

THE MISSIONARY REVIEW the WORLD

The Murdoch Trail in Kentucky

Alvin E. Magary

What Rural Churches Are Doing

W. H. Thompson

Pioneering for Christ in Kwangsi

A. C. Snead

China and the New Life Movement

Generalissimo Chiang Kai-shek

Thinking Yellow vs. Acting Yellow

Geoffrey W. Royall

**The Problem of the Rural Church in
Canada**

J. R. Watt

A Brahman Christian---Nehemiah Goreh

Dates to Remember

July 5-16—New Jersey Summer School for Christian Workers, Blairstown, N. J.

July 8-13—International Christian Endeavor Convention, Grand Rapids, Mich.

July 11-16—Anniversary, First Conference of American Methodism. Old St. George's Church. Philadelphia.

July 12-26—World Conference on Life and Work. Oxford, England.

July 14-17—National Council of Federated Church Women. Lake Geneva, Wis.

July 19-30—Religious Education Conference. Northfield, Mass.

July 24-31—Conference of the Association of Christian Youth Movements of America. Stony Brook, L. I.

July 31-August 6—General Conference. Northfield, Mass.

July 31-August 7—Annual Interdenominational Young People's Conference. Stony Brook, L. I.

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

August 16-23—Christian Endeavor Conference. Northfield, Mass.

August 21-29—General Bible Conference. Stony Brook, L. I.

Sept. 28-30—Annual Interdenominational Missionary Institute, Woman's Interdenominational Union of Philadelphia and Vicinity. First Baptist Church, Philadelphia.

SUMMER CONFERENCES AND SCHOOLS OF MISSIONS

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

July 7-15—Northfield, Mass. Miss Amy O. Welcher, 796 Prospect Ave., Hartford, Conn.

July 10-17—Mountain Lake Park, Md. Chairman, Mrs. J. M. Knight, 207 Roane St., Charleston, W. Va.

July 17-24—Mt. Hermon, Calif. Mrs. N. J. Forsberg, 1144 Eddy St., San Francisco, Calif.

July 19-23—Bethesda, Ohio. Miss Mary I. Scott, 310 Tomlinson St., Moundsville, W. Va.

August 15-22—Chautauqua, N. Y. Chairman, Miss B. Louise Woodford, 930 23d Ave. North, St. Petersburg, Fla.

August 19-25—Kerrville, Texas. Chairman, Mrs. T. M. Cunningham, 618 West Sydamore, Denton, Texas.

September 20-24—Minnesota (Minneapolis-St. Paul). President, Mrs. Charles L. Grant, 610 Aurora Ave., St. Paul, Minn.

September 20-24—Southern California (Los Angeles). Mrs. H. M. Horn, 1955 Carmen Ave., Los Angeles, Calif.

September 27 - October 1—Dallas, Texas. Pres., Mrs. E. R. Alderson, 561 Goodwin St., Dallas, Texas.

September 27 - October 1—Houston, Texas. Dean, Mrs. A. B. Haynes, 618 Highland Ave., Houston, Texas.

October 5-6—Warren, Ohio. Mrs. George Konold, 314 Scott St., N. E., Warren, Ohio.

October 21—Baltimore, Md. Mrs. David D. Baker, 410 N. Calhoun St., Baltimore, Md.

Personal Items

Dr. E. Stanley Jones expects to be in China for six months from August 15. He goes at the invitation of the National Christian Council of China. He will be asked to give attention primarily to the strengthening of church leadership in evangelism, lay service and the Christianizing of the home, with such work for non-Christians and students as may be carried on without diversion from this main objective.

Mrs. Orrin R. Judd, a member of the Board of Directors of THE REVIEW, has been elected president of the Woman's American Baptist Home Mission Society at its recent annual meeting in Philadelphia.

Dr. William J. Reid and Dr. William J. Reid, Jr., as father and son, have continuously led the First United Presbyterian Church of Pittsburgh for 75 full years, the father holding the pastorate for 40 years. This unique anniversary has recently been celebrated in Pittsburgh. In a curious way the younger man has reproduced his father's work. The father was for 15 years editor of the *United Presbyterian*; the son has edited the same paper for 16 years. The weekly Bible School at the Y. M. C. A., which the elder taught for 30 years, was afterward led by the son for almost 20 years. The *United Presbyterian Handbook*, which the father prepared annually for many years, has been issued by the son for 22 years. The father sent a full-page weekly discussion of the Sunday school lesson to his paper; here, too, the son has carried on.

Dr. J. D. Jones, long pastor of one of the leading Congregational churches of England, and well known in America as well as Great Britain, has been elected to the presidency of the National Free Church Council.

Prof. Arthur H. Compton, eminent young physicist and Nobel Prize winner, has been installed Chairman of the Laymen's Missionary Movement, Chicago. Prof. Compton has served on the Committee for eight years.

Miss Clara Denison Loomis, for thirty-five years a missionary in Japan under the Woman's Union Missionary Society of America, was recently honored by the Japanese Government by being presented with the Renju Hosho, the highest decoration

of her service to Japanese women in the field of education. Miss Loomis was principal of Doremus High School for girls in Yokohama from 1901 until her retirement last year. She is the second missionary in this school to be so honored by the Emperor, the first being Miss Julia N. Crosby, one of the founders of the mission, who went to Japan in 1871.

Dr. Tom Lambie, recently in charge of the work of the Sudan Interior Mission in Ethiopia and a naturalized citizen of Ethiopia, has recently returned from a visit to Africa to survey the Nigerian field with a view to opening new stations to be occupied by missionaries who will no longer be welcome in Ethiopia. Dr. Lambie has applied to have his American citizenship restored. During his trip he and Dr. Rowland V. Bingham went up the Nile to Khartoum and later flew from there to Kano, 1,800 miles across Africa to the west.

Rev. Hafiz Abood Faris, elected to represent Syria at the Centennial celebrations of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., is pastor of the church at Homs, Syria, president of the Synod and moderator of the Syrian Evangelical Church. Through his leadership federation among the Protestants in Syria has been effected and included the Covenant churches (Reformed), the Irish Presbyterian Mission and the Danish Mission churches.

As a schoolboy Mr. Faris attended the American Presbyterian Mission School at Sidon and received his theological training at Suk-ul-Gharb. He is related to the talented Abood family which has furnished the Christian Church in Syria and Palestine with six pastors, several teachers, and a number of workers along other lines. He spent a number of years in America (1903-07), and organized an Arabic-speaking Presbyterian Church among the Syrians of West Hoboken.

Rev. and Mrs. Phineas B. Kennedy, who have spent forty years in Albania and Macedonia as missionaries, first under the American Board and later in the Albanian Evangelical Mission, are now in America and are available for addresses on conditions and work in Albania. Mr. and Mrs. Kennedy have a fine lot of stereopticon slides and a large fund of interesting information in regard to this little-known part of the storm center of Europe. Their address is 718 Kensington Ave., Plainfield, N. J.

David Griffin, son-in-law of Rev. Paul Rader, Chicago evangelist, expects to make a 20,000-mile tour of Asiatic and African frontiers in a three-wheeled motorcycle truck, accompanied by Hubert Mitchell, of Los Angeles. From Singapore their route will take them through the Malay States, Burma, Tibet, across Khyber Pass, through Persia and finally across the mid-section of Africa.

THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, *Editor*

VOL. LX JULY-AUG., 1937 NOS. 7 & 8

Publication and Business Office—
Third and Rely Sts., Harrisburg, Pa.
Editorial and Executive Office—
156 Fifth Avenue, New York City.
Entered as second-class matter at
Post Office, Harrisburg, Pa., under
Act of March 3, 1879.

25 cents a copy—\$2.50 a year.
Foreign Postage, 50 cents a year.
Published monthly, except August.
All rights reserved. Copyrighted 1937.
British agents—Marshall, Morgan
and Scott, 12 Paternoster Buildings,
London, E. C. 1 shilling per copy,
10 shillings a year.

MISSIONARY REVIEW PUBLISHING CO., INC.

BOARD OF DIRECTORS

ROBERT E. SPREER, *President*
A. L. WARNSHUIS, *Vice-President*
WALTER McDUGGALL, *Treasurer*
DELAVAN L. PIERSON, *Secretary*
SAMUEL MCCREA CAVERT
WILLIAM I. CHAMBERLAIN
D. J. FANT
MRS. ORRIN R. JUDD
WM. B. LIPPARD
ERIC M. NORTH
SAMUEL M. ZWEMER

Editorial Chat

Our June (Rural America) Number has already had a large sale and is still in great demand. Order your extra copies before the supply runs out. Here is only one of the many favorable comments we have received:

"Allow me to congratulate you on the splendid issue of THE REVIEW for June in which you present a fine picture of rural America. This will be of great help to the rural church movement."

THOMAS ALFRED TRIPP,
*Associate Director, Town and
Country Dept., The Church Ex-
tension Boards of the Congrega-
tional and Christian Churches.*

* * *

Other articles on "Christ and Rural America" appear in this present issue and more will follow later, since the subject is to cover a year of Home Mission study.

* * *

As usual, in recent years, there will be no August number of THE REVIEW. Instead the June and July numbers each have a larger number of pages. Many subscribers are away in August and the summer months are less (unfortunately) active in church circles. The omission of the August issue is also a help in meeting publication expenses.

* * *

Our October number will be looked forward to with great interest as it will be devoted to the very important topic, "Christ and the Moslem World."

* * *

Other recent comments on the REVIEW show that God is using it to stimulate interest in the Cause of Christ. The following are some extracts from letters:

"I wish to express my appreciation

for your magazine as a whole. It is well for all of us to keep before us the general trend in the missionary world, as well as to know some of the specific pieces of work which are being carried on by other churches throughout the world. Your MISSIONARY REVIEW helps to keep us informed at these points."

MABEL NIEDERMEYER,
*Director of Children's Work,
United Christian Missionary
Society, Indianapolis.*

* * *

"You are surely issuing a most splendid magazine. I bind the copies so as to make constant use of them. I have known of interest and contributions through people learning of needs as given in THE REVIEW."

REV. WILLIAM H. ENSIGN.
Los Angeles, Calif.

* * *

"I think every Christian ought to read THE REVIEW. It is the best thing I have ever seen on missions. Many of my congregation are becoming enthusiastic over it. One night when a speaker disappointed me I talked for an hour on missions, giving information gleaned from THE REVIEW."

PASTOR F. L. SHANNON.
Beckley, W. Va.

THE SECRETS OF SUCCESS

"Push," said the button.
"Take pains," said the window.
"Never be led," said the pencil.
"Be up to date," said the calendar.
"Always keep cool," said the ice.
"Do business on tick," said the clock.
"Never lose your head," said the barrel.
"Do a driving business," said the hammer.
"Aspire to great things," said the nutmeg.
"Make light of everything," said the fire.
"Do nothing off-hand," said the glove.
"Look up," said the telescope.
"Make much of little things," said the microscope.
"Look ahead," said the spy-glass.

Obituary Notes

Emma Belle Dougherty Pierson, for forty-two years the beloved and faithful wife of the Editor of this REVIEW, fell asleep in Christ at her home in Montclair, New Jersey, on June 18, after a serious illness, lasting over five months. She was born in Brooklyn, New York, on December 15, 1871, and early gave herself to Christ, trusting in Him for salvation and all her daily needs. For nearly fifty years she was a remarkably successful teacher of little children in the Sunday school and led many of them to Christ. Her personal charm and many talents were dedicated to His service. Mrs. Pierson was deeply interested in the work of Christ at home and abroad, was active in the missionary work of her own Church, was an officer of the Montclair Missionary Union and for some years a member of the Board of Foreign Missions of the Presbyterian Church, U. S. A.

(Concluded on 3d cover.)

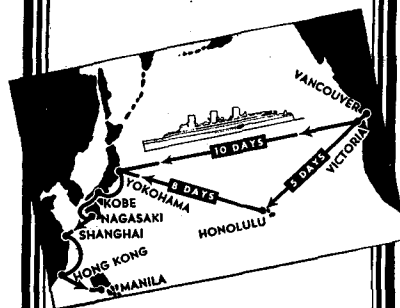
[337]

Fastest Time to the ORIENT



Japanese
Girl
with
lantern.

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.



Canadian Pacific

For rates and sailings, see
YOUR TRAVEL AGENT or Canadian
Pacific: New York, Chicago,
San Francisco, 38 other
cities in U. S. and Canada.



© *International Photo Service*

A RECENT PORTRAIT OF GENERALISSIMO CHIANG KAI-SHEK AND MADAME CHIANG
(See article, pages 356 to 362)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LX

JULY-AUGUST, 1937

NUMBERS 7 AND 8

Topics of the Times

YOUTH — WHITHER?

This is ideally the golden age of youth. Never have the young men and young women had such opportunities. They are awake to this new day, with its problems and possibilities in education, in politics, in science and business. Youth is also awake to the new license and opportunities in crime and lust, in war and lawlessness. It is well known that the age of convicted criminals has decreased by one-half in the past twenty-five years. The widespread use of the automobile for vice and crime, the pernicious effect of intoxicants and the degrading influence of much that is found in movies and theaters and in modern literature; the decrease in the influence of the Church; the laxity in parental control, and the new disregard for God and His laws fostered in too many schools and colleges — all these have not only helped to further inflame "flaming youth" but now endanger the whole life of the coming generation. Recently some high schools in Greater New York and elsewhere have been the subject of shocked investigation because of the widespread immorality that was reported. Such immorality is not new but modern tendencies have made it more prevalent and open and less disgraceful in the eyes of youth. In one city alone five tons of salacious books and pictures, chiefly intended for boys and girls, were recently seized, while many tons more have barely escaped a similar fate. In New York certain degrading "shows" have been closed but still the State refuses to exercise censorship in behalf of the youth. While we enact and enforce laws to protect physical health, lawmakers still permit the deadly germs of moral and spiritual diseases to be spread by those who seek to grow rich thereby. Who can wonder at the wave of banditry, murder and increasing sex crimes that have spread alarm all over the United States?

The situation is not wholly new except in the complacency with which many parents, teachers and even professing Christians look upon it. There are many who have high ideals for the Church, the school, the home; what are we going to do about it? Boys and girls are capable of great things and their interest is not difficult to capture for the best in God's creation and program. Left alone or misled they naturally run wild.

The Christian Church has a responsibility for the guidance of youth because of her commission from God and the ideals for which she stands. At a crime conference held in Albany, former Justice Alfred J. Talley said that judges of the bench declare the main cause of criminality in America is the "indifference of our people to the need of the American child for daily religious teaching." He continued:

Why is it not time to make a fresh start? In the policy of the State, religion is kept out of the schools, because, unhappily, one religion was fearful that another religion would get some advantage and the fatal course was adopted of wiping out religious teaching altogether. Pagan divinities and their amours may be glorified in the school — Nero, Cæsar, Hannibal, Napoleon, Henry the Eighth — with all their human frailties, their wars and devastation, but the Almighty Father, the Divine Architect, the Merciful Creator who holds the destiny of the American people in the hollow of His hand must not be mentioned before an American child in an American school. Why is it not time to make a fresh start?

The Hon. John C. Maher, Chairman of the Parole Commission of New York, speaking of the influence of religion in the life of the criminal, said: "To me religion stands preeminently above all the police forces and all the armies that the world has ever conceived. It has an influence on an individual that cannot be injected by a prison, but can be injected by those who are experts in the art of reaching the inner man. The aid of the

Church and the clergy should be definitely enlisted to help solve the problem of crime."

A member of the New York Parole Board recently called attention to the need for cooperation.

While it is highly desirable that something be done on a religious basis, practical experience shows that not much can be done unless the religious groups actually will become interested in doing something for the criminal. Judging from my personal experience of five years in New York City, in which we have dealt with now some ten or twelve thousand cases, I believe that generally speaking the individual clergymen of all the different groups are definitely disinterested in the criminal.

Christians have tremendous opportunities and duties of service which have not yet been accepted adequately. Some of the greatest achievements ever accomplished, not only in science and public life but in religion, have been under the energy and leadership of youth. Jesus Christ and the apostles were young men; General William Booth was a young man when he started the Salvation Army; the Y. M. C. A. and the Student Volunteer Movement, the Missionary Education Movement, and many similar activities were initiated and led by young men. Where are those today that will organize and carry forward a new Christian crusade to enlist the youth of today in the service of Christ and their fellowmen?

The responsibility for the proper training of youth is divided between the State, the Church and the home. In most instances the influence of the State and the school is nonreligious and non-Christian, if not positively antireligious and anti-Christian. The churches today have little opportunity to train the youth because the breach has been widening between them. It is necessary that the clergy and Christian laity go after the youth and win them, rather than expect the youth generally to come to the Church for instruction. But the key to the situation is the home, the fundamental unity of society. If the home is characterized by unity, purity, honesty, love, joy, faith and reverence for God, and by a true understanding of Christ and His Way of Life, then there need be no fear as to the way youth, under the guidance of God, will react so as to build a Christian world for tomorrow.

THE MODERN CHALLENGE OF INDIA

It is difficult for many today to realize the remarkable changes that have come in India in the past half century. Things that were considered impossible then have now come to pass and changes that seemed could only be brought about in a century of effort are now taking place. This is true in regard to religious superstitions, and social customs, the stranglehold of caste, the low position of women, the immoralities of Hinduism and the strong antipathy toward Christianity.

Today superstitions are breaking down before modern education; harmful social and religious customs—such as infanticide, child marriage and the burning of widows—are outlawed by growing public opinion; caste is breaking before the advance of modern progress and the awakening of the outcastes; women are coming out of *purdah* and are taking part in public life; Christ and His teachings are coming to be honored by multitudes, even of those who are still Hindus. All these changes have come about by the patient teachings and influence of Christian missionaries and by the laws and education promoted by the British Government.

These and other signs of progress in India are especially evident to those who have visited the great peninsular continent at intervals during the past half century. Dr. John R. Mott, who has recently returned from his fifth visit, first went out there in 1895 in the interests of the Student Christian Movement. Again he visited India in 1901-02 to conduct an evangelistic campaign, and eleven years later to help organize the Christian forces of missionaries and Indian leaders. In 1928-29 he went again to help interpret the Jerusalem Conference and to form the National Christian Council. Now he has returned from a three months' visit in connection with the International Y. M. C. A. Convention at Mysore. He returns with great burdens on his heart for India. The new impressions he has received have brought deepened convictions and a sense of wonderful opportunity.

1. There is the conviction that the work of the missionary is not yet done in India. It is only beginning and is of prime importance. With the new constitution the land is progressing toward independence and is struggling to attain greater unity and power. In view of the new possibilities in material advancement in education, in economic, political and social life and in religious attitudes, it is no time for Christians to relax their efforts.

2. The present-day opportunities of evangelism offer a greater challenge than ever—especially among the Depressed Classes and the students. The Indian Church is in the midst of a five-year campaign of evangelism. This calls for a clearer understanding of the needs of India and of the power of Christ to meet those needs, both individual and social, temporal and eternal. India needs the whole Gospel adequately presented through united Christian effort.

3. There is the challenge presented by the Lindsay Commission to unify, extend and improve the Christian educational work. There are today very unusual opportunities to reach the college students and to train them for Christian service.

4. There is the challenge presented by the medical opportunities in India. The physical needs of millions of people are still uncared for, and the medical missionaries are now looked up to and trusted by all classes. This work is practical Christianity that opens many closed hearts and closed doors.

5. The rural problem in India presents a tremendous challenge in a country that is ninety per cent rural. Here is a basic problem that affects the whole work. It calls for "new investigation, agitation, experimentation and demonstration" by those who have the best interests of India at heart.

6. There is the challenge of the growing literacy and the need for good literature. With a rapidly increasing number of readers, and the influx of cheap and harmful literature, Christians must provide better periodicals and books for the reading public. With a growing Church there must be more funds provided to supply the members with wholesome Christian reading.

7. There is the challenge for an increase in the missionary staff in India. The economic depression has led to a decrease in workers and a consequent increase in the burdens borne by those who remain. While the Church of Rome is increasing her missionary activity, the Protestant Church is curtailing hers. There is danger that as the older missionaries retire younger men and women will not be sent out* to take their places. The result will be an alarming hiatus.

8. There is the challenge of new opportunity for native leadership in India. At the coming Hangchow Conference in 1938 there will be fifty Indian delegates to ten missionaries. The Indian churches are eager for help and the Christians of other lands must stand by them. The National Christian Council of India, Burma and Ceylon has now formed provincial councils that have a most important field for service—but they need help to do effective work.

India, without doubt, offers one of the greatest challenges to Christians of the present day. The progress already made, the great vital needs of the people especially along spiritual lines, the dangers that come from anti-Christian sources, the new attitude of Indians toward Christ and the Gospel, and the readiness of the Indian Church to take up the burden of responsibility—all call on the Christians of Europe and America to increase rather than relax prayer and sacrificial effort.

THE CHANGING SITUATION IN MEXICO

In Mexico, as in Soviet Russia, the antireligious movement seems to have lost something of its former strength and vigor. The Federal laws in

the Mexican republic have been unusually stringent against the practice of religion, some States having enacted legislation that is a drastic attempt to throttle all public worship and religious teaching.

Certain states have limited the number of priests to about one for every 80,000 of the population. In others, as Chiapas and Chihuahua, only one priest has been permitted for the whole state. Such limitation has now been declared illegal by the supreme court of Mexico. In the case of Roman Catholics, who form the greater part of the population, the number of priests allowed by law has been far below the needs of the people. In at least two states, Tabasco and Campeche, the law permitted only *married* priests to officiate in religious worship and to administer the sacraments, so that no Roman Catholic priest could celebrate mass unless he violated his oaths of celibacy and broke the discipline of his Church. In Tabasco, which is perhaps the state in which antireligious legislation was most extreme, church edifices have been razed, the bricks and stones used for paving the streets, and the sites converted into public playgrounds. Even children have been obliged to take part in the public burning of crucifixes, and rewards have been given to those who informed against Mexicans who privately practiced religion in their own homes. Now, however, the governor of this same state reports that he proposes to assume an "attitude of conciliation to the Church." So far, that conciliation is limited to granting the privilege of private devotion; there has been no published statement looking toward the renewal of permission for public religious exercises. In other states, as San Luis Potosi and Sonora and in the Federal District, masses may be celebrated in most of the churches, and there seems to be a considerable relaxation in the stringent enforcement of antireligious laws. In the State of Vera Cruz, some months ago, the people forcibly opened the churches after a young girl had been shot by the police during a religious celebration. The President of the Republic sustained the people and the churches have remained open, although still under police surveillance.

Although there are indications that the rigor of the antireligious laws of Mexico is being relaxed, the concessions thus far made are of comparatively little importance, except so far as they show a desire on the part of some officials to be less strict and unreasonable. This more lenient attitude may pave the way for a more liberal interpretation in the future, or for the abrogation of legislation that has proved ineffective because obnoxious to the majority of the people.

During the period of antireligious agitation in Mexico, the Protestant work has suffered very

little in comparison with that of the Roman Catholic Church. This is largely due to the fact that Protestants are a small minority of the population, their ministers are generally married, they have been careful to comply with all laws affecting registration and those that regulate public worship, so that foreigners have refrained from conducting what have been defined as religious services. Recent letters from Mexico indicate that there are now unlimited opportunities for religious work of all kinds, and that ministers of Protestant churches, even foreign missionaries, may come and go when and where they will, preach and otherwise help in conducting services, without restrictions on the part of public officials. It has always been stated by government officials that the drastic legislation was not aimed at the Protestant minority, which has always been law-abiding and in no way has tried to exercise political power; it was directed against those members of the Roman hierarchy who presumed to consider themselves above the law and refused to submit to the laws, especially that one which demanded their registration. The main object of the lawmakers, it has been asserted, was to oblige the Church to limit its work to the spiritual realm, rather than attempt to control the State, and that, in so far as it has obeyed the law, there has been no thought of persecution.

WEBSTER E. BROWNING.

PROBLEMS AT OXFORD AND EDINBURGH

While Christians are told to be "in the world but not of it," that does not relieve them from responsibility for proclaiming truth, lifting standards and righting wrongs. Jesus Christ not only preached the Gospel but rebuked sin wherever found and helped meet the material and temporal needs of men, as well as those that were spiritual and eternal.

Important conferences of Christian church leaders are to be held this summer at Oxford and Edinburgh to consider how Christians, especially of the Protestant churches, can work together more harmoniously and effectively to give Christ the preeminence in our thinking and in following His teachings and spirit in every walk of life.

At Oxford (July 12-26) about eight hundred delegates from North America and Europe, Africa, Asia and Latin America, are to gather for two weeks in a conference on "Life and Work in the Church, the State and Society." The presiding officer will be the Archbishop of Canterbury.

The conditions in the world today clearly call for more effective Christian testimony. The wars that devastate Spain and the threats of more widespread and destructive conflicts in Europe, Africa and Asia, and the growing industrial and

social strife in America, show that it is high time for the Church of Christ to reveal His power to transform human society as well as to save individuals.

The missionary work of the Church has always been greatly affected by the attitude of the governments in non-Christian lands, by the social conditions and customs, and by the state of religion and the influence of religious leaders. At the same time, missionary work has greatly affected these phases of life. Christ desires to transform politics, society and religion in order that all life may be brought into harmony with the will of God.

THE EDINBURGH CONFERENCE on "Faith and Order" (August 3-18) will emphasize the reasons for Christian unity and the beliefs held in common where all followers of Christ may unite.

The first World Conference on "Faith and Order" was held at Lausanne, Switzerland, in 1927 with 400 delegates present, representing over 100 churches. The delegates of Edinburgh include representatives of Protestant churches in many lands and also from the Greek, Armenian and Assyrian communions.

Today Christianity is being challenged as never before since the days of Constantine. From the fourth to the twentieth centuries a steady advance was made in winning the allegiance of mankind to Christ, but now there seems to be a renewal of activity in non-Christian and anti-Christian forces. The 1937 Conference must be conducted in such a way as to face realistically the present situation of the Church in the world.

One of the definite achievements of the Conference ten years ago was the conviction that unity will not come by glossing over differences of belief. Now the churches must go on to the task of trying to share with one another what it is that the various confessions mean until we dig down through the rocks to the Eternal Rock.

The first task is to realize the urgency of the challenge of the world situation to Christendom as a whole, and in the face of that challenge to discover and accept the underlying unity which binds Christians together through common loyalty to one Master, Jesus Christ. The second task will be to press forward to help the Christians of all churches to realize, in things both outward and inward, the true unity of the Body of Christ.

The main topics to be discussed at Edinburgh are:

Jesus Christ and His Grace.

The Church of Christ and the Word of God.

The Ministry of the Church of Christ.

Church Unity in Life and Worship—visible and invisible.



A VIEW OF THE CHRISTIAN CENTER AT BUCKHORN, KENTUCKY

The Girls' Dormitory (Englis Home, accommodating forty students), McKenzie Hall, and the Domestic Science Building

The Murdoch Trail in Kentucky

By the REV. ALVIN E. MAGARY, D.D.,
Brooklyn, New York
Pastor, Lafayette Avenue Presbyterian Church

THERE is a new state road in Kentucky, called the Murdoch Trail.

Thirty-five years ago a young Presbyterian minister arrived at the little mountain hamlet of Buckhorn, Kentucky, with \$250 in cash and unsearchable riches in Christian faith. His name was Harvey Murdoch.

Today, Murdoch is gone, but the fruits of his faith remain. There is a school of 400 pupils, more than half of whom are in the high school department, there is an orphanage, a hospital, a large farm on which most of the food for the school and orphanage is raised, and a church with 800 members.

Murdoch had been, for some years, a member of the pastoral staff of the Lafayette Avenue Presbyterian Church, in charge of the work at the Cumberland Street Chapel. He had gone into the

Kentucky mountains to investigate conditions for the Board of Home Missions and, once having seen the possibilities around Buckhorn, the life of an assistant minister in staid old Brooklyn was far too tame. He proposed to some of the men of the church that they back him in a modest way in a missionary adventure. They consented, and since that day the people of the church have been the main financial support of the work. Until Harvey Murdoch died, in October, 1935, he came back to Brooklyn each year to tell the people how things had gone in their beloved Buckhorn since last they saw him.

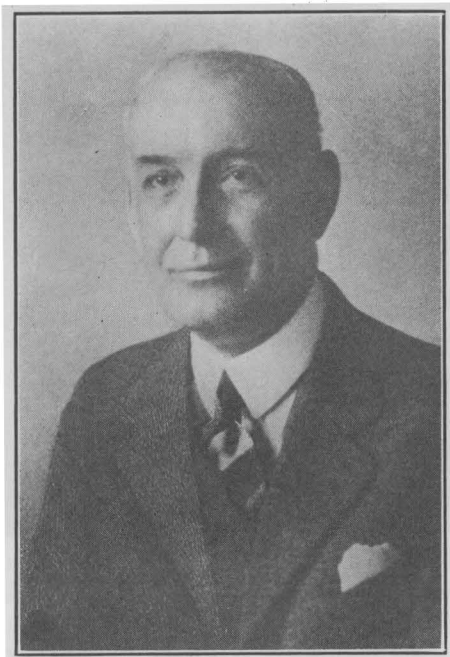
When Harvey Murdoch came to Buckhorn, there was no railway station within twenty-five miles. There were no roads worthy of the name. If you could afford transportation you rode on mule-back up the bed of the creek, realizing the

while how much a mule would be improved if it could be equipped with springs. But most people walked and a tramp of thirty miles to school was not regarded as anything out of the ordinary. Conditions in that country are still primitive. The railway is still a dozen miles away and the mule

a rare thing and even funerals were so infrequent as to be marked occasions. Usually, the body was put into the ground without even a prayer and the funeral service was held at any time, from one to five years later, when a minister happened to be in the neighborhood.

Five years after Murdoch's coming the Buckhorn church had been organized and he was formally called to be its pastor at a salary of sixty dollars a year. To pay a minister anything was entirely against the traditions and practice of the people in those days. Today there is an entire Presbytery of 37 churches that has grown out of that first work. Since the beginning, more than a church per year has been organized. The first little log-house structures have been supplanted by buildings still extremely inexpensive and simple, but adequate and comfortable. To the eyes of some of the children from distant hamlets, children who have never seen a railway train, nor a building larger than a mountain cabin, they doubtless seem grand enough.

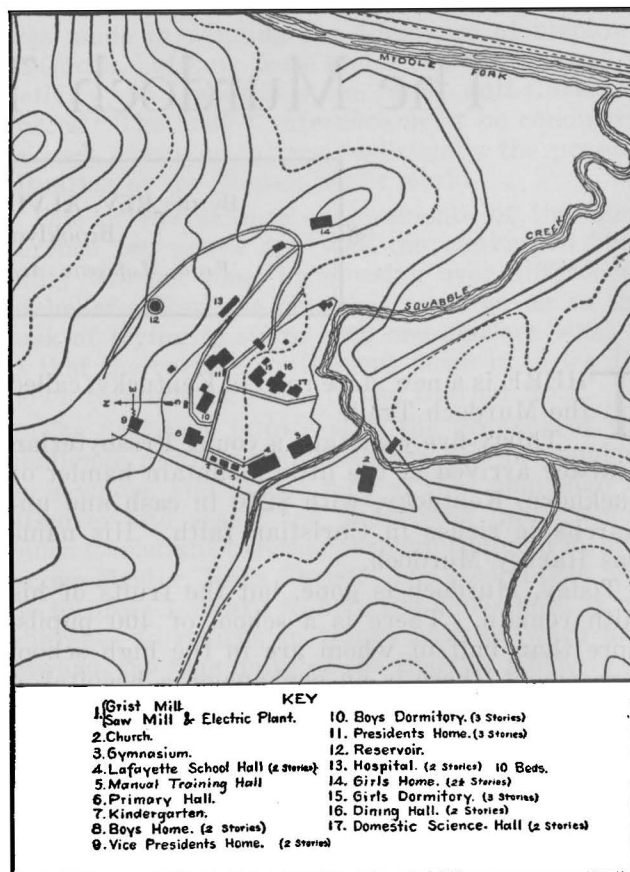
Buckhorn has worked a transformation in the country round about, but there is still much to be done. The old days, when the country was the scene of murderous mountain feuds, have passed, but even now the resort to gun-play is by no



THE LATE HARVEY S. MURDOCK

has by no means lost his place in the economy of life; but, when the season is not too wet, one can get in by automobile in these days. Boys and girls still tramp over the mountains, a score of miles and more, at the opening of school. Sometimes a dozen of them will be brought in by truck, having ridden at least a part of the long way. There is often no other way to bring the sick to the hospital except to carry them on a litter over the mountain trails. When the writer was there recently, a little procession, with mother and father leading, came in carrying a boy of six from his home eight miles away. While we looked, as the little cortege stopped, we heard the mother utter a cry. Her little boy had died within a hundred yards of the hospital. They had not reached it soon enough.

In the old days freight was brought up the river in little hand-pushed boats, traveling a mile and a half an hour. For many children of the district almost no schooling was available and only one person in seven or eight was able to read or write well enough to be called literate. Harvey Murdoch was the only ordained minister of any denomination along the middle fork of the Kentucky River for a distance of sixty miles, from Athol to Hyden. Before his coming a religious service was



THE BUCKHORN PLANT

means a rare occurrence, particularly when plenty of mountain whiskey is mixed with the situation. The people are still desperately poor. The farmer may have ten acres, planted in corn. The arable land runs along the creeks and is so steep that much of it can be cultivated only by hand. Many of the parents of the young people at Buckhorn have the best will possible toward the idea of educating their boys and girls but it is impossible for them to pay as much as ten dollars a year for tuition. Yet the school takes them, so far as its straining capacity will permit. They work on the farm, in the kitchen, everywhere; they do the baking, the cleaning, the plowing and harvesting. They are busy from dawn until night, with necessary time for rest and recreation. No busier, happier, more attractive lot of young people will you see anywhere. They come out of poverty-stricken mountain cabins, knowing as little of the civilized world as a squirrel and, after a term of years at Buckhorn, go back as teachers, doctors, leaders in their communities, to change the whole aspect of life among their neighbors.

One Sunday, some years ago, the leader of the Men's Bible Class in the Lafayette Avenue

Church, Dr. Dinsmore, proposed that the class undertake the support of a boy at Buckhorn. His proposal was adopted and the youth selected was a mountain boy, Elmer E. Gabbard. Through school and college and theological seminary they stood by him. Now, after a successful ministry, he has left the pastorate of the North Side Presbyterian Church of Chattanooga and has gone back to Buckhorn. He knows the people and they know him, and we may believe that he will carry on the work to yet more notable achievements.

In these thirty-five years 6,000 persons have professed their faith in Christ and 4,000 young people have been educated in this work started by a young man with \$250, some good friends, and a resolute faith in God. The influence of Buckhorn is felt throughout the state of Kentucky and it was a proper tribute to its founder that the state road passing near by was named "The Murdoch Trail." It leads to Buckhorn; but the trail of Harvey Murdoch leads straight to Him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Jake Woods, the Outlaw^{*}

By J. S. BURNETT, Chattanooga, Tennessee

*Superintendent, Tennessee Mountain Home Missions
of the Methodist Episcopal Church*

ONE night high up in the Smoky Mountains of Tennessee I was lost in a snowstorm.

Though I was frozen into unconsciousness, my horse carried me to a house. When consciousness began to dawn again, I heard a fire crackling and looking up saw a bearded man bending over, swearing because I would not open my mouth to admit the neck of a bottle. In the moment of delirium, I thought I was dead.

When my senses returned, I recognized the man as a notorious outlaw, with a price on his head, a man who had vowed that physical violence would fall heavily on any preacher who dared to enter his house.

My rescuer and his wife did everything possible for me. When bedtime came, he took me in bed with him and held me against his great warm breast all night, never relaxing his vigilance for a moment. In the morning, I was little the worse for my experience, but the sun shone and the snow was melting, and I was ready to go. Then it was that a Voice said, "You have a chance that no

other preacher ever had; you must try to save Jake Woods."

How should I begin? Jake was sitting before the wide fireplace as I packed my saddlebags. I walked over to him. Taking a bill from my pocket, I said, "Mr. Woods, I regret to offer you so little when you and your good wife have done so much for me, but this is a little expression of my appreciation for what you have done. I could not pay you even if I were rich."

He looked me over from head to foot with astonishment.

"Put up your money, Doc," he said; "what we done for you was because we wanted to be clever to you. If you had come to my house last night as a preacher, I would have turned you away in the storm and been glad if you were frozen to death. Twenty odd years ago, when the Almighty took our little boy, our only child, I swore that no man representing Him should ever come under my roof. I kept my word till last night, but when your horse brought you I couldn't turn you away. Now, you can go and have it to say that you have stayed all night with Jake Woods."

^{*} Condensed from *The Christian Advocate*.

His last sentence was hissed through clenched teeth. I never saw a man look so fierce. I had failed, so I picked up my saddlebags from the bedside and started toward the door. But some Power gripped my conscience like steel. "You must try it again," the unmistakable order came.

I walked the floor, trying to find a ship to Tarshish, but none was in sight. I was sure that Jake guessed what I was suffering but he never turned his head. Finally, I walked over to him again, and with voice trembling from emotion, I said, "Mr. Woods, I have a little book that I want to read and talk to a Friend of mine before I go, will you let me?" He turned in his chair with his back to me. His wife, sitting in the corner, said, "Doc, it's all right; go ahead." I began reading that wonderful fifteenth chapter of Luke, about the one sheep that had strayed, but was found.

There was the story of the Prodigal Son, too. When he came home, in tatters within and without, his father was so happy that he would gladly have killed everything on the place to make merry because his son had come home; maybe to spend some more.

Just then I looked out of the corner of my eye and Jake Woods had turned around and was looking at me with eager interest, as much as to say, "Why are you talking about me?" He had sneered in the messenger's face who came when his father was dying and begged his son to come home.

I dropped on my knees and took hold of God while I tried to reach Jake Woods with one hand, but he was too far away. I held on until I remembered that the sin of lacking hospitality is unpardonable with us in the Southern mountains. I said, "O God; I came here more dead than alive last night, and this man and his good wife took me in and nursed me back to life, and now they refuse to accept anything for their kindness. But Jesus Christ has stood at their door, ever since they have had a house, with outstretched hands bleeding, and with thorn-crowned brow, and they have slammed the door in His face. Help Jake Woods to tell Jesus Christ to come in today."

When I got up, Woods was sitting on the floor, looking at the door. I followed his gaze but saw nothing except the open door, with sunshine and melting snow. After a minute, he said, to Someone apparently in the door, "Come in." Then turning to me, he added: "He came in," as much as to say, "You can't throw it up to me any more."

When I left the cabin Jake followed me to the gate. "Doc," he asked, "have you another of those little books like you read out of awhile ago? My pap used to read about that boy and I guess I've been him. If you'll lend me one and turn down a leaf, I might find someone to read, and I think I would like to hear it again."

I gave him the book and turned away saying, that his "old woman" might come to hear me preach when I returned to the Flats School House.

Several times before I had preached at the Flats to but a few good souls, but when I arrived this time the whole schoolyard seemed to be covered with people. The first man who gripped my hand, until I thought I would fall off my horse, was Jake Woods. "Doc, I fetch 'em," was his greeting.

I walked into the schoolhouse. The women were on one side of the aisle. On the end of the second bench from the front there was one who caught my coat sleeve as I passed. It was Nancy Woods, at church for the first time in more than twenty years.

"Doc," she said, "there is something the matter with Jake."

"What like?" I asked.

"I don't know, but he hain't like he used to be since you were there. He's been real good to me. Doc, please call for mourners today; maybe Jake'll go up."

The tears came to my eyes as I walked to the table and laid my saddlebags down. Jake Woods had beaten that woman almost to death once because she had given a coin to a preacher. Many times he had driven her off in the storm. Once, in a drunken delirium, he had thrown her in the fire. Now, she had been in heaven for three whole weeks!

The men came, with Jake Woods at their head, walking like he was on air. Just behind him was an old soldier of the Civil War, hopping on a stiff knee. He hadn't been in church since the war closed. Woods sat on the end of the front bench and the old soldier by his side.

The house was full of the good and the bad. The sermon that I had prepared would not fit, so I took for my text, "The Son of man is come to seek and to save that which was lost."

One standing by that table at my side, preached that day, with convincing power.

When I let down the net, Jake Woods sprang to his feet and went down the aisle, speaking in a voice that drowned mine: "Men and women come on! Doc's telling you the truth for I saw that Man when Doc prayed in my house. When I opened my eyes, He was standing in the door, with His hands stretched out and there were holes in them with blood running out. I saw thorns on His head, too. I told Him to come in and He came and I haven't been the same man since."

They came until it seemed that all would come. The result was thirty-five candidates for baptism. Jake Woods went out to exhort and save the people of his acquaintance, and he reached more of that class in two years than I could have reached in a lifetime.

What Some Rural Churches Are Doing

By W. H. THOMPSON, Columbus, Ohio
Field Secretary, Ohio Council of Churches

SCATTERED widely over the land are outstanding examples of what Christ can do for country people through pastors who have been born of His spirit of sacrificial service, and who have been endowed with consecrated intelligence. They have been scientifically trained, and have answered the Divine call to country fields as foreign missionaries have dedicated their lives to Africa, Asia, or the Islands of the Sea.

Parish of Templed Hills

Until eleven years ago when this parish was organized, there were in the region near Oak Hill, southeastern Ohio, from eight to twenty Welsh Presbyterian churches on a circuit served by a group of ministers, each living on a farm or having some other occupation.

Under the advice and counsel of the late Warren H. Wilson, six of these churches and a mission chapel were brought into a definite cooperative parish relationship with two pastors and a full-time social worker.

Five years ago the Rev. Harry E. Bicksler* was called as director of the Parish of Templed Hills. At his coming the churches cooperatively purchased a fourteen-acre tract of land in the open country, including five acres of dense thicket and a fine piece of clover meadow. Under Mr. Bicksler's direction, a modern manse with every convenience was built, the thicket was transformed into a picnic grove in which a shelterhouse was erected, with table and kitchen equipment, with a seating capacity of 600, for use by local organizations, and as a meeting place for youth training conferences for southeastern Ohio.

Each church in the Parish is organized and cares for its own local business. There are three councils—the Elders' Council, Council of Women, and Council of Youth. Parish Trustees are the holders of property which is owned jointly by all the churches. There is also a parish Federated Flower and Garden Club. The manse and the parish grove are used as a central meeting place for the councils, and as a center for various group

meetings, such as Day of Prayer for Missions, Youth conferences, annual business meetings, and social fellowship and creative leisure activities.

The pastor and his coworkers, the Rev. Rowland Jones and Miss Elizabeth Streid, share their time in personal and pastoral parish visitation, each church sharing in financial support according to ability. The pastor joins with pastors of other denominations of the area in community-wide projects of religious and social welfare. He co-operates with the Agricultural Extension Service, Farmers Institutes, Four-H Clubs, public school leadership and the county ministerial association.

"As prosperity seems again to be coming upon us," says Mr. Bicksler, "and the cities are beckoning our youth to jobs, we feel we can send them with a background of respect for the church, because locally the church has kept abreast of other things such as the schools and adequate equipment. Though we cannot expect to keep all of our youth on the farm, we can, with our spirit, program and equipment, at least prepare them as Christians and church leaders." †

Christian Fellowship Parish

A second example of the transforming power of Christ in village and rural communities in Ohio through cooperation of a group of churches is found in "The Christian Fellowship Parish" in the southwestern part of the State. Six Christian-Congregational churches entered into a "Parish Fellowship" two years ago under the joint pastoral leadership of the Rev. Ralph A. Brandon as Minister of Parish Administration, residing at Hamersville, and the Rev. Theron A. Zimmerman as minister of Christian Education, residing at Pt. Isabel.

The constitution under which these churches work includes the following:

Believing that friendly cooperation between our several churches in their religious, moral and social work would make possible a program of Christian activities that would vitally strengthen the Kingdom of God in our several communities, bring about a more efficient church and better build into the lives of our people the teachings of Jesus Christ and the principles of the Christian Church, we, the following churches . . . do hereby pledge our loyal support to the following Constitution and By-Laws. . . .

† Mr. Bicksler's own story is published in his recent book, "The Parish of Templed Hills."

* Mr. Bicksler had completed a term of service in a Home Mission Rural Parish in the far West, had been sent by his Board of National Missions to Europe to visit the great rural parishes of the continent, and had spent a year in graduate work in one of our universities.

The object of this organization shall be to promote the Kingdom of God through systematic and persistent methods of Christian education, evangelism, worship, and community services; and to bring about a better religious, moral, and social atmosphere in our communities through the coordination of our efforts.

A Council, consisting of six representatives from each church, six members at large, and one representative from each denomination included in the Parish, chosen by the State head of that denomination, and the members of the staff, meets quarterly and acts as the executive body.



ELDERS' COUNCIL, PARISH OF THE TEMPLED HILLS

A program of systematic pastoral visitation, regular Sunday school and worship services, annual evangelistic meetings and preaching missions, vacation church schools, youth activities, leadership training institutes and mission study, is provided for each church.

A mimeograph machine, owned cooperatively, is used to publish a parish paper and by it the reports of all departments and committees are made available to all members.

These pastors cooperate with pastors of the other churches in the area so that the program for the whole community is coordinated. Even

now joint studies are being made by all the pastors of the area, exploring the possibility of enlarging the parish group to include churches of other denominations. Here again is a case of especially trained pastoral leadership for the pastors are dedicated to town and country work, backed up by their national and state denominational Councils, and have in their hearts the Spirit of the Christ who "came not to be ministered unto, but to minister."

Example number three is the Federated Church in the village of North Jackson, in northeastern Ohio. More than ten years ago the Spirit of Christ moved the hearts of the denominational leaders and the members of three of the four local churches—Church of Christ (Disciples), Presbyterian, and Reformed in the U. S., to recognize the sin of local competition and division, and to work out a plan of union whereby the three churches united under the leadership of one pastor.

Each church retains its denominational connection and benevolence contributions are divided equally among the three State and national offices. The Presbyterian building was selected as the place for united public worship. Sunday school classes use the public school classrooms. The Church of Christ building is used for Women's Society activities. The Reformed Church building is being razed and materials used to enlarge the Presbyterian building.

The present university trained pastor, the Rev. James D. Wyker, was formerly a member of the staff of Groton Larger Parish, New York. He came five years ago and under his dynamic leadership, and that of his unsalaried wife, a varied program of constructive Christian leadership is being developed with the many groups in the community.

Horse-sheds Transformed

Two features of the program at North Jackson are worthy of special attention. A camp has been developed in a natural beauty spot, with creek, woods and hills, with cabin, mess-hall and craft shop, vesper spot and recreation field. Here local groups, including youth and farm women, assemble during the summer for from two to five-day courses of study of the Bible, personal and community problems, recreational leadership, and for social fellowship. The camp is also used for community picnics and family reunions.

Was it not the Spirit of Christ who inspired the men of the church and community to dismantle the obsolete horse-sheds of the Disciple's church and use the materials in the construction of the camp mess-hall and craft shop and the bridge leading to vesper hill?

As an expression of the ideal of Christian unity in local community Kingdom building, Mr. Wyker

has helped to develop a community coordinating council of character building agencies in North Jackson. Frank study of local problems has been undertaken and allocation of responsibility for service programs has been made looking toward wise use of available resources and talent.

The pastor also has assisted in developing "folk schools" for the study and practice of the principles of Christian cooperatives in his own and neighboring communities. He is one of the vice-presidents of the Ohio Pastors' Convention and a member of the executive committee of the Ohio Rural Pastors' Summer School maintained at Camp Ohio by the Extension Service of the College of Agriculture of Ohio State University.

The picture would not be complete if recognition were not given to scores of high-minded and devoted town and country pastors and their wives who, without special technical training of colleges and seminaries, never-the-less by diligent reading and frequent attendance at summer schools, short courses, and rural institutes, have kept abreast of the times in techniques and programs and ideals of religious education, youth activities, community cooperation with public schools, the Grange, Farm Bureau, Four-H Clubs, and Boy and Girl Scouts. They have served wisely and effectively in fields where the odds and handicaps have been terrific, salaries inadequate, modern home conveniences

absent in parsonages, and parish travel obligations ten times greater than that of the average city pastor.

Through the leadership of these pastors, town and country youth are being won to Christ through evangelism and religious teaching, and



HORSE SHED TRANSFORMED INTO MESS HALL
AND CRAFT SHOP

are trained in the Christian use of leisure time and in high civic and economic and social ideals. Neighborhood feuds are being healed by their ministry; lonely souls are befriended; comfort and counsel is brought to the sorrowing and the disillusioned. Churches having fallen into disrepute are being restored to the respect and confidence of their communities.

Away With Sorcery and Murder in Papua*

A Story of the Work of God Under the Kwato Mission of Papua

THE Bohutu Valley, in Eastern Papua, long presented a problem which no Government forces could solve. Fear of sorcery and spirits had led to the complete depopulation of the valley, the tribes having fled to live in small groups in the mountains around. No offers would possibly induce them to return to their villages. Reason is helpless before fear in Papua as in Europe.

It was Merari, a tall, athletic Papuan of twenty-eight, who first saw how these deep-seated problems could be answered. God told him in his time of listening to go up into the valley and investigate. So he went and lived in one of the villages.

One evening he was out in the bush, and, as he walked, heard some one approaching along the track from the opposite direction. Stepping off the track he waited, and as the man passed

grasped him by the wrist, crying, "What are you doing?"

It was Lobai, the sorcerer, who was out to do the village policeman to death that night. Thinking Merari was another sorcerer he pleaded for his life, but Merari explained that he did not want to harm him. He told him about God, and arranged to meet him next day at the village. Before the night was out he had surprised two other sorcerers on similar errands and arranged to meet them the next day as well.

When they met at the village, two of the sorcerers immediately produced their *ginauri*, destroyed them, and gave their lives to God. But Lobai held back, the sacrifice being too great. Then Merari did a daring thing. "We'll put it to the test," he said. "You say your charms are strong; I say God is stronger. Over there is the platform on which I sleep. You may come tonight and put any charm on me you like. Then we will

* From the Edinburgh Medical Missionary Society Quarterly. This Mission, founded by the late Rev. Charles W. Abel, has American headquarters at 156 Fifth Ave., New York.

see which is the stronger." Lobai hesitated, then answered slowly: "No, you are right. I tried them all last night. But every time I threw my magic at you it came back at me." So he too was changed, and is one of the most fearless leaders in the valley today.

Merari immediately sent an S O S to Kwato, and a team came up to help him. They stayed a month, moving from group to group, bringing a new life to hundreds in personal interviews. Some time later thirteen sorcerers and sorceresses came to Mr. Cecil Abel of the Kwato Mission, and volunteered to give themselves up to the Government, sorcery being a punishable offence. The Governor pardoned them, and none of them have gone back to their old ways. In the same way those changed in the little hamlets in the mountains received spontaneous guidance to return to the valleys. Their fear had disappeared. Now they are gathering into three large villages. The Government Patrol visiting the valley recently said that they could not recognize the place; the people and the distribution of them had changed so utterly.

After four years the new life is increasingly active. A new corporate life is developing. In some villages the day starts with the blowing of a conch-shell in the dark morning stillness. A sleeping village rouses itself and goes to bathe—a reform which neither Government nor missionary could ever have enforced. Half an hour later another note on the shell, followed by complete silence for about half an hour, indicates that the whole village is having a quiet time of listening to God. Twice or thrice a week they meet corporately as a community.

It was in this way that guidance came to one previously poverty-stricken village to make one corporate holding of all the land where their crops were produced. Private interests gave way voluntarily to community guidance, and the village flourishes. Another village was guided to give its large surplus of produce in a bumper year to another village that was hard hit by a local bad harvest. The men loaded their canoes, and the emotions of generosity and gratitude produced more spontaneous delight than the old communal orgies, for which the appetite has been lost.

In another community a common pool of coconuts, the only form of capital the native possesses, was made to inaugurate a new corporate management of the village consequent upon the change in the individuals composing it. The damage done by civilization has been in some measure repaired. Adultery, which was unknown under the old tribal morality, became common when these ancient sanctions were removed, and the only penalty was a fine. In many villages where the community

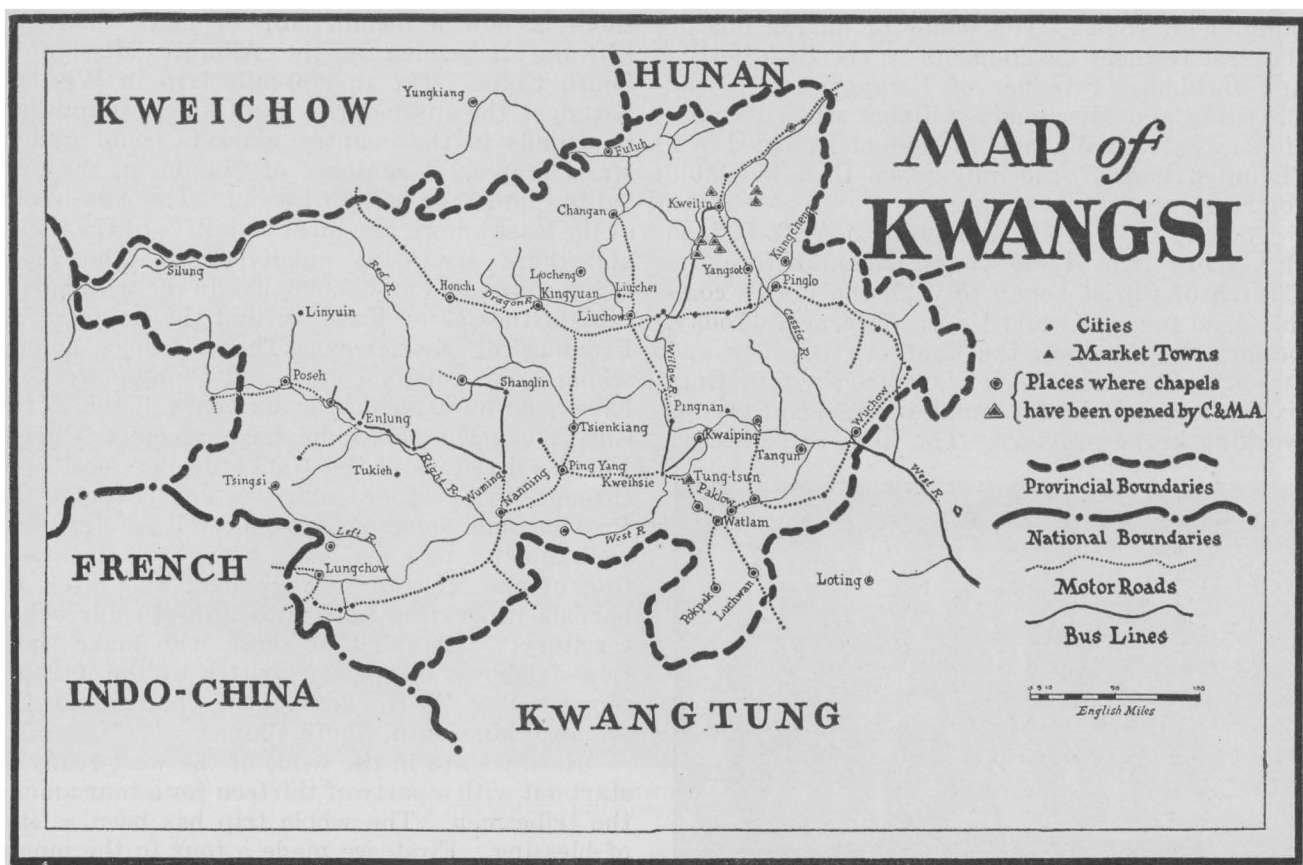
life has been changed the death-blow to adultery has come because the sexual life of the natives is God-guided and released.

Eighteen months ago it became clear that new ground must be found for the activities of the teams already mobilized. The Abels were granted permission to take on the mountain district of Abau, where the tribes still practice their homicidal customs. Before a man was considered eligible for marriage he had to have killed or helped to kill some one. "Every male I met," writes Mr. Abel, "—and I met a great many—had served sentences of between two and ten years for murder."

Here the tribes have no background of teaching whatever. No missionary had ever been into the area. Every one predicted the greatest difficulties, but when Cecil Abel went in with a team of Papuan leaders the response was immediate. The patrol lasted three weeks, and at the end of that time five chiefs came together, said how they agreed with the new way of life, but wanted to see how it was lived out in the villages of the Kwato district. "Only send a messenger," they said, "and we will come down to you."

When Abel sent for them, not five but forty wanted to make the three days' journey to the coast. Only six could then be accommodated, but for two months these chiefs mingled in the villages and watched the everyday life of the inhabitants. When the time came to return home they got together for a farewell party, and Baruma, their leader, made this speech: "The Government tried to make friends with us, inviting us to feasts and 'Christmases' at Abau, but we went back unchanged. Then they took us off to jail, four, five, six years. We didn't mind. Government rice and biscuits are very good. We came back unchanged. At last God's children came out of love for us and changed us right round inside. Your food at Kwato is very good, but we have good food too in Dorevaiddi. We haven't come for that. Your schools and works are very good. We would like to learn too, but we haven't come for that. We have only come for one thing. To learn about God. Our hearts are burning to go back and tell our friends all we have learnt."

The true task has just begun. In Kwato are being trained leaders adequate to changed the whole course of Papuan life, while in the district itself the way is clear for a God-directed civilization to come into being. For the changing of lives is but the clearing of the undergrowth and the setting of firm foundations on which God may build a culture of amazing richness, perhaps the pattern for the Pacific.



PROTESTANT CHRISTIAN MISSIONS IN THE PROVINCE OF KWANGSI, SOUTHWEST CHINA

The Christian and Missionary Alliance has ten centers where 26 missionaries reside; in thirty other towns and cities chapels have been opened, manned by Chinese Christian workers.

Nine other societies are at work in the Province: Church Missionary Society (Kweilin); C. of E. Zenana Mission (Kweilin); Bible Churchman's Missionary Society (Nanning, Noming); Southern Baptist (Kweilin, Wuchow); Seventh Day Adventist (Nanning); Assemblies of God (Chungshan and Hohsien—both vacant); Independent (Wuchow, Kweih sien). These societies report 34 missionaries.

Pioneering for Christ in Kwangsi

By the REV. ALFRED C. SNEAD, New York
Foreign Secretary of the Christian and Missionary Alliance

SOME years ago Old Eagle, a Chwang tribesman of the Province of Kwangsi, southern China, came with ten other men from their country homes to the city of Liuchow. There they heard the Gospel message. As he listened to the Gospel night after night Old Eagle accepted Christ and the joy of salvation filled his heart. He became eager that his own Chwang people should hear the Good News and later accompanied the missionary on many tours of exploration and preaching trips. There are nearly three million of these tribesmen in the Province and for the past few years Old Eagle, now seventy years old

but still earnest and active, has been tramping over the mountains and hills as a colporteur of the British and Foreign Bible Society, visiting the wildest parts, wherever he could find members of his own tribe. The Lord has blessed his efforts and a number of his people have been converted and are now faithful members of the Christian Church.

The large southern Province of Kwangsi was formerly one of the most backward in China. In recent years, however, the province has become one of the more advanced in education, enlightened government, engineering projects, and the

building of roads. The honor of having one of the first resident missionaries in the then hostile and forbidden Province of Kwangsi fell to the Christian and Missionary Alliance when its missionary entered Wuchow in 1896 and resided in a "haunted house," the only place then available for residence.

The city of Wuchow was built in A. D. 592, so that more than 1,300 years passed before the Church of Christ began to fulfil the Lord's command, so far as Kwangsi was concerned. Today, besides the Alliance, the Southern Baptists and two other American societies, there are four English societies, and a few small independent groups working in the province. The Bible Societies are



Photo by A. F. Desterhaft

TUNG WOMEN OF KWANGSI

cooperating with the various missions in circulating the Word of God. Today after more than forty years, there are still millions in the province who have not been brought into vital touch with the Gospel of Christ; and in the northern and western portions of the province, where the Alliance is responsible for evangelizing the people, many tribes are entirely unreached.

During the past few years, pioneering trips have brought to light many tribespeople in the fastnesses of the mountains and the valleys of the interior, and these the mission and the Chinese Church are making earnest efforts to reach.

The population of Kwangsi is approximately 12,000,000, according to the latest government census. There are believed to be at least 5,000,000 tribespeople in the Province. The *Chwangs*, members of the great *Tai* race, are the most numerous and easy of access. One hundred members of this tribe were baptized last year and

there is now a membership of more than 320 Chwang tribesmen in the Alliance Mission in South China. On an 800-mile trip in Western Kwangsi, the missionaries and Chinese found that thousands in the country markets could understand scarcely a sentence of Mandarin, the prevailing language being Chwang. The *Yao* is one of the least known and most primitive of the tribes and there are many subdivisions. The *Tung* tribes, estimated at 300,000, live in the wild mountain fastnesses of Kwangsi and the neighboring Province of Kweichow. These people, among whom a missionary couple and Chinese workers have been ministering for six years, listen to the Gospel eagerly and some have accepted Christ. Various divisions of the *Miao* tribes are scattered through the northern and western parts of the Province and some of these, as well as other less well-known tribes, are being brought to the attention of the Mission through long and often laborious itinerating trips into hitherto unreached territory. The spirit of those who make these trips is shown in a letter written by the intrepid pioneer, Rev. W. H. Oldfield, the Chairman of the Alliance Mission in South China:

"Here we are in the wilds of the west ready to start out with a party of thirteen for a tour among the tribesmen. The whole trip has been a time of blessing. First, we made a tour in the mountains of the north, which is commonly called Miao-land. There we came in contact with six different tribes, two of which we had never seen before. The Gospel message was given and tracts were left among them and we trust that this seed will be watered by the Spirit and will bring forth an abundant harvest to the glory of God.

"On the entire journey of over 1,000 English miles on foot through all kinds of mountain territory, we were led in safety, but the very last day, when almost within shouting distance of the city of Poseh, we were held up by robbers and two of the three loads we were carrying, containing bedding and clothing, were taken from us by these evil men. It occurred the day before Christmas. It seems strange that this term of service should begin and end with a highway robbery, but I am glad we still have clothing. We do not change our plans, but in spite of somewhat disturbed conditions, we plan to leave day after tomorrow for the last few weeks among the tribesmen of the west, and we trust through the prayers of faithful friends that we may be saved from further trouble, though trouble or not we go forward in His Name to the many peoples of the west that have not yet heard the saving message of the Gospel."

With the growth of the Chinese Church in Kwangsi, there has been a very encouraging development along true indigenous principles. Mis-



RED-HEADED YAOS OF THE LOH-LI AND SI-LIU DISTRICTS. MR. YUEN, THE EVANGELIST FROM POSEH, IS STANDING, HOLDING HIS ACCORDEON

sionaries and Chinese workers are earnestly laboring to make the Church fully self-supporting, wisely self-governing, and zealously self-propagating under the leadership and by the enabling of the Holy Spirit.

When a congregation is able to supply six-tenths of all its running expenses, including salaries, it passes from the oversight of the Joint Committee (Chinese and Mission Executive Committee) to the direction of the Chinese Committees. The goal is to attain full self-support within four years after the church has become sixty per cent self-supporting.

One group of Christians in the inland town of Kong Cheng rented a building as a chapel but they often had to change their place of meeting because the landlords blamed them for any calamity that might befall their households. Finally Mr. Lan, one of the poorest of the members of the church, declared that they must build their own chapel. Daily he prayed to God to help him think of some plan by which he might save money for the building. His food was only such as the poorest of men could afford even in China, but finally he and his wife decided to eat less and lay aside a few pennies saved from time to time. The poor man's body was weakened from the lack of nourishing food and he was often chilled because of insufficient clothing, yet he rejoiced as his savings grew. After several months he brought to

the church treasurer a sack of pennies amounting to \$5.00, hoping that other members might be stimulated by his example, so that they could have their own building. Mrs. Tseng, the treasurer, had a flourishing business and every comfort, yet she gave nothing. She was ashamed as she gazed on the sacrificial offering and a few days later she left her shop and hurried off to see Dr. Moh, a prosperous man and a member of the church committee. She offered to give a plot of land for the building and to help buy the brick and lumber, if Dr. Moh would take time to direct the workmen.

Finally a spacious street chapel was completed and furnished. The prosperous members felt a little ashamed of their ragged brother Lan and urged him to wear better clothes. He quietly replied that he had frequently been tempted to buy clothes but that he felt he must lay aside his pennies for the church. As Dr. Moh listened and remembered that he himself wore silk and fur garments while his brother member would not even buy a cheap padded gown because he was so intent on His Lord's interests, Dr. Moh invited the poor man to his home where he gave him a good hot meal and a new gown. His son also was given work in the doctor's office. Now a happier man than Brother Lan can scarcely be found in all the countryside. He and his fellow church members have found that giving is the Father's way to added blessing.

Eleven organized churches, with a total membership of 993, are now under the direction of the Chinese committee. The combined membership of all the Alliance churches in Kwangsi is 2,539 and many of these are expected to come into full



A CHWANG WOMAN AND HER BABY

relation with the Chinese Conference within two or three years.

The great unevangelized Yao Mountain territory in Kwangsi, with its many thousands of unreached tribesmen has been entered by representatives of the Chinese Church as their field for evangelization. The Church publishes the *Alliance Weekly* in Chinese, Sunday school papers, and other helpful literature. Some of these have a circulation reaching into nearly every province of China, as well as into foreign countries where Chinese have emigrated.

The Bible Training School, under Chinese leadership, often has among its student body representatives from many other missionary societies and church groups. It is recognized to be of a high standard and absolutely loyal to the Word of God and the fundamental truths of our Christian faith. Two important phases of work are the Short Term Bible Schools held in various districts and the ministry of the Chinese Evangelistic Bands who labor both among the Chinese and the tribespeople. In one month members of one of these Bands gave a brief Gospel message in 1800 homes and preached in all the towns and villages of the section in which it was laboring. In some places the work of the Bands is so fruitful that several groups of converts are baptized and places

provided by the converts for continued meetings before the Bands have finished their ministry in the section.

In recent tours in Kwangsi and Kweichow, seven counties have been traversed, great mountain ranges were crossed, where the foot of a white man had never tramped. Thus, the search for new tribes and peoples goes ever onward in the confidence that, when they are discovered, missionary volunteers will not be lacking and through the prayers and assistance of loyal friends at home, earnest efforts will be made to reach these tribes with the Gospel message.

One of the encouraging discoveries of recent trips is that a number of the tribes can be reached through the Chwang dialect, the Chwang workers had no difficulty in being understood by the villagers and people along the pathways to whom they spoke.

During one part of the trip, four tribes were found of which the missionary writes:

"The *Heh-i*, the *Loh-Loh*, the *Ta Pan Yao* and the *Lan Tien Yao* are still practically as much



MR. LAN, FORMER TAOIST PRIEST, NOW AN EARNEST CHRISTIAN

He is seated beside some of the idols that he formerly worshiped.

neglected as they were a thousand years ago. It is true some Gospels and tracts have been distributed to some of them, but they have not as yet had an opportunity to hear and understand the Gospel. On this tour we determined to get in



Photo by G. Woerner

A CHWANG TRIBESMAN'S HOME IN THE MOUNTAINS—HERE A MISSIONARY OFTEN SPENDS THE NIGHT. PIGS AND COWS ARE FREE TO ENTER THE FRONT DOOR ON THE GROUND FLOOR.

close contact with them. On other trips we have met them on the mountain pathways and have found them usually timid and retiring. On this trip, however, we left the main pathways, secured guides to take us back behind the mountain ranges to where the tribesmen have their homes, lived with them in their huts, ate with them, slept with them, sat with them around their camp fires, dressed their sores, bound up their wounds, and told them the story of the Gospel. In a few days they became so friendly that they flocked around us as if we belonged to their tribe; when we left one tribe to pass on to another, there was a hearty invitation to call again, and we felt that another tribe was ready and waiting to receive the Gospel when we have men to send and means to support them."

The *Timber Yao* people differ noticeably from other tribes in their language and in the women's dress. Their houses are scattered in groups of two to five, with only an occasional small village. The women of this tribe, as well as the *Miao* and *Tung* tribes, wear trousers instead of pleated skirt like those worn in other tribes. Their silver ornaments include a number of Hongkong coins, beaten plates of silver and earrings.

After passing through a valley, far beyond the contacts of civilization, the party came to a mountain pass where the natives had spiked the road with sharp spikes of bamboo four to six inches

long so as to discourage travelers, especially soldiers or robbers, from going that way. Though the *Miao* carrier did not wish to continue the journey, the Commission of the Lord still reads "unto the uttermost part" and so the messengers pressed on. Tribes in these distant places are almost 100% illiterate so the Gospel must be given them by word of mouth.

How do the tribespeople respond to the Gospel message? A *Tung* tribesman, having been told that a strange white man who loved his people was living in a distant town, left his mountain home and came to the city where he cautiously inquired for the missionary. That tribesman is now studying the Word of God and looking forward to the time when he can tell his own people the glad new Story which he has so recently heard. Many who hear the Message are eager to tell it to their people in the scattered villages, and they find a hearty welcome as they sit around the camp fire evenings and tell to their friends and neighbors the story of God's redeeming love.

Another young *Tung* from the hills of Kwangsi, who had studied in the city of Canton, returned to his mountain home among fellow tribesmen, and was so oppressed by the dullness of his surroundings that he planned to seek escape through suicide. Then it was that a Chinese preacher, Mr. Loh, visited the village and gave the young student some Christian books. Through reading

these, a desire was created to know more of the Gospel and finally the young man expressed his purpose to follow Christ and to become a teacher of the Gospel to his own tribesmen.

Through the witness of two Chwang converts, Mr. Lan, formerly a Taoist priest, and Mr. Chiu Tak-sun, an earnest Christian farmer, a considerable number of Chwang tribespeople have been converted, twenty-seven being baptized on one occasion. Mr. Chiu constantly urged his tribespeople to accept this Jesus who worked such wonders when on earth and who is still the same today.

One day a neighbor became very ill and the sickness increased in severity until the family feared that he was going to die. After tribal remedies had failed, the family sent for Mr. Chiu, who went at once to the sick man's bedside. After exhorting the family to cast away their idols and trust alone in Christ, the Christian farmer knelt down and prayed to God for the tribesman's recovery. The next morning he was much better and in a few days he was well.

This answer to prayer made a powerful impression, not only on the sick man's household, but also on many other members of his tribe. They had never seen prayer answered in this fashion and reasoned, "If the Lord can answer prayer in this way, surely we ought to trust Him for the salvation of our souls and our future happiness." Before long about forty of the tribespeople asked to be enrolled as inquirers and from this number twenty-seven were baptized.

Many similar instances could be given as evidence of the saving grace of God among the tribespeople of Kwangsi. Millions of Chinese and tribespeople are yet unreached and the Mission with its thirty-four missionaries and the 102 Chinese workers, 29 of whom are women, have a large task before them. We commend to the Lord's people for prevailing prayer these earnest missionaries and Chinese workers that, as the new-born souls are instructed in the essential truths, they may be established in the Christian life and become effective witnesses to their fellow tribesmen.

China and the New Life Movement^{*}

CHINA'S present attitude toward religion and toward Christ is somewhat confused. Confucian ideals, though a factor in the New Life Movement, do not function religiously any more than they ever did. China does not promise to be more Buddhist than at any time past, nor is it turning Christian. To promote religion in China is no easier or simpler than in "Christian" nations. Nevertheless, the attitude of China today toward religion is different from what it has been in the past. No religious system is receiving the special favor of the state, nor is the state attacking religion. Prominent Chinese, including some Christians, do not in their attitude distinguish as sharply between Protestantism, Roman Catholicism and Buddhism as some Christians might wish. Official courtesies are paid to representatives of all religions when occasion requires. One hears little discussion of religious liberty yet it seems to be a fact in China though some deem it infringed upon as regards educational freedom. China is not aggressively anti-religious at the moment.

There is something to be said of a seeming friendliness on the part of China to religion. High officials participated in the platform addresses given before a Catholic Action Congress a year or so ago. General Chiang Kai-shek's sig-

nificant Easter message is significant of the attitude some of China's leading spirits take toward religion. The country is more widely open to religious propaganda than ever before. Though there may be some discrimination against graduates from unregistered Christian schools there is none against qualified Christians for important governmental and commercial agencies. Furthermore, there is apparent a desire for Christian and church cooperation in reconstructive projects that implies recognition of the religious dynamic as one of the essentials to China's rebuilding. In other words, China has passed from a mood antagonistic to religion.

Present-day China is more aware of religion than once was the case. There is an inarticulate feeling that economic, social and political changes are not enough. Thus for all kinds of aggressive religious movements the hour is propitious.

Three years is too short a time in which to judge the *New Life Movement* which has set itself a stupendous task under unusually difficult circumstances. It is not an organization but a movement. It cannot be judged solely in terms of its purpose and a summary of its achievements belongs to the future. Nevertheless, it has moved forward as regards the clarification of its purpose and understanding of what it should aim to do in terms of reconstruction. Taken generally it is "An attack on the fundamental moral problem in

^{*} The first part of this article is freely quoted from an editorial in *The Chinese Recorder*.

China's social life." As a matter of fact insofar as the Movement tries to reform manners it has both to curb the exuberance of modernized Chinese manners and jar the inertia out of traditional ones. In some places, however, the Movement has disturbed gamblers and those promoting commercialized vice to the point where they have urged that the Movement should show less zeal. This is an indication of its possibilities as a moral force. The program outlined indicates how the Movement is becoming a positive force for rebuilding life as well as an obstruction to evil agencies and a reformer of manners. So far it is largely urban but the direction and scope of its activities are turning to rural centers also.

It has been said that "The New Life Movement aims at the revival of the traditional virtues of China." But those responsible for it also feel the need of a religious fervor to energize these traditional virtues and that they seek the aid of those motivated by the Christian faith in particular. Indeed, while his Movement is not set on building up a religion or a church as such, Christians are to some extent active in directing its activities. The time has come for the churches to give it serious attention as a force in the life of China with which they can work.

Churches engaged in activities as given in the

program are already cooperating with the New Life Movement. All churches not so engaged might well consider how they may participate. What can Christians *add* to the New Life Movement is a question. But cooperation in any field can only be worthwhile if it is reciprocal. So the question, What can the New Life Movement contribute to the churches? needs also to be considered. The Movement provides an opening for the manifestation of the religious dynamic hardly equalled heretofore in China. It offers to tie up Christian energy and moral fervor with the life of China in new ways. As an indigenous movement it is setting out to endeavor to do along several lines what Christians have been trying to do for many years. Church response to the Movement's appeal for cooperation should aid in keeping it creative. If in places the Movement is more sound than success the church should help give the sound a deeper note. If, on the one hand, it is a revival of traditional virtues it is, on the other hand, a search for ways of developing and manifesting a modernized and vitalized life. It cannot go far in this without the deepening of spirit and consciousness that religious faith can give. Christians can help by demonstrating how their faith works in the simple or elaborate forms of reconstruction.

The Movement Officially Described*

By GENERALISSIMO CHIANG KAI-SHEK

President of the Chinese Military Affairs Commission

THE New Life Movement aims at revolutionizing the mode of life of the whole of the Chinese people. It seeks by the application of the simplest and most effective methods possible to eradicate from the people those habits that are no longer suited to the times and to replace them with a new mode of living in accord with the spirit of the age in which we live. In other words, the movement stands for the rationalization of the lives of the people, and is based on the traditional virtues of China as expressed in these characters, *Li, Yi, Lien* and *Chih*.

The Chinese people used to set great store on these traditional virtues, the revival of which is imperative and essential to the welding of China into a modern nation.

With a civilization of more than 5,000 years the Chinese people attained long ago a high degree of refinement in matters of food, clothing, shelter and deportment, but owing to their neglect of

such traditional virtues as *Li, Yi, Lien* and *Chih*, they are living today under conditions which suggest that they have just emerged from savagery.

China has 35,000,000 square *li* of territory and abounds in natural resources, which if developed, could easily make this country one of the wealthiest nations of the world. Yet there is widespread poverty and misery in the land. This again is due to the neglect of the traditional virtues of China, namely, *Li, Yi, Lien*, and *Chih*.

China has 400,000,000 people who used to be well organized in all the essentials of life. But what spectacle do our people present to the rest of the world today? They are disorganized, indolent, cowardly and torn between conflicting perverse teachings, leading a life little better than that of savages. This again is due to the neglect of *Li, Yi, Lien*, and *Chih*.

While it is true that the removal of the existing crude and degrading modes of life of the Chinese people in favor of one of refinement depends to a

* From *Chinese Affairs*, Shanghai

great extent on the revival of the old virtues of *Li, Yi, Lien* and *Chih*, it is equally true that under present circumstances, when society is in a state of chaos, when perverse ideas have permeated the country, and when the great majority of the people are sunk in pleasure and indolence, immediate success can hardly be expected to attend the introduction of political measures or the inculcation of teachings of the right sort. If the modes of living of the people are to be improved, a start must be made first with the rectification of their bad habits. For this reason, the New Life Movement offers the only road to the salvation of China.

Our late Chungli, Dr. Sun Yat Sen, said: "*Min Sheng* means the life of people, the existence of society, the livelihood of the citizens of the country and the welfare of the masses." Although the problem of the livelihood of the people, or *Min Sheng*, may be considered from four angles, the question of life is really the manifestation of the other three aspects of the problem of the people's livelihood. For the continued existence of society certain guarantees are necessary. As regards the problem of the livelihood of the people, there must be room for development and expansion. For the continuity of life, propagation is necessary. Life is the manifestation of all these activities. In other words, life is a general term for all human activities.

All activities arising from the propagation of the race, from the preservation of life and also from the development of the livelihood of the people assume different forms at different times and under different conditions. Sometimes the environment also changes. Not until a man "renews himself daily" can he hope to have a rich and abundant life. The life of a people must accord with the time and environment in which it lives. A new life is possible only when there is a complete break with the old modes of living.

Whether the people have a rich and abundant life depends primarily upon the existence of good government and on the extension of sound political institutions, but this has a close connection with customs and usages.

If during the transition from an old social order to a new one nothing is done to assist the introduction and spread of new political institutions by the introduction of new customs and usages, such new institutions are liable to be stultified in their development. In other words, they must be assisted by the inculcation of new ideas, preparing the minds of the people for their reception. For this reason, every country makes the task of changing the customs and usages of the people its first concern during the transition from the old to the new, for this is more important than

anything else. This work may be described as the work of the New Life movement. The extension and progress of the movement depends upon the extent to which the people realize its need. It should begin with individuals and later spread to families and the community at large. It serves as the vanguard of the political authorities, but it should not depend upon the latter for its success.

Objects of the Movement

The attitude of mind of the great majority of Chinese today is marked by drift and insipidity. This expresses itself in acts which do not distinguish between good and evil, right and wrong, and private interests and public welfare. Hence, our officials are hypocritical, greedy and corrupt; our people are disorganized and indifferent to the welfare of the nation; our youths are degenerate and irresponsible; and our adults are vicious and ignorant. The rich are given to pleasure and extravagance, while the poor are low, filthy and groping in the dark. All this has led to a complete breakdown of authority and discipline, resulting in social unrest, which has in turn made us helpless in the face of natural calamity and foreign aggression. If this state of affairs is allowed to continue any longer, it will be impossible for us even to lead the present kind of existence for very long. . . .

To rebuild the life of the people in accord with modern conditions, especially to build a new social order, resort has to be made to political reform, particularly education, but in the past education and politics in China have suffered from one besetting sin, namely, cant and hypocrisy. This has led to the ineffectiveness of laws, the uselessness of technical talent and the impotency of machines. Where a Chinese is placed in the post formerly occupied by a foreigner, it invariably happens that the Chinese official cannot attain the same degree of efficiency as the foreigner. This is true of machines. Run by a Chinese, a machine cannot yield the same output as it does when under foreign supervision. If we want to make our laws effective, the thing to do is not to improve the laws, but to get the right men to administer them. The same is true of machines. Structurally, there is nothing defective about them: what is needed is the right men to operate them. It is true that politics and education have an important rôle to play in the formation of character, but at the same time it is equally true that social customs and usages exercise a more important influence over the lives of men.

That the Government will exert itself for political reform goes without saying. Unless we are prepared to let the nation go under without a struggle during the present national crisis, we

must act resolutely to put a stop to the present state of affairs and throw ourselves into the work of social reform. In short, we must make a clean sweep of the existing social abuses and evils and take prompt measures to foster what is best and vital in society. This is the mission of the New Life Movement.

Contents of the Movement

The New Life Movement advocates a mode of living based on the principles of *Li*, *Yi*, *Lien*, and *Chih*. In other words, it seeks to apply those time-honored principles to the daily conduct of men and women, especially in matters pertaining to food, clothing, shelter and deportment. Any one who fails to order his life in accordance with this code is bound to fail. This is true also of nations.

There are people who are skeptical of this view. It is contended that *Li*, *Yi*, *Lien* and *Chih*, undoubtedly excellent virtues in themselves, may be able to produce men of exemplary character, but if we are backward in technical knowledge, no amount of virtue can save China. This line of reasoning is untenable. It is true that knowledge is power, but knowledge is liable to be abused in the hands of those who have no moral scruples. *Li*, *Yi*, *Lien* and *Chih* are the guiding rules of conduct for individuals, society and the State. When educated men act contrary to these rules, both the public and the nation will suffer. In short, *Li*, *Yi*, *Lien* and *Chih* are able not only to save China but to remake her.

There are others who declare that *Li*, *Yi*, *Lien* and *Chih* are empty principles and can hardly be expected to serve as rules of conduct for those who live from hand to mouth and do not know where their next rice bowls come from or what the morrow may bring. This fallacy is due to the teachings of Kuan Tze who maintained that before a man can know decency he must have enough to eat and wear, or as the Greek philosopher Aristotle said, before a man can be expected to be virtuous he must have a competence. The fundamental fact seems to have been overlooked by these skeptics that *Li*, *Yi*, *Lien* and *Chih* are the "foundation" of a man, and that if he does not possess these attributes, he cannot have food and clothing.

In a society based on *Li*, *Yi*, *Lien* and *Chih*, one can make up the lack of food and clothing by human means, whereas in a society where these principles are not observed, no amount of wrongdoing, such as robbery and theft can bring sufficiency and abundance to the needy: Acts of *Li*, *Yi*, *Lien* and *Chih* are correctives to acts of strife, theft and robbery. In cases where *Li*, *Yi*, *Lien* and *Chih* are flouted, even sufficiency in matters

of food and clothing will not bring about social peace, and if any proof is needed to substantiate this statement, it is an unquestioned fact that crime abounds always in cities where there is plenty and abundance. Moreover, can one seriously maintain that many of those who have turned to brigandage or become traitors and greedy officials have done so owing to fear of hunger and starvation? . . .

Li, *Yi*, *Lien* and *Chih* are general principles in the establishment of states. This was true of ancient times and is true of the contemporary age. Of course, each age has its own interpretation of those principles. Let us explain them in the light of modern conditions of life. Briefly, *Li* means polite manners, *Yi*, chivalrous or upright conduct, *Lien* honesty or a moral sense of right and wrong, and *Chih*, decency or an appreciation of moral values.

There are two conditions associated with food, clothing, shelter and deportment, namely (1) tangible things, such as food, houses, roads, carts, steamers, etc., and (2) manifestations, such as eating and drinking, living, walking.

The word *Hsing*, or deportment, however, has two senses. In its narrow sense it means walking. In its broad sense it means behavior. Indeed, in this sense *Hsing* includes food, clothing, shelter and deportment.

The "*San Min Chu Yi*" ("The Three People's Principles") in the chapter dealing with the questions of food, clothing, shelter and deportment, emphasizes the material aspect of the problem. If there is any doubt on this score, it should be dispelled by a perusal of this passage in "The Fundamentals of Reconstruction" which says: The Government should assist the people in the development of agriculture so that they will have enough to eat. It should promote the textile industry so that the people will have enough to wear. It should help the people to solve their housing and transportation problems by building more houses and repairing canals and roads. The "*Hsing*" in the present New Life Movement is used in both its narrow and its broad senses.

Methods of the New Life Movement

Leadership.—The direction of the whole New Life Movement is vested in the hands of the New Life Movement Promotion Association in Nanchang. Branches of the association may be established in the various parts of the country, but in order to avoid confusion and to ensure common action, district branches should be subject to the control of provincial New Life Promotion Associations.

District and provincial branches should be jointly organized by representatives of various

public organizations, such as the Provincial and District Kuomintang headquarters, Bureau of Public Safety, Social Welfare and Education, and military commissions. Subject to the direction of the local district New Life Promotion Association, the various guilds, schools, women's organizations and rural groups may start separate New Life groups.

The work of the New Life Movement consists of investigation, planning and promotion.

The expenses of the movement should be reduced to a minimum and borne by those responsible or raised by the authorities of the locality in which there is a branch of the New Life Movement Promotion Association. Solicitation of contributions from outsiders is forbidden.

The program of the New Life Movement will be drawn up by the New Life Movement Promotion Association in Nanchang. The Movement will first begin with a campaign for cleanliness and orderliness.

The formula of the Movement.—The Movement should start with oneself and then extend to others, with officials first, and then the masses, from simple things to more important tasks, and from public organizations, schools, etc., to the lower classes of society.

How the Movement may be promoted.—Personal example, oral instruction, illustrated posters, campaign literature, plays and motion pictures are some of the means by which the Movement may be promoted. The New Life Movement Promotion Association will send delegates to visit the various provinces and districts from time to time and inspect the work being done by the respective New Life groups. In order to promote a healthy spirit of rivalry between the various groups contests will be held. There will be prizes for the winning groups.

No compulsion should be employed in extending the Movement. Persuasion should be the watchword of the "New Life" canvassers.

Conclusion

To sum up, the New Life Movement aims at the substitution of a rational mode of living for the present irrational mode of living of the people. How can this be effected? My answer is: by making *Li, Yi, Lien* and *Chih*, the code of our daily conduct.

(1) In advocating the revival of our traditional virtues such as *Li, Yi, Lien* and *Chih*, the object in view is an artistic mode of living for all our people. Many are apt to think that only a few privileged persons can lead an artistic life. This is a mistake. It is within the reach of all. Every

Chinese should have a decent standard of living, which is another term for an artistic mode of living. In ancient times China used to have the so-called six arts and sciences: Rites, Music, Archery, horsemanship, calligraphy and mathematics. These six things today have made the Western powers great and strong, although the Chinese people for centuries used them as guiding principles of action in life. The reason why there is so much suspicion, jealousy and animosity in Chinese society today is that we have forgotten the teachings of our ancients. There is no hope of improvement unless we order our lives in accordance with the principles of *Li, Yi, Lien*, and *Chih*.

(2) The poverty of China is due to the existence of so many people who cannot produce anything of their own and who live on others. The productivity of the people must be increased. We must develop our immense natural resources and avoid waste. Every one should consider it a shame to depend upon others for his support. In other words, every one must work for his own living. There is no other way to relieve the poverty of China and remove the source of civil strife than to practise the principles of *Li, Yi, Lien* and *Chih* in our daily lives.

(3) In advocating *Li, Yi, Lien* and *Chih* as the code of our daily conduct, we are inspired by the desire to "militarize" the life of our people. When a nation cannot fight for the defence of its soil against foreign invasion, it cannot be considered a nation. We must cultivate martial arts if we are to overcome the present weakness of our country. China today is overrun by Communist-bandits. Civil war has not yet been completely banished from the land. Our national territory is growing smaller and smaller every day. Imperialists join with traitors and Communists in oppressing our people and undermining our country. If we wish to deliver China from the present crisis and bring peace and order to the land, we must prepare to "militarize" the whole country. Before this is possible, the people must be trained in habits of orderliness, discipline, cleanliness, simplicity and accurate thinking. They must be law-abiding, conscious of their responsibilities and ready to die for the country.

A rational mode of living is realized when the principles of *Li, Yi, Lien* and *Chih* are applied to the daily conduct of the people, especially in matters pertaining to food, shelter, clothing and deportment. A great revolution will have been effected and the foundations of new national structure laid when every Chinese lives in accordance with the principles of the New Life Movement, which are based on the traditional virtues of *Li, Yi, Lien* and *Chih*.

Madame Chiang Kai-shek's Interpretation of the New Life Movement in China*

THE New Life Movement was inaugurated three years ago to quicken and to deepen the work of reconstruction in China. Since then the nation has progressed farther than we had dared to hope, giving us a new faith in the future of our race. After these three years of experience we are more than ever convinced that the most vital force in the reconstruction of our nation is the spiritual life of the people.

It has been a long and difficult task, and one that has required the cooperation of all the leaders of the nation, to unite China's scattered troops into one strong national army. It has not been easy to improve communications, remodel cities and set forces in motion that will eventually improve the living conditions of farmers and workers. Yet in the long run these are the outward signs of a new controlling principle, a new law of life which we are slowly learning to follow.

This energy and courage animating our people, and sometimes referred to as the national renaissance, has been at work in China for two decades. In a very real sense, the New Life Movement is gathering together spiritual forces that are partly indigenous and partly from abroad. The New Life Movement is slowly winning the confidence of the people, for we are still very conservative, and is fast becoming a centre where all agencies, both governmental and private, interested in the welfare of the people, may find a common meeting ground.

Heretofore various organizations shouldering the burden of building a new social order have not only been scattered but they have oftentimes been perplexed by what seems to be cross-currents within the life of the nation. The river of New Life released three years ago in Nanchang is gradually gathering into one great flood embodying the currents of life and thought that go to unify and reconstruct the nation.

A year ago, on the occasion of the second anniversary of the New Life Movement, the Generalissimo emphasized three immediate needs of the nation: sincerity, efficiency and living of the New Life. During the same year mistakes may have been made but none can question the sincerity of our national leaders. Most of them have been lending a hand as the nation emerges from the

mediæval into the modern world. Those who have failed us are those who have refused to pay the price of living the New Life. "You cannot serve God and mammon"; you cannot live a regenerated vitalized life and at the same time maintain a selfish attitude toward society.

On this our third anniversary it is fitting that we should review some of the accomplishments of the past and perhaps more important still outline the most pressing needs of the nation.

First and foremost let us mention *the needs for unity and internal peace*.

The policy of the National Government is entirely one of harmonizing, composing and settling all differences through peaceful means, thus preserving national resources and strengthening the faith of the people in the ability of the nation to weather any storm. The unification of the armies is not sufficient in itself. There must go with it that oneness of purpose and broadmindedness that enables men of all parties and of every faith to keep in step, regardless of conditions, and while keeping in step to work together for the commonwealth.

Throughout the country there are still minor disturbances where hungry men, masquerading as bandits, take by force from their neighbors and from travelers what society should provide for them in some other way.

Economic Betterment and Education

Benjamin Franklin has well said, "Poverty often deprives a man of all spirit and virtue; it is hard for an empty bag to stand upright."

Idleness, intemperance and extravagance are not the only stones that pave the road to poverty. Corruption, inefficiency, oppression, malnutrition and an unjust social order also help to depress the economic level. When the New Life Movement was inaugurated in Kiangsi, one of the first things it did was to establish welfare centers where the economic and social needs of the people might be studied and gradually relieved. Throughout the nation it will continue to focus attention upon the economic factors underlying the needs of the masses. Without this there can be no internal peace. Banditry and rebellion will cease only when the people have enough to eat.

Second, next to the need for unity and internal peace I should place *education*.

* Radio broadcast speech by Madame Chiang on February 19, 1937, in commemoration of the Third Anniversary of the launching of the New Life Movement. Reprinted from *The Peoples' Tribune*, Shanghai.

The growth of the modern school system throughout China is phenomenal. Everywhere we see the children with their school books coming and going. The fact remains, however, that the vast majority of the people are not informed on many matters that concern their every-day life; ignorance and superstition still influence them to an alarming extent.

The New Life Movement last summer presented this challenging situation to the college students of East China and received a hearty response. College students, both men and women, spend time in their own or neighboring villages teaching summer schools for both children and adults and holding popular lecture courses in the evening. In time our educated people will catch this spirit of service and voluntarily will do what they can in their immediate neighborhood so that in a short time illiteracy will be greatly reduced. What the national and provincial governments are doing to meet this gigantic problem is very encouraging but we wish to make this appeal to our educated people everywhere, that they must not rely solely upon the Government but should also carry responsibility for those closest to them. I, myself, have found deep satisfaction in mothering a few hundred students in the schools for the children of the revolution and I recommend this form of social service to my friends throughout China.

Games and Healthy Sport

We all know that we receive much valuable education outside of the schoolroom. Last summer a student from a Shanghai college, visiting his home village in Kiangsu, discovered that a large percentage of the people were spending their leisure time gambling; without discoursing on the evils of gambling he hastened back to Shanghai where he purchased and borrowed a few outdoor and indoor games, including a small radio. He worked with the young men of the village in cleaning and whitewashing an old temple and in levelling a playing field. Within a few days he had games and competitions in progress for the younger members of the community and victrola and radio entertainment for those who preferred to be less active. From his knowledge of the outside world and from newspapers and magazines he gave a series of evening lectures on subjects of interest and value to the community. When the time came for him to return to his studies at college the village schoolmaster had already taken charge of these activities and they are doubtless still in progress.

Through the social-mindedness of another college student in providing a village radio, the people of his community have just heard the President of the New Life Movement speak to them.

Almost any one of us can gather together a few friends interested in social service and through pooling resources can bring new life to many a community. Incidentally in so doing you will find great joy and lasting satisfaction.

A group of well-equipped devoted national leaders without your help cannot bring new life to our nation. Such a social revolution calls for the co-operation of every intelligent man and woman throughout China.

Many a great movement has slowed down because it has failed to grip the imagination and to enlist the enthusiasm of the rank and file. This is not true of the New Life Movement, and from the bottom of my heart I hope it never will be true. You know as well as I do that the great failure of democracy is that we rely too much upon a few chosen leaders. In democratic China you are showing your appreciation of the nation's leaders in many ways and we are deeply grateful, for it makes us doubly sure of the solid foundation of unity upon which we are building. I beg of you not to take too much for granted and not to expect too much of a few leaders. If New Life really comes to all our people throughout the provinces, it will come because it has been unanimously supported in the heart of the country.

The last and most important thing that I have to say to you is something that the President of the New Life Movement has said over and over again. "New Life is something we live, not something that we promote." It is a quality of life within ourselves, a standard of values that influences every thought and action. The greatest Teacher that ever lived has told us that "what goes on in a man's heart determines the quality of his life." If New Life implies a change of heart then let us all make that change together on this the third anniversary of our great spiritual movement. A change of heart within each of us will soon produce the new and prosperous nation that we all long to see.

* * *

A Missionary Resolve — By the Grace of God:

We will "maintain the spiritual glow."

We will depend on spiritual means to achieve results in God's work.

We will not magnify statistics nor glory in mere numbers.

We will be slow to criticize others, but will seek to be our best and look for the best in others.

We will earnestly try to be free from race prejudice.

We will show love to others and devotedly seek their highest good.

We will ask God's help to solve our own spiritual problems so as to be more free to help others.

We will not be too impatient for visible results, but will steadfastly trust God to do "exceedingly abundantly above all that we can ask or think."

We will tarry until we are "endued with Power from on High" and then go forth to witness for Christ.

"He giveth power to the faint." Isaiah 40: 29.

Thinking Yellow vs. Acting Yellow*

By GEOFFREY W. ROYALL,
Chao-Cheng, Shangtung, China
Missionary of the Church of the Nazarene

THE eyes of the world are turned to China today more than at any time since the Boxer Rebellion, a generation ago. So much has happened in the last five years and so much more seems about to take place . . . that even the Spanish situation has not turned the attention of the people away from the land of Sinim.

Now, instead of attempting to transport you to the Orient and thrusting you heart first into the intriguing life of the Chinese, we will stay in the Occident, and spend a few moments "Thinking Yellow." We have "thought white" for so long that it will be no easy task to suddenly "think yellow."

Having just returned from the Middle Kingdom, I was in a store in Toronto purchasing a daily paper. A lady of large dimensions came in and asked for one of the popular weekly magazines. As the news agent handed her the magazine and her change, he pointed in my direction and said: "This is the Reverend Geoffrey Royall who has just returned from China."

"Why how strange," she replied, responding to my recognition. "I have just come from the Chinese laundry. You know, Mr. Royall, I have a horrid sensation run down my spine every time I enter that place. That yellow face that pops up behind the counter when I hand over my husband's shirts is enough to scare anyone. Slit eyes, flat noses, oily face . . . ugh! I'm glad I was not born a Chinese. How awful it must be for you to have to live among such people."

I opened my mouth to reply but the words clogged in my teeth and I was silent.

"Well, we have a meeting of the Women's Missionary Auxiliary at three, so I'll be running along," the woman continued, picking up her magazine. We watched her sail out of the store with the trail of a Pekinese dog in her wake.

"Mrs. Jones is one of the best workers in her church," remarked the storekeeper.

My mind followed her down to her missionary meeting. Here was a church woman, busy week after week, no doubt, year in and year out, working on garments, preparing boxes, visiting con-

ventions, raising money, holding bazaars in order that the Gospel (!) might be taken to the poor heathen—these slit-eyed, flat-nosed, oily-faced Sons of Han included!

A tragedy! Yes, and one that is enacted too often in other churches. Can it be true in yours?

If we are not vitally interested in the salvation of the "heathen" who live on your street, your neighbors and fellow-citizens, then why try to fool ourselves into believing that we are really concerned in the redemption of heathen ten thousand miles away? If one cannot "think yellow" at home, it is useless to try and stretch one's religious imagination across the Pacific. It will probably be drowned before it reaches Honolulu!

Cincinnati, the metropolis of Ohio, is a great centre of religious activity. Some years ago at the annual district convention of one of the larger denominations, the largest auditorium filled to hear a missionary of national repute lecture on China. The two front rows were reserved for ecclesiastical dignitaries—bishops, superintendents and the like.

A passing Chinese, with a staggering burden of laundry, was attracted by the bright lights and paused to read the announcements. When his eyes caught the word "China" and noted that this evening was to be devoted to an address on his own country, he passed through the doors and walked down the aisle towards the front, with the bundle of clothes. The speaker was waxing eloquent when his eye caught the face of the Chinese laundryman beaming celestially into his own. With a quick gesture he motioned the visitor to a seat and the visitor promptly sat down next to a corpulent bishop, at whose feet he unceremoniously planted the laundry. A few minutes later the good bishop discovered that one end of his frock coat was caught beneath the individual next to him and as he turned to look and he discovered a Chinese, he rose to move to another seat. Near-sightedness prevented him from seeing the bundle at his feet, and he tripped ungracefully over it with a resounding thud.

Can we doubt that at the moment the bishop moved away from the Chinese, Jesus came and sat down in his place? To separate ourselves in pride from our fellowmen because of the color of

* Condensed from a missionary address given in the First Church of the Nazarene, Los Angeles, California, at the annual District Missionary Convention, March, 1936.

his skin is to segregate ourselves from the Son of Man, the "Friend that sticketh closer than a brother." There is danger that a "paternal" attitude toward the heathen prevents us from being "fraternal."

In the city of Los Angeles I heard the following story. The new Chinese Vice-Consul decided to patronize American stores during his residence in California and visited one of the American barbers. The shop happened to be without other patrons on his arrival, and the head barber was seated on a chair reading a newspaper. Hearing a customer enter he lowered his paper and looked over his glasses. The Chinese official smiled, but the proprietor growled:

"What do you want in here?"

"Oh, just a hair-cut today," smiled the Chinese Vice-Consul.

"Well, we don't cut Chink's hair here, so get out," was the reply.

"And may I enquire the reason," asked the Celestial, his smile disappearing.

"I've got no time to argue," snarled the hairdresser. "Suppose our best customers from Hollywood should see me cutting *your* hair; what would they think? Do you suppose they want their hair dressed with the same tools as I use on you? The trade I have built up through years would be ruined in a day."

"Before I leave I want to ask you a question," said the Vice-Consul as he turned to the door.

"Make it snappy then," grumbled the barber. "I'm expecting a customer any moment."

"If my country came to you, as it has in the past, and gave Uncle Sam an order for five million dollars worth of machine guns and ammunition, seventy-five aeroplanes, two million dollars worth of scrap-iron and half-a-million dollars worth of modern factory equipment, would your people refuse the order? Would they say, 'We don't take Chinks as customers?'" Without waiting for the answer the Chinese stalked out of the shop.

The tragedy was that at the same time he slammed the shop door he also slammed his heart's door on Jesus Christ. Today, that Vice-Consul is a chief executive under Emperor Henry Pu-Yi of Manchukuo. One of his tasks is to interview mission board representatives who come with requests for government grants of land for hospitals and for other concessions. We wonder if he ever says to himself: "... We don't serve white foreign devils."

Now let us take a boat to a foreign port in the "Dragon Kingdom," "thinking yellow" in Hong-kong. A young Chinese restaurant owner needed a new suit, and noticing a special sale advertised by a prominent down-town tailor, he planned to investigate. An antiquated street car took him to the foreign concession where he eagerly viewed

the window display. His hand was on the door-knob, when he looked up and saw a plain notice, in English and Chinese, nailed just above the door: "*Chinese and dogs not allowed.*" The suit in the window was most inviting, but the words above the door were not.

The same ancient tram took the prospective customer back to the Chinese quarters and the next day his customers noticed a new sign tacked above the entrance to his restaurant: "*Europeans and dogs not admitted.*"

As we think over these four incidents we are forced to admit several things.

First, the average American church member does not appreciate the wonderful advancement his cousins of Cathay have made in recent years. There is also a tragic lack of soul passion for their redemption. When we have learned that we are our "brother's keeper" in *America*, only then can we accept this responsibility for our neighbors in other lands.

Second, a spirit of aloofness and feeling of superiority is a great barrier to Christian progress in foreign fields. How much of our missionary activity is superficial? There is a vast difference between being "interested in foreign missions" and in being vitally burdened for those of other races for whom Christ also died. How often we foolishly interpret the former for the latter!

Third, the influence of Christian civilization that we endeavor to send to the Orient is often nullified by our pagan attitude of superiority toward those who come to our own shores.

Fourth, many representatives of so-called Christian business houses that trade in the Far East, are a positive hindrance to the efforts of the Christian missionary.

"Thinking yellow!" does not mean "acting yellow!" It is a fallacy to suppose that Christ was a white man. In the book of Acts we read that when the Apostle Paul was standing on the steps of the castle waiting permission to address the Jewish rabble, the chief captain of the Roman guard asked: "Art thou not that Egyptian?" Christ and Paul were contemporaries and if the chief captain mistook Paul for an Egyptian, it seems that he might well have mistaken Jesus for one also!

The seventy-five thousand Chinese in America today constitute an outstanding challenge to the Christians of America—a challenge that has never been adequately accepted.

Christians can learn to "think yellow" by learning to understand and to sympathize with the Chinese. We need not "act yellow" in a sense of doing what is unworthy of a follower of Jesus Christ. The same Gospel that transforms us will burnish the Chinese into gold fit for the King's crown.

Problems of the Rural Church in Canada

By REV. J. R. WATT, D.D., Kingston, Ontario
Registrar in Queen's Theological College

EXCLUDING Greenland, Alaska and Newfoundland (a separate British Dominion), Canada comprises the entire northern part of the North American Continent. It has an area of 3,729,665 square miles as compared with the 3,776,700 square miles of the United States and its dependencies and is slightly smaller than the Continent of Europe. The estimated potential agricultural land is 2,218,747,200 acres.

Occupying this vast area are 10,376,786 people, an average of 2.99 per square mile, but because large areas are unoccupied this figure may be misleading. Prince Edward Island, with little unoccupied land, has an average density of 40.3 while Ontario, with great areas unsettled in the North, has 9.45. East of the Great Lakes most of the population is found south of the 50th parallel and in the West south of the 55th.

Of this population 5,381,071 are of British origin, 2,927,990 of French, 2,067,725 of other races. The largest non-Anglo-Saxon groups are German 473,544, Ukrainian 225,113, Dutch 148,962, Polish 145,503. The largest infiltration of non-Anglo-Saxon population is in the West. Prince Edward Island is almost solidly Anglo-Saxon while of the people of Manitoba, Saskatchewan and Alberta half are of non-Anglo-Saxon origin.

In religion the population is 4,285,388 Roman Catholic (of whom 2,853,117 are in Quebec and the Maritime Provinces), Jews 155,614, Greek Orthodox 102,389. The United Church is the largest Protestant group with 2,017,375 persons, and the Anglicans second with 1,635,615.

The climate varies with the latitude and other factors. Compared with Europe, except in the territory on or near the Pacific coast influence by the warm waters of the ocean, Canadian winters are colder and longer with shorter, warmer and drier summers. The temperature of the Pacific Coast is identical with that of the British Isles in the same latitude. Of Canada as a whole it may be said that the climate is healthful and invigorating, favorable to hardy bodies and vigorous minds.

Agriculture is the chief industry. In a single year the value of the total agricultural production has reached \$2,000,000,000. The Census of 1931

gave the ratio of urban to rural population as 53.7 to 46.29 (urban, in Canadian census terminology, includes any separately organized municipality regardless of population). Since 1881 there has been a steady decline in the ratio of the rural population. In many of the older townships the rural population has declined as much as 50 per cent. Even so two-thirds of Canadian congregations are rural or semirural in character. For this reason alone the welfare of rural congregations is a major concern of the Canadian Church.

It seemed necessary to state the foregoing facts that non-Canadian readers, unfamiliar with conditions here, might have some background against which to look at the problem. In many respects the problem of the rural church is the same in China, India, Canada or the United States. But the approach to and the solution of it must always take into account the local background with its unique local characteristics. Climate, density of population, religious complexion, racial traditions, are all factors of prime importance to workers in this field, and must be taken into account in any efforts at betterment. Some of these factors are permanent, others are modifiable, and the problem will change as they change.

In a contribution as brief as this must necessarily be, many significant elements must be passed by without reference. For example, there are in not a few communities the changing racial complexion. Areas that once were solidly British and populous enough to maintain adequate religious services are by steady infiltration becoming French or Ukrainian or some other racial color. Then follows inevitably the ethical confusion and uncertainty that accompanies the clash of cultures and the difficulty that a thinning Protestantism has to support its own religious usages.

Since this and many other problems of the same order are local to certain communities, they must yield place here to other handicaps much wider in their influence which effect all rural work. Of these denominationalism must be given first place.

Denominationalism is an inheritance. Historically Christianity was propagated and maintained in the Dominion on a denominational basis. It would serve no good purpose to quarrel with a fact that was, perhaps, in the evolution of Prot-

estantism inevitable. But inevitable or not denominationalism in spite of much that was admirable and praiseworthy must be debited with some things inimical to the rural church. When a pioneer community found itself, because of denominational zeal and prejudice, supplied with all the branches of Presbyterianism, Methodism, the Baptists and Anglicanism, it was not well churchied but shamefully overchurched. The consequence was a burden of maintenance that overtaxed the financial resources of the community, inadequate buildings, and a conception of religion that would be difficult to justify from the New Testament. This condition has been improved greatly by the various unions that have taken place. In 1876 the Presbyterian churches united to form the Presbyterian Church in Canada. In 1883 the various Methodist bodies came together in the Canadian Methodist Church. Then in 1925 the Presbyterian Church, the Methodist Church and the Congregational Churches merged their identity to make the United Church of Canada. The Methodist Church as a whole entered this union, practically all the Congregational Churches and two-thirds of the Presbyterian Church in Canada.

The consequences of this latter Union for the rural work affected by it were far-reaching. The greatest single incentive in achieving Union was the religious needs of the rapidly expanding frontier. In anticipation of Union hundreds of consolidations took place and in the three years following Union 560 amalgamations, rearrangement of fields, or uniting of charges were affected, involving 2,000 congregations. One Presbytery, Kamloops, B. C., reported a saving of \$2,750 per year in Home Mission Funds. Within the area of the former Presbyterian Synod of Toronto there was a saving in money of \$50,000 while 126 men required on a competitive basis were released for work elsewhere.

In spite of this improvement there still remains in the older parts of the Dominion much overchurched in rural areas. The Union of 1925 affected only three of the national churches at work in Canada. But within the United Church itself there is a natural enough reluctance on the part of many people to close unneeded churches, hallowed by memory and long association, in the interest of an efficiency that was not demanded in earlier days or encouraged by older conditions. For this reason it is not impossible to find many hamlets of six or seven hundred people striving to maintain four or five churches where only one is needed. Eventually this anachronism will correct itself, but when it comes it must be without too much overhead compulsion and so it will be slow.

In these overchurched communities the work suffers in several directions. Ministers are underpaid. If three men have to be supported where only one is needed stipends are inadequate and home mission funds that ought to go to new pioneer work are expended in communities that might and ought to be self-supporting. Because of competitive denominationalism ministers have to minister to areas too large for efficient work. Serving, as many must, three, four and five points there is not a full program of religious work at any place. Sunday school and Young People's work suffers because the groups are too small for effective work and the minister's time is too much dissipated. Buildings once adequate when preaching was the only function of the church can scarcely be maintained and seldom are replaced with modern buildings in keeping with present-day conceptions of church function.

A second handicap that adversely affects all rural work is the measure of disesteem with which society and the Church regards the country and country life. As a generation we are urban-minded. The proof and causes of this fact cannot be here examined. It must stand bluntly while the consequences are set forth.

Very few men voluntarily and deliberately devote themselves to country work. In too many cases it is accepted as a second best because nothing else offers. It is accepted with the hope that a few years apprenticeship will open the way to an urban appointment which carries with it the hall mark of success. When this ambition is not realized there is a measure of secret disappointment and a restlessness which most men strive heroically to conceal. But concealed or admitted it reacts on the work and robs men of the joy in service without which no man gives his best.

In part society is to blame for this depreciation of rural life and service. The stage farmer with hayseeds in his uncombed hair is a libel that gets raucous laughter from crowds who appreciate very little the farmer's part in national economy. "Who's Who" is a roster of city names — even though many are farmers' sons. It is difficult to imagine any farm achievement that would earn a man a place beside those who have achieved professional distinction or made money. Urban newspapers frequently publicize city pulpits while rural utterances of equal merit go unnoticed.

In part our Theological Colleges are to blame. They graduate students hopeful that they will add lustre to the school by winning tall city pulpits. Among the courses they offer there is little serious effort at instruction in rural background or rural psychology; and as little to impress students with the contribution that the farm makes to national character, culture and stability. Little pains are

taken to correct the silly heresy that country pastorate is a proof of mediocrity.

In larger part than either society or the theological college the Church itself is to blame for accepting these standards without vigorous protest or effective resistance. Whatever it may have held in theory in practice it has consented to such a judgment. This is to be seen first in the scale of salaries in town and country. The average in the city has been always very much higher than anything attempted in the country. This, doubtless, is justifiable in a measure but the spread is greater than can be justified. Because of the larger stipends and other advantages that urban life offers the city exercises a selective power that tends to bring the ablest men to its pulpits. This happens not because city posts are more difficult or more important but because of very definite financial and social advantages. The rural minister, frequently isolated, serving a community with a declining population of three or four small discouraged groups, who provide little effective local leadership has a task far more difficult than the average urban minister and needs, if he is to carry on, courage of the highest order. Yet the Church is content to send its weakest men to the most demanding tasks and remunerate them on the lowest scale in the Church. That rural pastorates are brief, too brief to face and solve the problems they present, is not to be wondered at. It is the direct consequence of the factors we have been considering and will not be corrected until the Church wins back a true perspective and creates sufficient spiritual dynamic to remove these abuses and inspire men to choose as Oberlin did more than a century ago.

A third major handicap which touches the prosperity of the rural church is the depressed status of agriculture as an industry. The Church as an institution cannot carry on without suitable buildings, equipment and trained leadership and for these a sufficient measure of financial support must be found in the community served or in the

Church at large. Today the average urban church has at its command much more adequate and steady resources than its rural neighbor.

Today the farmer is not prosperous in Canada. When taxes are paid and necessary living expenses are provided for there is little left over for the Church or any other community enterprise. Why agriculture should remain the Cinderella among industries is a question that clamantly calls for an answer. Of its truth there can be little doubt and neither the Church nor the nation will be steadily prosperous until such adjustments are made as will secure for the farmer a fair return for his investment risk and labor.

It is obvious, then, that this problem cannot be solved by Church action alone. The economist and statesman must lend their aid before this handicap can be removed. When it is corrected, as it must be in the national interest, a new day will dawn for the country church. For the farmer is essentially religious. He is too close to the vital processes of the world to be much impressed by a godless humanism. His religion may be touched with fatalism but he knows that it is only the fool that says in his heart there is no God. If his Church is meagerly supported it is by necessity and not by choice.

Three conditions that enter into the rural church problem have been briefly noted. What of the future? It is pleasant to be able to state in closing that definite progress is being made. The outlook is promising. Overchurching is on the decline. The generation that takes up our work is going to see some changes that the boldest prophet did not dare to anticipate a generation ago. The Church is slowly opening its eyes to the need and profit of strengthening the rural base. More men are hearing and responding to the call of the country without apology or the old sense of inferiority. And governments are slowly learning that prosperity and national greatness are not products of mass production in city factories but have their roots much deeper in the life of the soil.

FOLLY OF BEING POWERLESS

If an electric car stands motionless on the tracks, it is nothing against the power of electricity. If an invalid has no appetite, and cannot go out of doors at night, it is no argument against things good to eat and the joy of starlit air. If a man does not know a flower by name nor a poem by heart, it is no indictment of the beauty of a rose or the charm of some poem. If we bear the name of Christ, but give no other sign of Him; if we go through the forms of Godliness, but live powerless lives, it is a thousand reproaches to us. To be powerless when Christ has all power, and we can have all we want, is an arraignment to which we can make no answer that is not self-incriminating.—*Selected.*

Volunteer Service for Rural Churches

By the REV. LOUIS C. HARNISH, Standish, Maine

WHERE shall we spend our honeymoon? This was one of the questions that two young people discussed as they made plans for their wedding. One was a recent graduate of a well-known college who was serving as Dean of Women in her Alma Mater. The other had prepared in a midwestern college for teaching. The answer to their question came from the American Friends Service Committee to whom the Sebago Lake Regional Parish of Maine had applied for volunteer summer workers. Arrangements were completed and the young bride and groom arrived on the scene. They found themselves in a colony of eight volunteer summer workers, housed in the large parsonage at Standish.

The Sebago Lake Regional Parish was one of a number of so-called "Larger Parishes" founded largely through the vision and energy of the Rev. Hilda L. Ives who, in this case, served as one of the volunteers. Other members of the colony were a mother and daughter, two young women college graduates, and a young Harvard student. The mother was a woman of culture and of experience in higher education, who served as house mother. Her daughter was a teacher in the public schools of a large city.

The group lived together as a family, each participating in the household duties. Daily conferences were held at which reports of the preceding day were received and plans for the day discussed. With the aid of cars in various degrees of senility the group scattered over the field. Every home in the entire region was visited and studies were made of the needs and problems which were revealed as a result of the home or individual contacts.

Partly as a result of the summer's experiment a call for student volunteer Christian service was sent out through various channels. An article in the *Boston Transcript* brought many responses. More than thirty-five young people have served on the Regional Parish staff, mostly on a non-salary basis. For the past three years the whole staff has been serving without salaries. Ordinary living expenses are provided and the staff live as a family in the Standish parsonage. Each person is allowed ten dollars a month for strictly personal use, but it is understood that no one will be allowed to suffer in case of emergency.

Why should so much outside help be needed in carrying on the work of the rural church?

This question involves two other questions: "Why not depend on local leadership?" "What are the special or unusual needs that ought to be met?"

In other words, what are the conditions which make the revival of the rural churches so difficult, and why is there need of such a large amount of volunteer work that can be done only with the help of leaders from outside the community?

The task of the Christian Church might be defined as "ministering to the abundant life." Christianity is a religion of culture. Ministering to human needs in the spirit of Christ makes religion vital. It was in this way that Jesus began the work of the Kingdom in His day. People are led from the needs they recognize to the needs that are more fundamental, that is, spiritual needs.

In spite of all the advances and facilities of modern civilization, there are multitudes who need the ministry of health, of sympathetic understanding, of encouragement, of wholesome recreation, of social satisfactions, of culture, including music, beauty, literary appreciation, etc. Homes need to be made more livable, more attractive, more comfortable, more sanitary, and in many cases, more commodious. Parents need assistance and guidance in the care of their children and in habit training of their children from infancy. They need cooperation in dealing with youth and in family problems along many lines.

This is a spiritual ministry and can never be made fully effective by any other ministry than that of Christ-directed lives prepared for the specific task to which their energies are to be devoted. It is this phase of Christian service that the Church must meet if its ministry is to be effective. This is true especially of underprivileged sections. Nowhere is this service more needed than in many rural regions.

The lack of competent local leadership in many rural sections is obvious. The reasons for this lack are also obvious.

First: The membership of the rural churches is for the most part pitifully small. Those who constitute the membership are as a rule older people. Many have lost their vital touch with the younger generation. There is also, to a large ex-

tent, a spirit of pessimism that weakens the influence of the group.

Second: At least one generation has lost out both in religious and cultural training. The younger generation, including the young married people, are not even connected with the church, except in a few of the more progressive parishes in very recent years. Even those who are members often do not take their religion very seriously.

Third: Those who have the qualities and capacity for leadership have left their homes to find employment in other places. Some of these have become religious leaders in other churches.

Fourth: In rural communities people are scattered, many living at a distance from any center, making it inconvenient or impossible to attend group meeting with any regularity.

Fifth: The demands for Christian service in thinly populated regions of Maine and other parts of New England are especially great. Facilities that are available in cities and more advanced neighborhoods through schools and clinics, and visiting nurse associations, through settlements and civic centers are almost entirely lacking in many country districts. Some "homes" are even worse off than those in the congested districts of cities.

Sixth: In most country districts there is a lack of social responsibility on the part of the more privileged people. There is a tendency to regard the people of lower standards of living as "no good" and incapable of rehabilitation.

These conditions are, in a way, similar to the conditions that gave rise to the settlement movement in the cities fifty years ago. They give the Church its opportunity for the revival of the rural church. Here is a situation that calls for the same heroic service as the foreign field. It is a service that demands the very highest qualifications of character, consecration, spiritual development, and technical training. It calls for the "missionary spirit" in the highest sense. But it is especially in these sections that money is not available for the employment of trained workers. How, then, can the situation be met?

The experiment of the Sebago Lake Regional Parish suggests one way of meeting the situation which is, perhaps, worthy of consideration. It involves, in the first place, sending out to our colleges and technical schools a call for volunteer service on the part of men and women of exceptionally fine Christian character, technically trained for some specific task. There is need for nurses with public health training to do educational work, serve as visiting nurses, and in case of emergency to care temporarily for the very

sick. This is one of the greatest opportunities for devoted service in the rural field. One member of our present staff is a registered nurse and has demonstrated clearly the demand for such service and its practicability as a means of spiritual service.

There is great need for people with home economic training, especially fitted to deal sympathetically with families. Here is an opportunity to really transform homes and to instill in them the religious atmosphere. Another line of service is for people with nursery school and kindergarten training. The Regional Parish was instrumental in securing Federal Aid for a nursery school which has been carried on for over two years in very close and sympathetic relation to the leaders of the Parish. It seems almost impossible to overestimate its value. Elementary Christian education must be closely related to the home and should begin in the earliest stages of the child's life.

We recognize the value of music in the church and in the home and in almost every phase of neighborhood life. Whole generations have lost out in music training. The schools have made a beginning. Here is a great opportunity for the Church. Every child that has the capacity ought to have the opportunity to learn to play a musical instrument and to sing. We have done something along this line, but very inadequately. There is need of, and in fact, a demand for many other lines of cultural service. A Harvard graduate interested in oriental pottery spent a summer in our parish teaching "coil and pat" method of making pottery. The response was astonishing.

There is demand for all lines of manual work for both boys and girls. Recently our boys' worker became very popular teaching the boys to make airplane models which could really fly.

The call for volunteer service on the part of younger (and older) Christians is a reasonable one and is certainly in keeping with our Christian traditions. It has saved the Church in more than one crisis. Why should not our young Christian students and graduates give one or two years of free service in recognition of the privileges they have enjoyed? Has the Christian Church less claim on its youth than the Mormons whose young men are called upon to go out without scrip or purse or remuneration to serve for a year or two as missionaries? Has the Christian Church less right to such service than the State that drafts its young men for military service and training? Moreover, there are many educated Christian people who are economically independent who might well practice their profession without salary.

But how are these people to be maintained who have not the means of their own? This leads to

the second suggestion which has been tried out on a small scale in our Sebago Lake Regional Parish.

A staff of workers can live as a group or colony, under good leadership, on a very small allowance. The funds usually provided for two salaries will maintain a staff of four or five. There is the possibility, also, in rural regions of doing a little subsistence "farming." People in the country can often give produce where they cannot give money. Even so, funds are likely to be needed from benevolent minded people outside the region. This

is a project that ought to appeal to many people of larger means.

The life of a group living as a family is an interesting experiment in many ways. It calls for the exercise of the finest Christian virtues. It also provides the very maximum of social and cultural satisfactions.*

* The Director of the Sebago Lake Regional Parish will be glad to correspond with people who wish to consider giving themselves for volunteer rural service. It is hoped that the Parish may become a training field for those who enter such service.

Saving a Whole Rural Community^{*}

The Life and Work of John Frederic Oberlin

THE biographer says: "The story of Oberlin is that of a man who stayed in a remote valley and did his work so well that the world made a path to his door.

"John Frederic Oberlin was Franco-German. He never came to America; but an American college was named for him.

"His salary was less than that of a teacher in our grade school; but, more than a hundred years after his death, the New Standard Dictionary lists him as a 'philanthropist.'

"He founded the first 'infant schools' on record.

"He was a pioneer in scientific 'agricultural extension.'

"In an age of intense religious animosities both Protestants and Catholics worshipped together in his church.

"He shielded Jews from persecution, and personally indemnified them for injuries suffered in his parish.

"Although in peril of his life during the French Revolution, he was given 'honorable mention' by the National Convention for his work as an educator.

"He was nominated for the Legion of Honor before the fall of Napoleon, and was given this decoration by Louis XVIII.

"He was awarded a gold medal for his work in agriculture and community betterment. He received messages of endearment from the Tzar of Russia."

Work in a Country Church

Oberlin went from a city to live in a small village and work in a rural community. He planned to remain there 30 years.

The soil was poor, the roads were bad, the people were sick and ignorant—the only school-teacher was a man whose job had been pig herding but he had become too old and weak for that so they sent him to care for the children.

Oberlin took a census which showed five villages, 100 families, and 400 inhabitants.

Service. Oberlin said in his first sermon that "minister" meant "servant" and he had come to serve. He told the congregation that men serve God by doing good to their neighbors. "Dear friends, one especially pleases God by good works. To do good works one does not need to have money. Everything that is done for the public good or to ease the burdens of man or beast, when it is done for love of God, is a good work which rejoices his heart."

Road building. "Such a work, especially," Oberlin continued in that first sermon, "is the repair and good upkeep of roads."

He raised money in the city to buy gunpowder to blast the rocks; he asked villagers to work with him and when only two or three came, he started the job alone.

Others joined him; a good road was made; a bridge built and the Valley of Stone was connected with the outside world.

The other villages asked Oberlin to help them build roads.

Schoolhouses. Oberlin bought a lot for a new school building; raised the money to buy the materials.

He worked as a carpenter and finished the job in two and a half months.

Next he built schoolhouses in the other four villages.

* From "Good News—Well Told," a pamphlet published by the National Christian Council of the Philippine Islands. The facts are taken from Dawson's book entitled, "John Frederic Oberlin—A Protestant Saint."

Sanitation. Oberlin concluded one of his sermons thus:

"My friends, remember what I have told you. The pestilences which from time to time have carried half the people of this valley to their graves are not caused by witches. They are caused by filth. Some of you, showing love to God by a regard for the common welfare, have heeded what I have asked every one to do and are keeping your premises free from filth that is a public nuisance. Others, showing an obstinacy that fills Satan with joy, have continued in their old and detestable ways. What shall I say, then? Shall I leave them to start another pestilence, and let them learn from the Angel of Death when that messenger comes to their door? Indeed, they well deserve such teaching; but alas, when calamity comes the good must suffer with the bad. No—I must try again to save you. I cannot *command* you. But see, dear friends and compatriots, what I hold in my hand! Yes it is money—money that came through the sale of grain from my fields. I offer it as prizes to our countrymen whose yards, upon inspection, are found to be free from filth."

An educational system. Oberlin changed office of teacher from standard of a pig herder to that of highest honor in the village. He wrote new textbooks; he organized "infant schools," the first kindergartens in the world. Thus he established in his rural parish the best school system in Europe.

A demonstration in farming. When the people saw these things, they began to believe that their leader knew what he was doing.

"The mountaineers were ready to admit that Oberlin could lay a stone wall, clear a road, build a bridge, construct a school, and teach them to read and write. But there was *one* thing a peasant, living in the eighteenth century, would not believe that a city man could do. He could not teach them anything about farming.

"Oberlin knew this feeling on the part of the peasants. He was wise enough to respect their prejudices, where these were deeply rooted. He would not start by telling them about new methods and undreamed-of possibilities. But there was nothing to prevent his setting out some trees and plants in his own gardens and fields.

"One day there was much merriment in the village of Waldsbach. Two fields, noted for the barrenness of their soil, belonged to the parsonage. These fields were crossed by paths much frequented by the peasants. The passers-by noticed, on the day in question, that the minister, with the help of a servant, was digging deep trenches through the barren fields. What did he expect to grow in that place? . . .

"Oberlin, disregarding the sly amusement of

the villagers, continued to dig. When the trenches were four or five feet deep he lowered young trees into them, mixing and pressing lightly around their roots the kinds of soil believed to be best suited to their rapid growth. He also procured slips of a few pears, plums, cherries, and some nuts, and turned one of his gardens into a large nursery. Then he waited. The mountaineers had never seen trees grow so fast. At last their curiosity got the better of them. Of their own accord, they came to express their astonishment and to ask him how they could raise such trees for themselves."

Next Oberlin gradually introduced scientific agriculture.

"He was interested primarily in the *character* of the inhabitants of the Valley of Stone. He had seen a vision of perfected humanity in the character of Jesus unfolded in the Gospels. His consuming passion was the desire to lift all men to that level. But it did not take long for a man who had trained himself both in medicine and theology to see that bodies enfeebled by a degrading destitution cannot go far on the road to spiritual perfection. Oberlin heard a voice that said: 'I was hungry, and you fed me.' He must feed these people. 'God is immensely rich!' It is not necessary for any child of his to go hungry. Wherever there is a need, there is also a supply. Apply the Golden Rule and the scientific method, and every one will have enough and to spare."

Then Oberlin's wife taught the people how to spin. In one year the small Valley sold to one manufacturer about 12,000 pesos worth.

"Visitors to the Valley of Stone discovered that the inhabitants were more intelligent, honest, and polite than were any other peasants they had ever seen. The schools and the church had done their work! A distinguished Swiss patriot, who had founded a ribbon factory at Basle, was attracted to the Valley of Stone by the fame of its minister. He urged his two sons to move their ribbon factory to this place. . . .

"The factory was located in the Valley of Stone without further ado. (In 1812, Legand's entire establishment was removed to the Valley of Stone.) The prosperity of the region was then assured."

Called to America, Oberlin decided to remain in his Valley. He lived there sixty years (1767-1826) and won the whole Valley to Christ. Protestants and Catholics worshipped together in his church.

This remarkable life of a Christian preacher shows how effective witness may be borne to Christ through service that helps to elevate men intellectually, economically and socially as well as spiritually.



MR. BELLINGHAM PREACHING AND PRACTICING AMONG BEDOUNS OF IRAQ

Medical Work Among Arabs in Iraq*

By W. BELLINGHAM

THE vast expanse of the Shamiyah Desert, which lies west of the River Euphrates in Central Mesopotamia (the Kingdom of Iraq) extends far into the Nejd (in Arabia). It is bordered by the Syrian Desert to the north and by all the mystery of Arabia to the south.

A trip into that supposedly empty desert would seem rather reckless to the ordinary individual; a sojourn over a period of years—whatever one's objective—would appear nothing short of madness. Yet people do travel there, though one often wonders what attractions those great arid wastes have to offer, and why people endure untold hardships, wandering about its vast empty spaces.

Some travelers seek something new by way of adventure: they experience queer itchings in the blood known to many as wanderlust. Organized parties of explorers, anthropologists, archæolo-

gists, geologists, also search and journey with high hopes of adding a little more to our knowledge of the almost unknown.

There are a very few who are *called* and *sent* to heal the sick and to preach the Gospel among the widely scattered tribes of Nomad Arabs. Nothing can turn them aside from their objective once the "call" is upon them and so long as their trust is in the Risen Lord. To them the way is old yet ever new with new and exciting dangers and difficulties. There are the unpleasant sensations in the burning sun at midday; terrible foot-soreness, thirst, fevers, loneliness—all new with a grim unexpectedness. The aches and pains, the sufferings and anxieties experienced along the wayside in the journeyings of a missionary are never fully told. Nor need they ever be told, for they are forgotten mid blessings derived from ministering to the greater sufferings of those to whom they are sent. For those sick bodies and

* Condensed from *The Evangelical Christian*, Toronto.

sicker souls to whom they journey know not the comforts and love of the Risen Saviour.

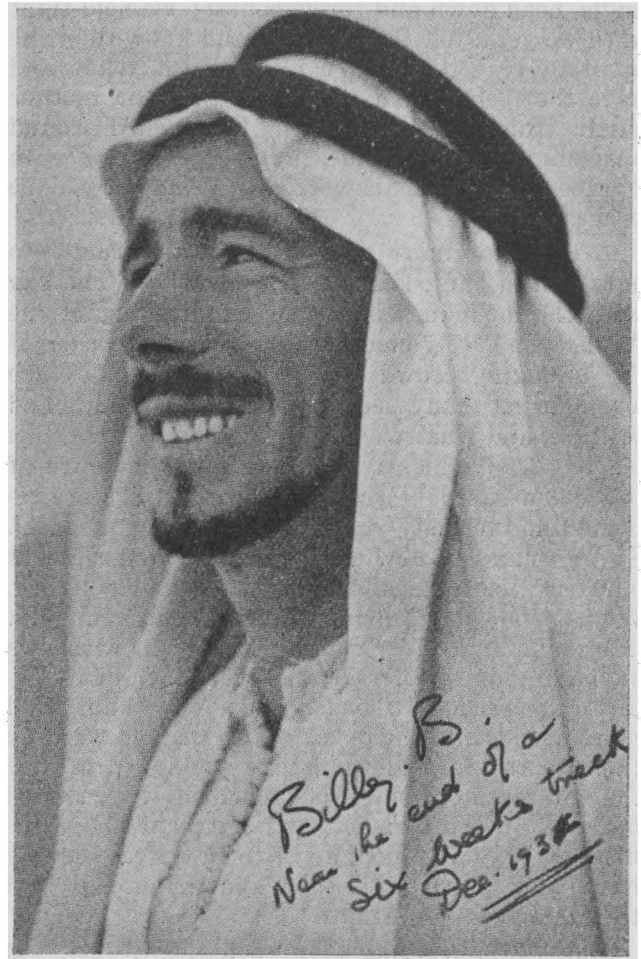
But come with me—or rather with us, Christ and myself—if you would know something of the desert. We will take you into its unquenchable life as we live it, and as it really is.

The journey requires a little over three hours by either camel or horse and is just as uncomfortable on either. Leaving our little home of dried mud, dwarfing itself in the distance, we sway off into the wilderness, soon to lose sight of everything one connects with mankind. There is not a structure, mechanical contrivance or human being within sight. On every side is sun-scorched desert, dry, empty, silent, uncanny and bare but for the presence of a few clumps of camel-thorn and ourselves. The sun beats down with a pitiless glare, and the surface of the desert becomes so hot that it will fry an egg. Perspiration oozes from every pore; a gentle breeze from the south lifts up particles of sand that adhere to every inch of our uncovered skin. Even the thought of water makes us thirsty, but we refrain from drinking—we shall only perspire more freely if we do. Our Arab companion comforts us with an Arab proverb: "Don't drink—less thirst; don't eat—less hunger?" So we sway along to the rhythm of the gurgling water in our waterskin. To talk is a fatigue, so we rock and think, think and sway. Oh, why were camels made to walk so oddly? It's such an uncomfortable ache we feel across the belt. The glare hurts our eyes. We wish we could talk; we wish we could drink. Oh, if only there were one shady tree where we could rest. If only we could see something new or other nomads in the distance. Why, oh why, do people waste so much water over the simple washing of hands? A thousand and one thoughts flash on through the mind—we straighten up—relax, close our eyes—meditate—. We shall not get lost, Christ is at our side and even if there is no track we are comforted somewhat for our Arab companion is with us. On and on!

Over a ridge and down into an indentation. There is more thorn now; and there—away in the distance—camels—"El Hamdu lillah"—unto God be praise. Further on are flocks of sheep and goats that appear to be grazing on sand for we see no grass. We begin to wonder what the black bundles are that move, for from where we sit they appear to be framed between the camels' ears. It's a water-hole—no need for the Arab to tell us. The camels smelled it long before we crossed the ridge and had we been unconscious from thirst the camels would have taken us there even if they themselves did not want to drink. They are wonderful, in spite of being awkward at times.

But there! we see that the black bundles are

women; they are moving off at the sight of us—single file, along a well-worn track, carrying skins of water. The water in the water-hole is dirty and stagnant, but oh, how precious—water is Life! How sweet on the desert! "Let us hurry and tell them of the sweet water of Eternal Life." It is only a thought and cannot be done, for suddenly we think of the unwritten laws of the desert and content ourselves and follow on, not daring to mention them more than once to our Arab com-



THE MISSIONARY IN ARAB DRESS

panion, who in the roughest voice he can muster, is bidding them move from our path. "It's easy for us to go around," we protest with a feeling of pity. But they have scrambled aside. One has fallen over, and we pass on trying hard not to hear the oaths muttered by the Arab at our side.

The tents of the other Arabs are not to be seen. The path winds and twists through the thorns for another four miles and we cross a rift in the desert, and there, to our relief, are the tents, black as the lean goats moving around. Our thoughts flash to Genesis, and we think of Jabal, Abraham and Jacob, who were plainsmen dwelling in tents. Surely they must have used tents like these even

in those long ages past. There they stand in all the stark loneliness of the desert.

Someone is running to meet us; a shout goes up, others follow. Several barking dogs race to show their teeth, but the first to greet us are the flies. We attempt to speak. Several flies are in our mouth, but we soon get used to it.

The Arab at our side mutters: "Allah Wakeil" (God our Trustee), and touches the camel's neck. With a series of grunts it kneels at an alarming angle, head down and forelegs first; we hold tight until we get a jolt from behind and know then she is properly settled. We alight with relief and have the feeling that it is good to be on mother earth. But before the feeling has rushed around our aching limbs we must give our greetings with "Peace," which is answered by "And on you be peace."

A dozen or more dirty palms are thrust into ours and in our pockets with impunity. The bag with the medicines is in the safe-keeping of the Arab, who freely clouts one and then another of the besieging crowd. A score of questions are asked in as many seconds about our health and welfare, and what we have brought. We are then led to the Sheikh's tent where some measure of peace is assured. Greetings and questions are repeated and a dusty rug is placed at our disposal. So we relax. A new dung fire is lighted right at our feet; coffee beans are roasted and pounded. We ask someone to bring our water but sour milk is brought in a filthy container instead, with flies swimming on its surface and every inch of its exterior covered. To brush them off would send more diving into the beverage, so instead we blow them to the far side and take sucking drafts of the milk until our thirst is quenched. If we should be weak in the stomach and complain about the flies, we may hear comments to the effect that we have been given both food and drink and that they were sent by Allah.

But we have come to preach the Gospel, but preaching, in the ordinary sense of the word, cannot be done, so we shall have to win them by tact. If we can first attend to their sadly-neglected bodies they will then listen with eagerness to the wonderful healing power of the Great Physician, for they never forget a kindness.

First we must have coffee and discuss the latest news; then follows a general talk. They know why we are here but it's beyond them to know why we are not afraid. Government officials visit them on rare occasions, but always with an escort of several armed police.

"Are you not afraid of being stabbed and robbed," they often ask, for they love talking of such subjects. We tell them briefly that our trust

is in God. "God is great," they mutter, and now is the time to tell them of God's greatness. They love a good story and will listen with patience; but in like manner we have to listen to their stories, with patience equally as great, or they will not listen to our next. Usually their stories are about the prophet Mohammed and Jimree, and what they lack in propriety they soon gain in amusement. The Arab has perfected the art of telling a story; much gesticulation, gasping and repetition goes with every one. The following is typical of the kind that tickle their imaginations, and this, by the way, is believed by them to be true.

One mullah, such a good mullah he was, never was there a mullah like him. Never!

He was always most careful in his ablutions, and always washed his hands before going to pray. And as was his habit he always held out his hands, always held out his hands he did. But the sparrows belonging to the mosque knew, and at prayer time always flew down to rest on his hands and cling to his fingers to drink the drops of water that gathered at his finger ends, until not even a drop remained and his hands became dry.

At the end everyone gasps, and the teller, to confirm it, will swear by his Prophet that it is not false.

Finally we tell our story, a guest's privilege. Then comes our time for medical treatment and more Gospel. These Arab nomads suffer from almost every ailment it is possible to imagine—sore eyes, open sores, the only covering of which are the flies; infected wounds; cuts, burns, skin diseases and internal complaints too numerous to mention. Very seldom do they wash and never with soap. They are so poor that one cannot imagine how poor until they are seen—no money, no stores. They live mostly on dates and the meagre supply of milk from their flocks. Perhaps twice a year they take wool, hair and skins to the town, which may be a hundred miles away, and there they exchange their produce for clothes and cheap luxuries.

Those diseases for which we have no cure we commend to God in prayer and He honors the faith of His servants. The men and boys are treated first; then we go to the women and girls. It is pitiful. But a half can never be told. We leave messages of comfort and promise to come again, if God so wills. "Inshallah" they repeat from their hearts.

After giving our treatments we return to the Sheikh and ask permission to go. He presses us to stay the night, but we have had the experience before. We pick off a few lice that are visible on our dress and make excuses. We return home as the coming night chases another passing day to

the west, to bathe in four gallons of water. If that is not available—*be patient, Brother!* Christ bore our sufferings on Calvary and made one sacrifice once and for all; therefore no sacrifice is too great for us to make for Him. We think of the Arabs we have left behind, and our hearts ache.

Their trust is in a dead prophet while ours is in the Risen Lord.

When next we visit the spot we find the water hole dry and the desert empty and bare. All is quiet. They have gone, Gone! GONE! *BUT WHERE???*

Hans Egede—Missionary to Greenland

Last year was the 250th anniversary of Hans Egede's birth. We are indebted to Dr. O. M. Norlie of Luther College, and to the News Bulletin of the National Lutheran Church for the following sketch of this interesting and inspiring Lutheran missionary of long ago.

HANS EGEDE, the Apostle to Greenland, was born January 31, 1686, at Senjen, Northern Norway, 250 years ago. This busy world will do well to pause a moment to listen to a brief tale about his life and labors. He was a hero and saint whose monument is the Church of Greenland, of which every person in Greenland, except two, is a baptized member. Next to Australia, Greenland is the largest island in the world. It is more than one-fourth as large as the United States. It is the most northern land in the world, and perhaps the coldest, for its interior is covered with an immense shield of ice rising from 4,000 feet to 11,000 feet. Its monstrous fjords discharge numberless icebergs, some of them ten miles long and a mile or more deep. The habitable portion is a thin fringe along the southwestern and the southeastern coasts, an area of 46,740 miles, or 5% of the total island.

The first settlers in Greenland were the ancient Norsemen. Gunnbjörn, Ulf Krage's son, the sages say, was driven by a storm to the coast of Greenland in 876 and wintered there. Erik the Red made a settlement there in 983, and called the land Greenland, hoping to attract settlers. At one time there were six thousand Norsemen living there.

In 999, King Olaf Trygvasson of Norway sent Leif Erikson to Greenland to Christianize it. Incidentally he made a voyage of discovery and found Vinland, and his name is best known as the discoverer of America in 1000. In the Norse sagas and the Vatican archives are found occasional notices of the Church which Leif established in Greenland. Thus, in 1112, Pope Paschal II appointed Eric Knutsson Bishop of Greenland. In 1121, Bishop Eric left Iceland for Vinland. The bishops after him are mentioned in the Icelandic vellums by name in regular succession down to 1409. In a letter of Pope Alexander VI, dated 1492, the year of Columbus' discovery of America, the sad condition of neglected Greenland is reviewed and Matthias is appointed Bishop of

Gardar, Greenland. Then, for a long and dreary stretch of over three hundred years, nothing is said about Greenland.

It was Hans Egede who brought the question up again. A graduate of the University of Copenhagen at 21, he at once married and accepted a pastorate in the fishing town of Vaagan, Lofoten Islands, Norway. While there he read about the Greenland settlements and the Church that had once been planted on that remote island. He began to think about it and to talk about it, and, after much careful and prayerful consideration concluded that he ought to go there as a missionary to his countrymen. He laid the matter before the bishops of Trondheim and of Bergen, but their replies, which were delayed a whole year, were just honeyed words. His parishioners at first thought his views interesting, then they protested, later became angry and finally regarded him as deranged. His wife, Gertrude Rask of Bergen, at first did not share with him his desire to go to such a desolate and unknown field, but through prayer she became convinced that God willed it and never afterwards wavered in her support of him. To this day she is reckoned as one of the noblest missionaries in all the annals of nineteen hundred years of mission work.

In 1715, Egede wrote a pamphlet defending his idea as to the need of mission work in Greenland and resigned from his pastorate in order to arouse interest for the mission cause. People regarded him as a madman. Church people would not listen to him anymore. He turned to the merchants. He went to Bergen to enlist the merchants in an expedition of trade with Greenland. It was all in vain for they dared not make the venture. Now, fortunately, the King of Denmark-Norway, Frederick IV, had started a mission college and had sent two missionaries, the German Pietists Ziegenbalg and Plütschau, to be missionaries among the Tamils around the Danish trading settlement at Tranquebar, South India. The sending of these two to India is considered as the begin-

ning of modern Protestant missions. Egede betook himself to the King, who at first refused to consider the Greenland project, but later promised to give an annual amount of money to it and gave Egede public endorsement. With this backing, Egede began to get a more respectful hearing and by 1721, after thirteen years of agitation, he had a trading-colonizing company organized and a ship purchased for the voyage. With his family and forty men on board he set sail from Bergen on May 3, 1721, and arrived off the southwest coast of Greenland on July 3, 1721, two months later. As the natives seemed fearful and fled at the approach of the newcomers, he occupied a little island off the coast, which he called Haabetsø (Island of Hope). This island was to be his headquarters for seven years.

The Greenlanders, Egede found to be, not descendants of the old Norsemen, but an Indian tribe called Innuits or Eskimos. The Norsemen had disappeared, and their sixteen large churches and their houses were all gone. As stated, the natives were timid and afraid and unapproachable. They had had experience with strange ships, with whalers and merchantmen who had often come to rob and kill as well as to barter. On one occasion, according to Egede's "Dagbog" (Daybook) a whaler came and set fire to an Eskimo village, came again the next year and repeated the crime. No wonder they were afraid of Egede and fled to the hillsides when he came ashore. In fact, the first year he was on the Island of Hope the village on the mainland near by was emptied of its inhabitants. It was mainly through his children, Paul and Nils and the two daughters, who played with the Eskimo children, that friendly relations were gradually established.

Egede set to work to learn the language, which was not then written. He started to translate the catechism and portions of the Bible into their tongue. It was a difficult undertaking, for their vocabulary was very meager. How, for example, could he render "Lamb of God" to a people who had never seen a lamb and had no word for it in their language? There were other obstacles too. The native priests did not welcome the new religion. The people, like ignorant heathen elsewhere in the world, were prone to superstitious beliefs and practices. One superstition was that sickness was due to witchcraft. So, when some one got sick, the thing to do was to find the witch that was causing the trouble. Usually some poor, helpless old woman was seized, tortured to death, her heart taken out, her body sawed to bits and thrown into the waves of the sea. There was no hope of curing a sickness until this had been done. Such superstitions died hard.

Again, the expedition had been at base a trad-

ing venture rather than a missionary enterprise, and for a year they had not been able to do any trading with the natives. In fact, they could not even buy provisions and as their supplies were getting dangerously low, were firmly determined to leave for home on a certain day. But, on the day set for leaving Greenland, three Norwegian boats came into sight. They brought supplies and reinforcements, and took home such of the colonists as were discontented. And so the work went on. At length through the children Egede was permitted to do some small acts of kindness among the Eskimos. Fear of him waned and he became a welcome guest. He was a hard student and made good progress in their language and began to understand their ways. At last, on January 10, 1724, he gathered some seventy of them in one of the larger houses and for the first time preached to them in their own language.

Four years later Egede moved his colony from the little island to the mainland and named the new station Godthaab (Good Hope). It is still one of the chief towns of Greenland and the seat of the Greenland Lutheran Theological Seminary, which trains the native ministry of today. Other stations were added as time went on: one at Christianshaab in 1734 by Hans Egede, several by his son, Paul, later on, as at Frederikshaab in 1742, at Jakobshavn in 1749, at Claushavn in 1752. The king gave Hans Egede the title of Bishop of Greenland, later applied to his son, Paul Egede, and other successors.

But though Egede had won the confidence of the Eskimos, there were many hardships. Building material and many kinds of food had to be imported from Europe. There was often danger of starvation and real famine. There was sickness and even plague. The opposition from the native priesthood was deep-rooted. Some of the colonists and traders that had come over were not morally what they should be. In 1727 the trading company which Egede had organized dissolved, as it was not a paying venture. This was a hard blow, but Egede asked his king in faith to send him more workers, and he sent him two new missionaries, Ole Lange and Heinrich Milzong. In 1731 a ship came to port with the sad news that Frederick IV, the friend of missions, both in "Greenland's icy mountains" and on "India's coral strands," was dead. Egede got orders to return to Norway. The royal support was withdrawn. But the Greenlanders urged him to stay, and Gertrude, his wife, agreed with him that it was their duty. So they stayed on. The new king, Christian VI, joined the Pietist movement and became friendly to the mission cause. Count Zinzendorf was present at his coronation and witnessed the baptism of two Greenland boys that Egede had

sent to Denmark to be trained. This gave Zinzendorf an idea, which his Church, the Moravian Brethren, then and there began to put into action. The idea was to bring the Gospel to the heathen. Zinzendorf pleaded with King Christian VI to support Egede, and from then on Christian VI was a staunch friend of the Greenland mission. Zinzendorf went a step further. He himself would send missionaries to Greenland to help out. He sent three good men to start with who made their first station and headquarters at a place they called New Herrnhut, some distance north of Godthaab. Strange to say, their coming was in many ways a hindrance to Egede's work, for they opposed him, notwithstanding that he was always kindly and helpful towards them. The worst hardship that befell the mission during Hans Egede's stay was the smallpox plague in 1735. A boy came down with this dread disease, which spread rapidly from hut to hut and laid waste whole villages so that there was not a man left to bury the dead. Some three thousand died of the scourge, including Gertrude Rask Egede, the beloved and faithful wife of Hans. Then, at her death, broken down by untiring labors and sorrow, he asked that he might return to his homeland for a season of rest. He preached his farewell sermon on July 28, 1736, on the sad text Isaiah 40: 4—"I have labored in vain. . . ."

But had he labored in vain? Although after fifteen years of work he had baptized only twenty people, he had prepared the soil and had sown much good seed that was to bear abundant fruit. Said one native to him: "You have done for us what none of our own would have done. You have stayed by us in our sickness and fed us out of your store. You have buried our dead who otherwise would not have received burial and would have been devoured by dogs and ravens and foxes. But above all you have told us about God and the Saviour and Heaven, so that we can die in joy and have a sure hope of a better life in the world to come."

His work was continued by his son Paul Egede, who spoke the Eskimo like a native and was a truly great linguist and administrator. He wrote in the Eskimo language a dictionary, a grammar, Luther's Catechism, the New Testament, the Church Book. He extended the missions along the whole west coast of Greenland over one thousand miles. The Church in Greenland has ever since been a living Church, although like the churches in the homeland it was at low ebb during the period of Rationalism. The first heathen in Greenland to be baptized, a Protestant, was in 1725, the last was in 1856. Heathenism has been driven from the land. They are a God-fearing

and enlightened people, due to the solid foundations laid by Hans Egede and his son, Paul.

When Hans Egede came back to Norway he was engaged in speaking about the work of his mission. The University of Copenhagen established a Greenland Seminary and made him the director of it, a position he held until 1747, when he asked to be relieved. In his retirement he lived at Stubbekjøbing on the little island of Falster, Denmark. There he died on November 5, 1758, at seventy-two and was buried beside his dear wife in the Nikolai Cemetery. The Eskimos to this day call him the "Unforgettable Father."

A DOCTOR'S NIGHT AT FATEHPUR *

(By one who sleeps on the Hospital roof)

The birds have hushed their sweetest bedtime songs,
For dusk has quickly faded into night.
The monkeys, crooning, moaning in the trees,
Are soon to hush, until the break of light.

A traveler on his way to cheer of home,
Goes singing down the now-deserted road.
Anon come jingling bells and trotting hoofs—
An ekka driver clicking-on his load.

When time has come for sleep, a jackal howls,
And then the pack let out blood-curdling cries
'Til all the dogs awake and start to bark;
It seems as though they echo round the skies.

And from the distance comes the rhythmic drum
Of tom-toms, of some Hindu wedding feast.
And long into the night their frenzied beats
Grow faster, when all else from sound has ceased.

Then wearied from their play, 'tis silent night
And all sleep on, but those who guard the town—
The chaukidars, who call abruptly out,
While others answer, walking up and down.

And then—sometimes—that sleep disturbing cry:
"Oh, chaukidar, oh, come unlock the gate,"
And heavy wheels come crunching down the path.
The prodded oxen stop, and then I wait.

And muffled voices soon are heard below,
The lights flash out, with tasks soon under way,
Inevitable footsteps to my roof
Of nurse who calls, "A patient's come to stay."

And then below, the night becomes as day,
And we all work to save that woman's life,
The baby's too, if haply it still lives
'Spite villagers with ignorance so rife.

And just before the dawn there comes a lull,
The woman resting, sleeping after pain;
Before the birds their morning chatter start,
There's stillness and some peaceful sleep again.

Upon my sleep there breaks a glorious hymn;
It is the nurses at their start of day.
"So soon, another day in which to live?"
Oh yes, to praise and pray, and work and play.

GERTRUDE J. SMITH, M.D.

* From *The Missionary Link*, New York.

The Martyrs of Erromanga

By the REV. MURDOCH MacKINNON, D.D.

THREE generations ago Erromanga, a large island in the South Seas, was in the grip of heathenism. Domestic life was practically unknown; the tribes were at war, and victories were celebrated by public feasts at which the bodies of captives were served as a delicacy. But the cries of little children and the groans of strangled widows were wafted hither by the warm breezes from the South, and found response from the heart of Christendom.

"I am received with the utmost respect," writes Dr. H. A. Robertson, in one of his recent reports. "Peace and goodwill prevail all over this fair isle."

The secret of this change may be deciphered from a tablet erected within "The Martyrs' Memorial Church," Erromanga. A part of the inscription reads thus:

SACRED TO THE MEMORY
of the Missionaries who died on this Island

GEORGE N. GORDON

ELLEN C. GORDON

Killed by the people of Unepang
May 20th, 1861

JAMES D. GORDON

Killed at Potnuma, March 7th, 1872

George N. Gordon and his devoted wife were the first European missionaries to live on Erromanga and to John Williams belongs the honor of having been the first to suffer martyrdom there. He had carried on successful work for over twenty years in other islands of the South Pacific, but no sooner had he and his friend Harris landed on Erromanga than the murderous people fell on them. Thus they consecrated the island with their blood, and the little streamlet flowing red that day spoke of peace to the dusky sons of the South.

The launching of *John Williams V* at Grangemouth, England, a few years ago, forms a significant commentary on the saying that "the blood of the martyrs is the seed of the Church." A representative of the shipbuilding company said: "We have built vessels for commerce, for pleasure, and, I regret to say, vessels to carry muni-

tions of war. Now we have built a vessel to carry the Word of Life, a more excellent thing, and no vessel has ever been built in this historic dockyard with more pleasure than *John Williams V*."

The report of this happy event stated that as the vessel struck the water the Scottish pipers, without direction beforehand, struck up the Scottish air, "Off to the Isles," amid a hearty burst of cheers.

Eighty years ago Mr. and Mrs. George Gordon arrived at Erromanga on the mission vessel, the *John Williams*, and for upwards of four years they lived and worked there. Three months later, he had translated the Ten Commandments. Mrs. Gordon began by teaching two small boys, who afterwards became faithful Christian teachers.

Kindness and unselfishness never yet failed to disclose hidden worth in the human heart. The younger people listened to the story of Jesus and the love of God; the old people heard of the cross of Calvary and the Home of "many mansions." They were intensely interested, and the work seemed to prosper.

But heathenism dies hard, especially when the greed of civilized men allies itself with it. The cruelties and falsehoods of the sandalwood traders outstripped anything that benighted Erromanga could produce. The influence of the missionary tended to make the dishonesty of the trading more difficult. Hence the trader prejudiced the people against Mr. Gordon, saying, "He brought the measles to you for did he not tell you that God's judgment was coming? He also caused the earthquake and your other misfortunes."

The poison had the desired effect. A plot was laid and speedily executed by nine savages, Lovo, a chief, being party to it. What are one unsuspecting couple against Erromangans with tomahawks. Mr. and Mrs. Gordon sleep on the banks of the Williams River but no heathen celebration, no cannibal feast disturb their dreams. The Christian young men who laid them to rest vowed that they would win Erromanga for Christ or perish with their missionaries in the attempt.

The mother of George Gordon, of Alberton, Prince Edward Island, had still another son, and the heroic spirit which she communicated to her children was not crushed. By the grace of God she was ready to give this other son to Christ in

so great a cause. James Gordon was preparing for the ministry, and when he heard of his brother's death, he said, "Now it is my turn, I must go." He sailed from Halifax on the famous Mission ship, *Dayspring*, and in 1864 arrived at the scene of his brother's labors and martyrdom. He gave himself to the work with enthusiasm, presenting the Gospel to the people in its simplicity and power. Progress was evident on every hand, and the Word that was sown in weakness was being raised in power. But the spirit of heathenism was not yet appeased. It called for another victim. Disease broke out and the missionary was again blamed. Nerimpaw's two children died after Gordon had given them medicine. (The hundreds of other children whom he treated, recovered.) Enough! While he was translating the Acts, and had reached the account of Stephen's martyrdom, Nerimpaw's tomahawk plunged deep into his head, and he too "fell asleep."

There is nothing that calls forth the heroic spirit like a manifestation of heroism. The Gordons had heard of Williams and as growing boys had listened to the voice of John Geddie. The reports of his work in Aneityum appealed strongly

to them and the Spirit of God worked directly on their hearts. He who called Williams called his successors. The Gordon brothers were nature's noblemen, tall, handsome, athletic. They were men of intellectual power, with a genius for languages. They were eloquent, persistent, fervent. They were men of prayer.

The Church lives by spiritual conquest, and the Gordons were bent on conquest in the name of the Christ and in the power of the Cross. Their death seemed premature and the sacrifice great, but Erromanga is now a Christian island and today sends out missionaries. The heart of our people was stirred and the church at home was awakened out of sleep.

The foreign missionary not only extends the Church abroad, but also is used to save the Church at home. In an age when the world is too much in evidence, it is inspiring to hear of these brothers, who gave themselves to the service of Christ for the sake of redeeming men. The one was the first missionary to live, and the other the last martyr to die, on Erromanga. The Church that gave the Gordons has other heroes awaiting the call of the Master. The Christ who has saved Erromanga can save the world.

Sixty Years in the Congo Belge

By the REV. THOMAS MOODY

Missionary of the American Baptist Foreign Mission Society

AFTER Henry M. Stanley crossed equatorial Africa and came out at Bauana in August, 1877, the English Baptist missionaries started for the Congo in 1878. The missionaries of many other societies have also entered until they have practically occupied the Belgian Congo for Christ.

From that day to this the progress of the work has been wonderfully blessed of God. The missionaries have gone in with the idea of preaching the Gospel of Christ to the natives and giving them the Word of God in their own tongue as soon as it was possible. As a result today the Christian churches are in every part of the Belgian Congo, a large number being self-supporting, self-propagating, self-sustaining, indigenous churches and with schools, from the common bush school to the schools for the preparation of teachers and preachers to carry on the work. A large amount of the work is done entirely by the African teachers and preachers, the oversight of the missionaries often being limited to one or two visits a year to the churches in charge of the natives.

At present there are some forty different Protestant missionary societies working in Belgian

Congo, with one thousand missionaries superintending the work. The church members in all Belgian Congo number over 250,000, in addition to Christians under instruction who number 275,035. More than ten thousand village schools enroll over 350,000 boys and girls.

Many of the mission stations have had very great blessings. Sona Bata, of the American Baptist Foreign Mission Society, where I spent the last few years, was opened in 1890. After several revivals we had an exceptional turning to God of the natives in 1921 in which for ten years in succession over a thousand people were baptized each year and were received into the church on confession of faith. At present there are 10,309 members connected with this station, with 303 village schools and 7,874 pupils. Besides the church boarding school there is a school for medical assistants and nurses. The Sona Bata field covers 10,000 square miles with 100,000 people and 2,000 villages. We have preached the Gospel in one half of their villages but the other 1,000 we have not entered. When I went out in 1890, there were less than 5,000 church members in all the Belgian Congo and now they number 250,000.

THE GIFT REVEALS THE GIVER — A MEDITATION

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

This verse tells of the greatest Gift the world has ever known. Other passages from God's Word march in procession before the mind:

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." 1 John 4:9.

"Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

"Without shedding of blood is no remission." Hebrews 9:22.

"Wherefore he is able also to save them to the uttermost that come unto God by him." Hebrews 7:25.

"No man hath seen God at any time; the only begotten Son, . . . he hath declared him." John 1:18.

The mind clings to the thought, God's Gift, even Jesus, reveals God to me; then is it not true that my gifts reveal me to God?

Jesus, God's Gift, reveals to the human heart far more of God than mere paper and ink can ever convey. Four characteristics of God the Father are definitely revealed in His Gift and are all suggested in the words of John 3:16.

1. GOD'S GIFT REVEALS GOD'S LOVE

"GOD SO LOVED . . . that he gave his only begotten Son."

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

2. GOD'S GIFT REVEALS GOD'S VISION

"God so loved THE WORLD that he gave his only begotten Son."

"Go ye into all the world, and preach the gospel to every creature."

3. GOD'S GIFT REVEALS GOD'S WISDOM

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him SHOULD NOT PERISH."

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

4. GOD'S GIFT REVEALS GOD'S POWER

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but HAVE EVERLASTING LIFE."

"He that believeth on the Son hath everlasting life."

If Jesus, the Gift of God, reveals to us God's love for us, God's vision of the needy world, God's wisdom in providing a way of escape from sin, and God's power to save, surely our gifts also reveal us to God.

Take a backward look at your gifts of the past year, to test yourself by them. Center your thoughts on the gifts which you plan to bring in the coming year as gifts to Him, week by week and month by month. Ask yourself: What do my gifts reveal of my love for Him who gave all for me, of my vision of this sin-stained world, of my knowledge of the way of salvation, and of my faith in God's power through Christ to save all men everywhere. If you are not sure that the revelation made through your gifts is in line with what you feel in your heart, will you sacrifice even more, until you are confident that, seeing the gifts, God will know the depth of your love. Then you will know the secret which Jesus sought to disclose, but which has been kept from many of us:

"It is more blessed to give than to receive."

—Adapted from Janie McCutchen, in *"The Presbyterian Survey."*

A Brahman Christian—Nehemiah Goreh

The Father of the Author of "In the Secret of His Presence"

IT WAS a great victory for the Christian missions when Nilakanta Sastri, the Indian pandit and scholar, abandoned the Brahmanic religion of his forefathers and accepted Jesus Christ.

Nilakanta was born on February 8, 1825, in a village near Jhansi. He belonged to a high class *konkan* family and his father, though born in Poona, migrated early to the north. Soon after Nilakanta's birth the family moved on to Benares, the citadel of Hinduism. Here Goreh was brought up in the lap of luxury as an uncle became Dewan of a State and he was given the best of education at that time. He studied Sanscrit under learned Shastris, specializing in the *Vedas*, the *Nyaya* and grammar. He had a strong prejudice against Christianity as he thought it a "religion fitted for ignorant *Mlechchas* only." But Goreh began an earnest study of the Bible to pick holes in it and strengthen his position as a staunch advocate of Hinduism. The Sermon on the Mount captivated him and drew him near to Christ. His interest steadily grew and contact with missionaries convinced him that Christ's religion is the only satisfying faith. His father and uncle implored him not to desert them and their religion, but Nilakanta stood firm in his conviction. He challenged the pandits of Benares to debate the truth of the Gospel of Christ. Though his deep affection for his father made him hesitate to embrace Christian religion, he finally was baptized on March 14, 1848, by the Rev. Robert Hawes at Jaunpur and was given the Christian name of Nehemiah.

It was not easy to bring his wife to the new faith. After his baptism she was supposed to be widowed and was kept in privacy. Later, by great efforts, the husband and wife were brought together though she remained Hindu for some time. Finally, she saw the light revealed in Christ and was baptized with their only daughter, Ellen Lakshmi, shortly after joining the Goreh Church. Unfortunately the mother died soon, leaving the orphan girl who was the father's pride and joy. This daughter has immortalized her name through her great hymn, "In the Secret of His Presence." She passed away recently at Cawnpore, after a long period of distinguished service in the cause of Christ.

Nehemiah Goreh was an excellent writer and used his profound knowledge in Sanscrit in translating some work to justify the ways of Christ to his fellow-countrymen. Maharaj Duleep Singh, himself a convert to the Christian faith, heard of

the fame of Pandit Goreh, had an interview with him at Benares and took him to Europe as his tutor in 1854. In England, the Goreh was allowed an audience with Queen Victoria along with the Maharajah. He also attended theological lectures at Islington. This stay brought him into contact with some of the great men of the Church of England and he had the privilege of meeting with Prof. Max Müller at Oxford.

For thirteen years Goreh worked as Headmaster of a school under the Church Missionary Society. In 1861 he was ordained a Deacon and sent to start a mission at Mhow in Central India and later to Chanda in Central Provinces. At Cawnpore he came in touch with the Brahmo leader, Keshub Chandra Sen, and in the course of discussion discovered to his surprise that Keshub had not read books on the evidences of Christian faith. This interview made Goreh take a special interest in Brahmo Movement and write pamphlets to win them over to the Christian faith. He criticized Brahmo Movement as a compromise between Hinduism and Christianity.

In 1883 Goreh wrote his important work in Marathi entitled, *Is there any proof that Christianity is a divinely given religion?* to meet certain religious difficulty of Pandita Ramabai who was not then a Christian. Later he published a series of his lectures entitled, *Christianity not of man but of God*. Among his many other publications, and one of the most useful to missionaries, was—*The genuineness of the Holy Gospels*. His health gradually failed and he passed on to his Rest on October 29, 1895, at the age of 70. It has been remarked of him, "The intensified devotion and self-denial of the Brahman missionary, his genuine humility and modesty, as well as his profound erudition, set off the eternal mode of his life, his poverty, his emaciated look, his plain mendicant-like attire—made him to be regarded by the people generally, European and Indian, as a *Sadhu*, the beau ideal of a Christian missionary."

By his example, and the vigor and persistency of his advocacy of the Christian Gospel, he was able to convert several men who afterwards became his colleagues in the great task. Christian evangelism to be truly effective and fruitful in our present day calls for Christian Indians of a rare type like Nehemiah Goreh with intense devotion, deep conviction and self-denial.

By T. D., in "*The National Missionary Intelligencer*."

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

The Place of Missionary Education in Church Enterprise

Shall missionary education be integrated into religious education? "This," says Bulletin No. 5 of the Professional Advisory Section on Missionary Education of the International Council of Religious Education, "is a perennial subject." Among the bulletins of this Section, previous issues of which dealing with specific, interdenominational methods have been reviewed in this Department, the present one is far and away the most comprehensive and scholarly and deserves careful study on the part of pastors, Sunday school superintendents and departmental heads, as well as leaders in men's and women's organizations in the local church and denominational executive boards. It goes deeper than any mere "ways of working"—down to the undergirding religious and educational principles which render mere patterns secondary and relatively inconsequential in that the trained person can work out his own methods on any given subject—whether it be "Rural Missions" or "The Moslem World."

The claims of this new Bulletin to citation in a methods department are valid in that very fact and also that in its latter portion it dips deeply into specifics for every department of church endeavor. It is a large-sized, twenty-three-page pamphlet that will challenge the understanding of simple folk as well as the most intellectual workers who desire to dig more deeply and discriminatingly into the human soil of all age interests in order to implant mission-

ary interest and motivations that will withstand winds of criticism and droughts of spiritual aspiration.

Dr. T. H. P. Sailer and a committee consisting of Leila Bagley, Genevieve Brown, S. F. Mack and J. L. Lobingier (chairman) have gathered together the results of the discussion of the topic at a meeting of the Professional Advisory Section, in Chicago, and supplemented them with suitable new material for the pamphlet. Here are a few high lights indicative of the motif, method, trend and subject matter:

The principal aim of education is to expand our interests and help us to see things in a broader perspective. Missionary education should not seem to be a competitor with issues that are more immediately important, but an aid in broadening our vision so that we shall see things more as God sees them. The essential thing that missionary education contributes to religious education is a sense of universality, with a knowledge of the needs of all mankind and a growing participation in the meeting of those needs. . . . Missionary education rests on the assumption that Christianity has something of supreme value for all mankind, *and that this will not be transmitted without special effort.* It holds that Christianity is a universal and not merely a national or racial religion, that whatever efforts are worth making to provide religious education for ourselves and our communities are equally desirable for other groups throughout the world. . . . Without the knowledge of Christ for personal guidance or social cooperation, their (the majority of needy mankind) welfare becomes a major concern of a *Kingdom-centered curriculum.*

The attitude of the pastor and other church leaders will be very important (in securing an adequate ideal of a basis for this new curriculum). The issue may be faced in meetings and discussion groups. *Delegates may be sent to summer conferences and institutions where they will get a larger*

outlook. Circulation of the right sort of books will help.

There is a lack of qualified teachers of missionary education. Three things are needed by these teachers: Missionary information, knowledge of missions, and contagious missionary interest. *A subject like missions needs not only the material that can be found in the teacher's quarterly, but a broad background. Few teachers have this. Methods other than those in Sunday school classes and group meetings will be needed. . . .* Without leaders of this type missionary education will be integrated only in name but not in fact. The most ideal curriculum on paper will be devalued if presented in a perfunctory way. Therefore the first move should be to concentrate on securing leaders and improving their quality.

Has missionary education a real contribution to make to work that is already being done in religious education? Let us not seek to introduce missionary applications, illustrations and talks because missions must be gotten in somehow, but because it really enriches experience. Christianity is essentially a world religion . . . and is needed by the whole world. . . . The material should not be lugged in by the ears but help to add significance. . . . The five minutes a Sunday or 20 minutes a month talks to a whole department or school should not seek merely to add variety or furnish information, but to make religious education more vital by supplying the elements that are needed but too frequently omitted.

The new courses of study for the church school are inserting specifically missionary lessons or short units. . . . The present arrangement offers a great opportunity. Well qualified teachers can arouse such interest in the subject that outside work will be undertaken. This may lead to church schools of missions, independent discussion groups on missions, campaigns of missionary reading and special projects. The only way to secure time is to make the subject so attractive that people will give time.

The best way to deal with such a situation (where the atmosphere of local churches is depressing to the missionary spirit) may be to *transplant individuals temporarily to other climates such as summer conferences where they may catch the heavenly*

vision. Where this is not possible it may be best to concentrate on a small, select group. Under these conditions the temperature may be raised as it would not be for the staid majority.

Manifestly, missionary education will never be effectively integrated unless people will bestow brains and pains on the process. At the foundation of the whole matter must be the effort to bring people to care deeply for the thorough integration of missionary education. Churches which try to operate machinery without sufficient steam will surely be disappointed.

Then follow "Practical applications of integration for church organizations"; some "Practical questions for discussion" such as: the use of costumes, curios, stunts, etc., for entertainment or decorative purposes, employment of conventional methods, outlining a year's programs for a women's association so as to integrate their work into the whole program, best plans for linking up the Sunday school, etc.; "factors essential to integration"; some practical curriculum suggestions as to form, material and methods; "Overhead counsel and cooperation"; "Integration from the viewpoint of the denominational program"; questions proposed to executive boards of the Presbyterian, the Congregational and Christian, the United Lutheran and the Methodist Episcopal churches are given with summaries of the replies; and a very concrete specific section devoted to plans for children's, young people's and adults' programs in missionary education. This last is well worth the price of the pamphlet, which is only 25 cents. Send orders to Miss Leila Bagley, 810 Broadway, Nashville, Tenn.

Measuring Myself—A Missionary Efficiency Test

1. Do I have thoroughly Christian motives for my missionary activities? Are they definitely based on love for God and love for man?
2. Am I cherishing more brotherly ideals concerning other peoples each year? Can I see the worth of the individual regardless of his race or culture?
3. Do I carry these brotherly ideals into my daily relationships with people of other racial, national and social groups?
4. Am I adding an intimate knowledge of a race or people to my intellectual assets each year?
5. Do I feel that other people have a contribution to make to my life, or do I feel that missions implies a one-way relationship?
6. Does my conception of home missions include the Christian solution of such problems of our national life as social and economic justice, race relations and the alcohol problem?
7. Am I endeavoring to secure for missionary education its normal, integral place in the worship, the instruction, the offerings and the activities of all departments of the local church life?
8. Am I increasingly seeing and using opportunities for the disseminating of missionary knowledge and interest through the loaning of missionary books and magazines, the choice of hymns at meetings where I preside, the emphasis in my public prayers, the collecting and sharing of pictures, stories, pageants, plays, curios and costumes?
9. Have I read at least one book the past year in the general field of missions?
10. If I work with children or young people have I read at least one book on missions in my specific field?
11. Am I sharing my resources with the missionary cause in a systematic manner?
12. Have I made any actual contribution to the cause of missions during the past year other than my financial contribution?

—United Christian Missionary Society Leaflet.

Methods Briefs for Primary Teaching

Mexico: On table covered with serape or other colorful woven scarf, arrange pottery, plain or painted gourds, clay hats used as pin trays, cans of string beans, Mexican pictures cut from magazines, etc. Make posters of cut-out pictures to illustrate talks. Tell how the roving vegetable pickers live in poverty and squalor, children—working hard like their elders—do not even know the meaning of "home." Adapt stories from "The Laughingest Lady," by Elinor Cowan Stone; "From Every Tribe and Nation," by Belle M. Brain (using the story, "Dona Carmen, a Living Epistle") and denominational leaflets on the subject. Have the children cut small adobe houses from bogus paper and make a Mexican village on sand table or in window, adding trees, a donkey, chickens and children. Posters may be made of children feeding donkeys or chickens, picking beans or carrying hampers of them, and donkeys bearing panniers loaded with beans. Women may be making pottery. Have offering taken up by dark-haired boy in white suit with wide, bright sash tied over shoulder and under arm, the gifts being received in high-crowned beach hat with little balls on edge of wide brim. He may be assisted by girl with straight black hair, wearing red or yellow dress and bright scarf tied over hair. Chicken sandwiches, small servings of string beans with oil dressing, sliced hard-cooked eggs or small bowls of chile con carne, both of the latter served with crackers, may be used as refreshments. "Jesus Loves Me" and "Jesus Loves the Little Children of the World" are appropriate songs.

Indians: Give local color with pottery, baskets, beads, moccasins, tiny totem poles, etc., arranged on table covered with Indian blanket, and with bright posters made from cut-out pictures. Feathered headdresses may be made by the children from craft paper or even com-

mon brown wrapping paper, ornamenting with feathers and drawings with colored crayons. Large or small wigwams can be made from the same paper. Color long strips of paper first yellow, then orange, then brown (several children working on same strip), making all strokes in same direction. Soak paper two or three minutes in water, open carefully over bucket, drain off water and crumple between fingers as fine as possible. Spread flat on folded newspapers, coat with orange shellac, using large, flat bristle brushes which may be cleaned in alcohol, the shellac being diluted with alcohol if too thick. When dried this paper looks and feels like skin and makes a fine wigwam. Large one very effective made over framework of poles, tied together at top and fastened to floor. Fasten paper securely to poles at bottom and lace together with raffia or twine, using large raffia needle not too sharp. Have children draw on 9'x12' paper figures of Indians, wigwams, shocks of corn, fish, pumpkins, deer, bears, turkeys, ponies and large Indian heads. They may string popcorn or macaroni broken into small pieces, with disks of construction paper in lieu of beads, to be worn with the headdresses. They also enjoy making posters of wigwams or cliff dwellings, trees, corn, pottery, rugs, baskets, etc., these to be drawn, painted or done in paper-cutting. Let them bring such things as arrowheads, baskets, beads, shells, etc., from home. Indian nature writing always interests them and they like to learn the signs. Have dark-haired boy wearing head-dress and blanket collect offering in basket or jar. A box for some Indian mission may be packed. If a victrola is available, play such selections as the "Love Call," "Marcellina," etc. Use selections from "Hiawatha," "Lady Yearley's Guest," "Joc's Coals of Fire" (from "The Rules of the Game" by Lambertson), and various stories of mission work among Indians. Close devotional part of meeting with Indian stanza

from "The World's Children for Jesus." Refreshments of popcorn balls or plain popcorn, candy in shape of pumpkins or grains of corn. One may sometimes find little candy turkeys.

South America: Keynote, a large map of country with interlacing letters, A, B, C, for Argentina, Brazil and Chili, mounted down front. Leader points out location and tells something about each of three countries, then says she has a bag of gifts from South America from which the children, coming up one at a time, may select something. For this a going-away bag has previously been packed with a bone button, bone-handled toothbrush, leather coin purse, little red shoe, bill-fold, band from sewing machine, leather-covered book, jacket, chipped dried beef, gelatin, coffee, chocolate, cocoa, Chili pepper, mixed spices, orange, lemon, grapefruit, Brazil nuts, silver spoon, glass set in lieu of a diamond, ostrich feather, monkey fur, rubber bands, eraser, comb, phonograph record, bright feathers, sea beans, toy snake and other appropriate objects wrapped in tissue paper to look like gifts. Have each gift opened, laid on table and explained. When bag is empty, give talk on the country, discussing the things it needs from us — Bibles, religious literature, churches, Sunday schools, hospitals, etc. English books not available because the language is mostly Spanish. Names of missionaries may be given, prayer offered for their work and Bible verses found beginning with A, B and C.

The results of an imaginary trip to South America were visualized by the writer in an improvised moving picture — pictures pasted on strip of paper with explanatory captions, names of missionaries written and verses chosen for each country, the ends of this long strip being fastened to two broomsticks turned by boys to show the entire reel. The leader read all script aloud for the benefit of the little folks unable to read for themselves. Textbooks

for Indian and South American studies (which were used in the United Study Course last year) may be had from denominational missionary literature headquarters or the Missionary Education Movement, 150 Fifth Ave., N. Y., at 75 cents each. "Stories South of the Equator" will be found very helpful.

Groups not adhering to the current United Study courses may form their plans from such suggestions as the foregoing; while workers using the new topics of "Rural America" and "The Moslem World," noting the principles involved, may be aided in working out their presentations to little folks at the age when eye-gate, ear-gate and hand must be made teammates.

The suggestions are from Annys L. Allison's work among juniors.

The outlines raise the questions of the Church's responsibility in relation to social conditions, to what extent such responsibility can be formulated into a universally applicable system of Christian social principles, what our personal and group responsibility is, where we obtain our criteria and data in arriving at judgments, and how we can implement these principles in terms of social action. The programs are intended primarily for the monthly meetings of the women's organization, but have additional suggestions for their more extensive use in general group meetings. Pastors would find them helpful for the midweek church services.

* * *

"Prayer in the land of the fir tree and pine.

Prayer in the land of the fig tree and vine.

Prayer where the waves dash loudly and cold.

Prayer where the lion stalks fearless and bold.

Prayer in cathedrals whose spires tower high.

Prayer in kirks and cabins close by.

Prayer where two are gathered to pray.

Everywhere, everywhere, prayer today."

BULLETIN OF The Council of Women for Home Missions

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

"I Was a Stranger"

"For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee?" Matthew 25: 35-40.

"Move On, You!" *

"Traditionally the American people have regarded the stranger who asked for alms as a ne'er-do-well whose own fault it was that he found himself in such sorry straits. Let him help himself! Was there not opportunity and success for every man to take care of himself if he 'had it in him'?"

"The man who takes to the road today in quest of work carries with him, unaware, the ball and chain of the settlement laws of Old England. If work is not found and need develops, he suddenly finds himself in an alien community, unwelcome, with no legal claim for aid, with limited private charitable resources available to him, and with suspicion directed toward him as a dangerous character. The hospitality of the police station, the 'two meals and a flop' in a municipal lodging house or second-rate mission,

the curt 'Move on, you!' of the sheriff at the county line, or actual arrest and sentence to the workhouse or the chain gang, have been and still are the penalties too frequently exacted from the victim of unguided migration. Having no responsible agency to direct him to opportunity for personal employment, he drifts or is shoved in this direction or that.

"Not all those who move from place to place are mentally or physically competent to undertake to fend for themselves in a new field. But men are not always at fault for having no money saved on which to support themselves after months in the lumber camp, or on railroad construction, or following the crops. Often enough the wages for which they work are grossly inadequate to meet their needs. Compelled as they are to take the only jobs they can get, there are times when they need help from the society which tolerates these conditions."

The depression years of 1930 and 1931 saw a tremendous increase in the numbers in those illegally "riding the rods." Still more were "thumbing a ride." The budgets of private agencies which had been aiding these transients were steadily declining and the numbers needing help were steadily increasing. A National Committee on Care of Transient and Homeless was composed of individuals from national agencies concerned with some phase of the problem of transiency and homelessness. Through the efforts of this committee the Federal Transient Program was formulated.

By 1934, forty-four states and the District of Columbia had

transient bureaus and camps in operation—295 bureaus and 190 camps. With the reduction in relief spending in 1934-1935 came the order to the states "to close intake at the transient centers and camps and to liquidate the entire program as of November 1, 1935.

"During the 20 months of life of the transient program, state and local authorities had been completely absorbed in administering ERA, CWA, and various other related activities under 'emergency' legislation. No thought had been given to an adjustment of the old poor laws to meet new conditions."

"By March, 1936, many states had become thoroughly alive to the fact that it was not enough to ask for federal funds with which to meet the needs of transient relief, but that there must be a sharing of responsibility between national and state governments and that the states must face the fact that their own laws of legal settlement were, by their rigidity and lack of uniformity, creating some of the very problems of which all states complained."

Three interstate conferences have been held.

"In all these conferences the Committee on Care of Transient and Homeless† kept up a drum-fire on the objective of federal, state, and local responsibility in this field, together with emphasis on the basic remedies of 'surer direction and guidance' for men in search of employment. Unification of the laws of legal settlement throughout the United States was urged, as was the vesting of responsibility

* Excerpts from "After Five Years," published by the Committee on Care of Transient and Homeless, 1270 Sixth Avenue, New York, price 10 cents.

† The Council of Women for Home Missions is represented on this Committee.

in the state governments to determine settlement. The federal and state authorities were asked to provide the necessary funds with which to meet the relief needs of the unsettled person.

"Each of these conferences appointed a continuing committee charged with carrying out certain recommendations of the conference and with bringing the resolutions of the conference to the attention of the proper authorities.

"The Council of State Governments, meeting in its Third General Assembly in Washington in January, 1937, with representation from 45 states, adopted a series of resolutions favoring 'uniform and reciprocal state laws to iron out some of the conflicts in the field of social security.' It recommended a standard requirement of one year to gain settlement; a provision for retaining the old settlement until a new settlement was acquired; relief and service during any period of inquiry as to settlement; authority vested in the state public welfare department to determine settlement; funds available to the state for reimbursement of local communities for service rendered to transients; and approval of the 'Uniform Transfer of Dependents Act.' These resolutions, bearing as they do the stamp of approval of the official delegates from 45 states, constitute the crystallization in government of a sense of social responsibility for the non-resident."

May Luncheon for Church Women

On May 10 at the Hotel Biltmore, New York City, a really significant luncheon took place. There had been several May Day luncheons sponsored by one interdenominational organization for the missionary women of metropolitan New York, but this luncheon sponsored by the four interdenominational organizations through which church women have been working, symbolized a new epoch. The thought back of this effort

was a desire to express the spirit of the Preaching Mission—unity of effort for the Kingdom of God.

The four organizations, The Council of Women for Home Missions, the Women's Committee of the Foreign Missions Conference, the National Council of Federated Church Women and the Women's Cooperating Commission of the Federal Council of Churches, combined to bring together the church women of metropolitan New York. Nearly 700 sat down in fellowship. While the greater number were from metropolitan New York, including cities and towns in New Jersey, Westchester County, New York, and Long Island, there were guests from Poughkeepsie, New York; Stamford and Norwalk, Connecticut; Philadelphia, Pennsylvania; Washington, D. C.; the Bay region and Southern California; Atlanta, Georgia, and Toronto, Canada.

The luncheon was planned under the chairmanship of Mrs. Augustus Trowbridge, who was also the charming presiding officer. By her long-range planning Mrs. Trowbridge was able to bring to the luncheon group a cable message from India from Dr. E. Stanley Jones as follows: "Personal gratitude your significant move toward unity. Light in that direction. Follow it." Another cable message of blessing on the undertaking from Maude Royden and a third message from across seas, from Lady Astor, "All we who profess the Christian faith will unite when we understand and apply Jesus' message, 'Now are we the Sons of God,' and follow His command." President Mary E. Woolley was prevented by the one hundredth anniversary of Mount Holyoke College from being present. In her place at the guest table was Mrs. William Adams Brown.

Dr. Mary Ely Lyman, just returned from receiving an honorary degree from Mount Holyoke, brought a strong message on what church women can contribute toward bringing in the

Kingdom of God under the caption, "Thy Kingdom Come." Dr. Lyman said that to Jesus the Kingdom meant living the will of God and that His was one life lived in harmony with God. An ideal was held before this great group of city women to leave the distracting small things and live lives in harmony with God, devoted to the interests of His Kingdom. What could not be accomplished by this challenge to seven hundred women put into action?

The second speaker of the day, Rev. Joseph R. Sizoo, D.D., lately come to New York from Washington, D. C., brought rich experiences from his contacts with varying groups. All he found going back for satisfaction of heart-hunger to the Christian faith. Dr. Sizoo had as his topic "For Such a Day as This," and pointed out how Christian womanhood in such a time must meet the heart-hunger of the world for the Gospel. He said we have got to develop a new kind of heroism.

Dr. Robert M. Searle, as secretary of the New York Federation of Churches, offered the invocation, and the benediction was pronounced by Rev. William Adams Brown, D.D., Chairman of the Committee on Universal Life and Work.

In closing we quote from a letter of Dr. Brown's received after the luncheon, for it expresses what so many feel:

I do not know when I have attended a meeting which seemed to me more vibrant with thrilling possibilities. It was not merely the fact that the large company assembled was an indication of the resources of far-reaching and intelligent service which the Church possesses in her consecrated womanhood, but still more the fact that your meeting together, instead of separately, was an indication of your recognition that whatever differentiation of function may prove wise from the point of view of effective administration, the cause is at heart one.

May this cause which is one be served wholeheartedly by every woman who has taken the name of Jesus Christ upon her, and may she give herself entirely to Him in "Such a Day as This."

EMMA JESSIE OGG.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

EUROPE

The Bible in Spain

In the latest report of the British and Foreign Bible Society, reference is made to the triumphs of the Bible in Spain during the present conflict and distress. Although the civil war was raging in Spain for half the year with which the report deals, a circulation of 211,000 volumes was achieved. The Bible Society's depot in Madrid was kept open during the siege and the Society's agent remained at his post.

Evangelism in Belgium

Within the past few months, the Belgian Gospel Mission, founded by Mr. and Mrs. Ralph Norton, has opened seven new centers, making a total of sixty-six in which the Gospel is regularly preached. M. Vansteenbergh, one of the directors of the Mission, was converted from atheism in England during the war, through the reading of the Bible while in a hospital.

M. Vansteenbergh tells how one center was opened as typical of all the others: A brushmaker, living near Ypres, heard the Gospel at a meeting last June, was converted, and straightway asked if a hall could be opened in his village. With his small life savings, he enlarged a brick shed attached to his house, so that it is capable of seating forty people. On the opening day, sixty crowded in, and others stood outside the door listening.

—*Life of Faith.*

Jews Turn to Christ

The Barbican Mission to the Jews, London, reports that several hundred Jewish families in Rumania are prepared to accept Christ. This is largely due to

the influence of a book by the headmaster of a Jewish girls' secondary school whose study of anti-Semitism has led him to realize that the only solution to the Jewish problem is to be found in Christ. Two hundred Jewish families in Bucharest are prepared to become Christians, but the State church refuses to encourage the movement.

—*Watchman-Examiner.*

Religious Education in Sweden

The Lutheran Church is the State Church in Sweden and in all high schools and colleges religion is a required subject. It includes Bible study, church history, comparative religion and missions. School work begins every day with a religious service lasting about fifteen minutes, with a view to training pupils to do serious thinking on religious and ethical questions.

Teachers of religion are required to be members of the State Church. Great demands are made as to the teacher's personality; he must preach by his character the same ideals that he teaches.

—*The Christian Advocate.*

The Cross in German Schools

An order to replace the crucifix in classrooms in Germany with pictures of Adolph Hitler has resulted in great excitement and open resistance. *The Living Church* says:

The unyielding attitude of Roman Catholic parents forced the authorities at Konnersreuth to restore the crucifixes to the classrooms in that city. Upward of 100 irate townsmen marched to the home of the school superintendent and chanted in unison their demand for restitution of the Christian symbols. The intervention of the police, with drawn revolvers, failed to intimidate the townspeople. The upshot of this demonstration was an order from the local authorities to

restore the crucifixes to their original places on the walls.

In his May Day speech Hitler is reported to have declared: "I will not tolerate that the German people's authority shall be menaced from any quarter. . . . That holds good above all for the churches."

As to the children of Christian people he said:

We will take their children and will educate them to become new Germans. We will not permit them to lapse into the old ways of thinking. We will take them when they are ten years old and bring them up in the spirit of the community until they are eighteen. They shall not escape us!

—*New York Times.*

What of the Waldenses?

This oldest evangelical church in the world, a church that has withstood more than 30 organized persecutions, today has 250 churches and missions in Italy. Because of retrenchment in other churches, the Waldenses are carrying more responsibility for Christian witnessing in Italy than ever before. Last year they provided over 88 per cent of the money spent upon their Missions throughout Italy, their Hospitals, their Children's Homes, their Homes for the Aged, their College at Torre Pellice and their Theological Seminary at Rome. Their congregations are larger than ever, and Italians in increasing numbers are joining their churches.

It is clear that an evangelical agency, such as the Waldensian Church, is more needed in Italy than ever before.

AFRICA

Il Duce and the Moslems

A *New York Times* correspondent in Egypt declares the majority of Moslems are unal-

terably opposed to Mussolini's claim to be "defender of the Moslem faith." Sheikh Mustapha el Maraghi, rector of the thousand-year-old Azhar University in Cairo, and recognized as the ecclesiastical head of Moslems throughout the world, says: "Only a Moslem who believes in the religion of Mohammed and lives up to the laws of the Koran can be the defender or protector of Islam. No other person, no matter of what race or religion or nationality, can be our defender."

Their religion forbids Mohammedans from being ruled by non-Moslems, and those of that faith in the Near East are not at all interested in Mussolini's pronouncement.

Cairo's College for Girls

The American College for Girls at Cairo, administered by the American Mission in Egypt for the United Presbyterian Church of North America, is the lineal descendant of the first girls' school in all Egypt. The cornerstone of the first building was laid February 25, 1908. The original college building fund was raised through the personal efforts of its founder and first president, Miss Ella O. Kyle, supported by a committee in Pittsburgh and individuals in both Egypt and America. The largest single contribution was \$30,000, a gift from Mr. John D. Rockefeller, Sr. It is the most advanced Protestant missionary school for girls in North Africa, occupying a strategic position in a city that is the largest in the continent, and that is, at the same time, the intellectual and spiritual center of the Arabic-speaking Moslem world.

The student body numbers more than 400; courses include the whole gamut of a girl's education, from the Beginners' Department through the equivalent of an American Junior College course. Among graduates are found doctors, nurses, lawyers, musicians, teachers, office workers, an artist of note, Egypt's sole aviatrix, and a host of efficient wives and mothers.

Protestants Not Wanted in Tripoli

The medical mission for Moslems and Jews in Tripoli has been closed by Italian authorities, and the missionary doctor was ordered to leave the territory. For half a century the North Africa Mission has maintained this healing and preaching center, the only evangelical witness in the whole of Libya. Complying with Government requirements, the purpose of the mission was described as: "Explaining the way of salvation through the Lord Jesus Christ in obedience to His commands, and also endeavoring to show the love of God in our medical consultations."

A government ordinance of August 26 authorized the mission to continue under three conditions: (a) No religious propaganda. (b) Nurses to have Italian diplomas. (c) Premises to conform to Hygiene Inspector's regulations. The doctor was unaware of this Ordinance until it was read to him at the police station; after which, charged with disregarding its terms, he was ordered to leave and the Mission was closed.

—*Moslem World*.

Good News from Nigeria

H. G. Farrant, field secretary of the Sudan United Mission, gives an encouraging account of present conditions in northern Nigeria. Although a few years ago a missionary would be able to give the names and histories of all the converts, today that would be impossible. By far the greater number of converts of recent years have been won, not by Europeans, but by Africans. It is the aim of the Mission to "blacken" the work as much as possible. Thirty men with their wives and families are being trained at Gindiri for evangelistic work. Two centers in the heart of one Moslem district, which had not been available for missionary effort during thirty years, are now occupied. The opening of a new leper colony at Maiduguri means the possibility of reaching 1,000,000 people.

—*The Christian*.

Tea With Tracts

Dr. Burkitt of Nairobi in Kenya Colony, Africa, is a director of a tea plantation and at the same time carries on Christian work. He is promoting an East Africa Colportage Society for the distribution of Scripture portions and evangelical booklets among the blacks from many tribes who pass through on their way to mines and plantations. They eagerly read anything they can get in their own dialects. Dr. Burkitt has an attractive depot in Nairobi which he hopes to duplicate in other centers of East Africa. —*S. S. Times*.

WESTERN ASIA

After Fifty Years

Two reports from North Syria prove that progress may appear over a stretch of half a century, which cannot be seen from year to year. The first is that of Rev. D. M. Wilson in regard to Tripoli, written in 1853; the other, written fifty years later by Rev. F. W. March, who died last year after 60 years in Syria.

"We mention schools not because we have any, but to state the reason why we have none. Near the close of the last year our school in Tripoli was broken up by the Greeks. . . . At none of the villages is there any prospect that a school would open the way for a preaching station; and to sustain a school for the sake of the influence of the school alone, under any native teacher we can employ, we regard as a waste of missionary funds. . . . Since last spring the Christians have lived in constant fear of their Moslem neighbors, indeed a large part of the Christian population fled in midsummer to the mountains where many of them still remain. . . . If asked whether there be signs of a brighter dawn our answer would be very unsatisfactory."

"The Tripoli field has eight organized churches, most of which include groups of villages, so that the eight churches take in all the church members of the whole field. Each church has a native preacher. There are 23 outstations including 25 schools

which are visited regularly. In the eight churches are 767 members. . . . During the year, 31 persons have been received on profession of faith. The eight churches working together as a Presbytery have established a Home Mission work; a committee composed wholly of Syrians having been appointed to receive and disburse funds and direct the work. They have raised 9,000 ps."

—*Syria News Quarterly.*

American Mission Press

The year 1934 marked the centenary of the American Mission Press in Beirut, Syria. The Press was founded in 1822 on the Island of Malta for service in the Near East, but it was not until 1834 that it was actually moved to Beirut, where it has now completed over one hundred years of missionary publication and printing for Arabic-speaking lands. Its literature now goes to some twenty-five different countries.

Many missionaries and indigenous workers have aided in various ways. A zealous young Swiss has recently printed at the Press a useful leaflet, "How to Read the Bible." Dr. N. Nucho, Director of Hamlin Memorial Sanatorium, has distributed in the past several years thousands of copies of a tract on "Tuberculosis and Its Prevention," largely at his own expense.

—*Syria News Quarterly.*

Disturbing the Village

When a missionary came to a Moslem village in Syria, it did not take his trained-nurse wife long to tell him that much of the disease rampant in the town was due to the public fountain, where the women dipped hands and jars to draw the family water supply.

"It is the will of Allah that there should be sickness," said the village headman when it was urged that he take steps to remedy this condition. "You strangers are disturbing our village. Please go away and do not come back."

On second thought he shrewdly

suggested that since the missionaries had discovered the source of disease, doubtless they would provide a new and safe fountain. "Unfortunately," said the missionary, "our mission has no money for such projects, nor have we as individuals."

Finally it was agreed that if the missionary could provide the cement for a sealed fountain, the headman would provide the labor. Now the 2,000 people of the Moslem village get clean water and the Christians are welcomed as friends.

—*Monday Morning.*

INDIA AND SIAM

Seeing Below the Surface

"World travelers who visit port cities, stay in good hotels and follow guides may have an interesting time, but they learn little of human suffering and its amelioration," writes a correspondent of the *Christian Evangelist*.

"My saddest experience has been to note the look of fear, as well as suffering, in the faces of teeming thousands—a look born of ignorance, disease and undernourished bodies; a ghastly look of futility because there is no physician, no hospital, nurse or medicine; and worse yet, no courage that comes from the Spirit of Christ. In most oriental countries, as well as in Central Africa, there is probably no more than one trained physician to every 200,000 people.

"A few years ago I spent several hours with a medical missionary in India. This delicate woman gave herself and her service to people in their filth, ignorance and abysmal superstition and suffering, packed in poverty like rabbits in a warren. She dressed wounds many times after having taken out the maggots. She cleansed the fly larvae from the festering eyes of little children and bound them with healing lotions. She gave consolation and sedative to a dying man who had hold of the tail of the sacred cow which had been brought into the house to help in his dying moments. She comforted a wailing widow as she

threw herself on the body of her dead husband prepared for cremation. God knows what else she did in the name of Christ the Great Physician."

Physical Training for Women

The Physical Education College for Women in Bengal is an experiment financed in Canada. It has made a beginning with 16 pupils, Europeans and Indians, from various parts of India, women of good educational standing who think it worth while spending time and money to obtain this extra qualification. Even for girls, education is no longer confined to books; they are the healthier and happier for the change. Calcutta has had a physical education college for men for a few years, and its influence is already felt throughout the province. The girls' college will soon be as well known.

A recent demonstration of the College was largely attended by prominent people of Calcutta.

—*Indian Witness.*

New Methods in Rural Work

Evangelistic work in rural areas seems to be taking a new turn, and promises well for building up the Church. In general, the emphasis is:

- (1) Seek to concentrate evangelistic effort in villages and seek to build up the old Christian communities;
- (2) obtain a mediating leadership;
- (3) make a decisive and deep impression on *chaudhri* leaders by living with them;
- (4) aim to make them the firebrands that will set the villages aflame, and
- (5) get them to take responsibility for follow-up work.

It is a new experience for old converts from the sweeper class to live in the same tents with city folks, and "break caste" by eating with them. It is also a new experience for them to work to schedule and obey the call of the bell, and in the evenings to get the exercise afforded by games of football.

—*Indian Witness.*

Andhra Christian College

The United Lutheran Church of America and the Church Missionary Society of Great Britain have worked out a plan of coop-

eration in Andhra Christian College. The first C. M. S. professor will join the staff on July 1. Lutherans will provide a dormitory for C. M. S. students.

It is hoped that the American Lutheran Church Mission, the American Baptist Mission, the English Methodist Mission, the Canadian Baptist Mission and the American Methodist Episcopal Mission will also cooperate.

Women Elders in Siam

The Leper Asylum, Chiengmai, Siam, has the distinction of having the first women elders in the Presbyterian Church. Nang La and Nang Kan Gao were elected to eldership in April, 1925. At that time Siam formed two presbyteries of the synod of New York. These two saintly old women went about the duties of their high office with a humility and joy touching to behold.

There had been good reason for their election. Many leper women were so crippled they could not come to the chapel, and missed the comfort of the weekly service. These women therefore asked that two of their number be made elders to comfort, teach and administer sacrament to helpless shut-ins. The two most loved were Nang La and Nang Kan Gao. Nang La had been a wretched beggar. Her near relatives did not care for her and at the progressive signs of leprosy drove her away from her home. Her only recourse was holding out her twisted hands for alms. Then she found Christ and began to "serve the Lord with gladness."

Nang Kan Gao lived in Chiengmai where her husband was an elder in the church and she herself was a great Bible student and ardent Christian. Her husband died and Nang Kan Gao carried on alone. When it was discovered that she had leprosy, still in its early stage, she immediately started on foot to Chiengmai. Because the disease was caught in its early stage, it was arrested.

—*Siam Outlook.*

Fruit of Leper Work

Dr. and Mrs. J. W. McKean, now living in retirement at Claremont, California, were missionaries in Siam for thirty years, establishing the first organized work for lepers in that kingdom. About 2,000 lepers have since entered the asylum at Chiengmai. There are 450 there now and nearly all have become active, praying Christians, making regular contributions to the work out of their very limited allowance for food money.

A recent letter from Chiengmai Leper Asylum includes this statement: "Mr. Pia begs to hand to Dr. McKean two ticals and to Mrs. McKean two ticals to be used in God's work." (A tical is worth about 50 cents.)

—*Monday Morning.*

CHINA

"The Bread of Life"

A cracker manufacturer of Hongkong encloses in each tin of his wares, shipped throughout China and the Netherlands Indies, a small paper on which is printed in four languages—Chinese, Javanese, Malay and English—the text, "Jesus said, I am the Bread of Life."

When a representative of the British and Foreign Bible Society called on this man recently he showed him a drawer full of letters which he had received, asking for more information about this Jesus, "the Bread of Life." In reply, he always sends a copy of St. John's Gospel, with a personal testimony to its influence on his own life.

—*Alliance Weekly.*

Heathen Cruelty

Presbyterian missionaries report the execution of 80 members of a leper colony in Yeung-kong, Kwangtung Province, China, by civil and military authorities. These lepers lived in a little cluster of huts known as Happy Valley, and existed by their own efforts, aided by the missionaries. A lone survivor told of hiding in a sewer of the village while soldiers bound his associates, carried them to a hill

and shot them. Their bodies were dumped in a lime-filled trench, and the village was looted and burned. A smaller group was slain near Canton, and Canton authorities are also said to be engaged in making a round-up of all lepers.

Military authorities had long threatened to end the little Happy Valley colony in their efforts to wipe out the disease.

Mission to Chinese Buddhists

The Christian Mission to Buddhists is now fifteen years old. Its first headquarters were in Nanking, but in 1926 the center was moved to Shatin, near Hongkong. The influence of this work extends to every large monastery in China and even reaches Japan, Malaya and Formosa. Since the beginning of the mission over eighty Buddhist and Taoist monks of "lay-devotees" have been baptized as Christians and some have become pastors of churches. In addition, there are several thousand "Tao Yu"—interested men and women.

Until recently this work has been supported by funds from Norway, Sweden and Denmark, but it is expected that the Anglican Church will help next year. The plan is to form a brotherhood of converted Buddhist monks, already accustomed to celibacy, who will live together and be available for special evangelistic work among educated Buddhist lay folk in the cities, and among the hills of Yunnan.

—*Chinese Recorder.*

Results from Small Efforts

During her stay in China, Muriel Lester says the most remarkable piece of work she saw was the transformation of a village in twelve months. Two missionaries lived so close to the Chinese in fellowship and so close to our Lord in spirit, that by using only their spare time and spending almost no money they were able to evoke from the peasants of a neighboring village sufficient confidence, communal ambition and initiative to set up three schools, a library and reading room, a daily clinic, a

public exhibition of agricultural produce in which five or six other villages coöperated, and a group of voluntary actors, stilt walkers, conjurors, to enliven the long days of the New Year holiday.

A leading medical man had been helping the peasants near his hospital set up a credit and marketing cooperative. Amazed at the resourcefulness and reliability that was forthcoming he summed up his whole experience of China:

"There is no country like it. Here one gets such big results from such small efforts."

—*The Christian Advocate.*

Mui Tsai Slavery

For some years the British Government has been trying to end the practice called Mui Tsai, whereby young girls are sold into service—to work for the purchasing household without pay and without the right to leave. Yet in spite of legal enactments, ways and means have been found to continue the practice, which cannot be considered anything but a mild form of slavery. The recent findings of the Royal Commission appointed to investigate this matter make clear such a conclusion to any impartial investigator.

The *Manchester Guardian* gets to the heart of the problem when it says:

If it were possible to discover what girls are Mui Tsai, the present legislation in Hongkong and Malaya, properly enforced, would be sufficient to abolish the practice. The difficulty, as the Commission and all other investigators have realized, is that the possessors of a Mui Tsai naturally claim that the child is something else—an illegitimate daughter, a child left in their care by relations, or, generally, "an adopted daughter-in-law"—that is, a girl child adopted until she is old enough to marry a son of the house. The only practical measure that has ever been suggested to stop this is to register all adopted daughters-in-law and, if necessary, all children transferred from their parents' care. The Governments in Hongkong and Malaya have always resisted this on the ground that such measures would logically lead to the registration and supervision of every girl in the colony.

Better Conditions for Women

A Woman's Life Improvement Association is being sponsored by the Kiangsi provincial government. For six months the Association will investigate the living conditions of women in Kiangsi. Then plans will be worked out for the promotion of the welfare of women. From July, 1937, to June, 1942, is to be the period of enforcement. In the first year a home economics' school will be established. The second year will see the extension of the program to ten more districts: the third year to 20 more districts; the fourth year to 25 more districts; and the fifth year to 27 more districts, thus finally covering the whole province. Special stress will be laid on needs of farming and working women. Physical education, civic training, industrial and farming production, useful social activities and setting up of good habits will all receive attention.

—*China Critic.*

How Would You Answer This?

What is the proper way to decline taking a baby to bring up? This is what a missionary in Hainan would like to know, and here is why.

A young Christian mother has been much interested in the feeding and care of her baby, and came to the Mission at intervals with questions. She had asked for a book on "Care and Training of Children." Let the missionary finish the story:

"She was the first mother I had known to intimate that she was not fully qualified to bring up any number of children. But I had not seen her for several weeks, when she came up one Sunday after church. When I went downstairs to greet her, she said, 'I've brought my baby to hand over to you, so you can bring him up properly,' and she pushed him into my hands, continuing, 'I don't know how. I want you to teach him and feed him and train him—it wouldn't be hard for you. It's hard for me. I'm not equal to it. Oh, I'll pay you,' she added.

"I told her that the baby seemed well and strong, a fine-looking little fellow—I thought she was doing a good job. She said no, he was spoiled. She couldn't feed him properly, she couldn't train him properly—the grandparents wouldn't allow it. Every time she tried to correct him, they interfered and scolded her! I tried to sympathize with her, but I told her it was her job, and a tough one. If only there were any hopes of training the grandparents!"

JAPAN—CHOSEN

Intensive Rural Campaign

In experimenting with ways and means to carry on its campaign for "100,000 new men and boys for Christ in ten years," the Brotherhood of St. Andrew is giving a full half of its energy this year to stirring up activity in rural evangelism. An Institute for training rural workers will be held in Tokyo, August 16-21, when a well-planned, practical demonstration course will be conducted by rural workers in such problems as evangelism, woman's work, young men's work, church school methods, and health and occupational schemes. Only three rural workers, lay or clerical, from each of the ten dioceses, will be invited to participate in the first institute. The Onabake Mission was chosen as being best suited for demonstration purposes, being located five miles from the railway station, in the midst of a countryside completely populated by small farmers. This little mission was made possible through a gift of \$1,000 secured by Bishop Dallas, following his visit to Japan last year.

—*The Living Church.*

More Japanese Deities

To Japan's national pantheon, which is said to include "eighty myriads of gods," 1,148 new deities were added in solemn ceremonies last April. They were soldiers of the empire who had died during the past year.

The ceremonies in form and meaning have no Occidental

counterparts. The rites were carried out in darkness. Against the black background of the shrine the white-robed Shinto priests and military officers who assisted made striking, ghost-like figures. Three thousand members of the families of the dead and the highest officers of the army and navy were present.

First, the chief priest of the shrine invited the spirits of the departed to enter the sanctuary. Rites were held to felicitate the new deities on their elevation. In solemn procession, with a military band playing a funeral anthem, a small portable shrine, conceived to contain the spirits of the new deities, was carried through the courtyard to the main temple. All lanterns and other lights were extinguished during its passage. When the ark was placed in its proper niche the shrine lights were relit and offerings of fruit, vegetables and wine were placed before the new spirits.

Those deified in the recent ceremony brought the total so worshipped to 130,967.

—*New York Times*.

A Witness of Solidarity

Edward Adams writes from Taiku, Korea, of results that followed a week of tent meetings ten miles from Taiku, where a church had been established ten years ago, but they were ten years of struggle for bare existence. A little farther into the mountains are two more groups—about three miles apart—very much in the same condition. Too far from the main currents of Christian activities, and with the strong and overwhelming backward pull of a hostile society, it has been a discouraging struggle. A native pastor, four lay workers, two women and two men made up the Gospel team. For three days the tent was filled (500-800 people) morning, noon and night. Workers took turns in addressing the multitudes with time out only at meals. By Sunday night 140 decided to accept Jesus as Lord and Saviour. Two evangelists stayed to do follow-up work, and the next week 20 more decisions were made.

Even before the tent meetings the local congregation had felt the old church building inadequate, and had taken up a subscription, at great sacrifice, of one hundred *yen*. A wealthy Christian woman in Taiku who had grown up in that village gave another hundred. Following the Sunday service all joined in a parade. "A couple of hundred strong we marched a half mile to the river-bed," writes Mr. Adams, "We each, men, women and children picked up a stone according to our strength. We marched back to town, while non-Christians lined the streets to see the strange parade. We deposited the stones in the church courtyard, and then held a brief service dedicating these first offerings to the future place of worship to the one and only true God and His Son. It was a witness of solidarity among Christians."

Stages of Growth in Korea

The figures tracing Presbyterian Church growth in Korea since 1900 are significant. The first decade of this century saw a growth of 1,100% in adherents, but in the second decade the increase was only 3%. During the third, the figure advanced to 26%, while in the six years of this fourth decade there has been the almost unbelievable increase of 75.5%.

Baptized membership has not kept pace with this. While it was 1,000% between 1900 and 1910, the next decade shows 76%, the third 33%, and the six years of the fourth 24%. There were no native pastors in 1900; there were 40 in 1920; then an increase of 350% in 1920, of 127% in 1930 and 29% in 1936.

These figures reflect the great revival that followed loss of independence; the period of consolidation that followed, a period that has now passed and the Church seems to be entering another forward movement. Missionary work in Korea began in 1884; Christians now number 520,000. Since the total population is 20,500,000, each Christian must win 40 others!

—*Christianity Today*.

ISLANDS OF THE PACIFIC

Demon Possession in South Seas

A missionary in the South Sea Evangelical Mission, working in the Solomon Islands, thinks that those who scoff at the reality of Satan and demons, would revise their theology if they could be in a heathen village for a few days. He tells of a notorious old witch doctor whose mind was incapable of grasping spiritual ideas. When he was convicted of sin and he accepted Christ his mind cleared, and his joy was unbounded. But Satan did not easily release him. Next day a man hurried to the mission, crying:

"Come quick! Old Mae-hui shake-shake too much; old fella devil come back."

The old man was found grasping the rafters of his low dwelling, shaking the building with great power, and crying out in an unearthly way. Prayer was offered and soon Mae-hui called out, "Lord Jesus, save me from this devil's power." Immediately he fell exhausted to the floor and slept heavily for a few hours. He soon recovered and has gone on since a happy Christian.

NORTH AMERICA

Commission on Unity

Largely as an outgrowth of the National Preaching Mission, a new "Commission for the Study of Christian Unity" will carry on "a continuous educational program," both as to the "conditions that create the demand for a greater unity" and as to the various proposals by which unity may be achieved. The educational program would strive to produce attitudes favorable to an advance in unity, and readiness to give open-minded consideration to whatever plans seem most promising.

Some of the conditions behind the demand for greater unity are:

Overchurching in local areas.

Inefficient use of resources.

The meaninglessness of our divisions when transplanted to the mission fields, where new churches are being created.

The lack of moral authority in a Church which appeals for unity in the world at large, when it has such insufficient unity within itself.

Progress in Kentucky's Mountains

Rapid changes are being made in the Kentucky mountain communities. Many county seats are connected by good roads; rivers once crossed only by fords have been bridged. Many good schools have been erected.

The College at Berea operates a "book car." One who travels in it writes:

During my almost six years of traveling I have seen six new school buildings replace old ones. In three instances a two-room building has taken the place of a one-room school. With the new buildings, conditions have improved. The better light and freshly painted walls seem conducive to cleanliness. In one school a small kitchen has been equipped for serving hot lunches.

Transportation of pupils to county high schools is becoming more common. For the Cumberland National Forest the government has already purchased 300,000 acres, and plans eventually to buy a total of 1,338,000 acres, in seventeen counties of Kentucky.

There are still very many regions in which "the roads run up the creeks, and the creeks run down the roads," many regions in which one must abandon all thought of a car, and travel on mule back or in jolt wagon to one's destination at some settlement or schoolhouse.

WILLIAM J. HUTCHINS.

"Jackson Whites" in New Jersey

An isolated, backward group known as "Jackson Whites," living in New Jersey, a few miles from the most heavily populated section of the United States, present an ethnological puzzle. To the original Indian settlers were added at least two other strains; Hessian deserters who in fleeing from their British masters had settled in the hills and a part of the 3,500 women, some white, some black, imported under contract as camp-followers for the

British Army by a man named Jackson at the time of the American Revolution. Today one can find albinos, mulattoes, as well as combinations of these, and negroid and Indian features.

Little was done concerning their physical, mental or spiritual needs until the Episcopal Church began work there several years ago. Two years ago, Rev. Albert Chillson took hold of the work. He found malnutrition was widespread, high mortality among children and destitution in general. Mr. Chillson gained their confidence by repeated visits, and when he proposed a religious service in the near-by schoolhouse on Sunday afternoons they responded amazingly, both in numbers and in their participation in the services. So far, only a beginning has been made.

—*The Living Church.*

Saving the "Shreds"

Said Horace Mann in a lecture on education: "The ashes, shreds and wrecks of everything are of some value." A California reformatory is acting on this theory, and results are in sharp contrast to most misnamed "reformatories" from which youths commonly come out worse than when they entered.

At the Preston School of Industry, as this institution is called, the boys are "cadets" instead of "inmates." Its cluster of buildings, with campus and athletic field, resembles a pleasant little college. Bars and armed guards are only for a few sullen and vicious ones. The rest have classes and military drills, learn trades, and are made to feel that society is not against them, but on their side to aid them to become physically, morally and mentally fit for useful citizenship.

—*Evangelical-Messenger.*

Linguistic Research

Each summer there is held an Institute of Linguistics, for the purpose of training practical linguistic investigators, and to locate them among indigenous tribes whose languages have

been studied very little, if at all. The results of their research is then compiled, and used by government agencies, universities, Bible translation societies and scientific research societies.

This offers opportunity for service and discovery seldom surpassed in the realm of scientific research, as there are hundreds of extremely interesting languages about which very little is known, and long-sought secrets about the relationships of people and streams of migration. The Institute's headquarters are at 506 Commonwealth Building, Philadelphia, Pa.

The Mormon Program of Today

It is well to know just what the Mormons are up to in these United States:

1. Nearly 2,000 emissaries at work, without salary.

2. Using deceptive radio talks misleading many.

3. Using millions of copies of periodicals and tracts, all craftily written to lead people to believe things utterly contrary to the Bible.

4. Having a great building era; while it has already seven so-called "temples" costing an average of \$770,000, it is building soon a \$525,000 plant in Los Angeles, another in Idaho, a new meeting-house in Chicago costing half a million, besides its two \$100,000 ones there; has another planned in Philadelphia; owns Manhattan Congregational Church, New York.

5. Has doubled its numbers twice and one-third since the census of 1890 and teaches that it is to rule the world.

6. Has nearly all its Senior high-school students in its "Theological Seminaries" one hour daily.

7. Has millions of yearly income, from tithing and large secular business interests, with which to do all this.

8. Has enough control over its people to keep its proselyting force filled; every young man expected to serve two years or more.

—*Light on Mormonism.*

Economic Freedom for Indians

Hundreds of Navajo Indians met early in April in the Navajo capital, Window Rock, Arizona, to draw up a new constitution. They desire a Legislature instead of the old Tribal Council, which is claimed not to be representative of all the people. Some of

the delegates were draped in blankets, and some, college educated, appeared as business men. All discussions were in the Navajo tongue.

Seventy years ago this tribe numbered 8,000; today there are 50,000 members. Their reservation includes 16,000 acres in Utah, New Mexico and Arizona. Their land is rich in coal and oil. They own a million sheep, and their blanket business is approaching a million dollar industry. Their constitution will be submitted to the "white fathers" at Washington.

—*Alliance Weekly.*

Canadians Plan Federation

Plans for a Canadian Federation of Churches, fashioned somewhat after the Federal Council of Churches in the United States, have been sent to the heads of the Anglican, Baptist, Presbyterian and United Churches, the Salvation Army and the Disciples. This proposed federation would provide for "the setting up of some coordinating council, so that in matters of common interest we may have the means of expressing ourselves, through one voice, which could speak for the Protestant Church of our country."

It is hoped thus to formulate a united front of all Protestant bodies on social questions, such as war and temperance, and for national evangelical work.

—*Advance.*

Liquor Evils in Alaska

"The repeal of the Prohibition Amendment was a major calamity for Alaska," says Dr. John M. Somerndike, Secretary for Alaska under the Presbyterian Board. "Ketchikan, for example, with a population of less than 4,000, has 65 saloons where liquor is dispensed. Similar conditions prevail in every Alaskan town and city. It is claimed that nearly two-thirds of the shipments of Alaska steamship lines consist of liquor. Its devastating effects are seen especially among the native population. Immorality and every form of vice follow in the wake of this evil. Government and terri-

torial officials, as well as missionaries, are deeply concerned over the situation.

The Alaskan Native Brotherhood, a Christian organization, has appealed to the missionaries for help in applying such restrictions to the traffic in intoxicants as would afford the native people some measure of protection, and save them from the moral destruction with which they are threatened. Victories over temptation are being won by Alaskan church members, who are subjected almost daily to the severest tests of the genuineness of their Christian profession.

Point Barrow Hospital Burns

The hospital at Barrow, Alaska, erected in 1921 by the Presbyterian Board of National Missions, has been totally destroyed by fire. The patients were removed safely, but medicines and surgical equipment were destroyed. The loss is covered by insurance. Until July 1, 1936, when the operation of this hospital was transferred to the Office of Indian Affairs of the U. S. Government, it provided the only health service available to some 2,000 Eskimos.

Emergency quarters have been fitted up, and medical supplies and surgical equipment have been shipped by dog team from the Kotzebue Hospital. Mrs. Fred S. Klerekoper, wife of the missionary at Barrow, who is a fully trained, registered nurse, will respond to emergency calls. Encouraging reports have been received from the Klerekopers regarding the progress of church work in the Barrow area. With characteristic devotion, the congregation continues to carry forward the local program of community worship and service. —*Monday Morning.*

LATIN AMERICA

Evangelism in Mexico

A cooperative effort in widespread evangelism is being arranged, in which, among others, the National Bible Society of Scotland, the Scripture Gift Mission, the Evangelical Churches and the Latin America Prayer

Fellowship will take part. The campaign, lasting five or six years, is designed to reach the entire population of 16,000,000, which includes 3,000,000 of non-Spanish-speaking Indians. A large circulation of the Scriptures will be a feature of this great effort.

—*Christianity Today.*

In the West Indies

The Presbyteries of Puerto Rico and Cuba have been conducting evangelistic campaigns far more extensive than ever before. It is estimated that about 2,000 new members will be received as a result. These members have been trained for the most part in the Sabbath schools. The campaign has been carried on by the pastors after weeks of preparation.

The Presbytery of Cuba ordained two new ministers this year. They were members of the Sabbath school years ago, received their training from the mission schools of Cuba, and their seminary training in the Evangelical Seminary in Puerto Rico. One of them has established a church in what was formerly a garage, the only building available when he was compelled to move from a rented building, because of the annoyance of a public cafe. The garage has been transformed into a very attractive church auditorium. The young minister and his wife represent the new generation of Cubans, well prepared intellectually, thoroughly identified with their own people, and definitely committed to the ideals of the Kingdom of Christ.

—*The Presbyterian.*

New Deal in Dominican Republic

Long before the present government used the term "New Deal" it was a reality in the Dominican mission field, and sixteen years of united action on the part of United Brethren, Methodist and Presbyterian forces have proved its value.

Operating under four departments — evangelistic, medical, educational and social, the Board

for Christian Work in Santo Domingo has moved forward in a unified program which has reached every stratum of Dominican life, and has become a vital factor for improvement. There has been a substantial increase in the number of evangelicals. English Wesleyans are now incorporated in this union church, and this year there was held in Samaná the centennial celebration of the founding of the Wesleyan Methodist Church in that district among the English-speaking colored people, who had migrated there from Pennsylvania, New Jersey and the Carolinas in 1824. In 1837, England sent a pastor who founded a church with 60 charter members. The oldest member is 96 years old. Hanging on the wall of her home is this motto, painted by her husband: "Children United you stand devied you faull. Children when this you see remember me—E. Anderson." Thus the idea of unity is foretold. —*Advance*.

Woman's World

The Presbyterian Board reports great progress in the West Indies during the last few years in the organization of women's societies in the churches. There are now 18 church societies in Cuba, with 491 members, reporting more than 700 meetings during the past year. On their own initiative they have conducted seven Sunday schools and distributed 7,000 pieces of literature. Each society has established a "wardrobe," collecting and distributing used clothing to the community. Miss Edith M. Houston, worker at large, reports that while visiting in the home of one of the members of the societies, she found the woman of the house examining her coat and murmuring, "It would make three little pairs of pants." She lost no time in rescuing her coat from the modern Dorcas.

Many of the societies have prayer groups, meeting once a month with the sole purpose of praying for the evangelization of Cuba. —*Monday Morning*.

Need for Nationals

The general situation in Central America directs attention to the need for national Christian workers. Efforts are being made to send Christian workers into several new Departments in Guatemala, El Salvador, Nicaragua and Honduras. Foreign missionaries will take part in the advance, but the importance of the Bible Institutes at Panajachel for Indians, and that at Guatemala City and at San José in Costa Rica for Spanish-speaking students, is increasingly apparent. Moreover, travel between the republics becomes more difficult by the application of measures chiefly designed to exclude foreign competitive immigration. News from Costa Rica indicates that the Government is taking drastic measures to limit the number of incoming missionaries; and the Minister of Foreign Relations of Colombia has also announced that no more missionaries are wanted in Colombia. His veto is particularly severe against any further increase of single women workers.

—*World Dominion Press*.

Belated Efforts in Guatemala

Roman Catholics are making every effort to regain lost ground in Guatemala. Their efforts are commendable in many ways: a better type of clergymen; more active rural work; better education for children; certain improvements in the quality of their press; and even a strong party within the church, working to purify the church, or at least to remove the objections that laid it open to complaint and favored the advance of the Evangelicals. Meanwhile, the evangelical cause continues to grow by leaps and bounds.

—*Guatemala News*.

In Southern Peru

Alex. Jardine, writing for *The Neglected Continent*, tells of a new Christian group at Macusani, southern Peru, who had sent a special request for an evangelist to visit them. Mr. Jardine responded and says: "We found the village occupied

in its annual feast and bull-fight. The constant noise and din of the drunken band all night long made sleep well-nigh impossible. With the governor's permission I was able to preach in the public plaza as well as sell books, before the bull-fight began. We had a good congregation and the people were quite keen to listen to our message.

"The governor is a slave to drink. His wife asked if we had a cure for this curse, and turning to the two boys with me, I said, 'Senora, there are two of them. Ask them,' and Matias Arela warmed my heart with his splendid testimony. He was a known drunkard, but is now a free man through Christ.

"A seven hours' horseback journey took us to Copapata, and here we saw the nucleus for a growing work. We visited other small towns and made contacts with some who are really keen to know the way of salvation. I always think of the town of Santa Rosa as the place where Satan's seat is. The people are exceedingly bitter against us and are very fanatical Catholics. In 1931 we held meetings there, but owing to continued persecution the Indians stopped coming. However, on this visit we had the joy of baptizing five from the town itself, who professed faith in Christ as Saviour. So keen were they that we held a convention there, that we did so. Some fanatical women turned up, hoping to disturb the meeting; but we sang hymns until they went off in disgust. They repeated the experiment the following day, but a terrible hailstorm drenched them and they made a hasty retreat. Not once were we disturbed again. Later, a son of one of these fanatical women who had attended the meetings for the first time expressed the desire to know the Lord.

Afro-Cuban Cult

According to the *Literary Digest* there is in Cuba a cult whose rites sound like a page from pagan Africa. Kidnapping white children and human sacrifice are a part of the cere-

monial. Forty of their witch doctors were arrested last December and twenty others are already serving long terms in the Government prison.

This cult originated at Sabee, capital of the West African slave coast kingdom of Whydah. It claims 500,000 votaries in Cuba, of whom 100,000 are whites.

Gospel Bus in Chile

For the past three or four years the Presbyterian mission in Chile has taken an active part in the work of distributing the Scriptures throughout rural areas by means of a gospel bus. They have made long trips through the country whenever weather permitted traffic away from the central highways. Hundreds of New Testaments have been left in the homes of country people, many of whom never leave their thatched huts. In each place the missionaries take the opportunity of telling the story of Christ, reading from the Bible itself, training new Christians, and opening new avenues of interest.

—*Presbyterian Banner.*

MISCELLANEOUS

Is Religion Losing Ground?

In the January *Fortune* appeared the results of a survey on the status of religion in the United States today, based on 4,500 interviews secured by *Fortune's* investigators.

An equal number of men and women were interviewed in all major geographical areas, in both rural and urban communities. The various economic levels were represented as follows: prosperous, 10%; upper middle class, 27%; lower middle class, 38%, and poor, 25%.

The question: "Is religion in America today gaining or losing ground?" The consensus of judgment:

Religion gaining	24.8%
Losing	49.9%
Same	17.2%
Has no influence	1.3%
Don't know	6.8%

Of those definitely believing that religion is either gaining or losing, *more than two-thirds*

(66.79%) are of the opinion that religion is losing ground.

World Religions

World Dominion has recently published tables as authentic as are available of the percentages and numbers of the religions of the world:

Catholic	350,000,000—17%
Orthodox	150,000,000— 7%
Protestant	230,000,000—11%

Of the non-Christian religions the Confucianists form 17%, Hindus and Moslems 12% each, with Buddhists, Animists, Shintoists, Jews and others making up the remainder of the 2,040,000,000 in that class.

Lutherans Go Forward

The American Lutheran Board of Foreign Missions in adopting its budget on April 22, removed a 10% cut in missionary salaries, and voted to send during the year one new or replacement missionary to each foreign field, and also to make to each field a special contribution of \$1,000 during the year (\$500 for British Guiana) for buildings or general work. Argentina gets \$1,500 because of special needs at Eldorado. The total financial advance for the year is \$30,000.

Other indications of renewed progress are the building of a church in Kobe, Japan, and three new buildings at Zorzor, Liberia. The erection of new buildings at Tsingtao, China, will proceed as soon as the Luther League of America has attained its objective of \$10,000.

A special effort to cancel the Board's debt is making headway. The treasurer was able to report that indebtedness had been reduced to \$80,000 by last March. The regular budget of the Board is \$471,727.

Baptist Gains

More than 17,000 persons, the largest number in one year in the history of the Foreign Mission Society of the Southern Baptist Convention, were baptized by the Society's missionaries and native workers last year. The Society has mission-

aries in fourteen different foreign countries. Of the 2,728 churches in these foreign countries, 2,000 are self-supporting. The total membership is 204,894. Rumania reported 6,050 baptisms, which was the largest number reported for the year.

—*Watchman-Examiner.*

Asia's Children in Sunday School

India has the largest Sunday school enrolment in Asia, with Korea a close second. There are 285,000,000 children in Asia under fourteen years of age (excluding Asiatic Russia), out of which number 2,800,000 belong to Protestant communities—that is one in a hundred. Only about one-quarter of these children have been touched by the Sunday school. Some have been receiving religious instruction in day schools, but such privileges in day schools are rapidly disappearing. —*Alliance Weekly.*

Women's Missionary Magazine

After years of discussion and planning, the *Women's Missionary Magazine* of the United Presbyterian Church issued its first number in August, 1887, with 2,300 advance subscriptions. Mrs. Sarah Foster Hanna had the honor of first advocating such a magazine. Mrs. W. Clark Hutchison, of Xenia, Ohio, was its first editor, and served for 27 years. She was followed by Mrs. George Moore, who served for 21 years. A fund raised as a memorial to her supplies illustrations for the magazine. It is now under the capable editorship of Mrs. J. P. White, formerly a missionary in Egypt.

O Lord our God, thy mighty hand
Hath made our country free;
From all her broad and happy land
May worship rise to thee;
Fulfill the promise of her youth,
Her liberty defend;
By law and order, love and truth,
America befriend!

The strength of every state increase
In Union's golden chain;
Her thousand cities fill with peace,
Her million fields with grain—
The virtues of her mingled blood
In one new people blend;
By unity and brotherhood,
America befriend!

AMEN.
—*Henry van Dyke.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Christianity in the Eastern Conflicts. A Study of Christianity, Nationalism, and Communism in Asia. By William Paton. 224 pp. \$1.50. Chicago, Willett Clark and Co. 1937.

This is a very timely book. Mr. Paton is a secretary of the International Missionary Council. Last year he made a trip which took him through the Far East, India, and the Near East. The letters which record his impressions are among the most informing documents of their kind that this reviewer has seen. At the insistence of his friends, Mr. Paton put the substance of those letters into book form. Here, then, is a record of what a thoughtful observer has seen of present conditions in the most populous parts of Asia. Mr. Paton's concerns are primarily missionary. He is, however, interested also in the setting in which missions must work. These chapters contain, therefore, pictures of trends in politics, economics, and thought which affect the life of the Church.

The book does not end with a travelogue. The author has properly added an interpretation. The second half of the book he terms "Reflections." Mr. Paton states what he believes to be the Christian message. He discusses the relation of Church, community, and State in the Far East. He describes the present condition of the younger churches as he has seen them. He also gives space to the relation of the Church to the changing social order. Mr. Paton is always soundly evangelical and always sees below the surface to the significance of the transient scene.

K. S. LATOURETTE.

Eastward. The Story of Adoniram Judson. Portrait. 8vo. 240 pp. Round Table Press. New York. 1937.

There is no more fascinating or more stimulating reading than good missionary biographies. They contain stories of adventure in new fields, sacrificial service, love and romance, information about new peoples and strange lands and customs, and the study of character development under many adverse conditions and toward high ideals. The life of Adoniram Judson, pioneer missionary to Burma, is such a treasure house. He has furnished material for many biographies, histories and historical novels in the past eighty-five years. This is a well written life history, documented, with clear purpose and abundant human interest. While not a spiritual interpretation, it is a sympathetic record.

The subject is too well-known to require extended comment. Going out with his young bride, in 1812, as one of the first American foreign missionaries, he found they were not wanted by the British East India Company that controlled foreign relations with India. Moreover, Judson and his wife decided that they could not work as Congregational missionaries but must work as Baptists. This cut them off from home support for a time. Forbidden to work in India, after they had come 12,000 miles and were five months away from home, finally after trying Mauritius and Penang, the Judsons found a "crazy old vessel" to take them to Rangoon. The trials, horrors, heroism, joys and sorrows, priva-

tions and achievements of the next thirty-seven years fill the volume. Judson's first wife died after fourteen years in Burma and he later married Sarah Boardman. After a few years she too entered into rest and Judson married a third time. The dangers and the difficulties overcome in pioneer mission work for Christ present a very different story from that of most modern missions. Those were the days of giants and of heroes and heroines.

The biographer is a graduate of Brown University and now professor of missions in Berkeley Divinity School, California. He naturally sympathizes with Judson's change to Baptist views, which was the immediate reason for the founding of the American Baptist Missionary Union. The biography is vivid and sympathetic, revealing the way God works to build up His Kingdom "in spite of dungeon, fire and sword."

The Israel Promises and Their Fulfillment. By Samuel Hinds Wilkinson. 195 pp. 8s. 6d. John Bale, Sons, and Danielson. London. 1936.

What is the teaching of the Bible regarding the future of the Jews? The answer would seem to be simple enough. It is in fact far otherwise. There are in general two main views held by Christians. One follows the Jewish interpretation of the ancient prophecies concerning Israel that there will be a reconstitution of the Jewish nation in Palestine under the Messiah when the Jews will reach the highest pinnacle of earthly dominion and glory. Some Christians maintain that this will be realized at the second coming of

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

Christ. The other view holds that the old covenant was abolished by Christ and under the new covenant the Church is the legitimate heir of the promises made to Israel. Instead of an earthly dominion and glory, the Church has come into possession of a spiritual Zion and a richer spiritual inheritance.

One of the ablest exponents of the latter view is Philip Mauro, whose volume, "The Hope of Israel: What Is It?" has had a wide circulation and a potent influence. It is because of this influence that Samuel Wilkinson has written his book to counteract its effect which he regards as harmful and misleading.

As director of the Mildmay Mission to the Jews, of London, Mr. Wilkinson brings to bear on the problem a deep interest in the Jewish people and the results of a life-long study of the Scriptures concerning them. He undertakes to establish on impregnable foundations the inviolability of the promises concerning Israel and the certainty of their plenary fulfilment. His book is a very valuable contribution to the study of the subject, but we wish that its message had been less controversial and less limited in its scope by the arguments which he seeks to meet. These books by Philip Mauro and Samuel Wilkinson are keen and interesting examples of diverse Biblical interpretation.

J. S. CONNING.

Mecca and Beyond. By Edward M. Dodd and Rose Wilson Dodd. Illus. 12mo. 222 pp. \$1.00, cloth; 50 cents, paper. Central Committee on the United Study of Foreign Missions. Boston. 1937.

Mecca, the "Forbidden City" to Christians, is a name to conjure with for Moslems. Dr. and Mrs. Dodd have both lived among followers of Mohammed in the Near East and have been in touch with them ever since they left Persia (Iran). This popular and well-written study book is good reading for it deals, not with abstract, but with concrete facts and incidents. First the authors view "the Moslem and his world" as a whole and show the remarkable changes

that have taken place. Arabia, Syria and Palestine, Egypt and Africa, Turkey, Iran, India and the Farther East are then considered specifically in illuminating chapters. While Islam is still considered an almost impossible field for Christian advance, this book gives an encouraging record of the progress made. The Moslem attitude to Christ is changing but Mohammed's followers are becoming more materialistic. The weakness and strength of Islam are clearly shown. The absolute necessity of life through Christ might be more positively stressed. Moslems who become Christians know that there is no hope in Mohammed.

Christ and the World Today. By Wm. E. Doughty. 12mo. 126 pp. Methodist Book Concern. New York. 1937.

Dr. Doughty was for some time a secretary of the Laymen's Missionary Movement and later of the Near East Relief. He is a man of missionary vision and a clear and convincing speaker and writer. This little volume describes the "New Age" in which we live—with its good and evil; "The Changing World" that offers a challenge to Christians; the "New Destiny" that is faced by the Church and the various nations and races; the "World Mission" of Japan, India and other lands; "America in the New Age" and its vast opportunity; the "New World Society" seen as the Kingdom of God and "Christ's Summons" to a new departure, calling for a new crusade.

It is a book of facts, carefully selected and interpreted to show the author's views as to why and how the world should be made over to conform to the spirit and purpose of Christ. The facts are impressive but we believe that the Bible leads us to expect the complete fulfilment of Christ's purposes only when He returns to reign.

Beyond Statistics. By Stephen J. Corey. 188 pp. \$1.00. Bethany Press. St. Louis, Mo. 1937.

Here is one of the best of recent missionary books, small in size, but large in value and in-

terest. Dr. Corey is one of the recognized leaders of the foreign missionary enterprise, and writes out of long and rich experience, first as secretary and now as president of the United Christian Missionary Society of the Disciples of Christ. His knowledge of missions is wide and accurate. He shows the wider range of world missions, "beyond statistics." His clarity of literary style, wealth of facts and illustrations, and cogency of argument make delightful reading. So good a book should have an index.

ARTHUR J. BROWN.

The Young Moslem Looks at Life. By Murray T. Titus. 8vo. 181 pp. \$1.00, cloth; 60 cents, paper. Friendship Press. New York. 1937.

Moslems are an interesting people. They follow one of the most positive religious systems in the world and are exceedingly missionary-minded. Many Moslem youth are wide-awake and are in training for leadership. In the first chapter of this study book for young people in America, the author introduces Mohammed Bey, a young Moslem of Kashgar, who desires to see the world by making a pilgrimage to Mecca. The book describes his experiences and reactions and shows that while his eyes were opened to many weaknesses in Moslems, his experience at Mecca overwhelmed him with Islam's greatness.

Dr. Titus then goes on to show clearly the main facts about Mohammed and his religion, the practices of Islam and the results seen in the family, in politics and religion. He closes with a Moslem view of Christianity and Islam's challenge to the world. Young people will do well to read it. They will then have deeper appreciation of Christ and Christianity.

What Is the Moslem World? By Charles R. Watson. 8vo. 207 pp. \$1.00, cloth; 60 cents, paper. Friendship Press. New York. 1937.

Few men know the Near East Moslem world better than Dr. Watson. He was born in Egypt of missionary parents and has been a missionary there for twenty years. In this adult mis-

sion study book he has given the main facts about the lands and peoples where Islam holds sway. He points out many peculiarities of the Moslems and the "gripping power of Islam." He also presents the main facts as to the contact of Christians with Moslems. Where Dr. Watson fails, we think, is in dealing with the weakness of Islam, its increased antagonism to Christ as known to Christians, and its supreme need for the Gospel. In looking to the future he calls on Christians to make better use of their resources, to understand the task and its difficulties, to use more strategy with a united approach to the problem. Missionaries to Moslems know that un-failing faith and prayer and loving sacrifice are required, but that the fruit must come from the Spirit of God opening blind eyes and bringing new life to dead souls.

In the Jungles of New Guinea. By Missionary R. Hanselmann. Illus. Pamphlet. Lutheran Book Concern. Columbus, Ohio.

New Guinea is still unknown to most Americans, in spite of the fact that it is an immense island and has great wealth and interest for explorers, anthropologists, scientists, exploiters and especially for missionary-minded Christians.

Mr. Hanselmann, a Lutheran missionary in the Mandated Territory, gives here his impressions of the flora, the fauna and the natives. A little is told about his experiences with them and the effective work of the Lutherans.

The Evangelical Handbook of Latin America. Paper. Quarto. 119 pp. 4s. Committee on Cooperation in Latin America, New York and the World Dominion Press, London. 1937.

With excellent maps, statistical tables, general information, and directory of missionaries in each of the Latin American countries, this volume gives valuable up-to-date information. Every one interested in the progress of missions in these twenty-one countries (including islands in the West Indies) should have this Handbook for study and reference. Most of

the churches and missions are included, with 2,298 missionaries. The information is unavoidably and unfortunately incomplete.

But, Until Seventy Times Seven. By S. May Wyburn. Illus. 12mo. 192 pp. \$1.25. Loizeaux Bros. New York. 1936.

The Water Street Mission, New York City, has long been known as a place where modern miracles are wrought. The story of lives and natures transformed and regenerated there have a perpetual thrill and will never grow old. Here the widow of the former superintendent, a true man of God, gives some of these wonder tales of city mission work, under the subtitle of three Biblical names of three superintendents — Jeremiah (McAuley), Samuel (Hadley) and John (Wyburn). These men are worth knowing and the stories of their lives and the harvest that resulted from their seed-sowing and watering furnish good illustrations for sermons as well as excellent reading. Here is a place where men were truly converted. They knew it and others knew it by the way their light shone before men and glorified God. Read these "wonder tales" and pass them on to others as a witness of the redemptive power of Christ.

Just Like You Stories. For Boys and Girls. By Mrs. Henry W. Peabody. Illus. 186 pp. \$1.50. M. H. Leavis. Boston, Mass. 1937.

Eye-gate is one of the most effective means of entrance into the mind and heart and soul. Wise guidance in a child's reading is therefore one of the most important avenues of learning. And yet multitudes of children today, even in Christian homes, are having their tastes vitiated, their standards lowered, and their future endangered by the silly, distorted and often degrading reading they find in newspapers and books. Dr. May Lazar, research assistant of the Board of Education, New York City, warns against many fairy-tales and "series books" that distort their ideas about life.

True stories of children, when

well told, always attract children and at the same time educate them and develop their human sympathies. A child naturally has no racial prejudices and can be deeply interested in the way children of other lands live and talk, work and play. Here, by means of captivating pictures on every page, with attractive verses and stories, the reader is introduced to children from Greenland, China, Japan, India, Africa, the Philippines and from Palestine. Here are friendly, attractive stories for very young children, suitable for use in the home and Sunday school, as well as by teachers of young children in day school.

Kill or Cure. By Muriel Lester. 135 pp. \$1.00. Cokesbury Press. Nashville, Tennessee. 1937.

This is an avowedly "peace tract," by the woman who has been called "the Jane Addams" of England and who had become internationally known not only for her remarkable Christian service in the tenement district of London but for her eloquent advocacy of world peace. In this little book she convincingly shows the utter futility of war and the urgent need of developing attitudes and methods for preventing it. Some readers may feel that she carries her pacifism to extremes, but they will respect her sincerity. Dr. Stanley Hunter adds an interesting biographical sketch of the author.

ARTHUR J. BROWN.

About the Old Faith. By Henry W. Frost. 12mo. 128 pp. \$1.25. Fleming H. Revell Co. New York. 1937.

In these days of new man-made cults and of militant unbelief there is need for short, clear studies in revealed truth. Those who are experimenting in new creeds need to avoid the toadstool variety of philosophy that carries death.

For half a century Dr. Frost has tested the brand of faith which he presents here in simple outline. It has, moreover, proved its value for two thousand years and continues to bring life and strength today to those who follow it. Here is an elementary volume for students,

rather than an advanced treatise on the Christian faith. Dr. Frost bases everything on the Bible, though in many cases the references are lacking. His general topics are: The Godhead, Christ, Man, Sin, The Scriptures, Fundamental Doctrines, The Church, Christian Experience, Christian Privileges, Christian Services, Vital Topics, The Unseen World, Prophecy and the Final State.

For most purposes the studies are too analytical. There is no argument but rather a series of numbered statements to set forth the author's interpretations of the Bible teaching. There are almost no extra Biblical illustrations or examples of the way these truths work out in life. Young people who wish to know what the Word of God says will find Dr. Frost's studies illuminating. Missionaries will also find them of real value to clarify their own thinking and as a textbook for use with converts.

Except Ye Repent. By Harry A. Ironside. 8vo. 191 pp. \$1.50. American Tract Society. New York. 1937.

The number of strong and convincing evangelical preachers seems to be diminishing rather than increasing, so that volumes of sermons, like this, are prizes worth having. Dr. Ironsides, pastor of the Moody Memorial Church, Chicago, is a powerful evangelical and popular preacher and a clear expositor. This series of sermons on Repentance won the \$1,000 prize offered by the American Tract Society. They are worth it—short, evangelical, Biblical, practical, arresting, adapted for present-day needs. This series takes up the meaning of repentance, Christ's call to repent, the teaching of various apostles and Biblical writers on the subject and the results of preaching repentance today. Ministers and missionaries will do well to study this volume carefully and to preach on the same subject often. It is too much neglected and too superficially treated. "Except ye repent, ye shall all likewise perish," are the words of Christ to religious leaders of His day.

Immensity. God's Greatness Seen in Creation. By Clarence H. Benson. Illus. 8vo. 140 pp. \$1.50. The Scripture Press. Chicago. 1937.

The wonders of God's universe can be grasped only faintly—its magnificence, its order, its design, its harmony in immensity and in minuteness. There is fine opportunity for unending study for it is a study of the works of God. Mr. Benson here gives glimpses of the wonders of astronomy and the lessons we learn as to God's character and purpose. The author is director of Christian Education Courses in Moody Bible Institute, Chicago, and is author of "The Earth, the Theater of the Universe" and other volumes. Here is a book that makes infidelity impossible to an honest, intelligent thinker. It is also fascinating reading and furnishes an immense amount of material for sermons. Every chapter is linked up to Bible passages and the closing chapter is on the "Star of Bethlehem"—not yet clearly identified.

Pioneering in Kwangsi. By W. H. Oldfield. Illus. 8vo. 208 pp. Christian Publications, Inc. Harrisburg, Pa. 1936.

Kwangsi is one of the larger and generally unevangelized provinces in southwest China. Here The Christian and Missionary Alliance has done and is doing a remarkable work among Chinese and aboriginal tribes. The courage, sacrifice, and perseverance of these missionaries have produced some remarkable results. (See the article by Rev. A. C. Snead in this issue of THE REVIEW.)

The Rev. W. H. Oldfield, one of the pioneers, describes vividly the land and people, the material progress in recent years and the work of the Alliance in its various stations and outstations. It is a story of faith, of courage, of adventure and of achievement. There are still millions who are unevangelized and one can travel hundreds of miles without seeing a Christian chapel. Some of the best work is being done by Chinese Gospel Bands that are trained and then go out to evangelize their fellow countrymen.

With Christ in Africa. By Rev. D. A. McDonald. Illus. 158 pp. 2s. 6d. Marshall, Morgan & Scott, Ltd., London, Edinburgh. Obtainable in America from Zondervan Publishing House, Grand Rapids, Michigan. \$1.00. 1937.

"The persons who say, 'Let the Africans alone; they are quite happy,' have never lived close to African life." For forty years (1892-1931), Rev. D. A. McDonald lived among the people of South Africa, daily adding to his evidence that "The dark places of the earth are full of the habitations of cruelty." The story of his life and work among the peoples of Kafraria and North East Transvaal reveals a genuine understanding and appreciation of the Zulus and Vendas among whom he faithfully and victoriously conducted his business of "life-changing."

From the point of general interest the effectiveness of the book is somewhat hampered by a too exact emphasis on the names of obscure places and people. But the genuineness, the whimsical naïveté and the splendid Christian vitality of the man make his narrative a real testimony to the joy of courageous Christian living.

FLORENCE LERRIGO.

Cross of Christ. By George P. Pierson, D.D. \$1.50. 173 pp. American Tract Society. New York. 1937.

This timely little volume is well worth a young Christian's examination and prayerful study. Dr. Pierson, for forty years a missionary in Japan, places the Cross where it should be, at the center, and he focuses the divine light of God's Word upon it from all angles—"from above, from the background, from its very self, from either side, from the foreground, from below, and from the ensuing centuries." In doing so he brings forward the essentials of the Christian faith that need emphasis and restatement at the present hour.

Dr. Pierson is well qualified for this work not only from a scholastic standpoint but also from personal experience. After

graduating from Princeton University and Seminary, he preached these truths in Japan and America. A. H. PERPETUO.

New Books

But, Until Seventy Times Seven. S. May Wyburn. 192 pp. \$1.25. Loizeaux Bros. New York.
 Christ and the World Today. Wm. E. Doughty. 126 pp. Methodist Book Concern. New York.
 My Servant Moses. E. Ray Cameron. 187 pp. \$1.50. Revell. New York.
 Then and Now in Kenya Colony. Willis R. Hotchkiss. 160 pp. \$1.50. Revell. New York.
 James Hudson Taylor. James J. Ellis. 96 pp. 1s. Pickering & Inglis. London.
 Pioneering in Kwangsi. W. H. Oldfield. 208 pp. Christian Publications. Harrisburg, Pa.
 Christendom and Islam. Their Contacts and Cultures Down the Centuries. W. Wilson Cash. 205 pp. \$2.00. Harpers. New York.
 Church Unity. F. H. Knubel. 86 pp. 75 cents. United Lutheran Pub. House. Philadelphia.

The Deeper Life. Max I. Reich. 115 pp. \$1.00. Wm. B. Eerdmans. Grand Rapids, Mich.
 Four Point Project Program. Based on Missionary Heroes Course No. 1. Theodore L. Conklin. 30 pp. Board of Education, American Baptist Asso. New York.
 God's Methods for Holy Living. Donald Grey Barnhouse. 93 pp. 50 cents. Revelation. Philadelphia.
 The History of Sin. Happy Though Poor. History of Temptation. Men Whom God Struck Dead. The Marks of Sonship. When Winter Comes. Donald Grey Barnhouse. 16 page leaflets. 10 cents each. Revelation. Philadelphia.
 Living in the Ministry of Song. Tom Jones. 180 pp. 2s. 6d. Pickering & Inglis. London.

Obituary Notes

(Concluded from page 337.)

Mr. Frederic F. Helmer, editorial secretary for North America for the China Inland Mission, died in Toronto, Canada, March 19. Mr. Helmer had filled various positions in the C. I. M., among others Publication and Prayer Union Secretary. He remodeled *China's Millions* and founded *Young China*.

Just what you have been looking for!

BIBLE STUDIES

FOR YOUNG PEOPLE'S SOCIETIES

With the use of this Course, every Young People's Society may be converted into a School for Bible Training.

1936 STUDIES IN CHRISTIAN DOCTRINE

Four Parts—52 Lessons. Part I, The Bible—The God of the Bible. Part II, The Christ of the Bible—The Holy Spirit. Part III, Man—Sin and Redemption. Part IV, The Church—Future Events. Send 15c in stamps for current issue.

EST. 1886

CHRISTIAN PUBLICATIONS, INC.

1502 N. Third St., Harrisburg, Pa.

Bishop Lauress J. Birney, retired, of the Methodist Episcopal Church, died in Pasadena, California, on May 10 at the age of 65. He was born in Dennison, Ohio, and after graduation from Boston University School of Theology, served several pastorates. He was elected Dean of Boston University in 1911 and in 1920 was elevated to the Bishopric, with China as his special mission field.

OBJECTIVES AND PRINCIPLES FOR YOUTH

We earnestly commend the following personal and social objectives for the enlistment of youth:

I surrender my life to Jesus Christ and His way of living and I enlist in His service.

I believe that it is the purpose of God to make Christ known in all the world so that all human relationships will be controlled by God's law of love. I propose to live, so far as He enables me, as if His Kingdom were now recognized.

I will faithfully observe a "quiet time" each day for meditation and prayer and the study of God's Word.

I will regard my lifework as my share in extending God's Kingdom. I will choose my lifework in accordance with what I can discover to be God's will, and not for personal selfish gain.

I will practice restraint and self-denial in all my personal habits.

I will keep my friendships on a high level, not conforming to lower standards of the world, but helping to lift the standards of my group to the best that I know, as God has revealed His way of life.

I will serve Christ through the Christian Church, doing all that I can to make it the effective instrument that it must be if God's world is to be truly Christian.

I will oppose the war system as murderous and selfish, and will work ceaselessly for the establishment of peace based on righteousness and love.

I will refrain from the use of alcoholic liquors, and will work to rid the world of the degrading liquor traffic.

I will treat those of all races as my brothers and sisters made in the spiritual image of God.

I will give myself to the creation of better economic and social conditions wherein every member of society shall have opportunity to earn a livelihood for himself and those dependent upon him and wherein every member of society shall have sufficient to meet his economic needs.

I will use my leisure time only for such recreation as is wholesome and will enrich and uplift personality, and will refrain from amusements which injure or degrade myself or others.

I will give of my time, as far as possible, to working for the building of a Christian world—in personal work, public speaking, writing, and circulating literature, and in every possible way evangelizing for Christ.

I will give sacrificially of my earnings and other possessions to support the enterprises which are working to build a Christian world.

I will conscientiously seek to obey the Will of God as revealed in His written Word and will put Him first in all things—that Christ may have the preeminence.

—Adapted from "The Evangelical-Messenger."

ORDER THE SPECIAL "MOSLEM NUMBER"

OF THE MISSIONARY *REVIEW* of the WORLD

This October Issue will contain articles on

CHRIST AND THE MOSLEM WORLD

Why Take Christ to Moslems?	<i>Samuel M. Zwemer</i>
The Gospel for Mohammedans	<i>W. Wilson Cash</i>
Present-day Trends in Islam	<i>Edward C. Dodd</i>
Moslem Reactions to Christ	<i>James Haldane</i>
My Experience with Moslems	<i>Frank C. Laubach</i>
Christ and Moslem Homes	<i>Eleanor Calverley</i>
What Christ Has Done for Me	<i>S. Khoobyar</i>
A Sermon by a Former Moslem	<i>Saeed Kurdistan</i>

and others---with maps and illustrations

ORDER COPIES IN ADVANCE FOR YOURSELF AND MISSION STUDY CLASSES

25 cents a copy

\$20 a hundred

\$2.50 a year

THE MISSIONARY REVIEW OF THE WORLD

Third and Reily Streets, Harrisburg, Pa.

ROBERT E. SPEER, President

DELAVAN L. PIERSON, Editor

READ THE MOSLEM WORLD

SAMUEL M. ZWEMER, Editor

SOME ARTICLES IN THE JULY NUMBER

Patience (Editorial)	<i>George Swan</i>
The Arabic Version of the Bible	<i>Paul Erdman</i>
The Bible and Moslems	<i>J. Christy Wilson</i>
The Bible in the Balkans	<i>James Oscar Boyd</i>
The Koran as Magic	<i>Bess Allen Donaldson</i>
Moslem Chronology in China	<i>Isaac Mason</i>
Shi'a Standards of Hyderabad	<i>Kate Greenfield</i>
A Statistical Survey	<i>Carlo Gasbarri</i>
Why Not Canonize Mohammed?	<i>Mounir R. Sa'adeh</i>
Egypt Tastes Independence	<i>Pierre Crabites</i>

Book Reviews---Current Topics---Survey of Periodicals

➡ SUBSCRIBE NOW ⬅

50 Cents a Copy. \$2.00 a Year (postpaid)

THE MOSLEM WORLD

156 Fifth Avenue, New York City

British Agents: MARSHALL, MORGAN & SCOTT, 12 Paternoster Buildings, London, E. C.

Price in Great Britain, Eight Shillings a Year, net

In combination with

THE MISSIONARY REVIEW OF THE WORLD

\$3.50 a Year. (Foreign Postage, 50 Cents.)