationship of Jewish Christians to the Christian Church and suggestions as to how their testimony for Christ can be made more effective in reaching their unreconciled brethren. J. S. CONNING.

*The Restraining Hand.* By R. A. Bosshardt. 288 pp. Price, \$1.50. Hodder & Stoughton, London. 1936.

This record of the "Captivity for Christ in China" of two members of the China Inland Mission, Messrs. Hayman and Bosshardt, for periods of 413 and 560 days respectively, is a fit companion for the narratives of "Boxer Days," of fiery trials in the Church's various persecutions, and of the experiences of the Apostle Paul so briefly yet so graphically recorded in the Acts and the Epistles. The book might have a wider reading and produce a deeper impression if it had been cut to half its length, yet the interest of the reviewer was maintained through a complete reading of the simple story, despite the natural sameness of its detail of daily hardship and peril. The heart-sickness of "hope deferred," the dreary loneliness of separation from loved ones and association with murderous ruffians, the deprivation of books—even with no Bible for most of the time—the lack of proper food and clothing, the inability to bathe with consequent infestation by vermin picked up from filthy lodgings and associates—all these things made it impossible for anything but the most implicit faith in God to sing songs, give thanks and preach Christ "in season and out of season."

Their captors were the Communist Army as it was driven by the Government troops through the provinces of Hunan, Kweichow and Yunnan toward the northwest borders of China. Bombing airplanes constantly harassed the Communists, yet, dodging and fleeing, they captured towns and villages, looting and destroying, kidnapping men,

women and children of wealth, holding them for ransom, brutally executing them when ransom was not forthcoming or when captives failed to keep up with the rapid marches. The hope of a large ransom led the Communists to save the lives of the two missionaries. Mr. Hayman alone was released on the payment of ten thousand Chinese dollars by a Chinese friend, though the release of both had been promised for that sum. Five months later, Mr. Bosshardt was released without ransom when it occurred to his captors that, as a Swiss, he did not belong to an imperialist nation!

For a picture of Chinese Communism in its horrible reality, not as the theorists portray it, one should read this book. It is a modern parallel to parts of the eleventh chapter of The Hebrews.

COURTENAY H. FENN.

*Indians of Today.* Edited by Marion E. Gridley. 128 pp. \$2.50. Privately published by the Indian Council Fire, 108 North Dearborn St., Chicago. 1936.

When it is no longer thought necessary to introduce American citizens of aboriginal descent with the sound of tom-toms and a display of war-bonnets when they are accepted without fanfare as our equals and contemporaries, then we shall no longer have need for an Indian Bureau, for "Indian" organizations, or for exclusively Indian schools. Until that day—which some of us believe may not be far off—such a compilation as "Indians of Today," sponsored by the Indian Council Fire of Chicago and edited by its secretary, Marion E. Gridley is welcomed as an index of progress already made toward the goal.

The late Charles Curtis, a former senator and vice-president of the United States, whose minor strain of Indian blood has been widely publicized, tells us in his Foreword what those whose stories and portraits appear "have achieved in the face of terrific handicaps." Together with hundreds less well known, they are filling a worthy place in our modern civilization. The

editor does not pretend to cover the ground fully. Some Indians who well deserved mention were unknown to the editor, while others preferred not to be listed.

The analysis of 101 short biographies shows that about one-third of those included claim to be "full bloods." One-fourth are less than half Indian, although only Mr. Curtis, and Mrs. Roberta Campbell Lawson (granddaughter of a native Delaware missionary, and now president of the General Federation of Women's Clubs), are below one-fourth degree.

About one-third of those whose stories are presented live and work among the general population of America, as ministers to white churches, doctors, lawyers, scientists, business men and others. Members of one considerable group serve under the Indian Bureau or as missionaries on reservations; over one-third are artists, singers, lecturers and writers on Indian themes; many entertainers have been omitted. Twenty-two women are included, and several men who have won fame and money as successful athletes. Eleven are or have been Christian ministers or pastors. Three of the names are found in "Who's Who in America," and others appear in special books of reference.

Missionary groups will do well to study this compilation, the first of its kind, and it should be made available in libraries, especially those of schools, colleges, and historical societies.

ELAINE GOODALE EASTMAN.

**World Treasure Trails: Africa.** By Nellie A. Reed. 127 pp. \$1.00, cloth; 50 cents, paper. Women's Missionary Society, Free Methodist Church, Winona Lake, Ind. 1936.

The author is a Free Methodist, who was sent out to Africa by the children of America, and now brings back a message to young and old. She knows and loves children of all races and has drunk deeply from the fountains of experience.

Here is an atmosphere of adventure that every missionary experiences as he goes to a

strange land for the first time. The author shows that all Africa is not jungle but that there are great and modern cities, high mountains, railroads and their stations, automobiles, mines, waterfalls, plantations, open rolling grass land, yes, and dense bush. Of course a children's book must mention lions, leopards, elephants, hippopotami, monkeys and Africa's other animals.

Living in these pages are also, and mainly, people—boys herding flocks, taking turns going to school where they learn songs and Bible stories which they carry back to their fellow herdsmen. We read of little Ponsiwe whose mother tried to hide her from evil spirits; there are Zephaniah and Sarah, the twins, who with their mother were lepers; and there is Mary, one of the children rescued by the missionaries during the famine.

Wide territory was covered by Miss Reed in her visit—Natal, Transvaal, Cape Colony, Orange Free State, Portuguese East Africa and the Belgian Congo. Instructive notes are added to each chapter, giving facts about each of the provinces.

MYRTA PEARSON ROSS.

**Missionary Plays and Pageants.** By Mrs. Fannie Smith Gray. Crown 8vo. 277 pp. \$2.75. Western Baptist Publishing Co., Kansas City, Mo. 1936.

The demand for missionary material in dramatic form has increased in late years as churches and other religious organizations have come to realize the dynamic of the visual presentation of truth. These 25 dramas and pageants cover a range of subjects, including temperance, sketches for special occasion and various phases of missionary work. The appeal is mostly to women and young people.

The author was for 13 years Baptist State Secretary for Kansas and served as leader in the Woman's National Jubilee and Continuation Campaigns of the Northern Baptist Convention. The aim of these productions is

not merely to sugar coat missionary and other religious information but is especially to inspire and motivate practical work in church groups. The author has endeavored to make the staging and costuming simple so as to be within the range of the average church. It is to be regretted that these sketches were not revised so as to meet the new legal, social and religious conditions with which the Christian Church has to deal, since the plays were first used. Missionary motives, conversational style and facts have changed so markedly that little of the material could now be used without considerable adaptation. If this is done the dramatic basis of these plays and pageants will be found helpful as suggestive material well arranged.

E. S. AITCHISON.

**Heritage of Beauty.** Pictorial Studies of Modern Christian Architecture in Asia and Africa. By D. J. Fleming. \$1.50. Friendship Press, New York. 1937.

Many mission churches and schools in foreign lands are so crude or foreign that they are an offence to cultured natives and do not stimulate worship. This is in spite of the fact that such countries as India, Burma, Persia, Siam, Japan and China boast of many very beautiful non-Christian temples.

Dr. Fleming, formerly a missionary in India, has prepared this attractive volume with forty-five photographic productions, with a view to promoting and preserving in every land national ideas of beauty in Christian Church architecture. In these studies he shows the beautiful, appropriate, artistic, dignified and worshipful designs in some Christian churches; others are dignified but seem out of place in their environment. He also calls attention to art, symbolism and reverence in connection with churches. Every missionary, charged with building houses of worship in other lands, should examine this volume and profit by Dr. Fleming's studies.

**Kolerat Pitsiulret or True Stories of the Early Days of the Moravian Mission on the Kuskokwim River, Alaska.** By S. H. Gapp. 106 pages. 50 cents. The Comenius Press (The Moravian Book Shop), Bethlehem, Pa. 1936.

The Moravian Church began its work among the Eskimos of the Kuskokwim District in 1885, and this booklet records in graphic and gripping style stories of what was involved in pioneer missionary work fifty years ago in subarctic Alaska. What perhaps adds peculiar interest to these, at times, thrilling narratives is the fact that one of the pioneer missionaries, who for the first time brought the Gospel to these neglected people, was a full-blooded Delaware Indian, the great-grandson of the famous Chief Gelele-mend of Revolutionary fame. The first chapters give a review of his life. After his death his widow gave to Dr. Gapp all her diaries, from which he has gleaned this remarkable tale, which he has been permitted to publish now that she too has gone to her eternal reward. The book gives a vivid picture of missionary activities amid the snow and ice of Alaska, and also of some of the experiences—sometimes tragic—of the early Eskimo converts. P. DE S.

**Pools on the Glowing Sand.** The Story of Karl Kumm. By Irene V. Cleverdon. Introduction by Samuel M. Zwemer. Illus. 8vo. 194 pp. 5s. Specialty Press. Melbourne, Australia. 1936.

Karl Kumm was a pioneer missionary traveler in Central Africa and described his interesting observations in two volumes: "The Lands of Ethiopia," and "From Hausaland to Egypt." He had outstanding gifts as a Christian scholar, an effective speaker and missionary explorer and was one of the founders of the Sudan United Mission and its General Secretary.

Karl Kumm was of German parentage and was born in Osterode, Hanover, in 1874. Later he became international in his contacts and allegiance, with Great Britain, America and Africa as his adopted countries.

As his first wife, he married Miss Lucy Guinness, a daughter of Dr. H. Grattan Guinness of London.

The story of this life, dedicated to God for Africa, is deeply interesting from many points of view. We read of wild elephant hunts, as well as adventures with wild men, but the traveler's chief interest was in bringing men into vital relationship to Christ. Kumm met many famous men and spoke at great assemblies. These contacts form the basis for some rich experiences that reveal the man's strong character and wide influence. He died in California on August 29, 1930, but the work of the S. U. M. goes on with many signs of the blessing of God.

**China Calling.** By Rev. Frank Houghton, B.A. 80 pp. Paper, 50 cents; cloth, \$1.00. China Inland Mission, London, Philadelphia. 1936.

It would be hard to find elsewhere as many interesting facts about China, the country, the people, their history, their character, their attainments and their needs, in equally small compass. The Editorial Secretary of the China Inland Mission, and now a Bishop in Szechuen, has made full use of earlier books on China and the Chinese, but also, with unusual opportunities, has made equal use of eyes and ears and mind on present-day China. He has produced a book which should find a large place in the study classes of churches and societies as affording an admirable bird's-eye view of that long-lived race in the weakness and strength of its past, its modern progress and problems, its resources, its need of "What Jesus Christ alone can give." Hence this book's stirring call to the Christian Church in Great Britain and America to seize the present unequalled opportunity. Its appeal is by no means limited to the C. I. M. and its supporters. The style of the book is easy and the author's sense of humor is frequently in evidence.

After a description of the land and people, an excellent

sketch of the Religions of China is followed by a chapter on Christianity in China, from the coming of the Nestorians to the most recent developments in the National Christian Council and the expanding ideal and realization of the Indigenous Church. The author's picture of the Life and Leadership of the Chinese Church, in country and city, tallies closely with the reviewer's own 34 years of observation and participation in both. The Church's virtues and frailties are not very different from those of the Western Churches, and the great need is the same—that of larger dependence upon God's Spirit for a fuller and more energizing life. It is a felt need and Chinese preachers and itinerant bands have been raised up to meet it as never before, in more extensive and intensive evangelism and the development of the spirit of independent self-support and self-propagation.

But lest any should think that the missionary is no longer needed in China, the author draws attention to the still small number and the poverty of the 500,000 Chinese Protestant Christians among nearly 500,000,000, and the vast populations entirely unevangelized. In his mind there is not the slightest question that "none but Jesus Christ can do helpless sinners good," therefore China presents the world's loudest call and greatest opportunity to those who follow the Master in being lovers of souls. "Love never faileth."

C. H. FENN.

**God in the Every Day.** By Hugh Redwood. 8vo. 117 pp. 2s. 6d. Rich and Gowman, London. 1936.

Another book by the religious editor of the *London Daily Chronicle* is always welcome. Like "God in the Slums" it is the story of how Christ finds men and women and saves them from sin and destruction. It is illustrated by individual experiences and one chapter of especial interest is autobiographical. Every pastor, teacher and personal worker will find it a rich storehouse for inspiration and illustration.



**Twice Born—And Then?** By Andrew Gih. Edited by J. Edwin Orr. 12mo. 128 pp. 1s. Marshall, Morgan & Scott. London. 1937.

Andrew Gih is a Chinese Christian, still a young man, an evangelist of the Bethel Mission in Shanghai. Recently he has not only traveled widely in China, preaching the Gospel, but has been on a world-wide evangelistic tour and has given his message very effectively to large audiences in America and England. Now friends have persuaded him to write the story of his early life, his conversion, his Christian ministry and his message. All has been edited by J. Edwin Orr, the young British evangelist, author of "Can God—?" and other volumes.

Andrew Gih's story is striking and stimulating. His faith is clear, his spirit is Christlike and his message is Biblical. The book well repays a careful reading, though its style is conversational, rather than literary and the life-story would be improved by condensation and reediting. The Scripture messages deal with the Holy Spirit and are intended particularly for Christians who need cleansing, and power. They will be helpful to any earnest Christian of any race, in any land.

**The Hindu Jajmani System.** By Wm. H. Wiser. Paper bound. 192 pp. Lucknow Publishing House, India. 1936.

Wm. H. Wiser has been for some years a missionary in the United Provinces of Indian and, with his wife, wrote a fascinating book of Indian village life, called "Behind Mud Walls." Now Dr. Wiser has published another and more detailed study of one of the features of the Village System—the "Jajmani" or relationship between employer and employee. This system is complicated because of the twenty-four castes and out-castes, with their traditional occupations and taboos. For example: the Brahmans may be served by any one of the twenty-four castes while the sweeper can only be served by a few.

For five years Dr. Wiser and his family lived just outside a village, which they called Karpur. Here they learned to

know the Hindu people, their system, customs and problems. It was a great experience which they have capitalized to good advantage. He describes each separate caste from Brahman to dancing girl and then tells of the service system, payment, concessions, and its disintegrating features. The laws of compensation and rights are studied, and the advantages and disadvantages of the whole system. It is a valuable study for any missionary or student of social science.

The lessons Dr. Wiser draws from the system are fifteen. The features that should be retained include:

1. Contentment and peace.
2. The individual wishes subordinated to the group.
3. A federation of groups leading to solidarity.
4. The farmers living at the center rather than in scattered homes.
5. The village community as the primary unit of society in India.
6. Education and religion as playing a large part in creating unity.
7. The greatest factor contributory to a sense of security is a recognition of common responsibility.

He says in conclusion: "Just as India is helping us to understand more clearly the Galilean Master's teaching of passive resistance, it can help us to understand His teaching that no man has a right to live entirely unto himself and that they who are strong are under an ethical obligation to bear the burdens of the weak."

## New Books

**Ablaze for God.** Life Story of Paget Wilkes. Mary W. Dunn Pattison. 316 pp. Japan Evangelistic Band. London.

**The Foundations Must Stand.** P. E. Kretzmann. 123 pp. 75 cents. Concordia Publishing House. St. Louis.

**Letters by a Modern Mystic.** Frank C. Laubach. 46 pp. 25 cents. Student Volunteer Movement. New York.

**A Theology for Christian Missions.** Hugh Vernon White. \$2.00. 220 pp. Willet Clark & Co. Chicago.

**Alaskan Adventures.** By Loyal L. Wirt. \$1.50. 124 pp. Revell. New York.

**Twelve Mighty Missionaries.** E. E. Enock. 95 pp. 1s. Pickering and Inglis. London.



**They Found God.** M. L. Christlieb. 152 pp. 5s. Allen and Unwin. London.

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**Education for Missions in the Local Church.** E. Mae Young. 89 pp. 35 cents. Methodist Book Concern. New York.

**Landlord and Peasant in China.** A Study of the Agrarian Crisis in China. Chen Hanseng. 144 pp. \$2.00. International Publishers. New York.

**Revisiting My Pygmy Hosts.** Paul Schebesta. Trans. by G. Griffin. Illus. Map. 288 pp. 18s. Hutchinson. London.

**Stone Age Bushmen of Today.** Life and Adventure Among a Tribe of Savages in Northwestern Australia. J. R. B. Love. Illus. 220 pp. 8s. 6d. Blackie. London.

**Native Education and Culture-Contact in New Guinea.** William C. Groves. 179 pp. 6s. University Press, Melbourne; Oxford University Press, London.

**Christ the Hope of the World.** Report of the Twelfth World's Sunday School Convention. Alexander Gamie. Illus. 350 pp. \$1.00. World's Sunday School Assn. New York.

**Christianity and Our World.** J. C. Bennett. 65 pp. 50 cents. Association Press. New York.

**Church and State on the European Continent.** Adolf Keller. 6s. Epworth Press. London.

## ON SHIPBOARD

An unusual gathering, says a correspondent, was held lately on board the P. and O. steamer *Carthage*, bound for China. Under the heading "Why we are going to China?" several young men going out to the China Inland Mission for the first time gave their testimony in front of 250 passengers and ship's officers. The speakers, who had taken a prominent part in the usual deck sports, all told how they had been led to realize that the accepting of Christ as their Saviour was a real and personal matter, and how in different ways they had received the call to China.—*British Weekly*.

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