

# THE MISSIONARY REVIEW the WORLD

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**Beaten But Unconquered--in China**

*James P. Leynse*

**The Use of Chinese Gospel Posters**

*R. W. Porteous*

**Experiences in the Papuan Bush**

*Russell W. Abel*

**Work in Ethiopia and the Sudan**

*Tom Lambie*

**The Conquering Power of Christ**

*Julius Richter*

**Women's Work in the Country Church**

*Mrs. James D. Wyker*

**An Arab Consults a Missionary Doctor**

*A Monologue by James Cantine*

## Dates to Remember

September 13-15—Conference on Presbyterian Church and the Jew. Princeton Theological Seminary.

October 2-6—Triennial Convention. Women's Missionary Society of the United Lutheran Church in America. Buffalo.

### SUMMER CONFERENCES AND SCHOOLS OF MISSIONS

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

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

September 7-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.

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

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.

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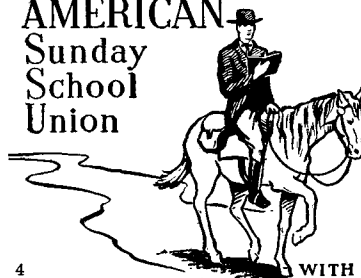
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## Personal Items

The Rev. A. C. Snead, Foreign Secretary of the Christian and Missionary Alliance, sailed for a tour of South American mission fields on July 27. He expects to visit Jamaica, Colombia, Ecuador, Peru, Chile, The Argentine and Puerto Rico, returning home on December 7. Mr. Snead earnestly requests the prayers of Christian people for God's blessing on his mission to these important fields where the Christian and Missionary Alliance carries on work.

\* \* \*

Rev. Charles J. Woodbridge, General Secretary of the Independent Board for Presbyterian Foreign Missions, has resigned after three and

one-half years of service as he says that he is "no longer able to recommend the Board as a Presbyterian missionary agency." Mr. Woodbridge was formerly a missionary in West Africa, representing the Presbyterian Church in the United States of America, from which he resigned in 1933.

\* \* \*

Dr. Ralph E. Diffendorfer, corresponding secretary of the Methodist Episcopal Board of Foreign Missions, sailed on Saturday, June 12, for Italy and Central Europe, where there are pressing problems. Dr. Diffendorfer has announced an anonymous gift of 100,000 Reichmarks—approximately \$25,000—for the work in Germany. It will be used chiefly for improvements

(Concluded on page 448.)

## THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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### Editorial Chat

The unusual situation in China is a very disturbing factor to missionaries, the Chinese Christians and to all interested in the development of that great land and people. What Christians can do most effectively is to pray for the afflicted people that all may witness a good confession, and stand true to the highest Christian principles. The editorial "Topic of the Times" and the articles in this number by Mr. James P. Leynse, of Peiping, and Mr. Porteous will be read with deep interest.

\* \* \*

The October number of THE REVIEW will be one of unusual interest

and value. It is devoted to the mission study topic of the coming year—The Moslem World and the progress of Christianity among Moslems. These articles are by missionaries who have devoted their lives to the work and who know the conditions from experience. Some of the articles are by those who have come out of Islam and have confessed their faith in Christ as their Lord and Master. The work in Moslem lands is one of the most difficult in any field since the Mohammedans are militant in their propaganda and as a rule are very bitter antagonists against those who proclaim Christ as the Son of God and only Saviour through His death on the cross. A list of the articles prepared for our special number will be found on the fourth cover of this issue. It is advisable to order copies of the October REVIEW immediately.



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3. Fascism
4. German National Socialism
5. Democracy
6. Trade Unionism in America
7. Labor Legislation.

The first chapter will appear in the October issue of CHURCH MANAGEMENT, to be published September 17th. Others will follow in order.

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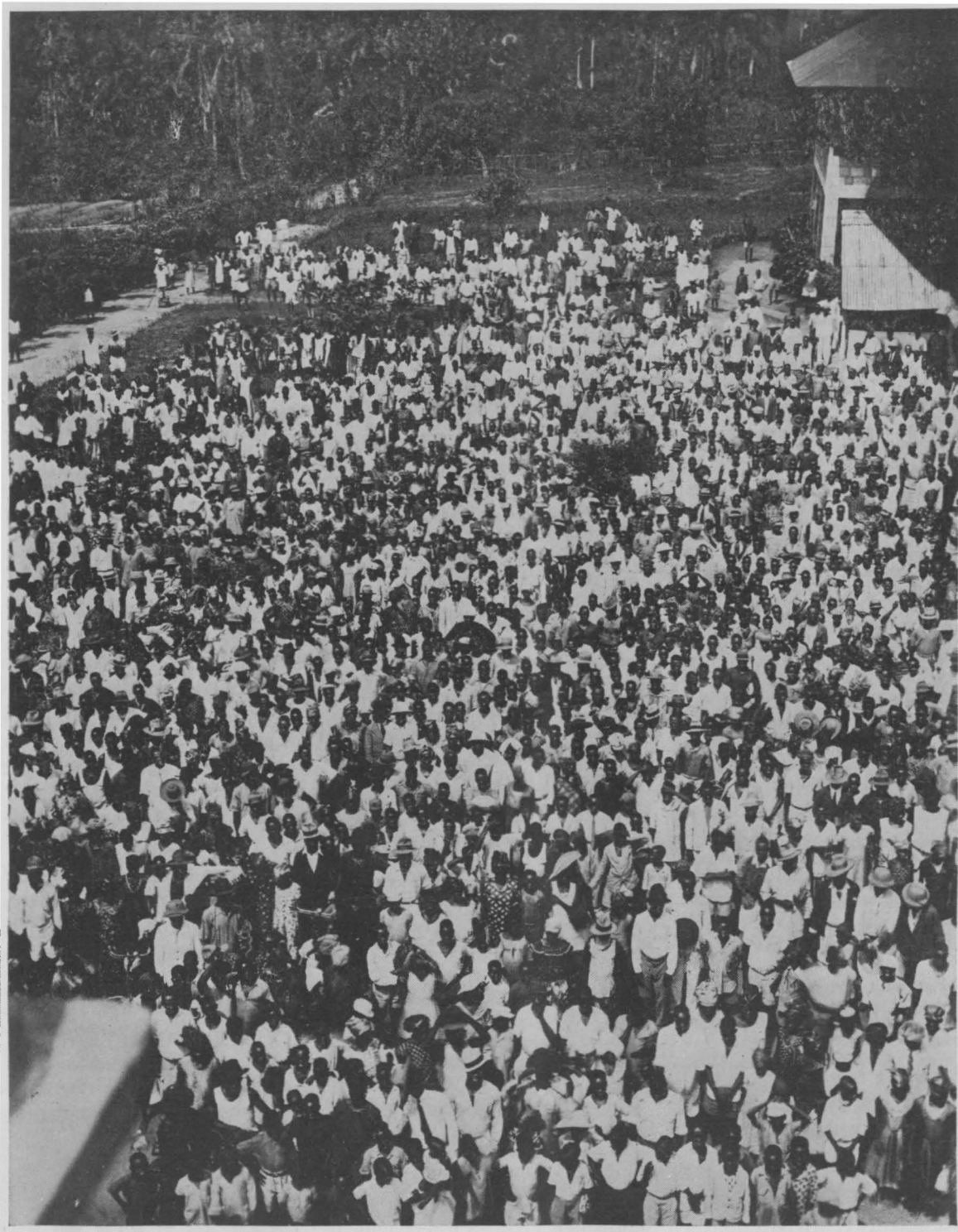
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INGLESANA NATIVES IN THE ANGLO-EGYPTIAN SUDAN  
(See article on page 422.)



# THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LX

SEPTEMBER, 1937

NUMBER 9

## Topics of the Times

### LEADERS OR FOLLOWERS?

There is a loud call today for leadership—for wise leaders, honest leaders, unselfish leaders, courageous leaders, experienced leaders. They are needed in world affairs, in politics and industry, in business and philanthropy, in education and religion. How many nations of the world are in a turmoil for lack of proper leadership! In Cuba, Mexico and many parts of Latin America there is almost continual civil war because one man after another seeks to lead the nation's destiny. Europe offers many examples of strong and weak political leaders. Spain is torn with fratricidal strife and is drenched with blood because of the conflict between rivals who would be leaders and rulers. In Germany, Italy and Russia we have examples of headstrong rulers who are in the saddle and are leading their nations—but whither?

In Asia the struggle for leadership continues. Gandhi and others are striving by different methods to determine India's destiny. China is benefited by the influence of a strong and intelligent leader, Generalissimo Chiang Kai-shek, but Japan, under the control of the military party, is leading the country to a war that threatens all Asia and may involve the world.

Similar struggles exist in America. The question of the type of leadership determines the political program in nation and city, spells failure or success in the conflict between labor and capital, and will bring failure or success in the Christian Church. Who are the leaders? Why do they seek control and whither are they leading?

Much emphasis is placed today on the training of leaders in all departments of life. Leadership training conferences are being held for political, educational and religious workers—and in many of these conferences, men and women are being

educated for better leadership; they are learning how to keep the mass of the people from drifting or floundering.

It was said of a certain politician: "He would make a great leader, if only he could persuade anyone to follow him." There are two requisites: a wise, strong leader and people intelligent and unselfish enough to follow good leadership. How much both are needed today! The Apostle James says: "Be not many teachers—or leaders—knowing that we shall receive heavier judgment." (James 3:1 R. V.). In many lands, and in many spheres of life, confusion and conflict arise because too many seek to be leaders rather than show a willingness to be followers. We are inclined to forget that "one who would command must first learn to obey."

When the late Sadhu Sundar Singh, that remarkable Christian ascetic of India, was in America, he was asked by one who heard him speak: "Have you any followers in India—any who follow your ideals of life and methods of service?"

The Sadhu thought a moment and then replied: "*No, I have no followers. I, myself, am a follower.*" In that answer lies the secret of leadership to meet the needs of the hour.

Jesus Christ did not call men to be leaders; He called them to be followers. He called them to be "fishers of men," rather than rulers of men. He called them to serve men rather than to exercise lordship over men. They were called first to be disciples (learners), then apostles (missionaries).

Is not this the great need in the world and in the Church today? What might we expect if, instead of setting up many "leadership conferences," we promoted training classes to teach men, women and children to be good followers? There is one safe and sane leader, the Lord Jesus Christ. If men and women would sit at His feet to learn of

Him; if we would know how to appreciate His love and His sacrifice; if we could understand His wisdom and accept His standards—then the wrongs in our own personal lives, the mistakes in the family, in the Church, in the State and the world might be set right. As we learn of Him and are ready to follow Him, He has promised to give us power to do His work as He gave power to the early Disciples when the Holy Spirit came upon them.

The great need today is not more classes to train leaders but more classes and conferences to teach us to be true *followers* of Jesus Christ—as humble Christians, as parents, as business men and women, as workers in Church and State, as missionaries and as executives. In proportion as we succeed in learning in this school of Christ, we can say with the Apostle Paul to less privileged disciples: “Be ye followers (imitators) of me even as I also am of Christ” (1 Corinthians 11: 1).

### THE PARTITION OF PALESTINE

Although almost insignificant in size—only about the size of New England—Palestine has the most strategic position of any country in the world. It lies at the crossroads of Asia, Africa and Europe. The natural wealth of the country, as well as its command of the trade routes between East and West, have made the land a desirable prize. It was this land, enlarged to reach “from the Euphrates to the River of Egypt,” that God promised to Abraham and his descendants. It was many years before the Hebrews gained possession and then because of their disobedience, they were conquered and lost control of the country many times. From the earliest days of history this little country has been a battleground between Philistines, Canaanites and Hittites; between Syrians and Egyptians; between Assyrians, Babylonians, and Israelites; between Romans, Greeks and Arabians; between Crusaders and “Infidels”; between the Allied armies in the World War and the Turks.

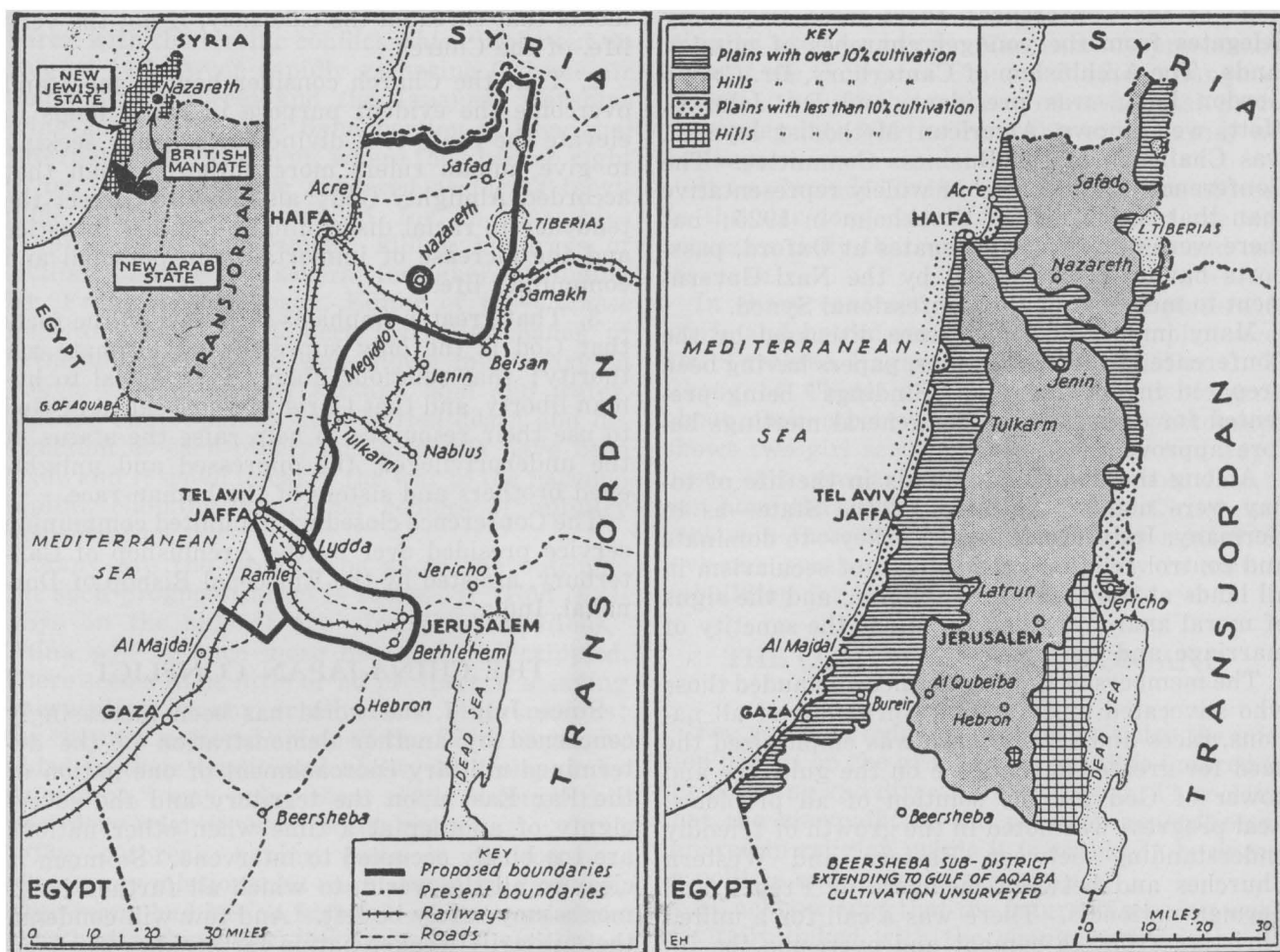
Today Palestine is again a scene of strife and a bone of contention between Arabs and Jews, between Christians, Hebrews and Moslems. As a result of the World War, England was given a mandate over Palestine and the Balfour Declaration promised the Jews an opportunity to develop their ancient heritage and to make it a “National Home.” The persecuted and ostracized Jews of Europe have taken the opportunity to return in large numbers. They have built cities, developed farms, made good roads, established schools and universities, and have taken other steps to improve the country and to increase prosperity. But after seventeen years, and in spite of British efforts to maintain order, strife rather than peace

has resulted. The Arabs, who are traders and cattle-raising nomads rather than agriculturalists or industrial workers, have seen their prestige and control threatened. Their racial pride has been hurt. They have been warlike since the days of Esau, while Jews are non-militant. Riots and bloodshed have resulted and all Great Britain’s diplomacy and military strength have been required to maintain some semblance of peace.

Finally a British Royal Commission was appointed last year to visit Palestine and report on the most feasible plan for developing the country. Their report shows careful study and a desire to solve the difficult problem—but it satisfies neither Jews nor Arabs. The proposal is for a “major operation,” to divide the land into three sections—giving to the Jews about one-third—including the western border on the Mediterranean, from about twenty miles north of Gaza to Syria and the Lebanon Mountains; giving to the Arabs two-thirds—including the land south of Bethlehem, east of the plains of Judea and across the Jordan River. The British are to retain a small “corridor” from Jerusalem to the sea at Jaffa, and a small circle around Nazareth, and with a naval base at Haifa. This would mean that the Jews will have the Shephelah and the lowlands of the Mediterranean seacoast, where Tel-Aviv and other modern Jewish settlements are located; also Mt. Carmel and practically all of Galilee. The Arabs will have Shechem (Nablus) and Samaria, the country around Hebron, Jericho, and Beersheba and the lands of their ancestors—the Moabites, Ammonites and Edomites. The British retain control of Jerusalem, Bethlehem, Nazareth and the railroad to the seaport of Jaffa (ancient Joppa). The Jews and Arabs are both offered independent states, with representatives in the League of Nations.

The Arabs object to this division on three grounds: (1) They say that they have possessed the land by right of conquest and occupation for hundreds of years; (2) they are in a majority and now own most of the land so that it would be necessary to evacuate 225,000 Arabs from Jewish territory; (3) the plan gives the Jews the most fertile and desirable portions and most of the seacoast, while the Arabs are assigned to the more arid sections of the mountains and the semi-wilderness beyond the Jordan.

The Jews find the plan unacceptable: (1) because the whole land is theirs by right of divine promise to Abraham, Isaac and Jacob, by ancient inheritance and occupation, and by the Balfour Declaration; (2) because, being driven out of Europe, they need Palestine as a National Home and they have shown the will and ability to develop the country, which the Arabs have not; (3) because the Arabs are assigned the Jordan Valley



Courtesy of "The New York Times"

with all the light and power plants, the Dead Sea and the mountains which are richest in chemicals, minerals and other natural resources. Both parties want Jerusalem, Bethlehem, Hebron and other sacred sites. It is as impossible to give both Jews and Arabs all they wish as it is to satisfy both labor and capital, or both communists and imperialists.

The plan offered is objected to by many British and by people of other lands who take up cudgels for one side or the other. Dr. Chaim Weizmann, President of the Zionist Movement, finds the proposed partition unsatisfactory but thinks that it offers the best solution of any plan suggested up to the present. Dr. Stephen Wise, President of the American Zionists, is utterly opposed to any such surrender of what he terms "Jewish rights."

Christians as a whole have not entered into the controversy, but many Syrian Christians in Palestine would prefer to see the Arabs in control because they find it more difficult to get along with Jewish neighbors. Neither Jews nor Moslems are friendly to Christian mission work; neither one favors Christian or British control; but both are willing to see Christian ability and

material resources used to increase the prosperity of the country. Both Jews and Arabs are so unfriendly to the British that they may yet unite against them, as the Pharisees and Herodians united against Christ.

God's plan is not yet made clear for His "peculiar people" and His chosen land. Any arrangement, such as is proposed by the Royal Commission, can at best be only temporary. God's promise to Abraham was: "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God" (Genesis 17: 8).

## ECUMENICAL CHRISTIANITY AT OXFORD

The World Conference on "Life and Work" that met for two weeks in July at Oxford, England, to consider "The Church, State and Community," brought together some eight hundred delegates and associates from many different nations, Oriental churches and Protestant communions. These included 100 young men and women from thirty countries, who constituted a special "Youth Sec-

tion" of the Conference; there were also many delegates from the younger churches of mission lands. The Archbishop of Canterbury, Dr. Cosmo Gordon Lang, was president, and Dr. John R. Mott, well known American Methodist layman, was Chairman of the Business Committee. The Conference was much more widely representative than that which met at Stockholm in 1925; but there were no German delegates at Oxford, passports having been refused by the Nazi Government to members of the Confessional Synod.

Many important topics were discussed by the Conference in various sections, papers having been prepared in advance and "Findings" being presented for discussion at the general meetings before approval.

Among the disturbing trends in the life of today were noted: the claim of the State—as in Germany, Italy, Russia and Turkey—to dominate and control religion; the growth of secularism in all lands at the expense of religion, and the signs of moral anarchy which threatens the sanctity of marriage and the home.

The members of the Conference applauded those who advocated unity among Christians of all nations, races and sects; there was emphasized the need for greater dependence on the guidance and power of God for the solution of all problems. Real progress was noted in the growth of friendly understanding between Eastern and Western Churches and between members of French and German nationals. There was a call for a united Christian front to combat and overcome the increase of militant atheism and of pagan materialism in all lands.

Perhaps the most striking proposal was for the formation of a "World Council of Churches" to include all non-Roman Christian churches that wish to join. This will be a world-wide organization planned and operated on lines similar to the Federal Council of Churches of Christ in America. It is suggested that it function through an Assembly of some two hundred members; its purpose will be to increase the ecumenical consciousness among all Evangelical Christians, and to promote cooperation among churches of all nations, races and denominations. This Assembly would meet every year and might give information service through a World Council Journal; it might also promote world-wide conferences, such as those held this summer at Oxford and Edinburgh. It is hoped that this Council would represent the "voice of united Christendom"—outside the Roman Catholic Church.

Among the Findings submitted and approved by the Conference were the following:

1. That the Christian Church meet the present challenge of the serious economic situation in all lands and the anti-religious and secularizing move-

ments that threaten the efficiency, if not the very life, of the Church.

2. That the Church consider how to meet and overcome the evident purpose in many lands to elevate the State to a divine status, thus seeking to give human rulers more authority than that accorded Almighty God; also how to correct the tendency to racial discrimination, social injustice and the increase of immortality in personal and community life.

3. That greater emphasis be placed on the facts that God is the only supreme and ultimate authority; that religious liberty is essential to human liberty, and that Christians are called of God to use their resources to help raise the status of the underprivileged, the oppressed and unlightened brothers and sisters of the human race.

The Conference closed with a united communion service presided over by the Archbishop of Canterbury, assisted by the Episcopal Bishop of Dornakal, India.

## THE CHINA-JAPAN CONFLICT

Since July 7, the world has been increasingly concerned by another demonstration of the determined military encroachment of one nation of the Far East upon the territory and the sovereignty of another at a time when other nations are too busily occupied to intervene. So much is clear to all the world, to which all further judgments may safely be left. And few will condemn the militarily weaker nation for deciding that patient submission had ceased to be a virtue and for risking all in self-defense. The infinite pity of the situation is that the blow should fall upon China just at the time when her provinces and parties and leaders were heartily uniting in the work of material and moral reconstruction which had been so frequently interrupted during the quarter century of the republic. Inspired by the courage, wisdom and unselfish patriotism of Generalissimo and Madame Chiang and several like-minded associates and by the marvelous deliverance of their leader from deadly peril in captivity, confident hope of a great future for China had been rekindled. The appointment of Dr. C. T. Wang as Ambassador to the United States and the visit of the Minister of Finance, Dr. H. H. Kung, to America and many European countries, have contributed to a mutually helpful international friendship, but nothing has prevented the outbreak of a murderous "undeclared war."

The first stages of that war in the driving of provincial forces from the neighborhood of Tientsin and Peiping, though it involved much slaughter of soldiers and civilians and destruction of valuable property such as the progressive Nankai University at Tientsin, have been trifles as com-

pared with the terrific conflict which broke out on August 14 between rapidly gathering Chinese air and military forces and the Japanese warships lying at the Hongkew bund portion of Shanghai International Settlement, where they had no right to be. Their position rendered accidents inevitable, and bombs intended for the warships dropped in the settlement, killing hundreds of civilian Chinese and several foreigners including Dr. Frank J. Rawlinson, Editor of the *Chinese Recorder*, and Dr. Robert Karl Reischauer of Princeton, son of the well-known missionary in Tokyo. Since then by air and land and water, Chinese and Japanese have hurled death and destruction at each other, and attempts have been made and resisted to carry the war to the national capital, Nanking, and other centers of military concentration.

Many are the predictions as to the outcome, but such prognostication is futile. If "God is always on the side of the strongest battalions," China will be once more humbled and crippled. There seems to be little or no prospect of a saving intervention by any or all of the other nations; but the new national spirit of the Chinese people, added to their traditional ability to "conquer by absorption," may bring them safely through this most fiery trial of their recent history.

The outbreak having come in midsummer, when many missionaries were absent on vacation, when many had left on furlough and new missionaries had not arrived, the problem of protection and evacuation has been comparatively small. Only a few who occupy key positions on the field are now being returned to China, though some who had sailed before the crisis became acute will probably be diverted to other opportunities for service until the way is open to the old field. The missions in the Philippines will gladly absorb a large number. At this writing evacuations of missionaries have been very few, but the Boards and the field agencies are on the alert and provided with authority and funds to meet all needs. Except as mentioned above, no missionary lives have been lost, or property seriously damaged.

It is well to remind ourselves that the situation differs widely from that of the Boxer Outbreak in 1900. Then, all foreigners were the object of annihilative attack by the "Boxers" and the Chinese imperial troops; now neither combatant will intentionally injure the citizens of any neutral nation. Apart, therefore, from the "accidents of warfare," the ambassadors of Christ are not considered to be in serious peril.

Latest reports from North China state that all is quiet in and near Peiping and that Yenching University northwest of the city and the North China American School at Tungchow are plan-

ning to open as usual. The same is presumably true of the College of Chinese Studies (Language School) though the number of new missionaries venturing into North China this autumn may not be large.

It was intended to list here the missions at work in the war zone, but since the scope of the war increases daily that would be a hopeless and useless task.

In sharp contrast with this dismal picture of strife and hatred stand out the recent picture of Dr. Toyohiko Kagawa of Japan, and Dr. C. Y. Cheng of China, smiling radiantly, with arms about each other's necks. A later photograph shows two girl scout leaders—Chinese and Japanese—in a similar attitude. Let us hold fast to our hope that some day the love of Christ will constrain these two peoples, so nearly related, to love one another and engage heartily in mutual upbuilding for the service of the world.

### THE COMING GENERATION AND MISSIONS

The youth of today sometimes criticize the mission boards on the ground that youth is ignored in the planning and direction of the work. They claim that the viewpoint of the younger generation is ignored in religion, while it is sought in business, in politics and in social movements.

All acknowledge that the future of mission work is vitally linked with the rising generations. It is dependent on new life being constantly supplied, infinitely more than it is dependent on new money.

But are the young men and women of this coming generation taking an interest in vital Christian work as they are in politics, sport, economics and social reform? In how many churches are the youth a strong factor? How much are young people as a class willing to sacrifice for the Cause of Christ? How many are ready to do personal work on spiritual lines? Are they trained to accept and practice fundamental Christian ideas and standards? How many of the present generation of students would sacrifice ambition and prospects of business advancement to start and carry forward a Student Volunteer Movement for Foreign Missions or a Young People's Missionary Movement? Have they the idealism, the courage, the ability, the faith to undertake such work, in face of discouragement and opposition?

We believe that multitudes of the youth of today will respond to this challenge if it is rightly presented. They must first be conscious of their own debt to Christ and acknowledge His supremacy over their lives. They must realize the need of the world and the ability of Christ to supply

that need. When they see this as clearly as they see the need for world peace, for social justice, for economic improvement and for better race relations, then they will respond as enthusiastically and sacrificially to the call of Christ and man's spiritual needs as they now do to the call of Marx or Hitler or Mussolini for temporal and national advancement. There is great encouragement today in the spirit shown by Christian youth in many colleges and in summer conferences, in societies and in churches where they find true virile and spiritual leadership.

The missionary cause must be presented wisely to appeal to the youth of today. What kind of a missionary enterprise will students support? is a question recently sent out to colleges by the Student Volunteer Movement. *The Intercollegian and Far Horizons* publishes the following answer which was among those received:

Everywhere and for the most part increasingly, capitalism, communism, fascism and nationalism threaten the welfare of mankind. Nervous breakdowns, depressions, wars—these are all symptoms of a basic economic and moral sickness. Until social justice can be established, spiritual life is impossible. The great hope of the future lies in the development on a world scale of cooperatives and an increasing socializing of the means of production, pointing ultimately toward a Cooperative Commonwealth

of Nations. This is the missionary enterprise of the future.

One contributor takes exception to this view, and rightly if we are to be guided by Christ's ideals and objectives as they are presented in the New Testament. This contributor says:

In the early days of the Church there was no social justice. Palestine was seething with social injustice, nationalism, imperialism, absentee-landlordism, cruel taxation, frequent rebellion—but was there not a spiritual life in the midst of it? In my experience those who have been the greatest saints have often been those who suffered most from social injustice. I do not think that the world as we know it will ever be rid of sin, and so I cannot see a hope of our being rid of social injustice. I have not much hope of the coming of a cooperative Commonwealth of Nations in the terms in which we see it today. We are in a time of tremendous chaos in which we cannot yet see clearly the direction or tell the nature of the new order which will be born, though my own hopes lie in the direction indicated here. I do not, however, regard this as the "missionary enterprise of the future." Missions are concerned primarily with the religious, not with the economic.

Let the coming generation be stirred to fight courageously against the present-day crime, injustice, cruelty and selfishness, but the hope for a new and more fruitful day in Christian advance is in a youth movement wholly loyal to Christ and led by the Spirit of God.

## RELIGIOUS BODIES AND GROUPS IN THE UNITED STATES IN A COMPARISON OF THOSE REPORTING OVER 50,000 MEMBERS, 1935 AND 1936

	Membership				Membership		
	1936	1 Yr. Gain 1936-1935	10 Yr. Gain 1936-1926		1936	1 Yr. Gain 1936-1935	10 Yr. Gain 1936-1926
Baptists (19 Bodies) . . . . .	10,332,005	140,308	1,890,939	Polish Catholic Church . . .	186,000	36,000	124,426
Methodist (19 Bodies) . . .	9,109,359	41,798	1,038,740	Church of the Nazarene . .	133,516	5,867	69,958
Lutherans (17 Bodies) . . .	4,589,660	43,905	646,202	Mennonites (17 Bodies) . .	116,665	4,101	29,491
Jewish (Heads of Families)	4,081,242	.....	.....	Eastern Separate (2 Bodies)	107,675	.....	78,087
Presbyterians (10 Bodies)	2,687,772	6,507	62,488	Friends (4 Bodies) . . . . .	105,917	d1,527	d4,505
Protestant Episcopal . . . . .	1,918,329	21,193	52,243	Church of God (Indiana) .	82,893	364	44,644
Disciples of Christ . . . . .	1,602,052	d6,700	224,457	Unitarians . . . . .	98,600	38,026	38,448
East. Orthodox (9 Bodies)	1,092,349	94,262	832,955	Federated Churches . . . . .	59,977	.....	.....
Congregational & Christian	1,010,776	d2,177	16,285	Scandinavian Ev. (3 Bodies)	55,237	385	6,452
Evangelical and Reformed	849,205	d71,384	173,401	Universalists . . . . .	51,159	68	d3,798
Lat.-Day Saints (2 Bodies)	777,695	12,981	171,134	Roman Catholics (whole			
Churches of Christ . . . . .	433,714	.....	.....	family) . . . . .	20,831,139	221,837	2,226,136
United Brethren (3 Bodies)	428,838	1,073	32,953				
Reformed (3 Bodies) . . . .	366,583	81,958	110,318	Total, Over 50,000 . . . . .	62,844,012	689,572	8,718,230
Salvation Army . . . . .	255,765	d3,336	180,997	Total, Under 50,000 . . . .	649,024	147,832	271,636
Ch. of Four-Sq. Gospel . . .	257,635	5,255	257,635				
Evangelical (2 Bodies) . . .	258,207	9,390	31,678	Grand Total . . . . .	63,493,036	837,404	8,989,866
Church of Christ, Scientist	202,098	.....	.....	Population (July, 1936) . .	128,429,000	908,000	11,429,000
Church of God in Christ . .	200,470	.....	170,207				
Breth. (Dunkers) (4 Bodies)	192,588	1,047	34,484				
Adventists (5 Bodies) . . . .	195,553	5,435	49,376				
Assemblies of God . . . . .	173,349	2,936	125,399				

—From *The Christian Herald*.

d Decrease.



# Beaten But Unconquered—in China

By the REV. JAMES P. LEYNSE, Peiping, China  
*Missionary of the Presbyterian Church, U. S. A.*

WITHOUT even so much as a knock at the door Mrs. Single Flower Liu, in a sky-blue cotton garment, entered my study and told me this story:

"Allow me to use some of your time, Shepherd-teacher. Today, with the wind making many a whirling cloud of dust, there will be a few people gathering at the Hall of Glad Tidings. The heavens have turned yellow; the earth is almost dark and the sun has only a dim light. Ai, this is truly a good room to come to on such a day; all these books of foreign learning are a pleasure to behold. I have come to you to speak about the things of my heart.

"Years ago, when through the goodness of your friends across the foreign sea, you invited me to become a Christian evangelist, my joy rose to Heaven and I determined that some day I should tell you the story of my conversion. Pray, do not weary of my account and do not regard it a hardship to use your pen to write it down. I am but a humble woman of scanty learning and know how to write only a few hundred characters of our language; I am but nothing to compare with such an one as you.

"I was born in the village of the Deep Hill Waters. My ancestral home was favored by the gods with plenty of millet, rice, oil and salt. Though the house was large I had but eight feet of the family brick bed on which to sleep, just as everybody else. My highly esteemed grandfather was a chief priest of the Lotus Goddess and my uncles were leaders of Buddhist pilgrimages. Yea, they even were active fighters in the great anti-Christian movement of 1900 when all over the land many missionaries and thousands of Christians were killed. My honorable father was also an ardent Buddhist, who cared for the gods and spent many pieces of good silver to help rebuild our village temple. And my mother, though only a country woman of simple mind, knew all about the gods and was a vegetarian for many years to please Kuan Yin, the Goddess of Happiness. I myself desired from childhood on to serve the gods of heaven, and with my very flesh and bones I loved to do all that is good. Therefore I was set aside to become a 'witch woman' of the group of the Lotus Spirit.

"One day in the fall when the 'harvest of the five grains' was plentiful and people went merrily to their work, a student of the Truth Hall Mission School of Peiping came to our village elders. His words of new and strange things came freely out of his mouth. At the first watch of the night, when all the people had supped, that young man would stand preaching in front of the village inn, saying that there is only one God of heaven and earth; that the sun and moon belong to all the world; and that all men around the four seas are brethren. It was truly a strange doctrine, but that young man had his stomach full of good learning and his heart was warm with sympathy. He knew how to speak words acceptably.

"One evening when the moonlight was dim, I went stealthily out of the family house and stood amongst the crowd like a man, so as to hear the student-preacher read from his Heavenly Book. His preaching filled my heart with a peace unspeakable and I, humble young sister, cried out to the Living God for help and guidance. In the middle of the night my heart became so heavy within me that I got up from the brick family bed and bowed myself to the ground before the great God and Creator for the first time in my life.

"The next day when the sun had set and the moon arose I went again to hear about the Way of Life and to seek salvation. I was like one who had made her bow in the dark. While listening, my heart was mirrored before God, and I saw the blackness of my sin. I believed what the preacher said and knew that I was cleansed from my iniquity. At that time I was born again, a new woman, and my heart became settled in quietness and peace.

"Afterwards that young man taught me to pray and to read the new-style writing. He put the Word of God into my hands and my faith grew until it became the most precious thing on the earth to me. I witnessed to my relatives about it but their temper rose hotly within them against this new and strange doctrine. In their hardness of heart they vowed never to throw a single idol away nor to forsake the temple.

"Years went by and my grandparents and parents all died, leaving me without proper care and protection. My uncles therefore took me in and

filled my ears with many good promises if I only would renew my faith in the old temple idols. They would have adopted me as their own daughter if I had but burned a little incense before the household idols; but I could not do such a thing and displease my Saviour.

"Then my relatives married me into the household of Hsü of the Village of the Seven Precious Things, to a young man I had never seen before, nor even heard of. This is the custom of our country of Central Glory. I was already twenty-two years of age, and upon my arrival in my new home, I learned that my lord and master was but a boy of fourteen years. From the first I saw that the look on his face was sullen, yea, even when I bowed myself three times before him, I knew that he was a rude thing who did not know a whit of manners. And his relatives acted like him. I had brought with me a bride's box of sheepskin painted red with beautiful trailing clouds. In it I had put my garments of red and blue as a bride always has, but also my Bible and hymn book. I had scarcely been in the house a few hours when the mother of my lord snatched the key out of my hand and looked hastily through the box. When she found my Bible and hymn book, her heart became course with anger. She cursed me fiercely and, just as when a dog barks at something a hundred dogs start barking in chorus, all my relatives-in-law joined her in reviling me.

"Afterwards I learned that my uncles had sent words of warning about my Christian faith, saying that by all means they should drive the evil spirit out of my vitals. They stated that in doing so it would be considered only a small matter with them if they beat me to death. This was the reason that, though I was before my young husband like a sampan that waits on a steamer, I did not find favor in his eyes, neither received any kind words from his parents. It was my lord's business to braid mats and to sell straw shoes but most of the time he was weary from idleness, and had much leisure in which to find fault with me.

The affairs of that home were like the hills, with the even places few and far between. On the day of my arrival they burned my Bible, hymn book, and tracts in the courtyard before a picture of the gods of heaven and earth. But no shouting nor beating with sticks could induce me to rise from my knees when in the morning and evening I knelt in prayer to my Saviour.

"Some years passed and to all of the people in the home of my parents-in-law I was like a mirror hung with the glass to the wall. I bore my master two children but the words he ever spoke to me were seldom heard. I was beaten so often that my bruises never disappeared. The measure of millet, left for me in the cauldron, was so small that my children were weak at birth and died be-

fore I could wean them. For this I bore a thousand bitternesses—but no more need to be said of such things.

"One morning, when the spring was young and I was doing the housework, I sang a chorus 'Heaven is my Home.' My sister-in-law hearing this cried out in great wrath: 'I surely will help you to ascend to your Heaven.' I was ignorant of her intentions and did not in the least suspect that she had put poison in the few mouthfuls of spinach I had with my millet. That night my body grew hot with fever and in the morning I was stiff with cold. I could not utter any speech, neither did my eyes see any light, and everybody said, 'She soon will die.' Hastily they bargained for a flat cart drawn by mules to pull me to the home of my uncles that I might die there.

"At midday, when the sun was high in the skies and I was lying in the cart rolling hither and thither on account of the many ruts in the road, I awoke a little and dreamed a beautiful dream. I thought I saw a big ladder reaching from heaven to earth and on it an angel came down carrying medicine and food for my body. When the angel was about to touch my heart and heal my body, I cried out, 'Oh, most Gracious One, let there be a limit to my suffering and let me die in peace.' Then that one answered saying, 'Not so; it is God's will that you shall live; be of good courage.' I answered, 'If this truly must be so, grant me three requests.' Then that one said, 'Is there anything too hard for the Lord to do?' I replied, 'See to it that those to whom I belong allow me to follow Christ. Arrange for me that I may study the Bible, and let those who are in authority over me give me freedom to unbind my feet.' Touching my forehead the angel replied saying, 'Your requests are granted and so shall the Lord do to you.' Straightway my stomach was cured of illness and great peace was within my heart.

"When my uncles saw me entering their home, they said, 'How is this strange thing? This sickness is not unto death and how is it that her parents-in-law give themselves the weariness of sending her here?' And all the neighbors looking at me said, 'Surely, she will not die and the wages of the cartman are but wasted.' Then I testified with a power which was not my own but of the Holy Spirit and there was no one that dared to raise his voice against me because the Lord was at my side. In all the months I stayed in my uncle's house my life was as a road of heavenly peace. The women and children gathered daily in my room to study the Word of God and many a man stood behind the street door curtain to listen.

"Then one day, when the winds of autumn began to blow, my husband stood at the gate and commanded me to follow him. As there was nought to do but to walk behind him, I said fare-

well to my relatives. All the weary way back to my husband's home the tears blinded my eyes and one by one they dropped on the Bible I carried wrapped in my handkerchief. When I arrived within the enclosure of his home my husband grabbed me, bound me with ropes and hung my body from a beam in the house. Then he and his mother used sticks and a big whip upon me in a long and fearful way. But I never as much as cried out for mercy. I prayed to my Father in heaven and did count the pain but joy. For many months that followed my husband and his brothers and their mother often used big sticks upon me, but I always prayed as before and quietly praised my God in whispered songs.

"One day they locked the gate of the house and again bound my body by a rope to a beam and beat me until my breath came in gasps. Then my mother-in-law urged her son to use a knife on me good and deep so as to cut the evil spirit out of my body. In great confused hurry he hunted all over the house for the big kitchen knife, but the God of Heaven blinded his eyes so that he could not find it. Then they all shouted and together they beat my body with sticks. The pain became so fierce that I let my voice go out in loud screams. The neighbors heard it and one man climbed over the roof into the courtyard and protested against their beating me to death. He bowed himself to the ground before my husband and my father-in-law saying, 'If she has caused you loss of face on account of her disobedience I will repay for her sin with this bow. But let there be an end to this thing. We, your neighbors, do not want our street to be talked about and we most surely do not want the police to inquire about our affairs.' Then they unbound me and locked me in a small room where frequently someone came in to beat me with a stick. But Christ Jesus strengthened me and was with me in that little room so that I did not starve with the scanty food which was left for me.

"Some time later, on a night when the moon was misty and the clouds were heavy with rain, a kind niece came into the house saying, 'Set forth quickly, I have unfastened the gate, the road is before you. Why tarry here any longer?' Praying to the Lord to protect me I ran as long as the dim moonlight lasted. When the sun arose I slept hidden in the fields with my Bible for a pillow. After suffering much from hunger and weariness I safely reached the mission and friendly hands led me to the Industrial School for Women. A month later my son was born. As a means to earn something for food and clothing I gratefully took up making with my hands the colorful things which ladies in foreign lands like to put into their homes.

"Boldly my husband came to claim me, threatening to go to court about it when I refused to

follow him any longer. Finally my relatives succeeded in satisfying him. The law of our land set me free and even gave me my son to rear, though he was the only grandson of the family. Soon afterwards came the complete answer to my prayer and I was permitted to study the things concerning the Bible in a special school for that purpose. Now, out of the goodness of your heart, you have allowed me to be an evangelist to go among my own Chinese people with the Gospel of Salvation. Here I am, a lowly servant of Christ Jesus, taking my place in the fields of the harvest in this great country."

### A DEAF LADY'S APPEAL TO THE GODDESS OF MERCY

BY ROBERT B. EKVALL, B.A., F.R.G.S.\*

*Christian and Missionary Alliance, Kansu*

Goddess of Mercy, the incense burns with fragrance sweet,

But sweeter yet if I were not so poor;  
The best that I could buy for I am poor.  
Ah, Goddess, hear my prayer.

For you can hear.

Your ears are not dead stones that numb your head  
As mine have been these past five years.  
Ah, Goddess, hear.

But maybe now my tongue has lied  
And makes no sound. I wish I knew.  
Perhaps my voice is dead—and after?  
The world is but a picture now; and if  
Death dropped the veil, among the spirits  
Could a deaf old woman find the way?  
No hope beyond, and half lost, stumbling now.

Goddess of Mercy, just one day that I  
Might hear. For in the house across the street  
The foreign lady tells strange things. I know  
That they are strange, for Mei Nai Nai,  
Who has not smiled for twenty years  
Till yesterday, cried, and then through tears  
She smiled, like summer's sun through falling rain.  
Their lips are twisted by strange words; my eyes  
Are old! I cannot see. And even when  
My son has mouthed the words he finds within  
Their books, they seem so strange.  
A story? But what story makes old hearts young?  
I watch his lips until he points above and says one word.

Goddess of Mercy, let me hear but once that word  
That I may laugh through tears and feel at peace.

My incense ash has dusted all the floor;  
The Goddess has not heard.  
The word—the word—  
Five years too late. I cannot hear.

\* Copyright. From *The Alliance Weekly*.

## 險危的惡罪



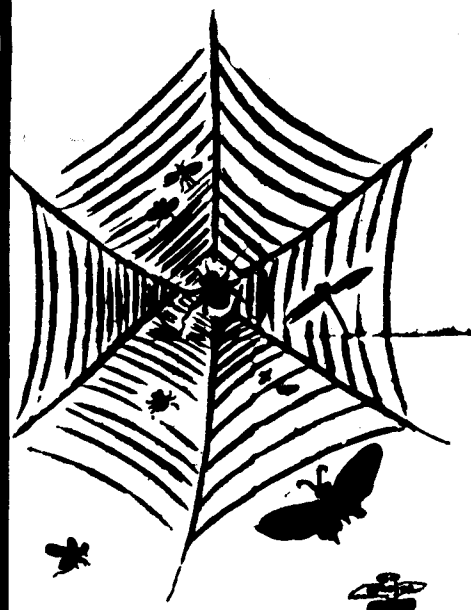
Danger of Sin

## 制轄的惡罪



Bondage of Sin

## 惑迷的惡罪



Allurement of Sin

COLORED POSTER NUMBER 7—  
THE SIN PICTURES

# The Use of Chinese Gospel Posters

Prepared by R. W. PORTEOUS, Nanchang, Kiangsi  
*China Inland Mission Bible Training Institute*

SOME four or five years ago at a monthly missionary meeting, the writer happened to be sitting opposite Madame Chiang Kai-shek. She beckoned me to come over and asked if it would be possible to get the various missionaries working in the city to unite in an effort to bring the comfort of Christ's salvation to the wounded soldiers in the four large military hospitals in Nanchang.

Thus the work which, during the intervening years, has been successfully carried on with the blessing of God, began with weekly visits to each hospital. On receiving the first annual report, Madame Chiang wrote expressing the desire that

similar work might be done in all the military hospitals throughout the country. Instructions were immediately issued to all the military authorities to welcome Gospel workers in all such hospitals. Weekly visits have been maintained in all kinds of weather and thousands of suffering men have thus heard of Him who suffered, the just and the unjust, to bring them to God. As Madame Chiang so aptly put it, "Be sure and tell them of the One who suffered more than they ever did!" Hundreds of these men have been brought to a definite acceptance of the message of life in Christ. Not a few have died rejoicing in their new-found Saviour. One or two hundred more have openly con-

fessed Christ as their Saviour before their officers, and several have taken a definite public stand for Him. Now the military prison is being visited weekly by three groups of missionaries; through the generosity of the Bible Societies each of the 600 to 700 prisoners have received cloth-bound pocket Testaments. Scores of these men are being brought to definite decision at the weekly Gospel meetings held in the prison.

### Gospel and Wounded Soldiers\*

In addition to the United Gospel Service held weekly, which all attended who were able to be about, we also had the privilege of visiting the more serious cases in the wards. As we went our round amongst these poor sufferers, many showed great interest in the Gospel and, at times, as we bent over some sufferer, we would hear him say, "Yes, I am praying to Jesus." There were a number of exceptionally bright cases of conversion and several died confessing Christ as their Saviour. One young man looked up into the face of the worker who enquired how he was, and said, "No, I do not want food. All I want is Jesus."

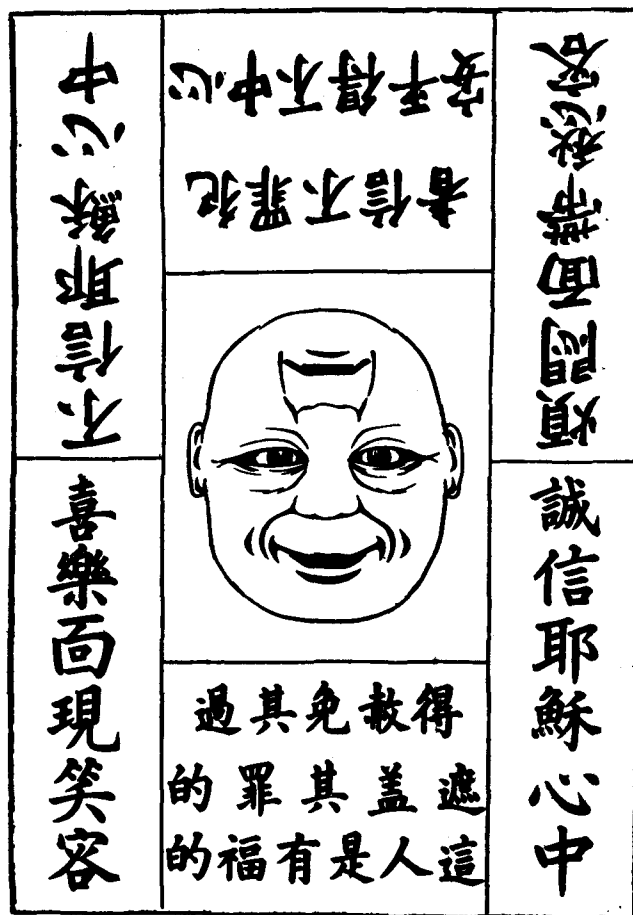
One poor fellow, lying on his bed in a state of extreme exhaustion was too far gone to speak, we were told. After several of the other sick ones in that ward had been spoken to, we sang a hymn, followed by a few words of explanation. Suddenly from one of the beds a man called out in quite a loud voice, "I believe on the Lord Jesus." Looking round, we found to our amazement that the words came from the lips of this dying man, whom we had been told was too ill to speak. Later on we had a conversation with him, and felt assured that his faith was real.

Another case was that of a man who heard the Gospel before he had joined the army, but it was only during his stay in the hospital that he decided for Christ. As we were bending over a bed to speak to a sick man, a voice behind us said, "I believe." Turning around, we found this man who was looking exceedingly weak and ill. He smiled and said, "I have read the books you gave me, and now I am trusting the Lord Jesus for salvation. I know He died on the Cross for my sins." He went on to tell us much more, and we were amazed at the understanding of the truth he had acquired in so short a time.

We were standing in the ward when we saw a man beckoning to us. He was very sick with fever, and unable to speak coherently but after a time we understood that he had attended one of our Gospel meetings, and now asked if we would pray with him. A patient in the next bed remarked, "He knows how to pray himself. He has always prayed before having his food!" Another

one, whose face beamed with happiness, said, "I am praying to God three times every day, in the morning, and at midday, and in the evening."

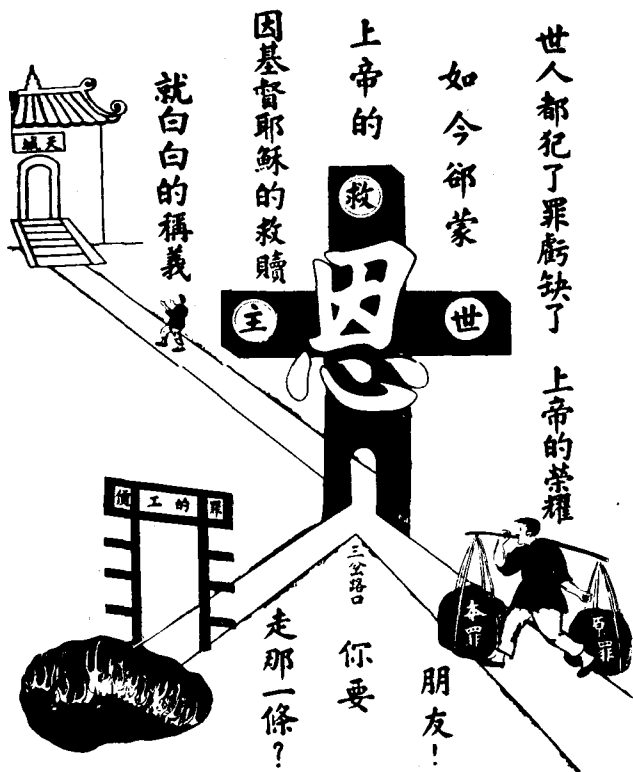
Here is another incident. On entering a small ward, we found a very sick man, an officer, to whom we spoke a few words of comfort and help. The following week we called in to see him again, and found his wife, who was a Christian, at his bedside. The patient being slightly better, we were able to have a longer conversation with him and, before we left, he said, "I will believe. Pray



POSTER NO. 1—THE DOUBLE FACE

for me, and pray with me." On our next weekly visit, as we entered the ward, the dear man's face beamed with joy as he said, "I do believe. I am trusting the Lord for salvation." After we had prayer with him, he himself prayed and gave thanksgiving to God for all His mercy in saving his soul, and granting him remission of sins. His words came feebly, for he was still suffering greatly, but we know how well-pleasing to the Lord such a prayer must have been. A few days later, as we paid our usual visit to the same hospital, we hurried in to see this friend, but instead of being met with his welcoming smile we saw

\* From *The Chinese Recorder*.



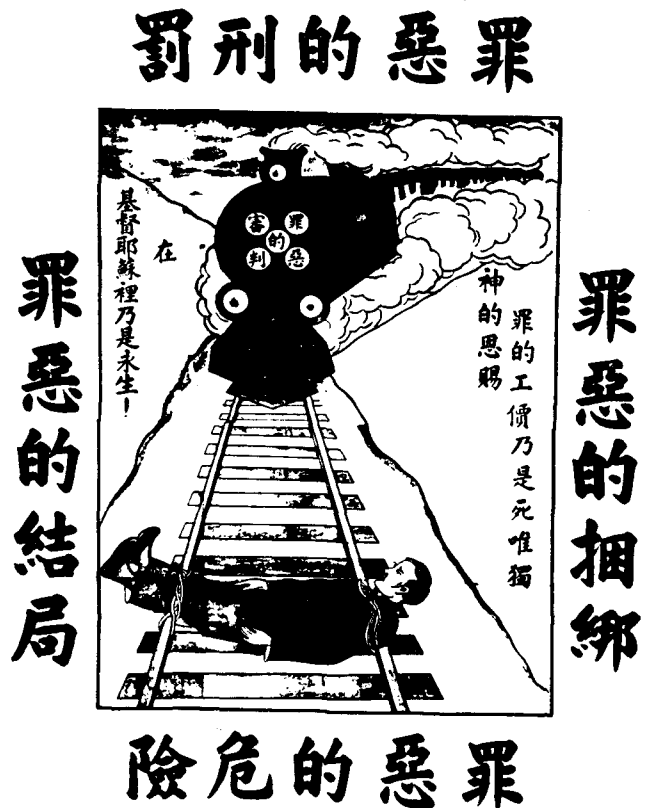
NUMBER 2—THE GRACE POSTER

that his bed was empty; and bedding and everything else had been removed from it. On enquiring from one of the patients near by, we heard that he had passed away two days previously.

One of our workers who was looking around the ward, trying to find one of the patients he had spoken to previously, who had confessed to having received salvation, was addressed by one of the soldiers who said to him, "You are looking for So-and-so, but he has gone. As he was dying, he knelt on his bed in prayer before us all."

A great help in this effective and intensive evangelism has been the visualizing of the truths of the Gospel by means of large, specially prepared, illustrated Gospel posters in various colors. Christian workers elsewhere have expressed a desire to have these posters published, and over twenty have been put through the press; thousands of these are now in circulation throughout China and most encouraging reports are reaching us from field workers of our own and other missions. They tell of their usefulness in attracting the crowds in the marketplaces and country villages, also in the city churches, Gospel halls and streets. The revival poster was used to stir up the Christians in one district to pray for revival and led to a time of real blessing.

Our student Preaching Bands, sent out from Bible Training Institute in twenty to thirty groups during the past five years have found these posters



NUMBER 9—THE TRAIN POSTER

an excellent method of presenting the Gospel message to old and young, especially to the illiterate in the unreached country districts. The Evangelistic Bands, mostly supported by local Kiangsi churches, have found them just the thing they need to grip and hold the attention of those whom they are seeking to interest in the Gospel message.

The following is a description of posters published during the past six months:

No. 1. *The Smiling or Double Face.* Showing the blessedness of the man whose sin is forgiven, whose iniquity is covered. The face turned round shows sadness. There is "no peace" to the wicked.

No. 2. *The "Grace" Character.* Showing the word for "Grace," on the cross which stands at the fork roads of life and death. The poster bears the text: "We have all sinned and come short of the glory of God." The question is asked, "Friend, which road are you traveling?"

No. 3. *The Joy Spring Poster.* Showing a mountain scene with bamboo trees, some of which are cut down and used as water pipes to bring the fresh mountain spring water down to supply the needs of the family. The text is: "Now may the God of peace fill you with all joy and peace in believing (the water pipe which keeps the Christian filled) that ye may abound in hope through the power of the Holy Ghost."



### Foward Evangelism Posters†

No. 4. *Large Clock Poster.* A clock hung on a large red cross with the hands pointing to God's hour; "Now is the accepted time."

No. 5. *The Christian's Two Wings.* A mountain scene, with one eagle flying, wings outspread, on which is shown the Chinese characters for prayer and Bible study. The other eagle, perched on the ground trying to fly with only one wing, on which is written "Prayer" in Chinese, showing how both wings are necessary to become a (soaring) spiritual Christian.

No. 6. *The Fundamental Truths of the Gospel.* Showing a large "Fuh" (Happiness) character in front of the cross, with descriptive sentences of the incarnation, crucifixion, resurrection, ascension.

No. 7. *The Sin Pictures.* Three pictures on one poster:

The deceitfulness of sin—a spider's web with insects caught in it.

A prisoner behind the bar, showing the bondage of sin.

A black horse galloping towards a precipice—the danger of sin.

No. 8. Large character posters (size, 30x22 inches). Price, 5 cents each.

The character for "Come," printed in three different colors, with suitable texts, "Come unto Me," etc.

The character for "Righteousness" in three different colors, with appropriate explanations.

Orders may be sent with stamps or cheque to the Secretary, Bible Training Institute, C. I. M., Nanchang, K1.

Sets of Children's Posters, prepared by Miss Florence Luton, size 30x22 inches. Price, 10 cents each; or \$1.00 per set of 10 in four colors.

No. 9. *The Train Poster,* showing a man bound to railway track—descriptive of the danger and binding power of sin. The train judgment is seen approaching.

No. 10. *The Boiling Kettle Poster.* Showing a steaming hot kettle with a glowing fire underneath. The locomotive originally came out of the kettle, but as in every country, so in every church, locomotives—outstanding preachers—are none too numerous. There is need, however, for a boiling kettle—a red hot witness for Christ—in every home.

No. 11. *A Revival Prayer Poster.* Showing a Christian at prayer with his open Bible before him; the clock above him is pointing to 5 a.m. A scroll by the clock bears the verse, "In the morning will I direct my prayer unto Thee

棄不我來這到  
他丟總的裡我

這裏來我就使你們得安息

來



來快定必主

凡勞苦擔重擔的人可以到我

NUMBER 8—INVITATION: "COME"

and will look up." Then the prayer in large characters, "O Lord revive Thy work and begin in me."

No. 12. *True Happiness Poster.* This poster is specially designed to take the place of the empty characters displayed in the homes of the people at the New Year time. The large character which hangs on the Cross, bears the Gospel message in a nutshell. (John 3:16.) At each corner there are in four characters, "He that believeth shall be saved."

† Just published. New Gospel posters prepared by the Nanchang Bible Institute, C. I. M., Nanchang, Kiangsi; 42x30 inches; printed in three to four colors; ten cents each.

*Special Offer.* A sample copy of each of our local posters, 12 in all, will be sent post free in China only to any address on receipt of \$1.00 either in stamps or C. I. M. Note.

### THE COLPORTEUR TO THE RESCUE

Colporteur Lee Hiap Loong in Malaya reports that one day he met an old Hakka lady. He asked her to buy the Scriptures, but she gave no answer, scolding him instead, so he turned away. About a month later he visited the same place, and seeing four young chicks had fallen into the drain, he picked them out. They happened to belong to the old lady, who came out just at that moment and thanked him. She asked if he was still selling the Scriptures, and bought a Mandarin New Testament. Later she went to his house for interviews, and afterwards joined the Church, throwing her idols into the sea.—*From the British and Foreign Bible Society Report.*

# Experiences in the Papuan Bush

*The Report of a Recent Trip Among Raw Heathen in the Abau District*

By RUSSELL W. ABEL, Kwato, Papua

*Missionary of the Kwato Mission of Papua\**

LESS than two years ago (in November, 1935) Mr. Cecil Abel of the Kwato Mission, with a team of Papuan Christian evangelists visited the unevangelized villages of the Abau or Dorevaiddi district of Southeastern Papua. They found the people steeped in murder, sorcery, warfare, filth and many forms of sin. The response of some to the Gospel message was remarkable, especially as these ignorant and degraded primitive people saw and heard what Christ had done for their fellow Papuan members of the Christian team. Five chiefs asked to return to Kwato with Mr. Abel in order that they might see for themselves the results of the Gospel in the villages to the east. They came, they saw and were conquered by the evidences of the love and power of Christ. (See September, 1936, REVIEW.) Then they returned to their own villages to tell what they had seen and to try to win their people to the new Way of Life.

Here is the report of a subsequent trip made by Mr. Russell Abel and a Papuan team last May when they visited the new district of Keveri and revisited the Dorevaiddi villages. It is a story of modern wonders of the power of God to awaken and transform ignorant savages through the work of the Holy Spirit and the simple testimony of Christian believers. What would be the results if such signs were always following those who believe and follow Christ in America and other parts of this disturbed and sin-stricken world! Mr. Russell Abel reports:

Our team was a motley one, including Frank Briggs (a white visitor), Tiraka and a number of Kwato boys, village folk from different parts of Milne Bay and eleven young fellows from Buhutu Valley. Splendid workers the latter proved to be—alert, disciplined, and experienced in personal work. Strangely enough a number of them had never even been to Kwato, though they had thoroughly assimilated all that Kwato stands for in the Christian life and testimony. We picked up the Buhutu contingent at Konemaiawa, the nearest port of call for Buhutu, and a day's jour-

ney from here on the way to Abau which we at length reached on the third day.

After which a two and a half hours' journey round the beacons brought us finally to the mangrove belt, in a clearing of which is tucked the little station Duram. Here the advance team that left Kwato ten days earlier and including Davida, Merari, Alice and others, were awaiting us. They had held camps at Segini—a group of villages of "bush" people, about 700 in all, living up the Robinson River—and Ganai, a salt-water village of coastal Mailu-speakers. They had had a hard time at both places. At Segini the people simply took to their heels at the approach of the campers. They camped away in their gardens and sent messages to say:

"We don't want missionaries. We are ignorant Kunikas (bushmen). If you come you will doubtless make us wise. What then? Then the Government will say, 'These are not ignorant bush people, they are mission people.' Then we shall be made to pay taxes like the salt-water people."

They had thought it all out. They reckoned it was just a ruse, and they weren't having any! (It should be explained that bush people, not having any means of making money, are exempt from taxes.)

At Ganai it was the same. In the middle of the village stands the dubu (temple) with its deeply concave roof and almost vertically pointing gables. Within its dark recesses were incarcerated three youths, initiates undergoing their period of seclusion. These ceremonies are accompanied by feasts. It may be that the arrival of a team at such an inopportune moment was a cause of embarrassment. However, the result was the same.

"We don't want you here," they said. "What good are you? Do you offer to pay our taxes for us? No. Do you make our gardens grow any better? No."

Nevertheless the guidance was for a week-end camp back at Ganai, which was held with very different results as will be seen.

We spent a day of preparation in Duram, during which the plan became clear to us—our various responsibilities allocated, and our swags and

\* The American Headquarters of this mission is 156 Fifth Avenue, New York; Walter McDougall, Treasurer.

provisions apportioned and packed in readiness. One team was to make for Dorevaiddi, and one for Keveri. A third team, including the girls, was to spend the week-end at Ganai, and then await word from us before proceeding inland. We were uncertain about what accommodation there would be. In fact we were entirely uncertain as to what lay ahead, except that there was great opposition to the Mission in Keveri, and that heathen feasts and dances (fertility rites) were in full swing in the district, which we learned at Abau, and which made it still more unpropitious a time to be going inland.

So we went!

Sunrise next morning found us aboard the *Kwato*, rounding the beacons on the way to Abau, and threading up the Babaguina River. We had morning tea on board, put the Ganai team ashore at Ganai, half way up the river, and ourselves further up where the Keveri trail begins. By 10 a. m. we were strung out in a long line, through the Babaguina Plantation, and into the forest. We crossed a range of hills. Frank shot a young wild boar, and at length we landed on a wide river bed (the Godoquina) on the other side of the range, at sundown, glad by then to call it a day. We bathed in the icy, swift-flowing river, cooked and demolished the pig, and parked ourselves under the stars for the night. The next morning, after a very helpful meeting together, we set off again, and walked all day.

Two days tramp, boring further and further inland, up the stony bed of a rushing torrent, over another steep range (3,000 feet), and not a trace of humanity did we see. Just empty bush country—miles of it. At sundown we called a halt at a little clearing in the forest where a rough "barracks" had been erected. We threw ourselves upon the ground. Some started to light a fire and cook our rice. Two or three boys strolled off into the bush. In two minutes they were back, wild with excitement, and shouting, "We are there! The open Keveri country is close to hand, miles of bare country."

They begged us to come and see.

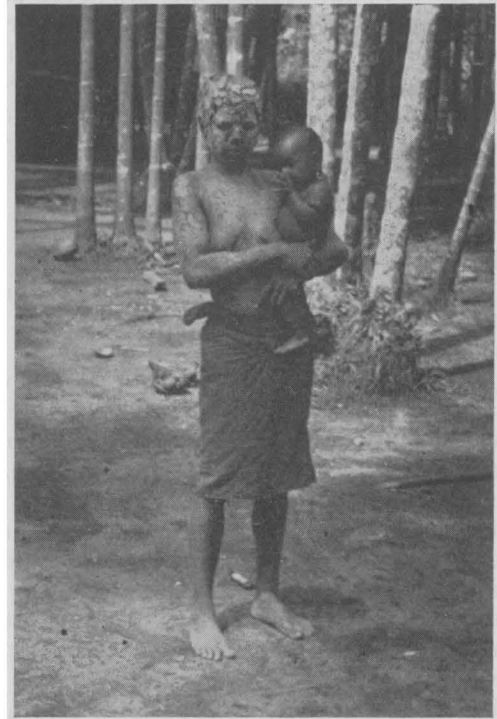
"Oh, we are too tired," some of us said.

"Your tiredness will disappear when you see this wonderful sight. Ours did!"

We were carried away by their enthusiasm, and all jumped up and followed them up the hill. Suddenly the forest ended and miles of rolling, grassy country opened up to view. It was an exhilarating sight, and utterly unlike Papua. Our lads, never having seen anything but land heavily clothed in deep forest, found it breathtaking. The sun had set and delicious cool breezes swept up the hillsides, rippling the grass. In the distance was a little village perched on the

summit of a round-topped hill. A river bordered by trees wound in and out between the hills and across the valley. From our height our boys eagerly speculated on suitable sites for football grounds! Some, really too modern for words, tried to decide upon the best place for a landing ground for future aeroplanes! Papua, 1937. We returned—all tiredness gone, it is true—to the preparation of our evening meal.

Some of the boys wandered up another track, which led to a tiny bush village. There were



A MUD BESMEARED WIDOW OF THE  
KEVERI DISTRICT

only two women at home, the rest of the inhabitants having gone to a dance some distance away. They told the women we were missionaries.

"Any white men with you?"

"Yes."

"Who? Cecelo or Raso?" (Cecil and Russell Abel.)

I was thrilled when I heard this, and from that moment felt no longer a stranger in a strange land. It was lovely to be known by name, and in such unfamiliar surroundings. As we sat down to our meal we kept hearing furtive noises in the bush, a twig cracking, a faint rustle. We started calling, "Who is there? Is it a person? Don't be afraid. We are Kwato missionaries. If it is a person come out and see us."

Presently a man cautiously emerged from the darkness into the light of our hurricane lantern. He was followed by two women, wrapped in bark-cloth blankets, peering over his shoulders.

One had an infant hoisted on her head. We made great friends with them, and eventually persuaded them to share our meal, which they appreciated. A shower ended our chat over a broad leaf piled with rice, and we scrambled into the rickety barracks, where we sang choruses and ended the day with a time of prayer and praise.

Early next morning we were strung out once more in a long line, crossing the grassy undulating Keveri plain. The road wound between conical hills. What villages we saw were perched on the summits of these hills. Our dinner guest of the previous evening joined us as guide, and made himself quite one of the party (a couple of days later he was already embarked on the Christian life). Women seeing us coming miles away, ran up the hills nearest the road, and called down to us as we passed:

"Who are you? Where are you going? Who are the white men?"

To this our guide responded: "Missionaries. Bolubaba. Raso and his friend. They say, 'Come and see us at Bolubaba!'"

On hearing we were missionaries they shouted, "*Agutoi!*" (greetings) the Suau word which they learned when Cecil and the first team came inland and visited them eighteen months ago. Further along two tall, well-built men, clad in the scantiest scraps of bark-cloth, waylaid us and seemed really glad to see us. One, an influential man and the heir of a village chief, said:

"Cecil talked with me when he was here. He taught me how to pray to God and I have prayed ever since."

(This man is now converted and is coming to Kwato for training.)

This seems to have been a tactic of Cecil's, as we met several who told us this. Groping upwards toward God, through their ignorant prayers, had given the Holy Spirit His chance to get into their hearts, and we found these marvelously ready. To others our words were unintelligible, but in those, however heathen, who had prayed, there was a responsive chord. In some way prayer had meant something to them, as they tried to tell us in limited, pidgin Motu, it had made them "feel sweet inside." They wanted to know more. One man told me with bated breath that he knew a little about God; he had been praying secretly, and it had made him strong. Now he is praying openly.

We were making for Bolubaba, Elebe's village. This man and a friend from further inland, spent three months at Kwato, about six months ago, and returned, having been converted. Then silence engulfed them. The friend is entirely alone at a village about three days' walk from

Bolubaba. He is having a hard time. The people of his village have threatened his life and told him that if I, or Cecil, or anyone from Kwato visits their village they will kill us.

We mounted a steep hill, on a shoulder of which was perched the fenced village of Bolubaba. There was Elebe, smiling welcome, and thrilled to recognize the members of the team he had met at Kwato. Elebe had been led to believe that we were coming and that he was to build a house in readiness. Fortunately Elebe had acted on this guidance with the result that in the circle of dirty, crowded houses was wedged a nice, brand-new one, on high stilts, with a little balcony in front—all ready for our occupation. The people were very friendly, and brought stacks of sugar cane of the sweetest, juiciest variety.

For the next three days we lived in this heathen village. The inhabitants are continually sucking sugar cane, and throw the chewed refuse over the fence. This bred flies in millions and we could hear a constant hum in the background, like a distant organ. Everything in our little hut was crawling with flies.

The most curious feature of Keveri men is the custom of wearing seven or eight smooth, horny tails from the backs of their heads. These are fixed on to the actual hair, permanently, and bound tightly in leaf. The whole bunch of tails is then kept carefully covered with a wrapper that pulls on backwards over the head. A little rattan halo crowns the headdress, with tufts or sprays of cassowary feathers at the sides, and a fringe of stiff fibres frames the forehead. Over the fringe is worn the shell homicidal ornament, which begins at the right temple, crosses over the forehead like a bandeau, and hangs swinging down the left side to the knee. The cap or tail covering is tarred a shiny black with a filthy mixture of wild syrupy honey and soot. And bodies are also shined up with a lacquering of sticky honey! This is in lieu of oil which, like salt, is a commodity entirely lacking inland. The men are murderers. We looked into faces that appeared to be utterly bad. It would be hard to imagine a worse set of ruffians than the male population of Balubaba, taken at its face value.

Women seemed to be outnumbered by men, and we were pained to learn that tiny girls were already wives, and sadly enough wives of grisly old men; poor little drudges, cheated of childhood, and working like miniature old women at gardening, carrying firewood, peeling and cooking.

Heathen though life in this village appeared, there was at the same time a bright and constant witness by Elebe and two men whom he has won. These three let what light they had shine out. Every time strangers arrived they talked to or

prayed with them. Often you would hear the murmur of prayer in some part of the village. Someone was being taught to look up. Women, starting off for their gardens in the morning, would first find one of these men and ask him to pray with them before they left. The women seemed singularly ripe soil, poor souls. Christianity will be all gain to them. Morning and evening prayers were quite an institution in the village, although the antagonism of Mura, the chief, made this difficult. Apart from the above three inquirers, there were a few people secretly intrigued by the "New Way," but afraid of the others. There seemed to be open disgust and impatience with the little handful of pioneers. Elebe is quite used to unpopularity now. This was the situation we seemed to find everywhere in Keveri.

When Cecil Abel made his first brief tour of the district eighteen months ago the people had listened attentively to all that the team had had to say. Many felt glad at the thought of an end of the old ways, and hoped the Mission would tame them and that killing would stop. But this responsiveness was soon dispelled by wild reports circulated as to the awful things it was alleged would happen if people started following the "New Way." These yarns eventually reached the Government ears and were attributed to distortions on the part of converts from Dorevaidi (the adjacent inland district), misrepresenting what they had learned. I found no mystery whatever about the origin of these stories, and traced them largely to three men, die-hards of the old Papua. They were all prominent in the feast and fertility rites that were taking place. Probably the fear that the new ideas would upset the ancient traditions and customs in which they were important personages, made them kick all the more. Anyone, they said, who joined the "New Way" would die. Their gardens would not bear. If they decorated themselves, God would be angry and make the sun wax hot and scorch them to death. There were many other predictions, quite unrepeatable and descending to the ludicrous and the obscene. These primitive, superstitious people with their continual "touch wood" outlook on life, were frightened, and felt it safer to have nothing to do with the new missionary "medicine."

Many of them had very foggy ideas as to what we were. They seemed to regard the Mission as a kind of "government," unarmed, but in league with the unseen, which is far more terrifying to primitives than police, or a term in gaol. Without experiencing this, no one quite feels himself a complete man.

The first afternoon they all crowded round with straightforward questions, which I thought was a sign of intelligence.

"Why had we come?"

Most important to all of them was the question, "Did we put a *travatu*—ban or taboo—on their ceremonies, dances, headdress? If not, should they continue with the festivities that night? Would it be safe for them to do so?"

"Safe?" I queried, "What do you mean by that?"

Well, they explained, if they went, in the face of our disapproval, would we make a prayer to God and bring down His wrath upon them? There was great fear of this, and it was on this that they really wanted our opinion.



A KWATO TEAM WORKER AND A NEW CONVERT FROM THE INTERIOR OF PAPUA

I replied that we had not come to make a lot of taboos, or interfere with their affairs. We had brought a new kind of life altogether in which God is our Master and we obeyed Him. They had not taken that step yet, and so were free to follow their own wishes. We said that God wanted them to turn to Him, not ignore Him. Probably when they changed they would not want many old customs any more, but in any case there was no "ban."

This was the answer we felt led to give them, but they were not quite satisfied. There were at least six men, three in Bolubaba, and three from other villages with whom some of the team had already had talks, and who were known by all to be openly "seekers."

"What about them?" the people asked. "Were they coming to the feast?" "Well," I said, "I'm not stopping them. Ask them."



One and all refused to go or let their wives go. With regard to the latter there was no uncertainty whatever. Why? They said:

"All that is darkness. We want you to show us light."

Elebe had thrown away all his sorcery paraphernalia. Some wanted to do likewise. The ceremony was full of sorcery, and other things for which all the new converts lost their taste.

By now the village was crowded and the din was great. There were children everywhere, and women busy with cooking the evening meal in ingenious ovens of hot stones. Out came drums and headdresses, and conceited youths, eaten up with pride in themselves, swanked about in their glory, danced, flaunted their feathers, and discharged their surplus energy on their drums.

I asked a small boy, with a daub of red paint on his nose, whether he would like to come to Duram for a while and go to school. He swaggered up and down among the crowd, looking comical with bright red nose, shouting, "I'm going to Duram! I'm going to be a missionary!"

Suddenly all decided it was time to clear off to the scene of the night's revels, a little village higher up the hill where food was displayed from stands and trees, like a harvest thanksgiving. The drums accompanied a complete abandon to animal spirits all through the night.

The following day we spent in an empty village—that is to say empty except for the little handful who were occupied with higher things than the parade of world, flesh and devil that was going on elsewhere. We had good talks with these few, but could not help feeling we had come a long way to visit a ring of empty houses.

We were convinced that we were to fight this situation with prayer, and not accept defeat. We prayed for those dancers, asking God to bring them to an end of themselves, to satiation and to stir them to some vision of the futility of the old degrading life. We prayed until we felt sure of two things: first that we, that is the few of us who were passing through, should remain at Bolubaba another day, and second, that all defeatism and any barriers in us had been surrendered and God's peace filled us instead.

The day wore on with its deserted, "Sunday-in-Scotland" air, but that evening things began to happen. We were settling down to our evening meal when a man returned from the feast called me out. He wanted to apologize for his behavior, and seemed most upset.

"Why, what have you done?" I questioned.

"Oh," he said, "this is the first time you have ever been to Keveri, and we all cleared out and left you. You have come all this way to teach us something. It must be something great, or you

wouldn't take all this trouble. And we are all too occupied with our old customs even to come and listen to what you want to bring us."

I was quite taken back. The man's conscience was pricking; the Holy Spirit was working.

The next morning nothing would induce him to go back to the long drawn-out festivities. The next evening he had given himself to Christ and was drinking in eagerly all we could teach him of the "New Way," and was himself taking part in a meeting. If you could have seen the contrast, the unlikelihood, humanly speaking, of such a thing happening, you would be able to marvel, as we marveled, at the mighty power of God, who hears and answers prayer.

The next day was the extra day we were led to spend at Bolubaba. It coincided with the monthly Day of Prayer at Kwato. Many all over the world were praying with us specially on that day. It was a glorious day of witness and God gave us many opportunities on every hand to talk to people individually of Him and His way of life for them. We entered the people's houses freely, and although a few seemed impatient, most welcomed us and gave us the feeling that a great harvest was about to be reaped. That afternoon I was privileged to be present at a little meeting of Keveri converts—some could only just be called that—and it was a joy to hear them sharing for the first time their new experiences, and the thrilling first steps that they were being guided to take.

We had some good public meetings, in which I refuted, or tried to, the wild rumors that had been connected with our aims in coming among them. The testimony of the Buhutu members of our team was a great help. They were able to tell a wonderful story of what had happened in their own "bush" district, of communal life collapsing through fear of sorcery; of villages scattered through internal hatreds, and of the big change when individuals began letting God into their hearts and lives; of the new, reconstructed life of Buhutu with its flourishing, progressive villages controlled by God. They told the story well and made it personal as they told of their own individual part in all this, their own surrender to Christ. These converted "bush" lads were keen to do their part in the camp, and an important part it was.

The end of this story has still to be told, as I was only a member of a sort of "flying squad," making a hurried round. We set off from there, leaving the main team to carry on, to be reinforced later by Davida's team who were working up towards Keveri from the Dorevaiddi direction. We set our faces towards Dorevaiddi, passing a filthy, dirt-strewn village where a feast had been held, and later another village, Mukawala, where



festivities were in full swing. (They celebrated in a different village each night.) This village too was in a filthy state, and the jaded crowd gathered there looked worn out. They had been at it all night and looked fed up. Food lay about everywhere, and on a tall tripod where it had been displayed were still hanging gruesome-looking black-smoked kangaroo—shrivelled and contorted, and coils of smoked python. There were a lot of young fellows there, poor lads with evil faces, destined for something far better. I compared them with some of the youth at Kwato, Sariba, Milne Bay and Bohutu. They were very cordial. We greeted them all and hurried on our way as we had a long march ahead. I prayed as I walked that God would capture the youth of Keveri, and show us how to train our own youth into an army of evangelists for the inland frontier. In response to my prayer God gave me a distinct vision about this. Three youths running after us asked me about their dancing.

"Why," they asked, "don't the 'changed ones' join us?"

Elebe was with us so I asked him, "When you were at Kwato did anyone tell you not to dance?"

"No," he replied.

"Then why didn't you join last night? These boys want to know."

Elebe thought for a while, then smiled and pointed upwards. He added, "I have no wish to go back to all that." (He would not leave his wife in that village for a moment—even in the daytime.)

I told them that God had a far better life for them and they were the ones to lead Keveri out of the old ruts and to take the "New Life" to new districts. I said we didn't ban those things. There was no need to.

"Wait till you are changed," I said, "you will have not time for such things then. Your lives will be too full of real things. Like Elebe you will find, when you give yourselves to God, that you won't care about all that. There is no ban for you. The only law we have who follow the 'New Way' is to obey God. That does not apply to you yet."

I reminded them that whether their tribes progressed, or remained chained to old things, depended on them, and prophesied that one day they would open the way for God over those hills inland. They looked wistful.

Please pray that prophecy to its fulfilment.

We marched through the forest for two hours and we emerged upon the village of Ukoudi. Here a surprise awaited us. This is a new Christian village that has recently been entirely rebuilt. The contrast with Mukawala we found a bit sudden! There are fine big houses, facing a lovely river.

The village and its inhabitants are clean; flower gardens are in front of the houses and a clean-swept air made us want to rub our eyes and make sure we were seeing straight.

We were given a warm-hearted welcome. At Keveri we had bought all our food from the natives, rather than have to carry supplies all the way. At Bolubaba we had had a daily *hoi-hoi* (market) when they had brought *taitu* (food) to be exchanged for salt. The food was poor, the good stuff having been devoted to feasting. Now at Ukoudi when women rolled up with net bags full of very excellent sweet potato and taro, as a matter of course I opened the swag, and delved for salt to pay them.

"Oh," they said reproachfully, "this isn't *hoi-hoi*. This is our gift. We want you to feel that this is your village too. All our food is yours."

From then onwards—and we stopped at Dorevaidi, Nebulu, Makaca and Kurondi and Domara—not once did we have to buy food. It was heaped upon us at each place and we did not know how to get through it.

I cannot describe the change, the difference, in these villages. Dorevaidi is now like a well-run mission station. The things one noticed first were cleanliness and discipline, and children playing—a lovely sight that made one feel the Lover of children was there. We spent two nights at Dorevaidi in a beautiful big house especially built for the Mission, and had some great times with the people. The reason why things are going ahead there is that the Christians are constantly on the job, linking up with other villages further on.

The farthest outpost is now Orodei, two days' journey beyond Dorevaidi, and we are expecting the first converts from Orodei to arrive at Kwato for training.

Two men from Keveri came straight down to the coast, to return to Kwato with us. One was the chief of Bolubaba, Mura, who has been a hot opponent, and whom I was led to invite. To the amazement of all he consented to come. The other man was a complete surprise, and the sequel to our prayers for Mukawala. Apparently immediately after we had left that village the chief leader of ceremonies also left. He announced that he was sick of the whole business and was going to Bolubaba to find something better. His friends quarreled violently about this, but he said,

"Why is it that people have come from every village on the Keveri side for this feast and none from Dorevaidi side? Because they are too busy with new things while we are wasting our time with old rubbish."

So he walked out on his own party and is now learning God's will for Mukawala at Kwato.



TRAVELING TO NEW FIELDS IN THE ANGLO-EGYPTIAN SUDAN

## Work in Ethiopia and the Sudan

By TOM LAMBIE, M.D., Sc.D., F.R.G.S.

*Missionary of the Sudan Interior Mission*

RECENT events in Ethiopia have emphasized anew the unwillingness of the Roman Catholic Church to countenance the presence of Protestant missionaries in countries dominated by their influence. We can understand this feeling although we do not sympathize with it.

There seems to be some agreement between the Papal hierarchy and Fascist Rome; but there are also points of disagreement between them. The desire to expel Protestant missionaries from central Ethiopia may be inspired from the Vatican but Fascist Italy may also desire to have none but Italian subjects in Ethiopia, because they might interfere with a strict dictatorship. Mussolini would like to have things his own way without any adverse comments from non-Italians. While such an exclusive policy remains in force it makes Protestant missionary work difficult if not impossible; even French and other non-Italian Catholic missionaries have been expelled.

A few months ago things in Ethiopia looked discouraging while recent reports are more promising. We must be patient and see. In the meantime there has been much disruption in Protestant mission work. According to our latest reports thirty-five of Sudan Interior missionaries are to be permitted to stay but these are less than half of the force two years ago. This Mission, which has united with the Abyssinian Frontiers Mission, has decided to open a new work on the Anglo-Egyptian Sudan side of the Abyssinian border in fulfilment of a former expectation.

When Dr. Roland V. Bingham and the writer visited the Anglo-Egyptian Sudan last March the Governor-General, Sir Steward Symes, in his first sentence remarked: "You do not need to convince me of the benefits of Christian missions. I have seen them at work and am convinced of their value."

Two weeks in the Anglo-Egyptian Sudan was

much too brief a time for a real survey, but we were able to make a trip to the Blue Nile and southern Fung area in a Ford V-8. South of Khartoum we saw the Gezira irrigated area where thousands of acres are being cultivated to grow some of the finest cotton in the world. This area was desert a few years ago.

Wad Medami is a thriving city; farther south are Singa and Sennaar; large villages, practically all Mohammedan, dot the landscape. Still farther south, we traveled into the tropical forest where thorny trees are interspersed with enormous baobab trees, fantastic leafless giants which are among the most curious trees in the world. Still farther south, about seventy miles from Roseires and only thirty or forty miles from Abyssinian border, are the Inghesana hills with curious rock formations like dolmans; here a range of hills rises to a height of two thousand feet above the flat Sudanese plain.

On the sides of these hills and in the valley live the Inghesana people from whom the hills take their names. They are simple farm people who grow Kaffir corn in large quantities and have fine cattle. From the dom palm trees they gather enormous quantities of dom nuts, the kernels of which are intensely hard vegetable ivory.

These people are without any knowledge of Christ or in the ways of European civilization. If let alone they will soon become Islamized. To these people we are planning to go, with some of

the missionaries who are rendered homeless by the Italian occupation of Abyssinia. We hope to open stations at once at Wisko and Kurmuk. The latter town is on the Abyssinian border. Gedaref, Kassala, Gallabat and other populous areas are on the Sudan Abyssinian border and are accessible by train and motor car.

The whole area, from the Red Sea westward to Nigeria, is practically without Christian witness. The United Presbyterians have missions at Khartoum and on the Sobat River; the Church Missionary Society workers are at Omdurman and in the far south; the Sudan United Mission workers are at Melut and the Nuba Mountains. These are only bright spots on an immense expanse of unevangelized territory.

We flew from Khartoum to Kano, from the Nile to the Niger, and until almost at the end of the journey, Maidukuri in Nigeria, a distance of nearly two thousand miles, we did not pass over any mission station. From Khartoum to Red Sea we would not have passed over any, excepting at Khartoum itself.

What a privilege to have fellowship with our Lord in sacrificial service. This is not an easy field, and we would urge no one to offer themselves for service here unless they are prepared to sacrifice and endure hardships.

We covet your prayers and fellowship as we once more go forward in His Name.

# The Conquering Power of Christ

By PROFESSOR JULIUS RICHTER, Berlin, Germany

ONCE more in our times there is an all-world discussion of the greatest powers at disposal of the human race. There are four different views.

One group regards military armaments for land, sea and air as the greatest force; they lose sight of what has been so irrefutably proved by the Great War: that a sudden change of combinations can cause such a transformation of the opposing fronts to emerge that all former calculations are void and futile.

Others think that if some great military genius, like Alexander the Great or Julius Cæsar or Napoleon or Girgis Khan, emerges he will simply sweep the globe and build up a world empire with-

in a few years or decades. They forget that none of these past empires have outlasted even a single generation; they were similar to Daniel's great image, of imposing brightness yet with clay feet, and a single great stone cut out without hands, smote the image upon his feet of iron and clay and broke them to pieces. The iron, the clay, the brass, the silver and the gold were broken to pieces and became like the chaff of the summer threshing floors!

Others again think of money as the greatest power. Yet no country was ever able to amass such riches of gold and silver and diamonds as Spain gathered to itself in the sixteenth century, or the Inca Kingdom in Peru in the preceding

century. Both of these countries were completely impoverished within one short century and there has been no recovery even after four or five centuries. Nothing is more perishable than material wealth.

At present there appears to be a general overvaluation of the power of nationalism; it inspires people with a new vigor comparable to a mighty stimulant, with a gigantic explosive power, such as we see in Japan, for example. Yet in the history of the human race, which we know through the last six or seven thousand years, such national explosions are almost like the passing bubbles in a rushing stream; they change color or direction with the current for a short time, and then the force is spent.

There is only one Power which through two thousand years has never relaxed and which even now is showing no sign of evanescence, that is the Spirit and power of Jesus Christ. Imagine that you stood under the cross of Jesus in the time of Pontius Pilate and of Caiaphas, the High Priest. What would they have said? They would have pointed in scorn at the young man on the gibbet; a poor artisan from an obscure corner of Galilee, at the frontier of heathendom. They would have said that He had been parading for two years, like some scores of other upstarts, as the promised Messiah, and that the faithful nation of Jews had discarded him; the political power of Rome had also justly put him away as a rebel; the highest ecclesiastical authority had also condemned him as a blasphemer. Of course they would have said that this Jesus was discredited and destroyed even more than any other previous upstart messiah. Even the small group of his adherents had deserted him. He was ending in shame and despair, for they had heard his last words: "My God, why hast thou forsaken me?"

What would Pontius Pilate have said if you had hinted to him that within three of four centuries the emperor of the Roman empire would bow his knees before the name of this Jesus and, with gnashing teeth, would confess: "Thou has conquered, O Galilean!" All types of historians have pondered over the victorious Power which in so short a time was pervading and recasting the mightiest empire the world had yet known. Many reasons have been advanced but, whatever causes may have contributed, there can be no doubt that the one underlying spiritual Power has been the Christ, himself, the Power of God and the Wisdom of God.

History did not end at the cross or with the conquest of the Roman empire. Someone might have imagined that Christianity had been only one of

those curious mystery religions invading the Roman Empire from the East and for some centuries competing with each other, the balance for a century and a half being doubtful if Mithraism or Christianity at the very end would get the upper hand. Christianity, to general surprise, turned out victorious, though an all-powerful army was on the side of Mithraism. Yet that Mithraism was a spent force to such extent that only the most modern research after fifteen hundred years has rediscovered that a long long time ago it was considered a dangerous rival to Christianity.

Why has not Christ been forgotten? Why has Christianity gone on victoriously? The next seven or eight hundred years after Constantine were a wonderful age when all Keltic, Teutonic, Nordic, and Slavic tribes exchanged their outworn tribal religions for Christianity. Most of them, of their own free will, preferred the new Christian religion and considered it the earnest of a new era in their national ascendancy.

So it has gone on through the centuries; and it is a fascinating history to follow, tracing the advancing Christian faith across land and sea, from continent to continent. The world missionary movement is the vanguard of the advancing power of the Spirit of Christ.

Here is one point of orientation in our modern world-wide campaign. We look back on two thousand years of victorious advance, no world power we know of has in any respect a comparable record. We study the particular energies which Christianity has supplied at different times and among different nations. We admire that wonderful adaptability which could fit into the special environment it was facing in different countries and races; we wonder how it could integrate and develop to a higher perfection all spiritual and rational equipments; how it could become indigenous to such an extent that St. Mary is looked upon as Polish in Poland and the Sainted Virgin of Guadeloupe has become Aztec in Mexico. With the Greeks Christianity developed their philosophy; with the Romans this new faith promoted statecraft; with the Germans "the Holy Roman Empire became of German nationality" as the earthly incarnation of the Kingdom of God; with the British Christianity inspired their imperial progress with religious responsibility. The religion of Jesus Christ is still proving its divine origin by its wonderful flexibility and power to become all things to all nations, to rejuvenate, and purify and enrich all. Missionary-minded Christians pause for a moment, we look around and take up our spiritual armor and battle cry anew: *In hoc signo vincemus*. "Under this banner we conquer."

# Women's Work in a Country Church

By MRS. JAMES D. WYKER  
*The Federated Church, North Jackson, Ohio*

“JUST what is woman's work in the country church?” I asked a little lady with snow-white hair who has been a life-long member of one.

“Why paying the preacher and keeping up the church building repairs,” she answered. Then she hesitated and added, “And, of course, missionary giving. Women have always done that. Not many, but a few of us always send in our apportionment to the Board.”

“And for what is the missionary money used?” I inquired again.

“Preaching the Gospel,” came back emphatically. “Saving souls.”

I went next to an enthusiastic young minister's wife who, with her husband, has dedicated her life to the work of the rural church.

“What is woman's work in the country church?” I asked.

“Helping her church rethink its reason for existing,” came the unhesitating reply, “urging it to place life ahead of creeds; showing that its field is THE COMMUNITY and that every unreached person is a responsibility of the church. All of this—with the belief that sharing the message of Jesus Christ around the world is a task for the entire church.”

In her enthusiasm she had generalized, but as I talked with her later I received specific answers in very definite terms.

As I talk with rural church women today, I find many eagerly and earnestly agreeing with this young minister's wife.

The function of the rural church woman has changed today because the program of her church is changing. And is it surprising that her church program is changing to meet new needs? The heart of her work continues the same—the sharing of the teachings and message of a young, rural evangelist, Jesus Christ; but her method of work is changing as she finds the experience of her children to be different from her own a generation ago.

The religion of Jesus was very simple. Growing up in a country home, his school the countryside, the beauty of the out-of-doors keeping him close to the heavenly Father, He grew to understand and sympathize keenly with people and their problems. Religion to Him was not adding names

to church rolls and having contests to increase attendance. He was not a Presbyterian or a Baptist or a Methodist seeking to sprinkle or immerse, but a Christian out to reveal God, change life and save individuals. He insisted on a decent society in which religious people might be more religious; He desired that the hungry might be fed. He had no fear and did not hesitate to condemn sin wherever he found it, even the corruption of the political system of his day. People believed Him not only because of words He spoke but because they saw a radiant personality on fire with a divine message—a man who *lived* what He preached.

The country church today has the unique opportunity of carrying on this same simple kind of religion, unhampered by big church-building debts, set forms and ceremonies, large maintenance expense. Because of the unique position of the country church, rural women have unusual opportunities.

In the first place, the farm home continues to be something of a unit even in a complex, modern world. There are chores to be done and responsibilities that need to be placed on young shoulders. The family shares many experiences, even its social life, and the minister of the rural church ministers to the entire family. Woman's work in the country church is first of all to recognize this and try to preserve family unity, for it is a real asset to church life.

The rural woman in many communities today is faced with the fact that her children attend a fine, well-equipped Consolidated School during the week and, on Sunday, must leave their friends and go (*if they go*) to a small, competitive, denominational church. She realizes that though the doctrines of her church are important and she will probably continue to believe them, the emphasis of religion today should be, as in the ministry of Jesus, on life. She realizes that if the rural church is to continue its ministry, Christians must learn to work together and in cooperation with other character building agencies. Small, competitive churches, unable to support a resident minister, will find it difficult to challenge other cooperating groups in the community and to do much about the large, unreached number of people within its boundaries.

Another responsibility of the country woman

today is to develop an interest in her church for wholesome recreation, especially for young people. It is unnecessary for rural youth to drive into the city for commercialized "wreck-reaction" when the country has so much to offer in recreation activities. Rural recreational leaders, artisans in leading folk games and other forms of cooperative play are being developed. Some rural communities have the satisfaction of seeing their young people interested in worthwhile social life, in which the majority participate, while the public dance halls and the beer gardens move out of the community.

"Camps for Mothers" are very valuable in many rural communities. It seems unbelievable, but rural mothers are finding they can lay aside for a few days the responsibilities of home and family and go off for recreation in the out-of-doors. Many farm women discover unusual beauty at their very doorsteps. The busy, crowded days at home and the fact that the sunrise, the moon, the trees, the stars "have always been there" has kept many of these women from being conscious of these "aids to worship."

One rural parish in New York state has built its own cabin in a woods and each year the farm mothers look forward to the cherished days of rest and relaxation. A rural cooperative church in Ohio has a camp of its own where each year, along with other age groups, the rural women live together for a few days. These women look forward to the discussion periods each morning following the nature hike when they consider such topics as "Family Worship," "Personal and Home Relationships," and "The Missionary Task of the Church." In the afternoon they read, sleep and rest, following the creative craft period, and then go swimming. After the evening meal, they walk over the ravine and climb up Vesper Hill where, away from all worry and burdensome responsibility, they "draw near to God."

If rural women are to have new visions for work in the country church today, they must take time from their labors for rebuilding and rethinking. Out in these well-planned camps (where there are no meals to cook and no dishes to wash) they find their physical bodies relaxing and resting while, at the same time, their spiritual life is quickened. Tired mothers go away more radiant, happy Christians. If only rural women would look about them and discover the material available for use! If only they would insist on having a minister trained for his task, knowing and loving rural folk, they would find material and resources at hand.

There are many Woman's Missionary Societies (and they are not all in the country) that seem to believe that the ultimate goal in life is the per-

petuation of the Woman's Missionary Society, *as such*. They do not seem to care that the men are indifferent to the missionary program of the church and that the majority of the children and young people are unreached. Again it is organization, rather than life. If only our vision could enlarge to see the whole, to know that most men and children and young people are interested *once they know!* Someone has facetiously said that for too long in our church work, men have sung:

Take my wife and let her be  
Consecrated, Lord, to Thee.

Most of us who have tried to interest our men and boys, with the same fervor and intelligence we have used in the women's missionary work, have found them responsive and interested. Just as the church should see that the religion of Christ permeates all groups and agencies in the community, so the Woman's Missionary Society should see that the cause of missions is enthusiastically shared with all groups. I know a mother, a member of a Woman's Missionary Society, who comes home from the missionary meetings and usually says, as she sighs, "Well, that's over for another month" and then wonders why her husband and daughter are not interested in missions!

Jesus had a high regard for womanhood. In the centuries following his death on the Cross, woman has achieved more freedom and education. I wonder sometimes, as He watches the Marys and Marthas of our rural homes today, if He does not wish we would follow Him more intelligently and give more time and thought to His work. I wonder if He watches eagerly for a Mary Magdalene as He sees us drag about our church work, giving only left-over time, attending the Ladies' Aid and the preaching services because we think we should, and giving to missions only after we have paid for new clothes and other things.

A story is told of an old colored woman sitting on the steps of a church during a Woman's Rights meeting in Akron, Ohio, in 1851. She listened to the fiery speeches by the men for quite awhile, denouncing the idea that women should vote, denying her intelligence, etc. Finally, unable to stand it any longer, the old woman walked to the front of the church, pointed her finger at the men and said, "If de fust woman God ever made turned dis world upside down all by herself, dese women all togedder can set it right side up again and you men better let 'em do it."

I pause to wonder what the future of the country church might be if rural women "all togedder" would consecrate themselves to the building of the New Rural Church, where Christians would put life ahead of dead dogma and where the countryside might again hear and share the message of the rural teacher, Jesus of Nazareth.



# An Arab Consults a Missionary Doctor<sup>\*</sup>

*A Monolog Purporting to Give the Reaction of an Arab Gentleman  
of Baghdad to the Christian Message*

By the REV. JAMES CANTINE, D.D.,  
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*One of the Founders of the Arabian Mission  
of the Reformed Church in America*

## Persons:

Abd el Kadir, a well-to-do Arab.  
Zarifa, one of his wives, very ill.  
Amina, his daughter, eight or nine years old, attending mission school.  
Ahmed, his son, fifteen or sixteen, attending Government School of Engineering.  
Abdullah, his servant, probably of slave descent.  
The American missionary doctor.

## Place:

Abd el Kadir's reception room, long and narrow, with chairs and little tables down each side. Doors at each end. Just outside the entrance door Abdullah is stationed with a charcoal fire for keeping the coffee hot. The door at the head of the room where Abd el Kadir is seated opens into another room.

When Abdullah is called he enters and crouches down before his master. The children kiss the hand of their father and stand until bidden to be seated.

*Abd el Kadir is seated, fingering his beads. He listens, frowns and calls out,*

"Abdullah!"

*(The servant enters and Abd el Kadir speaks.)*

"Abdullah, what is this screaming about?"

"You say that Zarifa is very sick! Yes, I know. That slave woman has been here and has cauterized her, has she not? They are paid according to the number of burns they make so I suppose they have done a good job.

"But you say that she gets no better, and that the other women object to her cries and say I must do something. God deliver me from such evil! What can I do about it? It is all as God wills. I could divorce her. That is easy; just to say three times 'I divorce you' . . .

"Yes, I know, her family is important and I cannot send her away sick as she is.

"What is that you say? . . . Why don't I send for the American doctor? What do you know about him?"

"You hear he is clever and you think he has a kindly face. And he passes by the door every morning about this time on his way to his hos-

pital? Well you can go down and, if you see him, ask him to come up. . . . Wait! Before you go open this door by my side and stretch a curtain across the doorway. Then tell the servants to bring Zarifa in that room and lay her down by the curtain."

*(Servant goes out.)*

"I take refuge with God from a house full of women! I hope that doctor will not mind being asked to give medicine to a woman." *(Turning to curtain.)* "Ha, Zarifa, now stop that crying! I know it hurts, but it is God's will, is it not? Everything that happens is written in His book. Listen, I have sent for the American doctor and, if God wills, he will give you some medicine. Only be quiet.

"Ah, here he comes." *(Arises, steps forward and touches the hand of the doctor.)*

"May God make your morning happy, O doctor. In the name of God be seated. If it pleases God you are well? Praise be to God I am very well.

"Do you drink? smoke? No?" *(Calls to Abdullah.)*

"Abdullah, coffee! . . ."

"I have had my servant ask you to come in, O doctor, so that you might, if God wills, give medicine to one of my women. It is scarcely worth while taking your valuable time, but you were passing by and— Yes, that is she whom you hear moaning behind the curtain. You can ask her any question you wish. She has been sick several days and they say she is getting worse.

"Oh, no! You cannot see her, but I will let you feel her pulse. Zarifa, put your hand under the curtain. There doctor!"

"Yes, I expect she is very ill.

"You say that if you saw her you might help her? But that is quite impossible. From the time I took her no man but myself has seen her face.

"You say that she may die? That is as God wills. . . . You are sorry that there is no woman doctor here, and you hope that sometime you will have a woman doctor to work in your hospital?"

<sup>\*</sup> Copies of this monologue may be secured from The Woman's Board of Foreign Missions, Reformed Church in America, 25 East 22d Street, New York, for ten cents a copy.

As God wills! . . . But you can give her medicine to keep her quiet, can you not? I will send my servant to the hospital for it.

"And your fee, O doctor?"

"What, no regular fee? You say that I can give what I wish! Very well, I will send it to the hospital by Abdullah. It will not be a very large fee, but if you get enough of them you will one day be rich, will you not?"

"What is this you say? You do not keep these fees for yourself, but use them to buy medicines for the very poor! Ah, that is almsgiving. Almsgiving is one of the five pillars of our faith as given to us by our prophet Mohammed, upon whom be prayers and peace!"

"Pardon me, O doctor, but before you go will you tell me how you live if you take no fees for yourself? We know your government does not pay you as some governments pay their doctors."

"What! You say that the Christian people of America send you money enough for your expenses, because their religion tells them to help other people? I am surprised! I did not know the Christian religion was like that."

"Just one more question. Will you tell me why *you* left America and came here? It seems you will not get rich in Baghdad; it is not a very healthy climate for foreigners and you are far away from your friends."

"You say that you have come because you love the prophet Jesus and want to follow His example. . . . And now you want to ask me a question! That is only fair."

"Do I know about the prophet Jesus? Oh, yes, the Holy Koran tells us that He was without sin and did many miracles like the other prophets."

"Yes, there may be more about Him in your book, but you know that the prophet, Mohammed, upon whom be prayers and peace, is the seal of all the prophets and that is enough for us."

"You wish I would read more about the prophet Jesus? Well, O doctor, some time, if God wills it, I will look for a book that tells more about him."

"Will you be going now? I am obliged to you. Go in the safety of God!"

*(As the doctor goes out, Abd el Kadir continues.)*

"That doctor seems a good man and he does have a kindly face. Perhaps some time I might be interested in knowing more about the prophet Jesus."

"Abdullah! Did you take Zarifa to her room and shut the door so that her crying will not annoy the other women. Here, take five rupees to the hospital and bring back some medicine for her. Wait! Is Amina about the house? Send her in to me."

*(Enters Amina and kisses her father's hand.)*

"And how is my little daughter today? Sit down here on this cushion by your father's side. Your lips are cold, Amina, where have you been?"

"You are just back from school? Tell me about that school. It is the American school, is it not? Do you like it?"

"You do! Why? . . . You like the school because the teacher is so kind? Is that all?"

"You say that she talks so nice about God! What does she say about God? . . . That He loves you and that you must be a good girl and try to please Him. And have you learned about the holy prophets, Amina? Which one do you like best?"

"The prophet Jesus! And why do you like the prophet Jesus best? . . . You say because He took little children in his arms and talked so nicely to them. But has she not taught you about the prophet Mohammed, upon whom be prayers and peace?"

"No! Well, Amina, I think it is time for you to go to another school where you can learn all about our holy religion of Islam."

"What! You don't want to go! Now don't cry, my daughter, don't cry. Perhaps I will leave you awhile longer in the American School. But tell me what else you learn besides reading and writing."

"Oh! To sew? You make dresses for little girls? But that is foolish; your father can buy all the clothes you need."

"You say that they are not for yourself, but for the poor little girls in the school who do not have good dresses! Well! Well! You can go now, O my daughter, go and play." *(He soliloquizes.)*

"Now what shall I do? There is nothing to which I can object, but I am afraid of that Christian school. But that reminds me!" *(He calls.)*

"Abdullah! Tell Ahmed that his father wants to see him." *(Ahmed enters and stands before his father.)*

"Ahmed, I am much displeased with you. Someone saw you going into the house of the American preacher. Is that right? So? Sit down. How did you come to know him?"

"He gave a lecture in your school about sanitation in America, did he? What does he know about sanitation?"

"Oh, he was an engineer before he was a preacher, was he? Well, all that is the business of your principal. But why did you go to his house?"

"You say that he asked the boys to come and see some pictures he had brought from America? Pictures? Why, Ahmed. Now I am angry! You know I have forbidden you to go and see those dreadful, disgraceful American pictures!"

"But these were not cinema pictures? What then?"

"Pictures of bridges and public buildings in America and England and Russia! God curse the Russians, they make it very hard for a good Moslem to live in Russia. But did he say anything about religion? . . . He did! What?

"That there is freedom for all religions in America! But, Ahmed, you don't want to know about any other religion than Islam. . . . You do? Why?

"You will not feel educated—like the boys in other countries—unless you know about other religions? (*Abd el Kadir shakes his head in dissent.*) And did he say anything about his religion?

"So he talked about the prophet Jesus and His teaching! Well, you have heard enough about that, so do not go again. . . . But you want to go next Sunday with the other boys? What boys?

"Well, if the judge and those other men let *their* sons go, I suppose I ought not to object. What is he going to talk about?

"Oh, yes! I did see a notice of it in the paper. It says he is giving a series of lectures on the prophet Jesus—His Teaching about Personal Habits, and Family Life, and Government. Now see here, Ahmed, you go next Sunday and then come and tell me all about it so that I can correct what is wrong. . . . That is all, O my son!" (*Ahmed kisses his father's hand and retires, being careful not to turn his back upon his father.*)

"Now, what shall I do about these, my children? Amina—it would break her heart if now I took her away from the American School. And then I am told that she is a much better girl at home than she used to be—more obedient, kinder and does not use bad words. Shall I send her to another school and have her become a good Moslem, or shall I let her remain where she is and have her grow up to be a good woman?

"And Ahmed! It seems that the young men of today want to see all things and decide for themselves; and they cannot be ruled as I was ruled by my father. It will be better if I try to guide Ahmed away from these Christian influences. Perhaps I ought, myself, to know more about the prophet Jesus. That doctor wants me to know more about His teaching. And I would like to know why my little daughter loves Jesus more than she loves Mohammed, upon whom be prayers and peace. If I find out the falseness of the teaching of Jesus then I can correct Ahmed's wrong impressions.

"But where can I get a book about the prophet Jesus? I will ask Abdullah.

"Abdullah! Abdullah, is there a bookshop in the city where they sell books about the prophet Jesus? . . . There is! Well, I want you to go and buy me such a book. But don't let anyone

that knows me see you buy it. I would be disgraced if it were known that I wanted a Christian book. Be careful about that.

"What! *You* have such a book. What does this mean? You a Moslem and my servant, having such a book! How did you get it?

"You say that you were going past a shop and you heard someone reading out of a little book about the prophet Jesus, and it seemed such good words that you bought it.

"You have it here? Give it to me at once so that I can tear it up." (*Abdullah takes a little Gospel from under his garment and gives it to his master.*)

"Go away!" (*Abdullah leaves the room.*)

"Shall I tear it up? But it may have the name of God written in it and I cannot harm that Holy Name. And this may be the book I wanted to buy. . . . I shall just see how it begins. (*Turns to the beginning—it would be the end of the book to us—and reads.*) 'In the beginning was the Word.' The Word? Why that is the name the Holy Koran gives to the prophet Jesus. Can there be truth in this book? . . .

"Shall I see what is marked? (*Turns pages and reads.*) 'I am the way and the truth and the life.' The Way? Why we pray five times a day and ask Allah to 'Lead us in the "right way."' Here is someone who says, 'I am the Way.' Who could say that (*reads*) 'Jesus Said.' I don't understand. He is a holy prophet, but how could he say that He is the way to God? . . .

"I will read in just one more place. (*Turns pages and reads.*) 'Because I live ye shall live also.' Did Jesus say that? Yes? Strange! Of all the prophets Jesus is the only one our Holy Koran says did not die, but is now alive in heaven. Can this be the ground for His saying that those who believe in Him shall be with Him in paradise?

"What book is this? Why have I never seen it before? Is this the book I half promised the doctor I would read some day? Will it tell me about the Jesus that my little daughter loves? Are there here the teachings of Jesus that my son wants to know about? Shall I, dare I, read it from beginning to end?

"Surely I am a Moslem. (*Recites the creed.*) 'There is no God but God, and Mohammed is the prophet of God.' But Jesus is our prophet also. Who can forbid me knowing all I can about him?

"If the story of Jesus can make a man like the doctor come out here just to follow His example; if this story makes my little daughter love Jesus whom she has never seen; and if it makes my son want to know about His teaching, then I ought to read it. (*Puts the book reverently on the table.*) And if here is the 'straight path' we pray that we may follow, dare I walk therein? God Knows."

# The Unchanging Missionary Call

*A Challenge and Appeal of Fifty Years Ago\**

By ARTHUR T. PIERSON

*Editor-in-Chief of the "Review" for Twenty-three Years. This Year Is the Centenary of His Birth*

THE argument and the appeal in behalf of missions are unsurpassed for variety and cogency. . . . The very watchword of the Christian life is obedience, and our great Captain has left us His marching orders: "Go ye into all the world and preach the Gospel to every creature." Such a plain command makes all other motives comparatively unnecessary. . . . Where there has been given a clear, divine word of authority, immediate, implicit submission and compliance will be yielded by every loyal, loving disciple. Even to hesitate, for the sake of asking a reason, savors of the essence of rebellion.

When our great Commander left us this last precept, however, He annexed to it a most inspiring promise: "Lo, I am with you alway, even unto the end of the world." That promise has been conspicuously and marvellously fulfilled in connection with missions; for Christ has been with us, both by His providence and by His grace. The argument and appeal, found in this providential and gracious Presence, have not been properly considered and appreciated. . . .

The providence of God is especially apparent in missions, in the opening of doors, great and effectual; in the removal or subsidence of barriers; in the preparation of the field and the workmen; in the provision and protection of the laborers; and in the revealing and unfolding to the Church of His set times, seasons, and measures for securing new advance and success. Such divine providence becomes to God's people a glorious and inspiring signal both that He is always with them, and that His pleasure shall prosper in their hands.

The grace of God appears in missions, especially in working mighty results and effects, such as are plainly attributable only to the Divine Spirit. These results are wrought not only in individuals, but sometimes in whole communities; there are some transformations that deserve to be called transfigurations. In the workmen, also, whose consecration to such heroic labors develops in them an exalted type of piety, and even in those who earnestly pray and liberally give for the support of the work, similar unmistakable fruits of this grace appear and abound. . . .

These providential signals, and these gracious signs, being once truly recognized and realized, make duty a delight; the work of missions becomes no longer the cold necessity of obedience, but the most inspiring, enrapturing privilege. Only some such exalted conception of this last commission, and of the supreme blessedness of a loving fidelity to our stewardship in the Gospel, can lift the Church of God to a higher plane of praying and giving. Better than the conscience that drives, is the love that draws to the work of missions. Once brought to the white-heat of passion for souls, we are henceforth "weary with forbearing and cannot stay" in apathetic idleness and silence; the inward fire must have vent. It is no longer hard to give, but hard to withhold; and, better than the most princely gifts of money, we shall give ourselves "a living sacrifice." . . .

One startling and comprehensive fact should be clearly kept before us—that all the stupendous movements and changes which we have to record, or refer to, have taken place within less than a century! . . . Within the nineteenth century what astounding changes have taken place! That bugle-call of William Carey has rallied all Christendom. God has opened the two-leaved gates, until the last of the hermit nations unbars the doors of exclusion and seclusion and welcomes to her ports the messenger of Christ. Even the most enthusiastic student of missions fails to apprehend and appreciate the grandeur of such colossal movements. Wonderful, indeed, that a hundred open doors, great and effectual, God should set before His Church; but more wonderful the ways in which, by keys of His own, He has unlocked the gates of hermit nations. When, in 1793, William Carey, that pious, learned cobbler, went forth as the first foreign missionary from English shores, the whole world was comparatively locked against missionary enterprise; there was scarce one real opening into pagan, papal, or Moslem lands to preach the Gospel in its purity, or win converts, without molestation and persecution both to the missionary and the convert. Now the whole aspect of the world is changed, and there is scarce one closed door, or community where the preacher may not go with the open Bible, or where the convert may not, in publicly confessing allegiance to Jesus, claim the protection of law.

\* From the first chapter of "The Crisis of Missions," published in 1886, a great volume that aroused the Church to the claims of Foreign Missions.

# Effective Ways of Working

*Tested Methods for Increasing Interest at Home*

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

## Shall We Study "The Church in Rural America"?

There is a tendency in some quarters to answer in the negative in view of the absence of the picturesque and dramatic in the theme, and the apparent difficulty in concreting it sufficiently for the younger folk. But no reader of *THE REVIEW* can fail, after noting the contents of its June issue, to see that nothing of more practical nature or immediate urgency has been offered by the Central Committee for our consideration if we are to give the 31,000,000 and more people (half the entire population) who are tilling God's Garden their opportunity for "the abundant life." Nor does this concern dwellers in country and small towns alone. It is our common problem in view of our interdependence and the complex situation created by the two migrations—the exodus of farm-bred youths toward the city and the recent reverse trend caused by economic conditions—this latter throwing the responsibility for the early training of a large proportion of our citizenship upon country homes and churches. The rural world is confronted by new problems and aggravated old ones in which we all have a common stake. The economic ones are at the very storm center of our national life—child labor, the sharecropper situation, inadequate educational facilities, reforestation and plowing of submarginal lands, soil conservation, collapse of cotton tenancy, wage-and-time adjustments, racial antagonisms and a score of others. The religious ones are even more vexing and far-reaching—over-church-

ing in towns and villages, unduly small memberships (average of less than 100, with annual per capita expenditure of \$13.27 as against \$21.50 in cities), inadequate ministry as to training, nonsupport, inability to give full-time service, etc., lack of trained lay leadership, denominational competition and overlapping, etc. Topping all these is a psychological difficulty in getting new standards and a broader outlook, with an unchanged institution in a changing world. Our best endeavors are called for in "creating a new moral and spiritual top soil for Rural America."

From recent contributions submitted by various denominational boards of missionary education, the following materials are cited because they are good in quality and of a sufficiently universal character to be used with little adaptation by members of any communion. No one denomination can hope to be sufficient for even a fraction of the task. And it is only by friendly borrowings that we can hope to attain all-round efficiency. Along with specifically denominational offerings will be found materials from neutral sources, belonging in the units merely because they have been selected and fitted in by the several missionary education boards as best shaping up to their standards for graded Sunday school and age-group study. These direct transcripts from the lists submitted save space otherwise to be consumed in separate citations of publishers, etc. Attention is especially directed to the wealth of devices for visualizations and activations, particularly to the stereopticon and

moving pictures that are so effective in the assembly periods of mission study schools—all of which indicates the trend toward activating study rather than letting it pause with "information and inspiration"—which tend to be static.

BAPTIST BOARD OF MISSIONARY EDUCATION, 152 MADISON AVE., NEW YORK:

### *Beginners—*

Handwork, visualizations, stories: "The Singing Farmer," 68 cents; "The Friendly Farmers"—projects and activities included, 50 cents; "Farm Life Panel Posters"—four brown sepia panels, 12x36 in., with colored cut-outs to be pasted on, 50 cents. (Order these from The American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa.); "Farmers in Many Lands"—picture sheet of 12 pictures, four on American rural life, from which picture books may be made as handwork, 25 cents; "Rural Life Through Teaching Pictures"—8 pictures 11x15 in., 50 cents.

### *Primary—*

Handwork and visualizations the same as for Beginners. Stories: "The World on a Farm"—illustrated narratives, 25 cents; \* "Over the Hills and Far Away"—series of graded home mission stories, 15 cents.

### *Juniors—*

Handwork, projects and activities: "Out in the Country," 50 cents; "Farm Life Panel Posters" as listed above; "Picture Map of the U. S."—art map 30x50 in. with 18 sketches to be colored and pasted on, 50 cents; "Rural Life Teaching Pictures" as previously listed.

Stories: \* "Friendship Tales from Far and Near Trails," 15 cents.

### *Intermediate and Young People—*

Handwork, etc.: Several of the sets listed above; "Willson's Gummed Paper Letters and Figures"—27 sizes and styles—free from The Tablet and Ticket Co., 115 E. 23d St., N. Y.; "Velox

Transparent Water Color Stamps"—perforated stamps of 12 colors, to be dissolved in water, with four brushes and instructions, Eastman Kodak Co., Rochester, N. Y., \$1.00. Stories: "The Adventures of Mr. Friend," 25 cents; \* "The Church of the Countryside"—10 graded home mission stories, 15 cents.

Visualizations: Stereopticon slides with coordinated lectures—"The Little White Church on the Hill"; "On Lonely Trails with Colporter Missionaries"; "The Colporter Country," \$2.00 each and carriage both ways.

**WOMEN'S MISSIONARY SOCIETY OF THE UNITED LUTHERAN CHURCH, 723 MUHLENBERG BLDG., PHILADELPHIA, PA.:**

"Teaching Pictures on Rural Life Around the World"—8 large pictures of country folk of different lands, 50 cents; plays—"The Call of the Hills," 5 cents; "At Devil's Nose" (mountain missionary sketch), 15 cents; stories—"Rachanny of the Southern Mountains," "Rosann," "Spunk," "Jest Gals," 2 cents each or 6 for 5 cents.

**THE UNITED CHRISTIAN MISSIONARY SOCIETY, MISSIONS BLDG., 222 DOWNEY AVE., INDIANAPOLIS, IND.:**

A very complete study packet of leaflets covering "Dwellers in the Countryside," 50 cents.

This includes instructions to program committees, a "Calendar of Service"; "Things We Can Do" at the successive meetings to translate them into life; a large variety of subject matter for the talks, papers, etc.; good dramatic sketches on "The Farmer's Wife," "Bringing College to the Farmer," "Weariness," "They Went to Bethlehem"; a special Christmas program complete; a panel discussion for four women on "Influences that Make for Peace or War"; a program on "Blessed Are the Peacemakers"; and well-constructed studies on these phases of the rural problem: Educational—"Sing Behind the Plow"; "Bina Holben—Sharecropper"; "Pietro Lopez—Mexican"; "Mrs. Walton—Mountaineer"; "Max Smith—Miner"; "Sarak Petoskey—Migrant"; "Susan Kepple—Farm Woman"; "The Nation Helps the Farmer"—a parable of American rural life in Oklahoma; "Social Influences Yesterday and Today"—a social science study.

Among the workable suggestions listed are: An original study of child labor statistics and conditions; a demonstration of the settlement between a plantation owner

and his sharecropper tenant; study of local rural schools; inquiry of librarians as to type of books available and expense thereof; steps to supplement this by making more reading matter available; study of cooperative marketing with view to its establishment in the community; demonstration of social and cultural work in drama, art, music or recreation and investigation as to facilities for these among your rural citizens; special investigation of churches in the vicinity as to pastors, salaries, equipment, Sunday schools, type of service most needed; organization of local groups for cooperation in the Peace Movement.

**PRESBYTERIAN BOARD OF NATIONAL MISSIONS, CENTRAL DISTRIBUTING DEPARTMENT OF THE MISSION BOARDS, 156 FIFTH AVE., NEW YORK:**

Adult course on "Rebuilding Rural America," 25 cents; study book of that name, 60 cents and \$1.

Young People's and Senior's unit on "Highland Heritage"—breaking down of isolation in Appalachian Life, 25 cents; book, 60 cents and \$1.

Intermediate unit by Grace McGavran, 35 cents.

Stereopticon slides and lecture on Rural Life—"The Book and the Plough," 30 slides; rental, \$1.00 plus two-way postage.

Moving pictures (16mm., 2 reels), "Hearthstones and Altars"—life story of typical rural family; "Mid Purple Mountain Majesties"—follows a boy from his mountain community. \$2.00 per reel and two-way carriage for each of the foregoing.

Order from Distributing Department in N. Y., or 8 So. Dearborn St., Chicago, or 234 McAlister St., San Francisco, Calif., according to your location.

**THE WOMAN'S HOME MISSION SOCIETY OF THE METHODIST EPISCOPAL CHURCH, 420 PLUM ST., CINCINNATI, OHIO. LITERATURE DEPARTMENT:**

The Methodist women have clever series of programs worked out for their girls (Queen Esthers) under the figure of "Building the Map of U. S.," and for the women on the picturesque theme of "Modern Missionary Journeys," an adequate appreciation of which will appear in a later issue, as only the rural theme studies can be noted at this time.

For three months the girls study "Highland Heritage," with unique visualizations, a meeting in the form of the recitation of the geography class, "Head Range" and "Heart Range" being considered; "Hand Range" and "Health Range" being added in the following meeting that

abounds in fine story material; the four "ranges" rounding up the subject in the closing meeting in a way to incite to action. "The Migrant Map" is another program of a most practical character, fitting in with the general home mission theme. Outline, 20 cents.

The women's group offers as a three months' inset to their booklet on "Journeys," a set of outstanding programs on "Journeys Along Rural Roads," in which full directions are given for a panel discussion, an original chart study on "Forward Together for Better Service," and "Journeys Toward the New Day"—impersonations of the seven groups of rural folk listed in the textbook. While the program booklet inclusive of the foregoing contains much other cleverly conceived program matter, it is all of such a nature that its form and manner of presentation are universal and usable by folk of any communion. Price, 50 cents.

"Early Missionary Journeys" is a separate booklet containing a full year's devotional studies in complete outline. Price, 15 cents.

A number of worthwhile suggestions for programs on "Rural America"—inclusive of a special article on junior work, by Annys Allison—as well as excerpts from summer conferences attended by the Department Editor, have to be held over for lack of space and will appear as soon as possible in a later issue. Additional methods material suitable for pastors, men's groups and children's organizations is especially solicited. Send direct to this department instead of the Magazine headquarters, to avoid delay and extra postage.

For older people, this topic lends itself wonderfully to panel discussions, round tables or program conferences. For instance, make up the entire program except for appropriate music interspersed, from the June number of THE REVIEW, the leader impressing the importance of the topic by using points from the editorial, "Rural America for Christ," and being promptly seconded and supported by another participant summarizing "The Challenge of the Rural Community." On this background let successive speakers, by prearranged plan but with appearance of spontaneity and in conversational style as if talking among themselves, give brief talks of

\* The three sets of graded primary, junior and intermediate stories listed above at 15 cents each sell collectively at 35 cents.



not over five minutes each, selections of topics to be made from the excellent articles following, ending with pointed presentation of things the group or their church can do. This is very important.

A more dramatic and impressive program might be arranged from the same number by having a congress or conference of persons impersonating—with or without costumes—the rural pastor, the farmer's wife, the sharecropper, the case worker, the colporter, etc. Again, close with practical planning, and a devotional service of consecration to the task. *Either one of these plans will make a most effective prayer meeting or evening service for the church at large, the meeting eventuating in organized activity.* Time the parts or the theme will be "talked to death."

### Devotional Material

"In the beginning God created . . . the earth. . . . And the Lord God formed man out of the dust of the earth and breathed into his nostrils the breath of life; and man became a living soul. . . . And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food." God created an earth, a man and a garden. The earth was of basic importance then and must ever be. (From leaflet of the United Christian Missionary Society.)

A service on this keynote may well start the study of "Rural America," following later with devotionals keyed to Christ's nature parables—"The Sower," "The Tares," etc.

"Worship Services" based on "Lord, Teach Us to Pray" may be had from the Presbyterians for five cents each.

Under the title "Church Women and a Christian World Community," a series of ten programs has been issued for use in any organized group of church women, the four first out-

lines on "Discipleship" being for worship services and the remaining six for worship and study combined. Their object is "to seek to make women conscious of their responsibility as Christian citizens for the solution of the social and economic problems of present-day society."

"In times like these the forces of religion should be exerting themselves to create a condition out of which right motives for leadership can be generated. . . . There is only one motive adequate to solve the problems and heal the ills of our stricken civilization. That motive is the motive of the good neighbor. It is clearly the business of religion to create mental and moral attitudes to support and sustain and vitalize, as well as to call out that motive. If religion does not call that motive into being, it will not come into being." (From "Who Is My Neighbor?" by Walter H. North.)

The devotional outlines are on "God at Work in His Universe," "Great and Mighty Things," "Christ's Point of View" and "For Such a Time as This." The subjects of the programs for full meetings are: "We Look at the Present Social Order," "The Bible and Social Values," "The Christian Approach to Social Problems," "The Church in Action in National Missions," "A Christian World Order" and "A Plan for Social Education and Action in Your Community." Only one of these—that on National Missions—has any denominational flair. The others will apply equally well among all evangelical groups. The Scriptural foundations are well laid, the citations to live, present-day books are excellent and the theme studies worked out in a scholarly—though simple—way to challenge interest and thought in any intelligent group. In this year when standard study themes include "The Church in Rural America," "World Peace" and "The Missionary Motive and Imperative," and when panel discussions are in the lead in presenting subject matter, the outlines are most timely. The price is 10 cents, at The Pres-

byterian Board of National Missions, 156 Fifth Ave., New York.

"If I Be His Disciple—How Shall I Follow Jesus Today" is the title of a booklet prepared over a year ago by the Spiritual Life Committee of the Presbyterian Mission Boards. It consists of a ten-cent leader's pamphlet and a set of leaflets corresponding to the successive topics and intended for use in the audience. The subjects are:

I Will Learn What the Bible Says to Me  
I Will Learn to Meditate  
I Will Learn to Pray  
I Will Learn to Serve  
I Will Learn to Share  
I Will Test My Life by Christ

The leaflets sell for ten cents per set.

A companion booklet recently issued is called, "If I Be His Disciple I Will Grow." The topics are:

I Will Grow into His Likeness  
I Will Grow in Reflecting His Spirit Every Day  
I Will Grow in Meeting Life's Crises  
I Will Grow More Sensitive to Human Need  
I Will Grow in Using My Life for Him

This booklet also costs ten cents, and the corresponding leaflets two cents each. These are invaluable helps for devotional leaders, giving Scripture, subject matter, prayers, questions for meditation, material for the group's use, hymns, poems and prayer suggestions for the ensuing week. Suitable for any young people's or adult group, or for prayer meetings.



A VISTA IN JAPAN

# BULLETIN OF The Council of Women for Home Missions

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



World Wide Photos, Inc.

## Thou Shall Not be Afraid

"Thou shall not be afraid for the terror by night, nor for the arrow that flieth by day." (Psalm 91: 5.)

"God hath not given us a spirit of fear, but of love, and of power, and of discipline." (2 Timothy 1: 7.)

"Fear is the greatest single hindrance to the advance of civilization today."

"We should leap forward to a new type of civilization and be able to avert world disaster, if men were not chained to a dead past by their fears."

"We have not fully caught the mind of Christ until we realize that the Kingdom of God on earth is the cooperative task of God and men working together."

"Faith is the diametrical opposite of fear and the supreme cure for fear is faith."

RUFUS JONES.

## Spain Opens Door for Friendly Service

(An opportunity to show the spirit of goodwill in a country clouded by war.)

Doubtless our readers know of the American Friends Service

Committee — the Quaker organization which has carried on relief and reconstruction work both abroad and at home—during and following the World War in several European countries and more recently in the coal areas of the United States. This Committee is again trying to save life while others destroy. The work for children in Spain is strictly non-partisan and is approved by the Federal Council of Churches and by the Red Cross.

We quote from the special bulletin on Spain issued at intervals by the A. F. S. C.

"There may be defeats today — victories tomorrow for the armies. For the hungry people there is little hope that anything can happen to repair their ruined homes or restock their devastated farms." "Out of the confusion and debatable issues of the war, arise certain uncontrovertible facts. Authorities agree, for instance, that as long ago as last February there were more than a million refugees in Loyalist territory. The Loyalist government then reported that 250,000 children were in refugee colonies. More recently, a Quaker relief worker in Madrid stated that there were 116,000 children still in that city under 14 years of age, badly undernourished and unable to be evacuated for lack of places to put them. The safer municipalities throughout Loyalist Spain are now so congested with refugees that they are forced to refuse additional numbers except when the food is guaranteed by outside agencies." "The A. F. S. C. has become a recognized impartial channel for relief of the Spanish people regardless of where they may be—in Loyalist or Nationalist territory." "All shipments of goods or contributions of money will be used

strictly for the purposes designated by the donors . . . ."

"The refugees arrive in such terrible condition that their rags have to be stripped off of them and burned. Children can be made to smile by a bright colored jumper or a pair of shoes."

"Next to the full maintenance of the colonies, help with the food supply is the most important thing that can be done for refugee children; a problem every day more acute. Shipments for this purpose come in duty free."

"One's first impression of the refugee situation is of terrible chaos and misery. The first day in Murcia I went to the Pablo Inglesias—a huge building where 4,000 are housed. The building is in reality an unfinished block of flats about nine stories high. The floors have not yet been divided into rooms, and form vast corridors, swarming with men, women and children of all ages. There is no furniture of any sort—only straw mattresses. It must be remembered that many of the refugees have been in this building for two months. Nearly all come from Malaga, and look indescribably poor, dirty and wretched. The municipality which complains of being one million pesetas in debt for its refugees can afford to give only one meal a day to this house, with the addition of a little milk to the children in the morning. The noise was terrific, babies crying, boys rushing madly from floor to floor, women shouting to them. A woman came up crying bitterly, saying that she had lost her two smallest children in the confusion of the flight and didn't know whether they were alive or dead. There is nothing for the children to do. Many children begged us to take them away to colonies or somewhere . . . ."

Esther Farquhar, Quaker relief worker in Spain, reports: "The conditions at Murcia are frightful. The infant mortality has been as high as fifty per cent." Her work is largely with infants. She has established a clinic which she calls "a Drop of Milk." "There is one thing that I have noticed the lack of

all over Spain and that is simple playthings for children such as balls and blocks and things that are not easily destroyed."

The need for playthings will be at least partly filled when the children of America send their suitcases to the refugee children. Detailed information on this project may be secured by writing to the Committee on World Friendship Among Children, 297 Fourth Avenue, New York City. Those who desire to contribute clothing or cash for food should send it to the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa. (In either case kindly mention THE MISSIONARY REVIEW OF THE WORLD.)

## Materials on Peace Education

### Marathons

The subjects for the Marathon Round Tables for 1937-1938 are now at hand. There are two Marathons this year—Plan A: Preparatory Marathon on the subject "The U. S. and the World"; and Plan B: Advanced Marathon under the title: "Adequate National Defense. What is it?" Send to the National Committee on the Cause and Cure of War, 1622 Grand Central Terminal Building, New York, for copies of this folder for distribution at fall meetings. Let us try to have a large number of Marathons among women in church groups during the coming year.

### New Headline Book

The new Foreign Policy Association Headline Book: "Billions for Defense," is another study course on national defense. More popular in its plan than the advanced Marathon on the same subject, it is valuable for those who desire an elementary course. It could be followed by the Advanced Marathon if a group wished to pursue the subject further. The kit of materials which is furnished for this book is planned for a series of four meetings. Price of the book: board cover, 35c; paper cover, 25c. Discussion kit, 15c. Foreign Policy Association, 8 West 40th St., New York City.

## National Peace Conference Materials

The National Peace Conference publishes, through its Public Affairs Committee, a series of pamphlets on subjects connected with world problems which affect international relations and peace, and which are of great value to those who wish brief expositions on topics of immediate interest. The latest pamphlet is entitled "Colonies, Trade and Prosperity," and is a simple and condensed study of the economic approach to the peace question. This pamphlet is excellent and very readable, and will be very valuable in connection with the campaign on economics and peace which is to be launched next fall by the National Peace Conference, and about which you will hear more in detail in the fall.

A packet of helps for this pamphlet is being prepared and will be ready for use in the fall. These National Peace Conference pamphlets sell for 35c each, but can be ordered in quantity at a reduced rate. For further information write to the National Peace Conference, 8 West 40th St., New York City.

## World Day of Prayer in a Rural Village

One step toward cooperation in the work of the church has come through the World Day of Prayer. Mrs. — of — sent in to the Council office \$2.92, the offering from the observance of the World Day of Prayer. Her husband is pastor of a small rural parish and this year for the first time she inaugurated the World Day of Prayer in her country community. She said the nearest church was 13 miles away. She contacted 13 different churches over a wide area, they had four denominations represented at their service, and there were 42 women present which was "an excellent number for this community. We found the service extremely devotional and I felt the women really prayed. Twenty-five of the group participated actively in one way or another."

# Our World-wide Outlook

A Missionary Newspaper of Current Events

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

## JAPAN—CHOSEN

### Christian Accord

The National Christian Councils of Japan and China have recently taken definite steps in an effort to bring about a closer relation between the two organizations and between the Christians of the two nations. Both Councils are eager for closer relations in order to understand each other and build a bond of Christian brotherhood between the two peoples. Recent events in North China, however, are bringing about further separation, at least in external relationships.

The nation-wide United Evangelistic Movement is quietly going forward in Japan. In addition to a program of evangelism, bands of evangelists are being organized for work among the churches, youth is being trained for Christ, and lay leadership and stewardship are advocated. Arrangements have been made to send out ten evangelistic teams to conduct meetings and hold conferences in eight provinces. Other provinces will be worked later.

### "Disembodied Christianity"

According to latest figures, the Church of Christ in Japan is made up of about 340 churches. Slightly more than half of these are entirely self-supporting, while others receive aid either from the mission or from the self-supporting churches. A typical church is a city organization with a membership of 123, and a Sunday school of 71 with an average of five teachers. Up until 1930, membership was rapidly increasing, but since then, owing in some degree to the intensified feeling of nationalism, the rate has slowed down.

In the minds of the average Japanese, Christianity is still associated with Western civilization. Nevertheless, what has been called "disembodied Christianity" (Christian ideals and standards observed by those who are not actual church members) is a strong force in Japan. This is evidenced by the facts that courses in Bible and Christian history are offered in some non-Christian universities; that the Bible and the Union Christian Hymnal have a wide circulation among non-Christians; and that social work, formerly a monopoly of Christians, is now conducted by many other agencies.

—Monday Morning.

### Memorial to Dr. Uemura

The Japan Theological Seminary (Presbyterian-Reformed Church) has recently dedicated a new recitation hall in memory of Rev. M. Uemura, outstanding Japanese Christian who died ten years ago. This Seminary is the official school of the Church of Christ in Japan. It was established in 1930 by a union of the theological department of Meiji Gakuin and a seminary in Tokyo established by Dr. Uemura. With the exception of one small seminary in Kobe, all theological education of the Church of Christ in Japan is now out of the hands of the missions, and directly under the management of the Japanese Church.

This Church has been celebrating its 50th meeting of Synod with a series of evangelistic meetings.

—Presbyterian Banner.

### Applicants for Wells School

There was room for only 106 new boys out of the 844 applicants who had paid the registration fee to take the entrance ex-

aminations at the John D. Wells School, Seoul, Chosen. Some failed; some lost out on the physical examination; and some couldn't stand up under the scrutiny of their former school records. From 13 different provinces, the successful boys rated B or above in every subject, had good personal records, and showed much promise. About half came from Christian families.

A 20th century note is seen in the fact that very few people looked at the bulletin board in front of the school to read the list of successful applicants, the reason was that almost every one had heard the names over the radio.

—Monday Morning.

## ISLANDS OF THE PACIFIC

### Strange Island of New Guinea

Rev. R. R. Hanselmann went to New Guinea in 1926 as a missionary under the American Lutheran Church. While at home on furlough he has given nearly 800 lectures about his experiences in this island of head-hunters and tree-dwellers.

New Guinea is the second largest island in the world and is shaped like a monstrous bird. If the southeastern point were placed on the tip of the Florida peninsula the northwestern point would reach to Colorado. Vegetation of unsurpassed luxuriance covers nearly the entire island. Among the light and dark green foliage are incessant flashes of gorgeously colored birds, and surpassing all in beauty is the Bird of Paradise. A constant stream of scientists and museum collectors arrive in New Guinea in quest of biological specimens.

Lately discovered mineral resources have brought white men in hordes. Beneficent govern-

ment penetration and mission organizations have brought about prophylactic measures, making the life of Europeans reasonably safe. Six hundred plantations are under European control, cultivating cocoanuts, sugar-cane, rubber, kapok, coffee and cocoa. Gold-mining is one of the chief industries. The aerial transport has developed into the largest freight carrying air service in the world.

The natives as a whole are less ill-natured than popular accounts imply. Their aversion to bathing is one of their most marked characteristics. To Christianize such a people usually requires from fifteen to eighteen years from the time contact is established with a wild tribe until the tribe is ready for baptism. The life of the native Christian missionary, stationed in out-lying districts, is so convincing to the heathen people that slowly they lay aside their former mode of sinful living. The race has a future. Various mission agencies in New Guinea have a staff totaling over 500 white workers.

—*The Bond.*

### Dyak Christians

During the past six years, about 12,000 Dyaks have been baptized as Christians. This represents four distinct fields; East Bornea, the districts of Mahakam, Boelongan and Sesajap, and West Borneo, the district of Kapoeas. The Dyaks, though uncivilized and uneducated, are by no means stupid. They generally learn readily, and have retentive memories. There is a simplicity of heart which is responsive to the Gospel message. About 200 native students are in various stages of preparation for the ministry.—*The Pioneer.*

### Methodists in Malaysia

The Methodist Church has built up a mission in Malaysia on an educational foundation. Last year nearly 18,000 children and young people attended their grade and high schools, where 690 Asiatics and 53 European and American teachers instructed them. The number in these schools exceeds the total

church membership by about 4,000, but the results of Christian education carried on over a long period of years can now be seen in the annual increase in the Christian population.

The British Government contributed over \$360,000 toward these mission schools in 1936. Of the 18,000 children enrolled in various types of school, one in four is a Christian and of the 6,000 in grant-in-aid boys' schools, one in six is a member of the Church. As a result of this mission policy, and government sympathy and aid, a Church of educated persons is being built in Malaysia.

—*Christian Century.*

### Thankful for Leprosy!

Leprosy is the last thing for which most people would be thankful, yet at the watch night service at Cullion Leper Colony the following testimony was given: "I thank God Almighty for having made me a leper because in this place I have found my Lord and my Redeemer. I had tried to find joy, peace, and contentment from what the world had to offer, but all ended in bitter disappointment. In Jesus I have found my salvation and real contentment."

### Igorot Young People's Conference

The first Young People's Conference of the Philippine Episcopal Mission went beyond the most optimistic expectations in its attendance of 100 young men and women, most of them Igorots—though delegates included one ex-Moslem girl from Zamboanga.

The general topic was Christian religion in relation to both the old traditional ways of the mountain province and the sudden incidence of modern problems. To keep the native group from backwardness in expressing views, the foreign attendance was restricted to two.

The meetings proved remarkable for the frankness and interest of the opinions expressed. For the first time the Igorot Christian was showing himself vocal in helping shape the poli-

cies of the Church, and he used his privilege with good sense and definite loyalty to Christian teaching. It was voted to make the conference an annual event.

—*The Living Church.*

## NORTH AMERICA

### Church Membership Gains

Religious bodies of the United States, as a whole, are growing, according to statistics gathered by the late Dr. George Linn Kieffer.

In 1936, the total membership of all religious bodies in the United States reached 63,493,036, as compared with 62,655,632 in the previous year. This represents a gain in membership for the year of 837,404.

The Baptists continue to lead all other Protestant bodies with a total increase for the year of 140,308. The Reformed Churches, not a large denomination in comparison with the Baptists and Methodists, come second, with a gain of 81,958. The Lutherans, with 43,905, are third, and the Methodists fourth with a membership gain of 41,798. Other notable increases were made by the Unitarians, with 38,026; the Protestant Episcopalians, with 21,193; the Evangelicals, with 9,390; the Presbyterians, with 6,507; the Nazarenes, with 5,867; the Adventists, with 5,435; the Mennonites, with 4,101; the International Church of the Foursquare Gospel, with 5,225; the Moravians, with 1,624; and the United Brethren, with 1,073.

—*The Churchman.*

### A Bible Crusade

A new movement has been launched in Chicago called the "Bible Evangelistic Crusade," which has for its purpose the evangelization of neglected towns and villages and country places in the United States and Canada. It is reported that there are 10,000 churchless towns in America and 30,000 without a resident pastor. There are 36,000,000 children and adolescents growing up without any religious training whatever.

Over eighty Bible Institutes and Christian training schools in the U. S. are turning out thousands of young people each year equipped for Christian service. This new organization will assist such workers in being furnished with trailers, tents and other necessary equipment to reach the more difficult fields. Pastoral workers will be directed to the most encouraging places to follow up the work that has been begun, and will be given some assistance in getting started. When further support is needed by evangelistic groups and missionary pastors, the organization will try to interest churches or individuals in furnishing a regular monthly allowance.

—*Evangelical Christian.*

### Testaments for Prisoners

The Pocket Testament League has recently sent 500 Testaments for work among the prisoners of San Quentin Prison, California. This is the distributing center for other state penal institutions—at Tehachapi, Forsom and one under construction near Los Angeles. The director of religious work at San Quentin, Alfred C. Schmitt, interviews all prisoners and gives Testaments to those desiring them. The demand is so great that the director has called for another 500 copies immediately. He writes: "Some of the inmates become so attached to their Pocket Testaments that they request the privilege of taking them along with them when they go out on parole." (Gifts to supply these Testaments may be sent to the Pocket Testament League, 156 Fifth Ave., New York.)

### "Remember the Sabbath"

All Christian citizens can rejoice in the increase of interest in preserving the civil institution of the Sabbath. Of the 43 state legislative bodies in session in 1937, proposed adverse legislation has been defeated more than a score of times: In New York State five such bills went down to defeat; in Iowa a bill to

amend broadly the state Sunday law was defeated; in Indiana a bill to open the saloons on Sunday was killed by a vote of three to one; and in several other states attempts to bring in commercialized sports and amusements and other business were frustrated. One of the greatest victories won in law enforcement was the abolition of 17 burlesque show theaters in New York City. The Lord's Day Alliance has been driving hard against such performances.

—*Monday Morning.*

### The Exeter Experiment

"We are trying to bring the Good News." Thus the religious work director of Mount Holyoke College epitomizes an experiment at Exeter, Maine, forty miles from Bangor. Four years ago this director, Miss Katherine Grammer and Miss Margaret Teague, secretary for rural work of the diocese of Maine, asked themselves what could be done to meet the religious needs of a back woods generation, growing up without any real knowledge of Christ and His Church. Instead of merely lamenting facts, a vacation school was planned. For four weeks eight students and a trained nurse afford the only regular opportunity the children and even the adults of that vicinity have during the entire year for serious religious instruction, as well as for the teaching of recreational values. Approximately 100 children, from 5 to 21, are the raw material with which the vacation school works. They are collected in beach wagons or make their own way to the farmhouse and barn in which the school is conducted. Classes, handicraft work and expert recreation make up the program of the morning. A morning, and a sunset service is conducted each day. More than 300 adults attend the Sunday evening services.

Miss Grammer and Miss Teague believe that they have at least paved the way toward developing a technique which can be used in other rural areas.

—*The Living Church.*

### Our Crime Peril

Recent reports of the Federal Bureau of Investigation apparently confirm our unenviable distinction of having the worst crime record of any of the so-called civilized peoples of earth. The reports indicate that "a larceny occurs every 44 seconds in the United States, a burglary every two minutes, an automobile theft every two and one-half minutes, a robbery every ten minutes, a felonious assault every twelve minutes, and a criminal attack on a woman every 67 minutes."

The Bureau's figures show that our national crime bill annually is \$15,000,000,000. This is a daily cost of more than \$41,000,000. "Every time the clock ticks off a second, the country's crime bill jumps \$475." Most of the crimes are committed by persons 22 years of age. How can these figures be reduced to the minimum?

### Goodwill in Tennessee

The Tennessee Interracial Commission, organized 19 years ago, was first known as the Law and Order League. Its program was enlarged when its name was changed. Under its first name it confined itself to crime prevention and crusaded against mob violence. The enlarged program includes health, housing, sanitation, education, recreation, traveling accommodations on public carriers, child welfare and improvement of rural conditions. Its methods are (1) the promotion of mutual understanding of viewpoints and needs; and (2) the cooperation of the two races in securing the ends agreed upon in conferences, usually through the building of favorable public sentiment.

In the beginning, some of the difficulties were: radical elements in both races; indifference to constructive efforts for betterment; and a tendency to promote selfish ends. But in time notable results were achieved. Much has been done in the correction of interracial injustices and the betterment of conditions affecting Negroes. Oppressive



measures have been opposed. Inconsiderate and brutal officers have been called to account. Cooperation in community enterprises has been promoted. Negro members have been privileged to lay bare any injustices which they feel their race is suffering, assured of a courteous and friendly hearing.

Close contacts are maintained with church groups. Baptist, Methodist and Presbyterian denominations have indorsed the Tennessee interracial movement, and many have accepted responsibility for leadership.

—*Tennessean Magazine.*

### Pima Indian Evangelist

When a Pima Indian becomes a Christian he is usually filled with a desire to win others. Pima churches regularly send teams of lay workers into areas where there is no church or resident minister. A group of 16 of these lay workers recently returned from a 10-day itinerary in different parts of the reservation, devoting their entire time to personal evangelism.

A Pima Indian Christian entered an exclusive shop in Pasadena, California. Conversing with the saleslady, he said, "I suppose you attend church?" When she replied that she did not, he began then and there to tell her of the love of God for His children, and how He sent Jesus down to earth to save us—preaching her a short sermon right in the store, which was across from one of the largest churches in Pasadena. People came to listen and the Indian carried on, proud that he could tell the story to one who hadn't yet learned to love Him. Before leaving he exacted a promise, which the woman seemed glad to give, that from then on she would attend church.

—*Monday Morning.*

## LATIN AMERICA

### Hospital in Puerto Rico

The Presbyterian Hospital in San Juan, Puerto Rico, represents the steady growth of an idea projected nearly forty years ago with nothing more preten-

tious than a bottle of pills. The missionary supplied such relief as he could to the suffering people with a few pills until in 1904 when the Presbyterians sent out a medical missionary and built the first little hospital.

The work rapidly outgrew its first quarters and today there stands a grade "A" hospital with 110 beds; a children's ward; nurses' home; a training school of fifty-five nurses; and a 1936 record of more than 32,000 patients. The hospital was placed on the approved list of hospitals for graduate study in tropical medicine by the Council of Medical Education of the American Medical Association. In the remotest country barrio and in the crowded city it is known as "El Presbiteriano."

—*Presbyterian Banner.*

### Religion in the West Indies

Charles S. Detweiler, Baptist Home Mission Secretary, reports observations on a recent trip to the West Indies.

In Port-au-Prince, Haiti, there are four Protestant churches, the Episcopalian, the Wesleyan, the African Methodist Episcopal and the Baptist. The largest of these churches has the poorest building. There is real religious freedom in Haiti.

In Puerto Rico, Protestant influence in public life is growing. For some time the head of the Teachers College and the second in rank in the University has been a Puerto Rican Presbyterian, and now the Chancellor of the University is another Presbyterian. The new Commissioner of Education, recently appointed by President Roosevelt, is a Puerto Rican Presbyterian. A very outspoken Baptist, prominent in political life, is president of the Board of Commissioners of the City of San Juan, and also a member of the Public Service Commission of the Island. The pastor of the Second Baptist Church of Santiago, Cuba, broadcasts for one hour his Sunday morning service, and every day from seven to seven-thirty he is on the air with a devotional service. The station reaches only the eastern half of

the island, but the large number of letters he receives from people not touched by churches is a witness to the value of this service. The First Baptist Church of Santiago has been helping a Spanish priest who within the last year left the Roman Catholic Church. For the present he is supporting himself by teaching in the day school of the First Church. The Baptist Church in Palma Soriano, a town of 20,000 inhabitants, has outgrown its building which seats only 160. Its average attendance in Sunday school is 230.

### Brazil's Student Problem

It has long been realized that one of the serious missionary problems of the Latin world is the approach to the student class. The Student Union for Christian Service was organized twelve years ago, and at present confines its activity to students in evangelical schools of higher education. With nearly 500 members it already has a considerable effect upon the lives of its members, and the necessity for personal witness is impressed upon all who join.

—*World Dominion Press.*

### Echoes of Martyrdom

From the region along the Amazon where the Messrs. Roberts, Wright and Dawson, known as the "three Freds," disappeared in martyrdom, comes the report that 1,200 Kayapo Indians had suddenly emerged from their forests and descended on the little town of Nova Olinda. Fear at first prevailed that they had come to massacre; but a strange thing had occurred. Wars in their home districts had driven them forth, and they were seeking safety and food. The news was received by the field workers as an answer to prayer, and steps were taken to meet the opportunity. Two missionaries soon were on their way up the Xingu, with a ton of farina.

Contact with these Kayapos was established, and to the delight of the missionaries they found that God had been prepar-

ing for this meeting for ten years past, at which time the language had been reduced to writing. The new settlement has brought the Indians to a place where the Gospel can be preached to them. Already a few have accepted Christ.

The last letter received from the band of three contained this appeal: "Brethren, pray and send others to continue what the Lord has begun."

—*Alliance Weekly.*

## EUROPE

### Call to be "Up and Doing"

Church attendance in England is reported as declining. The Methodists say that 60,000 fewer pupils attend Sunday school; church membership has decreased by 3,000. The Baptists report a decline of pupils by nearly 20,000, of church members by nearly 1,500. Causes are suggested include week-end habit of hiking; opening of cinemas on Sunday; Sunday excursions; dropping of family prayers; influence of radio sermons. The Scots Church's General Assembly has serious things to report about reduced incomes for work abroad. The foreign missions accounts revealed a deficit of over \$250,000. Sabbath observance was lost in the Great War.

—R. BIRCH HOYLE.

### London's Mosque

The Nizam of Hyderabad has provided a site in West Kensington, London, for a Mohammedan mosque. The foundation stone was laid on 4th June by the Prince of Berar, the son and heir of the Nizam, surrounded by a distinguished company of Moslem representatives from Egypt, Arabia, Turkey, Persia and other countries. Like the mosque at Woking, the London mosque will be a miniature of the Taj Mahal and is to be finished at the end of the year. It will hold about 1,000 people, quite large enough to accommodate the worshippers. The total number of Moslems and those interested in Islam in the whole of Great Britain is estimated at 2,000.

—*World Dominion Press.*

## French Protestant Church

The French Protestant Church, though weak numerically and financially, is a true missionary Church. The Paris Missionary Society which has been carrying on its work for 113 years, is working in eight different fields, wherein labor 165 missionaries. The whole work is supported by an annual budget of five million francs. French missionaries are also working in the Methodist Mission on the Ivory Coast, and the Norwegian Lutheran Mission in Madagascar. The present membership of the French Churches is about 700,000, divided among 1,038 parishes under the direction of 1,097 pastors.

—*World Dominion Press.*

### Religion at the Paris Exposition

Visitors to the Paris exhibition may discover several features of special interest. A mission boat of the McAll Mission will be found between the Alma and Passy bridges. Here, daily services will be held. On the gangway of the *pont d'Alma*, is a bookstall containing Bibles and religious publications.

An exhibition of Protestant Art is a special feature at the American Church (63, Quai d'Orsay). This will be on view from June 18, although the Church itself is open from the beginning of the Exposition. A leaflet in English and French entitled "Souvenirs of French Protestantism," by Pastor Boss, is being published by the National Touring Center. A Welcome Center for Women (47, Quai d'Orsay) is open from 9 a. m. until 9 p. m.

—*The Christian.*

### German Churches Firm

The Nazi's are not making much headway against the Christian Church. Roman Catholics have no intention of retreating or compromise; confessional Protestants have set up a secret council, to which pastors pledge obedience, in defiance of the Reich.

So far as known, there is nothing resembling a united front of Catholics and Protes-

tants, yet each is profiting by the struggle of the other.

Dr. Charles S. Macfarland, secretary emeritus of the Federal Council of Churches, has issued an open letter to Hitler, in which he condemns the official German attitude toward religion on four counts:

(1) Hitler has "seized control over the Church, arrested multitudes of its pastors, confined many of them, and permitted not a few to be assaulted without open rebuke of their attackers."

(2) Despite his promise to unite the Church he has "divided it between those who comply, those who are neutral, and those who courageously oppose [his] domination."

(3) Despite his promise to regard the "confession" of the Church as sacred, Hitler has "endeavored to crush out its basic doctrine of the Fatherhood of God and the brotherhood of mankind."

(4) "Instead of doing justice to the Jews you have permitted them to be harassed and despoiled, without the slightest appearance of mercy."

When Hitler came into power he asked that he be given four years before people should judge his policy. The four years have elapsed and the judgment must be one of condemnation.

—*The Living Church.*

### The Godless Union

Vigorous efforts to increase membership in the Godless Union are being made by Litvinoff, Russian Commissioner for Foreign Affairs. All applicants for diplomatic posts abroad, likewise all members of the Diplomatic Service at present employed abroad, must be members of the Godless Union, or face dismissal. The decree is also extended to commercial representatives abroad. The *Osservatore Romano* says that during last year membership of the Union greatly increased, and its funds improved by the payment by every member abroad of a special contribution. The new decree has resulted in 6,700 new adhesions to the Union. The Komsomol has ordered Russian youth to improve their antireligious work, and to win between May 2 and August 2, 200,000 boys and girls as recruits.

Antireligious propaganda abroad was stimulated by the

despatch of appropriate literature valued at 1,500,000 *rubles*, chiefly to Switzerland, Holland, France, Spain, England and Belgium. Sixty-five thousand *rubles* only were received from the recipients.

—*World Dominion Press*.

### Protestantism in Austria

Since February more than 15,000 people in Austria have entered the Protestant Church. In Vienna alone about 10,000 have taken this step. A great many of these were formerly Roman Catholic, but the majority were without religious denomination. Many of them are very poor and out of work, yet such is their desire for spiritual teaching that they visit regularly divine services and Bible classes which the Protestant Church has organized for them. Protestant churches are filled to overflowing, and the few pastors have so much to do that it will be necessary to employ new assistants to impart religious instruction. The State authorities are very unfriendly towards this movement, and put every obstacle in the way of preventing persons from leaving the Roman Catholic Church.

From all parts of Austria urgent requests are pouring in for Bibles and New Testaments. A pastor in Syria writes: "I come from a little village in which twenty have entered the Protestant Church, and they all request me to send them Bibles and Catechisms. This was not a political movement, because they wanted nothing other than God's Word."

—*Bible Society Record*.

## AFRICA

### Is Islam Tottering?

W. Cecil Collinson, Secretary of the Egypt General Mission, observes that large numbers of Moslems are tiring of the formalities of Islam. Here are some facts which go to prove that there are signs of a real change in the situation. In every Moslem community of over 50,000 inhabitants there is a nucleus of witness for Christ. Long-closed

Emirates in the Sudan are opening for the missionaries of the Sudan United Mission. Many followers of Islam are awakening to the deficiencies of their system. The first conference of Kabyle converts was held recently, and on almost every station there are signs of the working of the Holy Spirit, and that the seed sown through so many years will soon bear fruit.

—*The Christian*.

### Moslem Stronghold Crumbling

There is today throughout Africa a mighty movement away from Islam and paganism, simultaneous with the movement away from Hinduism in India. The Sudan Interior Mission sees new opportunities in the opening up of the Moslem strongholds of Northern Nigeria to the Gospel. The Nigerian Government is now willing to hand over the leper camps in these provinces to the missionary society.

With the acceptance of the challenge, the call has gone forth for a hundred new missionaries, including doctors and nurses.

—*Life of Faith*.

### Italy's Ethiopian Policy

Italy's action in forbidding British, American and French missionaries to carry on their work in Ethiopia, gives point to Foreign Secretary Anthony Eden's guarded reminder that the British Government "must reserve the right to consider" the expulsion of Italian missionaries from Malta, Nigeria and other parts of the British Empire. The expulsion of British missionaries has been the subject of prolonged negotiation which have not proven successful. England's threat is not likely to be translated into action, but at least it calls attention to the injustice of Rome's policy.

Italian priests and teachers are to be found chiefly in Malta, Nigeria and Palestine. In Malta most of them already have been replaced by Maltese; in Nigeria, Italian missionaries are only a handful compared with the French, while Palestine is a mandated territory in which

Britain has not full liberty to expel priests of Italian or any other nationality. The British Government is, however, anxious to show church circles that it is fighting with all the resources of diplomacy behind British missionaries who may be in trouble. This has been British policy whenever missionaries' lives or teaching activities have been endangered in China or elsewhere, and the same policy is being carried out now.

—*New York Times*.

### Bible Pictures to "Think Black"

An attempt to stress the need of "thinking black" in any approach of the white man to African children is the plan of the World's Sunday School Association to present awards to native African artists who produce illustrations of the parables conveying the fullest meaning to native African children. The story of "the widow's mite" does not make sense to the African. How can she be the "poor widow" with her flowing dress is the incredulous reaction of the African native. The results of this venture will be marked by an originality which should prove refreshing.

—W. S. S. A.

### Uplift for the Bantus

Missionary work in the Portuguese colony of Bantus is chiefly among nine recruits of the Transvaal. There can be no doubt of the influence of the "East Coast Boys" on the Christian villages which have grown up in Portuguese East Africa. After working in the mines of the Transvaal, particularly on the Witwatersrand, they return home with ideas about a home which cannot tolerate the old heathen customs, and either these have had to go or they have built a group of huts in a new spot away from their pagan relatives. These structures are finer than the pagan huts, influenced by homes they have seen of the white people in the Transvaal. In the midst of the new huts has been built the chapel with a bell, where the leader calls the people

morning and evening to read the Scriptures, pray and sing hymns learned in the Transvaal.

The Bantu thinks and works in circles rather than straight lines. His house is circular, his village is circular and his thinking follows a circuitous route. Christianity widens his mental horizon and helps him to think and construct in terms of rows of superior huts with fruit and flowering trees between them, which provide ventilation, cleanliness and improved sanitation.

—*World Dominion Press.*

### Rhodes-Livingstone Institute

The year 1940 will mark not only the jubilee of the foundation of the two Rhodesias in 1890 by Cecil Rhodes, but also the centenary of the departure for Africa in 1840 of David Livingstone. It is proposed that this double anniversary should be commemorated in Northern Rhodesia by the establishment of a Rhodes-Livingstone Institute of Central African Studies which will serve as a combined memorial to these two men.

The proposed institute is intended to further scientific study of the impact of European civilization upon native African Society. It will be located at Livingstone, the old capital of Northern Rhodesia, seven miles from Victoria Falls.

## WESTERN ASIA

### Christian Schools in Palestine

Christian schools are the only places where Jew and Moslem, as well as Christians, meet together, study together, play on the same terms, and, in the spirit of Christian charity, learn that give and take which are so important. Last year when the feeling between Jews and Arabs rose to boiling point, and all Arab schools, even those under the government, went on strike, Christian schools still went on. There was difficulty at times in keeping Arab and Jew together, but it was done. Result: the schools have been crowded as never before. Jews and Arabs say what they find there is "character training." The strategic importance of this educational program is seen in the fact that the seven secondary schools in Palestine educate practically one-half the Arabs receiving such training, and a not inconsiderable number of the Jews.

Many observers say despondently that there is no solution of the problem of Arab, Jew and Briton; others offer political or diplomatic ways out, but the only workable plan is to make all three Christian.

—*Spirit of Missions.*

### News from Syria

The Danish Mission to the Orient has opened a new Evangelical Church at Hafar, Syria. In five boys schools 69% are Moslems and in the girls' schools 78%. Students are more serious-minded than those of ten years ago, and there has been increased interest in the various voluntary religious services.

Financial difficulties have caused the Danish Mission to the Armenians to close their clinic in Beirut, and a reduction of the numbers in Birds' Nest, Jubeil; but industrial work has supported many needy women, and children have been paid for in schools. Bible-women are used for evangelistic work in homes and meetings and conferences have been held. The Swiss Society of Ghazir has given help to Armenian village colonies by placing nurses among them, in addition to their work among the blind. In spite of the difficult financial situation the Armenian churches have taken increased responsibility for carrying on their work, and have even started new work in three or four centers.

—*Near East Christian Council.*

### In Iraq

"Iraq reports a steadily increasing stream of tourists, and the missionaries are glad that many of them are sufficiently interested in missions to take time to see mission work. The most noteworthy visitation recently was in the form of a conference in Baghdad of five officials of the British and Foreign, and the American Bible Societies.

There has been a marked deepening of interest in the Gospel message among various classes of people. Among the causes of this should be noted: first, a general consciousness that we are in a most critical period of the world's history; second, the results of seed previously sown; and third, the prayers of friends. There is greater opportunity for reaching Moslems as more and more children take advantage of the schools. Approximately 100 boys and girls attend Sunday school. These are divided into three classes or groups with competent teachers, each child being permitted to enter the group of his own language. The pupils in one class are all Moslem.

—*Near East Christian Council.*

## INDIA-SIAM-MALAYIA

### Reaching the Multitudes

The Methodist Church in Hyderabad is responsible for a Christian community of 100,000 persons. Those who have been reached are eager to learn more, and there are some remarkable testimonies to changed lives and cleaner homes. Those who for generations have been in bondage to idol worship and the powers of darkness find it no easier to walk in a path of true separation than do the followers of Christ in more enlightened lands, where Christianity has been making its influence felt for centuries. To the end that converts may be strengthened, "refresher courses" are given. These are attended by pastors, evangelists, village teachers and young men and women from village congregations. On one occasion several village teachers gathered for a time of prayer and meditation in connection with their work, after which it was estimated that in one week 85,000 persons heard the Gospel. Rev. C. W. Posnett is leading this work. Not long ago a village chief, who had continually persecuted the native Christian teacher, went to Mr. Posnett and said: "I used to persecute your teacher; I pulled down the thatch from his shed, and tried to drive

him out, but I have come to tell you that I want his religion; your teacher has saved and changed my village, and he is now my friend."

—*The Christian*.

### "Temple Entry" Proclamation

Caste Hindus in Travancore have issued a proclamation compelling the depressed class Christian converts to go to Hindu temples. If they do not forsake Christianity, they are not allowed to reap the harvest, and some are turned out of their poor dwellings. This restriction is being applied to London Mission, Roman Catholic, Salvation Army and Syrian converts in places like Avaneeswaram and Thalavoor. The matter has attracted the attention of Mr. Gandhi, who has promised to try to better the situation.

—*National Missionary Intelligencer*.

### Santal Mission Anniversary

This year marks the seventieth anniversary of the founding of the Santal Mission of North India. Of the founders, Hans Peter Borresen and Lars Olsen Skrefsrud, the former was a native of Denmark, the latter of Norway. The mission is now supported by Lutherans in Denmark, Norway and America. There are fifty missionaries in the field, twenty from Norway, twenty from Denmark and ten from America, and the field is expanding. Scattered over a strip of territory 400 miles long are small Santal churches with their pastors, evangelists and Bible women. There are village schools, and, in the large centers, boarding schools both for boys and girls. There are also orphan homes, hospitals, and at Saldoha a colony for lepers.

### Madras Centenary

Scottish missionaries in Madras and vicinity are rejoicing in their hundred years of history. In February of 1837, John Anderson, son of a blind farmer of southern Scotland, landed in Madras and began a school with a definite evangelistic aim. Today, thirty-six missionaries in

five stations (Madras, Conjeevaram, Chingleput, Arkonam and Sriperumbudur) together with 450 coworkers, eight Indian ministers with 8,000 church members, give stalwart witness to the growth and strength of this work.

An outstanding feature of those early days was the baptism of two students, P. Rajahgopal and A. Venkataramiah, which caused a furore, reduced the school attendance from 400 to 70 overnight, and brought on a court case, through all of which the Christian leaders stood uncompromisingly for their faith, resulting in many conversions.

Madras Christian College, an outgrowth of the work of this mission is celebrating the Centenary by transfer to a new location covering 390 acres at Tambaram, sixteen miles south of Madras.

—*United Church Review*.

### Literacy by 1941

The All-India Conference of India Christians has issued a challenge: "Every Christian able to read by 1941." Here are some of the reasons for expecting a literate Church of Christ in India four years hence. First, there are many evidences of a widespread interest in adult literacy. Active committees are at work in every part of the country in the study of the problems involved, in the preparation of materials, in the encouragement of voluntary teachers of the illiterate. Preliminary attempts have met with distinct success. Striking achievements in other countries spur India to the attainment of literacy. Russia raised her literary from 33 to 90 per cent between 1921 and 1931. In China, Dr. Y. C. James Yen, began a mass literacy movement in 1922 with 1,450 students; and within seven years he had taught five million to read and write.

Recent research has shown that the adult can learn to read some five times as rapidly as a child. Many are influenced in their interest in literacy by the political franchise to be gained by the literate. Inferiority com-

plexes will be shed when one can read his own Bible, subscribe to his own paper, and form his own opinions at first hand.

—*United Church Review*.

### Dr. Laubach's Method

Dr. Frank C. Laubach says that teaching the people of India to read is like trying to tear down the Himalayas. Only 8 per cent of the 340,000,000 can read, and only 7 per cent of those who *can* read can do it well enough to understand what they are reading. Dr. Laubach thinks he has the explanation. There is in India a spoken language and a written, in all the large languages. These go by the same name but have different vocabularies. It is as if you were learning Greek, or Hebrew, and had to learn both a new vocabulary and a new alphabet. It is worse than that for the illiterate, for he has never learned any letters and does not know what to expect. Dr. Laubach is advocating that all illiterates be taught in their own dialects, learning to read in the spoken language. Thus the other languages will become dead.

—*Missionary Herald*.

### Gospel Inn at Leh

*The Christian* tells us that at Leh, on the border of Western Tibet where Moravian missionaries have labored for many years without seeing much fruit, it is now proposed to erect a "Gospel Inn," in an attempt to obtain closer contact with pilgrims on their way to their holy city. This inn will afford shelter and rest for the pilgrims and give opportunity for the missionaries to minister to their spiritual needs.

### Christian Villages in Siam

One of Siam's largest Christian groups consists of ten villages where work is being carried on by Siamese leaders. In the largest church in this area there are several active organizations—a large primary Sunday school, a large day school, and a Kings Daughters circle. They have their own evangelists whom they send out to work in

neighboring villages. There is a large group of people studying now to be received into the church as soon as they are ready. These church members tithe, and their gifts are more than enough to meet the expenses of the church and support their own pastor. They are now asking for an assistant pastor, since the one cannot do all the work that might be done. They are ready to assume the support of the extra pastor as soon as he can be obtained.

### Singapore Churches

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

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

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

—RALPH A. FELTON.

## CHINA

### Christian Influence Expanding

At a meeting in London of British Missionary Societies, Rev. C. E. Wilson, Baptist Foreign Secretary, said:

"It is one of the most remarkable features of modern China that the graduates of Christian

colleges are coming to positions of influence in the State and in all the learned professions. In the last dozen years the number of enrolled students of the Christian colleges has increased from 2,000 to over 7,000. There are 800 graduates going out of these institutions every year to take up their careers of various kinds."

—*Missionary Herald* (London).

### Radio Preaching

One of the most encouraging features of Christian work in Shanghai today is the Christian Broadcasting Station. The unusual thing about the broadcasts is their popularity, since only one person out of 300 is a Christian. The station was begun, and is still financed by a Christian Chinese business merchant, who probably gives not less than nine-tenths of his income to God, and part of it meets the heavy expenses connected with this broadcasting center. When some one suggested that perhaps more money was being spent on its maintenance than should be, he replied that instead of spending less, he felt he ought to spend more, and would do so. Thus he is now proposing that Government stations in other provincial capitals be placed at the service of Christian preachers. By payment of a fixed sum to the authorities in charge of those stations, half-an-hour daily can be allowed for the broadcasting of the Gospel. This radio service reaches "the war lords and the politicians, the farmers and the factory workers, the old and the young, the pirates and the followers of Christ." —*China's Millions*.

### Evangelism in Shanghai University

It is the custom at the University of Shanghai (Baptist), to have four evangelistic meetings each year, each called "Religious Emphasis Week." Personal work is done largely through fellowship groups during the year. The last series of meetings resulted in 14 decisions, twenty-two desiring to enter Bible classes, seventy-four

reconsecrating themselves to Christ, and four applying for church membership.

Rev. C. H. Wong, pastor of the East Shanghai Baptist Church, asks these questions of candidates for church membership:

What does it mean to be a Christian? Why do you want to become a Christian? What is the difference between a Christian and a non-Christian? Are the members of your family Christian? Does your family object to your being a Christian? What would you do if some one should persecute you for being a Christian? Why do you want to join the church? What is the meaning of baptism, the Lord's Supper, prayer, etc.? Do you pray and read your Bible? Are you willing to help bring others to Christ?

Sometimes candidates are asked to wait for further study of Christianity, or until they have a deeper experience of Christ before they are presented to the church for membership.

—*Watchman-Examiner*.

### Fukien's Experiment

Fukien Christian University, with a dozen villages within an hour's walk of its campus—a campus fashioned out of seventy acres of rice and potato fields, is not unmindful of its obligation to solve its share of the Chinese rural problem. The university believes that the reconstruction of the rural areas is an experiment, and therefore an expert's task. Francis Chen, with his Yale Ph.D., in rural economics, has returned to China as experimenter. A gift secured by Rev. E. H. Smith, of the American Board in Ingtau, provides funds for a five-year period of experimenting; and the village of Nieu Tien is the starting point.

Forty years of revolution have made the farmer their victim. He is the sufferer from the civil wars, exorbitant taxes, the corrupt and bewildered gentry, not to speak of bandits and communists. The farmers constitute four-fifths of the total population. To save the farmer is, therefore, to save the nation.

—*Far Horizons*.

### Through Personal Contact

Of 28 students and teachers baptized in one station in China



during the past year, 17 came from non-Christian schools. A Presbyterian missionary in charge of student work there says that these were not superficial or emotional decisions, but followed many months of careful training in communicants' classes, and much personal discussion with other Christians. Most of these young people first became interested in Christianity through Christian students whom they knew. Said this missionary: "It is easier to get students into a vital relationship with God in their personal lives than to lead them into the Church."

—*Monday Morning.*

### Leprosy Conferences

Within a week after the tragic shooting of sixty lepers at Yeungkong, two of the most noted scientific bodies in China were in session—the Chinese Medical Association and the Third National Conference on Leprosy. The national character of these two organizations made them loud-speakers of protest against these executions.

The Medical Association passed the following resolution, quickly seconded by the Leprosy Conference:

That the Chinese Medical Association, in session at the Medical Center, Shanghai, has heard with dismay of the premeditated murder of lepers in the Yeungkong hospital leper settlement and the subsequent looting of the settlement by soldiers;

That, apart from the natural abhorrence of such cruelties, this and similar acts, in direct contravention of the orders of the Canton authorities, as expressed in their published injunctions strictly forbidding the molestation of lepers, do more than anything else to spread the disease by driving every leper into hiding;

And that immediate steps be taken by the officers of this conference to approach the proper authorities in Nanking and Canton, urging that suitable penalties be imposed on the murderers, that steps be taken to protect the lepers, and especially to prevent the molestation of those undergoing medical treatment.

—*Without the Camp.*

### The Chiangs of West China

The author of "China's First Missionaries — Ancient Israel-

ites" has learned a great deal about the Chiang people of the western borderland of China. They live between China proper and Tibet. They bear such unmistakable marks of being Israelitish that Mr. Torrance says: "Were they clad in foreign dress and set down in London or New York, they would be taken at once for Jews."

The description he gives of the use of an altar in the sacred grove, and of the slaying of the sacrificial lamb by an appointed priest, clad in special priestly garments, is strangely reminiscent of the Old Testament sacrifices, and the likeness is further borne out by the ritualistic use of a priestly rod bearing the image of a serpent, recalling the ancient Nehustan. The similarities between Israelitish and Chiang religious practices all shed fresh light on many an elusive Bible allusion. The national story of the Chiang people undoubtedly holds the answer to many hitherto unanswered questions of religion and history.

Mr. Torrance's work of Bible distribution in West China has brought many Chiang villages into the Christian fold.

—*Bible Society Record.*

### Three Missions Unite Medical Work

Dr. Edward H. Hume sends an account of the federation of three medical missions in China, formerly maintained separately by three denominations, to combine all medical work in South Fukien into one unit. Late in 1936, a survey committee was appointed by the three missions involved — American Reformed, English Presbyterian and English Congregational — which studied the entire area and reached the conclusion that it would be desirable to commence united activities at one center, while regarding the hospitals of the entire area as essentially belonging to a single plan. The Board of Managers of the hospital at Changchow (London Mission) agreed to go out of existence and a new board was created, three of whose members were designated by the Synod

of the Church of Christ in China. Similar boards are being developed at Kulangsu and Chuanchow. Outlying hospitals at Changpu and Siokhe will be operated as branches of the Changchow hospital center, and it is proposed that other outlying hospitals shall be designated as branches of the Kulangsu and Chuanchow centers respectively. Each of the three missions concerned have given approval to the plan.

### GENERAL

#### Religion—Not Philosophy Needed

President James Rowland Angell of Yale University insists that religion, rather than philosophy must be relied on to change the human heart and solve our many problems. Said he at the Bowdoin Institute of Philosophy:

"Anything which gives any promise of restoring some measure of sobriety of outlook, some common convictions among thoughtful and honorable men, is deserving of encouragement. On the strictly intellectual side, philosophy and science are alone likely to gain the necessary hearing from our thinking leaders, and perhaps by contagion some shreds of sanity may spread to common folk who have neither the mental power nor the training to think through basic problems for themselves. In the larger area of feeling and emotion, to which appeal has finally to be made before any social response of significant magnitude can be hoped for, I think we must look to essential religion. I personally think that the most sophisticated can with intellectual assurance turn to the conviction that spiritual forces are indigenous to ultimate reality, that they are in part reflected in such conceptions as we have of justice and truth and beauty and the love of our fellow man." He added that the task of turning people as individuals from malice, cruelty, and selfish lust "is a task which religion can most easily perform, and hardly any other agency can make a real beginning."

# Our Missionary Bookshelf

*Books Briefly Reviewed for the Readers' Information*

**A Theology for Christian Missions.** By Hugh Vernon White. 220 pp. \$2. Willett, Clark & Co., New York and Chicago. 1937.

This book begins with a refreshing note, at variance with the easy unrational and self-contradictory view of the past generation which eschewed any interest in the theological basis of foreign missions and advocated the adequacy of the ideal and motive of human service. But why were the ideal and motive of human service adequate? Any attempt to answer this question involved the answerer in a theology, a very thin and poor theology perhaps, but still a theology which sooner or later had to grapple with the meaning of the ideas of God and man and society.

Dr. White sees all this clearly and states his view with unmistakable plainness:

It is my strong conviction that the Christian mission must have an explicit theology to sustain it. These lectures, therefore, represent a definite theological point of view and the attempt to ground evangelical Christianity in beliefs about God, Christ, man and the nature of the spiritual life, which can be held with confidence by present-day Christians and which can be defended rationally and sustained by practical experience. Evangelical faith has a fundamental stake in the theological support of Christian missions. If that support fails, Christianity ceases to be a "gospel" in the local parish as well as on the mission field.

We have had enough special pleading for the missionary work of the church. What it needs is not special pleading but a clear realization that the world mission finds its rational justification as well as its moral imperative in the very nature of Christianity. This is what makes so necessary today a treatment of missions from the point of view of Christian theology.

When Dr. White states his theology, however, variances ap-

pear, as he recognizes, with the historic Catholic faith. His Christology does not seem to be the historic Christology either of the Roman Catholic Church or of the theology of the Reformed Churches. He reverences Jesus Christ as the historic revelation of the character of God but says little of the Risen Christ as a living supernatural person and presence and little of the mystical element of Christian experience. He saves a good deal of the old but the movement of thought preserves the humanistic construction of the past few decades instead of entering into the new currents which return to God, rather than man, as the center and the constructive principle of Christian thought and experience. The emphasis here is on man's service of his brother, using the concepts of God and of the teaching and example of the historic Jesus, rather than on God in Christ, the Christ of history, the living Christ, at work using man for the service and salvation of His children. The books cited are the books of the humanistic trend and there seems to be either no touch with or a conscious ignoring of the new and dominant currents which turn back to the Biblical concepts of God and Christ. Dr. White accepts "the passing of the old rational premises for doctrinal construction which Catholics have found in the teaching of the Church and Protestants in the letter of Scripture." Is it not rather true that these old premises are back today with a new power? The future will show. The future will show also whether Dr. White's construction of a theology for Christian missions will sustain and main-

tain them. Meanwhile it is good to have this thoughtful book which goes so far and sets forth so much truth as to life and thought and duty that one wishes it would go further and recover all of the great evangelical tradition which is as true today and will be as true tomorrow as it ever was.

R. E. SPEER.

**Two Missionary Voyages.** By Thomas Thompson. 87 pp. 1s. Society for Promoting Christian Knowledge. London. 1937.

This little paper-bound book rescues from obscurity the name of a pioneer missionary who was sent out nearly two hundred years ago (1745) by the Society for the Propagation of the Gospel of the Church of England to work among the English colonists in New Jersey, and who, when his opportunity was closed by the Revolution five years later, became the first Anglican missionary to West Africa. His interesting account of his adventurous voyages and varied experiences were published by the Society during his lifetime, but had been out of print and lost for 150 years till a stray copy was found in the Rutgers library in New Brunswick. The Society has now republished it, with explanatory introductions, in its original form. The Editorial Secretary rightly says that it will stir the imagination of all who care for the records of old days and are ready to honor the memory of a Christian pioneer and hero.

ARTHUR J. BROWN.

**The Deeper Life.** By Max I. Reich. 112 pp. \$1.00. Wm. B. Eerdmann Pub. Co. Grand Rapids, Mich.

Those who share the conviction that the present urgent need

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

is the deepening of the spiritual life of the church will prize this volume of studies by a gifted and able expositor. Dr. Reich is a member of the faculty of the Moody Bible Institute and the book reflects both his deep spiritual discernment and wide knowledge of the Scriptures. His approach is somewhat unusual in that there is almost entire absence of illustration or appeal to emotion. The aim is rather to bring into view great areas of spiritual privilege revealed in the Scriptures, which Christians so largely neglect. There is the constant holding up of the divine mirror to expose the deformities of the self life, and warning against formalism, ritualism and doctrinalism, as foes to highest spiritual attainment. The sixteen chapters are rich in sustenance for the inner life, especially those on Deeper Fellowship, Deeper Teaching, and Deeper Peace.

If there be any qualification in one's appreciation of a book of such high value and helpfulness, this would relate to one or two instances of overstatement.

HUGH R. MONRO.

**The Christian Evangel.** By John McNicol, D.D. 12mo. 193 pp. \$1.50. American Tract Society, New York. 1937.

It is a good omen that books are appearing, one after another, which seek to define Christianity as presented in the New Testament. Many have become weary of the vague religiousness of much contemporary preaching, and eagerly desire to know what the original Christian message really was. They wish to "distinguish the things that differ." Dr. Machen's "What Is Faith," and Principal Michlem's book with a similar title, are calculated to meet this commendable desire. The volume by Dr. McNicol belongs in the same class and certainly does not suffer by comparison. It is a clear, coherent, cogent setting forth of the "Christian Evangel" as foreshadowed in the Old Testament, made possible by our Lord, in His life and death and resurrection, certified by the gift of the Spirit at Pentecost, proclaimed

by the Apostles, and effective in a new righteousness from God, a new access to God, a new creation by God for those who accept it. Dr. McNicol does not start with a thesis to which facts must be made to conform. His appeal is to what "is written." How completely documented from Scripture his treatment is may be judged from the 500 references listed in the Scripture Index at the end of the book. Yet the text does not seem cumbered by excessive quotation. On the contrary, the argument moves steadily forward, without waste of words, from position to position, as each is established and fortified in turn. Marked with fine insight and evident scholarship the book is nevertheless not academic. It is wholesomely objective, and yet at the same time is intense with feeling. Obviously the Christian evangel has proved in the writer's own case to be "power unto salvation," and he cherishes it with joyous conviction. Anyone who wishes to understand essential Christianity cannot do better than read this book.

ARTHUR H. GORDON.

**Church Unity.** By the Rev. F. H. Knubel, D.D. 86 pp. 75 cents. Board of Publication of the United Lutheran Church in America. 1937.

This discussion of church unity, by the distinguished president of the United Lutheran Church in America, is in the form of a commentary on the Epistle to the Ephesians, whose real theme is held to be the unity of the Church, and in which St. Paul presents the "fundamental facts concerning unity," "Christian responsibility for unity" and the proper methods for the "promotion of unity by Christian denominations."

Leaders who feel that true unity should and will express itself in union, that union does not mean a standardized uniformity or a supergovernment, and that a closer union than now exists is long overdue, will probably not share Dr. Knubel's fear of "the hurried establishment of an external union." They will, however, respect the ability, sincerity and fine Christian spirit

which characterize his discussion of the subject, which is especially timely in this year of the Edinburgh World Conference on Faith and Order.

ARTHUR J. BROWN.

**Missionary Illustrations.** By Alva C. Bowers. 154 pp. \$1.50. Fleming H. Revell. New York.

Here are stories of real experiences, gathered by the author during his twenty-six years in foreign mission service. Pastors, Sunday school teachers and leaders of young people will find this book a mine of usable incidents that will increase the knowledge of other lands, and give point to inspirational truths.

H. H. F.

**God's Methods for Holy Living.** Dr. Donald Grey Barnhouse. 50 cents. 93 pp. Revelation. Philadelphia. 1937.

This volume of brief addresses deals with a theme of which we hear all too little in present-day preaching. Holiness has had a prominent place in the great revivals since Wesley's day, but because of the teaching of eradication and other extremes by certain groups, a widespread prejudice has recently grown up. To omit a truth so essential as this leaves great areas of Scripture uncultivated and the symmetry of Christian doctrine is sadly marred.

Dr. Barnhouse's approach is well balanced, scriptural, and in the fullest sense practical and helpful. His numerous illustrations are highly effective, the language clear and forceful, and there is a sustained interest throughout. The reader will lay down this book with a sense of spiritual refreshment and with much new light upon the Word of God.

H. R. MONRO.

**My Servant Moses.** By E. Ray Cameron, A.M., Th.M. 12mo. 187 pp. \$1.50. Fleming H. Revell Company, N. Y. 1937.

Here is a straightforward chronicle of the life of the great Hebrew lawgiver. It follows closely the Biblical record, utilizing often its very phraseology, and makes no attempt to appraise the documents critically, or speculate as to their origin.

Their full reliability is taken for granted. The writer presents Moses as the chief instrument through whom the Providence of God operated for the deliverance of Israel from Egypt. He traces that Providence in detail from the beginning to the end of Moses' life, and seeks to interpret Moses' reactions to it. He introduces us to Moses' inward conflicts and hesitations, his ventures of faith, the motives which actuated him, his hopes and trials and disappointments and triumphs. The result is no mere symbolic figure of the dim past, aloof and severe, but "a real warm-blooded human being" of like passions with ourselves, and "as lovable as any character in history." The scattered facts of Moses' life are collected and included in the narrative, emphasizing his versatility, his prodigious achievements and their abiding value. Now and then the story is made more vivid by imaginative touches, as when Moses and Aaron meet after forty years of separation and talk over old times, or when the sensational experiences of Israel, during the days immediately after the escape from Egypt, are relayed in the modern form of news flashes. Judicious and pertinent practical suggestions appear at intervals, which remind one that the book has its roots in a series of sermons preached to the writer's own congregation. One finishes reading with a sense of profit from having become better acquainted with this most impressive Biblical character, prior to Christ Himself.

ARTHUR H. GORDON.

**Series of Six Booklets.** 16 pp., with heavy paper cover. By Donald Grey Barnhouse. 10 cents each. Revelation, Philadelphia.

### *Happy Though Poor*

An arresting discussion of the secret of happiness, replete with vivid illustration, sound reasoning and clear Scripture teaching.

### *Men Whom God Struck Dead*

Solemn lessons drawn from judgments of Scripture. Each illustration is given a powerful present-day application.

### *The History of Sin*

An illuminating and instructive treatise on the little understood subject of the origin and development of sin in the world.

### *The Marks of Sonship*

Tracing in clear language the pathway of sonship. An admirable treatise dealing with the very heart of the Gospel.

### *The History of Temptation*

Barring what seem to us one or two extremes in statement, this pamphlet throws a flood of light on a subject concerning which there is far too much superficial thinking.

### *When Winter Comes*

A tribute to those in advanced years by one in the prime of life. Emphasis is placed on the solid satisfactions of later years when there are hallowed memories and a living faith. In contrast to the unbelieving, such find light at eventide.

HUGH R. MONRO.

**James Hudson Taylor of China.** By J. J. Ellis. 96 pp. 2s. Pickering and Inglis. London and Edinburgh.

Hudson Taylor was known as "the man who believed God." He believed God without any qualifications whatever. The awe-inspiring fact of his life was this simple faith; and the one great lesson to be drawn from it is the power of such a faith.

H. H. F.

**Seminary Militant.** By Louise Porter Thomas. 117 pp. \$1.00. Dept. of English, Mount Holyoke College. 1937.

One of the centennial publications of Mount Holyoke College, being an account of the missionary movement at the college, inspired and developed by its founder, Mary Lyon. The book is interestingly compiled from letters, diaries, and notebooks of early students and teachers. Along with the struggle to develop higher education for women was the dauntless resolve to convert the world. The long list of Mount Holyoke alumnae who have served as missionaries at home or abroad includes the name of Dr. Ida Scudder.

H. H. F.

## Personal Items

(Concluded from 2d cover.)

on church properties, and for a bishop's residence.

\* \* \*

Rev. F. Whittaker, an English Methodist missionary in Hyderabad, India, has been appointed mass movement secretary of the National Christian Council of India. This post is made necessary by the situation following the Ambedkar movement of the Depressed Classes.

\* \* \*

Rajah B. Manikam, Ph.D., has been elected one of the secretaries of the National Christian Council of India, Burma and Ceylon. His time will be devoted to the Central Board of Christian Higher Education and to the promotion of Christian literature. Dr. Manikam has been vice-principal of Andhra Christian College, supported by the United Lutheran Church.

\* \* \*

Dr. Adolph Keller, director of the Central Bureau of Relief of the Evangelical Churches of Europe, is coming to the United States this month. He will participate in the National Preaching Mission and will give lectures on the recent Oxford Conference.

\* \* \*

## Obituary Notes

Mrs. Helen Pierson Curtis, the wife of the Rev. Frederick S. Curtis, who spent forty years of her life with her husband as a missionary in Japan and Korea, died in New Haven, Conn., on July 5, 1937. She was born in Binghamton, N. Y., on August 9, 1861, the daughter of Dr. and Mrs. Arthur T. Pierson. She was educated in Kalamazoo Seminary and after her marriage went to Japan in 1888 where she did a notable work in teaching and evangelism. Mrs. Curtis is survived by her husband and four children.

\* \* \*

Herbert Udny Weitbrecht Stanton, for many years an associate editor of *The Moslem World*, died on May 30 in London, at the age of eighty-six. Dr. Weitbrecht Stanton, scholar and linguist, was a distinguished missionary of the Church Missionary Society in the Punjab for more than a generation. His long residence in India, and his intimate acquaintance with Arabic as well as Urdu, specially fitted him to write on Moslem problems.

\* \* \*

Mrs. William Clifton Dodd, honorably retired Presbyterian missionary to Siam, died at her home in Johnstown, Pa., July 4, 1937.

Isabella Ruth Eakin was born at Rose Point, Pa., June 26, 1861, sailed for Siam on October 20, 1887. In 1889 she became the wife of Dr. William C. Dodd and for nearly 33 years they work as pioneers in that remote Laos field, hundreds of miles from the fringe of civilization.

## New Books

Africa and Christianity. Diedrich Westermann. \$2.25. Oxford University Press. London and New York.

Books for the Traveler or Sojourner in China. Harriet Hardison Robson. 24 pp. 25 cents. American Council, Institute of Pacific Relations. New York.

Christianity and the Eastern Conflicts. William Paton. 224 pp. \$1.50. Willett Clark & Co. Chicago.

Christianity and Our World. John C. Bennett. 70 pp. 50 cents. Association Press. New York.

The Church at the Heart of the World Christian Community. Esther Boorman Strong. 60 pp. I. M. C. New York.

The Divine Art of Soul Winning. J. O. Sanders. 96 pp. 1s. Pickering & Inglis. London.

The Great Commission. W. Wilson Cash. 116 pp. 2s. Oliphants London.

Dr. Bob Hockman—A Surgeon of the Cross. Kathleen Hockman Friederichsen. 102 pp. 50 cents. Zondervan Pub. House. Grand Rapids.

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

Kagawa Comes Home. 25 cents. 66 pp. Friends of Jesus. Tokyo.

Morocco in Mufti. James Haldane. 231 pp. 6s. A. H. Stockwell Ltd. London.

The New Adorning. Reginald Wallis. 65 pp. 80 cents. American Bible Conference Assn. Philadelphia.

Natur Und Gnade in Der Missionarischen Verkündigung. Theodore Devaranne. 28 pp. Ostasien Mission. Berlin, Germany.

Pioneer Days in Darkest Africa. A. G. Ingleby. 176 pp. 2s. 6d. Pickering & Inglis. London.

Practical Christian Living. Thoughts for Daily Meditation. Zelma Argue. 32 pp. 25 cents. Zondervan Pub. Co. Grand Rapids.

Redeeming the Time. Report of the China Inland Mission. 82 pp. London.

Radiant Youth. Reginald Wallis. 128 pp. 80 cents. American Bible Conference Assn. Philadelphia.

Seminary Militant. Louise Porter Thomas. 117 pp. \$1.00. Mount Holyoke College. Mt. Holyoke, Mass.

Special Libraries Directory of Greater New York. 90 pp. \$2.00. Delphine Humphrey. New York.

C. T. Studd—Athlete and Pioneer. Norman P. Grubb. 266 pp. \$1.00. Zondervan Pub. Co. Grand Rapids.

The Thoughtful Minute. J. Y. Simpson. 64 pp. 6d. Pickering & Inglis. London.

Von Der Religionswissenschaft Zur Mission. Gerbard Rosenkranz. 25 pp. Ostasien Mission. Berlin, Germany.

### OCTOBER

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For

These

## Most Important Months of the New Church Year

### NOVEMBER

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Be Sure  
to Order

### DECEMBER

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# The Upper Room

## OCTOBER-NOVEMBER-DECEMBER ISSUE

With summer past and vacations over, it is time to inaugurate a new Church year and a new program. In many instances a new organization must be set up or at least replacements made. New Members must be drawn into closer fellowship and the spiritual life of the old members must be quickened. *For this period of cultivation the daily devotional life of the individual is most important to the success of the whole program.*

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# An Anti-Christian Army --- 200,000,000 Moslems

The strongest united force opposing the claims of Christ and the progress of modern missions is the Moslem population of the world. Although the followers of Mohammed believe that Jesus was a prophet of God and although the Koran gives Him an exalted place, the Mohammedans refuse to accept Him as Son of God and the only Saviour from the penalty and power of sin.

The Moslems are not only extremely fanatical but they are also militant propagandists for their religious faith and practices. The difficulties they put in the way of Christian missionary work are especially felt in countries where Islam is in control or that claim a majority of the population. Such countries are: Egypt, the Sudan, North Africa, Turkey, Syria, Iraq, Arabia, Iran, Afghanistan, parts of India, Malaya, China and southeastern Europe.

The October MISSIONARY REVIEW will be devoted to this subject—with articles by missionaries and converts, maps and illustrations, news and book reviews. Among the articles will be:

The Moslem World Today.....	Dwight M. Donaldson
Why Take Christ to Moslems.....	Samuel M. Zwemer
Some Moslem Superstitions.....	David Finney
The Gospel that Wins Moslems.....	W. Wilson Cash
Moslem Reactions to the Gospel.....	James Haldane
My Experience with Moslems.....	Frank Laubach
Christian vs. Moslem Homes.....	Mrs. Edwin E. Calverley
Medical Missions to Moslems.....	Paul Harrison
Encouragements Among Moslems.....	George Swan
Sermon by a Convert from Islam.....	Sa'eed Kurdistani
What Christ Means to Me.....	By Converts from Islam
Best Books on the Moslem World.....	Samuel M. Zwemer

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