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JANUARY, 1937

THE MISSIONARY REVIEW the WORLD

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Dates to Remember

January 1 to Easter—Local Follow-up Meetings of the National Preaching Mission.

January 4-10—The Nation Wide Week of Prayer.

January 4-6—Committee on Women's Work of the Foreign Missions Conference of North America, Asbury Park, New Jersey.

January 6-8—Foreign Missions Conference of North America, Asbury Park, New Jersey.

January 11-14, 1937—Annual Meetings, Home Missions Council and The Council of Women for Home Missions. Asbury Park, N. J.

February 7-13—Negro History Week.

February 8-13—International Council of Religious Education, Executive Committee and Associated Meetings. Chicago, Ill.

February 18—Annual Meeting of The Missionary Review of the World, 156 Fifth Ave., New York.

FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

January 16-19, 1937—Jacksonville.

January 19-20—Lake City.

January 20-22—Daytona Beach.

January 20-22—Deland.

January 23-27—Miami.

January 26-27—Ft. Lauderdale.

January 27-29—Palm Beaches.

January 30-February 2—Orlando.

February 2-4—Winter Haven.

February 4-5—Ft. Myers.

February 4-5—Sarasota.

February 6-11—St. Petersburg.

February 7-10—Clearwater.

February 10-12—Tampa.

February 13-16—Tallahassee.

Personal Items

Dr. L. P. Dame, of Arabia, has resigned from the Arabian Mission of the Reformed Church to take charge of the Standard Oil Company of California hospital which the company proposes to erect near the Katif Oasis in eastern Arabia.

* * *

The Rev. Andrew T. Roy, a Presbyterian missionary in Nanking, China, now at home on furlough, is the interim general secretary of the Student Volunteer Movement. The new secretary to succeed the Rev. Jesse R. Wilson has not yet been selected.

* * *

Dr. Conrad Hoffman, Jr., Secretary of the International Missionary Council's Committee on the Christian Approach to the Jews, has accepted the call of the Board of National Missions of the Presbyterian Church, U. S. A., to become Assistant Secretary in charge of Jewish work. He succeeds Dr. John S. Conning, who has filled this position with consecration and ability for the past eighteen years. Dr. Hoffman will also continue his association with the International

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Missionary Council. He is an American citizen, a Gentile layman, who was graduated from the University of Wisconsin and for a time served as general secretary of the Y. M. C. A. of Kansas University.

* * *

The Rev. Robert Lee McLeod, Jr., has been elected to succeed Dr. John A. Rodgers who recently retired as secretary for Annuities and Special Gifts under the Board of National Missions of the Presbyterian Church, U. S. A. Dr. McLeod is a graduate of Davidson College, North Carolina, and of the Presbyterian Theological Seminary in Louisville, Ky. For the last five years he has served as pastor of the Presbyterian Church at Winter Haven, Florida.

* * *

Miss Mildred Cable and her companions have been obliged to leave Suchow, Northwest China, in haste, owing to Red activity in that locality. They have reached Lanchow safely.

* * *

Dr. Harry E. Woolever, until recently editor of the *National Methodist Press*, has become executive secretary of the American Christian Foundation, and editor of its publication, *These Times*.

Mr. Homer Rodeheaver has returned from a music mission trip to Africa, which covered over 16,000 miles by air. His special interest was the study of native music, and he is more than ever convinced of the effectiveness of music in spreading the Gospel. His experiences in Africa have been gathered into a little book called "Singing Black." The Rodeheaver Company offers to give a free copy to ministers and missionaries.

* * *

Mr. Hugh Redwood, Religious Editor of *The London Times-Chronicle*—a daily paper with 1,500,000 circulation—and author of the best sellers, "God in the Slums" and other volumes, has recently been on a preaching tour in America under the auspices of the Salvation Army.

A WARNING

We regret to learn from a correspondent in Venezuela that Mr. Eliecer Fernandez, the converted priest in Venezuela whose story was told in the November issue, has not proved worthy of confidence. He is reported to have turned against the missionaries and to have led astray some Venezuelan Christians because of his eloquence.

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Editorial Chat

A joyful New Year is our wish for every reader of *The Review* and every follower of Christ throughout the world.

* * *

At least one regular reader of THE REVIEW uses it as a daily prayer reminder. He prays for the editor and those associated with him; for the authors of articles and the work and needs they present; he prays for the places and persons, the missionaries and converts in each field mentioned in every department. If each reader would do that it would not only mean new vision and power to the editor and authors, but would bring the blessing of God on Christian workers all over the world.

* * *

We call especial attention to the paper in this number by Dr. Robert E. Speer. It presents the subject of an address given at a prayer conference of missionary executives meeting in Lakeville, Connecticut, last autumn. Every one interested in the problems and progress of the missionary enterprise should read it.

* * *

THE REVIEW receives many comments from readers, showing that the publication is widely read and highly valued as a world-wide survey of present-day conditions and activities, from a Christian viewpoint. Here are a few extracts from recent letters.

* * *

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U. S., Nashville.*

Obituary Notes

Dr. E. S. Tipple, minister, educator and administrator, and from 1912 to 1928 president of Drew University at Madison, New Jersey, died on October 17 in New York City. Dr. Tipple was a member of the Methodist Board of Foreign Missions, the American Bible Society and president of the Methodist Historical Society of New York.

* * *

Sir Arthur Yapp, national secretary of the British Y. M. C. A., died in London, November 5, at the age of 67. He began his work with the Y. M. C. A. 46 years ago, and wrote several books on the movement, including "Romance of the Red Triangle" and "The Adventure of Youth."

* * *

Dr. John Hutchison, appointed to the Church of Scotland Mission in the Punjab in 1869, died July 26 in his 89th year. He retired in 1929, but continued to care for lepers in Chamba, where he had spent the greater part of his life.

* * *

Mrs. Guy W. Hamilton, who, with her husband, Dr. Hamilton, spent 24 years in missionary service at Shuntefu, North China, died in Cincinnati, Ohio, November 17. Dr. and Mrs. Hamilton went first to Siam under the Presbyterian Board in 1899, and a few years later were transferred to China to organize a new station at Shuntefu.

Michael J. Hickey, an exconvict who founded the "League of Another Chance" and brought many exconvicts to Christ, died in New York on December 7.

* * *

The Rev. Charles H. Derr, a missionary to Chenchow, China, under the Board of Foreign Missions of the Presbyterian Church in the U. S. A., died on November 15 at the age of fifty-nine, in Chenchow. Mr. Derr was a graduate of Park College and McCormick Theological Seminary and went to China in 1904.

THE NATIONAL WEEK OF PRAYER

January 2—The Reality of God. John 14 or Colossians 1.

January 5—The Wisdom of God. Job 28:12-28 or 1 Corinthians 1:18-31.

January 6—The Love of God. 1 John 3 or Romans 5:1-11.

January 7—The Sufficiency of God. 2 Corinthians 11:18-12:9 or Ephesians 3.

January 8—The Saviourhood of God. John 3:1-21 or Romans 10.

January 9—The Comradeship of God. John 14 or John 15.

January 10—The Kingdom of God. Matthew 6 or Revelation 21.

(Full programs may be secured from the Department of Evangelism of the Federal Council of Churches of Christ in America, 105 East 22nd Street, New York.)

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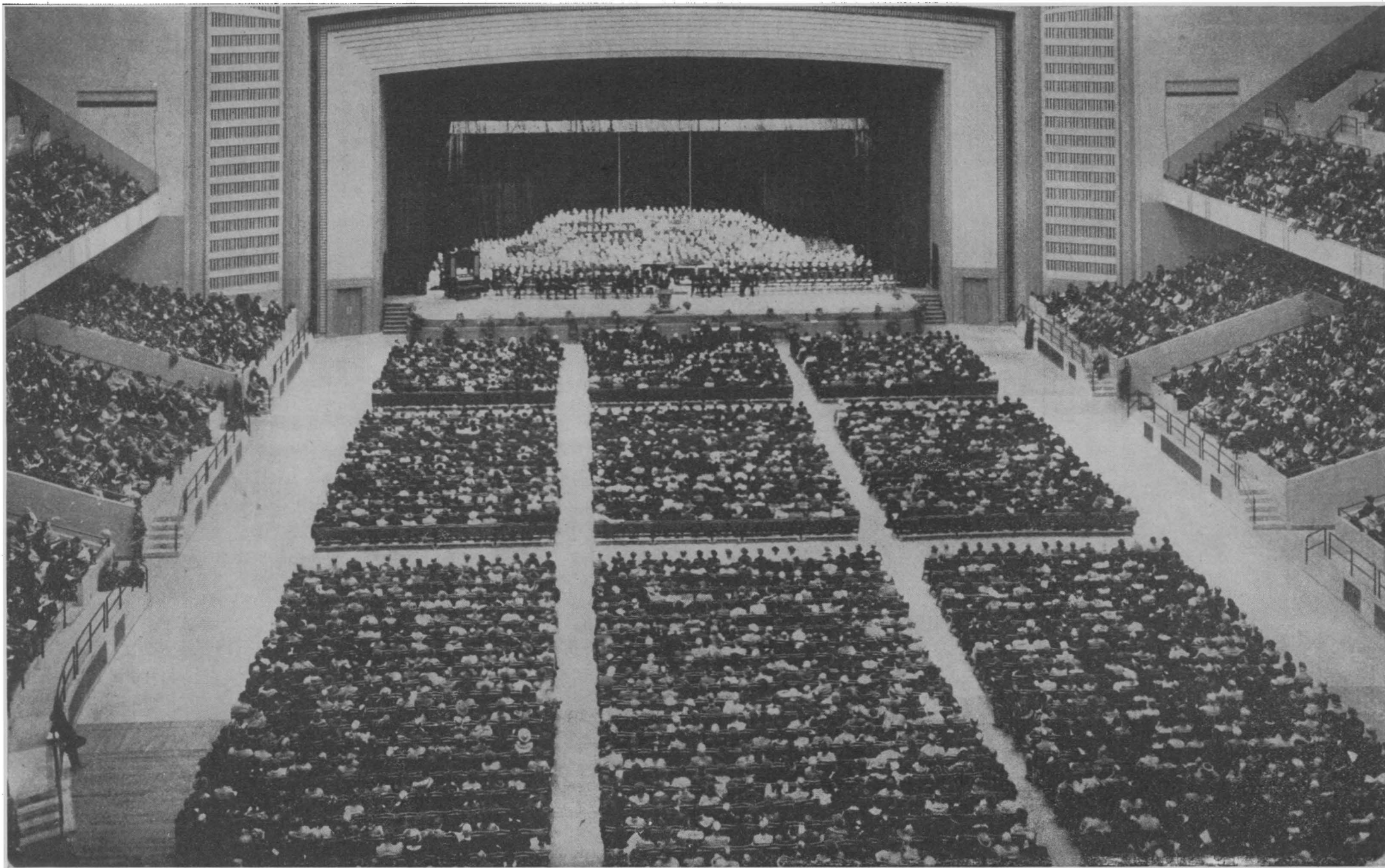
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AUDIENCE OF 10,000 AT THE NATIONAL PREACHING MISSION MASS MEETING IN THE MUNICIPAL AUDITORIUM IN ST. LOUIS, MISSOURI, OCTOBER 11, 1936

Photograph by the St. Louis Globe Democrat.

THE MISSIONARY REVIEW OF THE WORLD

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VOLUME LX

JANUARY, 1937

NUMBER 1

Topics of the Times

TRAIL BLAZING FOR 1937

Everyone admires a trail-blazer but comparatively few have the courage or are ready to pay the price required to be the true pioneer. The price is usually high in endurance, danger and discomfort whether the trails blazed be in geographic feats, in science, in spiritual realms or in Christian missions. Many are ready and enjoy the fruits that grow up where the few have led the way in breaking ground and planting new areas.

When God directs His pioneers to go forward it is always in the face of difficulties, never on the easy down-hill road. This was true when Abram was called to go from Ur of the Chaldees into Canaan; when Moses was told to lead Israel out of Egypt; when Joshua was commissioned to enter the Promised Land. Jesus Christ set the greatest example in sacrificial pioneering when He temporarily laid aside His eternal robes of deity and came from Heaven to earth in the garb of a servant. When He commissioned His disciples to "Go into all the world to preach the Gospel," and when Paul and Barnabas were sent forth from Antioch, it was to pioneer in the face of hardship, difficulty and persecution, but with the promise of victory.

Is there not great need today for the manifestation of this pioneering spirit—this readiness to blaze new trails—in missionary work? To be sure there are difficulties and adversaries in the way, as there have always been. There are not only new and difficult mission fields to enter—as in Tibet, Afghanistan, Arabia, Central Africa and New Guinea—but there are old fields to reconquer as in Soviet Russia, Siberia, North Africa and Turkey. In other fields the Christian trail-blazer must face danger and some form of opposition from governments and anti-Christian leaders—as in Germany, Spain, Portuguese territory, Japan and Chosen, China, Iran, India and Mexico.

Missionary trail-blazers have also an opportunity to try new sacrificial methods, or to follow old but difficult paths—for evangelizing and training youth; in turning labor and capital to Christ; by a dedication of all talents and resources to Him; in converting politicians and governments to the way of Peace, righteousness and Godliness; in promoting Christlike race relations even at the sacrifice of pride and prejudice; and in selfless love and unity that will emphasize only loyalty to the Head of the Church and true harmony in His service.

To reach the ideals of Christ in each of these directions requires courage, self-sacrifice and faith. The dangers and difficulties in the way are not easy to overcome, as they were not in the days of Livingstone, Carey, Hudson Taylor, Florence Nightengale and Lord Shaftsbury. Most of these difficulties are more subjective than objective and come from ignorance, selfishness and fear—all to be conquered by following the great trail-blazer, Jesus Christ.

The rewards to pioneers are real and abiding. They are seldom found in wealth, not always in fame for great success achieved, but they are experienced in the satisfaction of achievement, in the knowledge of blessing brought to mankind and in the Master's "Well done."

What trail-blazing will be undertaken and accomplished in the face of the present-day colossal physical difficulties and the spiritual adversaries that form the great opportunities of the year 1937?

SUCCESS OF THE NATIONAL PREACHING MISSION

Enthusiastic reports come from all over the United States as to the effectiveness of the National Preaching Mission, the first phase of which closed in New York on December 9. It was a

notable campaign, not to promote any special economic or political, denominational or theological views, but to present Christ and His Gospel as the solution of all our personal, national and world problems. Under the auspices of the Federal Council of Churches of Christ in America, seventy well-known Christian advocates, men and women, served the cause without remuneration. They included Americans, a Chinese and Negroes, Britishers and a Frenchman who visited twenty-eight centers—North, East, South, Central and West—to proclaim the “unsearchable riches of Christ.”

Preliminary preparations had been made by pastors and local communities, some churches holding crowded daily meetings for prayer, for dependence was on God and not on effective organization and wide publicity, good as these were. Then teams of varying numbers descended on these twenty-eight cities for campaigns of two to four days each, extending over a period of nearly three months. The largest auditorium in each city was secured for a mass meeting and was usually packed to capacity with from 2,000 to 18,000 eager listeners. There was also street preaching in many cities; other gatherings, and usually the most fruitful, were held in high schools, churches, at luncheons and clubs—for ministers, young people, women, businessmen and teachers. In Philadelphia, 300 university professors met to hear the Gospel. In every place ministers came in large numbers—Chicago alone brought together 1,500. Many people traveled hundreds of miles in hope of receiving new inspiration and to learn the secret of power. In Portland, Oregon, it was found that 164 outside towns and cities were represented. Uncounted multitudes were also reached through the newspaper reports and over the radio. In practically every place the Preaching Mission was front page news, the press cooperating by giving wide publicity and full reports, even in the midst of the presidential election.

From other lands and races came some of the most effective speakers—E. Stanley Jones, the missionary from India; Muriel Lester, the Christian social worker of Kingsley Hall from London; T. Z. Koo, the Chinese evangelist and Channing Tobias of the Negro Y. M. C. A. The whole company was knit together and ably organized and directed by Dr. Wm. Hiram Foulkes, of Newark, the chairman of the committee, and Jesse M. Bader, of New York, the director of the campaign. The workers and the participants in every city testify to the manifestation of the Spirit of Christ that actuated all the participants and to the eagerness with which His message was received by the audiences. There was evident a hunger for the Word of God and for the experience of His

power to cure present-day evils and to solve modern problems.

Great mass meetings, such as that which filled Madison Square Garden, New York, with 18,000 people, were demonstrations to the public at large that the living Christ has not lost His drawing power when He and His Gospel are stripped of the grave clothes with which many secretarians and nominal Christians have sought to bind Him. But the most effective meetings of the campaign were those for ministers and for high school students. The preachers, who came in large numbers, seemed to receive new encouragement, a fresh understanding of the Christian message, and power to preach the unadulterated Gospel. Many were challenged by the necessity for leading their people in victorious living and in more sacrificial service. In practically every city visited the high schools were thrown open to the Missioners and the pupils listened eagerly with alert minds and hungry hearts to the Good News, which few of them had ever before heard so clearly and convincingly presented.

Dr. Stanley Jones, in summing up the results of the campaign, says that it put new heart into many churches and put evangelism again at the center. The essential unity of the Body of Christ was manifested to the world by bringing together members of practically all evangelical Christian churches, North and South. They included Protestant Episcopal, Lutheran, Baptist, Methodist, Presbyterian, Congregational, Friends, and Disciples, and revealed their common fellowship and primary message, exalting Christ as the Son of God and the one Saviour and Lord of men. Such a fellowship and common loyalty, said Dr. Jones, should be the means of bridging the gaps existing between (1) the Church and youth, (2) the Church and labor, (3) the racial gap, (4) between the so-called personal and social Gospel, (5) between the various denominations and varied theological concepts. All forces and factors, so far as they represent phases of truth, are one in Christ.

The success of the National Preaching Mission was due, first of all, to the spirit of prayer that characterized leaders and other participants; second, to the emphasis on the common need of all men for Christ and His Gospel; third, to the thorough organization and adequate publicity; and fourth, to the unity and readiness of the Missioners to serve Christ and His Cause, without thought of self. These should characterize every Christian and every church.

This Preaching Mission has shown a new reason for the existence of the Federal Council of Churches. Such a united campaign could scarcely have been carried out successfully without such a

cooperative body to promote it. The campaign also had and will have beneficial effects in home missions and in foreign missions. It has uncovered defects in national life, has revealed needs, has stimulated spiritual hunger, has sounded the call to serve, has united the Church and has proved anew the power of the Gospel to reach all classes and conditions of men.

WHAT NEXT IN NATIONAL EVANGELISM?

It is too early to report on the lasting effect of the National Preaching Mission on the 2,000,000 people who attended the meetings. These included 25,000 or 30,000 pastors, beside the nearly two million laymen, women, teachers and students. Much encouragement came from the responses to the platform and personal appeals — in decisions for Christ and in rededication of life to Him. It was clear that many wanderers are eager to go all the Way in consecration, if they know how. At the same time the Missioners learned many lessons in methods of approach, in emphasis and technique. Two weak points in the campaign are felt to have been (1) the failure to reach, in any adequate way, the students and teachers in colleges, universities and professional schools. These present and future leaders in business, science and philosophy must be brought face to face with the challenge of the Gospel. They were scarcely touched in this campaign. Where they were, as with professors in Philadelphia and students in Los Angeles, there was an encouraging response.

(2) There was a failure to reach the working classes, most of whom seldom if ever attend church or hear the Gospel. Many of them are hesitating between Fascism, with its dictatorial state, and Communism with its godless philosophy of social revolution. They do not realize that Christ, understood and followed, is the solution of their problems. In Portland, where laboring men as strikers were contacted by Stanley Jones, they were quick to respond to the appeal to apply the teachings of Christ to settle their difficulties. Another campaign should give more attention to the spiritual needs of both capital and labor so that these forces may be led to follow Christ and His Way of Life.

(3) There was a weakness in the program to break down racial barriers. While Negro Missioners were included as members of the teams in almost every center, the 12,000,000 American Negroes were not reached in any large number; neither were the Jews, the Orientals or the various European language groups. Multitudes of these are unchurched and form the mainstay of antireligious radicalism.

(4) The Preaching Mission was not truly national in scope. Not more than twenty-eight cen-

ters could be reached by the seventy Missioners in a three months' campaign. Only the surface was scratched and in that in but few places. Most of those who attended the meetings were America's most earnest Christians. While all need spiritual awakening, the Gospel must also be preached to the unsaved multitudes.

The work of evangelizing, educating and enlisting Americans for Christ has scarcely begun. Therefore the campaign is to go on with renewed vigor. Already local eight-day preaching missions have followed the National Mission in many places and plans are under way for similar follow-up work between January first and Easter. Small teams are to visit many new centers, with pastors of local churches cooperating to evangelize their own districts. Then, following Easter, there will be seven weeks' campaigns and next autumn the Federal Council plans to continue the work on a national scale. Personal acceptance of the challenge of the Gospel is clearly needed to bring into practical operation national and international peace with good will and racial, economic and social justice. Only so far as pastors, with the official boards and church members, are truly aroused and filled with the Spirit of God, can America be brought into harmony with the will of God as revealed by Christ.

THE FEDERAL COUNCIL BIENNIAL

In a three-day session at Asbury Park, New Jersey, some two hundred and fifty delegates and friends gathered at the Biennial Meeting of the Federal Council of the Churches of Christ in America. Among many topics brought up for report and discussion the most vital was the recent National Preaching Campaign. The reports, and the plans for a continuance of the work, are most enheartening. Among other subjects, that are perennial, were evangelism, race relations, promotion of international good will and peace, work for economic justice, the remedying of social evils, work for youth, and the development of Christian unity and cooperation in the churches.

The officers elected for the next two years were Dr. Edgar Dewitt Jones, pastor of the Central Christian Church, Detroit, who succeeds Dr. Ivan Lee Holt, of St. Louis, as president. The new vice-president is Dr. Joseph R. Sizoo, pastor of the Marble Collegiate Church of New York; Mr. Frank H. Mann was reelected treasurer, and Dr. Rivington D. Lord, recording secretary. The executive secretary is Dr. Samuel McCrea Cavert. The twenty-eight denominations that are members of the Federal Council include about 24,000,000 Protestant church members which the Council is endeavoring to bring into closer harmony and more effective action in righting the evils of pres-

ent-day life and in promoting the Kingdom of God on earth.

NEW INDEPENDENCE FOR EGYPT

Since the signing of the Anglo-Egyptian Treaty on August 26, last year, Egypt has become an independent state; foreigners will be subject to Egyptian laws, law courts and taxation. An international court will be continued for a short time during the period of transition. Egypt and Great Britain have formed a military alliance which gives Great Britain the right to establish camps along the Suez Canal and to move troops in time of war, while Egypt agrees to build military roads. The control of the Sudan will be co-operative and the country will be administered "for the welfare of the Sudanese."

The effect of this new treaty on foreigners, foreign business and Christian missions is being carefully studied—especially as regards discrimination, "minority" rights and the preservation of law and order. The Copts represent one in fourteen of the population. Before the coming of the British, they were subjected to petty persecution and injustices and with the withdrawal of the British many fear that certain elements will renew the old religious rivalries. Others think that the State has become so secularized and so unified by nationalism that religious persecution is no longer a great danger.

With reference to law and order, in recent years, each political party has sought to reinforce its position by appealing to the student classes and the youth movements, so that there has developed a far-reaching organization of the youth. The dominating organization today is that of the Blue Shirts, said to number 15,000. At first unarmed, latterly they have begun to carry weapons. Their organization heads up under the leadership of three students, assisted by three ex-army officers. Numerous clashes have occurred between them and the Green Shirts, a rival organization. Such an organization as the Blue Shirts is viewed with anxiety by all who hope that an independent Egypt will move along lines of law observance.

It is going to take wisdom and tact on the part of all foreigners to avoid hurting the national feelings of a generation jealous for its rights and for the full recognition of its new status of independence. There will be manifestations of political excitement, agitations over trivial issues; some will try to swing the Nation along antiforeign nationalistic tendencies; others will try to make Egypt a distinctly Moslem State with attendant anti-Christian influences. Probably there will be a lowering of the standards of administrative efficiency, due to the characteristic Oriental reluctance to assume responsibility for decisions.

The effect of all this on the work of Christian missions cannot be foretold but the probability is that the work will go on as usual without increased difficulty. The aim of the missionaries is to turn men's thoughts and allegiance to God as He is revealed in Jesus Christ. They work to build up Christian character and a high type of healthy, intelligent citizen but they have no desire to mix in local politics or international affairs. They desire religious freedom, including the right of minorities to think and worship according to the dictates of their individual consciences, no persecution, discrimination or interference because of religious affiliations and the right of propaganda by appealing to reason, without any attempt to bribe or force anyone to conform to any sect or form of belief. Whether or not this ideal will be reached under Egyptian rule, it is impossible to say at present. Certain it is that the spirit of tolerance has been growing under Christian influence. The seniors in the American University in Cairo, composed of Armenians, Copts, Greek Orthodox, Moslems and Protestants, recently expressed their common belief in God and religion, but only one student assented to the statement, "My religion is perfect." The majority rated moral conduct above intellectual beliefs.

Egypt has entered upon a new day, with new freedom for women, new opportunities for youth and, it is hoped, a new spirit of liberty, tolerance, justice and goodwill.

MARKS OF A GREAT TEACHER

Jesus Christ was the greatest teacher the world has ever known. Some of the marks of a great teacher have been noted by the president of one of the great American universities:

1. The great teacher never ceases being a humble learner.
2. He establishes a personal relation with his students.
3. Whatever he may be teaching, is a window through which he looks out upon the whole universe.
4. The merchandising of information will never seem to be his main purpose.
5. The great teacher will not think he has failed unless the students have not wanted to learn.
6. He will not think it beneath his dignity to pay attention to the art of presentation.
7. He will never speak of his work as routine teaching.
8. He will inspire without sacrificing a rigid realism of fact and idea.
9. The great teacher has a gracious spirit and is a tonic to his students.
10. The great teacher's aim is to bring his students into harmony with the truth of God and into full obedience to His will.

A Missionary Appraisal as of January 1, 1937

By ROBERT E. SPEER, New York
Secretary of the Presbyterian Board of Foreign Missions

AMONG the glorious aphorisms with which the Ignatian Epistles abound, there are many as relevant to our day as they were to the days of Ignatius:

"Find time to pray without ceasing."

"Every wound is not healed with the same remedy."

"The times demand thee, as pilots the haven."

"The crown is immortality."

"Stand like a beaten anvil."

"It is part of a good athlete to be bruised and to prevail."

"Consider the times: look to Him who is above time."

"Slight not the workers."

"Let your stewardship define your work."

"A Christian is not his own master, but waits upon God."

"Consider the times" is essential counsel to the foreign missionary enterprise as it enters this new year. Such consideration involves two things. The first is our duty to see things as they are in truth, with objective and dispassionate accuracy. No one is free from preconceptions and mental bias in his approach to any subject and neither friends nor enemies, believers in, nor critics of foreign missions come to the consideration of the present issues with empty minds. Those who have most at stake, however, are the men and women who are putting their lives into the work. We can least afford to be self-deceived. Of all people we are the ones who are most concerned to know the truth and to see things in and about the missionary enterprise in themselves, as they really are.

But it is not enough in considering the times to look at things as they are in themselves. We can see the present situation veraciously only as we see it in its relations and perspective. No time is isolated from its antecedents and its consequences. In one sense, to be sure, every time is separate and unique and supreme to those who live in it and in it alone. It is their one opportunity to fulfil their task. It is indeed the past which they are completing and the future which they are preparing, but they were not here in the past, and will not be here in the future, as they are here now. Today is for them the accepted

time. In this view, the old Student Volunteer Movement watchword, "The evangelization of the World in this Generation," is both reasonable and necessary. There is no other way that the world can ever be evangelized. The world for us is the world of our generation. The only agency that can evangelize it is the Church of that generation.

I stand at the end of the past; where the future begins
I stand;

Emperors lie in the dust; men may live to command;

Over my head the stars, distant and pale and cold;
Under my feet, the world, wrinkled and scarred and old;
Back of me all that was, all the limitless past,
The future awaiting beyond, silent, untenanted, vast;
I at the center of all that has been or that is to be—
The task still unfinished and now God and man are depending on me!

But though each time stands alone and needs to be considered by itself and in itself, it needs to remember that what it is to itself, other times have been to themselves and that each time must consider its own significance, not to itself alone, but to and in the long movement of all the generations. How can we know until the end which were the most crucial and critical of all the times? We are both right and wrong in claiming the uniqueness and crisis-significance of our own time; right because it is our time and our one opportunity, wrong because our strength and wisdom for our own time require a calm and discerning appraisal of other times. It is easy to fall into a panic and regard our own day of disorder and confusion as the supreme and critical day. It is good to think this to the extent that we are made earnest and resolute by the thought, but bad to the extent that we grow feverish and fearful and forfeit our sense of proportion and perspective and lose our calmness of judgment and our confidence as to the future.

We listen to "the challenge of the present crisis." We are told that "We are living, we are dwelling in a grand and awful time," that "Once to every man and nation comes the moment to decide." But we forget that all these declarations are quotations from another age. They are no more real and true to us than they were to the men of three generations ago. Is our time really any more significant to us and its history than

the fall of the Roman Empire was to the fifth century and to all the centuries? Will some future Chesterton say as much of our age as G. K. said of that one?

For the end of the world was long ago
When the ends of the world waxed free,
When Rome was lost in a waste of slaves
And the sun was drowned in the sea.

When Caesar's sun fell out of the sky,
And whoso hearkened right
Could only hear the plunging
Of the nations in the night.

And are we sure that even the upheaving ideas and discoveries of today are of any more significance to us and to history than the great germinal, creative concepts and enlargements of the fifteenth century, when the Reformation shattered the bars of human liberty and new worlds, visible and invisible, opened to mankind? Or if we think that this age is charged with unprecedented external threats to the Christian faith, are we not forgetting the glacial movement of deism in the eighteenth century and the suicidal forces which again and again, in the past and perhaps also today, are more dangerous to Christianity than any force from without? Of the religion of the clergy in England in the eighteenth century Bishop Ryle wrote:

The vast majority of them were sunk in worldliness, and neither knew nor cared anything about their profession. They neither did good themselves nor liked any one else to do it for them. They hunted, they farmed; they swore, they drank, they gambled. When they assembled it was generally to toast "Church and King," and to build one another up in earthly-mindedness, prejudice, ignorance, and formality. When they retired to their own homes, it was to do as little and preach as seldom as possible. And when they did preach, their sermons were so unspeakably bad, that it is comforting to reflect that they were generally preached to empty benches.

And J. R. Green wrote of that time:

In the higher circles "everyone laughs," said Montesquieu on his visit to England, "if one talks of religion." Of the prominent statesmen of the time the greater part were unbelievers in any form of Christianity, and distinguished for the grossness and immorality of their lives. Drunkenness and foul talk were thought no discredit to Walpole. . . . Purity and fidelity to the marriage vows were sneered out of fashion. . . . At the other end of the social scale lay the masses of the poor. They were ignorant and brutal to a degree which it is hard to conceive, for the vast increase of population which followed on the growth of towns, and the development of manufactures had been met by no effort for their religious and educational improvement. Not a parish had been created. Hardly a single new church had been built. Schools there were none, save the grammar schools of Edward and Elizabeth. The rural peasantry, who were fast being reduced to pauperism by the abuse of the poor-laws, were left without moral or religious training of any sort. "We saw but one Bible in the parish of Cheddar," said Hannah More at a far later time, "and that was used to prop a flower pot." Within the towns they were worse. There was no effective police;

and in great outbreaks the mob of London or Birmingham burnt houses, flung open prisons, and sacked and pillaged at their will. . . . The introduction of gin gave a new impetus to drunkenness. In the streets of London gin-shops invited every passer-by to get drunk for a penny, or dead drunk for twopence.

In no field more than in the enterprise of foreign missions do we need to see things in true proportion and relationship. Here, as elsewhere, men are filled with panicky fear or with the thought, whether reluctant or welcome, that the foreign mission movement, as we have known it, is drawing to an end. Assuredly in foreign missions we need to "consider the times." And it is proposed here in the opening number of the REVIEW in 1937—

(1) To suggest an historical review of the "crises" which the foreign missions movement has already survived in the matter of its apologetics, its motives and methods;

(2) To suggest a diagnosis of features of the present situation and its difficulties and problems;

(3) To suggest an outline of missionary policy for the immediate future.

I. Crises Survived in the Past

The idea that the foreign missions movement has in the past enjoyed the full support of the Christian Church but that today this interest and support accorded by the Church in general has begun to wane, is a fallacious idea. Foreign missions have never been the concern of any large part of the Church. At the beginning, in spite of the fresh enthusiasm of the first Christians and the memory of the last commands of Christ, the foreign missions proposal met with determined opposition. It enlisted but a small minority support and there might have been no real foreign missions movement at all if it had not been for St. Paul pulling the Church out of Jerusalem and the destruction of the city expelling it.

Medieval missions, from the early centuries until the Reformation, were not the enterprise of the entire Church pressing out in a great and united effort to evangelize the world. They were the work of heroic individuals, some supported by ecclesiastical or political influence, and some single-handed — men like Patrick, Columba, Augustine, Boniface, Alexis, Anschar, Cyril, Methodius and Raymund Lull. The Church as a whole had no missionary program and provided no support for the devoted souls that went out to the non-Christian peoples.

The Reformation was an upheaval within the Church and not an out-going missionary propulsion. Neither under Luther nor under Calvin and Knox was any attempt made to launch foreign missions either in Asia or in Africa. The Huguenot colony in Brazil in 1554-1558 was not

a foreign mission nor were the colonial settlements in North America, and when the latter turned to foreign mission work, as in John Eliot in 1646, and David Brainerd in 1743, and David Zeisberger in 1739, it was only to reveal the more clearly that foreign missions were the concern only of devoted individuals or small minority groups and not of the Church as a whole. And of the Roman Catholic Counter-Reformation the foreign missions were the work of the Jesuit minority.

When our modern foreign missions movement began it was, as foreign missions have always been before William Carey and since, the interest of the "Remnant," not of the body. The German Pietists who founded the Danish-Halle Mission in 1705, and the Moravians whose foreign mission work began in 1732, were small minority groups, illustrative, as foreign missions have always been, of St. Paul's principle in 1 Corinthians 1: 26-28:

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

William Carey and his supporters very distinctly fall under Paul's characterization. Their movement was no enthusiastic general movement of the Christian Church. The respectable and authoritative elements looked askance at this small company of "twelve obscure Northamptonshire ministers attempting the propagation of the gospel among the heathen." The London Missionary Society began with three ministers — Bogue, Stephen and Hey. The Church Missionary Society sprang from a small evangelical group of sixteen in the Church of England and could get none but German Lutheran missionaries for the first sixteen years of its history. Not one bishop gave the group "the slightest recognition beyond what he was officially obliged to give." In Scotland the very basic conceptions of foreign missions were at first rejected by the Moderatist majority. George Hamilton's well-known, and still familiar argument in the General Assembly of 1796, was:

To spread abroad the knowledge of the Gospel among barbarous and heathen nations, seems to me highly preposterous, in as far as it anticipates, nay, as it even reverses, the order of nature. Men must be polished and refined in their manners before they can be properly enlightened in religious truths. Philosophy and learning must, in the nature of things, take precedence. Indeed, it should seem hardly less absurd to make revelation precede civilization in the order of time, than to pretend to unfold to a child the "Principia" of Newton, ere he is made at all acquainted with the letters of the alphabet. These ideas

seem to me alike founded in error; and, therefore, I must consider them both equally romantic and visionary.

In America also foreign missions did not spring from or rest upon an awakened and devoted Church which ardently supported the cause. Samuel J. Mills and his four companions at Williams College drew up the constitution of their Society of Brethren pledged to go as missionaries in cipher, "public opinion then being opposed to us." A small voluntary group undertook to send them and became the American Board. As similar movements later developed in the various denominations it was always under the earnest advocacy of individuals or small groups who invariably met with lethargy or opposition. Never in the history of foreign missions has there been a time when the work rested on the conscience, commanded the conviction, and enlisted the support of the whole body of any one of our denominations. It has been the burden of the "Remnant" in every case, often having a general official approval, but often meeting direct or indirect opposition, and always for real support by gifts and prayer and life, dependent upon a minority, often a small minority. Let any one read the biographies of men like Jeremiah Evarts, Elisha P. Swift, William Taylor and Matthew Tyson Yates, and he will cease from contrasting the situation today with an inspired "golden age" when there was no lukewarmness or hostility and when everybody believed in foreign missions and gave liberally for their support.

Again and again in the last hundred years foreign missions have had to meet almost identical issues with those which we confront today. Since 1819 the secretaries of the Foreign Mission Societies with headquarters in London have held meetings regularly for counsel and fellowship. At the centennial of these meetings in 1919 it appeared that there had been some 680 meetings held and in a review of their history Dr. J. H. Ritson, then one of the secretaries of the British and Foreign Bible Society, called attention to the problems discussed in the early years and their resemblance to the problems of today. He is speaking of "Difficulties and Criticisms":

Missionary Societies have never been free from perplexities of finance, and these have not been their only difficulties. The year 1823 was marked by terrible mortality at Sierra Leone, the C. M. S. and W. M. M. S. suffering heavily. The two best German missionaries of the C. M. S.—Johnson and Doring—were lost at sea. Twelve men and women went out, of whom six died within the year, and four more in the following six months. The C. M. S. report in May 1824 began, "The Committee have to display a chequered scene." No wonder the secretaries of 1823 enquired, "What indications have been observed of the particular working of the great enemy against the cause of missions, and how can such influence be best guarded against and counteracted?"

At this period the whole outlook of missions changed from enthusiastic expectation of world-wide success to a

humble hope that a few elect might be saved. A good deal of hostile criticism was leveled against the Societies. In 1825 the Association was enquiring, "In what light are we to regard the opposition now so generally excited against the diffusion of divine truth, and in what mode should it be met?" and then in 1826 they tried to profit from the opposition—"What practical lessons may be learned from the recent animadversions on benevolent institutions?" Again a little later they discussed, "What are the causes of that distrust which has been excited respecting the management of religious societies, and what is the best mode of removing it?" There is a tone of resignation in the title of a paper read in 1849, "The trials of missions—the reason of these afflictive dispensations and the beneficial results of them." But they were not allowed to work in peace, for within three years it was said, "A notion prevails to some extent that the missionary enterprise is a comparative failure. Is there any truth in it, and what are the best methods of dealing with it?" The minutes of this meeting record the conviction that "missions had been successful beyond expectation, and probably far surpassing the hopes of the fathers and founders of them."

The storm broke out again in 1858 after the Indian Mutiny—the friends of missions urging a bolder Christian policy on the Government, and the critics declaring that the Mutiny was caused by proselytism. In the same year the Secretaries were also driven to examine "Some of the principal objections made against the management of Religious Societies such as—the cost of deputation work, publications and periodicals, etc." Criticism from without has never ceased, but for half a century the Association has not spent much time in discussing it. Of course it has not always come from without. There have always been critical and argumentative and candid friends in the inner circles. In 1825 Edward Irving's famous L. M. S. sermon declared that the current methods were all wrong, and a few years after there was a topic of discussion which sounds peculiarly modern—"What line of conduct should be adopted by Missionary Societies in order to obviate the dangers, which may be apprehended from the agitation among their friends or agents, of those controversies which have recently been moved in the Christian Church?"

The Indian Mutiny brought with it an avalanche of criticism of foreign missions. It was declared that it was the fear and dislike of the Christian propaganda of the missionaries that had brought on the Mutiny. Lord Ellenborough, "the vain and bombastic Governor-General who had preceded Lord Hardinge, and who was now the leading advocate in Parliament of an anti-Christian policy in India, on hearing of the Mutiny at once jumped to a conclusion as to the cause of it, and propounded it in the House of Lords. Lord Canning (the Governor-General) had subscribed to missions!" And Ellenborough's hostile voice was only one of many.

At the middle of the century and later the low tension of spiritual life, the weakened Christian conviction, the indifference of students—and many other causes no doubt—brought missions to a low ebb in Great Britain. For a decade the C. M. S. could get an average of only two university men a year for foreign missionary service.

Paralleling the Sepoy Mutiny in India, came the Tai-ping Rebellion in China. This Rebellion and

its havoc, ignoring its implacable warfare on opium and idolatry, were charged to missions. It was held that Hung-su-tsuen, its founder and leader, had derived his ideas from Christianity and that the wildness of the movement was an illustration of what might happen anywhere if Christian missions were free to let loose their reactionary influences among unrestrained and ignorant races. "It is no chimera," wrote Alexander Michie, "that the Chinese dread in Christianity, but a proved national peril, their vague intuitions of which ripened suddenly into a terrible experience. . . . Much of the same evangelizing proceedings, so far at least as the Chinese Government can be expected to distinguish, which incited the Tai-ping rebels, are being carried on without intermission over a vastly wider field; and the missionaries today know perhaps as little of the ferments which they may have set up in thousands of minds, as they did of the incubation of Tai-pingdom."

The unfavorable effect of the criticism of missions, based on the Indian Mutiny and the Tai-ping Rebellion, was aggravated in the United States by the difficulties due to the Civil War. The war absorbed attention and resources. It divided some of the largest denominations, diminishing their contributing constituencies and paralyzing, by the blockade of the South, any foreign missionary effort of the separated churches of the Southern States. Foreign exchange was disadvantageous. The American dollar was worth only forty cents in China and one rupee in India. With mutinies and rebellions, the Civil War in America, the Crimean War in Russia, an old order and world-view dissolving and a new order with a new idea of man's place in nature coming in, that generation spoke of itself in the same terms in which our generation speaks. One Board said in its report:

Here is need of prayer; here is room for Christian liberality. Both are called for by the Word, the Providence, and the Spirit of God. The Committee cannot doubt that in both, the members of our Christian body, generally, might make large advances on their past efforts. To refer particularly to the pecuniary means required for increased labors, the Committee does not doubt that the churches which now support these missions could really double their gifts, in a great number of instances; and the churches which have made no offering in aid of this cause, might surely do something for its support. Let this report with its many and varied statements of what God is doing by his servants, be regarded as an earnest call to the consideration of Christian duty. This will also lead to greater hopefulness in the missionary work of our beloved church.

The Committee are closing this Report in the midst of times that are filling the minds of men with apprehension. Kingdoms are shaking. Our own country was never in such awful calamity. But the Church need not fear, her members being found in their lot, at the post of duty. The kingdom that shall never be moved is rising. He that has all power in heaven and in earth is now on its throne.

His Almighty Spirit is now in the world, as the great agent of converting the souls of men.

And those who believed that they could interpret prophecy and read the signs of the times, predicted our Lord's immediate coming, as some do today, while others talked of chaos and social revolution in the language so familiar to us and, what is more, effected revolutions as truly as Lenin and Mussolini and Hitler have done since.

Again and again, through the century since Carey died in 1834, waves of criticism have broken forth on foreign missions, which anticipated essentially all the criticisms which we meet today. Some of these criticisms sprang from ignorance but many came from full and intelligent knowledge, such as Alexander Michie's books on "China and Christianity" and "Missionaries in China," and R. N. Cust's "The Gospel Message," "Notes on Missionary Subjects," "Essays on Religious Conceptions," and "Missionary Methods." Michie was editor of the *Tientsin Times* and knew what he was talking about. Cust had been one of the Punjab school of British civil servants in India and had retired in England, where he became a member of the C. M. S. Committee and a constructive but relentlessly unsparing critic of missionary policies at home and abroad. These men were only representative of hundreds. The missionary enterprise is today under far less criticism—less in volume and less in harmfulness—than it has met again and again in the past. What we have heard in recent years is only very old and very tawdry stuff, such as that of Will Rogers who, in the *New York Times* of March 23, 1932, said: "Has your town or city investigated this great scheme called 'block-aid' that they have in New York City? Each person with a job that lives in that block is asked to contribute a dime, quarter or not more than a dollar a week. Your block is so organized that each block helps itself. It's practical and it works.

"Every city, town and even country townships should organize and use it. You know absolutely where your money is going, it's helping your next door neighbor. That's one trouble with our charities, we are always saving somebody away off, when the fellow next to us ain't eating. Same thing wrong with the missionaries. They will save anybody if he is far enough away and don't speak our language."

Or as A. O. P., in the *New York Sun* of October 1, 1931, wrote:

A REMINDER THAT CHARITY BEGINS—
AND IS NEEDED—AT HOME

TO THE EDITOR OF *The Sun*. SIR:

I am presenting no solution of the unemployment problem. I merely am trying to raise a cry to give to those

who are the unfortunate victims of unemployment the thousands of dollars which are expended annually in one of the most foolish and needless institutions in this wise, up-to-date country—foreign missions.

While millions of Christians in our own country are in dire distress through no fault of their own, we (some of us at least) are sending straight out of our country thousands of dollars to heathen who don't give a ———. Oh, the bitter, bitter irony of it! Of course if we ever did abolish foreign missions and give the money we waste on missionaries to those who desperately need it, the poor dear missionaries would be unemployed. And that is as it should be.

Oh, you self-satisfied church members who so ardently support the foreign missions, turn your simple eyes from the naked Indians who revel in their heathenism, and cast those eyes upon the wretched hungry folk in the slums of your prosperous country's cities! Does Christ, when such conditions as today exist, appreciate the dollars you deliberately send away in His name, from the emaciated hands of your own fellow countrymen? No, a thousand times no!

Many of those so-called followers of God—ministers—also have it in their power, by taking their children out of some of the most expensive private schools in the East and sending them to public schools, to aid, with the several hundred dollars "saved" thereby, their needy brethren.

Scarsdale, September 30, 1931.

A. O. P.

Only one other period may be spoken of—the Boxer Uprising in China and its aftermath in the Church at home. As in the case of the Indian Mutiny the guilt of government and trade was shifted to foreign missionaries, and missions were blamed for the consequence of political and economic invasion and of the imperialism of opium and oil. Mr. Sidney Brooks was a good representative of the attitude of missionary antagonism at the time. In his opinion missionaries were not well educated, were untactful, careless of local prejudice, speaking a "bastard Chinese," guilty of "blundering provocation," ignorant of the philosophy they were "intent on overthrowing, the language which must be their chief weapon"; they were bigoted and sectarian, "enthusiastic girls who scamper up and down the country. Of the needless causes of irritation the missionary is easily the most prominent." Brooks began his article by discrediting the plea which the missionaries might make, that the political pressure of the West and the seizure of territory and "the endless demands for concessions are the real occasions of this semi-national uprising."

A new type of anti-missionary propaganda appeared in attacks by Westerners hiding behind Chinese *nom-de-plumes*—such as Lowes Dickinson's "Letters of a Chinese Official," and Simpson's "A Chinese Appeal concerning Christian Missions" which was a barefaced and deliberate fraud, appearing under the name of Lin Shao Yang. The newspapers were full of such antagonism, some blasé and some bitter. Sometimes the papers would admit replies and sometimes they

would not. Even an American Secretary of State, Mr. John Sherman, shared in the derision. It was well that the Ecumenical Conference in New York in 1900 came when it did, with its unimpeachable witnesses from all over the world and with the approving presence of President McKinley and Ex-President Benjamin Harrison, Governor Theodore Roosevelt of New York, Governor Beaver of Pennsylvania, Lieut.-Governor Bates of Massachusetts, Governor Northen of Georgia, and some of the most trusted leaders of the Christian Church throughout the world.

But how like our own condition that generation's was may be seen from the careful analysis of the missionary situation then by Dr. J. P. Jones, one of the wisest and ablest missionaries in India, who wrote from America in 1903 to *The Harvest Field* in India. He had traveled on furlough 20,000 miles in twenty-one states and had addressed 200 gatherings. The facts which "frequently obtruded themselves upon him and which he could not ignore," were:

(1) The appalling fact that so few of the members of the churches have any knowledge whatever of, or slightest interest in, foreign missions.

(2) That the old doctrines of the past, upon which the missionary movement of a century ago was constructed, have been entirely swept away or have lost their emphasis. There is no gainsaying the fact that the missionary movement of a hundred years ago no longer obtains and is being supplanted by another, or at least is yielding to it preeminence in its influence upon the Christian mind.

(3) Americans have become great travelers; as such their examination of missionary activity is superficial or wanting altogether; and on returning home they hide their bold ignorance of what might have been seen and studied intelligently by cool assumption or bold assurance that the missions either do not exist or are practically doing nothing. The blasting influence of these traveled people upon the missionary cause at home is much greater than many of us think.

(4) Many who were indifferent to the missionary cause a decade ago are now its pronounced enemies. They are found in churches.

(5) Anti-missionary spirit has been caused by the seeming ingratitude of alien peoples responsible for massacres of missionaries sent to do them good; and moreover the growing prevalence of belief in the doctrine of evolution carries in the mind of many an argument against missions to non-Christian peoples. These say, "Why do you not let peoples with ethnic religions gradually evolve their own religious destiny rather than thrust upon them a foreign faith and introduce a revolution of religious life and conceptions among them?"

(6) A great deal of the commercialism of the age has entered into the Church of America, and this spirit is impatient with the remote and not very articulate appeals of the missionary in foreign lands. . . . The apathy and indifference can in part be traced to the indifferent—and sometimes worse—advocacy by missionaries of their cause among the churches.

On the other hand Dr. Jones was encouraged (1) by the better attitude of the ministry which he attributed to the better attitude of the theological seminaries, (2) by the increase of mission

study and (3) he found a deepening purpose among the chosen few to exalt the missionary enterprise to a place of supreme importance in church economy, "but unfortunately not many of these men and women of faith are possessed of large pecuniary means."

If this diagnosis were not dated thirty-four years ago it might be regarded as contemporaneous. There has no conflict or temptation or crisis befallen the foreign missions movement today essentially or fundamentally different from what it has had to meet, generation by generation, since foreign missions began with St. Paul when he concluded that it was the duty of Christianity to turn to the Gentiles. Even depressions and curtailments and presidential elections are not new:

I have read with much interest the pamphlet you sent, which gives such encouraging reports from the field and reveals such alluring opportunities to press forward in the extension of the work. It must be hard, indeed, not to respond to these splendid opportunities, and instead of advancing, to have to order retrenchments, but that policy seems to be the order of the day in all business enterprises in these days, and I see no other course open to you. We have found it hard here to get people to give what they gave last year towards maintaining the fixed charges, to say nothing of new work. I think therefore it would be wise for you to defer any extension of the work until after election, when we confidently expect to see financial conditions greatly improve.

This letter is dated July 28, 1908!

II. Factors in the Problem Today

But in each generation the basic issues have to be grasped afresh, the conditioning environment shifts its emphases and proportions, and new elements of difficulty replace the old. What are the main factors which constitute the problem today?

1. The general low spiritual tension due to many things—the great diversity, diffusion and superficiality of human interests, the heightened speed which dissolves continuity and promotes vacillation and change of concern, the excitement of new toys and tools, the mania for amusement, the spectator attitude to life, the diminished regard for fixed conviction and principle, the engrossment of men's minds in economic and political issues regarded as the really significant things—and much else.

2. An inadequate conception of the nature of Christianity, its finality and absoluteness, its true character as a revelation and not a religion. John MacMurray quotes a remark of Collingwood in "Speculum Mentis" to the effect that when Christianity becomes a religion, it ceases to be Christianity. Even among Christians, and of course outside the Church, there is wide rejection of the Christian view of the uniqueness, the sole adequacy, the universal necessity of the Gospel of the New Testament. There is avowed or uncon-

scious rejection of the position stated in the Message of the International Missionary Conference in Jerusalem in 1928:

The Gospel is the answer to the world's greatest need. It is not our discovery or achievement; it rests on what we recognize as an act of God. It is first and foremost "Good News." It announces glorious truth. Its very nature forbids us to say that it may be the right belief for some but not for others. Either it is true for all, or it is not true at all.

We believe that men are made for Christ and cannot really live apart from Him. Our fathers were impressed with the horror that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ.

Herein lies the Christian motive; it is simple. We cannot live without Christ and we cannot bear to think of men living without Him. We cannot be content to live in a world that is unChristlike. We cannot be idle while the yearning of His heart for His brethren is unsatisfied.

Since Christ is the motive, the end of Christian missions fits in with that motive. Its end is nothing less than the production of Christlike character in individuals and societies and nations through faith in and fellowship with Christ the living Saviour, and through corporate sharing of life in a divine society.

Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more.

These truths are not adequately grasped. And, alas, some foreign mission boards seem to have adopted the view that their work is henceforth to dwindle.

3. Therefore, and in consequence, the prevalent idea of religious equalitarianism—that religion is a relative thing with no criterion or valid claim of absolutism anywhere, that if people have any religion it is best to let them alone in it and not disturb them, that "religion" in its general sense is enough without allowing any specific religion a place of exclusive preeminence, that there is a common stratum under all religions that is the sufficient and essential thing, and that propaganda and proselytism are inappropriate. Mr. Gandhi's untenable view, which would in reality disallow all religions except man's original and primitive faith, is too common. He said to a group of representatives of the British missionary societies at the time of the Round Table Conference:

The idea of converting people to one's faith by speech and writings, by appeal to reason and conviction, and by suggesting that the faith of his forefathers is a bad faith, in my opinion, limits the possibilities of serving humanity. I believe that the great religions of the world are all more or less true and that they have descended to us from God. . . . While I criticize part of the missionary work, I willingly admit that missionaries have done indirect good to India. There is no doubt about this. But for my having come under Christian influence, some of my social work would not have been done. My fierce hatred of child marriage and "untouchability" is due to Christian influence. I have come into contact with many splendid specimens of Christian missionaries. . . . Though my conviction is strong enough in me to die for that conviction, that force does not carry me to the goal of believing that the same thing should be believed by my fellowmen. . . . Religion

is a personal matter, and I am not going to ask another man to become a Hindu or Parsee.

It does not matter, according to this view, whether men become Christians or not, and therefore it is superfluous if not impertinent to maintain an enterprise which seeks to evangelize and convert them.

4. There is the idea of a self-contained America, living its own life aloof from the rest of the world. No one can really defend such a view, but it is set forth by men who ignore its absurdity and impossibility but who mean by it that we are to get what we can from the outside world but have no duty to it. Let us suck up all the gain we can from the nations, but we owe them nothing and our business is to let them alone! Let us go on our way and leave them to go theirs. We have fallen on an age of an ingrown national soul. Here indeed we have a new political mind, shriveled, selfish, afraid. What a contrast this is to the outspoken words of President Grant in his second inaugural: "As commerce, education and the rapid transit of thought and matter by telegraph and steam have changed everything, I rather think that the Great Maker is preparing the world to become one nation, speaking one language—a consummation which will render armies and navies no longer necessary. I will encourage and support any recommendations of Congress tending towards such ends." Well, General Grant would get none from the last Congress or the next.

5. The influence of the current political philosophy of the State, as the organ of the social, educational, economic and cultural life of the nation, is revealed in their taking over the philanthropic and cultural activity and responsibility hitherto borne by society functioning nonpolitically. Already this philosophy has done far more than is realized in breaking down the sense of responsibility in individuals and in disintegrating some of the most precious functionings of a living society. "Why," men ask, "should we try any longer to do what the State is now doing or proposing to do." The State does not propose to carry on Christian missions, but its philosophy undercuts the human attitudes on which foreign missions must depend.

6. And furthermore, this expansion of the functions of the State requires resources which must be provided by increased taxation on the very people who had cared for these ministries. Even if they would continue them they cannot, because income and inheritance taxes take away the capacity to do so. The late Jesse Strauss, American Ambassador to France, cancelled legacies of nearly a million dollars which his former will bequeathed to educational and philanthropic causes, and for these two reasons: the expansion of gov-

ernment functions, and the diminution of individual resources due to taxation required for the activities of the State.

7. Just as the conception of the deep spiritual need of man for Christ has grown dim with many, so also there has been a discontinuance of the representation of the moral and social need of the pagan world. The words "pagan" and "heathen" have fallen into disuse. Dr. Ambedkar, of India, denounces the present generation of missionaries for sparing so tenderly the abuses of Hinduism, and contrasts their timidity and overcharitableness with the downright declarations of their predecessors of the horrors of idolatry and caste. It is not necessary to correct this present-day tendency by harsh denunciations of "heathenism." The true view is to comprehend all men in all lands under one common condemnation and need. "All have sinned and come short of the glory of God." It is because so many people in the churches themselves feel no deep need of Christ as the only Saviour that they feel no constraint to send missionaries to save others.

8. Our missionary freedom is increasingly abridged by the nationalistic and secular movements which are limiting religious liberty. We are losing, in many lands, the freedom of worship and conscience and of religious expression which the last two generations won, and are returning to the darker days of a century ago. In some lands, as in Mexico, the limitation is chiefly on foreigners, but in other lands, as in Russia and Germany, it is on the nationals as well. In some lands the limitation is only partial and is indeed not religious. In some countries, as in some of our own states, no foreigner can practice medicine. In some he can carry on schools only under special regulations. In a very few, as for example, Russia and Turkey, all Christian propaganda is disallowed. Passport and visé regulations are increasingly hampering. A missionary has just been forbidden admission to Japan because he was declared to be an extreme pacifist. Martyrdom is not the option of missionaries any more. No visé thitherward can now be secured and without a visé the martyr is not allowed to sail from home.

9. The missionary motive has thinned out in many quarters. Humanitarian concepts, appeals for world peace and international and interracial, and even interreligious, good will have been substituted for the evangelical ideas. Instead of the constraining love of Christ, which included the love of human brotherhood, human brotherhood is urged as sufficient without the hampering and separating addition of the love of Christ; or if the love of Christ is kept, it is only as an ethical symbol. Christ is no longer the Christ of the New Testament, crucified for our sins and raised

again for our justification. The old idea was to Christianize international and all other human relations. The present idea is to internationalize and humanistically secularize our Christian concepts. Collective and social ideas supplant the personal and redemptive, not more so than in the past, but just as really, and just as resistantly to New Testament foreign missions as in the past.

10. The home church has been confused and misled by the just emphasis that is laid in foreign missions on the native or national or indigenous church, as aimed at and in such glorious measure already partly achieved. "Why not let these churches now do the work?" it is asked, not realizing that they are still so unequal to the task that has to be done that they themselves are the strongest and clearest voice calling for the expansion of the missionary enterprise. On the other hand there are lands where excessive nationalism in the Church joins with these home critics in their question. But these very churches are quick to urge that it is not a cessation of foreign missions which they want but the acceptance of a principle, which in reality is neither wise nor right, namely, the dissociation of authority and responsibility. The very idea is proof that the work of foreign missions has not yet been perfectly done.

11. There is also the situation in the home churches. Many of these churches are suffering from a regimentation of benevolences which substitutes mathematical ratios for vital education and living motives; which subordinates causes in common treasury pools, which increases overhead charges, which removes the donor to a fatal distance from the cause which he is asked to support, and which weakens and threatens to destroy the power and persuasion of the appeal of the living work. In many denominations there are conflicting parties which sacrifice the missionary work of the church on the battlefield of their doctrinal contentions. In all the churches foreign missions are, as they have always been, the burden of the minority and are too often sacrificed by the power of the majority to the interest of causes near at hand—the very right of the minority to direct their gifts to foreign missions being sometimes frustrated or abridged.

12. The situation in the missions—is it worse than in the past? Are the missionaries really "weary" or disheartened? They might well be if their reliance were upon the home church. In some denominations missions have suffered reduction of from 30 to 60 per cent in their staffs. Are missionaries today less effective than in the past? The answer to these questions is NO! The average of foreign missionary character and capacity and devotion has not fallen. The relation of missions and boards is better than in the past. Most missions are functioning more effectively.

Their policies are clearer and more continuously pursued. Right principles are more surely discerned. The forces of indigenous Christianity are immensely multiplied. There are indeed countervailing weaknesses, although they are less in foreign missions than in the home church. There is need of a spontaneous, sustained, evangelistic momentum. Schools and hospitals should be still more dominantly evangelistic (instead of less, as has been recently advised) in purpose, character and influence. The furlough complex needs restraint. The problem of mastering the language has been made more difficult by short terms of service or long and frequent furloughs, the prevalence of the use of English and the probationary and experimental conception of foreign mission service which has become too common. There is need for spiritual and intellectual leadership, taking the place of influence and authority based on financial and administrative control. There have been surveys enough to last for some time.

13. This analysis is far from complete. Many more aspects of the contemporary situation could be cited. One must suffice. The world is increasingly one world in the problem which it presents to the Christian apologist and evangelist. William Hung, of Yenching University in Peiping, may be overestimating the declension and debility of the non-Christian religions, although what he says is inevitably and rapidly verifying itself, but he is describing accurately the main issues of the present and coming days, when he says:

It seems to me that we have arrived at a stage in the history of missions when it is no longer worth while for the missionary leaders to study the Christian approaches to Buddhism, Confucianism, etc. The scientific study of these non-Christian religions will have historical and academic interest, but it has ceased to have the same practical importance in missionary work as it used to have up to twenty or even ten years ago. We must realize that the frontier of our missionary enterprise has changed, and with it we must also change the old tactics. Too much praise cannot be given to the growth in the study of comparative religions in the missionary training centers of the West. Thus prepared, the missionary movement has been enabled to deal with the non-Christian more effectively. It is partly due to the educational activities of the Christian movement that the other religions are losing the grip they had in non-Christian lands. While Christianity is making inroads into these religions from one side, these religions are suffering a great deal in the rear from a group of new enemies, who have advanced so far into their territory, that, for all practical purposes, Christianity must ignore the incapacitated older religions and think of its frontier work in terms of what it will have to do with these same new forces; scientific agnosticism, materialistic determinism, political fascism, and moral iconoclasm.

If we are not prepared to meet these issues on the foreign mission field, where two-thirds of the human race are involved in them, we may as well abandon hope that we can meet them in the United States.

III. Our Future Missionary Policy

Many of these elements in the contemporary missionary situation are beyond our control and perhaps even beyond our influence. Others are not, but lie wholly within our area of action and responsibility. Roughly, there are four modes of influence open to us:

(1) Prayer. Perhaps with many of us prayer is in the same category as the weather, as Mark Twain characterized it. We talk of it but we don't do anything about it. There is probably no greater peril to the church than this theoretical acceptance of the reality of prayer as a force and our neglect to use it.

(2) Publicity, not in any narrow promotional or advertising sense, but as the ceaseless and effective proclamation of the essential nature and the fundamental principles of Christianity, and of the facts of human need and of the adequacy of the Gospel.

(3) Wisely conceived and steadily executed plans for presenting the cause at home and prosecuting it abroad.

(4) Personalities. It is on personalities rather than on programs or policies that this and all great work rests. When John Lawrence was asked by what methods he had saved the Panjab and broken the Indian Mutiny, he replied, "It was not by my methods but by my men." Personalities have been God's instrumentalities from the beginning. "The Word was made flesh and dwelt among us." "I am the Light of the World." "Ye are the lights of the world." Paul, at the outset, the long list of the medieval pioneers and the modern company—Carey, Duff, Martyn, Livingstone, Anderson, Lowrie, Lambuth, and the men and women we know today—these are God's living forces.

But there are specific endeavors and courses of action which suggest themselves in this appraisal for our present scrutiny and care.

1. Every mission board and its officers must themselves discern and work with and by a true conception of the real basis of missions in the New Testament Gospel. There should be fresh and definite statements of this basis made in forms that will reach the intelligence and conscience of the Church. No such statements will reach and convince all. There are Christians and Christians, but the true sheep will hear their Master's voice in the truth about Him and its mission to the world. It will be disastrous if in any mission board there is uncertainty or unbelief as to the evangelical supernaturalism of the Christianity of the New Testament and the missionary enterprise.

2. Every missionary secretary ought to saturate his mind and spirit in the literature and his-

tory of the foreign mission enterprise from the apostolic days until today. He ought not to have to remake discoveries already made long ago. He ought not to see the foreign mission enterprise in any distorted or unrelated form, but should know enough of the history of the Church and of the world, and enough of the contemporary life and movement of the world, to understand the times and the place of the missionary enterprise, neither exaggerating it nor undervaluing it, in the will of God. It would be well for him to read Rufus Anderson's "History of the American Board"; Eugene Stock's "History of the Church Missionary Society"; Dr. Arthur J. Brown's Centennial "History of the Presbyterian Board"; Volume IV of the Edinburgh Conference Report of 1910; Volume I of the Report of the Jerusalem Conference of 1928 and the volume published some years ago by the Committee on the War and the Religious Outlook, entitled, "The Missionary Outlook in the Light of the War."

3. The promotion and cultivation of missionary interest by the mission boards should not be less general and diffusive, but it should be more personal and individual. There is need of far more specific, careful and continuous education of individual pastors, women and laymen, to raise up a new generation of intelligent and consecrated givers.

4. The effort should be made, afresh or in repetition, to secure on the part of every pastor, at least once a year, a clear presentation of the essential missionary character of Christianity, its relation to the so-called world-religions with which it is not to be classified as though it belonged to their category, and the basic principles of the Church's mission to evangelize the world.

5. The literature of the missionary enterprise, already effective and appealing, needs to be still more qualitatively sharpened and empowered. The circulation of the MISSIONARY REVIEW OF THE WORLD, the only popular, interdenominational missionary periodical left to the Church, should be multiplied tenfold.

6. New missionaries should be called for and sent out. The day for this is not past. It is true that in the recent years of depression many boards have had to reduce their staffs. It is also true that this reduction has been lamentable. The good of it, in throwing responsibility upon the native churches, could have been secured without the appalling loss to the work in the withdrawal of thousands of qualified and experienced missionaries. Young men and women whom God has manifestly called ought not to be hindered from answering that call.

The home church will suffer in her own life and will find the supply of men for the home min-

istry depleted by the withdrawal of the inspiration of the foreign mission appeal. There are hundreds of men in the home ministry today who would not have turned from other work to full-time Christian service if it had not been for the influence of the foreign mission call upon their lives. The national churches on the foreign field are appealing more strenuously than ever for more men and women from the Western churches. The voice of India was uttered by the Bishop of Dornakal in the appeal which he sent to the meeting of the British students in Edinburgh in January 1933:

We cannot, therefore, at this time restrain ourselves from sending you a call to "come over and help us" with all the earnestness and passion at our command.

1. There are vast regions in many parts of India and Burma into which the message of God's revelation in Christ has not yet penetrated.

2. There are still whole classes of people, even in already evangelized regions (like the middle class Hindus, Muslims, Buddhists and Untouchables), to whom Christ and his message have not yet been demonstrably put.

3. The small church in India needs outside aid to train its manhood and its womanhood and its ministry for national Christian service and for effective witness to the regenerating power of Christ.

4. The rural churches and those established among classes of people once despised and suppressed need guidance and help to enable them to play their part in service for rural India.

5. Doctors and educationalists are needed for mission hospitals and colleges—to serve India towards stronger and saner citizenship.

We fear that the strong national feelings exhibited in recent years in India may estrange even the disciples of Christ from the call to serve Him in a land that is full of racial antipathies. We may assure you that, while that is true to a certain extent in the sphere of politics, it is not true in the sphere of religion. At no time has there been a greater friendliness among the people towards Christians and Christian messengers than at the present time. British missionaries of the true type—missionaries who endeavor in the spirit of our Master to come to India with sympathy and discernment and to serve her people with that peculiar self-effacing love and power that issues out of the Cross of Christ—such are in greater demand now than ever before.

Again we fear that some may be deterred by a consciousness of personal inadequacy for the needs of India, and by a procrastination that makes them wait for some inward guidance and special call before they respond to an appeal for service in India. But surely the crying needs of this great country and its peoples, and especially at a time like this, and the possession of that life and power which issued from Calvary and the Upper Room coupled with consciousness of ability with the help of God to meet these needs, constitute a call the Divine source of which no one can easily doubt.

We therefore plead with you to consider whether Christian students can now fail to give India what they alone can give, and whether they do not owe India this immediate help at the present crisis of her history. We pray that the call to come over and help us may touch the hearts of some of you, resulting in your surrender for missionary service in India.

This is an authoritative voice, quite different from the irresponsible statements of non-Christian students studying in Western universities.

In these appeals the National Churches deal very specifically with the idea that missionaries ought not to go except where they are invited. The National Christian Council of Japan at its meeting last December spoke these manly words:

The work which Foreign Mission Boards have started in Japan has by no means reached a full-round goal. Much remains to be done to bring it to full completion. We are anxious that they shall finish it fully and happily. The reason self-support and the spirit of independence lags among our churches is the tendency to lean on friends and funds from abroad. The Japanese Church should cut loose and launch out for itself. This has been done in every other sphere of life in the Empire; diplomacy, education, commerce, industry go forward through Japanese initiative and effort. Why not the church? Mission organizations and missionaries should act from an irresistible sense of mission and not wait for an invitation. The missionary attitude of American Christians motivated by an impelling inner urge should be positive and aggressive. Regarding policies for evangelism in Japan, we believe that the Japanese Church should in the main take the initiative. However, we welcome assistance from abroad which is motivated by a positive urge. We fail because there is too much of a spirit of compromise with the "Japanese spirit." If Christianity were to become a Japanese religion it would cease to be Christianity. When this is put squarely to the student, for example, he is attracted by it. We need to be more forthright in our presentation of the essential differences between Christianity and Japanism.

And these calls are for men and women like those who have gone in the past, not for the supermen sometimes recommended, who are to go out and, without the language, accomplish in a few months what other men, just as able as they, have failed to accomplish in years. The great ones have gone again and again: Joseph Cook, J. H. Seelye, Henry Drummond, and others in our own time. But the men who made the deepest impression on India, and the same thing is true of every other land, were not visitors like these, but Schwartz and Carey and Bowen, who went out to India and never came back to learn the new philosophies and psychologies of the West. Schwartz served forty-three years with never a furlough out of India; Carey forty-one years, and Bowen, forty years. It is service like theirs, with or without furlough, that leaves its mark.

7. The fundamental evangelistic aim of the foreign mission enterprise must be kept clear and made even more dominant. In spite of advice to subordinate this aim, or to regard it as fulfilled in humanitarian service, the declaration which a number of boards have made in their Manuals should stand unaltered in its letter and meaning:

The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become his disciples; to gather these disciples into Christian Churches

which shall be self-propagating, self-supporting and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ.

Missions and all their institutions and the national churches with which they cooperate need, all of them, in common with the Church at home and all of its institutions, to be caught up in the momentum of a powerful and sustained evangelism expressed, not in the living deeds of Christian service only, but also in a direct, persuasive, convincing and unrelenting proclamation of the truth and the truths of the Christian faith.

8. The problem of the establishment and relationships of an independent national church has not been solved fully under any board. Each system has its advantages and its disadvantages. Any approach to a satisfactory solution has lain not in any program or scheme and has been forwarded, not by conferences and compromise, but has been achieved through persons and personal relationships. There are impersonal principles involved; and no one has ever set this forth more clearly than Henry Venn, for thirty-one years honorary secretary of the Church Missionary Society. But it has required persons of Christian mind and spirit to discern these principles and how they could be applied, and these persons must arise in the native church, as well as in the mission. No one from without can make a native church living and free. Life and liberty are not qualities that can be donated by man to man. No mission can give them to a church, and no mission can withhold them when a church wants them and will take them from God by whom alone they can be given and who is more ready to give them than we are to take them.

9. In almost every mission field new national or ultra-nationalistic regulations are affecting the tenure or title or terms of mission property holdings. In Mexico many clear titles have been simply wiped out by the Government with no remuneration or redress. Elsewhere increments of value have been denied or imperilled. In many lands the national churches are disposed to argue that all mission property is held in trust for them, even though it was wholly provided from the West, or by people who gave it, not for the endowment of the church in some one land, but for use in the evangelization of the whole world. It would seem to be wise for each board—

(1) To examine all its property holdings to determine what should be held for the present and future needs of the work;

(2) To have a clear and just understanding with the national churches as to what, if any, is to be turned over to them and when and on what terms and to what title-holding body;

(3) To dispose of the rest while it is still possible to do so. It must be realized that in some countries there is a difficult inheritance of paternalism and dependence to be overcome. Here is a fragment from a letter from Cawnpore, India, dated June 25, 1936:

Ages ago the word of God was preached by the foreigners in India. As a matter of fact our Lord Jesus Christ was revealed to the inhabitants of the country by the most zealous Americans. They left their dear home and came out to India convinced of the Holy Spirit—lived in a strange place, though so unfavorable. They faced great trouble in introducing the historical Christ as the real Saviour of the world. By and by through their efforts many were brought to the blessed feet of Jesus Christ. Thus missions were organized and worship places erected at their own expense.

Next they took upon themselves to arrange for the boarding schools to be established in various cities of the land, and thus feed and give education to the children of the poor, altogether free of charge. They further solved the problem of the medical need of their native Christian brethren, and opened hospitals and dispensaries, where they considered it fit, for free treatment of the sick. They did all this and many other good deeds for the sake of the *One* who opened their hearts to so do. They ran all such institutions with their own hard-earned money and greatly benefited the countless people of the world especially our country. No doubt they sent out more than enough of money to India, whereby several were saved and educated.

Then follows an appeal for continued free education and medical care and subsidy of the church in India. There have been many arguments in the Indian Christian papers to the effect that mission property should be regarded as the property of the Indian Church. It is bad for the Indian Church to take this view. And mission boards must do, in this matter as in all else, only what is right and just in itself, and what is best for the Christian cause, whether doing this is easy or hard.

10. We should limit the quantity and improve the educational quality and the Christian character and missionary influence, and should re-examine the type, of all our educational work, lower and higher.

11. We must evidently restudy the work of medical missions. Already they are discontinued in some fields, either through government hindrance or through displacement by indigenous development. Elsewhere the economic problem becomes increasingly difficult. The inadequate appropriations compel mission hospitals and dispensaries to achieve a measure of self-support which diminishes their ability to give charitable service to the poor and increases their competition with native practitioners. Again the problem arises of diffusion or concentration; of quantity or quality, of competition or supplementation; the solution is to be found by asking "What will best serve the fundamental Christian missionary aim?"

12. We need to give, with real national leaders (such, for example, as the late Erasmo Braga in Brazil, and the late Masahisa Uemura in Japan), careful study to the problems of training leaders for the church. Are we simply duplicating Western modes and ideals? Can we do anything else? Are missions deciding questions which are church problems rather than mission problems and which no illusory merging of church and mission can qualify us to solve for a really indigenous church? Would we approve in America in the training of our ministry the duplication here of the former schools of the Orthodox Church in Russia, or of the schools of any of the continental churches? Or again, can we act otherwise in our mission training schools? Here once more we wait for the development of an adequate autonomous church such as is already foreshadowed in autonomy, and also in a measure in true indigenous originality, in Japan and Brazil.

13. The problem of the relation of missions to government, which was one of the central problems two and three generations ago, is back again with a vengeance. The meaning and limits of religious liberty must be restudied and the attitude of missions to government limitations and control. How many of the following rights may be justly demanded as included in the claim of religious liberty?

- (1) Freedom of private opinion;
- (2) Freedom of private worship;
- (3) Freedom of assembly and public worship;
- (4) Freedom from requirement to participate in objectionable worship;
- (5) Freedom for propagation (the new Russian constitution of 1936 allows only antireligious propaganda);
- (6) Freedom in education, to be exempt from state schools and to conduct our own schools;
- (7) To hold property for use;
- (8) To hold property for endowment;
- (9) To sell property freely at what price can be obtained;
- (10) Freedom from all discrimination upon religious grounds.

How far shall we go against a government? This is a different issue today from the earlier days, because now we cannot cross a national boundary line without government consent. We can't die any more for rights for which our fathers could die. What shall our course be? Well, one thing is clear—we must exhaust every effort to obey what we believe to be God's will and leave the consequence to Him, and we must use to the full and without delay all our still allowed liberty of Christian witness.

14. The problem of cooperative and union work becomes increasingly difficult. Large sections of

some of the churches are moving in a doctrinal direction that makes cooperation with them by others, in some forms of work, impossible. The fundamentalist group in some churches demands withdrawal from cooperation that we believe ought to continue, and the opposite groups do the same, and also demand cooperation that is impracticable. The situation is tragically confused. The fundamentalist and independent groups are divided among themselves. The modernistic group is inchoate and inarticulate. The great evangelical body goes on its way but is harassed from either side. It could be wished that we would all assemble on the platform laid down by Charles Hodge at the great meeting of the Evangelical Alliance in New York City in 1873:

Finally, there is the duty of cooperation. In union is strength. All Christians and all churches are engaged in the same work. They are servants of the same Master, soldiers of the same Great Captain of their salvation. If the several corps of an army should refuse to cooperate against the common foe, defeat would be the inevitable result. What then is to be expected if the great denominations into which Christians are divided keep contending with each other instead of combining their efforts for the overthrow of the kingdom of darkness? . . . If all Christians really believe that they constitute the mystical body of Christ on earth, they would sympathize with each other as readily as the hands sympathize with the feet, or the feet with the hands. If all churches, whether local or denominational, believe that they too are one body in Christ Jesus, then instead of conflict we should have concord; instead of mutual criminations we should have mutual respect and confidence; instead of rivalry and opposition we should have cordial cooperation. The whole visible Church would then present an undivided front against infidelity and every form of anti-Christian error, and the sacramental host of God, though divided into different corps, would constitute an army glorious and invincible.

15. The mission boards will do well to maintain in their relations to their missions and to the churches with which they are working on the field, the principle of a democratic equality, and not be led into an attitude of autocracy whether stringent

or mild. Some missions complain of too much home direction and control, and some of too little. What we all need is to hold fast to David Livingstone's doctrine that judgment and responsibility go together and that whoever exercises the judgment must bear the responsibility and whoever bears the responsibility must exercise the judgment. In reality the work is an integer and all of us together must seek the wisdom which we can achieve collectively alone and all of us must bear each his own burden and also the burden of us all.

16. Probably every mission board has from time to time surveyed its whole work, in the light of its situation in relation to its home church and the areas of the world where it is at work, and has sought to outline a comprehensive and continuous policy, asking itself where the emphasis should be laid, whether any of its work should be discontinued, whether it should press out on new roads, whether any change in policy or program should be made. The archives of some boards are rich in such surveys and appraisals. More than once in the Presbyterian Board we have tried to attain to the height of a grand missionary strategy and statesmanship. In 1896, Dr. Ellinwood made such a careful and comprehensive study. In 1920 another careful analysis and projection of work was made, based on a study of all the fields of the Board in regard to occupancy, responsiveness, strategic importance and human need. All such studies are useful but they need to be handled with an easy touch and with an open and ready mind. Paul went to Europe against his previous plan, and not by his deliberated program. It is well for us to heap up the wood symmetrically for the altar. But the fire! Lord, we wait for the fire.

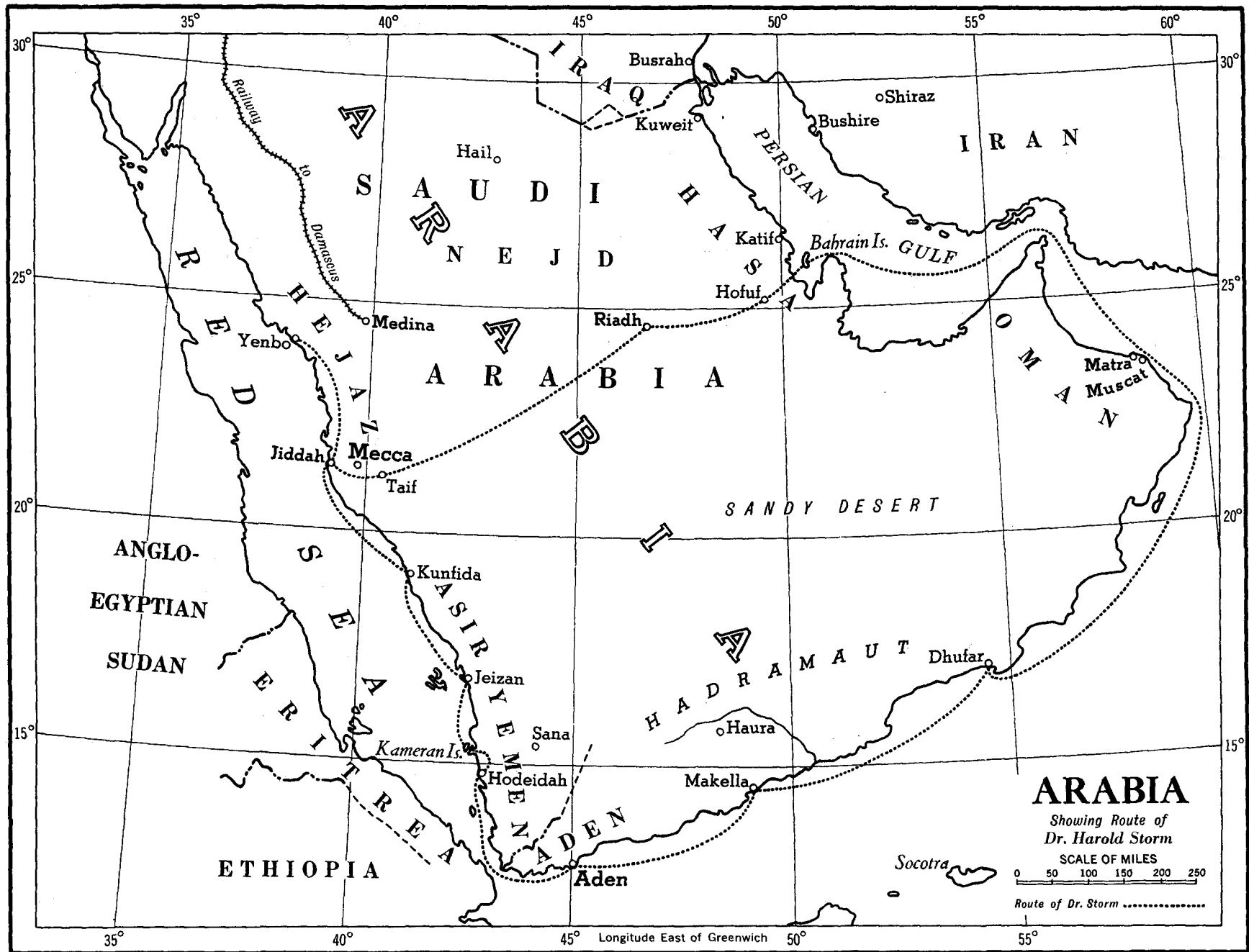
The aphorism of Ignatius was a double adjuration: "Consider the times. *Look to Him Who is above time.*"

SOME SECRETS OF POWER

Before power can come into the lives of men and women, they have to become channels through which the power can work. To be that channel, one has to get rid of self. Self has to be crucified. The heart and life have to be cleansed. Then the clean vessel has to be presented in consecration for service. Paul had experienced something of this power, and appealed to the Romans to present their bodies upon the altar as holy, living sacrifices. The purpose of this consecration was to perform the Will of God. They could not be channels through which the power of God flowed until they were willing to lose their lives in His great cause.

God will not try to force Himself into the life of anyone. He stands at the door and knocks. He is seeking and wooing and loving, but does not use force. God created man and redeemed man when he transgressed. It is a twofold ownership which God has over man, but still He waits until the heart is opened before He comes in to cleanse and abide there.

Power is never given to be wasted.—*Ralph Pfister, in Gems of Cheer.*



Prepared by C.S. HAMMOND & Co., N. Y.

A Doctor's Tour in Neglected Arabia*

By W. HAROLD STORM, M.D.,
Bahrain, Persian Gulf

Missionary of the Reformed Church in America

A MOST interesting and important journey across Arabia and around the western and southern shores of this great unknown peninsula, has recently been made by Dr. W. Harold Storm of Bahrain. He was accompanied by three Christian hospital helpers to make a survey at the request of The World Dominion Movement of London and the International Leprosy Association. After spending Sunday, June 23, 1935, in Riyadh, the capital of Saudia Arabia, the party of four started out on this unusual tour of territory, much of which had never before been visited by Christian missionaries. This survey is made after forty-five years of missionary work in this difficult field where Moslem fanaticism combines with desert, mountains, a torrid sun and primitive life to raise barriers against the progress of the Gospel of Christ. The journey was the answer to many earnest prayers for the opening of Arabia and Arab hearts to the Gospel.

The travelers came from Bahrain on the Persian Gulf to Riyadh in central Arabia; from thence they journeyed to Taif, near the west coast, to Jiddah, the seaport of Mecca and then down the west coast and through southern Arabia until they returned to Muscat, after many adventures and winning many friends. Dr. Storm writes in *Neglected Arabia* as follows:

Our trip from Riyadh to Taif was the same as that followed by Dr. Dame in 1932. Taif is situated about 6,000 feet above sea level and is a haven of rest from the stifling heat of the coastal plain and especially from Mecca and Jiddah. It is the summer capital of Hedjaz and would be an ideal location for permanent mission work. We spent six weeks in this delightful city and experienced a splendid reception from both Arab royalty and the Bedouin.

On August 23 we left Taif for Jiddah and the sea. The more direct and easier route is spoken of as the Derb El'Muslameen (road of the believers) and leads directly through the holy city of Mecca. The other, which is longer and more difficult, is called the Derb Elkafireen (road of the unbelievers) and makes a circuitous detour around Mecca. We, of course, were taken by the longer route.

Jiddah has an estimated population of about 30,000 and is the chief seaport and commercial center of the Arabian coast on the Red Sea. In

recent years it has become the diplomatic capital of Saudia Arabia. Its importance can be judged best when we realize that all pilgrims coming to Mecca by sea pass through this city.

Here we were called upon to treat a young member of one of the most influential families in Hedjaz. Their history is as dramatic as it is romantic. Four or five generations ago they were slaves in the home of an influential member of the Sherifian family, who was the local representative of the ruling house in Constantinople. One member of this slave family gained the favor of his master and was given his freedom and property. He combined a shrewd

business mind with a likeable personality and finally amassed a great fortune. It was not long until those who formerly had been vassals became feudal lords and gained more and more favor in the Sherifian court.

Political upheavals change the destinies of men. The Sherifian house fell as the great Wahabi King Ibn Saud entered Hedjaz and those who had become equal to kings suddenly found themselves with neither fame nor fortune. Shrewd diplomacy, however, combined with unquestioned ability, soon gained for them the confidence of the new Saudian authorities and today they are trusted counsellors and among the wealthiest and



DOCTORS DAME AND STORM, WITH
MRS. DAME AND ROB ROY
STORM, AT RIADH

* Condensed from *Neglected Arabia*, 25 East 22nd St., New York.

most respected families on the eastern coast of Arabia.

The influence and friendship of this particular family opened the way for a visit to Yenbo. They arranged all the details and sent us in their own car, one of the very few privately owned cars in Saudia. Yenbo is a small but important center as it is the seaport for the holy city of Medina. Nowhere have I seen a cleaner Arab town. It is surprising almost to the point of a shock when, upon being awakened by the early morning prayer call of the *Muezzin*, you look out of the window and see a street cleaner diligently at work with his donkey cart and broom. This is obviously a result of Turkish and Western influence.

Rumors of political instability in Sana, capital of Yemen, spread throughout Hedjaz, encouraging ideas of the possibilities of an open rupture of relationships between Saudia and Yemen. If hostilities actually broke out our movements would all be stopped and even the rumor might be ample excuse to check and frustrate our plans.

Everybody became excited and native Arab troops poured into Jiddah from Mecca. The chief Saudian representative in Hedjaz proved to be a friend in need for he greatly appreciated what had been done for his family in Taif and gave an order that we be carried on the S. S. *Fetah* along with three hundred Saudian soldiers who were going to the Nejran frontier.

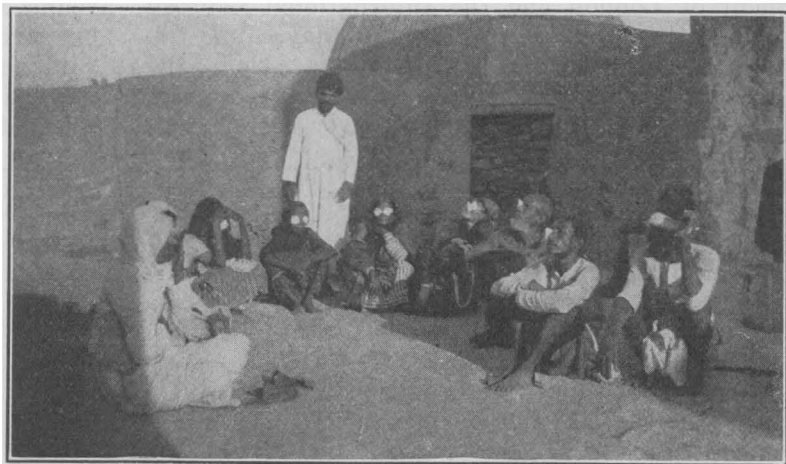
The time of departure from Jiddah was sunset. Soldiers and more soldiers came aboard until they were packed tighter than sardines in a tin. One inquisitive soul turned a winch valve and immediately steam poured out. An alarm of fire spread. Pandemonium broke loose. Those nearest the railing literally dove into the waters or into sailing dhows standing alongside the *Fetah*. Confusion reigned until a member of the crew revealed the source of trouble. The entire trip was both pathetic and amusing. One minute we were laughing at the absurd situations they managed to get into, and the next our pity and sympathy were aroused. They disembarked at Kunfida where caravans awaited to take them on a long fifteen-day trek far into the interior, across an unknown desert into an equally unknown future.

We continued on to Jeizan, chief seaport of Asir which has served as a buffer state between Yemen and whatever power held sway in Hedjaz.

We stayed in Asir three weeks living in a native hut. These are made by loosely tying together branches of trees in the shape of a cone, and then covering them with grass, which is in turn secured by a close network of rope. There are two doors

so placed as to give the greatest advantage to prevailing winds. Never have I had such personal satisfaction in carrying on medical work for nowhere in Arabia have I met people who are poorer or more needy. Their gratitude was touching.

Jeizan presented a new problem in missionary touring. Various kinds of animal life frequently trouble the traveler. Plagues of locust, in swarms so thick that often the sun is hid from sight, descend from the unknown upon the Arabian desert. Every green thing is eaten. Here we were confronted with another plague—scorpions were everywhere. Literally dozens would be seen in the streets if one strolled out of an evening. We even found them in our beds. My hospital boys frequently amused themselves after the day's work was over by seeing how many they could



DR. STORM'S EYE CLINIC AT ASIR

catch and bring to me by use of a flashlight and a pair of operating forceps.

Again wars and rumors of wars threatened to stay our progress. The Italo-Abyssinian controversy was working itself up to fever heat and the Red Sea was becoming a scene of intense activity. Kameran Island, four days by a sailboat, is the International Quarantine Station for the southern end of the Red Sea and is administered by the British as directed from Geneva. It was of special interest because of the leper problem. Everything and everybody was in a state of anxiety, suspicion and fear.

From Kameran we set out for Hodeidah by sailboat, but a sudden inconsiderate thrust of a sword fish or mighty blow of a huge stinging ray sank one of our boats off Ras Esa, Yemen. Everything was lost excepting a very small part of the cargo and we were forced to go overland by camels. Our route took us over a portion of the Tahama, a wild desert country. The people are very illiterate and are only nominally Moslem. In one village we

noticed a most unusual sight — an emissary of Iman Yahia, ruler of Yemen, had been sent to teach the natives how to pray. With a huge club in one hand he marked out a line on the sand and had the men and boys line up. Then using the club as reinforcement he taught them the positions and words of the Moslem prayer.

We were unwelcome guests and were ordered from the village. But suffering humanity cares not for caste nor creed and while deciding upon the best move to make we were asked to see a lad suffering from a bad leg ulcer. It had been treated by the application of grape leaves under which was a mixture of dates and powdered dog brains. We cleaned the ulcer and treated him and through the patient's gratitude we won the friendship of the entire village.

When we reached Hodeidah in the early hours of the morning only Pariah dogs welcomed us. We could not find our host's house and decided it was best to wait outside of the city wall until sunrise. Suddenly, as though coming out of nowhere, we were surrounded by a group of agitated men. It was unusual if not an unheard-of thing for a European to be wandering about the city in the early hours of morning in a camel caravan. They became more excited and I talked and talked, stalling for time. We finally persuaded them that we possessed bona fide letters from Ibn Abbas and that we were to be the guests of a certain Hodeidah merchant. One of the men guided us to our host where Arab coffee and rest ushered in the dawn of another day.

The next few days in Hodeidah proved only too short but we met the Governor several times and visited among the merchants. As everywhere the medical bag opens seemingly locked doors. Yemen is undoubtedly the most closed of all sections in Arabia to anything savoring of the Christian missionary program. Neither the ruler nor his prime minister has ever been away from the confines of Sana and has never seen the sea, despite the fact that Yemen borders on the Red Sea, and many Yemenites are seafarers. Narrowed outlook, plus strong religious fanaticism added to a deep rooted egotism, create a warped mentality. It is therefore not difficult to see how antagonistic

Yemen is to anything foreign and especially missionary.

The next stage of the journey found us aboard the *S. S. Africa*, bound for Aden. Rihani gives a most amusing description of this antiquated rattletrap in his book, "Around the Coasts of Arabia." In the early days of Arabian mission history, many of the missionaries traveled on this same boat. Patience and a calm sea made pleasant what might have been an unpleasant journey.

The formidable peaks of mountains surrounding Aden typify the obstacles encountered in Moslem mission work, over which the Ion Keith Falconer Mission of the Church of Scotland and the Danish Mission, both located in Aden, stood out as great beacon lights. Here we spent fifteen days and during that time saw their work in detail. Both missions are ready to move at the first opportunity into the unoccupied areas of Makella and Yemen. Pray that the doors to these unoccupied areas may be opened. These two missions along with the Arabian Mission of the American Reformed Church — are the only Protestant groups working among the 10,000,000 people of the Arabian Peninsula.

While we were with the Ion Keith Falconer Mission, the oldest of these three, they celebrated their 50th anniversary. Their Jubilee program calls for medical dispensaries throughout the Aden Protectorate and for a reading room and church building in Sheikh Othman.

Our next goals were Makella and Hadramaut. Twice has a representative of the Danish Missions been in Makella but on each occasion he was allowed to stay but a few days. Dr. Samuel M. Zwemer stopped at Makella in 1891, in the early days when a survey was being made to determine where the mission should begin its work. As far as available records show, the interior of Hadramaut has never before been visited by a missionary.

We traveled to Makella by a small native steamer carrying a cargo of sheep. Makella harbor is one of the most picturesque spots of Arabia, reminding one of the harbor of Naples. The city is one of the most cosmopolitan of all Arabia. A babble of tongues, clashes of color and



TWO BEDOUIN CHIEFS AT ASIR

smells of all kinds greet you as natives from all parts of India, Africa, Java and Netherlands India. The city is a beehive of activity, a great trading center. How long—how long—before the Gospel of Christ can be preached here?

The word Hadramaut means "place of death." It takes six long tiresome days to travel by donkey or camel over the waste *djol* (barren plateau between the coast and Wadi complex of Hadramaut). A wonderful unique watering system broke the monotony of the desolate path at frequent intervals, placed by pious Mohammedans either just before death or ordered put there right after death. Suddenly without any warning you stand on the edge of a precipice and below you lies a most amazing sight. It seems like a fairy paradise. Fertile fields of *dhurra* (maize) and verdant patches of palm groves flank the sides of the white Wadi (valley bed). Along the sides of the cliffs are built the villages, the houses are gray or clay color with whitewashed frieze work.

In and around Wadi Doan we discovered lepers, but leprosy seems to be on the wane inasmuch as nearly all the cases are of an advanced type. A method of isolation has been adopted for years and thus continued contact is thus prevented.

The Wadi complex of Hadramaut presents one great surprise after another; the majestic beauty of Wadi Doan is in such direct contrast to the monotonous waste of the *Djol*. Shibam, one of the three great cities of Hadramaut, reminds one of an American city with its five hundred seven-story buildings. One is amazed to find that these are built entirely of clay. Everywhere dotted among the date gardens are villas of modern European style, electrically lighted and equipped with inside swimming baths.

Many of the ancient mysteries of the southern end of the Arabian Peninsula lie buried among the ruins of Meshed and other parts of Hadramaut. Here the secrets of the early history of Arabia as well as the truths about early trade routes will some day be unearthed by archeologists.

As one rides along in a modern automobile there is pointed out a villa where lives a man who receives ten to twelve thousand rupees monthly from the East Indies. Near by are two families which are still carrying on a feud that has been going on for years. We heard a bullet shot being fired as we passed by. Trenches have been built from the houses out to the gardens because it is unsafe for the men-folk to appear in sight of the enemy.

Women guard the trenches while their men-folk care for the gardens.

Religiously everything centers about either the tombs or the Sayyids (direct descendants of the prophet). Thousands gather from every part of Hadramaut, coming on pilgrimages made to the tombs at appointed times when a four- to five-day fair will be held in connection with religious observances.

A Weli or saint is buried in some spot designated by himself before death and a shrine is built and frequent pilgrimages made to it. All property and money in Hadramaut are in the hands of the Sayyid class. Thus a combination of a dead religion and foreign money have deadened progress in one of the great potential sections of the Peninsula. The obstacles and difficulties for missionary work are tremendous but the challenge



A VIEW OF MAKELLA HARBOR, HADRAMAUT

is great in proportion to the difficulties. Need, ignorance, and false religion cause 100,000 people in one of the most interesting and picturesque parts of Arabia to call out with clear clarion voice the fact that they know not the Christ nor have they had any chance to know Him.

From Makella we set out in a sailing vessel on a trip that may be done in three to four days with persistent favorable winds. Thirty-three days later we arrived in Dhufar intact yet rather weather beaten. We experienced every conceivable delay possible—terrible storms, absolute calms, loss of three anchors, deceptive captains, etc. I have never experienced such loneliness anywhere in Arabia as when I realized that I was alone and five hundred miles from the nearest known Christian at Christmas time. Still the joy that was mine because of this rare privilege overshadowed all sense of loneliness.

Dhufar I had visited for two months in 1932-33. Sayyid S—, Sultan of Muscat, had granted permission for my trip. Forces of opposition had changed his attitude, but, true to an Arab trait,

he would not rescind a promise once given. My hospital helper, M—, who recently took his stand for Christ, arrived some weeks before I did and was denied customary Arab hospitality. The Sultan refused to see him. For three nights he had to sleep on the medical cases on the sea front. His greetings were not returned — a discourtesy the greatest of which an Arab can be capable. They assigned him a house which was hardly fit for animals. He was paying the price of having taken his stand for Christ but he stood firm, praying that they who were persecuting him might come to know the joy that was now his.

Days passed. The Sultan was suffering from badly infected eyes. As there are no medical facilities in a place like Dhufar, he called in M—. Although only a hospital helper the lad was able to relieve the intense pain and by his gentleness and care he completely won the Sultan's favor. Later the Sultan said to me, "M— was so careful and so clean and so gentle, I can never thank him enough."

The general attitude completely changed and a new house (the finest in Dhufar) was ordered to be made ready for the doctor on his arrival. One morning when the Sultan came to greet his counselors he noticed M— coming to care for his eye and he said to this hitherto hostile crowd, "See M—! I don't want an unkind word said or an unkind act done to him." Here was a young Moslem ruler actually defending a Christian convert. It was an act of the Lord and truly marvelous.

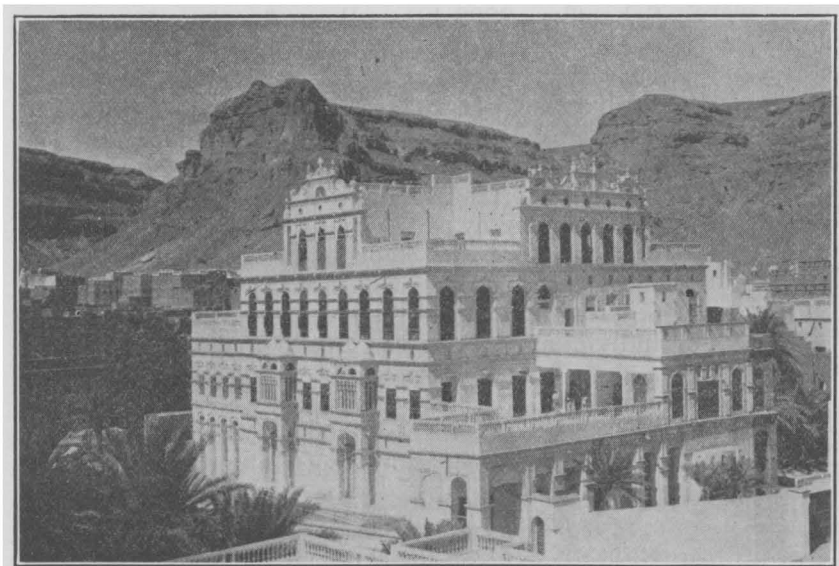
Two months spent in Dhufar helped to bind more closely the friendships already made. The Sultan's attitude and the growing friendships resulting from two medical tours opened wide the doors. A clear clarion voice calls out, "Come to Dhufar and help us." This is a challenge to our faith. Are we ready?

After fifteen days on a sailboat we arrived at Bahrain on March 28, thus ending a 5,000 mile medical tour which took ten months to complete. Our total treatments numbered 10,406; operations, 224, and outcalls, 558.

THE CROWN PRINCE OF SAUDI ARABIA

SON OF IBN SAUD OF RIADH

Friendly to Dr. Storm and Dr. Dame, medical missionaries of the Arabian Mission of the Reformed Church in America.



ONE OF THE PALATIAL PRIVATE RESIDENCES

in Hadramaut, the unevangelized field in Southern Arabia, recently visited by Dr. Harold Storm.

High Lights in a Century of Presbyterian Foreign Missions

By the REV. ARTHUR J. BROWN, D.D., New York

*Author of The Centenary Volume, "History of the Foreign Mission Work of the Presbyterian Church, U. S. A." **

IT IS easy to be deceived by temporary fluctuations in the interest and support of home churches. They naturally bulk large to those who are living at a given period. The course of Foreign Missions has been like that of the Mississippi River with its alternations of sluggish and rapid currents, its tortuous channels, and its many bends, some of them so long that, in the old days, a steamboat sometimes traveled a whole day only to find itself at evening within sight of the place from which it had started in the morning. But that the river would eventually reach the sea is never in doubt. Contributions do not tell the whole story, but the record is, nevertheless, suggestive. Beginning with \$5,431 in 1833, total receipts from all sources for the year ending March 31, 1936, were \$2,910,908.00, and the Presbyterian total for the whole period is the huge sum of \$131,276,701.

Misleading inferences have been drawn from the recent decline in receipts from living sources of \$4,757,590 in the peak year of 1924. It should be noted, however, that the year 1924 was the culmination of a special campaign to cover a large deficit; that, if the exceptional contributions for the deficit were left out of account, the receipts from living donors in the following five years were larger than ever before; and that for the year before the business collapse in 1929, the receipts from living donors were actually greater than they had been for the four preceding years. It was during the depression that the Board suffered most heavily; but even then, the Board suffered less than religious, philanthropic, educational and secular enterprises in the United States. Gifts and legacies for religious and philanthropic purposes fell from \$14,777,747 in 1932 to \$6,411,311 in 1933. Gifts for education fell from \$59,498,828 to \$14,552,988, and most of the latter sum was in

legacies. Of all causes, hospitals are the closest to the hearts of the American people; but Mr. Robert Jolly, retiring president of the American Hospital Association, reported to the annual meeting of the Clinical Congress of the American College of Surgeons, October 28, 1935, that donations to the support of hospitals had fallen off seventy-five per cent, gifts having dropped from \$185,000,000 to \$49,000,000 between 1929 and 1934. There was no such slump as this in contributions to the Presbyterian Board. Manifestly, whatever the causes of the decline were, they were not due to loss of confidence in the Board.

It is clear, however, that the main financial dependence of Foreign Missions must, to an increasing degree, be upon the rank and file of church membership, people of average incomes who can contribute comparatively small sums. Death has removed many of the wealthy men and women who in the preceding generation gave generously to Foreign Missions during their lives and left great sums in their wills—John S. Kennedy bequeathing to the foreign missionary work of the Presbyterian Church \$2,725,976; Mrs. Kennedy, \$1,608,645; Mrs. Russell Sage, \$1,613,672; Mrs. Anna M. Harkness, \$2,639,285; and Mrs. A. F. Schauffer, \$229,481—these five legacies aggregating \$8,817,059 in twenty-one years (1909-1930). Are there to be future legacies like these? Perhaps so. In 1934, the unexpected news came that the will of Mr. C. Sidney Shepard had bequeathed to the Board one-third of his large residuary estate, the amount realized being \$2,841,617. But many of the living donors who gave liberally before the depression of 1929-1935 lost most, and in some instance all, of their fortunes during those disastrous years. Whereas special individual gifts to the Board averaged \$372,773 a year for the fifteen years ending with 1929, they shrank to \$142,881 in the fiscal year ending March 31, 1933. President Nicholas Murray Butler, in a message to the alumni of Columbia University in 1934, said:

In the history of Columbia University we have arrived at the end of an era. That era was one during which most

* *One Hundred Years—A History of the Foreign Missionary Work of the Presbyterian Church in the U. S. A., With Some Account of Countries, Peoples and the Policies and Problems of Modern Missions.* By Arthur Judson Brown, Secretary Emeritus of the Board. 1,140 pages. \$8.00. Fleming H. Revell Company, New York. The survey here given includes the rise and development of foreign missionary interest in the home churches, the history of the Board and the women's societies, and the founding and progress of missionary work among the American Indians and in sixteen countries in Africa, Asia and Latin America.

generous and great gifts were received from many different individuals for the endowment and enrichment of the work of the University. . . . That era has come to an end. The great fortunes which made these benefactions possible are either dissipated or destroyed. The economic and financial crisis which grips the whole world has made their return quite impossible, certainly for a long time to come, if not forever. . . . Columbia University must, therefore, depend for its prosperous continuance upon thousands of relatively small gifts.

It is equally true that in the support of Foreign Missions the lessened number of large givers will have to be balanced by an increased number of small givers. This class has from the beginning furnished the bulk of the Board's income. Indeed, Robert R. Doane, in his book on *The Measurement of American Wealth*, shows that persons of moderate means are usually more liberal than the rich. He declares that in 1929 thirteen and a half per cent of the total gifts to all religious and philanthropic objects was contributed by persons whose incomes exceeded \$25,000, eighteen and a half per cent by persons whose incomes were between 3,000 and 25,000, and sixty-eight per cent by those with incomes of 3,000 and less. The income tax returns for 1935 showed that the total gifts for all religious, educational and philanthropic causes of the men and women who made the returns were only two per cent of their reported incomes, and that, with the exception of about half a dozen individuals, the wealthiest gave only a small fraction of their incomes and nothing from the principal of their large fortunes. People of moderate means suffered more grievously than the rich in the depression years, many losing a considerable part of their incomes and others losing their employment. In these circumstances, their contributions to all causes naturally shrunk, but tens of thousands of straightened Christians continued to support the work of their churches.

Development of Churches in the Missions Field

Since the ultimate aim of the missionary enterprise is the establishment of the Church in each non-Christian land, we should note as one of the "high lights" of the present situation not only that churches have been founded in every mission field where Presbyterians are at work, but that the Board and the missions under its care are now cooperating with thirteen autonomous national churches on the foreign field—Church of Christ in China, Presbyterian Church in China, Presbyterian Church in Chosen (Korea), United Church of Northern India, South India United Church, Church of Christ in Japan, United Evangelical Church of the Philippines, National Christian Church of Siam, Syrian Evangelical Church, Presbyterian Church of Brazil, Presbyterian Independent Church of Brazil, Presbyterian Church

of Guatemala and National Presbyterian Church of Mexico. Each of these national churches is ecclesiastically independent of the Presbyterian Church in the U. S. A., elects its own officers and controls its own work as a self-governing body. The missionaries help by counsel but not by authority.

Of course this does not mean that missionary work in these countries is no longer needed. None of these autonomous churches are yet able to maintain unaided the educational and medical institutions that are essential parts of the Christian program, and all of them need the cooperation of the missions in their evangelistic work. Even in Japan, where the national Church is strongest, its leaders emphasize the fact that, while their churches are relatively strong in the cities, there are thousands of rural towns and villages that are still untouched by Christian effort (Dr. William Axling, of Tokyo, places the number at 9,976), and that more missionaries are urgently desired to take the Gospel of Christ to them.

In my history of "The Foreign Mission Work of the Presbyterian Church, U. S. A." (just published) I have not failed to stress the character of the Christians in all the mission fields. They are not perfect—neither are Christians in America. We of the West should be generously appreciative of our brethren in non-Christian lands. Their leaders are not our "agents" or "helpers," but our coworkers in a common task. It is harder for them to follow Christ than it is for us. Many of them have had to endure social ostracism, loss of business and disownment by their families. Some have borne stripes and imprisonment. If the eleventh chapter of the Epistle to the Hebrews were to be brought down to date, it would surely add many names to the list of those who were "afflicted, ill-treated, of whom the world was not worthy" and who have manifested a devotion before which we may well stand in humility. We would not exaggerate their good qualities. They have imperfections. But one cannot fairly think of them in a critical mood. They are so much better than we might have expected them to be, they are witnessing for Christ in such difficult circumstances and with such patience and fortitude that criticism is disarmed. They are doing, to say the least, quite as well as any of us would do in similar circumstances. If one wants to know what their failings are, let him ask himself what his are. They are the same, and he can catalogue them at his leisure. But surely God who tempers His judgments with kindly consideration of circumstances, who "knoweth our frame and remembereth that we are dust," will deal more mercifully with the Christians in the mission field than He will with us. Some of them have come "out of great tribulation," and they will surely be

among those who stand "before the throne of God."

Cooperation and Union Work

A marked feature of the century under review is the development of cooperative planning for a more effective use of men and money. Recent decades have seen the International Missionary Conferences in London in 1888, New York, in 1900, Edinburgh in 1910 and Jerusalem in 1928; regional conferences in Shanghai, Panama and Montevideo; the Foreign Missions Conference of North America, begun in 1893; the Student Volunteer Movement which, since its beginning at Mt. Hermon, Massachusetts, in 1886, has seen more than 16,000 students of American colleges go to the foreign field; the Laymen's Missionary Movement which followed the World Missionary Conference in New York; the Missionary Education Movement which, starting in 1902, has enrolled over 50,000 persons in mission study classes; and the Central Committee on the United Study of Foreign Missions which, in the thirty years of its existence, has published 3,500,000 volumes. The foreign missionary enterprise has led the modern movement toward closer cooperation of the people of God, nobly expressed in growing comity and cooperation at home and abroad in several organic unions, the Universal Christian Conference on Life and Work in Stockholm in 1925 and the World Conference on Faith and Order in Lausanne in 1927. The International Christian Press and Information Service in Geneva, June 17, 1935, listed forty-four international Christian organizations.† The recent volumes on "Cooperation and the World Mission," by John R. Mott, and "Conspectus of Cooperative Missionary Enterprises," by Charles H. Fahs and Helen E. Davis, show that no less than 338 cooperative and coordinating enterprises are now functioning in missionary work, and that they are no longer regarded as tentative and experimental but as essential and permanent factors in missionary policy and practice. In the educational field alone, there are 153 union institutions in fifteen countries. Seventy missionary boards share in these unions. The Presbyterian Board is in forty-eight, the Methodist Episcopal Board in forty and the American Board in twenty-four. In two of these institutions, Cheeloo University in China and the Woman's College in Madras, twelve boards are working together. There are more (forty-five) union theological seminaries and Bible schools than any other class of union institutions.

The policy of the Presbyterian Church, as represented by the General Assembly and its Board of Foreign Missions, is in full harmony with this

cooperative movement. Secretaries of the Board have been among its recognized leaders. Presbyterians gladly recognize their partnership with other Christians in world evangelization. They realize that they do not represent such an exclusive type of obedience to Christ that they should ignore the presence in any field of a sister evangelical church, and that it is no part of their missionary duty to extend and perpetuate on the foreign field the sectarian divisions in America.

Loyalty to the Evangelical Standards

The Presbyterian Board and the missions under its care have steadfastly adhered to the declaration embodied in the Board's Manual:

The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ.

This led the Board to emphatic disagreement with the basic principle of the report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry. While the Board recognized what was good in the volume, it declared with regard to the chapters relating to the basis of the missionary enterprise, that "these chapters do not conform to the fundamental aim of Foreign Missions as expressed in the Manual of the Board." In a further action, January 15, 1934, "the Board definitely disavows those parts of the volume, 'Re-Thinking Missions,' which are not in harmony with New Testament teachings and not in agreement with the doctrinal position of the Presbyterian Church." By the end of 1934, it was clear that the effort of the "Modern Missions Movement" to galvanize "Re-Thinking Missions" had failed. In the Presbyterian Church, the Report is dead. There are indeed individuals who still advocate it, but their number is relatively negligible. An overwhelming majority of the ministers and members who have studied the book now know that its sound recommendations were the policy of the Board long before the Appraisal Commission went to Asia, and that if the principles which determine its character and viewpoint had prevailed, there never would have been a missionary enterprise for modern appraisers to appraise. Presbyterians hold no narrow interpretation of the Gospel. They gladly recognize that it includes a wide variety of missionary work, not only direct evangelism but educational, medical, literary, and social service activities. They recognize, too, the wisdom of adapting their methods to the changing conditions of the modern

† Figures given by Dr. A. L. Warnshuis in *The Christian Century*, May 13, 1936.

world. But they insist that all must be done in the name and in the spirit of the risen Christ and that their missionary enterprise shall not be permitted to degenerate into a mere cultural and humanitarian effort. Non-Christian governments can give secular education and non-Christian religions can promote reforms. Foreign Missions have no adequate justification unless they proclaim the redemptive Gospel of Christ.

If the space limits of this article permitted, it would be easy to extend this short list of "high lights" of Presbyterian missions. I do not claim that they are peculiar to Presbyterians. In my History, I have frequently referred to the splendid missionary work of other evangelical denominations. Nor should we ignore the fact that there are not only "high lights" but deep shadows. Secularism, nationalism, totalitarian state policies, denials of religious liberty, a denatured Christianity and skepticism regarding other peoples' need of Christ are rife. To change the figure, the tide of missionary interest is apparently receding. But it will turn. Tides always do. There are in-

deed, not only critics of foreign missions who assert but some anxious supporters who fear that it is not a tide but a river that is flowing away not to return. But the effort to give the Gospel to the world will not be, cannot be, permanently arrested. Many, and we believe an increasing number of devoted ministers and church members, realize both the peril and the opportunity of the crisis. Theological seminaries are giving increased attention to missions. The purpose of God for men is not to fail. The numerous changes in the political, economic and intellectual life of the world, and in the attitude of "Christian" nations toward the non-Christian do not impair in the slightest degree the imperative character of the missionary obligation. Rather do they increase it. There may and should be changes in methods and emphasis, but no present or prospective conditions can modify the world's need of Christ or lessen the duty of the Church to persuade men to accept Him. He is still the answer to the deepest human need, the goal of all true progress, the Lord and Saviour of men.

THOUGHTS ON RECENT EVANGELISM IN INDIA

Accounts from different parts of India regarding evangelistic efforts leads the National Christian Council to draw the following conclusions:

1. The Church is realizing afresh that the glorious Gospel of the blessed God has been committed to her trust.
2. The lay forces of the Church are coming steadily into action.
3. Evangelism is accepted as the primary concern of every branch of the Christian enterprise. Some of the most striking illustrations of evangelistic effort come from schools and hospitals.
4. The "Week of Witness," preceded by serious preparation, has come to stay. It has made cooperation possible and indispensable. It has also been the means under God of restoring many lapsed families to the fellowship of the Church — a most important service.
5. The need of good Christian literature is felt everywhere. Distribution must be expedited.
6. Significant as is the "Ambedkar revolt," of even greater significance is the movement among the Bhils, Ezhavas, Balahis and other communities. Systematic instruction of inquirers must be maintained.
7. There is a new spirit of expectancy abroad and a new zest for corporate prayer.
8. There can be but one adequate motive in Evangelism — "the love of Christ constraineth me" — but the methods may be many. For example, Bible Weeks, Book Weeks and Relative Weeks have come hopefully into the scheme of things. So also has newspaper evangelism and evangelism by pictures. Intervisitation by carefully selected teams has proved a great success. Pledge cards have met with a surprisingly cordial reception. Personal witness is still the most effective method.
9. While spiritual unreadiness is a bar, it is not an insuperable bar to a Forward Movement. In going out to save others the Church herself is saved and finds the grace she needs.
10. The Gospel must be carried to all who are in need, irrespective of caste, creed or color. The time is ripe for a concerted Christian attack on illiteracy.
11. "We must not forget the enemy." The open door means that many adversaries are aroused.
12. Forward Movement is just beginning. The Holy Spirit is leading and as Christ's followers cooperate with Him the next step becomes clear. In this cooperation we discover afresh our essential unity.

Some African Evangelists in Training

By REV. L. PAUL MOORE, Jr.,
Edea, Cameroun, West Africa

WHEN Herman Ntamak, one of the elders in the native congregation at Nkôm, set out one morning, long before it was light, bearing a large burlap bag of cocoa beans on his head, one would hardly have surmised it was he. Ntamak was not making his departure from the village while it was still dark because he was proud. Even though he had been ordained as an elder, he did not chafe because he was carrying a load of produce to a European trading center, like any other ordinary native. But his early departure was a matter of necessity; he wanted to go and get back before the missionary and his company of native elders, evangelists, preachers, and others assembled at Nkôm for the next Bible conference.

Of course the road he was following in the darkness was nothing new to him. If it was interspersed with many hills and valleys, many crude log bridges to cross, much overhanging forest, he would hardly feel conscious of any of these details. It was still dark, but this path was so familiar that Ntamak could easily let his mind wander where it would.

Soon after the first streaks of the dawn began to appear overhead, off in the jungle to the right Ntamak thought he espied the light of a lantern swinging into view and out of view, as it passed through the heavy vegetation. When he arrived at the place where a small bypath joined itself to the main road, Ntamak waited until the lantern and its bearer came out to him.

"O thou that bearest a lantern, I salute you," he called out, as the would-be stranger came within earshot.

"Is that Ntamak, a person of the Nkol tribe? The voice sounds like his."

"Biyik!" cried Ntamak with undisguised joy, steadying the sack of cocoa beans lest it lose balance on his head. "Where are you coming from?"

"Oh, I have been traveling with the missionary for almost two weeks! We have been holding Bible conferences among the Makumak tribes. People have been thronging all the meetings in every place. But now I must get back to my wife and children across the river. I just went to help the missionary."

Biyik is a strong character, and has been a

strong character from the days when the Leopard Society, the sorcerers, and the tribal chieftains had things pretty much their own way. He stood high in the reigning house of his tribe and had every prospect of some day fulfilling a successful career as an influential chieftain. But when Jesus Christ became not only the transforming but the all-consuming desire of his life, Hans Biyik relinquished all claims as successor to the seat of authority in his tribe. With the passing years he has manifested such a deep love and reverence for his Lord that he has indefatigably sought opportunity for testimony, not only and alone to the people of his own tribe, but he has eagerly sought opportunity in tribes formerly despised and hated. When Ntamak met him that morning in the midst of the jungle Biyik was just returning from two weeks of self-sacrificing itinerary among what his people considered inferior and backward tribes, a venture unattempted by any of his fellow elders.

"When are they going to arrive at Nkôm?" enquired Ntamak, hoping that he might get back home in plenty of time for the final preparations.

"Oh, it will be at least three weeks, perhaps four, because the missionary and his company have gone to the villages far to the north."

With this the two men continued their journey through the forest together. Biyik extinguished his lantern, for it was now light enough to see, and Ntamak was full of further interrogation.

"They tell me that you have a new catechist in your village."

"O yes, he is a 'catechist homiletique,'" responded Biyik.

"What do you mean by a 'catechist homiletique'?"

"Why," said Biyik, "he has just come from the Mission Bible Training School, and he has a black notebook in which he prepares his sermons, and to which he refers when he stands before us at service. That is what 'homiletique' means."

"I heard it said that the missionary has brought a new thing for us, a book which explains every verse in the Book of God."

"Well, it is not exactly that," explained Biyik, "but the missionary has brought out a book which explains the Book of Romans, and it is from this book our catechist prepares his sermons. It has

a good many new words in it, and new explanations we never heard of before."

"What do you mean?" interrupted Ntamak.

"First of all, it cuts across all ideas of fetishes."

"But we Christians don't believe any longer in fetishes," was Ntamak's quick reply.

"Yes, but you and I as elders know how many of our people are even yet held by the hand of a great fear, trembling in terror of witches and many other invisible enemies. And oh, how many of our church people believe that the water of baptism is like a great river which carries away all their guilt. And many people look upon the bread and wine of the Lord's Table as though these had the same power as the 'sôya' of our fathers, an antidote which dispels guilt and repels disaster. God's Word itself says that the blood of Jesus on the cross has once and for all exhausted the wrath of God against every sin we have ever committed, or still commit, or may in the future commit; that we are saved and safe by His 'exceeding generosity.'"

By now the two men had come to a large stream, over which a gigantic tree had been felled in order to give passage over the water. Without comment, and as though this, too, were quite usual, one after the other the men planted their bare feet upon the fallen tree, passed over the trunk, then followed one of the main branches where the tree forked up and down, and were soon walking again in the half light under the tall trees of the jungle.

"What do you mean by His 'exceeding generosity'?" asked Ntamak, after the interval of the crossing. "Where did the missionary get that combination of words?"

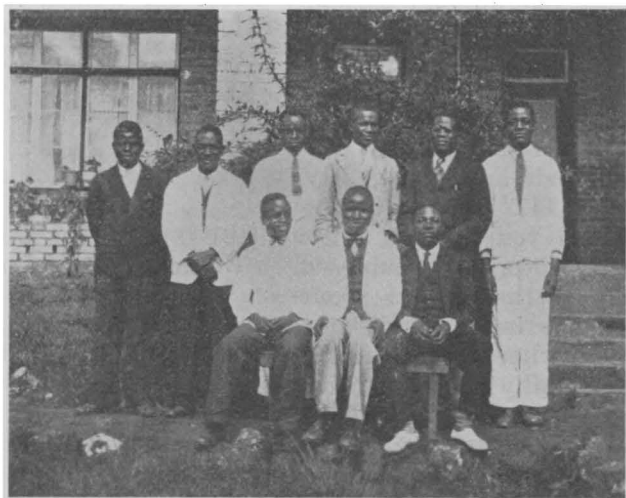
"It means that through the exceeding generosity of God, a generosity to us who merit nothing but punishment for all our sins, we now can obtain forgiveness and a new life, and shall never come into God's judgment for sin. That is a gift of exceeding generosity, an unmerited favor from God to all who will reach out the hand of faith and accept it."

"But," interrupted Ntamak, "do we not have to do something to obtain this gift of exceeding generosity? I am an elder, even as you, and I know the steps into the church. One must know the catechism, the Lord's Prayer, the Apostle's Creed, the Ten Commandments. He must live for two years in the light of this teaching without a 'palaver.' He must present himself daily at prayers and church service and give regularly to the church. Then he is worthy to be baptized and to partake of the Lord's Supper."

"Even so," replied Biyik, "but this new book on Romans shows us that so great is our sin and so sinful our every thought and the desires of our

hearts, so great our debt to God, that we have nothing to give Him to pay for His gift of exceeding generosity, complete and permanent forgiveness through the death of His Son. The Book of Romans tells us that God's gift comes first, giving us release from punishment, and a new life, and a new nature. It is this new nature, the very life of Jesus Himself within us, which gives us the power to live the Christian life. The memorizing of the catechism and of the verses from God's Word gives this life strength, and causes it to grow, and to conquer the old nature.

"Our 'catechist homiletique,'" continued Biyik, "has been at the mission station in training for about nine months and he has all sorts of books to help him now. He has not only the translation of Romans, and the book I told you about, but he has the same thing for 1 Corinthians, with teach-



A PASTORS' TRAINING CLASS AT DONDI, ANGOLA

ing about the Lord's Supper, about the death and resurrection of believers, and many other things. He has, as well, books on Matthew and John. Then there is the new book of Bible verses which explains our catechism. You've seen it, haven't you?"

"O yes," replied Ntamak — "the one with all the Scripture verses, the one which has the 'Five Steps to Salvation and Life' at the back of it?"

"I tell you truly," added Biyik, "this teaching in Romans and 1 Corinthians is revealing sin to me in a new way. It is exposing the hypocrisy of lip worship, and makes me realize that Jesus Himself must dwell in the heart, for He longs for us to be holy as He is holy. And that just reminds me. I wish I could find out who those fellows were who stayed in my village while I have been away. They were from over on this side of the river. The catechist wrote me about them. He sent the letter to me while I was at Bodipo with the missionary. Think of it! These fellows, four

of them, were on their way to the trading center. While under the sweat and exertion of carrying, they wore old, worn-out clothing, but when they came to a town, they would hide their bags of cocoa beans somewhere, dress up in new shoes, trousers, sport shirts, and even hats, which they had carried wrapped up in a towel on top of their loads, and then promenade around our villages, enticing our young girls to sin. I wish I had been there. I wish I knew who they were."

"That's not the worst I have heard," replied Ntamak. "These young fellows who are working as clerks in the stores at the trading centers keep bread and cube sugar, small tins of sardines, and even cigarettes in their rooms of the huts they occupy. Knowing that women and girls have come from great distances, are hungry, and have a hankering for the thrill of 'city life' as well, these fellows very cordially direct our women to make themselves at home out back of their shop and rest until the work is finished. You know, Biyik, many people think that when they are in a large place where no one knows them, it doesn't matter what they do. Who will report it to their husbands or fathers, fifty or sixty miles back in the bush?"

"Do you know," reflected Biyik, "there are many things of trouble which we are called upon to face these days. Some of these troubles encourage us, some discourage us. For instance, down where I come from there is a feeling—and it is daily becoming more evident—that many Christian people do not want to sell their daughters into marriage for so many goats, so much money or gifts. They believe that if their children are gifts from God, and if they themselves are believers in Christ, their daughters should not be sold like so many slaves. But the trouble is—the young people. All of them, perhaps, do not have as much light as their parents, and perhaps marriage without the dowry will not hold them to each other as it does now."

"But," continued Ntamak, whose people were one of the tribes further in the interior and hence somewhat more backward than those of Biyik, "even among us our young men are wanting to marry girls who are chaste. Time was, you know, that if a girl had had an illegitimate child, she had proved her worth as being able to have children, and therefore was the more desirable. Times are changing."

"I think a great deal is due to the catechists among us," suggested Biyik. "These fellows who have been to the mission training school have shown our people a new teaching from the Bible which makes Jesus real. Think of it! His resurrection life in us! We are no longer our own. He must not be hindered in living His life in and

through us. Why, if we could get that teaching, that life, into the hearts of all our young people, our women, our men, our children, then sensual sin would no longer hold its powerful attraction over our people, and they would be free from fearing witches, ghosts, water sprites, and the rest of the invisible host.

"Why, do you know, Ntamak," continued Biyik, so grieved over present conditions, so fired with enthusiasm at the possibilities of the future since he had experienced the power of the new nature in his own life, "unheard of things are happening to those who have fully accepted this teaching. You know that our fathers used to say, 'No human being ever goes anywhere unless he has something somewhere about his body, something which can protect him and save him.' But today actually many are putting their confidence in nothing but what they hold in their hearts, that invisible something which they believe. To many this seems like unheard of foolhardiness, I know. And others will not believe that we actually do not have something somewhere about our persons. And still others say that God does His part in saving the soul, but is not concerned with keeping watch over our bodies. We must do that. But to those who really know the Jesus way, who really talk to Him and trust Him for everything there is no need of amulet or charm, no need even of casting one's confidence on the Lord's Supper as though in itself it had power to keep from physical danger or calamity. I am not talking about my own experience only. Talk to Abraham Telep, Môsé Bikai, Martin Um, and many others I could mention."

"Is the missionary going to call another class of catechists together in January for Bible training?" asked Ntamak, hoping that the catechist in his village might take advantage of the training other catechists in other villages had had, and that thereby he and his own people could get more light upon this new teaching of Romans and 1 Corinthians.

"I don't know how he can," replied Biyik, "at least not until another ordained missionary comes, when either one or the other of them can be set aside for this kind of work. You know there is no one now to take care of the 150 congregations in this field, and so the school has had to be closed indefinitely."

When these two native elders had reached the bank of the Sanaga River, which separates the Babimbi tribes from the tribes to the south, they separated. Ntamak turned to the right and wended his way to the European trading center not far distant, while Biyik crossing the river in a large dug-out canoe, hastened along the road to join his family in the village of Nkoña.

Charles E. Vail, the Beloved Physician

By REV. R. C. RICHARDSON, D.D., Miraj, West India
Missionary of the Presbyterian Church, U. S. A.

AMONG the Christian missionaries in India who have completed their work during the present year, perhaps none has been better known than Dr. Charles E. Vail, who went to his reward on March 21, 1936. His body was laid to rest in Miraj, where he had labored incessantly and whole-heartedly since 1910, not only to relieve the bodily suffering of the people, but to lead them to a knowledge of Christ, the only Saviour of mankind.

Dr. Vail was a devoted Christian as well as a most skilful surgeon. When he volunteered for missionary work in India, his chief reason for going was to lead the people of India to a saving knowledge of Jesus Christ and he wished to use his medical knowledge and surgical skill to assist to the uttermost to this end. Many an Indian Christian has testified publicly to the fact that Dr. Vail's coming to India was not in vain.

On July 11, 1880, Charles E. Vail was born at Cornwall - on - Hudson, New York, the son of Dr. and Mrs. William H. Vail. Charles Vail came of good stock. His grandfather on his father's side was also a physician and his grandfather on his mother's side was the great evangelistic and educational missionary in Constantinople — Cyrus Hamlin. Charles Vail's early education was obtained at Blairstown Academy. While there he came under the influence of Miss Anna Scudder, one of a great and well-known missionary family of India. He took kindly to out-door sports, as well as to his studies, and was well prepared for entrance to Princeton University in 1898. During his four years in the university he distinguished himself

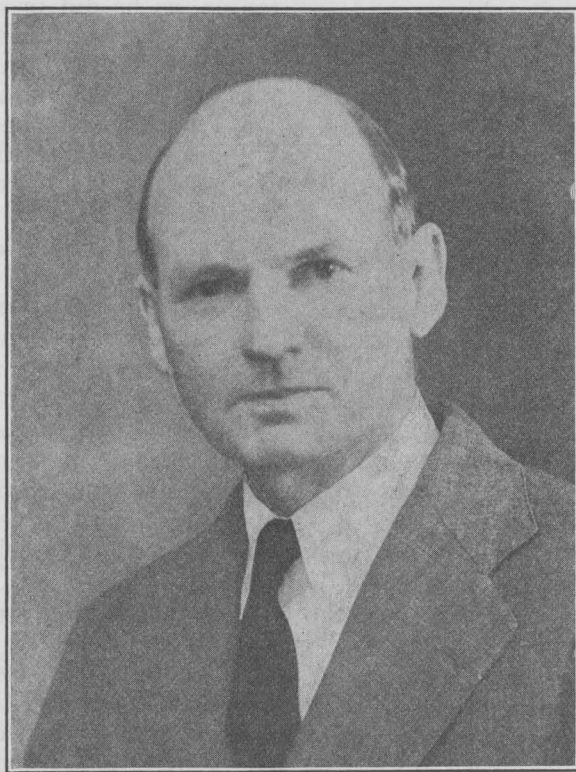
by obtaining high grades in his studies and in becoming tennis champion and was a good baseball player. He was a member of Clio Society and Colonial Club. Graduating from Princeton in 1902, he entered the College of Physicians and Surgeons the same year and was graduated in 1906 after a strenuous four-year's work. At the conclusion of his course he received the much coveted

appointment of an internship at St. Luke's Hospital, New York—having won this honor in competitive examination.

After two and a half years in this hospital in surgical work, he spent six months in Sloan Maternity Hospital and another six months studying the eye and ear. During his years of study in medical school Dr. William J. Wanless (afterwards Sir William) came home on furlough from India and when Dr. Vail heard him speak of his work he was so impressed that he decided to go to Miraj to work with Dr. Wanless who had started the work there in 1889. It had grown to be one of the best known medical missions in Asia. Dr. Vail applied to the Presbyterian Board of Foreign

Missions and was assigned to work in India in 1909. He sailed from Philadelphia in September 1909 and stopped in England to study tropical diseases, medicines and for practice in cataract operations.

No medical missionary had arrived in the Western India Mission any better prepared for work than was Dr. Vail. Few have had as great a task set before them as he found ready to his hand when he arrived in 1910. Dr. Wanless and his associates had built up a wonderful piece of



DR. CHARLES E. VAIL

work at Miraj—a work that was known throughout India and neighboring countries. The equipment included a hospital, dispensary, several outstation dispensaries throughout the district, a Nurses Training School and the only Christian Medical School for men in all India. Many a man would have felt the work too great to attempt—for Dr. Wanless was leaving on furlough in six weeks and Dr. Vail was to be in charge of all this work, with the responsibility for raising the money in India for its support. Moreover, the great majority of the patients knew no English and Dr. Vail knew no Marathi. Yet, he took hold of the task with such earnestness and prayer, that he not only maintained the high standard of work, but also raised more money than had been raised in any previous year—a marvelous accomplishment.

He soon established a great name as a Christian surgeon. A few years after his arrival in India, he held a record for cataract operations, including those on members of the families of many Maharajahs and princes of India and on chiefs of Arabia and on high English officials. But his greatest work has been for the many thousands of the poor, who otherwise might have had no medical aid.

All who have come to Miraj Christian Hospital have received the same kindly Christian treatment, whether they have been princes or paupers. The spirit of Jesus Christ has dominated all his work and from early morning until far into the night for these twenty-five years and more, he has given the best that was in him to relieve bodily suffering and at the same time has sought to lead patients to a knowledge of the Great Physician, who can heal both body and spirit.

Outstation dispensary work has been of inestimable value to the people of India and Dr. Vail's weekly visits to these places have been a great boon to many thousands.

Starting at noon in his car from Miraj, after his morning's work in the hospital and Medical School, he reaches an outstation about two hours afterwards. There he finds a crowd of people waiting at the dispensary. (The medical assistant of the place having notified the people of the district of the doctor's coming.) He commenced his work by the reading of a passage of Scripture, usually from the Gospels telling of the wonderful work of the Lord Jesus Christ—and, after prayer for God's blessing on the people and the work, he would treat the many people assembled faithfully, skilfully and lovingly. After prescribing, he would operate—oftentimes under great difficulty, not having the best equipment and sometimes with light only from a kerosene lamp. This work would often go on until nearly midnight and when start-

ing back to Miraj, the doctor's car would be crowded with the poorest of the people needing operations, which could be performed only in the hospital operating room. Reaching Miraj at one or two or three o'clock in the morning, Dr. Vail would begin the regular work of the day as usual a few hours afterwards. This included prayer service for medical students at 7:30 a. m., teaching from eight o'clock to nine or sometimes until 10 o'clock; then hospital rounds until nearly noon, seeing new patients until about one o'clock, then the noon meal, after which operations would begin and continue until evening, oftentimes until ten or eleven at night.

On alternate days, there would be eye operations and occasionally work would close about five o'clock. Then it was really refreshing to see the great and gentle surgeon, relaxing on the tennis court, showing that he excelled his fellows in tennis, as he did in surgery; or he might jump into his car and rush out to a jungle, thirty or forty miles distant, in search of a panther or tiger that had been troubling the people of that district. Dr. Vail, while on his work in the outstations or villages, was always ready to share his meals with his neighbors or share the meals of the Indians, whether rich or poor.

This beloved physician was taken away in the midst of a wonderful work, when he was used of God to bring much relief and comfort and joy to many thousands of people. This is one of those Divine mysteries we shall understand only when we come into God's presence.

Dr. Vail was undoubtedly one of the greatest surgeons India has known. People came from all over India, from Africa, from Arabia, from Persia and other countries to be under his care. Most of these have been helped, not only physically, but spiritually.

The writer well remembers one case especially—that of a cultured Parsee, an author who had written a life of Jesus Christ. After having been around the hospital the best part of two months, he said that he wished he had not written some of the things in his book about Christ for now he knew better, having seen true Christianity in the lives of the doctor and his assistants. When this Parsee family left the hospital they asked for and received a picture of Christ to take to their home. Later Dr. Vail was called to their home to treat a member of the family although there are many Parsee doctors in the city in which they live.

The gentle Christian spirit of Dr. Vail was what impressed Christian and non-Christian alike. A high caste Hindu young man who attended the Medical School for four years, openly confessed his faith in Jesus Christ and was baptized at the close of his four years in Miraj. Dr. Vail always

gladly took his turn conducting the English Gospel service conducted every Sabbath evening especially for medical students and nurses from other parts of India. This service was always assured of a good attendance, for he never failed to give a message that was uplifting and made his audience realize the presence of the Spirit of Jesus Christ.

The doctor never could have accomplished the great work he did, had he not had the most loyal cooperation of all who worked with him and had not Mrs. Vail relieved him of much of the details of the work of administration.

In January, 1935, there was noted the first sign of the disease that brought an end to this Christ-like life. A prompt consultation with the mission's physicians resulted in Dr. Vail's being sent by airplane to Berlin, where he received special treatment for about two months. He returned to Miraj apparently cured and worked as before. About nine months afterwards, however, a sign again appeared which caused him again to fly to Berlin. On his return he entered on his work, as if quite well again—but, the dread disease had not

been cured and one day while operating he acknowledged that he was tired and went to his house. After a few days God took him "home."

The deep love the people of India had for this man of God was clearly evidenced when he returned from Berlin. The railway station was crowded with people of Miraj—Hindus, Mohammedans, Parsees, and Christians—to welcome back the beloved physician. A great procession escorted him to the Christian Church, where the multitudes filled the churchyard, as well as the church to unite in thanksgiving to God for bringing the doctor-friend back to them.

Again, when his work on earth was finished and his body was waiting for burial, several thousand people assembled to pay their respects and to show their deep love for one who had given his life in service for them, for he saw them as those for whom Christ died.

The work in Miraj needs another such man. Who will come and continue this work that has led so many to a saving knowledge of the Lord Jesus Christ?

IS GOD WAITING FOR YOU? *

BY JAMES H. McCONKEY

Standing on the wall of a great lock of the Sault Sainte Marie ship canal, I saw a huge lake vessel about to enter. At my feet lay the empty lock—waiting. For what? *Waiting to be filled.* Beyond lay great Lake Superior with its almost limitless supply of water, also waiting. For what? Waiting for something to be done at the lock ere the great lake could pour in its fullness. In a moment the lock-keeper reached out his hand and touched a steel lever. A little wicket gate sprang open under the magic touch and at once the water rushed into the lock and began to boil, and seethe, rapidly rising. In a few moments the lock was full. The great gates swung open and the huge ship floated into the basin now filled to the brim with the fullness from the waiting lake without.

Is not this a picture of a great truth about the Holy Spirit? God's children are like that empty lock, waiting to be filled. And, as that great inland sea outside the lock was willing and waiting to pour its abundance into the lock, so is God willing to pour His fullness of life into the lives of His children. But He is waiting. For what? Waiting, as the lake waited, *for something to be done by us.* Waiting for us to touch that tiny wicket gate of consecration through which His abundant life shall flow in. Is it hard to move? Does the rust of worldliness corrode it? Do the weeds and ivy-vines of selfishness cling about and choke it? Is the will stubborn, and slow to yield? God is waiting, and once it is done, He reveals Himself in fullness of life even as He has promised. He has been all the time willing and ready, for all the barriers and hindrances have been upon our side, not upon His. They are the barriers not of His unwillingness, but of our unyieldedness. You may say that you received all of Christ when you were saved, but did Christ get all of you?

* Adapted from "The Surrendered Life," which will be sent free to any one addressing Silver Publishing Co., Bessemer Building, Pittsburgh, Pa., U. S. A.



TAKAYAMA MASAYUKI

A Statue of a Faithful Subject, in Tokyo, Venerating the Emperor



A JAPANESE HERO SHRINE AT KANAZAWA

This Is One of the Objects of Worship Daily Revered by Hundreds

When Japanese Buddhists Pray

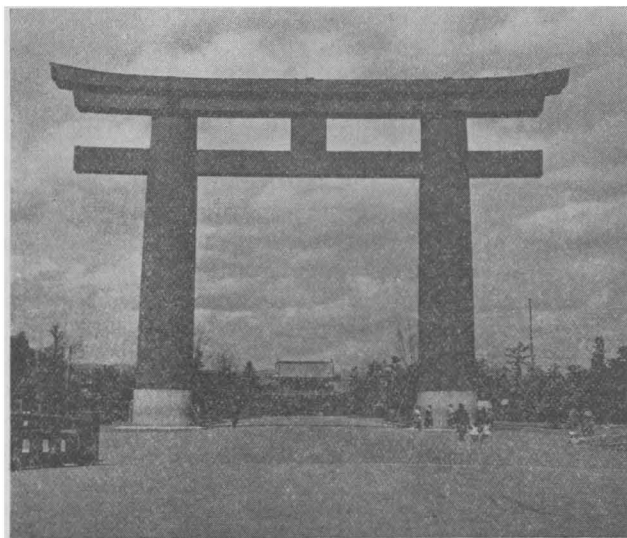
By WINBURN T. THOMAS, Kyoto, Japan

ALL Japanese are not Buddhists, but the native religion, Shinto, has become so interwoven with the Buddhism brought from China and Korea in the seventh century, that the two are today virtually indistinguishable. The non-Christian Chinese answers the question, "What is your religion?" simply, "I worship idols." He does not differentiate between Confucianism, Taoism, and Buddhism. Due in part to the efforts of the government to separate the two, Japanese Shinto and Buddhism do have certain distinctive characteristics; and while an official statement has been issued, stating that the former is not a religion, Japanese subjects classify themselves religiously as Buddhist, Shinto, or Christian. Superficial observation leads the writer to believe that Buddhists are largely old persons and professional priests. Young people are scarcely ever seen worshipping at the Buddhist temples. They are attracted more by the various sects of Shinto that have been forming during the last few years at the rate of about four each week. These semireligious organizations, with their em-

phasis upon national unity, faith healing, and other popular ideas, appeal to young Japanese who lack any great object to which they can give their loyalty. From 1925-32, Marxism was the "gospel" that challenged the courage of youth. Beginning with the efforts of the government to suppress all "dangerous thought," nationalism has held the center of youth's affection until recently. Capable observers now claim that this hold has been broken and that youth is again on the march, seeking some great idea which can sweep it off its feet. Of the hundreds of students who fill out cards for my file, most write in the space for religion: "Nothing." Excepting Buddhist priests, perhaps half of those who do indicate any religious faith list Christianity as their religion, or as the philosophy or social creed which most appeals to them.

This sketchy introduction to the religious mind of Japanese youth is necessary if one is to understand the answers recently given when a group of students were questioned concerning prayer. We had spent the evening in a study of Christ's ideas

on the subject. The group of Christian and non-Christian Japanese students was then asked to list points of similarity and difference between Christian and Buddhist prayers. While the answers are admittedly the ideas of a sophisticated



THE TORII LEADING TO THE HEIAN SHRINE IN KYOTO

group of college men, and thus are hardly representative of the views of the masses, they do suggest an objective valuation of the subject. There was little contradiction found in any of the papers; they rather tended to supplement each other.

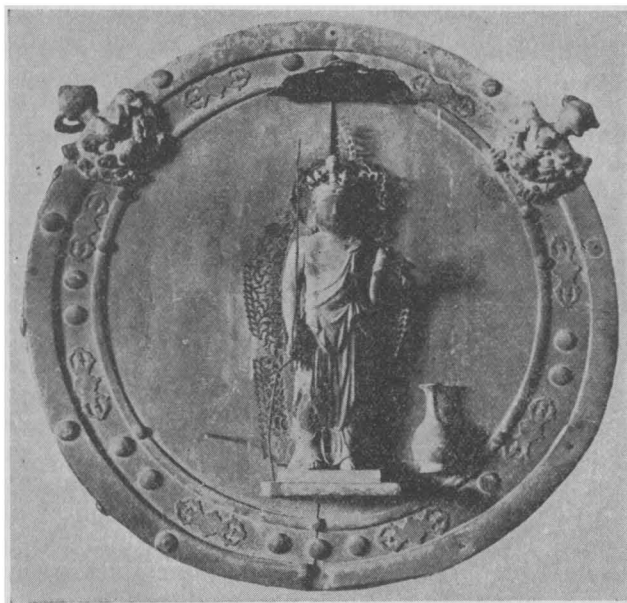
There are Japanese who feel, with Henley, that they are masters of their own fate and have no need of prayer. These are perhaps truer to the spirit of Buddha himself than are those who pray, for he did not find in the universe sufficient evidence of a God to whom he could pray. There is a sect of young Buddhists who, reasoning from the atheism of Buddha, are offering Buddhism to the world as most compatible with the agnostic point of view of science.

Multitudes of Buddhists do feel the need for prayer. It is offered before the shrine in the household, each morning and evening, by the woman of the family. There are few who do not at some time during the day pause in front of a shrine, temple, gravestone, or likeness of some hero or ancestor, and offer a short prayer. At the occasional services held in the temples, prayers are said by the priests. Usually "a prayer is not offered save in front of some object." But since they "worship everything in nature" it is not difficult to find an object to which requests may be

addressed. These prayers do not voice praise for the gods, nor are they petitions on behalf of the souls of the departed. They are prayers offered in self-interest for money, prosperity, health, the nation, or even to satisfy lusts. Sometimes there is confession of sins, and a plea for forgiveness, but this is rare. The prayers are seldom prompted by a sense of humility. In Japan the highest god to whom a petition can be addressed is the Emperor. All deceased ancestors are looked upon as dead gods; as are Christ and Buddha. The Emperor being alive is therefore considered superior to all spiritual gods.

The contrasting view of Christian prayer throws light on the common saying that Christians in Japan are different. The Christian students believe that God is aware of our needs before we ask Him but that we need to pray so that God will answer our petitions. The sense of sin is much more real in Christians than in non-Christians.

Some feel that in educated circles prayer habits and ethical standards have been vitally influenced by Christian concepts, and therefore Buddhists and members of Shinto sects now address their prayers to deity and ask for things no less worthy than those found in the most petitions of Christians. The filling of Buddhism and Shinto with Christian ideas, insofar as it is a reality, is one of the valuable secondary results of Christian missions in Japan.



A BUDDHIST PLAQUE BEFORE WHICH JAPANESE WORSHIP

The Story of An Afghan Christian Martyr

By ALFRED ZAHIR

THE pale, broad disc of a summer sun was sinking silently behind the dark line of majestic mountains that bounded the landscape on all sides. Slate-colored hawks and eagles floated peacefully through the motionless air and the dismal wail of the screech-owl deepened the gloom of the passing day.

In the sequestered little village of Quetta in Baluchistan (the scene of the recent devastating earthquake), nestling picturesquely in the bosom of the mountain fastnesses of North India, Dr. Summerhayes and his wife were sitting in the porch of their little bungalow, talking over a cup of tea, and recounting the events and adventures of the day.

The evening wore quietly on. The soaring birds gradually alighted silently on treetops and bare rocks. The screech-owl, having procured its evening meal, ceased its distracting plaint. As the massive cliffs hid the glory of the setting sun, a deep yellow tint overspread the scene and brought what the natives call a "false evening." The two missionaries sat entranced under the mystic spell of the dying day, and gazed spellbound at the vast panorama illumined by the glory of the setting sun.

Suddenly, as though waking from a haunting dream, Dr. Summerhayes moved restlessly in his chair, learned forward and peered intently into the gathering darkness. Presently he sank back, and glancing at his wife, sighed heavily and said: "Was not that a glorious sunset!" Without waiting for an answer he added: "Yes, the beautiful day has drawn to its close and so do our lives; and yet in all these years we have not led one Moslem to Christ. During the past few years that we have toiled amongst these people all our efforts seem to have been in vain. Not one soul has responded to our message. This very day, as I sat watching by the side of a dying patient, and saw his soul go out, I realized that was the end of all the efforts we had been making to bring him to Jesus Christ. Are we flinging our lives away, vainly attempting what we shall never accomplish?"

This pathetic moan of distress deeply touched Mrs. Summerhayes' tender heart. Anxious lest her husband should see her grief she quickly wiped away the tears and, turning to him, she took his

hand in hers and pressed it with the tenderness of wifely affection.

"Yes! my dear," she said composedly, "the glorious sun is hidden from our eyes, but its effulgent rays are now illuminating other parts of our world. We are deprived of its light, but not forever. It will be morning again, and the beautiful sun will rise once more in its grandeur and glory."

The comforting words had such a ring of hopefulness and cheer that her husband, turning to her, said: "Do you think then, that our discouragement will one day change into hope, and that we may yet live to see some fruit of our labors?"

"Yes, indeed I do," answered Mrs. Summerhayes in a voice resonant with cheerfulness. "Haven't you seen how the people around have changed in their attitude and are beginning to have confidence in us. More than once I have heard them say, 'We are convinced now that Christians are a truth-telling and honorable people.' The people are visiting our hospital in larger numbers every day and are willing—as they have never been before—to trust their lives to our care. Is it too much to say, then, that some day they will more fully appreciate this service of love, and in the end will find Him in whose name we serve? My faith leads me to believe that I shall yet see it with these eyes of mine."

After dinner the little family gathered round the fire for family prayers and Dr. Summerhayes poured out unrestrainedly the thoughts of his heart before God. He begged for forgiveness of his weak faith, and implored His Master for a new baptism of the Holy Spirit and for a spirit of greater devotion and wholehearted fidelity to his Lord. On rising from his knees he felt that he had indeed received the divine anointing for which he had prayed.

The two missionaries sat down to read and discuss the different aspects of their work and to consider plans for larger undertakings. They were in the middle of an interesting discussion, when the sound of footsteps was heard outside. They were somewhat startled for the night was already far advanced and the whole city was wrapped in silence. They had heard many stories of ghastly murders and nightly ambuscades by the fierce highwaymen and cut throats of Baluchistan. But they soon regained equanimity and laughed

at their fears. Dr. Summerhayes unlatched the door and walked into the vestibule. What he saw excited his sympathy more than either his doubts or fear. Four men had borne a sick patient on a covered cot and set him on the verandah. On seeing the doctor, the men saluted him respectfully, bowing to the ground. Then one came forward and making another low salaam, humbly petitioned the doctor saying:

"Sir, in the name of Allah, we beseech you to have mercy on us and on this sick man for he is in great agony."

Saying this, he lifted the cover and showed the sick man's face. After a close examination, Dr. Summerhayes ordered the patient to be removed to the hospital while he followed and there spent two or three hours trying to relieve his suffering. When the patient had fallen asleep, the kind-hearted doctor returned to his bungalow for a few hours rest.

Next morning while the stars were still shining, Dr. Summerhayes rose and went to see his patient again. This early visit, the vigilant care and the touching love, won the patient's heart. Through the long days of his stay in the hospital, the unselfish devotion of the missionary filled him with a sense of deep reverence for the good man.

When the patient had nearly recovered from his sickness, and the date of his discharge was announced, the patient began to be very sad. He had become so deeply attached to the loving physician that he was grieved at the idea of having to leave his care. One day the grateful patient caught the lapel of Dr. Summerhayes' coat and said:

"Sahib, please sit down for a minute. I have some things to ask you."

When the doctor had seated himself on the bed the patient said:

"Tell me, Sahib, what makes you so kind and loving. We are all very poor and humble folk; you charge no fees, nor do you accept any rewards, and yet you have been kinder to me than my own father and mother would have been. Tell me I adjure you by the great name of Allah, the reason of your wonderful love!"

The missionary's heart glowed with joy. Was God answering his prayers after all, and sending an encouragement to his faltering faith? With a silent prayer for guidance, he glanced towards the patient and smilingly said:

"My friend, it is a joy to me to be of service to you and your people. My life has been dedicated to the service of a loving Saviour who gave His life that you and I and all mankind may be saved."

"And what is his name?" questioned the patient in amazement, lifting himself on his elbow to get nearer the doctor. "Tell me, who is this Saviour who makes you work such miracles of love?"

"He is the Saviour, Isa Masih (Jesus Christ)," replied the doctor, "who came to this world to suffer and to die for you and me, and for all sinners, that all of us might be saved and set free from sin."

The uncultured Pathan had never heard of such a Saviour before. His heart was gripped and he kept the Sahib for a long time answering questions and satisfying the curiosity that had begun to burn in his heart.

For many days after his discharge, the young man clung to his benevolent patron, visiting him at intervals and eagerly learning more and more of the life and work of Jesus Christ.

The young man's name was Nasar Ullah Khan, a full-blooded Afghan, tall and stalwart. He had once served in the ranks of the army of the Amir of Afghanistan and had fought in many a battle. He had abandoned the military profession and become a merchant, carrying on trade between Kabul and Quetta. On one of his business tours, he had suddenly been taken ill and was brought to the mission hospital at Quetta.

The message of the Gospel, which the life of the missionary physician had commended to his heart, transformed Nasar Ullah into a new creature but there were many vital issues to be considered before he became a professed Christian. His zeal was so great and his faith so strong that he put all considerations aside and requested to be baptized immediately. When it was suggested that it was better to wait till he was more adequately instructed in the faith, he clasped his hands in despair, and naïvely declared, "Well! all right, just as you please, but if my Saviour comes in the meanwhile and says to me: 'Nasar Ullah, why art thou not baptized?' remember the fault will be yours."

After he had received baptism, Nasar Ullah was filled with a new passion for souls and with a desire to preach the Gospel. He forsook his occupation as a merchant and devoted his time to working in the hospital, preaching to the patients, and becoming more thoroughly grounded in his new faith.

A few months later, Dr. Summerhayes sent him to Lahore to be trained as an hospital assistant. While at Lahore, young Nasar Ullah had a second attack of his old disease and became so ill that he had to be admitted to the big government hospital. Here he often felt very lonely and his young faith went through a fiery trial. Not only was the physical pain very great, but a whole group of mischief-making and unsympathetic Mohammedan workers and ward coolies made sport of his faith and jeered at his Christianity, causing him great spiritual agony. They repeatedly asked him to renounce his religion and to return to Islam. When he refused to listen to their entreaties, they

neglected to attend him and did all they could to hasten his death. But with the true fortitude of an Afghan and the forbearance of a disciple of Christ, Nasar Ullah weathered this storm of persecution. In his trouble he often called the name of his friend, Dr. Summerhayes, but more often on the name of his Saviour, asking Him for strength to continue faithful.

Nasar Ullah's prayers were answered and to the surprise of his enemies, he recovered. After completing his medical training he returned to work in the mission hospital at Quetta and spent many a day of happy and close fellowship with his friend, working in the love and spirit of their great Master and touching many a heart by the apostolic zeal and tender affection with which they ministered to the sick and suffering of Baluchistan.

Then came a call from the government, and Nasar Ullah was asked to fill a position in a remote government hospital on the Afghan frontier. It was an unsafe position and the remuneration was meagre. But Nasar Ullah was longing for increased opportunity to penetrate further north and reach the hardest type of his countrymen, to whom the Word of Life had never been carried. He was aware that murder and larceny was a regular profession among the frontier tribes and that to them, all who possessed any money were hated infidels and especially so were Christians whom every Afghan hated. "But," said Nasar, "God has called me and I have answered, 'Here am I, Lord, send me'; so I am going, come what may."

He said "Good-bye" to his great friend and with his wife and family went to the frontier village to take up the duties of his new position. In a few months he won the confidence of his hard-hearted countrymen. The sincerity of his motives and the love and honesty with which he served amongst them, made them his friends. His fame spread to great distances, even across the frontier to Afghanistan. People came in ever-increasing numbers to be treated by his kindly hand and many were healed by the touch of his love. Many found the Lord Jesus through the ministry of this humble Afghan, and were openly admitted to the Christian fold. But while many of his countrymen were impressed by his exemplary life, his popularity was a source of annoyance to others. They felt bitter jealousy against him because he was an apostate Moslem and was engaged in spreading the Christian Gospel.

One day Nasar Ullah's wife persuaded him to accompany her to her parents' home further in the interior and to spend a few days there in order that he might have a little rest. Nasar Ullah conceded to his wife's request, and the family made ready to go.

It so happened that on the very day they had planned to start, Nasar Ullah had an unexpected visit from a group of friends. In the early morning Nasar Ullah's nephew made his sudden appearance in the courtyard and, after the usual form of salutation which in Baluchistan involves embracing, kissing and touching the feet, the nephew intimated the purpose of his unannounced arrival, as follows:

"I have come accompanied by four other friends, who are waiting outside, to carry you home with us. There is serious sickness in the family and your people have desired your immediate attendance."

Without waiting for any further explanation or asking for any guarantee of good faith, Nasar Ullah immediately made arrangements to return with his nephew, and sent his family to his wife's home. It was a long and tedious journey, and most of the distance had to be covered on foot, but the sturdy mountaineers were accustomed to such hardships.

They journeyed along, cheerfully talking over the events of the past few years, discussing the numerous family and tribal feuds, and the manner in which some had been settled and others left unavenged. Despite the thought of sickness at home, Nasar Ullah could scarcely help feeling peculiarly happy. His joy was largely the result of the feeling that he was going home. After all these years of silence and hostility, his people were at last willing to open their door to him. "This is a promise of great opportunities," he said to himself in exultation. "Maybe this is the first step my people are taking towards opening their hearts to the great Saviour." His joy was great.

On the third day, as the travelers crossed the frontier and entered the Amir's dominion, Nasar Ullah saw a sudden change come over his hitherto jolly companions. They became sullen and morose, and sparing of speech. Unwilling to allow any doubts against the love and honesty of his own nephew, Nasar ascribed the change to weariness resulting from the toilsome march and did his part in trying to cheer them up. About mid-day, the men stopped beside a shady spring to partake of a hasty meal from the provisions they carried with them. They had hardly set down their burdens when Nasar's nephew made a sudden spring and planted himself in front of his uncle. Then holding his wrists tightly, and looking into his face with eyes full of fire, he said harshly: -

"*Chacha* (uncle), you are now in our control, and we can do with you what we like. You have become an accursed *Kirani* (literally a Christian dog) and have disgraced the entire household. You have choice now, either recite the *Kalima* (the Mohammedan creed) or prepare to die."

Nasar Ullah was astonished by this treacherous assault by one of his own kindred. Several attacks had been made on his life in previous years, but Nasar's devotion to his Master and his love for his countrymen had long effaced their memory from his heart. Of all the trials that he had been through this last seemed to be the hardest. Was he to choose life, and turn a traitor to his Saviour, or should he choose death and win His everlasting approbation. His expression of perplexity testified that he was debating this question and waiting for guidance. Presently his expression changed into one of great serenity.

"Do you wish to end my life, my son," he at last answered with a smile of perfect happiness, "because I am a Christian? If so, I am only very sorry; because rest assured that one day you will regret your action. Remember, that it is only my body you can destroy, for you cannot touch my soul. My body is not my own. It has been bought with a great price—the blood of my Saviour who laid down His life for you and for me. How can

I turn unfaithful to Him and forget His great love. No! Never! I am willing, yes happy to lay down my life for His sake, for I know that thereafter I shall go to live with Him forever. But as for you, you can gain nothing by killing me."

These words of Nasar Ullah did little to assuage his nephew's anger, on the contrary they incited him to greater brutality and confirmed him in his murderous resolve. The last words were still on Nasar's lips, when the nephew's eyes gleamed like liquid fire. He whipped out a deadly *kirch* (a large pointed knife) from under the folds of his garment, thrust it ruthlessly into his uncle's body.

After their deadly mission of hatred and malice had been fulfilled, the Afghans resumed their march to their home, while their brother and well-wisher went to His heavenly Home. A tablet to the martyr's memory was erected in the little church at Quetta, with the inscription:

**"Be thou faithful unto death, and
I will give thee a crown of life."**

Ethiopian Missions Under Italian Rule

By REV. JAMES ROHRBAUGH,
Addis Ababa, Ethiopia

TREMENDOUS changes are being wrought in Ethiopia. The land in which the long-eared mule was the beast of burden and the slow, tedious trek the means of travel is undergoing some startling transformations. The Ethiopia, which continued the same for two milleniums, is definitely no more. Modern roads are beginning to stretch over the rolling plateaus and up the winding valleys. Aeroplanes soar constantly overhead. A system of schools and hospitals is being planned which promises modern education and medical treatment to millions who have never known it before. Sleepy Ethiopia, which produced not a builder, scholar, artist, or scientist, is being compelled to sit up and watch changes which, when completed, will have utterly transformed all which she heretofore knew.

"What part will Missions play in the new Ethiopia?" is a question often asked by those who have been watching the growth of missionary groups and their work during the past decade. Six years ago there were approximately seventy missionaries in the country of which about twenty were Swedish, another twenty were United Presby-

terian and thirty were with the Sudan Interior Mission. Before the war there were about one hundred and fifty, the SIM having grown to seventy and the Bible Churchmen's Missionary Society and a number of independent groups having entered. Today there are about sixty in the SIM, five in the United Presbyterian Mission, the same number in the BCMS, three Pentecostal ladies and two under the Independent Presbyterian Board. There are also a few Germans and Adventists. Independent workers and many others have gone, so that about half the number here before the war remain. The United Presbyterians withdrew two of their workers in obedience to the request of the American Government that Americans leave, and later withdrew all of their workers in the west when danger threatened and the British Consul requested them to go. They plan to send these missionaries back into the country in the immediate future. Incidentally the United Presbyterians paid more attention to the requests of governments than did the other Missions and by so doing, their workers were not in grave danger nor have any lives been lost other than Dr.

Hockman of Chicago, killed in Red Cross service.

Of the SIM's nine stations in the south, seven have had to be abandoned, the occupants of three having fled for their lives and hidden in the mountains until rescued. Their two stations in the west are intact as is one of their two stations in the north. Two of their workers have been killed. The BCMS abandoned both their stations outside of Addis Ababa. At present all but twenty-eight of the missionaries in the country are in the capital, and the majority of those are concentrated at Wolamo awaiting the coming of the Italians.

It is apparent that Christian missions in this land are at their lowest ebb in some years and very little in the way of missionary work is being carried on outside of Addis Ababa. Here three mission schools and three hospitals are all operating as usual. The SIM has about thirty workers here learning the language, preparing to reoccupy and rebuild outstations as soon as permission is given. The United Presbyterians are sending some of their workers back via Addis and they hope to reoccupy both of their stations in the west very soon. But all have been waiting a statement of Government policy so that they may know what to expect. The Italian Viceregal government kindly gave a statement of general missionary policy especially for this article in order that people both here and at home may know what to expect.

Following is an English translation of their policies as given to the writer:

Missions may carry on their work in Italian East Africa so long as they limit themselves to religion and do nothing against the law of the state.

Protestant missionaries will always have liberty to preach without special permission so long as they confine themselves strictly to the sphere of religion.

The official decree of religious liberty includes the right of missionaries to make converts among the pagans of the country.

Missionaries who abandoned their stations due to the war or riots will be permitted to return and occupy them if in the past they have spread no anti-Italian propaganda and if their former term of occupancy has not demonstrated any unfitness to continue their work.

The Italian Government will not forget the nations who maintained an attitude of good will toward Italy during the Italo-Ethiopian conflict. If any distinction is ever made among the missionaries of different countries, certainly those of the United States, will be favored within the limits of possibility.

It is clear that a policy of religious liberty will be followed in Italian East Africa. The Italian Government has definite political and economic plans for this country but has demonstrated leniency in the sphere of religion. Inasmuch as all missionaries are ambassadors of Christ and Christ alone, the thing for which they came to this country is granted to them. The idea, held by some, that missionaries are the emissaries of civilization, is out of order here. As in civilized

countries, the Government is taking over the function of education and in addition the ministry to the sick. In many primitive countries missions have undertaken these tasks. Heretofore many of the Ethiopian Government's trusted servants came from mission schools and the care of the sick was entrusted almost wholly to mission societies. Within the first week of the Italian occupancy of Addis, a Government school was opened and rapidly grew to over a thousand pupils. Such schools are planned for the whole country, yet here in Addis no religion is taught in the school. Pupils have perfect freedom to learn religion where they will. Similarly, hospitals have been opened; poor are treated free and an obstetrical clinic has been established. Hospitals are to be erected in the big cities and movable hospital units are being devised to patrol the roads. Mission hospitals and schools have done a great work in Ethiopia but it is plain that their day is passing. Mission schools and hospitals still operate in Addis and have not been interfered with. Yet, if they cease to exist, children will learn and sick will be treated. Their main *raison d'être* is gone. Established schools and hospitals may not be closed, but they must prepare to occupy an increasingly small part in community life.

Missions may still evangelize. That fact should be enough to cause the downhearted to take heart and cause missions to prepare to bring their work back to normal and to look forward to expansion. The Roman Catholic Church has already made it plain that she plans a vast missionary enterprise for Ethiopia. There is no doubt that many will prefer to be taught religion by the emissaries of the Church of Rome, Rome having conquered. In the past Protestant and Catholic missionaries have worked without friction in this land and we hope that it may continue so. Protestants have been permitted to work and evangelize. This is a vast country, with millions of people and no matter how many workers various societies send, it will be decades before all have heard the Gospel.

The qualifications applying to those who hope to return to their stations are very interesting. Naturally the Italians do not want those who have spread propaganda against them. Very, very few thought it their duty to do this and such cannot expect to work under the new régime. But — the questions, What part should a missionary play when the country in which he is working is at war? Should he go home and be considered cowardly? Should he remain neutral when passions run high and have no following? Should he help to keep up the morale of the people and face certain expulsion if the opposing country conquers? Should missionaries obey the advices of their home governments during such time? etc., would be worth a careful study treatise by some

experienced missionary leader. It is certain that if the advice of governments had been heeded during this struggle, many lives would neither have been risked nor lost.

What the Italian Government means by "Unfitness to continue their work" will not be definitely known until decisions have been given to numerous applicants who wish to return to their stations. I have been unofficially informed that a good recommendation from one's consul will be one of the things required. I have also heard that persons wishing to come to this land will be required to secure a recommendation from their respective Departments of State. However, until we see applications approved or rejected we will know little of the Government's desires in this matter.

Finally it is clear that Americans will be in the favored nation class and that there will be no discrimination against us at any time. We owe a deep debt of gratitude to our American Government for its wise foreign policy in which they have sought to live at peace with all men and take up the quarrels of none. No one can appreciate this as well as the missionary. It is unfortunate but true that persons residing in foreign lands as guests of other governments either gain or lose by the foreign policy of their own nation.

Obviously the future of institutional mission work in Ethiopia is not bright but we should be glad that the new government is willingly undertaking these functions. We have the privilege of doing the greater work for which we came to this country and should be grateful for being permitted to do so.

Roads are being built, and in the most literal sense this country is being opened. Territories which saw few white men in the past millenium will see thousands daily. It will mean missionary opportunity and the sphere of activity of each missionary will be widened. The writer, who has a school in Addis will have no regrets if teaching is unnecessary and if he is privileged to go by automobile from village to village preaching the Word of God. In the rainy season we can teach the Bible in Addis and during the dry season we can tour. It is an entrancing possibility.

No one knows when this land will be safe for general travel and until then permits to travel will not be given. In the year that lies ahead probably little can be done. This is a perfect time for furloughs. But it behooves missionaries to learn the languages of the regions in which they hope to work, and then when the rebels are cleared from the country and travel is safe, once more the Way of Salvation can be proclaimed by those who are ready. The Italian Government is kind in giving us these assurances. If missionaries seek to be a help to those in authority and teach that subjection to governments is the law of God, they may soon find their presence appreciated and their liberties extended. If they prove to be a disturbing factor there is no doubt that their stay will be short.

Missions are being given the opportunity to prove their worth in this land. If societies at home give support and if missionaries loyally co-operate, the missionary future of Ethiopia may be brighter than it has ever been.

THE MISSIONARY *

Far from the land that gave him life and name
He makes his home, amid an alien race.
He comes, not seeking worldly wealth or fame,
But by a mandate from the Throne of Grace—
"Go forth to all the nations of the earth,
Bearing glad tidings of the Saviour's birth."

A man like other men, not set apart
As one above the common human plane;
He too is subject to the tempter's art;
He too is burdened by life's stress and strain—
Yet feels himself preserved from worldly harms
Supported by the Everlasting Arms.

Day in, day out, he labors—oft in vain;
Stony the ground and thorny where he sows.
Perchance some other hand will reap the grain
Sprung from the seed he diligently bestows.

He only labors on and is content;
Happy to go the way the Saviour went.

Where sin and ignorance hold baleful sway,
Or superstition grips men in its thrall,
He strives to guide their steps into the way
That leads to Him who lived and died for all.
"Come unto Him ye burdened and oppressed,
Come unto Him, and He will give you rest."

And some there are who lend an eager ear
To catch the Message that new hope imparts;
While others stand aloof or mock and jeer
Because it finds no echo in their hearts;
Yet all alike are human souls in need,
The sheep that Jesus once bade Peter feed.

Nor is the spoken word the only art
Wherein he seeks to carry out God's plan;
The school and hospital both play their part
In showing forth the Saviour's love for man.

* From *Syria News Quarterly*.

An Exconvict Who Made Good

EDITORIAL

MICHAEL J. HICKEY, the converted pickpocket who founded the "League of Another Chance." "Mike" Hickey served over nineteen years behind prison bars before he "went straight." So successful was he in his work with exconvicts that he was a welcome visitor at prisons and jails throughout the East, and detectives occasionally told exconvicts, who complained that they were being persecuted, to "get an okay from Mike Hickey and we'll let you alone."

Michael Hickey was born in New York City sixty-four years ago, and started out on his career of crime early. His first wrong step, he said, was when he stole 25 cents from his sister and lied when she questioned him about it. He blamed that first theft and lie for his downfall. After his conversions he would never lie concerning any matter. By hard experience he learned the value of strict honesty.

Mike became a very clever pickpocket and could extract wallets and watches even from the most wary. During the years prior to his conversion, Hickey was in and out of prison and jail continually. While serving a ten-year sentence in Sing Sing, he had the cell next to the late Billy McQuere, subsequently head of the McAuley Cremorne Mission. McQuere wrote poetry that Hickey liked and this was the beginning of a long friendship.

On getting out of Sing Sing prison McQuere was converted by the late Jerry McAuley, but Hickey went back to picking pockets and was sent to Dannemora Prison. When released he returned to New York and a friend told him that McQuere, by this time superintendent of the Cremorne Mission, wanted to see him.

"I'm not interested in going to that place," he muttered. "I'm not looking for religion today. I'm looking for money."

But Hickey went to see Billy and walked out of the Mission a converted man. Fred I. Eldridge, then connected with the Bowery Y. M. C. A., New York, got him a job as a watchman, and was so impressed by his work that he offered him a post as religious secretary at the Bowery "Y." This was twenty-four years ago.

Hickey's job was to handle exconvicts and vagrants, and he tackled the job with enthusiasm. His first step was to organize the "Make Good Club," with forty men with a prison record of twenty and a half years each as charter members. Of that number only three went back to crime; the other thirty-seven found legitimate employment and went straight.

From the beginning Mike had his own ideas concerning reform work. He fought hard against the practice of police in those days of hounding exconvicts, even when they obtained jobs, and against the general attitude of most persons toward any man who had served a prison term. He thought that if it was possible to change a criminal's viewpoint and his purposes into honest lines, and if he could be led to surrender his life to Christ, then reform was assured.

News of Hickey's work spread rapidly among exconvicts, who saw in him a friendly combination of vocational guidance bureau, employment agency and relief bureau. Hickey, although himself an earnest Christian, never forced religion on those who came to him for aid. He suggested the need for God's guidance, but his primary interest was in reforming the exconvict.

After twelve years Hickey's following became so large that it was necessary to move it out of the Y. M. C. A. and the "League for Another Chance" was founded by him and Mr. Eldridge. Into the small office a steady stream of exconvicts poured, receiving advice, jobs, a little money or an overcoat, but never being turned away empty if in real need.

In his spare time Hickey spoke in church and charity gatherings and in mission meetings. His Sundays were devoted to jail meetings, and the last time he visited Sing Sing, thirty-three convicts stepped forward when he called for decisions to surrender to Christ and follow Him. Warden Lewis E. Lawes, former Prison Commissioner Mulrooney and the late Dr. Walter N. Thayer, State Commissioner of Correction, were among his many advocates.

With the depression, Hickey found it more difficult to obtain jobs for his followers, but he kept trying. During the last few years a recent checkup showed that 700 exconvicts had stood by their promise to Mike Hickey to go straight. He was a shrewd judge of character and could spot a man pretending penitence.

"I can look through a stone wall," was a favorite expression of his, "when it comes to faking. If you don't want to go straight don't come to me."

On November 12, Hickey was guest of honor at a meeting celebrating the twenty-fourth anniversary of his conversion. During his last illness he was making plans for sending Christmas cards and a "little money" to those behind the bars—"they like to be remembered and it means a lot when they get out."

Mike Hickey died in New York on Dec. 7, 1936.

The South as a Missions Field

By REV. JOHN R. SCOTFORD, New York

THE religious needs of the South are rapidly eclipsing the "call of the West" in their appeal to the interest of the people in our churches. This shift may ultimately produce a radical change in home mission aims and methods.

From the American Revolution to the World War our land of dreams lay towards the setting of the sun. The ambitious turned their backs upon the East. But today the stream of venture-some youth flows from West to East. Young men once demonstrated their pluck by staking out a homestead and growing up with the country, now they exhibit their nerve by daring to seek a job in some eastern city. The West lingered long on the movie screen and in the pages of magazines, but even in these hectic regions it gives signs of flickering out. The rising generation seems to find gangsters more interesting than cowboys.

Home missions were born of the frontier. Through them the churches of the East sought to meet the emergency created by the rapid expansion of population across a continent. They began as the heroic effort to plant Christian churches and schools amidst the inevitable disorder of the frontier. In some instances their ambition developed into the effort to claim new empires for particular denominations. Home missions in the past have been commonly associated with the meeting of the religious needs of the West.

Florida is now the mecca of many who are aged and opulent. Drouth has followed drouth with such deadly monotony that the East has grown weary of the woes of the West. Many have concluded that the best thing for the settlers to do in a land where grasshoppers thrive is to move out! Certain it is that the Eastern churches have not been as deeply stirred by the plight of the much plagued West as the facts of the case would seem to warrant. Part of the reason is that their attention is turning in other directions.

Several circumstances are making our churches increasingly conscious of the needs of the South. In the wintertime Florida is a popular resort, with the automobile as the most satisfactory way getting there. Only a small fraction of the millions who drive across Georgia get a clear conception of the poverty, illiteracy and human need of that state, but all know where it is and most of them realize that its people are not as favorably

situated as those in the northern states. The South has come much closer to the lives of church people than has Montana and Wyoming, which are commonly thought of as being "out west somewhere."

The present administration at Washington has dramatized both the need and the possibilities of the South through the TVA and the Norris Dam has been a magnet drawing an endless stream of visitors into the mountains. Many have seen something besides a gigantic wall of concrete. Recently the agitation concerning the plight of the "share-croppers" has stirred the conscience of the nation. The socially minded have come to think of the South as a region of dire need and as a section of the country where many interesting developments are on the way.

The bane of large sections of both the West and South is poverty, but it is of a different sort in the two regions. The West seems to be in the plight of a gambler who has played for large stakes and lost; much of the South is a pauper who has been reared on hunger and who has never known the feel of a good warm coat on his back. In terms of per capita wealth and per capita income the South is the poorest section of the United States.

For years many home mission boards have carried on work in the South, usually as a sideline to their western activities. The emphasis has been upon the Negro and the Southern Highlander—a figure that has always stirred the imagination. Recently the vision of our people has expanded to take in the rural white population and the multitudes of country folk who have been herded into the mill villages during the past twenty years. Ultimately mission boards reflect the interests of their giving constituencies and the growing concern of our churches for the South will lead to an increased interest and effort in this area.

In two respects home mission work in the South differs from that in the West. The South is not a field for denominational expansion. She already possesses a superabundance of both local churches and denominational affiliations. In addition to most of the groups found in other portions of the country she has three great denominations of her own. She has nothing to offer the denominationalist who is yearning for new worlds to conquer for his church. From the point of view of home

missions this may be fortunate. The bugaboo of home mission promotion is the widespread suspicion on the part of some that home missions are merely a name for denominationalism. The easiest way to dissipate this notion is for home missions to advance into an area where there is no hope of denominational profit.

The problem of the West has been to awaken and organize religious interest; that of the South is to direct religious devotion into channels which are profitable to the whole community. In the South great faith and dire poverty live cheek by jowl. The Church has a prestige and power which it lacks in many other sections. Church membership is a form of respectability; the mores of the people are favorable to the Church. As the saying goes, "It is easy to do religious work in the South."

On the other hand, there is no section in which the church faces more problems which have spiritual implications. Most of the population is caught in a bog of hopeless poverty. This is not the passing "bad luck" of the frontier but a permanent state which sears the soul of self-respect.

There is also the loss of individuality on the part of those who take up their abode in "company houses" that they may serve as servants to the all-powerful machines which spin and weave our cloth. Something is likely to happen to the soul of a man when his fingers become a cheap supplement to a mechanical process.

Over all the South there also hangs the pall of race prejudice—one of the most sinister phases of American life today. These are some of the tangible problems with which the Church must grapple in the South.

How shall a vast rural population living close to the poverty level be provided with an adequate

Christian ministry? The northern ideal of one minister serving one church is economically impossible. The prevailing practice in many sections of the South is for a minister to preach in a different church on each Sunday of the month, while he farms or follows some other pursuit through the week. Preaching is often almost the sole religious activity of a preacher; a church building is merely a place where people go to sit and listen. Both pastors and congregation need to be trained into a larger conception of organized, practical Christianity. Ways must be found for either training laymen to preach, or for training preachers so that they can preach and make a living in an honorable way.

The mill village presents another problem. With \$12 a week as the prevailing wage it requires either a large membership or great sacrifice for a church to support a pastor. One way of easing the difficulty is for the minister to be given free house rent and a financial grant from the mill. But can he serve his people effectively when he is on the payroll of their overlords? Leadership is a pervasive problem of both town and country. Where education is scanty in quantity and deficient in quality how can the Church find teachers for its Sunday Schools and leaders for its young people? Puzzling problems such as these abound in the South.

Because the South is the neediest section of our country today an increasing proportion of home missionary effort should be directed to the South. Such a change of emphasis may help to purge home missions of charges of expansionist and sectarian ambitions of the past and lead them to an attempt to solve in a Christian way the problems of poverty and ignorance in the most needy section of our country.

HOW TO MAKE AMERICA CHRISTIAN?

For the first time in all recorded history I should say, we are living in an almost completely secularized world. We have separated ourselves from the living past. The Bible is a neglected book, even as all the books of the past are neglected. We are no more historically minded. The past, for this generation, is as dead as yesterday's daily press. We have broken not only with authority but with continuity. We are not only separated from Jesus and the prophets—we are also separated from Jefferson and Abraham Lincoln. Their names are still in vogue, used by the preacher and by the politician, but they are not rooted in the minds and hearts of Christians today, nor in the minds and hearts of Americans. History is being taught, but it is purely secular history, used primarily to instill war patriotism.

As a result of our break with the past we have lost, in fifty years, everything which may be called a religious culture. We have everything to make life comfortable, but in working we are quite empty. We know no other values except those of size, speed, and cost. So big—the biggest. So fast—can you break the record? It must be good because it costs so much!

The task for Christian workers will not be easier in the ten following years; it will be harder. The economic struggle will further separate man from God and, still more, perhaps, men one from the other. We shall have to face more of prejudice as men become less religious, for prejudices grow among people who have no Christian faith. To the degree that passions are inflamed in the struggle for living, the more we will have to face a narrow Americanism, or nationalism, at war with the spirit of Christ.

Our task is to keep alive the loving, tender, compelling spirit of the Christ; to stand in the midst of the war and take the brunt of the fight. Our work will be a success in the degree that Americans and all the rest of the races and creeds and nationalities become more and more one in Christ, and help people to find a oneness in Him.—*From an address by Dr. Edward A. Steiner.*

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

CONCERNING THAT "NEW LEAF"

Do we need to turn it over?

Assuredly, *Yes!* Missionary interests in the local church are not at flood tide.

What should be inscribed thereon after it goes over?

Many things, among which are the following:

1. Making missions a main proposition instead of an optional corollary in personal enlistment under the standard of the Author of the Great Commission. This means that pastor and church officials will have a definite program for mission study, informational and inspirational culture and missionary benevolences instead of letting things go hit or miss in pulpit as well as departmental life. "Check"?

2. Climbing out of the ruts of "the usual missionary meeting," banishing the Faithful Traditionalists or else converting them, and lining up under the most efficient plans issued and promoted by the missionary educational departments of your own denomination as well as the United Mission Study courses which now are fully up with the van in approved pedagogical principles and methods. Again, "Check"?

3. Parsing "missions" in the masculine as well as the feminine gender — in fact common gender is the ideal. Too long have "the sisters" shouldered the responsibility for cultivation of the home field. Hark ye: Your Department Editor recently had occasion to organize the adult foreign mission study department in a community inter-

church School of World Friendship. Attempting to equalize leadership responsibility among the cooperating denominations, here is a tabloid transcript of what she encountered among "the brethren":

No. 1, university professor of such broad culture that it was reported, "You cannot tap him on any subject on which he is not thoroughly informed." He said, "O" (with a slight laugh), "mission study is entirely out of my line. I shouldn't care to attempt that."

No. 2, university professor of broad horizon: "You see my wife's leading one of the younger classes and one in the family is enough."

No. 3: "I'm missionary in spirit but my present work is too arduous for me to undertake anything more." (Quite true to fact.)

No. 4: "I don't know a man in our church who is qualified to do that. We leave mission study entirely to our women. They do plenty."

No. 5: "Our minister is teaching a class. That represents our church."

No. 6: "I always think of that as a woman's job!"

And so with one accord, they all said, "I pray thee, have me excused." Those six sessions suffered in interest and attendance because of lack of masculine cooperation, though it must be said to the credit of all these dissenters that they were giving to missions personally or through their families.

Pastors are not wholly blameless in this state of affairs. In her perpetual quest for "effective ways of working" at sum-

mer conferences and in local communities, the Editor has asked clergymen and Sunday school superintendents without number for their organizational and promotional plans. *In only a very few cases has she met with a response indicating a definite plan or well attested methods.* How can "Thy Kingdom come" by hit-or-miss kangaroo activity?

In the past two years, a few outstanding exceptions have been discovered and reported in this Department — Sunday schools with a systematic plan of missionary cultivation, men's missionary leagues in the local church, etc. To those will be added in the February issue of THE REVIEW the following discussions, *all prepared by "the brethren"*:

"Missionary Activities of a Men's Bible Class."

"Socratic Evenings — a New Venture in Adult Education."

"Making Church Members Missionary."

"How the World Came to Portland."

Please send me your own contribution of attested plans and programs for (1) making missionary endeavor an essential in church membership; (2) getting out of traditional ruts; (3) making missions masculine as well as feminine. Departmental matter giving down-to-date suggestions for young people's and children's work is always welcome. The ensuing timely articles are from outstanding leaders in junior endeavor.

Down to Date Junior Plans

The children interested in missionary work today will be

the young people who enjoy serving others tomorrow and the church workers of the day after tomorrow. So we must interest the children today in order to have them carry on what we have started. Our best missionary workers should be their leaders. When you have found a leader who loves Christ and His children, she will follow these missionary B's:

Be prayerful.

Be early.

Be regular in attendance.

Be well prepared.

Be prompt in beginning and ending.

Be interested in each individual.

Be faithful to other church activities.

This year we are studying the Negro child and working with him. There is a wealth of material at hand. As we start the work we may use an invitation to gain attention. Make it in the shape of Africa with a picture of a Negro child on the front and the invitation giving date, place of meeting and the words, "Come and help make an African village," on the back. This village consists of a set of drawings to be cut out and assembled and can be bought for 25 cents at The Department of Missionary Education, 740 Rush St., Chicago. The following stories may be told (never read): "Campfires in Congo," by Mrs. John Springer; "In the African Bush," by Jewel H. Schwab; "I Would Sing America," by Marion Cuthbert.

Learn some Negro songs such as "I Want to Be a Christian in My Heart" (book of "Southland Spirituals," 25 cents) and have children tell Negro stories. These may be purchased for a few cents each from the Methodist headquarters at 420 Plum St., Cincinnati, Ohio. Use the leaflet, "The Finding Out Box" (5 cents), and "The House of Their Hands" (2 cents), published by the Lutheran Women's Missionary Society, 723 Muhlenberg Building, 1228 Spruce St., Philadelphia, Pa. Collect poems and stories written by Negroes. One that I shall use is "Give a Thought to Africa," by Hosea K. Nyobongi, son of an African king, at Clark University fitting himself for larger work among

his people. We shall also make "Treasure Books" of poems, songs, names of paintings and painters, books and articles we have received from Africa and the American Negro. By correspondence with Negro schools we shall learn how they celebrate Christmas, Easter and other special days. We hope to learn direct of other young people who have gone from schools helped by our boys and girls through their mite boxes, dues and pledges. We shall make maps showing the schools in the U. S. and Africa where our missionaries have gone, then choose some school and write to it to find what we can do to help at Christmas time. We make beautiful posters which tell the Christmas and Easter stories. Treasure books of pictures and poems, made by the children, will be sent to mission schools.

Children like to give chalk talks. I have used C. O. Brown's "Easy Chalk Talks," also his book on paper tearing, with Bible verses. "Eye-Gate Sermons," by Rev. H. Reed Sheppen, is also helpful. What children do or see will be remembered long after what we have told them is forgotten. This is further illustrated by candle-lighting services, at least one of which will be held this year, using Bible verses on Light. The following plan may be used:

Have children seated in half circle facing a cross with tall candle at one side, at back of stage. A picture of Christ is placed near at hand. Then the children sing the first two stanzas of "Jesus Loves Me," with added verses,

Jesus loves the children dear,
Children far away or near.
They are safe when in His care,
Every day and everywhere.

Jesus loves me, this I know,
And my love to Him I'll show,
When my happiness I share
With His children everywhere.

Ten or more children then come forward with their Bibles, each reading his verse and lighting his candle from the large one. The leader tells of a man who gave his life to Christ when 80 years old, and lights a short

candle to indicate how short a time the man had to serve; then he lights a large one to show how long a child giving his heart to Jesus may serve. All the children come forward singing, "Jesus Bids Us Shine," and kindle their candles at the Christ light. Close with Mizpah benediction. The children love this service at rally day in the missionary society, at Christmas, Easter or the last meeting of the year.

The United Brethren Women's Missionary Association, 1412 United Brethren Building, Dayton, Ohio, publishes good African Primary Picture Stories for 25 cents. "Gifts of Black Folk," by DuBois, will furnish material for treasure books. In "Junior Talks for Special Days," by Arnold Westphal, is an interesting teaching program called "Missionary Quartette." I use material wherever I can find it, ordering through my own denomination so they may receive the profit. I should be very grateful to know of material others have used in junior work, for use in my home church and my classes at the Epworth League Institute, Lakeside, Ohio.

MRS. E. R. BROWN.

Akron, Ohio.

More Junior Studies and Projects

An interesting course in Foreign Missionary education was given the children of the junior department of the United Brethren church in Westerville, Ohio, with Africa as the subject. The children met for one and a half hours in a midweek session, for eight weeks. Families gathered for dinner together, after which the children were dismissed for this instruction.

A brief worship period was followed by the telling of an African story—"In the African Bush," by Schwab. After the story a three-reel film was shown. In cooperation with our public schools we were able to secure educational films telling the story of Africa, her people, her climate and products. After this film, the children were given a rest period and taken to the

recreation room where African folk games were played. Then groups were formed around the work tables where an outline map of the country was studied, colored, discussed, with outline pictures (also colored) mounted in the proper places thereon. Larger pictures were mounted and other handcraft projects completed. One group had as their project the finding of the names of those in the denomination who were entitled to places of honor on the map.

A trip to the museum of Otterbein College to see the African curios was made. A college student who is a native of Africa gave an interesting talk. We are fortunate in having a large number of returned missionaries from Africa who are most gracious in lending their curios, native costumes, pictures and baskets.

A "browsing table" was kept filled with *National Geographics*, books of travel and pictures. Two books the children enjoyed were "Camp Fires in the Congo," by Mrs. John M. Springer, and "Children of the Chief," by Mary Entwistle. "In the African Bush" was invaluable as it contains outlines for teaching, stories, worship material, hand work, drum calls and folk and game songs. The children dramatized some of the stories they heard. That these tales of the intimate home life of African children and their activities made a vivid impression on our group was very evident. Some of the boys whittled out call drums, native canoes and paddles; the girls made gourd and cucumber dolls, baby straps and modeled huts of clay with dried grass and leaves for roofs.

Certainly a closer bond was drawn between our children and the little ones in Africa by these activities. When children portray such scenes from the home life of African children as the way they travel, care for their sick, work and play; the way the women prepare the food and the songs they sing to their babies, an indelible impression is made. They begin to realize that these people are much like

themselves, deserving respect as well as interest and help.

MRS. ONA McCLOY,
*Supt. of Junior Department,
First U. B. Church, Westerville, Ohio.*

An Elaborate Junior Project

The specific details of the following expressional work developed by Mrs. Helen Leach, of Granville, Ohio, for her junior study last year, are not important as the method and principles involved are universal and may be used equally well with our current topics. They constitute a de luxe attempt to make the themes part and parcel of the children's lives and to motivate future action.

With South America as the first theme, photos and objects were collected such as pictures showing points of international interest, tissue paper flags of the nationalities, data about the Columbus Memorial Lighthouse to be erected by Pan-American countries as a Friendship Memorial, cacti, objects loaned by friends and an elaborate poster of the products of Mexico, this latter project requiring weeks of work.

The foreign study following this covered four countries in Asia celebrating their centenaries in missionary work. One class whose teacher was a missionary's daughter from Podili, South India, made a beautiful reproduction of the mission compound where the girl had spent her early youth. This proved a real work of art. A class of boys made a moving picture reel which, worked back and forth, furnished the basis for two different talks on China which were later given by young lads. Stamps from many countries were collected, cut up and pasted on letters to form the text, "Go ye into all the world." This handsome ten-foot frieze was eventually taken to the Northern Baptist Convention and exhibited before hundreds of interested delegates. All the juniors cooperated in making up White Cross supply boxes that were sent to Arizona, Puerto Rico, Assam and Africa. The grand

finale came when, on a Sunday afternoon, the department held open house and explained the exhibits, furnished music from India, Mexico and China, and served tea to the church membership who called in large numbers. Surely missions were thus woven into the very warp and woof of the children's thinking, and parents who had remained aloof from the greatest Adventure in the world gained some idea of its importance.

Inbringing Day

The First Baptist church of Dayton, Ohio, used a plan (described in *Missions*,) to help children understand the need for systematic giving. At a meeting of junior and primary departments, baskets filled with the coins the children had brought during the year were displayed on a table. At one side stood a shadow box containing a picture on glass of the church. Explaining the need of the church for money, the leader drew from a box a sheaf of bills incurred for heat, supplies, etc., and suggested that children come up and drop money from the basket into the box marked for light and heat. As they did this, the light was switched on in the shadow box and lo! the church was illuminated! Next a missionary map was displayed, with electric bulbs marking mission stations. Little wooden chests in front of the map were each marked with the name of a station. Children took more collection money and dropped it into any chest; whereupon the corresponding bulb on the map flashed on, the coins making the connection with the metal bottom of the box. The children were "electrified"! When boxes were left empty, and corresponding stations remained dark, the leader explained that this is what happens when gifts are not equal to needs of the field.

A Correction

In our December issue it was stated that Miss Elizabeth I. Fensom would furnish a year's subscription to her *Program Pointers* for 25 cents. She states that *the next five issues will be sent for 15 cents.*

BULLETIN OF The Council of Women for Home Missions

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

A PRAYER FOR THE NEW YEAR

By Mrs. Orrin R. Judd

"If Thy presence go not with me, carry us not up hence."
Exodus 33: 15.

For those who are charged with responsibility of leadership, this prayer uttered by Moses many centuries ago offers a significant pattern. Shaken by the events that followed his return from Mt. Sinai, he withdraws to solitude to find again peace and direction for himself and a wayward people.

He is aware of God. The unseen is real to him. He knows from frequent communions "the upward reach in the soul of man." To talk with God is the habit of his life. He is therefore quickly sensitive to any veil that comes between him and God.

He is conscious of one supreme need. Nothing else matters. Like the psalmist he cries out: *"Whom have I in heaven but Thee? And there is none on earth beside Thee."* His sufficiency is to be realized only in this Presence which is to him friend, companion, counselor and guide.

His need is too great to be satisfied by personal well-being. Why not be satisfied? He has already received the assurance: *"My presence shall go with thee, and I will give thee rest."* It is a gracious word, but promises not enough. He needs more. The destiny of an entire people is his concern. He is their mediator with God. His life has no value save in and for them. *"If Thy presence go not with me, carry us not up hence."* The Presence that strengthens him, must sustain all.

This be our prayer as we face the new year! Prayer that combines love of God with love of our fellow men! Prayer that identifies ourselves with the wounds and suffering and sins of humanity! Prayer that knows the Presence that avails for salvation, sustenance and guidance.

It is not an easy prayer. The way to the answer is long and beset with obstacles. It is prayed with few words, but with much living, and with utter sincerity. Like Moses, we shall have to be stabbed wide awake by pain to make it ours. May we be willing like him to bear the pain of corporate delinquency, and in the conscious, blissful companionship of the Presence be led forward continually to triumph, for the redemption of our country and the world.

"If we have found favor in Thy sight, show us now Thy way that we may know Thee; but if Thy presence go not with us, carry us not up hence. O Lord Jehovah, show Thy servants Thy greatness and Thy strong hand."
—A New Year's Eve Prayer, from *"A Chain of Prayer Across the Ages."*

ANNUAL MEETING

January 11-14, 1937

Berkeley-Carteret Hotel,
Asbury Park, N. J.

The Committee on Annual Meeting of the Home Missions Council and the Council of Women for Home Missions is developing unique plans for this Annual Meeting. Methods of presenting reports are to be different and ample time is to be allowed for interesting and encouraging developments on the field. Preceding the Annual Meeting pre-

liminary conferences will be held. On Sunday afternoon, January 10, the Conference of the Committee on Young People's Work and Conference of Presidents and Executive Secretaries of Women's Home Mission Boards are scheduled, and are to be followed by a devotional service. Presidents of women's and young women's missionary societies of Asbury Park and Ocean Grove will be the guests of the Council at this devotional service and the fellowship tea which follows.

In preparation for the Annual Meeting a Service of Worship will be held Sunday evening.

On Monday afternoon, while Joint Committees are meeting, a popular meeting is being set up for church women throughout that area of New Jersey. A graphic account of the World Day of Prayer observances, the challenge of the united Protestant work in the United States Indian Schools, and motion pictures of the interdenominational service in Migrant Labor Camps, are all features of this program.

On Monday night, January 11, the Annual Meeting of the Council of Women for Home Missions opens officially with the Fellowship Supper. On that evening the Home Missions Councils will meet in joint session and reports of Indian Work, and Young People's Work and City and New Americans are on the agenda. Tuesday, January 12, is to be devoted entirely to the separate business sessions of the two Councils. Interesting plans are under way for unique methods of presenting the work of the Council of Women for Home Missions for 1936. A panel discussion will combine the presentation of the work of committees

on International Relations, Race Relations and Legislative Matters, a graphic presentation of the World Day of Prayer, study books and Schools of Missions is being arranged. The Migrant Committee is working on a dramatic presentation. On that evening the Home Missions Councils meet again in joint business session for dinner and the evening session.

National Conference on the City Church

Wednesday, January 13, includes the opening of the National Conference on the City Church, the part of the Annual Meeting that is given over to a detailed consideration of one phase of home mission work each year. A remarkable program has been planned with experts on various phases of the City Mission field scheduled to present the situations and lead the thinking of the group as the issues are considered.

There are four themes relative to the City, those on Wednesday including The Urban Process, The City—a Field for Social and Religious Adventure, and The Social Ministry of the Urban Church. The closing Session on Thursday, January 14, will be devoted to The Interdenominational Approach to the Modern City.

WORLD DAY OF PRAYER

As we read of the growth of the World Day of Prayer which is sponsored jointly by the Women's Committee of the Foreign Missions Conference and the Council of Women for Home Missions, we are reminded of the parable of the "grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth. But when it is sown, it groweth up and becometh greater than all herbs and shooteth out great branches so that the fowls of the air may lodge under the shadow of it."

Evidence of this appears if we follow reports back to earlier days. Previous to 1920 missionary societies encouraged days of prayer but during that year

church women of all denominations, in both Canada and the United States united in a Day of Prayer for Missions both Home and Foreign.

In 1921 there were published and distributed 62,425 programs. One offering of \$25 was sent to the Council of Women for Home Missions. In 1927 the World Day of Prayer was observed and special objects were designated for the offerings. As information concerning the needs for Christian Literature in Foreign Lands, Christian Work Among Migrants, Union Christian Colleges for Women and the Indian American Youth of Today, the response has been more and more generous until last year the offerings for the work of the Council of Women for Home Missions amounted to \$12,291, a like amount going to the Foreign Missions Conference. There were reported approximately 2,200 observances.

One cannot read the letters accompanying the offerings without realizing the spiritual uplift of such union meetings. Often a small offering carries the fragrance of real sacrifice. A little town in Kansas sends 67 cents with the remark, "We had one of those terrible Kansas dust storms that day and there were not many out."

From a city in Alabama comes a description of a "program with beautiful music, earnest prayers in a quiet atmosphere of faith and trust," which, the writer says, "grows dearer with each observance." Negro women in this city held their meeting at night in their own church and sent an offering of \$2.00. They were working women, most of whom have large families.

From Manitoba, Canada, comes the word, "We held the first Day of Prayer in Flin Flon last Friday"; from Hartwell, Alberta, "I am enclosing \$1.00 as my offering for the World Day of Prayer. I am very isolated and unable to meet with other women so had my meeting all by myself. I am sure God will hear my prayer but now I miss the inspiration of church and congregation." From mission

schools in the South, in Cuba, Puerto Rico and Alaska; from mission stations among Indians of the West, Christian Centers in the East and many of our great northern cities come the same heartening letters, some with tiny offerings, others with considerable sums but all carrying cheering messages of faith and love—love for God and love for His work.

The Call has gone out for the 1937 Day of Prayer to be observed February 12th. Over 300,000 copies of the Program have been printed. The theme, "Thou Art the Christ, the Son of the Living God," has been developed in a program prepared by Miss Mabel Shaw of Northern Rhodesia, Africa.

In sending the program Miss Shaw writes,

The program is supremely an act of worship. I feel more and more that our hearts must be stirred to adoration before prayer can be of real power. We must dimly see the unbearable wonder of the greatness of Him to whom we pray, the unutterable majesty of the Son of God, and the shattering humility of the Son of Man. I have tried to reveal that. There are two periods of meditation in the program which will need careful preparation if they are to serve their purpose. The unity of the program depends upon them. I suggest each period to be seven to ten minutes long. I have had in my thought a background of praying women.

Twelfth Conference on the Cause and Cure of War

JANUARY 26-29, 1937

Plans for the Conference to be held at the Palmer House, Chicago, January 26-29, are progressing. The program will center around the theme, "Today in Peace and War," and will include discussions of the issues which have come to a head because of the revolution in Spain and other critical situations in Europe and the Far East.

If you are interested in being one of the 200 delegates representing church women at this Conference, further information may be secured from the Foreign Missions Conference, 156 5th Avenue, New York, or the Council of Women for Home Missions, 105 East 22d Street, New York.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

MISCELLANEOUS

Six World Conferences

A chain of six Christian world conferences—three in Asia—will be held during the next three years. Early in January, Dr. John R. Mott will preside at the conference of the World's Alliance of the Y. M. C. A. at Mysore, India. "The center of gravity in Christian world affairs is shifting from the missionary societies in the West to the younger churches and their auxiliary agencies in the East," says Dr. Mott. The plans for these conferences reveal the world-wide sense that there is need for Christian organizations to get together—nationally, internationally, interracially, denominationally. Our problems are world-wide and we all need each other's help in solving them."

The second of the six is arranged by the Universal Christian Council for Life and Work, on Church, Community and State at Oxford next July; the third on Faith and Order meets at Edinburgh in August, 1937; a year later, in August, 1938, the World Student Christian Federation is to meet in Japan; in the autumn of the same year the International Missionary Council will meet at Hangchow, China. Finally, in 1939, there is to be a great gathering of Christian Youth Movements, when the Christian youth of all nations will be able to "size up" the findings of the preceding gatherings.

Back to the Bible Movement

Preparations are under way for the celebration in 1938 of the fourth centenary of the Reformation, and of the English

Bible. Attention will be focussed on the "Injunction of 1538," ordering that all must have free access to the Bible. Archdeacon Storr, of the Anglican Church, says in reference to the celebration:

The Bible has made the English nation. This generation does not read its Bible as our forefathers did, but I see signs of a return to the Bible. Local education authorities are arranging courses of lectures on the Bible for teachers. Seventeen Universities in England and Wales have put the Bible on their lists of University lectures. It would be an evil day if the Bible should be crowded out by the rush of modern life. Therefore, as an act of thanksgiving for the Reformation, we propose to set on foot a back-to-the-Bible movement.

"Citadels of Darkness"

J. Merle Davis, in the *International Review of Missions*, calls attention to difficulties which confront missionaries today of which their predecessors never dreamed.

Since the first Protestant missionaries sailed for non-Christian lands more than one hundred years ago, the work of foreign missions has become an increasingly complex undertaking. Then, broadly speaking, mission strategy called for a frontal attack upon heathen citadels of darkness. Today the missionary's task is rendered far more intricate by a formidable array of new factors that have come upon the field—anthropology, the comparative study of religions, the renaissance of indigenous cultures, nationalism, disillusionment with western civilization, secular idealistic cults and the whole network of influences let loose by the investment of western capital in mission lands with the disorganization of society and traditional ways of life that have resulted from them. The church in mission lands finds its position undermined and its claim upon the allegiance of society challenged by citadels of darkness that exist behind the missionary lines in the homelands. These, through the moving picture, literature and a hundred other ways have a rapidly increasing influence throughout the world.

Missions, Then and Now

Dr. James Endicott, who has just retired as Foreign Mission Secretary of the United Church of Canada, contrasts expenditures on foreign missions today with those of forty-three years ago. The church is giving nearly seven times as much to missionary work in central India today as it was 40 years ago, and 28 times as much to African missions. "Conditions now," he said, "are inexpressibly better in coordinating the work with other churches." World conditions also are far better than they were 40 years ago.

—*Presbyterian Banner*.

Christian Literature Needs

A representative gathering of various missionary presses, church publishing houses and persons interested in missionary vernacular literature meeting in Bloemfontein last June made several practical suggestions:

1. Churches should cooperate to produce one good Christian newspaper within each vernacular area.
2. For religious purposes, more use should be made of the African secular press, which is, on the whole, very sympathetic.
3. Provision should be made for the production of (a) simple Bible pictures, and (b) pictorial helps for Day School work.

It was also urged that material be supplied on the following topics:

Missionary Development and Biography.
Notable Deeds of Africans.
Nature Studies for Children.
Family and Home Life.
Hygiene (within smaller areas).
Christian Conduct, and other purely Religious Subjects.

The need for introducing literature to the attention of the people was seen to be as urgent as the need for greater production.—*South African Outlook*.

NORTH AMERICA

Million Unit Fellowship

The "Million Unit Fellowship" of the Methodist Episcopal Church was formally launched at Scranton, Pa., in November. Renewed devotion to the standards of Christ; a study of social and economic problems; and greater interest in world missions are among the goals of the Fellowship. Financially these are to be expressed through the underwriting of 1,000,000 "units" or subscriptions of \$1 a month to Methodist missions and benevolences.

—*Christian Advocate.*

The Bishops' Crusade

The largest simultaneous Methodist project in recent years will be the "Bishops' Crusade" to awaken the churches to their responsibility of winning the unchurched masses in America. Plans for the evangelistic movement, to include the entire South, will be drawn at New Orleans, January 5 to 7. Rallies in key-centers from coast to coast will then be held in the interest of foreign missions and the forward movement in the churches.

E. Stanley Jones, Bishop Oxenham and others are to be present at New Orleans to plead for more evangelistic fervor.

Student Christian Advance

Last September, Oberlin, Ohio, was the scene of a meeting of student Christian leaders that is certain to have far-reaching effects. The delegates were representative of the principal student Christian organizations—the National Intercollegiate Christian Council of the combined Y M. C. A. and Y. W. C. A. and the General Council of the Student Volunteer Movement. Overtures were made to the National Intercollegiate Christian Council, asking that the Y. M. C. A. and the Y. W. C. A. join with all other interested bodies in an effort to evolve an adequate plan of work in the interest of world Christianity. This was agreed upon, and the plan to

bring the missionary enterprise into the heart of the program was warmly welcomed. It was said that student movements needed the cutting edge of the missionary appeal to deepen and strengthen their work.

The most significant outcome of the Oberlin meeting was the strong and positive conception of Christianity to which it gave expression. New emphasis was placed on the effort to know and follow the will of God, in place of centering student work in the carrying through of related programs of many sorts.

—*Missionary Herald.*

Southern Baptists Send 15 Missionaries

Fifteen new missionaries have been appointed to serve in the foreign field under the auspices of the Foreign Mission Board of the Southern Baptist Convention. Thirteen were assigned to China, one to Africa, and one to Brazil. A reduction in the mission debt during the past four years from \$1,115,000 to \$400,000 is also announced.

During the past four years eighty-three new missionaries have been appointed, twenty-eight others reappointed, making a total of 111 reinforcements.

A Thrilling Work for Indians

Sage Memorial Hospital at Ganado, Arizona, is the only Indian hospital in the southwest fully accredited this year by the American College of Surgeons. Its School of Nursing, the only training school in the United States for American Indian nurses, enrolled this year 19 students from 12 different Indian tribes scattered from Alaska to Arizona. The executive of this Presbyterian Mission writes:

Can anyone imagine a greater pioneering thrill than gathering in these splendid girls from their hogans, "wickiups," igloos, and tepees, from all over this western country, and after three years of intensive training sending them back to establish a new outlook on modern medicine on the part of their people, and to have an active part in setting up new standards of health and hygiene among their tribes?

Mormons Call for Sabbath Observance

Has anything like this occurred in any Protestant denomination of America?

Six thousand Mormon youth gathered in a Sabbath observance assembly to launch a crusade for the recovery of the Sabbath! The leaders of the Mormon church are shocked at the widespread desecration of the Sabbath and the growing spirit of lawlessness in America. This movement is the result. Fifteen states were represented by delegates at the conference. The Mormons expect to push the crusade in all the states where they have any considerable population. Their goal is—no sports on the Sabbath, no movies, no dancing, no feasting, no type of self-indulgence, no work that is not absolutely necessary. The meeting was called the Aronic Priesthood Sabbath Observance Assembly, and was held in the Mormon tabernacle.

—*Presbyterian Banner.*

America's New Heathenism

Dr. Samuel L. Joshi, noted educator and East Indian, said recently in Chicago that a heathenism, worse than any anti-Christian movements or faiths in the Orient or Europe, is growing up in Christian America. This heathenism is manifest chiefly in the utter disregard for the spiritual, and an exaltation of the material and of naturalism. Dr. Joshi urged church people to seek a balance between these elements in society, with greater emphasis on the spiritual. —*The Living Church.*

Metlakahtla Independent Mission

Rev. William Duncan founded the Metlakahtla Independent Christian Mission on Annette Island, twelve miles from Ketchikan, Alaska, in 1891. The enterprise prospered materially and spiritually, until its far-reaching significance was recognized and acknowledged by Christian leaders in distant lands. At the time of his death in 1918, Duncan's last will and testament be-

queathed his accumulated property and financial assets in trust to three co-trustees, appointed by him, with power to choose their successors, who were charged with certain clearly defined administrative responsibilities: perpetuation of the Metlakahtla Independent Christian Mission, and the support of its religious, educational and charitable activities; also, the support of similar work for such other native people in Alaska as these trustees may deem wise and proper.

For a number of years, following the death of William Duncan, the Metlakahtla Mission was supervised by Dr. Henry J. Minthorn, a well-qualified Christian physician, uncle and foster-father of Herbert Hoover, former president of the United States. —*Christian Advocate*.

LATIN AMERICA

The Missionary Spirit in Cuba

Children at the Protestant Episcopal Mission in Cardenas, Cuba, received Christmas gifts from the children of Trinity Church, Seattle, and in return made up a scrapbook of photographs and notes about their mission. They have a plain little chapel in a rented house in Cardenas, a city of 40,000. More than 100 children are in the mission school.

Without waiting until they had a better church themselves, in 1930 this Mission started a mission of its own at Itabo, a village of 1,500 about 35 miles away, holding services in a shabby old bakeshop. For the past five years they have been working to build a little brick church at Itabo, to cost \$1,700.

Pioneering in Ecuador

A Christian and Missionary Alliance worker writes of a trip with two native colporteurs through southern Ecuador, where there is great need for the Gospel. In the first town where the colporteurs passed the night the police authorities had to compel a man to rent them a room and give them their meals.

The people had been advised to deny them even a glass of water. The following morning the whole town turned out to see the *heretics*. In spite of the fact that they had to pay five times as much as the food served them was worth, they were gladdened by the response of the crowds.

The priest endeavored to draw the people away by ringing the church bells, but they turned a deaf ear to the bells and listened to the message of the colporteurs. In one house where the colporteurs spent the night, the landlady and other visitors bought Bibles. On leaving the next morning their hostess treated them to a *royal* breakfast because she said she believed them to be real ministers of God, and worthy of the best she could give. In one large city they spent four days. Doors were opened everywhere, and from the highest government officials and lawyers, down to the poor *cholo* on the street, all heard the Good News of Salvation.

"Good Neighbor Policy" and Missions

Charles E. Maddry, Executive Secretary of the Southern Baptist Foreign Mission Board, says that Uncle Sam's "good neighbor policy" has done much to open doors of missionary opportunity in South America. Dr. Maddry spent four and a half months on a missionary journey through the four countries of South America in which Southern Baptists have work, namely: Brazil, Argentina, Uruguay and Chile. As a result of his messages, 1,500 turned to God. Dr. Maddry described Bahai, Brazil, the Catholic capital of South America, as the most fanatical city he had ever visited. There are 365 Catholic churches in this city of 400,000 people.

—*Baptist Message*.

Peruvian Indians

The Synod of the *Iglesia Evangelica Peruana*, which is composed exclusively of nationals, reports a year of considerable blessing, although

many of their workers have passed through extremely difficult experiences owing to the fanaticism which still reigns in many of the less accessible parts of the country. It is reported that work which the Franciscans carried on in the region of the Ucayali in the eighteenth century is to be reopened by missionary priests.

The Christian and Missionary Alliance has devoted a number of years to an attempt to found work among the Campa Indians, one of the few groups of numerical importance.

EUROPE

British Pronouncement on War

Evangelical Free Churches of Great Britain have issued the following statement:

The Federal Council of the Evangelical Free Churches, believing that the ultimate sources of war lie in unregenerate human nature, appeals to Christians everywhere to rededicate themselves to win men and women for the Lord Jesus Christ and the acceptance of the full obligations of Christian discipleship as the final guarantee of world peace.

The council not only refuses to acknowledge that war is inevitable, but reaffirms its conviction that universal peace is the mind and purpose of Christ. It holds that Christians everywhere should not support any war with regard to which the government of their country has declined to submit the dispute to impartial settlement by judicial decision, conciliation, or arbitration. . . .

It urges Christian people in our own land actively to cultivate to their utmost power friendly relations with the people of other nations, especially with those who share with them a supreme loyalty to Jesus Christ, and to this end to support such work as is carried on by the British Christian Council for International Friendship, Life and Work.

—*British Weekly*.

Evangelicals in Spain

Spain has only 22,000 Evangelical Christians. Before the recent uprising there were less than fifty ordained Evangelical ministers and under a hundred full-time evangelists and colporteurs. There are 6,000 full members in the churches, and up till recently there were nearly 7,500 children in Evangelical schools.

Most of the foreign workers have now been expelled from the country. Meanwhile meetings continue in private houses. Neither the Evangelical churches of Spain nor the foreign organizations interested in their work have attempted to take political sides in the present tragic conflict. —*The Life of Faith.*

German Church Cause Lost?

Pastor Niemöller expresses complete discouragement over the Church and State situation in Germany. No religious paper in Germany, he says, now dares to publish what it thinks. No man dares to speak without first looking anxiously around to see who may be listening. "The stroke of a pen is now sufficient to dissolve synods and church councils, and no one can know what church buildings, in two years, may not be turned into theaters." The neopagan movement, whose most outspoken advocate is Baldur von Schirach, official leader of the Nazi youth organizations, grows constantly bolder, and no one now dares to speak openly against it. The suppression of Protestant schools in Württemberg and in Bavaria has been scarcely noticed.

The *New York Herald-Tribune* contrasts the courage of Evangelical Christians with the opposition groups.

No group of men of science, no academy of teachers or of artists, no bar association, has risked concentration camp for scientific, academic or artistic ideals. One group, and one alone, inside Germany, has had the courage and the daring to attack fundamental theses of the totalitarian state, and attack them openly, read them publicly, sign their names and give their addresses, in the face of the dictatorship and for Germany and all the world to see . . . the pastors of the Confessional German Evangelical Church.

Situation in Russia

The Reformed Constitution for Russia promoted by Stalin, which grants a measure of religious freedom, recognizes the declaration of Lenin that "it was just to consider religion as an idea and personal sentiment that could not be forbidden."

The *Christlicher Volksfreund* says that a Conference of the Societies of the Godless has decided to award a prize of 25,000 rubles for the best antireligious poem.

The *Deutsches Pfarrerblatt* says the Soviet Government will permit entry into Russia of Bibles in non-Russian languages. Bibles in French, English or Dutch would pay a tax of about six rubles in foreign currency—a prohibitive impost. While 12,000 ecclesiastics are still at their posts, over 40,000 have dropped out of sight; many are in concentration camps.

AFRICA

Moslem Expansion

An event of wide religious importance is the movement for Moslem missionary expansion which has its source and strength in the University of the Azhar at Cairo. Not only in Cairo, the intellectual center of the Moslem world, but in other centers of Moslem influence it is maintained that Islam has a much needed message of peace, brotherhood, sharing, sobriety and a slowing down of the competitive rush and heartless rivalries of the European people.

One of the latest plans of the Moslem missionary movement is to send missions of students from the Azhar to study in the universities of Europe, in order to gain knowledge and experience for European indoctrination in the tenets of Islam. Missionary efficiency of a high order is a recognized necessity if the European peoples are to be won.

—*The Indian Witness.*

The "Y" in Egypt

There are many points of tension among Jews, Moslems and Christians, and this is felt keenly in Egypt. Anti-Semitic feeling is growing there. A prominent Egyptian Christian said recently that even he is becoming conscious of this animosity—something he had never felt before.

A Y. M. C. A. secretary in Cairo, Wilbert B. Smith, says that hope in this realm lies with the boys. A hundred Egyptian

boys—Christians, Moslems and Jews—are grouped in four "Y" clubs, each with a university student as leader. One club of 25 recently elected as president a Mohammedan; secretary, a Copt; sports leader, a Jew, and social leader, a Presbyterian.

In Alexandria a group of 47 came from 20 schools, 12 nationalities and seven religions. Accommodations are needed in Cairo for 300 boys to demonstrate the value of a Christian program on a large scale.

Converts in Ethiopia

Mr. Allan Webb, of the Sudan Interior Mission, writes:

One amazing thing is the ready sale for the Word of God in this country. Comparatively few can read, but a crowd quickly gathers to listen to any one who can read aloud. These people also love listening to a story well told around the fires at night. One story, of which they never tire, is that of the Prodigal Son. It is wonderful to watch the expressions flit over their faces and to hear the grunts, as each point makes its appeal, and is clearly understood. This opens a mighty sphere for a native evangelist, who will move from place to place, telling the same story and returning periodically to the mission station to learn another Bible story.

Mr. Harry Glover, of the same Mission, tells of helping to examine six candidates for baptism, five of whom were lepers. On the following Sunday these were baptized, and with them Mangasha, Dr. Tom Lambie's personal servant.

—*Moody Institute Monthly.*

An African's Parable

A letter from Kenya, East Africa, says that African Christians frequently speak in parables which have originated in their own minds, and gives as an illustration one from a former herdboys.

It was this boy's custom to take the cattle and goats to the water to drink, about noon. One day the river had risen suddenly after heavy rain, and a large crocodile appeared. It ignored the goats, and deliberately seized and tore to pieces a fine cow. "Satan is like a crocodile," said he. "He is very strong and is afraid of nothing. And he is

like a hunter; if he is out to kill an elephant, he won't bother about small deer—he can get them any time. And just as that crocodile did not want goats when he could get a cow, so Satan does not mind about heathen if he can get a Christian. While we are still in darkness we are his already, and he can have us any day; but when we come out and join Jesus Christ, then Satan tries his hardest to get us back. So don't think that being a Christian means an easy life."

—*C. M. S. Outlook.*

Dictionary for Umbundu Christians

In compiling a dictionary, just off the press, Mr. R. L. Wilson, of the United Church of Canada Mission, has rendered real service to Umbundu Christians. This will make it possible for them to profit by the considerable amount of evangelical literature now published in the Portuguese language. Equally important is the fact that a knowledge of Portuguese will open to Umbundu Christians those parts of the Scriptures which have not yet been translated into their native language. The new dictionary has nearly five thousand carefully selected Portuguese words, with Umbundu terms to represent their equivalents in that language.

—*United Church Record.*

Sixty Years in Uganda

It was in 1877 that Uganda's first missionaries walked up from the coast. This year is the diamond jubilee of their arrival. Could they have looked into the future they would have seen in Uganda a flourishing church with some 70 native clergy, 17,000 baptisms and 6,000 confirmations each year; and close to the site where many of the early converts were done to death stands a magnificent cathedral. Persecution now is rare and a generation of Christians has arisen, many of whom have had no experience of conversion, nor of the stabilization of character through Christian home training.

A missionary Retreat and a native clergy Retreat are first steps in preparation for the Diamond Jubilee. Further steps will be taken when missions will be held in every district, culminating in a central service of thanksgiving and renewal in the cathedral, probably in September.

Christian Council of South Africa

Following upon the Edinburgh Conference of 1910, National Christian Councils have functioned with increasing usefulness. They act as a bond of fellowship between the different churches and missionary agencies, and accomplish important results in the coordination of Christian work. In June, 1936, the Christian Council of South Africa was established, and already twenty-seven churches and missionary societies have become affiliated. Committees will deal with Education, Evangelism, Literature, Medical Work, Native Welfare, Women's Work and Youth Movements.

South Africa will now be officially represented for the first time at a world meeting of the International Missionary Council, and the Christian Council of South Africa is entitled to send nine delegates to the next world meeting in 1938 at Hangchow. Plans are in hand for the compilation of a Directory of South African Missions, through the cooperation of the World Dominion Press.

—*South African Outlook.*

Revival in South Africa

The South African campaigns of Mr. J. Edwin Orr are still producing results and over 5,000 people professed decision for Christ in seven weeks. From every center comes news of spiritual quickening among Christians, especially at Durban, Kokstad and Bloemfontein, capital of the Orange Free State. It is reported that the results of his preaching at Bloemfontein, a difficult place for aggressive work, are amazing, astounding even the most optimistic, who

have been driven to their knees under conviction of their lack of faith in the God of miracles. Revival always began in confession of sin—confession which is edifying, true scriptural confession. No revival would result if Christians would not humble themselves before God.

At the final meeting the message was "The Cross of Christ."

WESTERN ASIA

One Hundred Years' Bible Work

The mission school in Scutari, Turkey, recently celebrated a century of service of the American Bible Society in the Near East. Most of the American Board missionaries were present, as well as native pastors and colporteurs. Dr. F. W. MacCallum, now engaged in completing the new translation of the Scriptures in Turkish, presided. Selbi Aghassian, read the Scripture lesson, Luke 4:16-37, from the old Armeno-Turkish translation of 1831. Papers were read on the work of the great translators, Riggs, Schauffler and Goodell.

—*Bible Society Record.*

International College Transferred

International College, which for many years has performed a valuable work as a Christian institution in Smyrna, is being transferred to Beirut, Syria, and affiliated with the American University there. Due to governmental regulations relating to all educational work, it was found increasingly difficult to continue the work in Smyrna. The new arrangement is to continue on an experimental basis for five years.

Giving Criminals a Chance

Turkey is trying an experiment in the treatment of criminals. The plan is being carried out, under the direction of the Minister of Justice, on Imrali Island in the Sea of Marmora, about 20 miles from Istanbul. A Turkish paper says: Every convict is regarded as a pathological

case, with a tendency to moral disease through birth or environment. When the sickness is established through legal channels it is necessary to confine him for a period in a psychological sanatorium, where he is protected from harmful elements in society and where he can be made into a useful member of society. Every convict will be given the opportunity to prove by his conduct that he is no longer a dangerous character. From this point of view, prisons will be regarded as hospitals; the word punishment will be discarded, and the idea of cure will be substituted. As the stay of a patient in an insane asylum is not a matter of a fixed period, so must it be in the sanatorium which is called the prison. First offenders who pass the examination of good conduct will be treated leniently. Second offenders will be looked upon as natural enemies of society and will be subject to the usual system of punishment and expiation.

In about one year, this experiment has netted some excellent results.

Torchbearers for Iran

It is among the youth of Iran that the new spirit is most evident. Many a young man buys a copy of the New Testament in Persian and one in French for the purpose of language study. Before long the message grips him, and he finds himself challenged by the Truth.

The nomad tribes offer an especially needy field. Rev. A. Nakhosteen, a colporteur for the British and Foreign Bible Society, describes a visit to one of the largest of these. Great was their delight upon receiving Scriptures in their own tongue. Ten expressed a desire to follow Christ and later asked for baptism.

Then there are the lonely islanders in the Persian Gulf. So far as known, a colporteur is the first Christian worker to go there. He has sold about 2,000 books.

There are thousands of Russian refugees in Iran, and as they

are desperately poor the Bible is in many cases given to them without charge, though they pay in them, a little when able. They greatly appreciate the Society's interest in them, and often it is with tear-dimmed eyes that they accept the gift. One of the special needs of the Iran field is a motor car, that the work may be more effectively supervised.

—*The Christian.*

INDIA-BURMA

The Indian Opium Trade

This year a notable step has been taken by the Government of British India to curtail exports of opium to limit its use for medical and scientific purposes. This will contribute much toward the solution of one of the great social problems of the world. In 1900 the Government of India decided to reduce opium exports to China by progressive steps and to stop them altogether by 1917 if China give clear evidence that she had ceased to cultivate the poppy. In 1913 the exports were abolished in spite of the continued manufacture of opium by China. The Indian Government, since 1915, has sought to limit opium exports to governments of importing countries that agreed to its use only for legitimate purposes. This is further than international conventions require and has reduced Indian revenue from opium from 81,000,000 Rupees in 1910-13 to 1,900,000 Rupees in 1934-5. The consumption per capita in India has also been reduced 16 per cent in three years.—*British Information Service.*

Decline in Missionary Force

The new Directory of Christian Missions and Churches in India, Burma and Ceylon, just published, shows that there are now 4,467 missionaries compared with 6,030 at the end of 1933. This decrease consists of 324 men, 295 women and 944 wives. This latter figure is partly due to the enumeration only of those who are engaged in full work, but one-third is certainly due to the large decrease

in men missionaries. This decline is a serious matter in view of the unprecedented opportunities which exist in India today. Literally tens of thousands of inquirers are pressing for admission and there are not enough workers to deal with them. The large mission boards have many vacancies, but few candidates.

A Movable School

For over 20 years the Sangli Industrial and Agricultural School has been tackling the problems of rural life. It has been offering courses in agriculture, blacksmithing, carpentry, masonry, motor mechanics and tailoring to boys of middle and high school age, chiefly of "untouchable" origin. For more mature young men there are special short courses in intensive agriculture and motor mechanics. Most of the students are either Christian, or from Christian background. For five years the school has been offering special courses for Leadership Training in Rural Reconstruction, lasting six weeks, a longer period than that of any similar course in India.

In addition, the Sangli School has been carrying on extension work. Its outstanding agency for this work is the Sangli Movable School. This consists of a Ford 1½-ton truck, in which is carried almost every article useful for village uplift work. There are numerous illustrated charts and posters, touching upon various phases of village life; a medicine chest or traveling dispensary for the more common ailments; a circulating library and books for sale; a crate or two of chickens and a couple of good milk goats.

The truck, charts and posters are Sangli-made, and a great deal of the equipment is produced right there. There are all kinds of seed samples for field and garden crops and specimens of improved cotton, wool, sweet potatoes, bunch-type peanuts, etc. This Movable School has its own portable generating unit, stereopticon and movie projector. At night the sur-

roundings are lit up like fairy-land, and there have been as many as 3,500 people sitting out in the open for the illustrated lectures. The aim is to touch every phase of rural life, economic, physical, mental, social and religious. Bible classes have been conducted for the men of the village as early as five a. m. The Indian crew consists of three fine leaders, and the missionary director is frequently along. His first assistant is an outstanding Christian, so valuable that he has had many tempting offers from elsewhere.

—*Presbyterian Tribune.*

Indian Christian Witnessing

Indian Christians take their religion seriously. Called upon to bear personal witness to their faith, about half the communicants of the diocese of Dornakal responded by going from village to village in bands to carry the message of Christ to nearly a quarter of a million men and women.

The results were as follows:

Two thousand, four hundred and fifty-seven villages were visited by bands of people telling of Christ.

Two hundred and fifty-nine thousand (approximately) heard about Christ.

Three hundred and four new villages are asking for instruction as to how to become Christians.

Four thousand and fifty-one have handed in their names as being desirous of becoming Christians in the Kistna Area (about half the diocese).

Fifty thousand pamphlets, etc., were distributed. Of these, 18,415 were Gospel portions.

Twenty thousand Gospels were either sold or given to people.

—*The Living Church.*

Maharaja Leads Reform

The Maharaja of Travancore, celebrating his 25th birthday on November 13, issued a proclamation wiping out caste distinction in Hindu temples of his State. He gave the depressed castes—the so-called “Untouchables”—the right to enter and worship in the temples on an equal footing. This marks a unique occasion in the history of India. Some authorities predict that similar measures will follow in other states. This brings the

much discussed scheme for a mass change of religion on the part of India's 57-70 million Untouchables to a new phase.

—*Christian Science Monitor.*

From Pagoda to Clinic in Burma

Bricks of an old pagoda are being used to build a new clinic in Mong Yang, Shan States, Burma. Rev. Raymond Buker writes that several evangelists in that area are clinically cured lepers, and their influence for Christ is strong. He believes that a movement among the people of that great area is imminent. Translation of the Gospel of John in the Hkuin dialect is being started, and other foundation work is being attempted in addition to station and medical work, and touring.

—*Watchman-Examiner.*

CHINA

New Venture in Evangelism

The Market Town Evangelization Campaign is a systematic, thorough, seed-sowing campaign, designed to go to every market town in China, of which there are said to be 40,000 and, stopping in these market towns, reach out in house-to-house visitation, open-air and indoor preaching until every home in every village surrounding the market towns have had the Gospel taken to them. These workers not only distribute and preach the Word by the wayside, in the fields and in the homes, but also constantly seek every opportunity of personal appeal. Each market town is said to have an average of 25 villages surrounding it, which makes a total of about 1,000,000 villages in this great field of 483,000,000 souls.

Special courses of training are being given the workers in this undertaking.

—*Oriental Missionary Standard.*

Church of the Air

The first transmitter of the Christian Broadcasting Association, Shanghai, was not a very

powerful one, but this year a new one has been installed, and for nine hours every day this station is sending out its program, which can be heard not only in China, but in Japan, the Philippines, Australia, New Zealand and all over the Far East.

While the chief aim of the station is “evangelizing China by radio,” the programs are varied, and comprise music, talks on homemaking, child problems, health, nursing, biographical talks, Bible study and a daily children's period. At fixed times talks are given in local dialects for the benefit of those who do not understand Mandarin or “Shanghai.”

Letters received indicate the favorable response. A shopkeeper who had been listening while at work wrote to ask how he should proceed to become a Christian. A department manager of a railway made his decision to become a Christian because of messages heard at his office. A home broken with discord has found peace, and the husband and wife have enrolled in the Bible Institute as a result of the radio.

—*The Chronicle.*

Movies for Literacy

Moving pictures have been enlisted by the Chinese Government in a fight to the finish with illiteracy. They will be used especially to meet the problem of educating adults, under the supervision of the Chinese Ministry of Education. A special committee has been organized to purchase production and projection equipment, and to supervise the training of technical staffs for the educational picture studios.

Nanking's movies are to be 100 per cent educational. Suitable topics for the educational productions, according to principles laid down by the education ministry, are chapters from history, especially those with a patriotic moral or lesson.

The films are to teach also elementary scientific and sanitary principles, modern methods of farming and industrial methods.

Motion pictures thus produced will form a major part of the curricula of the adult mass education institutes which are to be opened throughout the country during the coming five years.

General Chang on Bible Study

General Chang Chih-kiang, after an extended trip through the United States and Europe, speaks with clarity and enthusiasm of the place of Bible study in personal, family and national progress. "The great message of these Scriptures," he declares, "is summarized in the words, 'Thou shalt love thy neighbor as thyself.' When this becomes the universal rule international discord will give way to world-wide goodwill."

General Chang is chairman of the National Callisthenics' Association, and the primary purpose of his journey was to investigate methods of physical training used in Western countries. While in America and England he accepted many invitations to address church and student gatherings, and was the guest of honor at numerous functions.—*Chinese Recorder*.

Christian School

A writer in the *Chinese Recorder* is not satisfied with the present status of China's Christian schools. He summarizes the situation as follows:

1. The Christian schools as a whole are making a large contribution. They have considerable prestige, are well managed and are growing steadily.
2. A large minority are small and weak, with poor equipment, and are not able to meet the increasingly difficult problems of reduced mission support and competition with government schools.
3. The Christian character of the schools has suffered owing to a decreasing proportion of Christian students and faculty.
4. Programs of religious activities are disorganized as a result of changes in government relationships, and in administration.
5. It is possible by cooperative planning and mergers of weak schools to maintain the present prestige and position.
6. It is possible by wise, vigorous measures to greatly enhance their Christian contribution.

This writer believes there are too many weak schools, and that

even the strongest would do well to combine with others. China has thirteen Christian colleges and universities, and about 250 middle schools.

Bible Schools in Manchuria

Two short-term Bible schools were held recently in Manchuria by the Canadian Presbyterian Mission. Over fifty men, including many evangelists, gathered at Cheng Chia Tjun for six weeks' intensive Bible instruction. The evangelists showed progress in their knowledge of the Bible and in their spiritual lives. For the women's Bible-school, Bible-women and teachers attended from over seventeen centers, and entered heartily into study of the Word.

The importance of these schools, in instructing and encouraging native evangelists is apparent when it is realized that at present the mission has only two missionary families on the field, while throughout the same district the Roman Catholic Church has over 100 priests and nuns from Quebec.

—*Life of Faith*.

Religious Education Fellowship

The Religious Education Fellowship in China now has a membership of nearly 700. The purpose of this fellowship is to seek to link together those who are at work in the various fields of religious education. It is open to those who are nominated by a member present. The duties of the members are (1) to pray for each other, (2) to share with each other the problems and results of their work, and (3) to form local fellowships wherever possible. Dr. T. T. Lew is chairman. —*Sunday School News*.

JAPAN-CHOSEN

Test of a Christian

"In Japan we do not consider a man a practicing Christian until he has won his man to Christ," was the challenge laid down by Tadao Kaneko, general secretary of the Brotherhood of St. Andrew in Japan, speaking

in Milwaukee. The Brotherhood has set for itself the objective of winning 100,000 converts to Christianity in the next ten years.

Beyond this, "In the near future," Mr. Kaneko declared, "we have a vision of a Christian Japan. Think what a step that will be toward a Christian world." —*The Living Church*.

Japanese Christian's View

Rev. T. Takamatsu, in the English preface to his book, "Building the New World for God," published in Japanese, says that in the era since 1860 too much emphasis has been laid on science, with the result that the present generation is suffering the loss of religious faith. The whole nation is facing a great spiritual crisis. The need for religious faith has suddenly been expressed from various quarters, and many insist that any sort of religious faith will do. Even a fish head is thought worthy to be an object of worship. Recent tragedies, however, have proved how important is the object of faith. Nothing is more harmful than a mistaken belief. . . .

Nobody is satisfied with the present condition of the world. We all want to have a better world to come. But in order to bring a better world everyone in the world must be filled with the spirit of our Lord Jesus Christ, and determined to offer the world to God.

Progress Is Slow

Bishop Heaslett, of South Tokyo, says:

Advance is slow everywhere in Japan. This is the experience of all Christian bodies. Statements that hundreds or thousands have been converted or won for Christ through a campaign are easily misunderstood. The most that can be said of the results of campaigns running into large numbers is that so many have expressed a desire to hear more. In no sense are these people converted, and a percentage of five baptisms out of a hundred such inquiries is good gain. We are handicapped by the poverty of our mission, by our lack of sufficient personnel, by our shortcomings in educational and literary activities, and by the smallness of our social efforts. . . . The divine origin of Chris-

tianity is proved abundantly in the fact that we see such good results from such feeble efforts.

—*C. M. S. Outlook.*

The Ainu Race

The Ainu, despised class of Japan, seem destined to extinction, unless something is done. They have been the victims of compulsory servitude and compulsory tribute, under penalty of death. Formerly, for many years, they were not even permitted to cultivate the land, and to educate them was a criminal offense. They were regarded as a blot upon Japan's escutcheon.

This is not the government's view, which now desires to afford them opportunity to rise; but public opinion deems them unworthy of preservation. Alcoholism, largely due to the introduction of *saké*, is a factor in their poverty and disease, and tuberculosis is making heavy inroads upon their numbers.

—*Alliance Weekly.*

New Life in Korea

There is renewed enthusiasm in the younger generation of the Korean Church, and Christian Endeavorers have been especially active. The total membership of the Epworth Leagues is reported to be more than six thousand.

The fifth summer conference for religious instruction was held at Union Christian College, Pyengyang under the joint auspices of the College Y. M. C. A. and the Christian Endeavorers of that city in August. More than 600 members were enrolled and a devotional spirit was deeply manifest throughout the conference.

—*Korea Mission Field.*

Korean General Assembly

The General Assembly of Presbyterian Churches in Korea was held in Kwangju last fall, with 200 Koreans and 34 foreigners. There were divisive forces that caused sharp debate and threatened to disrupt the Assembly, but the moderator's tact preserved the peace. The foreign mission program was expanded to include a worker among the Chinese in Manchu-

kuo. Money was given freely to help in many different parts of the land, and the various committees reported well-thought-out plans for meeting the many needs of the native church. This Assembly proved conclusively that the Korean Church has come of age, and is seriously trying to care for her own needs.

—*Christian Observer.*

ISLANDS OF THE SEA

Religious Awakening in the Philippines

Representatives of a number of Evangelical churches in the Philippines met last August to pray and plan for an evangelistic campaign to last from November 2, 1936, to February 28, 1937. Preparation was made by special prayer, group study of a pamphlet on spiritual revival and by sermons, during the pre-Pentecostal period—fifty days preceding November 2. A careful follow-up is to succeed the revival campaign.

This pamphlet is rich in suggestion, challenge and spiritual stimulus. Among other things, the forty-two page booklet, of which thousands of copies have been purchased, contains the following:

The primary duty of the Christian Church is to witness to Christ. . . . If it fails to do this it will spiritually decay and die. . . . All kinds of Christian work are only different ways by which we witness to the adequate Gospel of Christ.

Jesus is the Master Teacher and shows by His example how to work with individuals and with groups.

Examples are given of the methods and fruits of personal work and of cases in the Philippines of witnessing by organized Gospel teams composed of church members; of witnessing in homes and by Christian homes; of the use of evangelistic literature and through Christian schools.

An interdenominational national convention will be held in Manila the second week in February.

Leper Work in the P. I.

The new Philippine Government plans to allow the great Leper Colony at Culion grad-

ually to fall into disuse, and to replace it by regional colonies which, they believe, will be closer to the people and more easily managed. The Elders of the United Evangelical Church in Culion Colony have now sent a memorandum to the General Moderator of the United Evangelical Church in the Philippine Islands. After citing and approving of the new law in regard to the care of lepers, the Elders beg the Moderator to help them see to it that there shall be Protestant workers in each of the new leprosaria. Such workers would be chosen lepers within each colony whose living would be provided by the government. It is believed that \$65 a year will suffice for each worker.

—*Without the Camp.*

Concerning the Collection

A recently appointed worker in the mountain area of the Philippines says it would almost make one weep to see Christians putting their gifts into the collection plate. Money is terribly scarce. An egg is a rare and choice possession to most of the people, and eggs are their favorite form of offering. Sometimes there is a piece of rope put on the plate, signifying that there is a fowl or animal of some kind waiting outside the church door as an offering.

—*Spirit of Missions.*

Pioneering in Canary Islands

The Canary Islands (in the North Atlantic Ocean), noted as a source of cochineal dye, are also a needy mission field. Roman Catholicism has had undisturbed sway for centuries, until two years ago when William F. Sirag, a graduate of the Moody Bible Institute, answered the call and settled in Santa Cruz de Tenerife, a city with a population of 38,000. The whole island has more than 200,000 people.

Last July, special services were held in the theater of Santa Cruz, where gatherings of natives, most of whom had never heard the preaching of the Gospel before, listened attentively to the stirring messages.

—*Moody Institute Monthly.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

India and the Christian Movement.
By V. Z. Azariah. 128 pp. Paper.
8 annas. Christian Literature Society for India, Madras. 1936.

The Anglican Bishop of Dornakal is an Indian Christian of great ability and consecration. He notes the great changes that have come over India and in particular over the religious situation and the shift of emphasis from the mission to the church, in the last quarter of a century. Here the Bishop has given us a brief but comprehensive and thoughtful study of the land and peoples, the religions, the women, Christian progress in India, the Church, the problems of the future and the unevangelized areas. Among the problems as he sees them are (1) spiritual quickening, (2) evangelism, (3) church union, (4) Christians in civil life, (5) the missionary and the Church, (6) Indian youth, (7) Rural reconstruction, (8) education, (9) literature, and (10) unoccupied areas. The most needy provinces are Central India, Punjab, Rajputana, Kashmir, Baluchistan, Sind, Gwalior, and Bihar.

"In many parts of India there are still entire communities, classes and castes that are almost untouched even in so-called 'occupied areas.'"

The Gospel We Preach, and the Beauty of the Christian Faith. By George Goodman. 96 pp. 1s. net. Pickering & Inglis. London. 1936.

In his introduction Mr. Goodman tells us that this book was written in response to requests from several persons who complained that "Our young men are not preaching the Gospel." He has therefore given us here an outline of Christian truth, designed to answer the questions, What is the Gospel? How must

it be preached? What will be the result?

The ninety-six pages (in large type) are divided into three parts: *The Gospel We Preach*, *The Beauty of the Christian Faith*, and *The Accretions*. The fifteen chapters are subdivided under various topics, with numerous supporting quotations and citations of Scripture. These divisions and subdivisions almost make the book appear like an analytical chart of the subject, were it not for the author's brief, pointed comments, explanations, and exhortations. Short sentences are the rule, and they are forceful and to the point, as for example these, addressed to preachers, upon the subject of appealing for decision:

"There is nothing in which the young preacher errs more readily than in this matter of appeals to his hearers. His earnestness and desire for their salvation leads him to keep on urging them to take the all-important step. But appeals fail of their purpose when they are reiterated so often as to become wearisome and to lose all effect on the conscience; when they are so mixed as to cause confusion; when they follow an address in which little or no instruction is given or Gospel preached." (P. 32.)

Or take this statement, simplifying things for the layman:

"Here is a threefold reason for coming to Christ. For *salvation*, *service*, and *sanctification*. To rest from guilt and sin. To submit to Him in the obedience of faith; and to learn of Him, so as to become like Him.

"For God has a threefold aim in our salvation. Our relief from guilt and sin; our obedience to His will; our character, having predestinated us to be conformed to the likeness of His dear Son, from Whom we must learn." (P. 34f.)

The layman often has a very vague idea of the meaning of the terms, repentance, conversion, justification, regeneration, sal-

vation, sanctification, consecration, but these are made clear by Mr. Goodman's simple, brief definitions, with appropriate Scripture references. Under the head of "Accretions" the author deals plainly with ecclesiastical formalities, ceremonies, and organizations which obscure the simplicity of the Gospel.

Taken as a whole, this is an excellent handbook for one who aspires to win souls, and also for the inquirer about the Way.

ROBERT M. KURTZ.

New Testament Principles and Modern Missions. By a Missionary Secretary. Pamphlet. 6d. World Dominion Press. London. 1936.

The question of the ideal missionary aims and methods is still debated. The World Dominion Movement stands for what it conceives to be the New Testament methods for extending the Gospel and planting indigenous churches. The anonymous author of the present treatise contends that we have failed to extend the realm of Christ in proportion as we have failed to follow the methods of St. Paul, the great apostolic missionary. His method was to plant living Seed in great centers and then go forward to plant elsewhere. He proclaimed the living Gospel of Life and soon his churches became self-supporting, self-governing and self-propagating under the guidance and power of the Holy Spirit. Most modern missionary societies have succeeded in building up foreign supported and controlled institutions. The pamphlet is worthy of careful consideration.

Portuguese East Africa. By Edwardo Moreira. Maps and Statistics. 8 vo. 104 pp. 3s. 6d. World Dominion Press. London. 1936.

Portugal is a small country, comparatively weak and insign-

nificant in Europe but with immense possessions in East and West Africa. These territories exercise great influence on the future of the continent. This survey deals only with East Africa. Portugal has been in control here for four hundred years but until recently did little to develop her colony. It has a coastline 1,615 miles long on the Indian Ocean, and the country consists of forested hills, high mountains, plateau, lakes, rivers, fertile valleys, a temperate climate and a total population of 4,028,946 in an area of 287,756 square miles. Evangelical mission work began in 1823. Today eighteen Protestant missions have work there and four Roman Catholic organizations; besides there are eight independent native bodies. The largest Protestant mission is the Swiss with 45 missionaries and the next is the American Methodist with 19. The total number of Protestant communicants reported is 19,696 with about the same number of probationers. Roman Catholics work in 40 stations and 179 outstations, with 132 missionaries and 241 native helpers.

This survey gives a brief history of mission work in the colony, describes the character of the work and the attitude of the government. The appendices deal with statistics, Bible work, and the legal status of missions. The northern part of the territory, with over three millions, is still largely unoccupied for Christ.

The Apostle to the Chinese Communists. By Daniel Nelson. 139 pp. \$1.00. Board of Foreign Missions of the Norwegian Lutheran Church of America. Minneapolis, Minn.

The Nelson family is well known for their missionary activities in Central China. The father came to Hupeh in 1890 and died a martyr's death after thirty-six years of service. Bert Nelson, the hero of this volume, served as a missionary from 1916 until he was killed by the communists in 1932. The author is his brother.

The book presents in detail the development and present state of communism in China

and the sufferings of those who were its victims.

"On Sunday, February 22, 1931, the bandits decided they could wait no longer for the ransom, so they led Rev. Tvedt and Rev. Nelson to an open space, tied them with ropes, and made them kneel on the ground. Using bamboo poles the tormentors beat them across the shoulders until they were so bruised and sore that they could not sleep for many nights. The bandits claimed that if supplies or ransom money did not come soon they would do worse things."

This was only a portion of their measure of suffering. The six months of captivity dragged out into twenty-two months of exile. His companion was released, but Nelson paid the price with his death.

A final chapter deals with Communism or Christianity as the alternative for China. The book is in every way attractive, especially as it gives facsimile copies of the first and last notes sent out by Mr. Nelson during his captivity.

We regret that the English style of the book is so faulty, especially in the use of the abbreviation "Rev." without personal name or article. It jars the mind to read that the missionaries spared no effort "trying to contact the General . . . and they did not forget to contact the Source of Power."

S. M. ZWEMER.

The Christian Faith in the Modern World. By J. Graham Machen. 256 pp. \$2.00. Macmillan. New York. 1936.

Dr. Machen's ability, firmness of conviction and facility of expression are illustrated in this series of addresses, given over the radio. In a clear, persuasive and colloquial style he speaks of God, the Bible, Christ, the Holy Spirit, and related topics. He admits that his limited radio time did not permit him to deal adequately with these large subjects and that others had to be omitted. Still, it is odd that, in a book which purports to present "the Christian faith," the *atonement* is left out. In several

cases, also, he spent so much of his time in refuting what he deems erroneous opinions, that he left himself little time to explain what he wanted his hearers to accept as the right view. For example, nearly ten of the fourteen pages of the chapter on "The Triune God" are devoted to preliminary discussions before he comes to the Trinity. He effectively advocates the deity of Christ in several chapters, but a listener who heard only the radio address on "What is the Deity of Christ?" must have been bewildered when all but the last two minutes were given to explaining *what it is not* and only a few assertions at the close show what it is. As usual, Dr. Machen interprets the Bible from the viewpoint of seventeenth century theology and philosophy. He discusses at length other and later interpretations, but he rejects them and regards all who differ with him as "Modernists" who deny "the faith once for all delivered." He is, however, less belligerent in this book than in most of his writings. Indeed he is occasionally genial and almost ironic. The book contains much that is admirable, particularly the chapters on God, the resurrection and the testimony of Paul. Readers who accept his basic assumptions will undoubtedly regard the whole as entirely convincing.

ARTHUR J. BROWN.

The Only Hope of Church or World. What Is It? By W. B. Riley, A.M., D.D. 158 pp. 2/ net. Pickering & Inglis. London. 1936.

The author, who is widely known as a Bible teacher and a writer upon evangelistic subjects, has published "The Perennial Revival," "Revival Sermons" and an extensive work called "The Bible of the Expositor and the Evangelist." Dr. Riley here gives a series of sermons on the premillennial doctrine of our Lord's return. They cover the subject in a fairly logical order, as this list of the seven chapters shows. Christ, the Church, and the Kingdom; The Church and the Kingdom — a Distinction; The Gospel and "That Blessed

Hope"; Grace and "That Blessed Hope"; "That Blessed Hope" and the Resurrection Body; "That Blessed Hope" and our Behaviour; The Apostasy and His Soon Appearance.

The layman to whom this subject is new will find the style simple and direct and the meaning clear. As indicated by the chapter titles, the author is at some pains to distinguish between the Kingdom and the Church, about which the ideas of many laymen, and perhaps some ministers, are very hazy.

The closing chapter laments the lack of faith today and urges readiness for the return of our Lord, which the author believes will not be long delayed.

ROBERT M. KURTZ.

So Half Amerika. Die Auslandshilfe der Vereinigten Staaten 1812-1930. von Hermann Stöhr. Stettin: Ökumenischer Verlag. 1936. Price, 5.60 marks. 327 pp.

This careful statistical study of the relief and help given by America for the past one hundred years to other nations, is based on government statistics and reports of the International Relief Committee, the American Red Cross, the Rockefeller Foundation, etc. There are special chapters on the work of the various Christian groups, Catholic and Protestant, and a concluding chapter on the Carnegie Foundation, the Millbank Fund, the Commonwealth Fund, and the Golden Rule Foundation. *America has been "a good neighbor" for over a century.*

S. M. Z.

A New Day in Kenya. By Horace R. Philp. Illus. Maps. 5s. World Dominion Press, London and New York. 1936.

Kenya Colony, British East Africa, borders on Ethiopia, Italian Somaliland, Uganda and Tanganyika. It is made up of seven provinces, with forty-eight tribes and over 3,000,000 population. Fifteen Protestant missionary societies are at work with 303 missionaries and Christian adherents numbering 112,127. Roman Catholics also have a strong work almost as large. The story of the Christian pene-

tration of Kenya is told vividly and the Moslem problem is clearly set forth. Mr. Philp has spent a large part of his life in Kenya as a medical missionary of the Church of Scotland. He enables the reader to see the country and the people, the influence of the World War and the progress of evangelization. The maps and statistics enable the student to picture the forces at work and the land yet to be possessed. Every one interested in the study of Africa should have this survey for reference.

Sources of Power in Famous Lives. By Walter C. Erdman. 12mo. 160 pp. \$1.00. Cokesbury Press. Nashville, Tenn. 1936.

Fifty-two brief sketches of lives of famous characters of history make up this stimulating series. They include a wide variety—Abraham, Bunyan, Columbus, Robert Dollar, Gladstone, Robert E. Lee, Jenny Lind, Pasteur, Shackleton, Livingstone, Mary Slessor, John Wanamaker and Charles Wesley. In many walks of life these men and women showed that they were believers in God and all achieved by faith something definite for the benefit of mankind. The sketches are chiefly factual, not homiletical, and offer excellent material for reading aloud or for brief ten-minute talks in church, Sunday school or day school. They were originally given over the radio in Cleveland at the request of the president of a large business firm. They are thoroughly Christian and practical and record facts that show the secret of power.

Religion in the Republic of Spain. C. A. Garcia and Kenneth G. Grubb. 109 pp. 2s. 6d. World Dominion Press. London. 1935.

This series of surveys is exceedingly valuable. The results of careful research and expression of view by experts are offered to the general reader in an attractive form and at small expense. Spain receives more attention from Roman Catholics, Communists, artists, historians and travelers than from Evangelical Christians. But Spain

and Spaniards are interesting and important. In the past they played an important part in history, both secular and religious. The present political condition is greatly disturbed, the economic condition is low and the religious situation is weak and uncertain. Form and superstition still rule the masses, and agnosticism or irreligion grips the upper classes. Here we have a reliable picture of the situation and of the need for evangelism. There are today only 166 local Evangelical churches with 6,259 communicants. The total Protestant community, out of a population of 23,563,867, is only 22,000—or less than one in a thousand—as the result of 64 years' work. Twenty-five societies are at work with 25 foreign and 123 national workers. The maps and statistical tables in this survey are valuable for students.

Oil Lamps Lifted. By Pearl Dorr Longley. 86 pp. \$1.00. Fleming H. Revell Co. New York. 1935.

Mrs. Longley's more than twenty years of ministry to the women and children of South India have given her insight into the very heart of the race. Her poems are delicate word paintings, descriptive of India's thought. Throughout this volume the earthen lamp and its need for oil, is made symbolic of the Indian woman's desire for light. The parable theme was suggested by seeing a timid outcaste child, on the night of the "Festival of Lights," carrying a broken pot with a rag for wick, but with no money to buy oil. Impulsively a child of wealth shared her oil with the outcaste.

H. H. F.

Daily Devotions. By William Brenner. 8 vo. 337 pp. \$1.75. Zondervan Pub. House. Grand Rapids, Mich. 1936.

These prayers for each day in the year are spiritual and heart-searching. They will be a real help to those who have difficulty in expressing to God their adoration and their deepest heart hunger for light, strength, purity and fellowship.

New Testament Commentary. One Volume Complete. Edited by Herbert C. Allerman. 8 vo. 720 pp. \$3.00. United Lutheran Publication House. Philadelphia, Pa. 1936.

Many have desired a scholarly, yet reverent and conservative one-volume commentary on the New Testament. Here it is, prepared by twenty-eight Lutheran scholars. There are also nine introductory essays on the New Testament, the Christian Church, the Life of Jesus, the Virgin Birth, the Life of Paul, Cardinal Doctrines, and introductions to each book. Bible students will find this a very illuminating, handy volume.

Children of Sunny Syria. By Myrta H. Dodds. Illustrated by Margaret Ayer. 8 vo. 148 pp. \$1.50. Thomas Y. Crowell, New York. 1936.

Children are interested in other children the world over. The author of this story has lived in the East as a missionary and writes understandingly and attractively. It has not a definite missionary message but has a Christian tone, and will interest children in Syrian boys and girls.

Christmas in Other Lands. Compiled by Dorothy M. Horne. Illus. 64 pp. Paper. 1s. 6d. S. P. G. London. 1936.

The celebration of the Birth of Christ has spread to all lands and is observed in many ways. Here we have pictures by 22 drawings, by verses and descriptive text the ways in which S. P. G. missions of the Church of England celebrate the event in Africa, Malaysia, India, Burma, China, Japan and elsewhere. Churches and Sunday schools will find here unique and effective ways of celebrating Christmas in America and Great Britain.

"Thine Is the Kingdom." By Edward D. Sedding. Illus. 125 pp. S. P. C. K. London. 1936.

Christian progress is thrilling to those who know the facts. This little booklet pictures the ways in which the Church of Christ is being built up around the world. The march of the months is followed, with pray-

ers, attractive pictures and descriptive text to show how the Christian Church is observed in mission lands.

Lesson Commentaries, 1937.

The International Sunday School Lessons (improved uniform series) are expounded in a popular, illustrated commentary by Eugenia LeFils. They are conservative, Biblical, practical and illustrative helps for teachers. (Fleming H. Revell Co., \$1.00.)

"Points of Emphasis" is a vestpocket commentary on the International Sunday School Lessons for the coming year by H. C. Morse, D.D. It contains maps, expositions and teaching points for each department. It is wholly Biblical and has valuable suggestions. (Southern Baptist Sunday School Board, Nashville, Tennessee, 35 cents.)

Scripture Calendars and Almanacs and Diaries. Pickering & Inglis. Glasgow, Scotland. 1937.

These attractive annuals are practical helps to keep engagements with men and to keep the daily tryst with God through His Word. The calendars (1 shilling each) include a "Daily Text Young Folks Calendar"; "Words of Grace and Truth," a daily leaf calendar; "A Choice Daily Text," a "Morning and Evening Text" calendar and a "Choice Text and Thought" (each 1s. 3d.) and a "Choice Text and Daily Meditation" (1s. 6d.). These latter have messages from such spiritual teachers as J. Stuart Holden, Andrew Bonar, Alexander White, Arthur T. Pierson, J. H. Howett, D. L. Moody and Alexander MacLaren.

The Golden Grain Diary is a leather-bound vestpocket edition with a pencil (1s. to 6s. 6d.). The various almanacs include Bible verses and religious poems by various authors.

Heroes of the Cross. Series 5, 6, 7, 8. Illus. 12 mo. 40 cents each. Marshall, Morgan & Scott. London, also Zondervan Pub. House, Grand Rapids, Mich., 1935.

These four volumes tell briefly the stories of Hannington,

Mackay and Aggrey of Africa; Baedeker of Russia, Underwood of Korea, Neve of Kashmir; Brainerd, Grenfell and McCulloch of America; and Hill, Polard and Dr. Main of China. They are short stories of missionary pioneers who lived heroically in the midst of many privations and dangers. Boys and girls will find them thrilling and will find in these life histories an excellent introduction to missions and missionaries.

George Müller, The Man of Faith. Frederick G. Warne. Illus. 8 vo. 239 pp. 2s. Pickering & Inglis. Glasgow. 1935.

The remarkable story of George Müller, the founder of the orphan homes at Ashley Downs, Bristol, England, is all ready well known to those of the older generation, but it is worth repeating. The story here told is not so complete as the official biography written by Dr. Arthur T. Pierson, but it narrates the main facts about the man and his work, his method of supporting the orphanages, his hints on Christian living and the continuance of the enterprise. Many have already been stimulated to new faith and service by the story of the profligate young man who, after his conversion, determined to show by experience that God is a prayer-hearing and prayer-answering god. The book would be more valuable with an index.

In Seven Nations. Twelve missionary studies for use in church organizations. Pamphlet prepared by the Literature Department of the United Lutheran Church in America. Baltimore. 1936.

India, Liberia, Japan, China, Argentina, British Guiana and the United States are the mission fields of the United Lutheran Church. The secretary of literature has prepared these brief, informing studies, with maps and photographs, which leave no member of that church with any vestige of excuse for ignorance as to their mission work, the fields, workers, needs, opportunities and results. The mission study questions at the end of each section will be a help to teachers.

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Miracles in a Doctor's Life. By
Walter L. Wilson, M.D. 120 pp.
20 cents. Paper. Bible Institute
Colportage Assn. Chicago. 1935.

These are stories of soul doc-
toring by a medical man. They
are stimulating and offer good
incidents for sermons.

The Silence of God. By Sir Robert
Anderson. 8vo. 216 pp. 1s. Pick-
ering & Inglis. Glasgow. 1935.

The late Robert Anderson was for
some years the head of
"Scotland Yard," the famous
British police force. He was an
earnest Christian and a con-
servative Bible student. This is
a ninth edition of his helpful
consideration of what light the
Bible throws on some mysteries
which are not yet fully explained
—the problems of oppression
and evil in the world, unan-
swered prayer, and human un-
belief. Sir Robert brings out
many helpful truths on such
subjects as miracles, Satan,
temptation and prayer. When
he wrote this study over twenty-
five years ago, he said: "The
tide has turned which in recent
years has threatened to under-

mine the Christian faith." If
he had lived up to the present he
would have seen many more an-
tagonistic forces at work in the
world today.

Christianity and the Malays. By
Laurence E. Browne, D.D., London:
S.P.G. and S.P.C.K. 1936. 78 pp.
Price, one shilling.

Here is an illustration of the
fact that the best type of mis-
sionary literature may be had
for an English shilling — "good
measure, pressed down and run-
ning over." Dr. Browne paid
one visit to Malaya, but he is
thoroughly acquainted with the
literature of this part of the
world. The Malays number
1,644,000 Moslems, and prac-
tically no effort is being made to
evangelize them.

The author sketches the his-
tory of the peninsula, the char-
acter of the inhabitants, their
primitive religion, Shamanism,
which has left deep impress on
their present faith, Islam. The
present missionary situation is
described in two illuminating
chapters, and a plan for ad-
vances proposed, which is both
practical and challenging.

S. M. Z.

The Way of Partnership. With the
C. M. S. in Egypt and Palestine.
By S. A. Morrison. 87 pp. One
shilling. Illustrated. Church Mis-
sionary Society, London. 1936.

This brief account of the work
of the Church Missionary So-
ciety in Egypt and Palestine was
written before the present crisis
in the Holy Land. Three chap-
ters tell of the ministry of recon-
ciliation carried on by this So-
ciety in Palestine, and three
chapters deal with Egypt. The
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the importance of the Oriental
churches in winning Moslems.
In Palestine the work has five
centers. In Egypt it is limited
to two, Cairo and Menouf.

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New Books

Are You Awake? Florence E. Mar-
shall. 96 pp. 50 cents each or \$30
a hundred. Lansing, Mich.

**Christian Brotherhood in Theory and
in Practice.** Toyohiko Kagawa and
E. R. Bowen. 36 pp. Tokyo, Japan.

Gordon. A Drama in Three Acts. E.
J. Richter. 50 cents. Capano Press.

God in the Everyday. Hugh Red-
wood. 2s. 6d. 117 pp. Rich and
Cowan. London.

The Hidden Treasure. Lucy E.
Guernsey. 2s. 6d. 340 pp. Picker-
ing & Inglis. London.

Kagawa in Lincoln's Land. Edited
by Emerson O. Bradshaw, Charles
E. Shike and Helen F. Topping.
121 pp. National Kagawa Cooper-
ating Committee. Brooklyn, N. Y.

Loaves and Fishes. (S. P. G. World
Wide Series.) 1 penny. 16 pp.
S. P. G. in Foreign Parts. London.

My Beloved Armenia. Marie S.
Banker. 205 pp. \$1.25. B. I. C. A.
Chicago.

Points for Emphasis. H. C. Morse.
Southern Baptist S. S. Board.
Nashville, Tenn.

The Rebirth of a Nation. Jacob
Gartenhaus. 75 cents, cloth; 40
cents, paper. 132 pp. Broadman
Press. Nashville, Tenn.

A Study in Gold. Grace Pettman.
320 pp. 2s. 6d. Pickering & Inglis.
London.

Thine Is the Kingdom. Edward D.
Sedding. 125 pp. S. P. C. K. Lon-
don.

With Christ into Tomorrow. Hunter
B. Blakely. 50 cents. Presbyterian
Committee of Publication. Rich-
mond, Va.

The Way of the Witnesses. Edward
Shillito. 152 pp. \$1.00, cloth; 50
cents, paper. Friendship Press.
New York.

Christian Giving. Clarence E. Ma-
cartney. 16 pp. 15 cents. Zonder-
van. Grand Rapids.

**Christ's Seven Letters to His
Church.** William McCarrell. 86
pp. \$1.00 cloth, 50 cents paper.
Zondervan. Grand Rapids.

Campfires in the Congo. Mrs. John
M. Springer. 128 pp. Central Com-
mittee on the United Study for For-
eign Mission. Boston.

Daily Devotions. William Brenner.
337 pp. \$1.75. Zondervan. Grand
Rapids.

The Gospel and the African. Alex-
ander Hetherwick. 4s. 6d. 176 pp.
T. & T. Clark. Edinburgh.

India and the Christian Movement.
V. S. Azariah. 128 pp. Christian
Literature Society for India. Mad-
ras.

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SAMUEL M. ZWEMER, Editor

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Back to the Old Qibla	Samuel M. Zwemer
The Relics of the Prophet Mohammed	David S. Margoliouth
Has Western Culture a Debt to Islam?	W. A. Zoerner
A Survey of the Netherlands Indies	Hendrik Kraemer
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Dates to Remember

February 7-13—Negro History Week.
 February 8-13—International Council of Religious Education, Executive Committee and Associated Meetings. Chicago, Ill.
 February 18—Annual Meeting of The Missionary Review of the World, 156 Fifth Ave., New York.
FLORIDA CHAIN OF MISSIONARY ASSEMBLIES
 February 2-4—Winter Haven.
 February 4-5—Ft. Myers.
 February 4-5—Sarasota.
 February 6-11—St. Petersburg.
 February 7-10—Clearwater.
 February 10-12—Tampa.
 February 13-16—Tallahassee.

Personal Items

Dr. S. G. Inman, for 20 years Executive Secretary of the Committee on Cooperation in Latin America, was requested by the Department of State to act as special adviser to the United States delegation to the Buenos Aires Conference.

Bishop Azariah, of Dornakal, South India, is to be in the United States this year to attend the General Convention of the Episcopal Church.

Rev. Dr. George A. Wieland, rector of the Church of the Epiphany, Seattle, Wash., has been appointed executive secretary of the field department of the National Council of the Episcopal Church.

Rev. Tokio Kugimiya is the new Methodist bishop of Japan to succeed the late Bishop Akazawa.

John L. Dubé, of South Africa, is the first Zulu to receive the degree of Ph.D., an honor conferred by the University of South Africa. His grandfather was a Zulu chief. Dr. Dubé founded Ohlange Institute, near Durban; also the largest Zulu newspaper in Natal. In 1935 he was awarded the Silver Jubilee Medal by King George V in recognition of his service to the Zulu people.

Mr. Kenneth MacLennan, for 25 years secretary of the Conference of British Missionary Societies and associated with the International Missionary Council since the Edinburgh Conference in 1910, has recently resigned and his place as secretary of the conference of British Missionary Societies is being taken by Mr. J. W. C. Dougall. Mr. MacLennan was brought up in a Scottish family of seven in which the father never earned more than £1 a week. "But," said Mr. MacLennan, at a farewell dinner, "we had a rich life. My father left us an honored name, a horror for debt and a fidelity to truth."

Mr. Rome A. Betts, who has served the American Bible Society as assistant to Dr. George William Brown since March 1, 1936, has been appointed Associate Secretary of the Society, effective January 1, 1937. He will be responsible for financial cultivation, including that of annuities, legacies, special gifts, and gifts from individuals. Mr. Betts is a member of the Board of Directors of the Y. M. C. A. in Summit, New Jersey; is president of the New Jersey State Association of the Y. M. C. A., and a member of the Boys Work Committee of the National Council of the Y. M. C. A.

Dr. John R. Mott, Chairman of the World's Committee of the Young Men's Christian Association, and Dr. Fletcher S. Brockman, former secretary general of the Young Men's Christian Association for China, have been decorated with the Order of the Brilliant Jade by the Chinese Government.

BASIS OF CHRISTIAN STEWARDSHIP

1. God is creator and owner of all things and has put man in the earth to develop it.
2. Every man is a steward and must give account to God for all that is entrusted to him.
3. God's ownership and man's stewardship ought to be acknowledged gladly in the use of time and all talents.
4. This requires, as part of its expression, the setting apart for the work of Christ a portion of income recognized by the individual to be according to ability and the Will of God.
5. The consecrated portion ought to be administered for the work of God and the remainder, used for personal needs and for other good purposes, should be recognized as no less a trust.

Most Christian stewards begin with setting aside at least a tenth as devoted to the work that Christ came into the world to do. The proportion should increase as income increases.

Obituary Notes

Dr. Melvin Fraser, for 36 years a missionary in West Africa under the Presbyterian Church, U. S. A., died at St. Augustine, Florida, on December 14th at the age of 78. Dr. Fraser was graduated from Lafayette College in 1882 and from the theological seminary in 1887. He sailed for Africa in 1894 and rendered very effective service, one of his contributions to the work being the translation of the Bible into Bulu.

Dr. Dugald Christie, one of the honored pioneer missionaries of the Scotch Presbyterian Church to Manchuria, died in London, England, on December 7th, at the age of 81. He was educated in Edinburgh University, and until his retirement two years ago, was superintendent of the

Mukden Medical Mission and principal of the Mukden Medical College. A very stimulating life of Dr. Christie was written a few years ago by his wife and published by James Clarke & Co., London.

Dr. J. Gresham Machen, the founder of the Westminster Theological Seminary, Philadelphia, the president of the Independent Presbyterian Board of Foreign Missions, the first moderator of the newly organized Presbyterian Church of America and the well-known New Testament scholar, died of pneumonia at Bismark, N. D., while on a speaking tour. Dr. Machen was born in Baltimore, Md., on July 28, 1881. After being graduated from Johns Hopkins University and after studying in Germany in 1905-6, he became instructor in New Testament Exegesis in Princeton Theological Seminary. In 1906 he withdrew to form the Westminster Seminary and later set up an independent board of foreign missions. Dr. Machen was the author of several scholarly volumes, including "The Origin of Paul's Religion," "New Testament Greek for Beginners," and "The Virgin Birth of Christ." He is survived by two brothers, Arthur and Thomas Machen, both of Baltimore, Md.

Rev. George J. Geis, the last of a triumvirate of hardy, pioneer missionaries—Roberts, Hanson, and Geis—died in Burma, on October 28. These three men established and developed work among the Kachins of Burma—a work that is one of the outstanding examples of missionary promise and achievement.

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DELANVAN L. PIERSON, *Editor*

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Editorial Chat

The annual meeting of THE REVIEW will be held in the Assembly Room on the 8th Floor, 156 Fifth Avenue on Thursday afternoon, February 18th at 2 o'clock. This will be a business meeting to receive annual reports and to elect directors for the ensuing year. Personal notices with proxies will be sent to stockholders.

* * *

Some very important articles are to appear in the next number of THE REVIEW, including the presidential address of Robert E. Speer on "Things That Change and Things That Abide," an address that made a deep impression at the recent Foreign Missions Conference in Asbury Park.

* * *

The paper by Dr. Speer, "A Missionary Appraisal as of January 1, 1937," has been reprinted in leaflet form and copies may be had by writing to the Board of Foreign Missions of the Presbyterian Church, 156 Fifth Avenue, New York.

* * *

The plans for coming months include a special number of THE REVIEW (June) devoted to Christ and the Rural Life of America, the home mission topic for the year; another issue (October) will be devoted to the foreign mission topic, "Christ and the Moslem World."

* * *

The following testimonial to THE REVIEW has come from the secretary for Young People's Missionary Education in the United Church of Canada:

"I look forward to continue to read THE MISSIONARY REVIEW and congratulate you on the wonderful work you are doing."

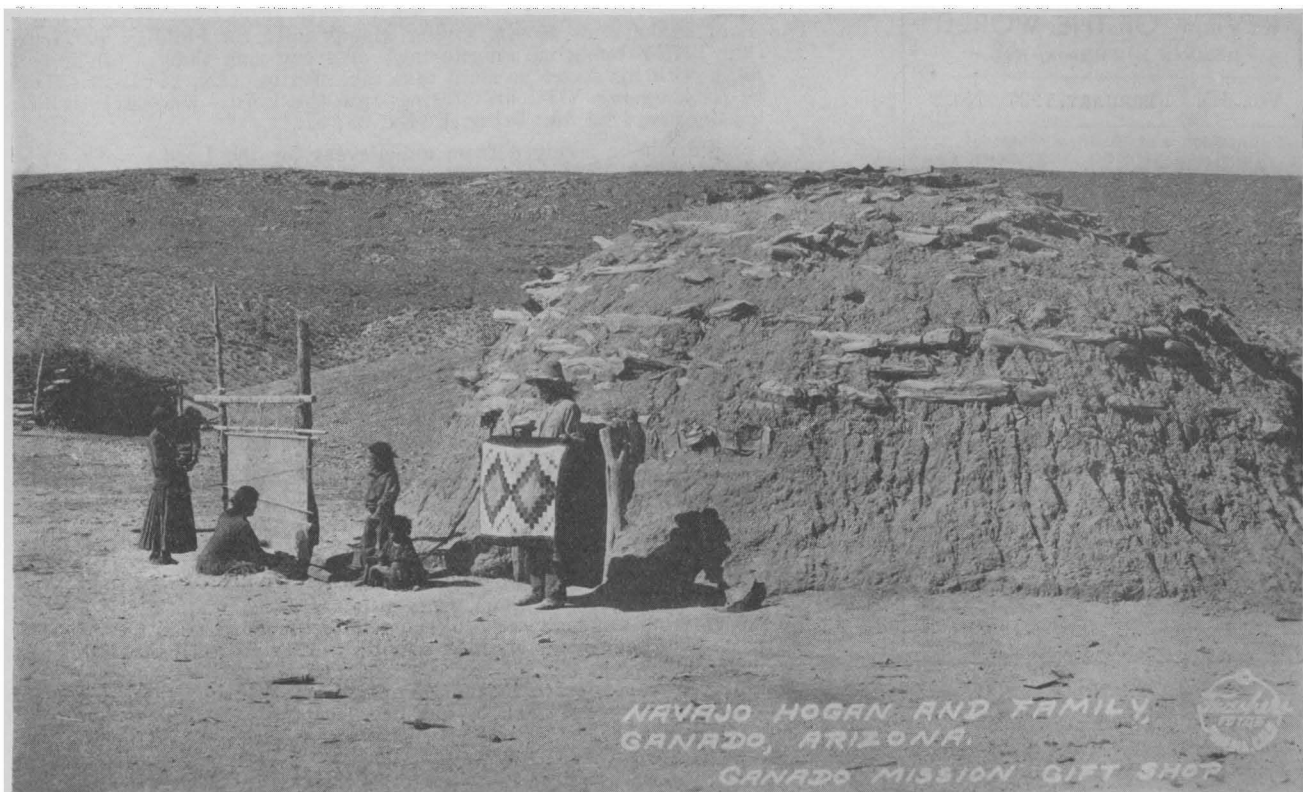
DR. F. C. STEPHENSON.

POINTS TO REMEMBER IN CHRISTIAN GIVING *

- Christians should ask money for the Lord's work from Believers only.
The Lord spake unto Moses, saying, Speak unto the *children of Israel*, that THEY bring me an offering: of every man that giveth it *willingly* with his heart ye shall take my offering (Ex. 25:1, 2). Take ye from among YOU an offering unto the Lord: whosoever is of a *willing heart* let him bring it (Ex. 35:5).
- Money should not be received from unbelievers for the Lord's work.
And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, *the possessor of heaven and earth*, that I will not take from a thread even to a shoelatchet, and that I *will not take anything that is thine*, lest thou shouldst say, I have made Abram rich (Gen. 14:22, 23).
And King David said to Ornan, Nay; but I will verily buy it for the full price: for I *will not take that which is thine for the Lord*, nor offer burnt offerings without cost (1 Chron. 21:24).
Ye have nothing to do with us to build an house unto our God (Ezra 4:3). The God of heaven, he will prosper us; therefore *we, his servants*, will arise and build; but ye have no portion, nor right, nor memorial in Jerusalem (Neh. 2:20).
Because that *for his name's sake* they went forth *taking nothing* of the Gentiles (3 John 7).
The sacrifice of the wicked is *an abomination* to the Lord (Prov. 15:8). But unto the wicked God saith, What hast thou to do to declare my statutes? (Ps. 50:16).
See, also, 2 Cor. 6:14-18, and Mat. 17:24-27.
- Three things are to be remembered in Christian giving:
First—The *PERSON* to whom we give is the Lord.
Take ye from among you an offering *unto the Lord* (Ex. 35:5).
The children of Israel brought a willing offering *unto the Lord* (Ex. 35:29).
I am full, having received of Epaphroditus the things from you, an odor of a sweet smell, a sacrifice *acceptable, well-pleasing to God* (Phil. 4:18).
Second—The *PRINCIPLE*, or how to give.
(a) *Systematically*—not irregularly nor impulsively.
Upon the *first day of the week* let every one of you lay by him in store, as God hath prospered him (1 Cor. 16:2).
(b) *Individually*.
Upon the first day of the week let every one of you lay by him in store, as God hath prospered him (1 Cor. 16:2).
For I mean not that *other men be eased* and ye burdened (2 Cor. 8:13).
(c) *Proportionately*.
Upon the first day of the week let every one of you lay by him in store, as God hath prospered him (1 Cor. 16:2).
And *all the tithe* of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord (Lev. 27:30).
Will a man rob God? Yet ye have robbed me. But we say, Wherein have we robbed thee? *In tithes and offerings* (Mal. 3:8).
(d) *Cheerfully*.
Every man according as he purposeth in *his heart*, so let him give; not grudgingly, or of necessity: for God loveth a *cheerful giver* (2 Cor. 9:7).
For to their power, I bear record, yea, and beyond their power *they were willing of themselves* (2 Cor. 8:3).
(e) *Sacrificially*.
And He said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in *all the living that she had* (Luke 21:3, 4).
Their *deep poverty abounded* unto the riches of their liberality (2 Cor. 8:2).
Third—The *REWARD* of giving.
It is more blessed to give than to receive (Acts 20:35).
But lay up for yourselves treasures in heaven (Mat. 6:20).
For God loveth a cheerful giver (2 Cor. 9:7).
For with such sacrifices God is well pleased (Heb. 13:16).
Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it (Mal. 3:10).

THE LATE C. I. SCOFIELD.

* From The Central American Bulletin, Dallas, Texas.



A TYPICAL NAVAJO INDIAN HOGAN, ARIZONA



AIR VIEW OF THE GANADO MISSION TO THE NAVAJOS, ARIZONA

(See pages 75 to 80)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LX

FEBRUARY, 1937

NUMBER 2

Topics of the Times

"FIRST THERE IS GOD"

The reason for Christian missions and all the abiding results are due to the fact that God calls us into partnership with Him. Missionary enterprises are successful in proportion as they work in recognition of that partnership.

From January 6-8 some three hundred representatives of sixty-six boards and societies met at Asbury Park, N. J., to confer in the annual meeting of the Foreign Missions Conference of North America. The discussions and spirit gave one a sense of the depth and strength and spiritual vitality of the missionary movement in the United States and Canada. Though budgets may be low, a movement that holds the support in prayer and personnel of so large and widespread a group as that represented at the conference must play a great part in the life of the world.

Dr. Robert E. Speer, the chairman, is entering his last year of service as a mission board administrator. From his youth, for forty-five years, Dr. Speer has served the missionary movement and his keynote speech to this conference, of which he was one of the founders, summed up his penetrating judgment. He rebuked those who care only for the present and the future, and the critics who think that a man is out of date because he is most deeply concerned with what happened in Judea and Galilee over nineteen hundred years ago. These things deal with the timeless and eternal. There are many things that change. Within the memory of living missionaries, a great Church has grown up in Korea, built up through the years of national trial. At the end of fifty years of mission work there are more Christians in Korea than there were in all the Roman Empire at the end of the first Christian century. So the past fifty years have been a period of great change all over the world. But there is the changeless also. "First there is God," Dr. Speer

said, and those words seem to stand out as the token and symbol of a Christian's whole life. That was the heart of the message to the conference and to men everywhere. First there is God. In the world around us we see going on a struggle between the forces of light and the forces of darkness. God is calling us to take our part in that struggle. This is a challenge to carry on the great work of Christ's Kingdom around the world.

The program of the conference was divided into two major topics: (1) Has progress been made in carrying into effect the Jerusalem program for rural missions such as to deserve the confidence of Christians deeply concerned about the world's economic, social and spiritual needs? (2) Does the foreign mission movement have an essential part in making real the ideal of a Christian world community? If so, how can this fact be made clear to the young men and women of the churches in North America? There was a general feeling that we are entering into a period of renewed dedication to the Christian ideals of a world Christian community; this calls for new methods and should lead to new discoveries of the value of the Christian faith and the richness of God's provision.

Another important topic considered was the 1938 meeting of the International Missionary Council, to be held in Hangchow, China.

If the conference was in any sense a cross-section of the thinking of the churches in North America, the signs of the times are full of hope.

A. L. WARNSHUIS.

WHEN LAYMEN ARE ON FIRE

Thirty years ago the Laymen's Missionary Movement was organized in America and for twenty years exercised a profound influence in the Church at home and on mission work abroad. New spiritual energy was released in the Church

and was harnessed for practical service. Many laymen were quickened to vital faith, more consecrated service and loving self-sacrifice. Giving was increased through a new sense of stewardship; laymen journeyed to the mission fields at their own expense to see and report on the work, and Christ was glorified as He was lifted up and followed into all the world. Laymen's Mission Movements sprang up in Great Britain and elsewhere. Gradually most of these have died down and disappeared. Today the Church in America, its members and the work, feel the need of an awakening and renewed activity on the part of Christian laymen. The remnant of the original Movement still carries on bravely from its Chicago headquarters but the Church as a whole is not reached—so far as the men are concerned.

In Great Britain twenty years ago the Methodist Laymen's Movement was organized to bring together missionaries on furlough and laymen for conference and prayer on the world-wide mission of the Church. This Laymen's Movement now meets annually at Swanwick for these conferences for three days and exerts a powerful influence on the spiritual life and activities, especially of British Methodists. A year ago, when retrenchment in missions seemed inevitable, the laymen rose to the occasion and as a result an increase of over £80,000 (\$400,000) in gifts was reported at the close of the year.

The "Laymen's Swanwick" is a time of fellowship, of prayer and conference and of preparation for the coming year. Missionaries gain a better understanding of the Church and the missionary society and their problems, while the laymen at home gain a new vision of the field and what Christ is doing in other lands. The result is new stimulus, new power, new knowledge and renewed consecration.

Dr. J. F. Edwards, recently editor of the *Dnyanodaya* of Poona, has this to say of the value of these Swanwick conferences to the missionary:

For the missionary himself the opportunity was priceless. As one sat through those conferences it was as if a panorama of the world's diverse civilizations passed before one's eyes. India, China, Africa, Japan, Korea, Europe, America and the far-off islands of the seven seas, each presented the vast problem of life in all its varied settings. Never had the writer been so impressed by the weltering chaos of our present-day world as he was when these missionaries painted their word-pictures. The amazing thing was the way in which Jesus Christ, by His Living Spirit, was seen to be actually solving that problem among all these varied races of the world. Whether it was the untouchables of India who were being portrayed, or the black folk of Africa, or the suffering millions of China, the deepening impression all through those six days was that a complete presentation of Christ and a whole-hearted acceptance of Him yield unfailingly the same result: triumph and transfiguration. As each day came and went it left its own unshakable conviction concerning the

sufficiency of Jesus Christ for men and women of every race and every rank of society.

The evidential value of all this became inescapable. That Jesus Christ by His ever-present Spirit was seen to be giving power and peace in every conceivable situation in life brought unspeakable comfort in face of the national and international confusions of our time. The evidence was cumulative in value, for its momentum increased with every new illustration, until missionaries are seen to be presenting to the people of every land a unique Master who is actually producing unique lives and inspiring unique movements. Failures only served to show that in such cases the conditions of victory had not been fulfilled. And whatever the opposing forces the result was always the same. For the sixty missionaries had to tell of the pernicious influence of materialism in the West, of an atheistic communism in the East, and of a growing militarism everywhere. But it was demonstrated that whenever Jesus Christ is allowed to do His work, by means of a worthy portrayal and a sincere acceptance, He is seen to be always victorious. The consequence is that the disillusioned coolie in China, the disillusioned student in India, the disillusioned farmer in Africa, and the disillusioned materialist in Western countries find all alike that in Jesus Christ they obtain a satisfied mind and heart. A new proof of the universality of the appeal of Jesus is thus provided by missions overseas. The dynamic of the indwelling Christ meets the needs of every type of humanity, and meets those needs when all else hitherto has failed. At the foot of His Cross, East and West actually meet in brotherly love.

It is time for a new and more widespread Laymen's Missionary Movement in America, such as has already begun, locally, in the United Presbyterian Church in Elyria, Ohio.

RUSSIA MARCHING ON — WHITHER

Many changes have taken place in Russia in the past fifteen years — politically, socially, intellectually, economically and religiously. Many of these are good, others are evil because they are opposed to God and His laws.

Twenty years ago Russia was counted a "Christian nation." While the Church was under State control and spiritually weak, outwardly it was strong. While many of the clergy were corrupt and worship was formal and ritualistic, the churches were filled. While the masses were ignorant of the Bible, the vast majority of the peasants were humble and devout believers in Christ. Today the Marxist revolution and the spread of atheistic Communism have almost put the churches out of existence. Antireligious and atheistic propaganda have led to the closing of over 14,000 churches and 43,000 Russian clergymen are reported to have been murdered or have died in prison camps. Not only is the teaching of religion to youth forbidden but antireligious museums are exploited and atheism is systematically taught in schools and universities. The League of the Militant Godless, organized ten years ago, claims that one-half the population is now atheistic.

In 1897 a census of Russia showed a population of 125,000,000. Today there are reported to be 180,000,000 in Russia and Siberia. While the country is under the control of the Communist Party, with Stalin as practical dictator, there are only about 1,000,000 members in this ruling party. They claim that about 43% of the youth are now "communist minded" and have been trained to deny the very existence of God.

In spite of the fact that the constitution (published in June 1935) proclaims freedom of conscience and the right to hold religious services, the Government does all in its power to discourage religious faith and Christian worship. Freedom is proclaimed for antireligious propaganda but Christian evangelism and religious education are forbidden. President Yaroslavsky of the Militant Godless League says: "We will continue our antireligious propaganda for there are still millions of Christian believers in the Soviet Union."

Repressive measures are carried on against Russian Orthodox Church members, Evangelical Christians, Roman Catholics, Moslems and Jews. The leaders of the State are opposed to any recognition of a supreme God for they fear that such recognition may interfere with the dictates and program of the State, as supreme.

But religious and Christian faith are far from dead in Russia. Fifty percent of the farmers still persist in their Christian faith and worship. Half of the youth of the land are reported as clinging to belief in God and some 40,000 communities still maintain churches. Vital religion also persists among the majority of Lutherans, Baptists, Stundists and other Evangelicals. In some regions personal evangelists are reported to be active and groups to study the Bible have been formed in factories and elsewhere.

If Russia continues in her denial of God she is doomed, for she denies the realities that make for life and depends on the things that pass away. Materialism is dominant in Russia today. The U. S. S. R. is being militarized in the nth degree for dependence is on physical forces and on the engines of death.

All progress made in Russia in the last fifteen years is on materialistic lines. Thus education, economic improvements, collective farming and the socialization of the State have brought great changes, many of them beneficial, but the Communist Internationale for 1936 declares that one of the chief objectives of the cultural revolution is to fight against religion. All education and life, according to Communist ideas, are based on a godless conception of the universe. On this rock the Ship of State in Russia is sure to split, for no nation can long survive that ignores or denies the basic fact of the universe. That fact is the

Eternal, all-wise, all-powerful and all-loving God, as He is revealed in Christ and the Bible. As Dr. Fulton J. Shean, of Washington, D. C., said in a recent address:

"The prevalence of human dictatorships is a feeble attempt to achieve from the outside the unity that the Christian achieves from the inside. . . . When the body loses its soul, it disintegrates into the elements which compose it. When the soul, God, leaves the body of society, it begins to disintegrate. That is why Russia, which is the most anti-Christian nation on earth today, presents as its symbol of unity a corpse, the body of Lenin—a perfect symbol of that to which Godless communism must lead—dust, dissolution, death."

Religious Conflict in Palestine

The total population of Palestine is a little over 1,300,000; of these about 63% are Mohammedans, 30% are Jews, and 7%, or 90,000, are Christians. The Jews are increasing in number more rapidly, through immigration, than are the other communities. A considerable proportion of Evangelical Christians are comparatively well educated and quite influential, the most of them being either themselves converts from the Greek Orthodox Church or their descendants. Open profession of the Christian faith on the part of Mohammedans has thus far been rare. The number of Protestant schools and hospitals in the country have had an excellent effect in the general dissemination of Christian truth among the people and it is hoped that this will produce more tangible results. As in most other parts of the Near East, there is great need for a forward movement in faithful, loving Christlike witness to the Mohammedan masses and also to the nominal Christians.

The number of Jewish converts is small, though somewhat larger than those from Islam. The Jews appear to be under the influence and control of the conservative minority. The Sabbath is very strictly observed, no shops or other houses of business being allowed open. Last summer an effort was made to place paid advertisements in the Hebrew daily papers stating the willingness of a Christian gentleman to send a free copy of the Gospel to anyone who would apply for it, but not one of these papers would accept the notice. The *Palestine Post* of Jerusalem, a more liberal Jewish daily, did print it, however, and there were some responses. It is reported by Evangelical missionaries through the country that there is a very encouraging readiness now on the part of Jews to buy copies of the New Testament. There appears to be among them generally a fear of missionary propaganda, especially that carried on in institutions, and it is possible that the most

effective work will be, at least for the more immediate future, quiet, personal testimony.

The troubles between Arabs and Jews have not brought with them any increased hostility to Christianity but the attitude of Jews toward Christianity and Christian nations has been much affected by recent events.

There has been a league of Christians — Protestants as well as others — with the Mohammedans in this anti-Jewish and anti-British movement. It has been due almost entirely to fear of being eventually crowded out of the land by the Jews who, the others are free to confess, are their superiors in education and financial ability. Christians also fear that they may later suffer at the hands of the Mohammedans who outnumber the Christians in the ratio of 8 to 1. Those competent to judge think that it will take a long time — perhaps years — completely to restore normal conditions.

The missionary's hands are extraordinarily full at this time and we do not need to search out openings for the Gospel message. We seek to show by personal testimony and, where necessary, by reasoned proof, the uniqueness of Christ and the exclusiveness of historical Christianity. We must remind others of the nonearthly, nonpolitical character of our calling and of our duty cheerfully to accept suffering in this present age.

W. L. MCCLENAHAN.

THE AMERICAN CITY AND ITS TRENDS *

A significant aspect of the Home Missionary situation in America is the development of metropolitan centers which include areas larger than those within the confines of the cities. "City growth itself is spotted," said Dr. Charles H. Sears, at the recent Home Missions Conference at Asbury Park. "Out of 746 larger cities, 354 have failed to keep pace with the general growth of population; 512 places classed as cities actually lost population between 1920 and 1934, and four of these were cities of more than 100,000 population. Along with this, however, there was a disproportionate growth in some urban centers conspicuous, among which are New York, Los Angeles, Chicago, and Detroit."

The American city of the present is distinctly a modern development, owing partly to newer industrial trends which have physically separated the general management of large industrial enterprises from actual production. Due to this and other causes, our metropolitan areas are becoming vast aggregations of specialists, many of whom

live in the suburbs but spend their working hours in the city. A striking effect of these developments has been the disintegration of city neighborhoods as such.

Many diverse problems are involved in the urban process. These include the social, economic and religious situation among Negroes. The entire question of child life in the city, with its juvenile delinquency problems, was presented along with an interpretation of the present program of the Church in its attempt to meet the needs of the young in city life.

Secretary Ross W. Sanderson, of the Baltimore Federation of Churches, reports that 44 cities, each with a population of 100,000 or more, now have interdenominational federations or councils of churches, with paid executives, and four others have councils of religious education. A number of other cities have similar organizations without paid executives and some county councils of religious education employ executives who serve urban as well as rural areas.

The need for frequent appraisals of the programs of city churches was emphasized by Dr. Channing A. Richardson, Chairman of the Committee on City Work. Changes in housing and business areas are so rapid that, within a period of twenty years, houses deteriorate and property becomes out of date. Pastors and church federations ought to face changing conditions while the churches are still vigorous and able to adapt themselves to new constituencies, rather than to wait until the membership is depleted and leadership has disappeared.

"Evangelism in our great cities is feasible," declared Dr. Jesse M. Bader, of the Federal Council of Churches of Christ, and he pointed out methods by which people can be won to Jesus Christ. Many problems in the rehabilitation of city life have an economic basis, yet it is clear that even when economic problems are solved, the Church has a spiritual mission and a spiritual contribution to make to the life of our cities.

In view of the great need of reaching the unreached youth of America the Home Missions Councils took decisive steps to extend still further the ministry of the church to the boys and girls.

It was apparent to alert observers that a real unity of Protestant forces is in process of achievement, at least in national areas, a unity which may lead to church unions of various sorts but which is not dependent upon them. Church bodies are learning to work together and, although impatient souls may easily become restless because progress seems slow, yet the advance is real and there is a growing determination on the part of Protestant forces to face the problems of the future together.

JAY S. STOWELL.

* The American City, City Population Trends, Social, Economic and Religious Problems of City Life, and the Relation of the Christian Church to these matters occupied the major portion of the attention of the annual session of the Home Missions Council and the Council of Women for Home Missions at Asbury Park, New Jersey, January 11-14.

Hope for the Renaissance of China

By REV. E. STANLEY JONES, D.D., of India*

THE eyes of the world are fastened upon China at this tragic time. Many are wondering what is going to come out of the changes that are taking place in that vast land. Those of us who have been privileged to look into the soul of China find our hearts steadied by the facts we have seen beneath the surface. In order to understand the situation and outlook, one must look at the parallels between what took place in the history of Europe and what is taking place in China today.

For a thousand years, Europe was under the sway of tradition; men were not allowed to think during the Dark Ages; the minds of men were cramped, unprogressive, grooved, set; it was an unproductive period. They all had to repent on bended knees. Life was held by tradition. At the close of that period came two liberating movements. One, called the Renaissance, gave birth to the new freedom of the mind, and brought forth the scientific age, and later came the mechanical age which has given tremendous power into the hands of Western civilization. But as men gained new freedom of mind, they also felt an innermost necessity for something deeper; for a new inner life to hold up this material civilization. Out of the necessity of the case, men turned back to religion to gain power by which to live and a new movement was born, deep within the nature of man. The Reformation came as the result of the turning back to the personality and power of Jesus to discover resources by which men may live. That discovery gave a regenerating impulse to Occidental civilization. Had that discovery been given full sway, we would not be in the position we are in today. In Western civilization we have inherited two outlooks on life. One is a pagan, selfish, grasping, greedy outlook; the other results from the knowledge that Jesus of Nazareth has given us life based on love, sharing, cooperation and brotherhood. Western civilization at the present time is the struggle between those two ideals. The tragedy is that the Renaissance has outrun the Reformation so that we have more intelligence than goodness. We have more power than we have character to handle that power and as a result there is a breakdown of civilization. The character developed has not been

sufficient to sustain the complex life we have built through the scientific age.

The task of the West is complex, and yet it is exceedingly simple; it is to make the Reformation parallel the Renaissance; to bring up the inner spiritual life so that it may sustain the outer material life. If we can do that, our civilization may be saved; if not, this new freedom will destroy us. In the World War, we looked over the brink of the abyss and turned pale, for we saw the possibility of our vast civilization tumbling to ruin. If such a catastrophe happens again, there is a vast likelihood of the West crumbling to destruction.

Five Simultaneous Revolutions

Now in China, we find parallel things taking place. The Chinese are a people who have an amazing culture, stretching back for thousands of years. When your forefathers and mine were dressed in the skins of animals, the ancestors of the present-day Chinese were dressed in silk. At that time they were the most progressive, enlightened people on earth. It was in the 15th century, with the coming of the Reformation, the discovery of America, the perfection of printing, and the birth of the mechanical age, that the Western world began to pull ahead of China. When the first envoys from Portugal began to enter into trade relations with China, they were taken into a temple and for three days were taught etiquette so they would be sufficiently cultured to be able to go in to speak to the Chinese viceroy. When George III of England tried to open trade with China, the Emperor sent a letter to the King of England in which he said in effect: "I can understand why you want to begin to trade with us, but we have no reason to wish to establish relations with you, for we have everything we need. You must be very lonely in your little island, so far away from civilization! The only hope for your nation is for you to come over to China."

When we deal with China we deal with a highly cultured people. Remember she has the memory of ages sounding through her culture.

In the city of Peiping, I saw five hundred gods worshipped in one temple. Among them was Marco Polo. The Chinese had deified their first visitor from the West. He was the only one of the five hundred standing, looking ahead; the

* The substance of an address given in America after an evangelistic tour in China.

others were sitting in calm composure as though past centuries were looking through their eyes. For one thousand years, China has said, "The past will rule the present as the dead have ruled the living." Now China has come to the end of that period; a new age has started; a Renaissance due to this new freedom of mind. It is an entire new age in China that has precipitated five great revolutions at one time. First there is the intellectual revolution, turning from the traditional attitude toward the scientific; second, the economic revolution has changed life founded upon the old "guild system," to a system of competition; third, the social revolution has changed life founded on the family to one centered in the State. As a result home life is now breaking up and the center of allegiance is leaving the country—at least in theory. The fourth, revolution, is political. Under the Manchus, the emperor was responsible to Heaven alone; not to men. Once a year he went to the temple and gave an account to Heaven for his stewardship in ruling the people. Now they are trying to base government on the will of 400,000,000 people. If in the past twenty-five tragic years in China they have not been able to achieve unity, we must be patient. What is twenty-five years in a nation that has existed for nearly five thousand years. It took a long time to achieve unity in America. There are 400,000,000 people in China, and to achieve unity in such a vast concourse is no easy thing. Many think that China is in the throes of dissolution and that Japan will conquer the whole country. Be patient. But though Japan may drive a wedge beyond the Great Wall into the heart of China, it will really be like entering the mouth of China, and we may yet watch China gulp her down as she has done with every other conqueror. Japan is making a tragic mistake, for Manchuria is likely to be the Alsace-Lorraine of the Far East. The Chinese can stand more knocks and get up smiling, than can any one else on earth. It may take fifty years before she recovers, but what is fifty years in five thousand?

The fifth revolution is the most important of all—it is a spiritual revolution founded in a great measure on superstition; men face this situation without an inner steadying of morals, for the educated soul of China is a vast vacuum; the old is dead, the new is not yet fully born and men are confused; they do not know how to live. In the Strait Settlements, a man sent in an application for one of his children to attend school. In the column where he had to indicate his religion, he wrote the word "confusion." (He meant Confucian.) The religion of the educated Chinese today is "confusion."

These five revolutions were spread over five centuries for Europe and America and we had

time to recover from one before the other came upon us. But in China today the strain is terrific, in that all five have been precipitated in one generation. When David Yui told Ramsey MacDonald about these five revolutions taking place in China, Mr. MacDonald said, "Why in the world did you have them all at one time?" Mr. Yui replied, "Mr. MacDonald, which one should we take first?" We couldn't choose; the whole thing was precipitated into the mind of Chinese youth. The students are being subjected to what is perhaps the greatest modern spiritual and intellectual strain since the world began. They are compelled to do the political thinking as well as social, scientific and religious. As a result conditions are still chaotic and some are tempted to be discouraged.

India is also going through these five revolutions, but has had the advantage of the framework of British stability; China has no such framework; in fact, other nations have taken advantage of China to further their own ends. What is China's great need at the present time? It is power to remake character, character sufficient to stand the pressure of all these revolutionary movements. When one of the dikes in China, built to prevent floods, was very weak, they gave money into the hands of an engineer to make repairs. He put part of the money into the dike and the rest into his own pocket. As a result the dike was poorly constructed and broke. A million people perished because of the dishonesty of that man. It was Chinese character that broke and caused the whole country to be flooded. The whole structure of human life rests upon character. In China, some new moral force must be loosed that can make character, because character in China has been decaying. Chinese businessmen are among the most honest in the world for they have a code of morality in their business dealings. A merchant said to me that if you ask a Chinese manufacturer to make the silk cheap but very beautiful, and tell him that it doesn't matter how long it lasts, the Chinese will straighten up and say, "That is against our morality." As officials, the Japanese are more honest than the Chinese for their loyalty to the Emperor keeps them honest. On the other hand, the Chinese political officials constitute one of the weakest places in China's whole life. They have inherited this, for under the Manchus officials were paid no salary, but were supposed to get as much as they could out of their office which they held for life. Now officials are in office for a short time and many have become very rapacious. In one place the taxes had been collected in that province for six years or more in advance. To pay these farmers had to surrender their land as they could not keep the soil on these terms. Where China has had honest officials, China's life has prospered. I was

at one place humming with activity; twelve thousand miles of telephone lines were being put up, and ten million dollars had been provided for flood prevention and relief; there were also hundreds of miles of good roads. I was told that the secret of this good work was that the head of this construction was a man of Christian character, and every dollar appropriated for the construction was honestly expended. Confidence was created in the whole situation because of this gentleman's character. Multiply that kind of man through China and the situation is largely solved. One governor of a province said to a friend of mine: "I need two things for reconstructing the province—money, and honest, capable men to expend that money. I can get the first, but not the second."

Five Enemies of Progress

The head of the Renaissance movement in China said to me: "There are five great enemies in China—poverty, disease, ignorance, lack of unity and dishonest officials." "We could do anything, if we could get unity and honesty."

China needs new power that will regenerate life and will make men sufficiently honest and trustworthy. Where can you get this power? We once believed education could do it. A statesman in England said, in 1840: "If we can put over compulsory education by the end of the century our problems will be solved." Compulsory education came—but their problems were not solved. Education is good, but it is not enough; it may make a man clever but does not make him unselfish; it may make him more of a rascal so that instead of stealing people's pennies he steals millions. Professor John Dewey, of Columbia University, went to China and when he returned he said: "I really believe, after all, you missionaries are probably working toward the right end." Some power is needed to turn bad men into good men; selfish men into unselfish men. Education does not go deep enough to the roots of character to change a man there.

There was a time when we thought Democracy would solve our problems. Today we have grown tired of Democracy and are turning to dictators—why? People say that Democracy is all right but people haven't sufficient character to conduct a democracy as it should be conducted. Therefore we ask one man to do it and save us the responsibility. Western civilization seems to have lost its nerve, and has therefore turned to dictators. In Ceylon when the people were given the suffrage one woman dropped her ballot in the box and then stood before it with folded hands saying her prayer to the new god, the ballot box. There was a time when we folded our hands, but we know now that everything depends on what you bring

to that box; you may vote in folly and ruin or, if high character and intelligence control the ballot box then righteousness will rule. Democracy may be good but it is not good enough.

Where, then, can we turn for regenerative power? The national religion of China is dead, as far as the educated mind is concerned. In many places, they have bricked up the idols in the temples or have changed temples into schools. On two of China's sacred mountains you will see people, not worshiping God, but gambling or smoking opium. China's soul today is a vast vacuum. The old is dead; the new has not yet been born. If maxims could save a people, China would be the most saved on earth; if beautiful banners and sentiments could save a people, China would have been saved long ago, but back of the beautiful sayings there is no regenerating Power. Where, then, shall we turn?

Two great forces are bidding for the soul of China—the one is Communism; the other Christ. Communism already possesses nearly one-fifth of the nation. Christianity is not to be identified with capitalism and the spirit of capitalism must be changed. Communism has some good ideas and some strength. It is going to be a mustard plaster on the back of capitalism and capitalistic society to make people think. Many of us are like an Englishman who never thinks until he feels a pain! If Christianity were rightly applied to collective life which would be allied to Communism minus the class war, minus compulsion and materialistic atheism and plus the Spirit of Christ—then it might save China. At present, Christianity and Communism are bidding for the soul of China. The Nanking Government is endeavoring to suppress Communism in China by military force, but General Chiang Kai-Chek said to me: "The minute the force is withdrawn, Communism comes back for it is feeding on the discontent of the peasants. Military force is not enough." Communists are patiently teaching the students in every university by a system called the "cell system." A missionary who was among a number of prisoners held captive by Communists, said that before they were freed they were put through a course in Communism. Ordinary soldiers were then given an opportunity to come into the Communist army, or, if not, they were given Communist literature and sent home to scatter it.

We must be as devoted and faithful in spreading Christianity as Communists are in spreading their doctrines. Eight years ago it looked as if the anti-Christian movement might sweep Christianity out of China; it did sweep many missionaries out, and it almost seemed as though the work that had been built up with tears and prayers would go down into ruin. But a few years later the missionaries were back again. Christ

never knows defeat and the true Christian cannot give up the conflict as lost. The Christian movement today is stronger on account of having stood against terrible and fierce opposition. The anti-Christian movement has expended itself and left the Christian movement stronger than before. In one place the Communist took Christian preachers through the streets of a city to a place where they were going to execute them. They promised to let them go if they would say they were not Christians. But a pastor said: "I can do more for Christ dead than alive." A second man said, "I love my people and my country, and I would like to live for it, but I love my Christ more, and though you kill me, I will not deny Him." A woman jumped on the table and said, "We need that kind of a man in China; a man who has convictions and is ready to die for them." They let him off. A few months later, when the citizens chose three men to govern that city, that pastor was one of the three.

The Answer of Christ

China is a vast land in a state of great hesitation. When I was in China a few years ago, the question they asked was: "Has Christianity any answer to our national, social and personal needs?" I could hear tramp, tramp, tramp for Communism, and I had to deal with actualities. Unless Christianity really works there is no need talking. But we can stand in the midst of that desperate situation and say, "Yes, thank God, if truly tried, Christianity does work, and we do not know anything else that will." But there is one radiant Figure that stands confronting the situation—that is the Figure before whom we bow in reverence and love. Jesus Christ is making a supreme bid for the soul of China today.

In Canton, where the anti-Christian activity was strong, people could not get into my meetings unless they came before hand to the Y. M. C. A., gave name and address and obtained an admission ticket. Nevertheless before I arrived, thirty-five hundred people had signed up. From July until December, I was speaking four times a day. On the last night of the meetings when I asked for those who really wanted to give themselves to Jesus Christ, one thousand signed the cards. One thousand of the students, business and professional men decided to become Christians.

What a challenge to the people of the West who know Christ, to bring to these people the Gospel of Jesus Christ. Have we enough courage and strength to do it? If so, the nation can be saved. I see no other hope than in Jesus Christ. We must cease being apologetic for being Christians. The time has come to say quietly, "I am a Christian and am proud of it. Christ has all there is of me."

At the close of a meeting in India the chairman said, "If what the speaker has said is not true, it does not matter; but if it is true, then nothing else matters." In the midst of this chaos of things there stands this figure of Jesus Christ. Most of us have missed the way, as we showed in the World War. Human society cannot long hold together unless it is held together by the love of Christ. If we have enough Christianity to save China, we have enough to save the whole Far East.

I believe that some day Jesus will go through and through the hearts of the people of China. In the city of Tientsin, I met a wonderful Christian, a man who made me feel that he had strength and stability, that one could you trust. He was building up a new type of official who would go out unselfishly to serve China. I asked him the secret of courage and strength amid this chaos and he told me that he was once the most discouraged man in China. He said, "I saw my country sinking straight into ruin and knew that we had to have some regenerating power. I turned to Confucianism, which they told us was the right way; but I found Confucius teachings gave us no power. Finally I suggested that some of us who were recognized as leaders ought to commit suicide so as to shock the country into doing something." But before he did this he began to read the New Testament and found there not only good teaching but power to make bad men become good; the impure become pure; hopeless men gain hope; there he found something regenerative. Instead of committing suicide that regenerating life of Jesus Christ entered his heart and darkness and shadows vanished. The man went straight out, not to commit suicide, but to serve China, by bringing it into living contact with Christ. That is the type of man real Christianity produces when Christ is given an opportunity.

Have you this living Power in your life? Stand back of us missionaries as we stand reaching out our arms to these nations of the East. Do not continually call us back from our task to awaken in you, at home, more missionary enthusiasm and devotion. Stand back of us with your prayers and support. Every Christian ought to be interested in the Cause we represent.

A second thing I ask is that you give yourselves more completely to Christ. Many of you have lost your nerve and your radiance. Jesus Christ can come into your hearts and give you new life. The modern theory is that a man can disregard the laws of God and the love of God, if he likes. But that is a false theory. Whatever you have been doing, lay all you are and have at the feet of Jesus Christ and He will cleanse and empower you and send you out a new creature to do mighty wonders in His Name.

Christ Comes to the Navajo*

By C. G. SALSURY, M.D., Ganado, Arizona

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conducted under the auspices of the Board of National
Missions of the Presbyterian Church, U. S. A.*

IT IS a strange contradiction that in the very center of what we think of as enlightened and Christian America, there should be 25,000 square miles where people live in the rankst ignorance and superstition. Only about one in twenty of the Navajo Indians are Christian; the others are for the most part ignorant of God and full of superstition. Their "medicine men" still hold sway over many of the tribe and exert a powerful influence through their incantations and charms.

Long before Coronado or Cabeza de Vaca blazed a trail through the Southwest, the "Dineh" or Navajos established their homes in the desert wastes of what is now northern Arizona and New Mexico. When I arrived on the Navajo Reservation nine years ago, having spent twelve years on the Island of Hainan in the South China Sea, it was a surprise to find a people with almost identical physical characteristics as the Hainanese, and with many words in the two languages so nearly alike that it seems that the two peoples must have had a common origin.

The Navajo Indian is not the stolid, unemotional creature that many writers and artists have pictured him. He has a keen sense of humor, an appreciation for music and real love for his family. They have always been a proud, independent and self-reliant people. During the late fifties and early sixties of the last century, they were courageous fighters and gave the American Government so much trouble that Kit Carson was sent out with orders to "annihilate the perfidious butchering Navajos." He did not annihilate them but brought them into subjection and, in 1864, about 10,000 were taken as prisoners to Fort Sumner, New Mexico. At the end of the four years, due to the ravages of disease and confinement, only about 8,000 Navajos were left. On their promising to live peaceably and in accordance with the treaty, these survivors were returned to their old home — the Navajo Reservation. Since that time they have been at peace with their neighbors and have been largely self-

supporting. They have now increased from 8,000 in 1869 to nearly 50,000. The main source of their livelihood is sheep raising, while rug weaving, silversmithing and the harvesting of pinon nuts also add substantially to the family income.

There are 13,000 Indian children of school age on the Navajo Reservation but the Government has provided school accommodations for only about 7,000, leaving 6,000 who are neglected. Not more than 20% of the tribe can speak English and most of them cannot read or write.

Three great problems add to the difficulty of doing organized work among the Navajos:

1. The people are widely scattered. There is not one good sized village or town in the whole reservation.
2. The lack of good roads hinders communication and service.
3. The language is a barrier to those who seek to help but cannot take the time to learn the Navajo tongue.

In face of these difficulties five or six Protestant denominations are conducting work on the reservation.†

The Navajo country is a land of contrasts. Flat stretches of sand, supporting sagebrush and saltweed and cacti, lead up to mountains with forests of yellow pine or stretch off to distant mesas brilliant with color, to jagged buttes or to a rugged mountain skyline. Eastern skies may be stormy, full of lightning and slanting lines of distant rain while western skies are a calm, serene blue, the perfect augury for a beautiful summer's day.

And roads! A true Easterner never saw anything like them. Two parallel tracks across the desert can scarcely be called a road. The road as

† The Christian Reformed Church has a work centered at Rehboth, New Mexico, with a small hospital, a physician and a number of nurses. There is also a boarding school for the lower eight grades, and a community program carried on at different points. At Farmington the Methodists conduct a grade and Junior high school.

The Baptists have a mission with a married missionary at Keams Canyon.

A small hospital near Crown Point is conducted by the Seventh-Day Adventists.

The Presbyterian Board of National Missions assumes responsibility for the greater share of the work being done on the Navajo Reservation in Arizona. Missionaries are stationed at five government centers, while educational and medical work is located here at Ganado, the largest mission station for Indians in the United States.

* Included in this material by Dr. Salisbury are a number of extracts from articles by various authors that appeared in the *Ganado Mission Bulletin*.—EDITOR.

one saw it yesterday may have been a dry, sandy track, while today it may be a mudhole. Friday there may have been a bridge over that wash, but on Saturday the rains may cause one to make a long detour.

No contrast is greater than the difference in various types of people and their homes. At the Presbyterian Mission station at Ganado you see clean, neat and attractive school girls and boys; there may be equally attractive girls and boys outside the schools, but they usually are neither clean

dens, and fine water supply. Ganado is constructive and is building for the future, with its school and hospital and its staff of consecrated men and women of charm and intelligence.

The program of the mission is made up of four main lines of work: evangelistic, medical, educational, community and field service.

1. Every worker at Ganado is first of all a Christian evangelist — whether doctor, engineer, nurse, girl's director, teacher or farmer; each has a direct and intimate part in the Christian religious program of the station. We have a pastor, but others take part in the preaching services and prayer meetings. There is the regular Sunday school on Sunday morning, the preaching service at eleven, and in the afternoon the Gospel Teams conduct services in camps and community centers in the district. The intermediate or junior high school Christian Endeavor meets each Sunday at six o'clock and at seven the senior society and student nurses. At eight o'clock the whole staff gathers for the weekly staff meeting to hear reports and to discuss plans for future improvement. God's guidance is earnestly sought to make our service more effective.

The hospital evangelist spends his full time in work among the patients and this has proved to be one of the most effective means of reaching the Navajos with the Gospel.

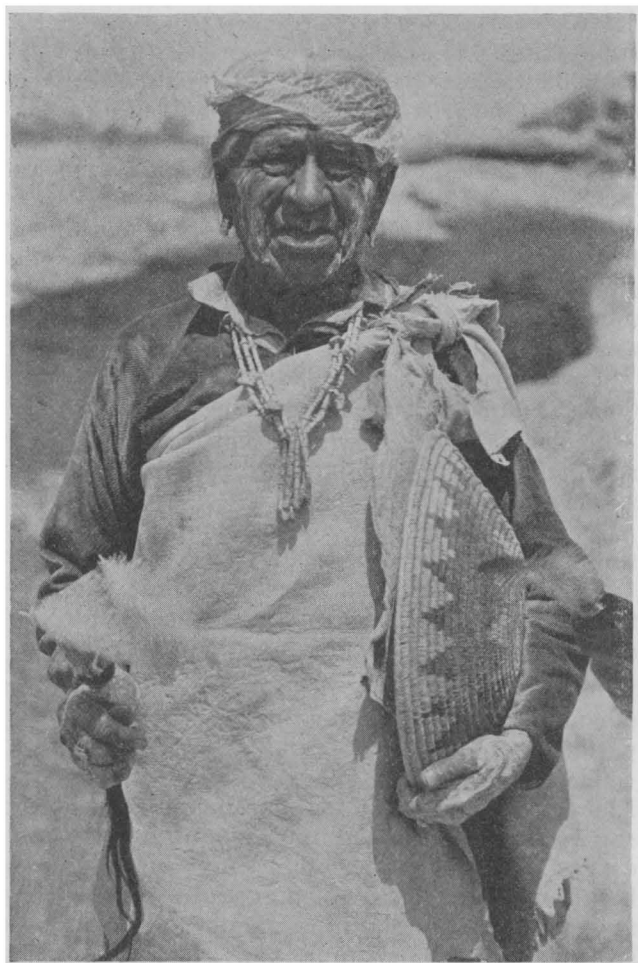
One of the doctors writes:

Today there are two outstanding needs among the Navajo people. The greatest is a saving knowledge of Jesus Christ. The other is an understanding of the opportunities offered them by medical science. Few people can give much thought to the needs of the soul when their bodies are in distress. When Jesus was on earth he not only ministered to the sinful souls of men but to their bodily needs as well.

The medical missionary, with a heart full of the love of Jesus, his mind and hands trained in the art of medical science, has the privilege of obeying the last command of the Great Physician. One would think that a doctor, offering himself to a people in need, would be much sought after, but in many cases the Indians are antagonistic because of their strong belief in the medicine man. But there is a gradual turning away from superstitious beliefs.

The doctor's great opportunity is to live a Christian life among the people, ministering to their sick bodies. He can also make the sting of death less painful and can tell the Red man of the love of Christ and His wonderful offer of salvation for all who believe in Him.

The Mission field doctor, nurses and community workers seize every opportunity to bring Christ's love to barren, needy hearts. In the high school and in the dormitories we face the task of building into the lives of these future leaders the ideals of true Christian citizenship. Unless our main emphasis is on the spiritual phase of our work, then we labor in vain. One soul won to Christ in Sage Memorial Hospital amply repays for all the money spent to build and equip and maintain the work all these years. Here is one instance:



RED POINT — A FAMOUS NAVAJO MEDICINE MAN

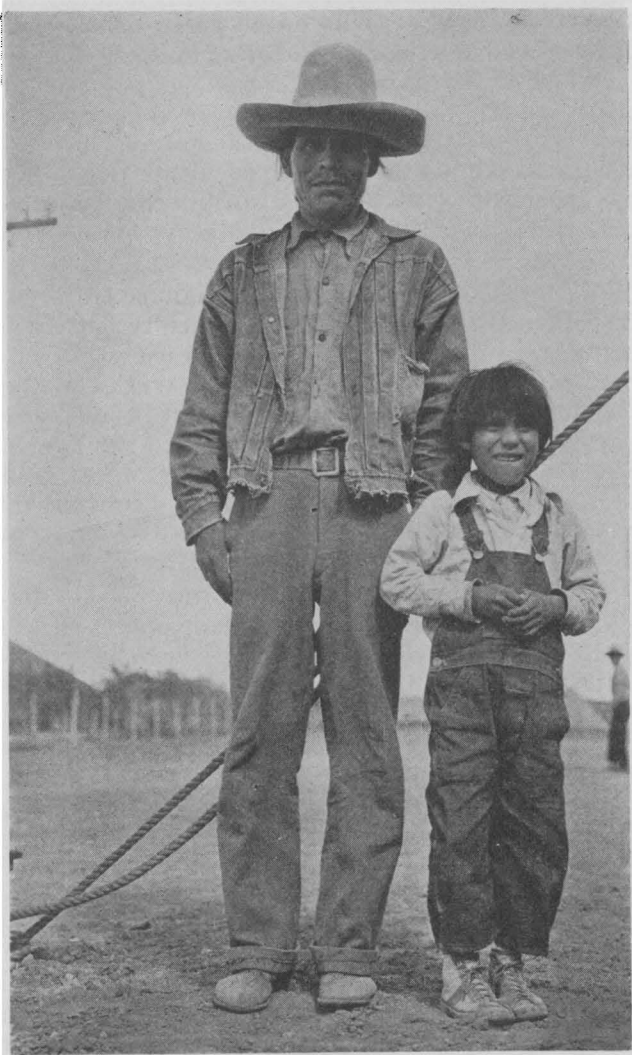
nor neat. Healthy, happy babies born in Ganado hospital lie beside pathetic little undernourished children from a distant Indian *hogan* (hut). The neat two-room, windowed cabin of a Christian Navajo woman stands in contrast to the windowless igloo-type hogan of her non-Christian neighbor.

A visitor is also impressed by contrast between Ganado and the surrounding desert. Ganado is an oasis in the desert, beautiful with its green lawns and blooming gardens, thanks to irrigation and hard work. The mission station is self-contained with its powerhouse, laundry, dairy, gar-

John McKerry was converted when he was a patient in the hospital about two years ago. He spent much time in reading the Bible both in

missionary work in that great untouched field where there are no roads on which one can travel with an automobile.

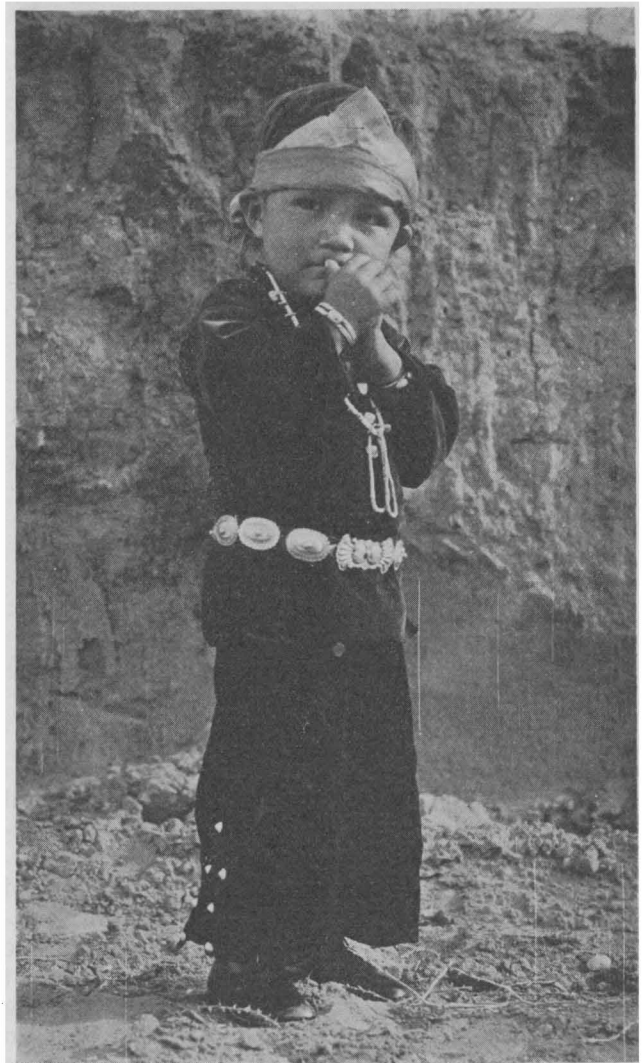
There are no marble halls or terraced floors in Sage Memorial Hospital at Ganado but it is a well planned, businesslike hospital and its 80 beds are usually full; last winter we reached a record of 142 in-patients at one time. There is a staff of four physicians, a dentist, a technician, a dietitian; eight graduate and twenty-four student nurses who represent sixteen tribes or races. All are high school graduates, most of them are mission school graduates, coming from homes as widely separated as California, New Mexico, Oklahoma, Nevada, Alaska and Arizona. They are not preparing to be nurses just because they



A NAVAJO FATHER AND SON

Navajo and English and often asked to have passages explained to him in order that he might preach to his own people when he went back to his home in the northern part of the reservation. John was soundly converted and now his home is open to all who wish to come. He delights to tell the Bible stories to them and tried to point them to Christ. He asks us to pray for him that his father may soon accept Christ.

One of the greatest problems in hospital evangelistic work is keeping in touch with those who have confessed Christ and have gone out to their own homes—away off to places where we cannot reach them readily. John can travel all over that part of the country on horseback preaching to his own people, in their own language, the message of salvation. He may also be able to do some real



WILL HE BE A FUTURE LEADER? — A NAVAJO BOY

want to do something different or to earn a livelihood, but because they have seen a vision of how they may serve Christ that way. Freedom-loving natures sometimes chafe under the discipline and

hard work but stronger than the love of freedom is the love of the Great Physician, and the desire to have a share in His healing ministry.

Patients come to Ganado from far and near. Some have never slept in a bed before; some have never before known the care of anyone but the Indian medicine man. Often five or six medicine men themselves are in the wards for treatment and they are just as responsive to the kindly touch and the relief of suffering as anyone else. What a contrast there is in the cleanliness, scientific skill and loving care given to the sick at Ganado and the treatment of the sufferers by the Indian



NAVAJO WOMEN IN NATIONAL COSTUME

medicine men! They claim to be able to cure all kinds of diseases with their rattles, sand paintings, prayers, songs and chants. When a medicine man sings over a sick one, the "sing" is held in a hogan or Indian hut, and is a sort of incantation to drive away the evil spirit that causes the disease. When one is sick the medicine man must find out the cause and then certain songs are sung for different symbols. A medicine man is paid for every ceremony, either in money or in sheep or goats. In this way the people are being kept in darkness.

Training Mind and Hand

At Ganado, Christian education is well rounded, beginning with the teaching of the alphabet and

ending with the twelfth grade. The high school offers an academic course for those who wish to enter college or university and its graduates may enter the state university without examination. The larger number, who do not wish to take advanced academic work, can take practical courses in farming and dairying, carpentry, power plant operation and auto mechanics. The purpose is to develop Christian leaders in the various professions and occupations and to inculcate the Spirit of Christ with each lesson. In this way we instill the principles of Christianity both by precept and example.

To care for the distinctly religious training, there are Bible teachers on the faculty; but the instructors in secular subjects also use every opportunity to drive home the vital truths in the teachings of Christ. Most important of all is the personal interest each teacher takes in her pupils. She seeks not only to improve their minds, and to raise their standard of living and improve their moral tone, but earnestly endeavors to win them to Christ.

The community and field activities of the Mission are among the most important phases of the work. At Cornfields, a community center is maintained with a white worker and interpreter. Here are facilities for bathing, laundering and sewing. Camp visitation, classes for children and various vocational projects are also carried on.

"Do the Indians appreciate your work among them?" is a question often asked by our white friends. Today we can say, "Yes, we know they do." For example: A few days after a serious fire at Cornfields, when our community station there was destroyed, we went to the Sunrise Trading Post to buy a few needed things. About sixteen or eighteen Indians were standing about outside the store. While talking to some of them, the head Indian of the Cornfields Valley stood up and addressed the crowd in his native tongue. He told them that we had lost everything in the fire and said:

"They never refuse to come to our hogans when someone is ill or to take a sufferer to their hospital; they never ask us if we are Protestant or Catholic; they treat us all alike, and even care for our medicine men. Now they have lost everything and we ought to show that we appreciate them. We are glad that they are not going to leave us."

Then the judge stood up and repeated some of the things mentioned by the headman. After that he took off his hat and put it on the ground asking the Indians to make their contributions. We saw silver money and tin, square and round, fall into the hat. God had touched the hearts of these brown friends to show us that our work has not been in vain.

Essentially the same community program is carried on at Tselani by a graduate nurse and her interpreter, with even greater emphasis on health

When finally we walked into the hogan a wail from the cradle board lying by the fire showed that everything was all right. There was nothing to do but start back, patch up the car, and return to the Mission. This is practicing medicine in the desert.

Whatever the activity, our great desire is that we may be of real service in bringing a great and neglected people to the feet of our Lord. It is as true among the Navajos as among any other people that the outstanding members of a community are, nine times out of ten, Christians who show by their lives that they have been born again. When conversion goes beyond the head and reaches a man's heart all things become new. This includes his outlook upon life, his attitude toward his family and his fellowmen, his attitude toward his animals and all his possessions, and his attitude toward his work.

One of our church members who lives some ten miles down the valley has a little farm. His main crop is corn. This brother depends upon the rainfall to water his crop and he is not afraid of hard work. Every year he is envied by all around and about two years ago an attempt was made by non-



NAVAJO HIGH SCHOOL GRADUATES, GANADO MISSION

instruction. The Mother's Meeting includes a celebration of the birthdays of children of whose birth we have record. We weigh and measure the infants, and those who are old enough are rewarded with a few raisins. Then comes a health talk and a Gospel message. The importance of keeping a record of the date of the child's birth is stressed, and in the Gospel message we refer to the birth of Jesus and our need for the "new birth."

Practicing medicine among the Navajos does not lack variety. Another of the doctors writes:

A call came from Nozilini, 17 miles away, saying that someone was waiting at the trading post to guide us to a camp to attend a child-labor case. Mrs. Main, Dick Baldwin, an interpreter, and I left the Mission at 11 a. m. and arrived at the trading post at Nozilini after having traveled over some of the worst roads in the whole state. At the store we picked up our guide, a Navajo woman, who told us that we were to go about six miles "in that direction" (pointing with her lips). We went about two miles up the side of a mountain on a wagon trail, with occasional very steep inclines, but in maneuvering one particularly bad place, the center of the car dropped down on the solid rock and the wheels spun around. We *must* go on; so with medicine case in hand, we started up the hill on foot, going over rocks and ravines until we reached the top of the mountain where the snow was deep. After what seemed to be hours we came in sight of the hogan some 1,000 feet below us.



DR. SALSURY AND TWO NAVAJO NURSES, GANADO

Christian Indians to deprive him of some of his land. One of the arguments against him was that he was a Christian, and had more time than others to care for his crops because he never went

to the heathen sings and dances; therefore he ought to give some of his land to his neighbors.

When the Gospel of Christ enters the heart of a Navajo it opens his eyes, it strengthens his hands and fills his heart with love. Can we say anything more of the white man who has had the Gospel for generations after generations?

If you can dream and not make dreams your master

If you can think and not make thoughts your aim,

If you can meet with triumph and disaster

And treat those two imposters just the same. . . .

Kipling's "If's" are applicable to those who are attempting to construct a program that will meet the State's requirements for a standard school, that will fulfill the church's expectation in preparing the young people for life, that will satisfy

not the way," said a little Navajo boy, shaking his head as he watched the new white teacher place a miniature hogan in the sand box. "The door is wrong; it must always face the sunrise." He knew the custom among his people. No hogan is built whose low door does not face the rising sun.

The Navajo may continue to build their hogans with the doors to the east, but their new hogans will have windows with screens, and will contain clean beds and a change of clothes. Even though the Indian boy may lay aside his athletic sweater for a blanket when he returns to his people, it does not mean that he will let lice nest in his hair or will send for a medicine man to wave feathers over his baby that has fallen into the fire. The educated mothers may wear blankets but their



NAVAJO VISITORS AT THE GANADO MISSION CHAUTAUQUA

the business world's demands for efficiency, and that will create within the heart an urge for better homes and communities of cleaner living and purer thinking.

Such is our hope for Ganado, and toward that goal our plans are being made and our efforts are directed. We are trying to meet the requirements of the State in education and to make better citizens by teaching the Indians to be honest, skilful workers. We are also training interpreters who will help to create better interracial understanding. In all our efforts to bring the best that modern civilization has to offer, we do not want the Indian to lose the arts of his forefathers, either native or acquired, so that we also offer work in rugweaving, basketry, pottery making, silver-smithing and tanning.

If we build aright in this work for the Navajos we know that their future is assured. "That's

babies will be clean and rosycheeked from proper care and wholesome food.

The Indian is not a creature apart from the rest of humanity, but is one of God's children, with human problems and passions, with a body and mind and soul, all hungering and thirsting for the best life of which he is capable. The door of the hogan, facing the rising sun, is symbolical of the door of hope, of faith, of opportunity for the Navajo nation—the greatest of all Indian tribes in America.

"Stir me, oh, stir me, Lord, I care not how,
But stir my heart in passion for the world;
Stir me to give, to go—but most of all to pray,
Stir, till the blood-red banner be unfurled.

* * * *

Stir me to give myself so back to Thee,
That Thou can'st give Thyself again thro' me."
BESSIE PORTER HEAD.

When a Missionary Stopped at the Ranch

How Christ Found Senhor Fernando in Brazil

By REV. ANTONIO H. PERPETUO, D.D.

IN THESE days of unbelief and skepticism toward the Bible, it is the blessed privilege of each Christian who has seen the power of God working in marvelous ways in the hearts of men, to give a personal testimony to the power of His precious Word.

Brazil is the largest country in that great continent of South America, known to the missionary world as the "Neglected Continent." Near the little village of Rio-Feio, in the state of Sao Paulo, lived Sr. Fernando, the subject of this narrative.

Education without Christ is apt to become a curse to the individual and to the world. Sr. Fernando was the son of a lawyer and received a good education in the finest school of Rio de Janeiro. Because of this intellectual preparation, he was led to reject the superstitious forms of worship which prevailed in that country and which still hold chained in darkness there and in other parts of the world, three hundred million souls. One illustration will be sufficient to show how utterly foolish were their superstitions and why their forms of worship were rejected by the young man, as being unreasonable and so inadequate to save anyone.

From a little railroad station, in the state of S. Paulo, there was a path that led to a small chapel—the shrine "Da Aparecida," meaning "The One Who Appeared." The path to the chapel was usually lined with beggars, most of whom were lepers and begged alms from "penitents" that passed by. The women came to worship at the shrine, while the men came to gamble in tents near by. Within the chapel there was an image of "Virgin," which, according to the tradition of the church, had fallen from heaven in that place where the chapel was built. On the walls of that chapel could be seen the arms, legs and other parts of the body made of wax, placed there by worshipers as a testimony to the curative power of that image!

Senhor Fernando, a cultured and intellectual man, could not accept these and other teachings of the Church of Rome and, knowing no other form of worship, he became an atheist.

Though educated and trained for a physician, he had to give up this career, because of ill-health.

After marriage, he established a large cotton mill near Rio-Feio and sixteen workmen from the village helped to operate the mill. The cotton was then carried on mule back some forty miles to a railroad station.

About forty miles from Rio-Feio was a missionary station, where there resided Mr. Landes, a missionary after God's own heart. At four o'clock on one of those afternoons in Brazil when the sun poured down hot rays, there came a missionary, Mr. Kyle, traveling along the dusty highway. Senhor Fernando, the infidel, was busily engaged directing the workmen as they baled the cotton, in front of the mill. He was working with all the fervor of a man trying to satisfy the hunger of his soul by heaping up treasures upon earth.

Soon the traveler's steps led him nearer to Rio-Feio, and the missionary approached the cotton mill. With weary feet but happy heart at the opportunity of offering a hungry man the "Bread of Life," Mr. Kyle addressed the atheist.

"Sir," said he, "I would like to show you one of my Bibles which is the Word of God."

Instantly the atheist was filled with the old hatred toward God and the Church, and he replied to the servant of God in a torrent of insulting words. The missionary was about to depart when the atheist saw the sorrow and disappointment in his eyes, and noticed that his shoes and clothing were covered with dust. Senhor Fernando's heart was filled with human sympathy for the tired stranger and, disgusted with his own impetuous and uncalled for outburst of anger, he asked the traveler to go into the house and rest before resuming his journey.

The remainder of the afternoon Senhor Fernando continued to direct the workmen at the mill, but at six the day's work was ended and the atheist went into his house where he found the stranger asleep on the floor of his office. When he awoke, refreshed, the evening meal was served. As they conversed together, the missionary said to the Master of the house:

"Sir, I was looking over the books in your office and did not find a Bible such as I am carrying with me, so I am leaving one for you."

Though pressed to remain over night, the

stranger said that he must hasten on and distribute more Bibles before the shadows of the night closed down upon him. The atheist watched the missionary disappear in the distance and then returned to his office and opened the book which the stranger had left.

He began to turn the leaves until his eyes fell upon the first verse of the first chapter of the Gospel according to John. Then began to read:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him and without Him there was nothing made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not. . . . That was the true light which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto his own, and his own received Him not. But as many as received him to them gave he the power to become the sons of God, even to them that believe on His name, which were born, not of blood, nor of the will of man but of God. . . .

As Sr. Fernando read these inspired words, the Spirit of God was softening his rebellious heart. There was a peculiar fascination in this book, such as he had never seen before in any other book. Eagerly he read on and on, chapter after chapter, far into the night. With the first faint rays of morning, the light of the Gospel began to shine for him. Not returning to his work, he spent the whole day reading, sometimes in the Old and sometimes in the New Testament. The workmen and the wheels of the cotton mill went on without the master of the house to direct them.

Senhora Gabrielle, the devoted and affectionate wife, became anxious. As each succeeding sleepless night came and went, her anxiety deepened for fear that insanity might have touched the mind of her husband. Even the little daughter of three, and the still more inquisitive little boy of five, whose name was Antonio, grew troubled when they saw the father neglecting them and his work from day to day, engrossed in the new book which the stranger had left.

Finally, after two weeks, as is the custom in some missions, other workers followed up the trail of the first missionary. Mr. Landes, accompanied by Mr. Braga, father of the well-known minister, Erasmo de Carvalho Braga, came traveling the same dusty road, under the same Brazilian sun. As they approached the home of Senhor Fernando, unlike the reception given to the first missionary, Mr. Landes was warmly welcomed into his home. The host lost no time in putting the Bible into the hands of Mr. Landes, and the servant of God explained that he had come for the very purpose of explaining the message of that Book. Late into the night these two men talked together, the minister pointing to the "Lamb of God that taketh

away the sin of the world." "Night," for Senhor Fernando, had gone and the dawn broke into the full light of day. He became a new creature in Christ Jesus! A wonderful miracle had been wrought in his heart.

A little over a year ago Sr. Fernando went to be with the Lord but before he went he often spoke of that night with the servant of God. He used to say that his experience was similar to that joyous experience recorded in Luke, of those two disciples walking to Emmaus, accompanied suddenly by a Stranger, and who "said one to another, 'Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?'" Sr. Fernando and his household believed, and were baptized the next day by Sr. Braga.

Persecution followed this new servant of God. Sr. Fernando began to share the Glad News with all his friends and neighbors. Fearless toward the priest and to the traditions of the Roman Church, he went to the priest to tell him of the wonderful Gospel of salvation, as found in the Book. The priest became enraged, and with upraised hands said that the laws of the Church forbade anyone to possess a Bible; he declared that his orders must be obeyed absolutely without argument or explanation. He denounced Senhor Fernando as an heretic and ordered him to give over the Book to be burned publicly. But the new disciple of Christ would not give the Book and returned home more eager than ever to preach the new-found Gospel. His listeners increased in numbers and they secured an empty hall in the village, where Rev. Braga was to preach. The priest summoned other priests and followers, made them intoxicated, and they stoned the meeting house and broke up the service. That night, the same mad, intoxicated crowd surrounded the house of Senhor Fernando, throwing stones, firing guns and making threatening marks on the outside of the house with their knives. Each night they set guards so that no one could come in or go out. The fences were broken down; the cattle and the horses were driven away; the fruitful tropical orchard was cut down.

The workmen in the cotton mill proved faithful to the master of the house, and came with their guns and ammunition, stationing themselves at the doors and windows, ready to defend the so-called heretic and his family. A most vivid impression of those two weeks was left on the mind, as the little boy, Antonio, remembered his mother's face; that look of anxiety and great fear, mingled with tears as they waited for the end. Provisions became low until they were without food. Mr. Braga, the faithful missionary, did not forsake them, and after prayer, he went early in

the morning to seek food in another village. He was at the hazard of his life, but he knew that the same God who could work such a miracle in Sr. Fernando could perform another miracle to save his life. All roads leading out of the village were guarded, but when Mr. Braga came upon four guards, they were sleeping. So he succeeded in obtaining the necessary provisions and on his return he found them asleep again.

Finally, the mob sent word that the house would be burned and their lives forfeited if they remained. The priest provided a horse for each of the grown persons if they would leave early the next morning while it was still dark, taking no possessions with them. Very early the next day the little family arose, bade adieu to their possessions, mounted the horses and rode away.

* * *

Years passed—years full of hardships and persecutions but always with the joy of the Lord in their hearts. Forced from one place to another, Sr. Fernando left in each place a little group of believers that developed in later years in organized churches.

The little lad, Antonio, grew to manhood and came to the United States where he prepared to be a minister of the Gospel.

How He Cares for the Travelers

Prayer is the key that unlocks the doors before the spiritual traveler. As said the evangelist, D. L. Moody: "Elijah had such a faith that he could lock the windows of heaven by prayer and carry the key in his pocket for three years and six months. No rain came until he took out that key and asked God to open those windows again."

A great student found in the Bible, exclusive of the poetical books, 667 direct personal prayers for specific things, and 454 answers to these prayers. The writer desires to give a personal testimony to God's faithfulness in answering the prayers and petitions of His children also today.

One day ten years or so after his conversion, Sr. Fernando's eldest son, Antonio, came to him and said:

"I desire to go away to college and prepare myself for God's work."

"That is all very well, son," Sr. Fernando replied, "but you know that in persecution we have lost all the means we had and I am not able to help you now."

"Yes, father," replied the son, "but have you not been teaching us that if we ask anything in Jesus' name that is according to God's will, He will grant that petition? I believe that somehow the Lord will open the way for me."

The father reflected for a moment and then said:

"That is so my son. . . . I will give my consent, if your mother will agree to it." After the mother's consent was obtained, with money sufficient for only a few days after his arrival in the great city of S. Paulo, Antonio started out to prepare for his life work. His plan was to get some work in the city and in the odd moments take up his studies at Mackenzie College. The work he found was of such nature that he did not have any time left for studies. He went down to his knees to ask his heavenly Father to come to his rescue in opening the necessary doors.

At about this time Antonio made the acquaintance of a devoted young man of about his own age, Philip Landes, now a missionary in Brazil. He was a student-teacher at Mackenzie College. These two congenial souls, who loved the Lord, became very close friends and spent many evenings together in fellowship and prayer. One day when this boy was out in one of those torrential rains characteristic of tropical countries, an old gentleman crossing the street slipped on the wet pavement and fell on his knees and side. Antonio hastened to help him up, taking him to the dental office where he was employed. Here the man washed his hands and brushed his clothes. Then the old gentleman, with thanks on his lips, went his way and the incident was forgotten for the time.

One evening Antonio and his friend Philip were talking together about the possibility of an opening for study at Mackenzie College when Philip said, "Why don't you go tomorrow and ask the vice-president of the College if there is a place where you may be able to study and work your way through college, as I am doing. In the United States many young men do that sort of thing." So the next morning, at the office of Mackenzie College, a timid young man confronted the vice-president, a man of very austere outward appearances. He was tall, his hair was long and almost reaching his shoulders; he had a very sharp profile and was wearing thick large glasses. His clothes fitted loosely on his tall, bony frame, and as he looked at the timid young fellow before him, he said: "And what can I do for you?" The boy told of his desire to study, and confessed that he had no money but would work in payment for his education. The vice-president frowned and inquired if there were any letters of recommendation. "None" was the prompt reply. "Mr. Landes knows me slightly" was added with hesitation. The man pondered for a while and then added, "Your face is not a very good recommendation for you and it is just as well that you do not have any

recommending letters because I have taken some here with a large number of letters of recommendation and they turned out to be disappointments. You are the first one that ever came here without any recommendation whatever. That makes me wish to try you. You must see my father, however, because he is the president and will have the last word to say on the subject." He turned to his desk and wrote something on a piece of paper and told the lad to take it to the president of the College, Dr. Lane. So, with a prayer in his heart the young man went across to Dr. Lane's house and knocked at the door. If the son was so gruff what about the father? Under that gruffness he later discovered a helpful and affectionate heart. A young lady came to the door, Miss Fanny Lane—daughter of Dr. Lane—and inquired what he wanted. When the lad answered that he had a message for Dr. Lane, she replied, "Father is very busy and nervous today—may I give him your message?" At that moment a voice like a roar came from within, "Let him come in, I have just a moment for him." Under a gruff exterior there was a heart of gold and Dr. Lane later became a firm friend of the young man. There, seated by a desk was a man about sixty years old, of medium height, stocky build, looking more like a judge than a physician, more like a minister than an educator. He looked fixedly at the young man before him until his gaze made the lad uncomfortable. Then he said, without reading the note:

"Are you not the young man who, when I fell the other day in the street, helped me into Dr. Norris' office?"

"Yes," said the boy, "I remember helping somebody."

"I was that 'somebody,'" said Dr. Lane, reading the note. Finally he said, "Yes, tell Rufus (the vice-president) to find a place for you; if there is no place tell him to make one. . . ." Then he added, "Tell him to make you my secretary."

So the young man became Dr. Lane's errand boy, a position which Dr. Lane dignified by calling him his secretary.

Thus the Lord opened the way for the lad to study in Mackenzie College and, with the fellowship of young Landes, those became days of great blessing.

After leaving Mackenzie College, through the advice of his friend Philip Landes, Antonio left Brazil and went to the United States to further prepare for the Lord's work. When he arrived at Wooster College in Ohio, he had only five dollars in his pocket, but God was with him and that was better than a million dollars. At the station he was met by Professor John Howard Dickerson, a wonderful man of God, who inspired hundreds,

yes, thousands of students to a higher life of service, and led many of them to know the Lord Jesus Christ. During the following years many were the difficulties overcome because the Lord opened doors in answer to prayer. We tell only one more instance where His grace was sufficient to the boy who dared to take God at His word.

It was during the young man's first month at Princeton Seminary. Because of ill health, caused by ptomaine poisoning contracted on ship, his doctor advised him to have an operation performed. He went to New York and made arrangements to have the operation performed during the Christmas vacation of 1909. One problem arose—the ever-present question of money. All his expenses in the hospital would amount to about \$150.00 but he did not have much more than that to defray his expenses during the year at the Seminary. So he took the problem to his Father in prayer.

One week before he left for the hospital, the little church of McCuchenville, in Ohio, where he had testified many times to the power of God, sent him a check of \$25.00 as a Christmas present although they knew nothing of the operation. Two or three days before his start for the hospital in New York, some one left \$125.00 in an envelope inside the door of his room as a Christmas present but those who sent these gifts never knew anything about the operation. Being a newcomer to the Seminary, Antonio had not as yet made close friends to whom he would reveal personal matters.

But that was not all. After the operation was performed and the time required was spent in the hospital—about fifteen days—under the best of care, he came down to the office to pay the bill. To his amazement he was told that his bill was paid and they would not reveal the name of the one who had paid it. That is a good commentary on Ephesians 3:20: ". . . he is able to do exceedingly abundantly above all that we can ask or think. . . ." The person that paid that hospital bill may have been that great young servant of God, William W. Borden ("The Borden of Yale"). He was the only visitor that the young man had while in the hospital and they were classmates in the Seminary.

It may be well to pass on to any young person who may read these lines, the advice that Sr. Fernando gave to his son, as he accompanied him to the station just before the young man left home for the last time. "Son," said he, "silver and gold I have none to give you, but one thing I have done, I have pointed you to the Lord. That will prove better to you than much riches. Keep close to Him and you will lack nothing that you may need." *The son has found it so.*

What one pilgrim has experienced, every one may have. F. B. Meyer tells us how the blessing of God's presence in its fulness came to him. He says: "Sixteen years I was a minister in Midland town in England, not at all happy, doing my work for the pay I got, but holding a good position amongst my fellows. Hudson Taylor and two young students came into my life. I watched them. They had something I had not. Those young men stood there in all their strength and joy. I said to Charles Studd: 'What is the difference between you and me? You seem so happy, and I somehow am in the trough of the wave.' He replied: 'There is nothing that I have got which you may not have, Mr. Meyer.' But, I asked: 'How am I to get it?'"

"Well," he said, "have you given yourself right up to God?"

"I winced. I knew that if it came to that, there was a point where I had been fighting my deepest convictions for months. I lived away from it, but when I came to the Lord's table and handed out the bread and wine, then it met me; or when I came to a convention or meeting of holy people, something stopped me as I remembered this. It was one point where my will was entrenched. I thought I would do something with Christ that night which would settle it one way or another. And I met Christ" . . . and so he goes on to tell how he came into full fellowship with Christ and the joy that became his after that. But he did not gain the victory until he had consecrated *all* of his life to Him. So that is the secret of "Victory with God." Every pilgrim may have this victory if He allows the master full control over his

life. Then the Christian life becomes the most melodious music to the eternal ears of God. . . .

THE TOUCH OF THE MASTER

'Twas battered, scarred, and the auctioneer
Thought scarcely worth his while
To waste his time on the old violin
But held it up with a smile.
"What am I bidden good people," he cried,
"Who will start the bidding for me?
A dollar, a dollar! now two only two;
Two dollars and who'll make it three?
Three dollars once, three dollars twice;
Going for three?" but no!
From the room far back, a gray-haired man
Came forward and picked up the bow,
Then wiping the dust from the old violin
And tightening up the strings,
He played a melody pure and sweet,
As sweet as an angel sings.
The music ceased and the auctioneer
With a voice that was quiet and low
Said, "What am I bid for the old violin?"
And he held it up with the bow.
"A thousand dollars, and who'll make it two,
Two thousand, and who'll make it three?
Three thousand once, three thousand twice;
And going and gone," said he.
The people cheered, but some of them cried,
"We don't quite understand.
What changed its worth?" Swift came the reply,
"The touch of a master's hand."
And many a man with life out of tune
And battered and torn with sin,
Is auctioned cheap to thoughtless crowd
Much like the old violin.
A mess of pottage, a glass of wine,
A game, and he travels on.
But the master comes and the foolish crowd
Never can quite understand—
The worth of a soul, and the change that's wrought
By the touch of the master's hand.

NATIVE ABILITY IN PREACHING

Even though a white man may have been born in the country and may have grown up with the natives as I happen to have done, yet he cannot fully grasp the native ways of thinking nor can he put things in the way that appeals to them. I have been greatly impressed lately with the clear and forceful illustrations natives can use, illustrations which sometimes (without any careful explanation) would be quite obscure to a white man but which pour a flood of light on the native mind. . . .

I was listening to a native preaching with great earnestness and power. He was trying to show the evil of the natural heart and that it was not so much God Who had cast out the sinner as it was the sinner who was rejecting God, and he suddenly shouted out the word "*Mungazi*"! The people looked startled and then a dawn of comprehension appeared on their faces.

After the preacher had finished, I asked him to explain what *mungazi* meant. He reminded me of a huge parasitical fruit which grows like a large pumpkin on the trunk and near the top of high trees. This fruit is called *mungazi*. It attains a huge size, sometimes weighing fifteen pounds. Then it slowly rots at the heart.

Eventually it begins to lose its hold on the parent tree and in distress calls out, "*Kanda wa ngumbake!*" (Oh, don't let me go!) The parent tree replies, "I am not letting you go; it is you who are so rotten that you are letting go of me." And then, crash! down falls the *mungazi*. The moral, now that I have explained it, is quite obvious, but to the native, it was only necessary to say the word and the point the preacher wanted to elucidate became perfectly clear.—Rev. W. Singleton Fisher, in "*Congo Mission News*."

Conflicting Issues in Spain

By DR. JUAN ORT GONZALEZ, Madrid, Spain

OUTSIDERS, pondering the terrible loss of life and property caused by the present civil war in Spain, are apt to overlook the vital national issues which are at stake in that bloody struggle. The life-and-death nature of the war now being waged, for all those who follow the lead of the Government, was expressed a few months ago in the Spanish Congress by its President, Martinez Barrio, when he said:

"We prefer to die standing up for our ideals than to live kneeling before a military dictator."

Definitely distinct ideals in politics, economics, education and religion are held by the two opposing sides in Spain's civil war. Those held by the government of Madrid, which just now has its headquarters in Valencia, may be briefly stated as follows:

In *religion*, absolute freedom and complete separation of church and state.

In *politics*, the establishment of a federal republic similar to that of the United States, ruled by the majority in both central and regional governments.

In *economics*, a better distribution of wealth and higher wages for workers. (Those previously existing in Spain have been the lowest paid in Europe.) These measures are to be based on the constitution of the country and not on any communistic theory.

In *education*, the aim is to wipe out the prevailing illiteracy which has been the shame of every cultured Spaniard, and the establishment of "La Escuela Unica" (one school for all classes).

General Franco, the leader of the Fascist or Rebel Party, has promised that the Roman Catholic Church shall have even greater power than she has enjoyed during the last decades of the monarchy. Many believe that this will involve the suppression or rooting-out of Protestantism, the dissolution of Masonic lodges; and the expulsion of Jews.

In *politics*, it is believed that a rebel victory will be followed by a military dictatorship for at least five years.

In *economics*, it is expected that there will be a nullification of the agrarian laws of the Republic which aimed at a better distribution of land. There will probably be also restoration of rights and privileges which great landlords enjoyed during the monarchy.

Education, many think, will again be put largely in the hands of Roman Catholic friars and nuns.

In view of this wide difference in these ideals and in programs, it is not surprising that most Protestants of Spain, including ministers and laymen, foreign and national workers, as well as many liberal and highly cultured Roman Catholics, are opposed to General Franco and his associates in the Rebellion.

It may be asked, If the Central Government is not opposed to religion, why have the Madrid forces burned so many churches and convents, and why have priests and friars been killed or put in jail? If it is not "Red," then why are some of its ministers Communists and Marxists?

The best evidence that the Government is not opposed to religion in general is that the Protestant churches have not been disturbed in territory under its control. In the Basque Provinces, which have remained loyal to the Government, the Roman Catholic Church is as free as before. In regions where the Government has acted differently, it is because bishops, priests and friars have sided with the Rebels. Churches have been destroyed where cannon and ammunition were found in them or where they have been fortified and used as Rebel strongholds.

It is reported that General Franco's soldiers have killed Protestant ministers and Catholic priests, have imprisoned the Catholic Bishop of the Basque Provinces; and have put in jail friars and nuns who were loyal to the Madrid government.

While there are members of the Spanish cabinet who are Marxists, Syndicalists or Communists, these men have been chosen to help the war against Fascism, and they have given their promise not to use their official position to promote marxism, syndicalism or communism.

The Outlook for Religious Liberty

If the Government wins the present war, we believe that the country will enjoy complete religious liberty. Government leaders have assured me that the expression in the Constitution, "a lay Republic," does not imply irreligion or official atheism. Those words only guarantee equal freedom to all moral religions, with special privilege to none.

If the Rebel forces win, I see no hope for true religious freedom. The following statement has

just come from a Spanish Christian evangelist: "General Franco's régime would mean the renewal of the claim, 'One nation, one church'—a statement made by General Queipo de Llano." In Córdoba, the chief of the Rebel forces said to the Protestants, "Leave Spain, or you will all lose your heads."

The Central Government still controls more than half of the Spanish territory of the peninsula, including the regions that are most productive in agriculture and industry, with about two-thirds of the twenty-four millions population. Statistics published in September, while I was in Barcelona, showed that more than seventy-five per cent of the registered automobiles of the country were in the hands of the Government.

The regions that are poorer in agricultural and industrial production, as well as less densely populated and less cultured, such as Old Castille and Extremadura are in the hands of the Rebels. Galicia, although now in their hands, gave a large majority to the Government in the general national election of February, 1936, and when it voted for autonomy. The same is true of the Canary Islands.

General Franco has fought his most successful battles not so much with native Spanish soldiers as with the help of from forty to fifty thousand Moors and fifteen thousand foreign legionnaires. It is reported that he is now asking Germany for sixty thousand soldiers to help him win the war.

Religious Problem for the Future

From the establishment of the Republic in Spain, a campaign against religion was conducted by the Anti-God Society, but instead of gaining ground, the movement has lost impetus. Although the militia is largely composed of Marxists, syndicalists, anarchists and communists, the leading Spanish newspapers of those groups have shown more respect for religion than before the

civil war started. Sayings of Christ and other passages of the New Testament are quoted in these papers repeatedly, largely to demonstrate the fact that the Roman Catholic hierarchy is not really Christian, because its conduct is out of harmony with the teachings of Christ.

For half a year before leaving Spain, my work in Newspaper Evangelism brought me hundreds of inquiries from all classes of persons. These included four Catholic priests, and many teachers, professors and lawyers, though by far the larger number came from Marxists and Communists. My experiences in this connection, together with the results obtained from the thirty-five articles published, have convinced me that the majority of Spaniards who regard themselves as unbelievers are opposed rather to the Roman Catholic Church and her superstitions than to the true Gospel of Christ as revealed in the New Testament.

The greatest opportunity for evangelistic work in Spain in the near future is offered by the attitude of millions of nominal Catholics, who are disgusted with the hierarchy of their church. The bishops have been found to possess huge private fortunes, while multitudes go hungry; relics, which the people had been taught to venerate as "incorruptible bodies of saints," have been found to be made of wood and stuffed with ashes. As a result many Spaniards feel ashamed to be called Catholics. This is the attitude of many of the lower clergy, of lawyers, and of many highly cultured laymen.

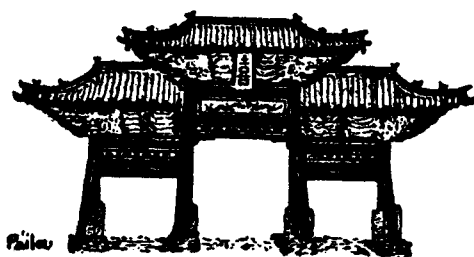
If the Government wins the war and if a national campaign of evangelization is then conducted, presenting the Gospel of Christ as Protestants understand it, aided by newspaper evangelism and radio talks, the Evangelical leaders of Spain have well-grounded hopes that the new Spain which will emerge from the present struggle will exhibit a receptive attitude towards Christ and His Gospel.

REQUISITES OF THE MODERN MISSIONARY

1. He must be missionary-minded, with a spiritual purpose and ideal, no matter what his special work may be.
2. He must be sure of the Gospel, realizing that its unique value and its universal application for salvation.
3. He must be educated and prepared, an effective public speaker and personal worker; a man who is wanted in his own land.
4. He must be one who can get along with people — good, bad, and indifferent.
5. He must have the spirit of John the Baptist as toward Christ: i. e., "He must increase, but I must decrease."
6. He must have an undying zeal for service.
7. He must be a man of prayer.
8. He must be a living exemplification of the things that abide: faith, hope and love. This means self-control.

ALL 均 (HUN)

OPEN. 開 (KAI)



CHUNG 中 MIDDLE CHINA

KHO 國 COUNTRY

How Chinese Spend Sunday in Peiping

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

WE INVITE you to come and spend a Sunday with us in the Presbyterian Mission, Peiping, where Chinese evangelists and volunteer church workers cooperate with the missionaries in a variety of activities. It is a picture of mission work in miniature.

At the Early Morning Watch

At seven o'clock the church bell rings for the Morning Watch. Most of those who attend are earnest soul workers, desiring to begin the day with a season of united prayer. For these Chinese Christians the days are passed when superstition led them to bow down before a shrine at home for they have exchanged idol worship for prayer and Bible reading. But some have not yet succeeded in having all the idols cast out of their homes. There is, for instance:

Mrs. Chao, a little woman toddling on unbound but broken feet, who always comes to the Morning Watch. She is still patiently enduring the Kitchen God of her mother-in-law in the corner of her kitchen.

Mr. Li, wholesale seller of sesame cakes, has a neglected dusty shrine of the God of Wealth in his factory, placed there by his old father.

And Mrs. Ho, the teacher, who lives with her five sisters-in-law in one family home, under the superintendence of grandparents, parents, an uncle and six respective husbands, has a dilapidated idol of the God of Earth in her two-room dwelling, another idol in the gateway, and a large picture of all the gods of heaven and earth in the living room. All are kept there to please the grand old lady of the family.

A Children's Sunday School

At 8:30 a. m., the church bell rings again, this time for the children's Sunday school. There are six Sunday schools with an average attendance of 400 children in the Presbyterian Mission. The rows of round-faced little pieces of humanity, each with two eyes like black marbles, are taught by volunteer church leaders, students of our mission schools, and missionary ladies. The Chinese children have very few opportunities to come together and so naturally they are keenly interested in the Sunday school. The average child has never had a birthday party, a picnic, a summer outing, or a week-end visit, although he may have been to a temple fair and heard occasionally a story-teller in his courtyard. Some of the boys and girls are true soldiers of Jesus Christ and have succeeded in driving the idols away from their homes.

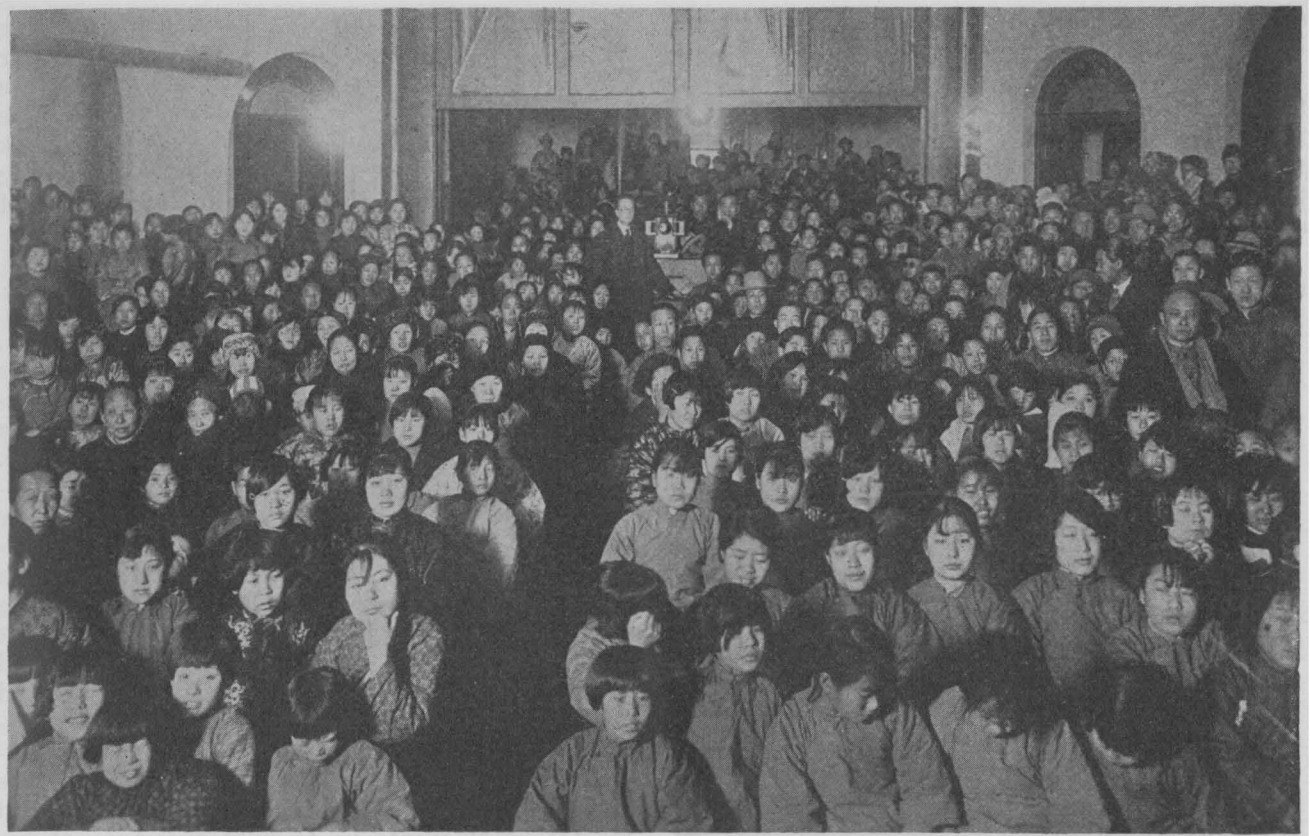
A few months ago *Lofty Aim*, though only eleven years old, persuaded his parents to discard their idols. With his own pennies he hired a ricksha, loaded it with the dusty images, labeled them "unwanted," sat on top of the load and took them back to the temple.

Little Pear Blossom, a girl of ten, led her mother to our women's meetings, and later on, upon her constant urging her father attended a series of our revival meetings. She kept on inviting Gospel Teams to visit her home and as a result her parents have joined a Bible class.

A Glimpse of the Church Services

Shortly before 11 a. m. several bells ring for church service.

In the north and west sections of Peiping, Sun-



AN EVANGELISTIC MEETING AT PEKING GOSPEL HALL

day services are held in three Presbyterian churches, at Truth Hall school, the architectural school, the school of engineering, in the home of a church member, and in a room outside the Peace Gate. Each Sunday morning 300 to 400 men and women, in cotton or silk garments of dull blue, black and grey, fill the church which is located almost in front of our house. The majority of these people have been won from the outside community as the students of the schools worship in their own student church.

At all our meetings, volunteer lay-leaders hold the chief place. In America a professional ministry may seem essential, but in our field the limited resources and great needs have not made that practical, even if it seemed best. For four years the city churches have done without mission-paid pastors and evangelists, as those on the mission-paid staff devote their efforts to the unevangelized regions. Our city churches are not yet ready to call their own pastors. In the meantime I am invited to give advice at committee meetings and assistance at the various church services. The emphasis at all meetings is upon spiritual things. The message, always from the sacred Scriptures, is direct as an arrow and finds quick response in the hearts of listeners.

A widespread interest in reaching the masses has been developed and there are many crowded

revival meetings, church gatherings, prayer meetings, women's enterprises, Bible classes, lay-leaders' training classes and cottage meetings, held at all seasons of the year.

Church members have opened their homes for weekly evangelistic meetings so as to win their neighbors to Christ. Relatives, friends and neighbors are especially invited and while Chinese evangelists lead these meetings, the people themselves witness to their new-found joys and power in the service of Jesus Christ.

Mrs. Yeh was recently won to Christ at one of these home meetings. As a result she suffered a great deal of persecution, and was locked up by her husband to prevent her from attending "the Christian devil meetings." But prayer and patience brought victory to her.

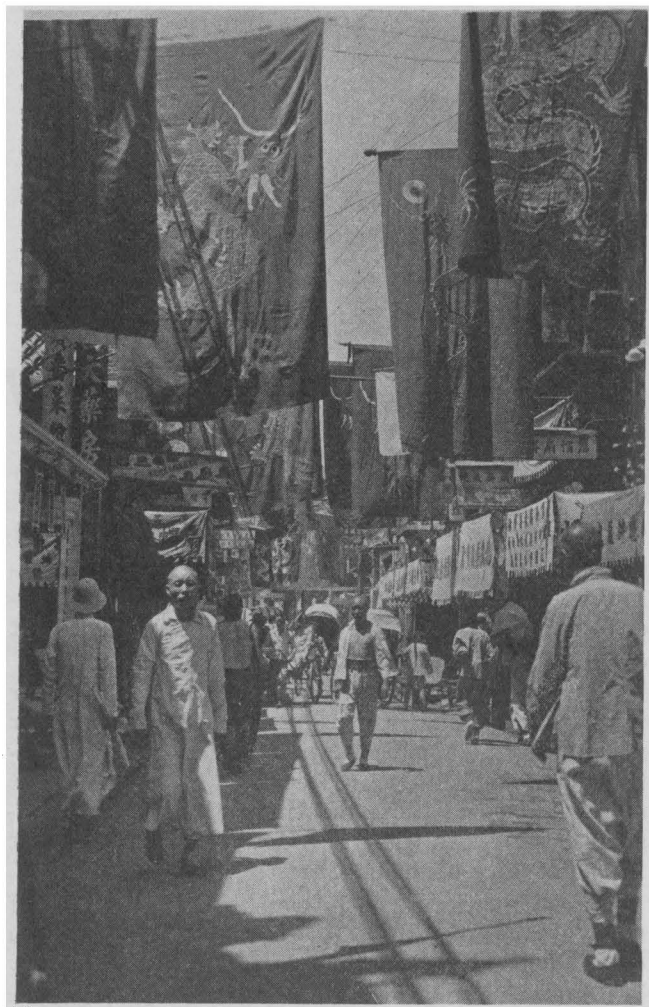
Mrs. Wang, who once had a special bolt made for the gate of her house to prevent our Christians from visiting her, now goes around to spread the Glad Tidings at various neighborhood gatherings.

In the Street Gospel Halls

The majority of our Christians are won from the darkness of superstition to the light of Jesus Christ in our two city chapels. Five evenings a week the Evangel is preached in these halls which are located at two business centers. Often an

evangelistic meeting, a Bible class, a children's meeting, and the English night school for business boys and girls are going on at the same time. In the morning and afternoons the places are used for women's meetings, Bible classes, and a school for poor children. At one of these street halls twelve gatherings of a purely evangelistic nature are held each week.

Among the many converts won this year at these chapels is Mr. Shen, a former magistrate.



A STREET SCENE IN PEIPING

Attracted by the singing, he entered the hall. Then the message aroused him, and evening after evening he returned. Later he stayed for the aftermeeting and enrolled as an inquirer. "The eyes of his heart" were gradually opened to his sins, and one day he yielded to Christ as his Saviour and became a changed man. He has now developed into an ardent personal worker who often is found witnessing in the Gospel Halls.

Another outstanding result of this work is Mr. Chang, formerly a military officer, who never be-

fore heard the Gospel or even saw a Bible. One day aimlessly walking about he drifted into our Gospel Chapel and the message struck home. He joined a Bible class, studied the Word and became converted. Long before he was baptized he took his stand with those who proclaim the saving knowledge of Jesus Christ and tasted the joy of bringing souls to the foot of the Cross.

Our Adult Sunday School

In the main hall of the church, at 12:15 p. m., the adult Sunday school meets with missionaries and Chinese volunteer workers doing the teaching. At these Sunday school classes we learn to know the intimate problems of the Chinese. Worthy Aim attended faithfully but no one suspected that behind his calm countenance there were tales of persecution and opposition. His father, a clerk in the office of the Buddhist Lama monastery, objected fiercely to his son becoming a Christian. He scolded him, reviled him, beat him, locked him up, refused him food and cursed him. But quietly Worthy Aim read his Bible and redoubled his prayers. Seeing this, the father became "almost persuaded." He arranged a marriage for his young son to a young lady whom he had never seen before and Worthy Aim persuaded his father to invite us to hold a service at his wedding. While there the father consented to his son joining the church. He even attended the church service when later his son was baptized.

The Grip of Opium

Every day we see evidences that China is in need of a great nation-wide spiritual uplift. Multitudes of the Chinese are in the grip of opium and everywhere we note signs of the fact that narcotics are eating away the vitality of the people. At testimonial and report meetings we are often deeply moved by the tales of grave demoralization that tears at the heart of old and young, men and women. Many turn to the church in the hope of finding freedom from their bondage.

Mr. Glorious Purpose Wang is one of those who, through the power of prayer, recently escaped the clutches of the opium devil. He lost his position and gambled away his possessions. His wife left him and his children were taken to the homes of his relatives. Then one day one of our evangelists brought him to a revival meeting. At first Glorious Purpose was too dazed to understand what the Gospel was all about, but gradually his heart opened and one evening after kneeling down at the platform he arose a changed man. A Gospel team took interest in him, helped him fight the power of the opium habit, and led him step by step to complete victory.



ROY CHAPMAN ANDREWS TRUCK USED TO TRANSPORT EVANGELISTS TO MEETING PLACES

Volunteer Chinese Workers

Each Sunday afternoon at two o'clock, groups of volunteer workers go from the church to hold meetings. Almost every afternoon, usually under brilliant sunlight with the fine grey dust of the streets as pavement, Gospel Teams of volunteer church workers go over the city to hold religious gatherings in homes, courtyards, factories and shops. For years I have given close attention to training Chinese Christians into a force willing and able to lead people to Jesus Christ, and in this way to make each church member into an ardent evangelist. The Chinese come to our home for counsel at all hours of the day, mealtimes included. There we share our experience, knowledge, hopes and aspirations. Last year after a series of revival meetings, led by the famous Chinese evangelist, Dr. John Sung, we formed ninety-two city-wide Gospel teams. Each group is made up with from two to five members who have promised to go out preaching at least once a week and to report to the superintendent of their district. Twice a month on Sunday afternoons all groups meet in our church for a general report.

Some of these volunteer workers lack education and training; the others are shy in approach, tactless in fervor or hasty in enthusiasm. But all are earnest soul workers, made alive by the regenerating power of Jesus Christ. Laboring

among people of their own social standing, they illustrate their simple Gospel message by a vital personal experience of God's saving grace. It always impresses the people that without material remuneration these workers enthusiastically try to win souls for Christ. Sometimes they preach in a very informal setting, while the family visited takes their meal alongside a traveling kitchen, which a coolie of "Bitter Strength" has carried into the open courtyard, stove and all, by a bamboo pole slung over his shoulder. Sometimes the family gathers in the parental living room for a more formal gathering, together with the sons, daughter-in-law, and grandchildren, who all live in the parental enclosure. At other times the neighbors are invited in, forming quite a good-sized audience.

For several years Mr. Mu, the father of one of our successful women evangelists, had been visited by various teams and a score of evangelists. For over 20 years he habitually smoked opium. He was of an irritating disposition, fiercely anti-Christian, and when drunk he reviled the evangelists. During all these years he never worked, but stayed almost continuously in one small room. At last he could hardly walk; his eyesight became impaired and his mind was so dull that "he could sleep inside a drum." Naturally his home was unhappy. For years his daughter had prayed for

his conversion, and finally she solicited the help of a group of church workers. Great was the rejoicing when Mr. Mu and wife found new life in Christ. Both were baptized just two weeks before the sudden death of Mrs. Mu. Faithfully each week Mr. Mu is now attending meetings and though past 60 years of age, he has joined a class to learn to sing Gospel songs.

Street Gospel Meetings

At seven o'clock every night the church bell rings for the evening meeting. Frequently a volunteer worker tells about some street meeting or



VOLUNTEER LAY LEADERS

about the work outside the city gates. Knowing that swiftly running water is a good place to catch fish some church members go occasionally to the street of the Eternal Happiness Monastery, one of the busiest markets of Peiping. On market days there always gathers a very picturesque audience, including carefree gentlemen in silks and painted ladies in satin gather around the improvised platform, together with perspiring ricksha-pullers. Weary laborers in blue cotton gaze at the colored evangelistic posters. Sometimes a Mongol, wearing a string of crabapples strung

around his neck, pauses in front of the speaker. Lips wide open, feet apart, he listens in bewilderment, off and on, taking a bite from his necklace. At other times a dusty donkey driver is all ears for the Gospel songs but keeps his eyes fixed on his bowl, while audibly he eats soup, course macaroni and strips of cabbage, with a pair of chopsticks. Sometimes a coolie vender remembers suddenly his trade, and the preaching must be stopped for a moment while he lustily shouts: "One copper cent for a big sweet potato. Warm your hands with it first and eat it afterwards." But usually the people are quiet and attentive and they are always eager to accept tracts and cards inviting them to attend church services.

Outside the City Gate

Some volunteer workers rented a house outside the Peace Gate and changed its name to a little "Hall of Happiness." Regularly they go out there to evangelize the neighborhood and to spread Glad Tidings to the country people working in the fields. Whenever they start to sing by the roadside, stooping figures in blue cotton leave their harvest of peanuts, maize and kao-liang. Solid-wheeled blue-hooded carts stop to enable their occupants to crawl out, and women with babies in arms leave their mudhouses to listen. There in the glorious and splendid sun, shining all day long, words of eternal life are poured out into ears who never heard the Gospel before, yet the people live within the radius of a few miles outside Peiping, a world city of the Orient.

WHAT CHRIST SAID

I said, "Let me walk in the fields."

He said, "No; walk in the town."

I said, "There are no flowers there."

He said, "No flowers, but a crown."

I said, "But the skies are black,

There is nothing but noise and din";

And he wept as he sent me back;

"There is more," he said, "There is sin."

I said, "But the air is thick,

And fogs are veiling the sun."

He answered, "Yet souls are sick,

And souls in the dark undone."

I said, "I shall miss the light,

And friends will miss me, they say."

He answered, "Choose tonight

If I am to miss you, or they."

I pleaded for time to be given.

He said, "Is it hard to decide?

It will not seem hard in Heaven

To have followed the steps of your Guide."

GEORGE McDONALD.

Jonathan Goforth of China

By REV. J. A. MacMILLAN, New York

AMONG the missionaries of our day, Jonathan Goforth has held a leading place for nearly half a century. The immediate cause of his retirement from that field was not age or ill health, but total loss of eyesight. Blindness was a heavy handicap to a man in his seventy-fifth year, but he continued to speak on behalf of missions, and was constantly in demand.

Early Impressions

Born in 1859, in the atmosphere of the Scotch Presbyterianism of southwestern Ontario, he inherited the strength of character and religious intensity peculiar to those sturdy pioneers. The reading of John Bunyan's *Grace Abounding to the Chief of Sinners*, Richard Baxter's *Saints' Rest*, the *Memoir of Robert Murray McCheyne*, by Dr. Andrew Bonar, and similar literature, left a lasting impression, and determined the choice of the Christian ministry as a life work. The flame of missionary enthusiasm was kindled by words of the great herald of the Gospel in North Formosa, George Leslie MacKay. At the close of a strenuous furlough, and having been disappointed in obtaining the helpers for whom he had fervently sought, he had uttered the pathetic farewell: "I have tried in vain to get someone. Now, I am going back. I have not much longer to live; soon my bones will bleach on the Formosan hillside. No young man has yet caught the vision. There is no one to take my place." The heart of young Goforth "caught the vision," and responded in full surrender, "Lord, here am I; send me!"

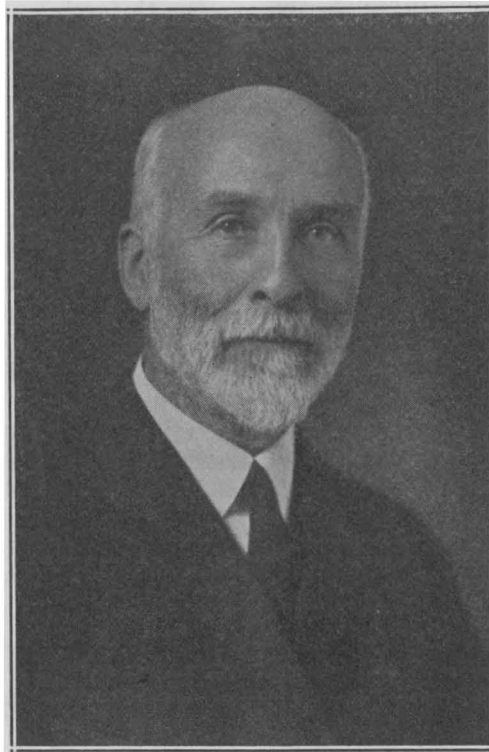
Dr. Jonathan Goforth entered Knox College, the Presbyterian Theological School in Toronto, when twenty-three years old. His evangelical zeal was shown by his seeking, on the first day spent in the city, for an opportunity to do service for the Lord.

In Toronto jail and in a mission in old St. John's Ward he labored earnestly and successfully for the souls of men. "The Ward" was known as a tough place in those days, but he went about among the worst characters, holding open-air meetings, and endeavoring to gather his hearers into the mission conducted by the young people of old Central Presbyterian Church. During one summer vacation he called on no less than nine hundred and sixty families. Other summers were spent on the Home Mission field. By all these methods he was gaining valuable experience and enriching his knowledge of the art of winning men.

First Years in China

Graduating from the college in 1887, he married Miss Rosalind Bell-Smith, an accomplished and faithful helpmeet through the ensuing years of service. In January, 1888, the young couple left for China, under the Canadian Presbyterian Church, to open the field of North Honan, north of the Yellow River. On landing in China, Mr. Goforth received a message from Rev. J. Hudson Taylor, founder of the China Inland Mission, advising him that the suggested field was one of the most anti-foreign in China; that the C. I. M. had only just succeeded, after ten years of effort, in entering the southern part of the province; and closing with the emphatic admonition, "If you would enter that province, *you must go forward on your knees.*" It was an exhortation quietly accepted by the new workers, and prayer became the very keynote of their advance.

Towards the end of 1888, Goforth, in company with Dr. J. Fraser Smith, a graduate in medicine, set out on a tour of the chosen field. Over 1,200 miles were covered by mule cart, thirty walled cities and hundreds of villages entered, and information gained which proved of value in laying



REV. JONATHAN GOFORTH, D.D.

plans for the occupation of the district. It was not, however, until 1895 that the first permanent station was opened in Changtefu, Honan. A spirit of curiosity had by this time partly displaced the intense fear and hatred with which foreigners were viewed, and it had become possible to purchase property. The Goforths threw open their home to the people that all curiosity might be gratified. One thousand eight hundred and thirty-five men, beside women and children, visited the house in one day. Faithful testimony, patience and kindness eventually brought conversions, and churches began to be established.

Five years later occurred the fierce "Boxer" uprising and the Honan missionaries found it necessary to flee towards Hankow. On the way they fell in with enemies, and Dr. Goforth received a number of painful head wounds, the marks of which he carried to his grave. Twenty-four days were occupied in the journey to Hankow, through which the party were preserved by the grace of God. Later, after the troubles had subsided, the stations in Honan were reopened, and increased evidences of divine favor were manifested.

A Gifted Evangelist

Dr. Goforth was gifted as an evangelist and spiritual teacher. Though receiving a copy of the autobiography of Charles Finney, he was stirred to an intensive study of the ministry of the Holy Spirit. Later came opportunity to visit Korea, and see there the marvelous working of God in the revival in that land. He traveled through fifteen of China's eighteen provinces, preaching in the churches of various missions. Thousands were led to the Lord, and multitudes of native believers brought into a new relationship to Christ. Strange conviction of sin was manifested

in the meetings at times, and painful confession with tears was common.

After the formation of the United Church of Canada, Dr. Goforth remained with the continuing Presbyterian Church. It became necessary to seek a new field of labor and Feng Yu-hsiang, the "Christian General," invited Dr. Goforth to act as chaplain to his army. Later, when General Feng accepted, for a time, the advances of the Russian communists, the missionary found himself in strong disagreement with the General's changed viewpoint, and once more took in hand the staff of the pioneer. A new field was located in Manchuria, through the invitation of the Scotch and Irish Presbyterian churches.

Later Years in Manchuria

Dr. Goforth was past 70 years of age when the time came for their furlough in 1930. They returned to Canada, and later once more went forth to service in Manchuria. But blindness was relentlessly gaining ground. Both Dr. and Mrs. Goforth underwent delicate operations, and in the case of both there was the entire loss of sight of one eye. Later the other eye of Dr. Goforth failed, and, as they would cheerfully acknowledge, there was but one eye between them.

Retirement was granted in September but, though seventy-seven, Dr. Goforth had no thought of lessening his activity. Hundreds of invitations poured in upon him, to none of which a deaf ear was turned. The evening before his sudden translation, on October 8, 1936, he delivered an address of which his son, Rev. J. F. Goforth, of Wallaceburg, Ontario, said: "He never spoke with greater power; it had a profound effect upon the audience." — From *The Evangelical Christian*, Toronto.

DIAMONDS FROM AFRICAN MINES

I was invited to spend the week-end at the mines with an American engineer and his wife. . . . The wife was proud of her husband that he was a diamond expert, for years of training and experience were necessary to hold such a responsible position. Millions of dollars must be expended in developing the company; tons of earth must be excavated to discover a handful of precious gems to sparkle on my lady's finger, or to cut fine commercial glass. Thousands of black men were working from dawn to dusk to discover "the white man's stone," which, if cast into the fire would turn to ashes. I, too, am a mining engineer. I am mining for *black diamonds* in Central Africa, the rarest and the most valuable stones of all. I am mining for jewels that do not turn to carbon, and I am proud of my high and holy calling. . . .

I know a frail little woman, whose health is broken by having lived in the tropics and who cannot return to her Congo home, but while she was prospecting for God in that far country she discovered a diamond-in-the-rough along the pathway. Being one of God's expert engineers, she worked, and prayed, and polished until the black diamond that she discovered is now known as the "Kagawa of Congo." Single-handed he has won five thousand souls to Christ.—*Julia Lake Skinner Kellersberger, in The Presbyterian Survey.*

The Outlook for Missions Tomorrow^{*}

A Review by REV. COURTENAY H. FENN, D.D.

For Nearly Forty Years a Missionary in China

HERE is another "Rethinking Missions," but this time by a man who has spent years on the mission field and has devoted his later years to the study and teaching of missions at Yale University. Moreover, the preconceptions with which he approached the writing of this book, were very different from those with which the preparation of the "Laymen's Appraisal" was approached. Consequently, we have here Missions Rethought on the basis of thoroughly evangelical convictions, and symmetrically laid foundations.

While the title of the book is "Missions Tomorrow," nearly half of it is a review of Missions Yesterday, another sixth is a sketch of Missions Today. Both are essential as a foundation on which to build the future and as an introduction for readers who have not been close students of Missions. Living as we are "in one of the great ages of transition," we must know from what we are turning in order to be sure that the transition is to something better. Dr. Latourette sees more to encourage in the record of past and present than to discourage, and among all the influences available for the making of a better world he finds none more promising than Christian Missions. They are not perfect as yet but are capable of adjustment to the changing order of the new day. Never has the Christian Gospel been more universally needed or more effective when rightly applied than today. The author, from preface to finis, assumes a conviction of the truth of the Christian message and declares himself "thoroughly committed to the Christian missionary enterprise," yet this has not kept him from facing facts.

Dr. Latourette roughly dates the "amazing age" as 1815-1914, and in both that age and the new one he notes nine main movements: (1) man's increased knowledge of his environment; (2) increased utilization of environment; (3) emergence of mechanized civilization; (4) various liberal movements for welfare; (5) development of nationalism; (6) religious awakening; (7) Western conquest of world; (8) disintegration of Oriental cultures, (9) enlarged missionary enterprise. This last, at its height, included 30,000 Protestant missionaries supported by contributions of \$60,000,000 per year, and had adopted a

"daring slogan," "The Evangelization of the world in this Generation," a proper measure of the Church's Commission. Yet Missions have always been the interest of only a minority of "Christians."

The new day must grow out of the old for the same nine forces are at work. Yet the emergence of a new world culture; economic and social changes; the menace of war and eager longing for peace; loss of faith in the older religions and the rise of new; revolt against Occidental domination, and a marked decline of missionary interest, mark the opening years of the new age. The various causes of decline are set forth and the signs of an awakening, with the assurance of victory through faith in the God who never ceases to work.

As to a "Program for Missions in the New Age," it is evident that missionary forces must be reinforced and retrenchment must cease. The time has come to advance. New methods are required. Freshly opened doors must be entered. New problems demand solution. This is not easy. The new age calls for pioneers. Yet much of the old must be continued, e.g. Evangelism, the winning of individuals and of groups; not the attacking of other faiths, but the making known of a better faith by life as well as word. Much more attention must be given to the creation of Christian literature. The mission of education and of medicine must continue in spite of government limitations and tendencies to secularization. New types of worship and of organization are bound to come in, yet the Church must be kept in touch with the past. Independence of peoples of other lands is growing and should grow; the missionary's function will be changed, and the new day calls for the highest quality, able to help the nationals to efficient leadership. This requires improvement in theological education, which is on the way. Increased attention must be given to the children. An ingrowing community life must be guarded against and the churches must be knit into a world-wide fellowship. Organic union is not at once attainable, but universal Christian cooperation is possible. Oriental Christian leaders now bring stirring messages to the West.

Great and pressing problems for the world-wide Christian community are those of war and of race. In Christ alone can their solution be found.

^{*} "Missions Tomorrow," by Dr. Kenneth Scott Latourette, of Yale University. 220 pp. \$2.00. Harpers. New York. 1936.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

MAKING A CHURCH MISSIONARY MINDED

Probably few pastors and not a great many male church members are not so minded—at least in a passive, miscellaneous way; but how many need to become actively and systematically missionary, with a well-articulated plan for linking every department of church life up with the world-wide Kingdom program of Jesus Christ. As emphasized repeatedly in this Department, a prime essential is

A Live Church Missionary Committee

To be most effective this should include (1) a representative from each department of church activity—woman's society, men's brotherhood, Sunday school and every youth organization so that the planning of a year's study and endeavor may be cooperative and articulated instead of diverse and impulse-actuated. The national and interdenominational organizations now put out their material with this end in view. (2) A definite plan for mission study and endeavor, gearing in every department inclusive of the men's organization and the senior section of the Bible school. Avoid the lost motion of uncoordinated, discursive and diverse activity. No business man would need this principle called to his attention if church work were not habitually and traditionally segregated from practical life, probably due to the sharp dividing line between "secular" and "religious." All of life is "religious" to a 100% Christian; and the most efficient practices of "secular" life should be in the

modus operandi of the Church. Rev. Wade H. Bryant, writing in *Church Business* under the title of

Making Church Members Missionary

says:

It is the task of the whole church to get the Gospel to the last man on earth as speedily as possible. The church leader's problem is to build this truth into the lives of all the members. Here are some of the means we have used to make Missions . . . a vital reality in our church:

1. *A Missionary Voice from the Pulpit.* Sometimes the pastor delivered two special series of missionary messages at the Sunday morning services. The first included descriptions of our missionary work in each of the fields, both home and foreign. The second was a briefer series and presented the lives and work of great missionary pioneers, the aim being to appeal particularly to the younger members and to impart to them the ideals which burned in the hearts of those early heroes.

2. *Using Missionaries at Every Opportunity.* In the course of the year we had 16 different missionaries from 11 different parts of the world. Some were present for just one service, some spent nearly a week. . . . Both by their presence and by their messages they fanned the fires of missionary interest.

3. *Supporting Two Foreign Missionaries.* The members pay the salaries of two missionaries working under our foreign board. Frequent public prayer is made for these; their pictures hang in the church building; their names are on the church bulletin each week; and extracts from their letters are read in the services and published in the bulletin.

4. *Aggressive Missionary Organizations.* The women are organized in a women's missionary society with 10 circles; the young women and girls in five auxiliaries; the boys in two Royal Ambassador chapters; and the youngest boys and girls in a Sunbeam band. The total membership of these organizations is more than 400.

5. *A Real Church School of Missions.* This is one of the most success-

ful ways we have found of making Missions a power in the lives of our church members. An entire week is set apart for it. The best teachers we can get are secured and a missionary is brought in for the assembly address. The school is graded according to age. The youngest boys and girls meet in the afternoon from four to five, the other classes at night from 7:30 to 8:30; and from 8:30 to 9:15 all assemble in the church auditorium for a missionary address. . . . As a direct result of one school of missions a fund was raised to support a native worker in China. This actually came out of the overflow of missionary interest.

6. *A Functioning Missions Committee.* The major purpose of this is to keep the entire church membership leavened with the spirit of Missions. It is elected by the church and is composed of a capable and aggressive representative of each organization in the church. It has enlarged the missionary library of the church; conducted a spring and fall campaign to secure subscriptions to missionary periodicals; helped furnish programs for Missionary Day in the Sunday school once each quarter, and put on the school of missions.

The use of these various means of teaching Missions has resulted in an increase in our contributions per capita for Missions, in our oversubscribing our missionary budget and in an increasing interest throughout the church membership.

(The school of missions is often held for six successive Sunday evenings at the hour of the worship service, or in place of the usual midweek meeting over a similar period, with moving pictures in the assembly half hour, the six-reel film on the life of Livingstone being especially appropriate this year. This may be rented at a nominal price from The Religious Motion Picture Foundation. The beginners' and primary departments of the Sunday school may have their missionary sessions at the usual morning class hour to avoid evening attendance. Wherever possible, churches of a community gain by uniting in such a "School of World Friendship," thus making possible not only helpful fellowship but a selected faculty and a combination of financial resources for the pictures and other incidentals.—Ed.)

A School of Missions

Far and away the most lasting means of cultivating missionary interest in the local church is by holding the annual School of Missions previously referred to. As many churches are still on the hit-or-miss highway, the following digest of a leaflet on setting up such a school may be timely. It is from the *Workers' Manual of The United Christian Missionary Society*:

The original plan regarding time was a period of six weeks, with meetings regularly on a weekday or sometimes on a Sunday night. . . . An efficient faculty must be enlisted and prepared for effective work. The best teachers in the congregation should be enlisted. . . . The committee in charge of such a school should institute a campaign of promotion throughout the entire church continuing for several weeks in every departmental assembly of the Bible school, before classes, and in every meeting of the various organizations.

The plan of "minute men," each presenting a one-minute talk on the school, may be used effectively. Much advertising in the way of posters, bulletins, personal announcements in newspapers, letters, invitations and personal telephone calls are effective methods of awakening interest.

A Booster Meeting is advisable, a dinner in connection with which will be of great help in getting people out and interested. At such a meeting, snappy talks on "Why Hold a Church School of Missions," "The Plan for the Church School of Missions," "How the School of Missions Has Worked in Other Churches," etc., might be given. After several such talks the director for the proposed school should speak on "Possibilities for a Church School of Missions in Our Congregation." Following this the various members of the faculty should be introduced, each showing a copy of the book he is to teach and giving a brief, spicy preview of the course. Some churches use the stereopticon, moving pictures, dramatic and other "eye-gate" methods for awakening interest. . . . It is desirable to have an enrollment card printed giving the titles of books to be taught and the names of the teachers, also time and place of the session, and a line for names of persons enrolling. . . .

A seven-year cycle, not always rigidly adhered to, is followed by the Missionary Education Movement, which is an interdenominational board representing 30 Protestant denominations in America, in the preparation of excellent study books and graded supplementary material for Adults, Young People, Seniors, Intermediates, Juniors and children of the Primary and Beginners' departments. The courses are prepared by those exceedingly well trained and with experience

in modern methods of religious education. . . . Another point to be kept in mind is that the courses and materials are planned to be of permanent value so that a library of resource for any age group can be built up. . . .

Points for setting up such a school are as follows:

(1) A competent committee through whom plans will be formulated, faculties secured, supplies provided and interest and attendance promoted should be formed. This committee might suitably be the missionary education committee of the local church and should include in its membership officers or representatives from the church board and from each organization in the church. . . . The pastor and church board should appoint the necessary committee for conducting the Church School of Missions. . . .

(2) A capable director must be found who sees the need and possibilities of such a school and who is enthusiastic for missions as well as able to direct and to win cooperation.

(3) An efficient faculty must be enlisted and prepared for effective work. The best teachers in the congregation should be enlisted. In many communities there are school-teachers, librarians, Y. W. and Y. M. C. A. secretaries, etc., who are not able because of regular duties to work continuously through the organizations of the church . . . but may be secured for this special service during the period of the school.

(4) The committee in charge of the school should institute a campaign of promotion continuing for several weeks . . . in each meeting of the various organizations. The plan of "minute men" each presenting a one-minute talk may be used effectively. Much advertising in the way of posters, bulletins, announcements in newspapers, letters, invitations, etc., are effective methods of awakening interest.

For further information and supplies, write to your own denominational headquarters or to the Missionary Education Movement, 150 Fifth Ave., New York City.

Socratic Evenings

Under this title, Rev. Robert Merrill Bartlett, of Springfield, Mass., writes in *Church Business*:*

Religious education has concentrated on the child and finding in this field ample work to keep it busy, it has not done its duty to the adult. . . . Our church, in an effort to meet the desire of the adults in our community for religious guidance, instituted a series of Socratic Evenings. Our various women's groups agreed to serve attractive, low-priced suppers at which the attendance was limited to 75. We thought it best to keep the gatherings small, informal and inti-

mate, and we tried to impart to the room a homelike atmosphere. After the suppers those present sat at ease around a large table. The minister sat with the leaders introducing the theme and steering the discussion. After the opening remarks each leader in turn presented briefly some angle of the general theme. Then they began to talk back and forth to one another. Questions and comments flashed around the table, and gradually the outside fringe was drawn in and all present felt free to express their points of view. . . . The informal set-up, the conversational approach of the leaders and the natural and direct method of procedure led to excellent discussion. Some topics were:

RACE AND NATIONALISM, AND WHAT RELIGION HAS TO OFFER

PEACE

YOUTH AND RELIGION

THE INNER LIFE

In every one of these discussions the interest was keen and many took part. Each session lasted for two and a half hours and had to be broken up by the good night announcement. . . . In our community these Socratic Evenings have proved to be one way to meet the hunger of adults for intimate, practical discussion of the problems that perplex us in this era of transition.

(The outlines of two of these topics showed that they were given a strong missionary flair. One may see their far-reaching possibilities in the method for giving missionary education without a formal program, and enlisting the interest of men particularly by the use of the discussion method.)

Missionary Activities of a Bible Class

The United Presbyterian contains an article by Dr. A. M. Allen telling how the Men's Bible Class of the Washington Boulevard church in Cleveland unanimously undertook a missionary project of their own among the underprivileged children in the southern mountains. Condensed somewhat the article runs thus:

The purpose of undertaking the support of a boy in one of our mission schools was to gain that personal contact with the work of the Church which only actual acquaintance with the one helped can give. Several recommendations were received and finally the choice was made of a girl from Paint Creek, Tenn. The task consisted in furnishing the funds necessary to place this girl in the dormitory of a school where she could receive a high school education among Christian surroundings. . . . There was doubt in the minds of some as to the possibility of raising the neces-

* Copyrighted by The Duplex Envelope Company, Richmond, Va.

sary \$80.00 a year over and above the regular offerings, which were not to be interfered with. It was a trial of faith. . . . During the first year the offerings amounted to the necessary \$80.00 with \$162.00 surplus. . . . Last September another girl was placed in the school. Besides it was possible to spread some support among three other schools, to provide glasses for three students with defective vision, to furnish clothing for all the children of one family who must otherwise drop out of school, etc., etc. Money from the fund, being loaned only to responsible parents and later repaid, continues to be reloaned over and over again without interest.

How can interest be aroused and maintained among such a group of men to prompt them to contribute these hundreds of dollars? The answer lies mainly in the girls themselves—their regular and faithful correspondence . . . written in their own quaint styles. Dr. McGranahan, in a letter to the president of the class, writes that what impresses him most about this relationship is not so much the good being done down South as the fun the Bible class men seem to be having in doing it. He adds: "You seem to be getting a real kick out of it." . . . In the fall of 1934 eight of these men spent a glorious week-end visiting the schools in question. That trip will not be forgotten.

The World Came to Portland

Dr. William A. Hill tells in *Missions* how the First Baptist church of Portland, Oregon, conducted a missionary exhibit which was an outstanding example of the possibilities in missionary education:

For weeks the church was busy with study and preparations, and in the four days of the exhibit 6,000 people visited the booths and listened to the explanations and addresses. The project was called "The World in the White Temple." . . . The plan included exhibits in foreign mission booths representing Africa, Burma, India, etc., and in home mission booths of Americanization, work in Alaska, among Indians, etc.; of medical missions, promotion work for all departments of denominational endeavor, the Publication Society, schools, colleges, seminaries, etc., as well as local work in the Y. M. and Y. W. C. A., Council of Churches, Girl Scouts, W. C. T. U., etc. . . . A most interesting display was a replica of Kodiak Orphanage in Alaska, and the moving pictures and stereopticon slides in the picture room, these being accompanied by lectures by well informed travelers. . . . Effective demonstrations were presented in the evenings; the young people gave a pageant and outstanding speakers were heard.

People visited the booths from 2:30 to 10:00 p. m. except during the hour

in the auditorium for which special programs had been arranged. Effective demonstrations were presented each evening. In addition to these the young people gave a pageant and two outstanding officials in the denomination were special speakers. There were many short addresses on the different fields. A great deal of informative literature was given out. There was no admission to the exhibit but two freewill offerings were taken which helped to defray expenses. Individuals furnished the various exhibits with no expense to the church. The chief expenses were printing, literature, express for panels from the Mission Board, etc.

The chairman of the general committee which made the plans wrote as follows: "We feel it was the biggest thing the First Baptist Church of Portland has ever done in a missionary educational way and we have been showing constant results because of this effort. The missionary zeal in our church has greatly increased and we expect to have it show in a bigger way during the coming year."

Things Any Church Group Can Do

And put the accent upon the "do"! This Department Editor labors in vain if the readers are not mindful of the admonition, "Be ye doers of the word and not hearers only." The sole aim of her endeavor is to pass along plans which are really workable because they *have worked*. Among suggestions given in the current literature packet of The United Christian Missionary Society, the following is a condensation of the outstanding points for all church workers:

Make a friendly approach to minority racial or religious groups in your community. Choose your workers from among those willing to subordinate prejudices and try new paths. Choose with care the group you are to approach, whether Negroes, Jews or others. Remember they have their prejudices and resentments, sometimes more deeply rooted than your own. Make contact at first with two or three members of the group who are likely to be sympathetic, and explain to them your desire for friendship, letting them understand that you feel they have something to teach you. Let the plans for friendship grow naturally, not attempting too much at once.

Remember minority groups are sensitive to slights even when not intended. Nobody wants to be segregated, even though in a choice situation. You will occasionally meet rebuffs from Catholics, Jews, Italians or other groups. Remember that rebuffs from your own kind are a common lot and that as a protective measure they

have learned to strike back. But patient, kindly good will finally break through walls of suspicion and distrust.

Visit and report on the treatment of the underprivileged and dispossessed by the various governmental and charitable agencies in your community. What happens to people when they fall into the hands of the police? What is the police court in your town like? What happens to them at the family welfare society, the juvenile detention home, the domestic relations court?

What opportunities are offered to minority groups in your community in the matter of work? What opportunities for jobs, for advancement? Who was the last hired? The first fired?

What about housing, recreation, public utilities, sanitation, health of minority groups in your community? Compare the condition of the poorest group with that of the wealthy, the middle class and the poorer white population.

What happens to a Negro who lands in your town a stranger—how does he find lodgings, what sort of accommodations are available to him, where does he eat, how is he treated in the matters of citizenship, railway and postal service, police protection, justice before the law?

What are religious organizations of minority groups like in your town? How are their churches housed? What sort of leaders do they have? Are they meeting the needs of their young people or losing the coming generation?

What shapes the thinking of your community toward minority groups and toward other nations? Does patriotism in your community mean glorifying our national spirit at the expense of others or does it mean appreciation of our national spirit along with that of the others?

Send the Department Editor practical plans which you have worked out along this and other missionary lines.

"Are you an active member—
The kind that would be missed,
Or are you just contented
That your name is on the list?
Do you attend the meetings
And mingle with the flock,
Or do you stay at home
To criticize and knock?
Do you take an active part
To help the work along,
Or are you satisfied, to only just
belong?
Do you ever go to visit
A member that is sick,
Or leave the work to just a few
And talk about 'the clique'?
Think this over, member—
You know right from wrong.
Are you an active member,
Or do you just belong?"

BULLETIN OF The Council of Women for Home Missions

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

WORLD DAY OF PRAYER

Friday, February 12, 1937

FIRST FRIDAY IN LENT

The World Day of Prayer begins in New Zealand and the Fiji Islands, and as the Day progresses, new groups in city, town, countryside, and hamlet, join in praise and prayer until after some forty hours the Day ends at Gambell on St. Lawrence Island off the coast of Alaska thirty miles from the date line and about the same distance from the Arctic Circle. All these groups are praying that we may be one in our service for Jesus Christ—that barriers of race and class may be broken down—that we may truly learn to follow Him whose way is the way of life for all men—that we may be faithful witnesses of His love and His life-giving power—and that men may find the way by which individuals and nations can live together in peace and understanding.

NEW ASSOCIATE SECRETARY

In December, Miss Seesholtz introduced to you the new Executive Secretary of the Council of Women for Home Missions and editor of this bulletin—and now, in turn, it is her privilege to introduce to you Miss Charlotte Mary Burnham who on October 15 became the Associate Secretary of the Council of Women for Home Missions. From time to time there will be messages from Miss Burnham in this bulletin, for in the realignment of the work of the executive staff of the Council she will carry among her major



CHARLOTTE M. BURNHAM
Associate Secretary

responsibilities the Council's program in international relations, legislative matters, conferences and schools of missions and the Indian Work. Miss Burnham, a member of the Methodist Episcopal Church comes to the Council with a training and experience that prepare her in an unusual way for the work of the Council.

After receiving a bachelor degree in religious education at Hartford Seminary Foundation she received her Master's degree from Trinity College, Hartford, Conn. In 1934-35 she did advanced work at Yale Graduate School where she was Teaching Assistant in the Department of Education.

From 1928-31, Miss Burnham was Children's Worker at Warburton Chapel, Italian, at Hartford, where she organized one of the first nursery schools in that city, working in cooperation with various educational and welfare agencies. She was Director of Education and Social Work at The First Church of Christ, Congregational, in Hartford, from 1930-34. While there she did much work in leadership training in the field of children's work and missionary education, and organized and supervised one of the first F. E. R. A. schools at Center Church House, attended by over four hundred young people and adults. During 1935-36, she acted as Dean of Women and instructor at Dickinson Junior College and was on the faculty of Dickinson Summer School of Christian Education.

THE APPEAL OF INDIAN YOUTH

"Lord, Teach Us to Pray!"

One of our Religious Work Directors, while teaching a group of young Indian students in one of the Government Boarding Schools, was asked, "*Does God really help anyone who prays? What should we pray for—how should we pray?*" Does this remind you of another group in far-off Palestine, one of whose members asked The Great Teacher, "*Lord, teach us to pray*"? Those young men were groping their way from the old religion of Judah with all of its traditionalism and formalism to an understanding of Jesus' interpretation of God as a loving Father "*who giveth good things to them that ask him.*"

These young Indian Americans, too, need guidance in their religious life, caught as they are in the transition from the old to the new, often unable to accept the guidance of their own people who can see no good in the white man's way of life or the white man's religion. And it is no wonder that many of the older generation can see little good in these things when we remember the injustice and cruelty blackening the relationships of the past.

But Indian youth today is looking forward. In the boarding schools of the secondary and vocational types maintained by the Government, many young Indians are being trained for work as leaders among their own people—as nurses, home economics instructors, community workers, teachers, agriculturalists, stenographers, in the trades, and in the professions. Many others go out into our large cities each year and are assimilated into the population. Many Indian Americans are holding important positions and many others have rendered outstanding service to their own people and to our Government.

Ataloa, of Bacone College, Muskogee, Oklahoma, in addressing Indian youth, said, "What a difficult but glorious task Indian youth faces today! He stands at the place where many trails cross. How can the best in the past be preserved—a priceless culture that produced independence, strong leaders, a great art? And again, how select from the advancing civilization of the white man the things that are of value rather than those which degenerate and cheapen?"

"Trained leadership is the only answer to these problems. This means education where one may learn to 'share a life as well as make a living.' *We need religious leadership, motivated by the teachings of Christ*, that will prove a new faith can minister to every phase of Indian experience, and relationships, with the same vitality as the old religions. . . . But without spiritual guidance, training, and unselfish devotion, Indian youth will fail in meeting the challenge."

Are we helping them to meet this challenge? It is a challenge to us as Christians to share our Christian heritage with them—the best thing in our civilization we have to offer. In an attempt to meet this need for religious instruction, Christian character building, and leadership training, among young people in the Indian schools, the Council of Women for Home Missions and the Home Missions Council, working through the Joint Indian Committee, maintain a religious education program in six government boarding schools and several communities and day schools. This program includes courses of study in the schools, in the Bible and Life of Jesus, Chapel Services, Young People's societies, clubs and recreational work, and is carried on by eight trained Religious Work Directors.

But this is not all that they do—

they are friends and advisers as well, helping many young people through crises in their personal and school life. They encourage church membership and cooperate with the local ministers. Does this type of training carry over after the students have left the school? After a trip to visit former students, one of our Directors writes, "We find that our graduates are doing much better than we had heard. In most cases the Indian homes were as neat as the white homes around them and sometimes better. At Happy Camp we visited two graduates who are helping with church work. In a little log church at Cottage Grove on the Klamath River, Caroline Aubrey, a graduate of Sherman, carried on the work this summer while the missionary and his wife were at summer school."

Fifteen national Home Missions Boards unite in program and financial responsibility for the work of the Joint Indian Committee of the Home Missions Councils. Funds are needed to maintain the work; more funds are needed to cover adequately the field. Will you help to answer the appeal of Indian youth?

"Lord, teach us to pray!"

CHARLOTTE M. BURNHAM.

NOTES ON MIGRANT WORK

From the drought-stricken areas of Oklahoma, Missouri, Arkansas and neighboring states, hundreds of families are migrating to the extensive crop areas of the Southwest. To maintain their economic independence is their aim—and reports of the thousands needed for the tremendous crop harvests in California raise their hopes of employment. Often they find no shelter available and the only thing left for them is to build their own. The result is numerous squatters' camps.

To find shelter is by no means their only problem. In California a small town became a city overnight. Twenty-five hundred pickers arrived to harvest the pea crop. Hundreds of families, many of them from the districts of the sharecropper in Arkansas, Mississippi, and Texas, swarmed into the area in search of work.

Most of the army of 2,500 people had wandered from Arkansas or Mississippi over the state line into Okla-

homa for late cotton, drifted into the Imperial Valley, California, for early truck garden work, and then on up into peas. The first crop rusted with the too abundant rain and the migratory worker pawned his rickety car and the wheels of his trailer to get money for food, then starved until relief funds brought him a few meals. There were still more dire conditions with the coming of the frost which nipped the late crop of peas. Several hundreds had in some way secured gasoline to move onward—1,800 still remained, the victims of malnutrition and discouragement. Whole families must pick all day to secure six or eight hampers of peas; the combined earnings could not feed the families.

Low wages and irregularity of employment have long been underlying evils in the situation. According to a recent study by the State Relief Administration of California:

In each of the last six years the largest number of agricultural workers had employment for only half the year. In 1930, 18 per cent had steady work; in 1935, only 2 per cent had no period of unemployment. The average yearly earnings per family group, while only \$381 in 1930, declined to \$289 in 1935.

Earnings from agriculture were not supporting laboring families six years ago and the need for a relief subsidy has steadily increased. A thoroughly bad situation is becoming even worse.

It is encouraging and significant that when this national problem was brought to the attention of the United States Senate in June, 1936, the following resolution was adopted:

Resolved, That the Secretary of Labor is hereby authorized and directed to study, survey, and investigate the social and economic needs of laborers migrating across state lines.

The children of these migrant families have been of major concern to the Council of Women for Home Missions since the Migrant Work was begun in 1920. Through religious education, public health programs, and recreational activities, the lives of thousands of children and young people have been permanently enriched.

In 57 areas in 12 states, churches of 17 denominations cooperate through the Council of Women for Home Missions in service to the Migrants. Work in 32 other states is *not even begun*.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

NORTH AMERICA

More Christianity in Public Life

Dr. E. Stanley Jones, one of the leaders in the National Preaching Mission, declared that the Spirit of Christ must be embodied in public as well as private life.

"Today religion is at the judgment bar in America," said Dr. Jones. "We are in the process of change and face three choices. The changes will take place under Communism, under Fascism, or under the Kingdom of God on earth. The question is, can religion provide a goal and power to move toward that goal? Let us make no mistake, however. The system of religion built around Christ is at the judgment bar but Christ and His Kingdom are not. The call to the world is not to modify Him but to obey Him."

—*The Living Church.*

Stewardship Conference

Representatives of the major Protestant churches in America met in Dayton, Ohio, last November to consider the "Stewardship Approach to Religion." Dr. H. C. Weber, canvass director of the Presbyterian Church opened the discussion by recounting the national evils of gambling, extravagance and waste, indicating the need for organization against them on the part of Christian forces in the spirit of a new propulsion of stewardship ideals. A whole afternoon was devoted to "The Stewardship Approach to Valid Philanthropy and Sound Church Finance," the principal address being delivered by Arnud C. Marts, Acting President of Bucknell University. Dr. Marts credited the motivation for 90

per cent of all philanthropic giving in the United States to religion and the love of God.

A fitting conclusion to what was probably the best annual meeting of the United Stewardship Council was a discussion of the "Stewardship Approach to Personal Religion."

Religious Broadcasts

More than 40 religious programs are regularly broadcast over a national hookup each week. Of the fourteen Protestant programs, thirteen are supervised by the Department of Religious Radio of the Federal Council of Churches. The Jews have 16 weekly programs and the Catholics 10. This listing does not include the vast number of programs locally broadcast nor those broadcast at irregular intervals over a national hookup.

—*Advance.*

"Church of Christ in America"

Dr. E. Stanley Jones pleads for a "Church of Christ in America," comprising all denominations. "The figure that I have in mind," he says, "is that of a tree with many branches adhering to the central trunk, that trunk in turn adhering to the root—Christ." Each branch may have any particular form of self-government it desires, but let it not impose any particular government on the rest at the price of unity. Out of such an organization there will come a larger expression of Christianity which will more closely approximate the kingdom of God. Each nation would have a local expression of the Church of Christ; for instance the Church of Christ in Britain, the Church of Christ in China.

—*United Presbyterian.*

The Bishops' Crusade

This is a two-year enterprise of a spiritual nature, initiated and led by the bishops of the Methodist Church, and having two phases or sections.

The first is called the Missionary Forward Movement. Its purpose is to make the Church vitally missionary and evangelistic in spirit and attitude. The second is called the Aldersgate Commemoration. Its purpose is wholly spiritual: it will reemphasize the primary Methodist principle of personal religious experience; it will not be an evangelistic movement, as commonly understood, but working within the Church, it will seek to revive personal religious experience in the lives of Methodist people.

The objectives of the Crusade correspond to what all candid Christians recognize as the deepest need of the day—personal religious experience and its expression in missionary and evangelistic service.

—*World Outlook.*

Methodist Board Reports

Bishop Francis J. McConnell, President of the Methodist Board of Foreign Missions since 1928, said at the 118th annual meeting of the Board in November: "Under all the circumstances the Board of Foreign Missions never was doing better work than now."

The total receipts for 1936	
were	\$1,308,440
The disbursements were ..	1,308,259

Excess of receipts ...	\$181
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The budget was balanced by a deferred income emergency aid of \$30,432 by the World Service Commission. The secretaries, staff members, missionaries and employees, without exception, re-

linquished salary for two weeks during the year in addition to their regular gifts to help balance the budget. This practice has been followed for three years, and in a number of cases has worked great hardship, however voluntary the gifts have been.

Five new missionaries have been commissioned by the Woman's Foreign Mission Society—three for India, one for Malaya and one for South America.

—*Christian Advocate*.

Atheism Association

Charles Smith, forty-eight, native of Arkansas, is America's ace atheist, his chief aim—broadcasting his disavowal of God. In 1925 he organized the American Association for the Advancement of Atheism, which now claims 1,500 members, and last fall swung into action with an enlarged program of lectures and debates. Mr. Smith avers that there are now nearly 150,000,000 of the world's two billion people who publicly admit they believe in no divine power. In the United States he sets the figures at one million; but in addition he asserts half the nation actually practices no religion.

Nearly all this Association's claims, that more and more people are professing disbelief in God, are denied by the nation's clergy, led by Dr. Harry Emerson Fosdick, who says: "It is hard to believe in God, but it is far harder to disbelieve in Him." A Baptist pastor of Seattle says: "Our community is suffering from a general moral and spiritual sag, but there is no general turning to atheism." A San Francisco clergyman cites the number of press notices of Sunday services, the number of Christian burials and the great majority of hospital patients found to pray as evidence that atheism is not on the increase in that city. —*Literary Digest*.

Methodist Union and the Negro

The Methodist scheme for union which passed at the Gen-

eral Conference in Columbus, Ohio, includes a plan for the formation of Negro churches into a separate regional body under the General Conference. This has brought reactions from other countries. The *Madras Guardian* (India) criticizes this feature of the union as one which recognizes racial distinctions. To those who drafted the measure, it seemed advisable for purely administrative reasons, and Bishop B. T. Badley calls attention to the fact that two Negro delegates ably advocated the plan.

The Blackfeet of Montana

The Methodist Episcopal Church maintains missionary work on the Blackfeet Indian Reservation, with headquarters at Browning, Montana. The work differs very little from church work anywhere. There is a very active Ladies' Aid, a Junior Epworth League, an Intermediate League, regular worship services, and a church school. Two hundred members are enrolled in the church; 240 in the church school. A number of white people also attend the church. Activities are not confined to the town, but cover eight rural communities. The Reservation is as large as the state of Delaware.

Indians are naturally religious. Taking the tribe as a whole, the religious views of the Blackfeet are a mixture of sun worship, superstition, Catholicism and Protestantism. It requires an infinite amount of patience to work with the Indians, because they do not want to be hurried or pushed into a program.

—*Woman's Home Missions*.

Evangelization in Canada

Members of all churches in Canada are cooperating in a campaign for the evangelization of Canadian life. The movement started with a dramatic meeting for witness in Montreal, attended by over 14,000 people, and gatherings with a similar spirit have been held in more than a score of cities from the Atlantic to the Pacific.

The first object of the movement is to inspire the churches to take up with fresh assurance their sacred task of leading men into the life in God. The second objective is to inspire believers to express the spirit of Jesus in all the relationships of life. This two-fold purpose has been affirmed in all the meetings.

—*United Church Record*.

Offerings in Fur

When their bishop visited the Indians in the Canadian diocese of Moonsonee, they asked if they might make their offerings in furs, instead of money.

When the day came they brought their pelts, carefully dressed, and at the time of the offering, led by their chief, each one with great dignity arose and carried his fur to the chancel where with a reverent bow he presented it to the bishop. No one left his seat until the one ahead of him had returned and sat down. There were 150 present, so the presentation of the offering took an hour and a half. These were the Mistassiny Indians, at a place of the same name between Hudson Bay and Lake Superior.

LATIN AMERICA

More Freedom for Churches

The Mexican Government continues to show a more moderate policy with regard to religion. Both in Mexico City and Guadalajara the churches and priests seem to enjoy more liberty in the matter of services than at any other time in the past five years. Laws limiting such services still exist, but they are not enforced. Masses are well attended and church bells are again allowed to announce them. The churches of Sinaloa were reopened several months ago, while the newly elected governor of Sonora has promised to permit the reopening of churches there. Probably not more than three or four states are seriously interfering with religious services. —*Christian Century*.

Home Missions' Outreach

Sometimes Mexican converts in the United States wish to be

repatriated. Two such families, when offered free transportation to their old homes in Mexico, looked forward to seeing their relatives, and also to bringing them the happiness that they themselves had found in the Gospel, so they accepted the trip, after giving up good employment, ignorant of what was awaiting them in their old country.

Both fathers of these two families have been such ardent evangelists that each has had to flee from his own village to escape death at the hands of his own parents or brothers, who had disowned him for his heresy. One of the men cannot get regular work because his religion prevents his joining workers' syndicates. The other has employment in the mission hospital. They have both known deepest poverty and privation, but they still say that carrying the Gospel to their own towns was worth the sacrifice. Their work has not been in vain, for it has resulted in a group of converts in each village, although the relatives are not among them. —*Presbyterian Survey*.

Church and State in Colombia

The Liberal Government in Colombia, which has now been in power for six years, has been able, in spite of organized opposition, to strengthen its position. A revised Constitution affirms:

The State guarantees liberty of conscience. No one shall be persecuted because of his religious opinions nor compelled to profess beliefs or observe practices contrary to his conscience. Liberty of worship is guaranteed to all provided that it be not contrary to Christian morals nor to the laws. . . . The Government may form agreements with the Holy See subject to the approbation of the Congress, in order to regularize the relations between the State and the Catholic Church on a basis of reciprocal deference and mutual respect.

Another article, which formerly stated that public education should be organized and directed in accordance with the Catholic religion, has been replaced by a new Article (14):

Liberty of teaching is guaranteed. The State shall have supreme power

of inspection of teaching institutions, both public and private, in order to ensure the achievement of the social objective of education and the better intellectual, moral and physical training of those who are taught.

With the addition of two new groups to the present missionary forces it is hoped that a marked advance will be made.

—*The World Today*.

From Island to Island

In 1920, the Board for Christian Work in Santo Domingo was organized for the purpose of carrying out a religious, educational and medical program in the Dominican Republic. Rev. B. N. Morgan, working under this Board, has been broadcasting his weekly services, and thus has reached not only his own church members and members of other denominations but also non-Christians. Recently, he was told by a Puerto Rican pastor that several groups in that island were taking radios into their churches and tuning in each week to hear the sermons broadcast by Mr. Morgan—in fact, depending upon his broadcast for their entire evening service. —*Monday Morning*.

Record-Making Cuban Baptists

Cuban Baptists are proud of a list of records, which they believe have not been matched. They have almost 50 per cent of all church memberships. There are two Cuban Conventions, Oriental and Occidental, and both have more than a hundred churches with ten thousand members.

The first statue erected in Cuba honoring a Protestant was to the Baptist physician, F. Rodriguez, philanthropist of Santa Clara province. The first Protestant representative sent to the Cuban capitol as a legislator was a Baptist, Sr. Eladio Gonzalez Morales, superintendent of the Sunday school of the Baptist church at Matanzas.

No one yet has written in the Spanish language so many Christian books as Sr. A. S. Rodriguez Garcia, a Cuban Baptist who died in 1934, in Sancti Spiritus. Finally, a Cuban Bap-

tist newspaperman and pastor is writing for fifty-two newspapers in the Latin American republics.

EUROPE

Not a Struggle Between Religion and Irreligion

A young Virginian who arrived in Spain from the Olympic Games the day the rebellion broke out comments on the situation in an article in the *Presbyterian Tribune*:

Inasmuch as there is considerable misunderstanding of the religious situation in Spain, it is important to state emphatically that it is not a struggle between religion and irreligion. It is a struggle between those who stand for the freedom to believe and worship God in one's own way or to disbelieve; and those in the one Spanish institution of religion, the Roman Catholic Church of Spain—not a part of the government under the iniquitous dictatorship of Primo de Rivera and the Monarchy, but the government. This church was the chief landowner in Spain. It was also the most important industrialist, banker, schoolmaster and money-lender. Its wealth has been estimated at one-third of the national wealth. With monks, nuns, higher and lower clergy, it constituted a veritable army of occupation.

There was one priest for every 900 persons, compared with one for every 20,000 in Italy, the seat of the Papacy. All told, there were 106,734 persons either in the clergy or in the religious orders, 25,474 of them priests and 81,260 monks and nuns. In no other country did the clergy constitute such a disciplined and powerful vested interest. Only a major operation on the body politic could dislodge them.

Spezia Mission in Italy

Through recent stormy times the Spezia Mission for All Italy has kept right on with its work.

The environment has been one of extraordinary difficulty, and even of severe persecution. Again and again it has been only the direct interposition of God which has prevented the work being closed down, and the workers swept peremptorily out of the country.

This Mission keeps rigorously clear of politics. Its workers claim to be servants of the Most High God, ministers of the Gospel of Christ. They are held in high esteem, and honored for what they have done for the uplift of the country.

A beautiful and spacious building for the boys' orphanage has been erected in a magnificent position, is paid for and is now waiting government permit for its opening. —*The Christian*.

Religion for Foundry Boys

In November, 1865, an organization was founded in Glasgow under the name of the Glasgow Foundry Boys' Religious Society, and its object was the religious, educational and social elevation of the lads and girls of the city who had no church connection. The work has grown until there are now seventy-four branches, with an aggregate attendance of about 8,500 members, superintended by 1,200 workers. The dominating Christian element is further promoted by union with churches and missions, and wherever found practicable, each branch or meeting-place of the Society is specifically connected with a congregation from which its workers may be drawn.

—*Life of Faith*.

The Book of Books

A colporteur in Roumania sold a Bible to a man who had never before heard of it. Taking it home he began to read it, and after a time remarked:

"Wife, if this Book be true, we are wandering along a false road."

Reading further, he said:

"Wife, if this Book be true, we are lost."

He still read on and at last called out: "Wife, if this Book be true, we can be saved."

—*Dnyanodaya*.

Coordination in Lithuania

On October 5th last, the Lithuanian Protestant Association was founded, in which are united all Protestant churches and organizations of the country. The efforts to unify the Protestants of Lithuania was begun very intensively last year, and have resulted in the close collaboration of Lutherans and Calvinists, with the aim of reinforcing Protestantism. At the first meeting of the Association the

lack of pastors was stressed and the vital need of filling this gap. Home missions were also represented at the inaugural meeting.

Methodists in Germany

Many of Methodism's roots are in Germany, and one of its most flourishing branches is there. The work began in 1533; in 1936 there were 55,000 members, 280 ministers, 1,200 local preachers, 1,000 preaching places, 430 churches and chapels valued at about five and one-half million dollars. In eight hospitals and thirty-three homes 1,000 deaconesses do a splendid work; besides hospital work they paid 60,000 visits in 1935 to sick, poor, lonesome, old people. In the Theological Seminary at Frankfurt-Main young men are prepared for the ministry, and in two tents nearly 100,000 people hear the Gospel summer after summer.

—*Christian Advocate*.

AFRICA

Observations of a Missionary

Rev. James L. Jackson, Presbyterian worker in the Congo Belge tells of performing the marriage ceremony for a native evangelist, whose bride was the first girl in Africa he had ever seen get married with shoes on. Not only that, but this bride carried flowers in a pickle bottle of water. She was very serious about it.

Mr. Jackson has other observations:

Today we saw a native man parading up and down the compound carrying a raised umbrella over him, though the sun was shining. His only clothing was a loin cloth. His idea was not to keep off the heat but to impress the populace with his own importance. It is a common sight to see some village chief wearing somebody's second-hand overcoat buttoned from top to bottom, even though the day be extremely hot. He is willing to torture himself in order to make an impression upon the lowly villagers.

Speaking of self-torture, one young man came to our nurse one day, wearing a pair of clumsy-looking shoes and limping quite badly. He had been married about a week and had worn these shoes since his wedding ceremony. He asked for some medicine to ease the pain in his feet. He took off his shoes and showed his feet

wrapped in bits of paper stained with blood. The nurse asked why he didn't stop wearing the shoes, and he said he had paid the rent on them and meant to get his money's worth.

—*Presbyterian Survey*.

Ethiopia on Way to Become Catholic

The Roman Catholic Church is embarking on an intensive missionary penetration of Ethiopia. This Church is now at liberty for the first time to exercise its evangelical mission in perfect freedom in vast territories of Ethiopia where its presence was formerly opposed.

Extensive plans are being laid for spreading Catholicism throughout Ethiopia, and a band of missionaries is being prepared for this purpose. They are to be provided with all the means necessary for carrying their message into the more primitive and most distant regions, and will be put in a position to open schools and hospitals.

The problem of providing religious assistance for the white colonists is already partly solved by the presence in Ethiopia of large numbers of military chaplains. For missionary administrative purposes the territory will be divided ecclesiastically into five apostolic prefectures. These will coincide with the five political subdivisions.

—*New York Times*.

Changes in Morocco

It was Mr. John Anderson, Scotch Christian, backed by the Ayrshire Christian Union, who founded a mission for long neglected Moroccans. It was no easy task, but gradually opposition has lessened and opportunities for helpfulness were increasingly found.

In recent years, changes of far-reaching importance have taken place in Moroccan life. Education is playing a great part in changing the outlook and ideas of the people, especially among the young, and these changed conditions have brought the missionary into contact with questions which could not have been asked twenty years ago,

simply because the conditions that prompt these queries today did not exist then. Years ago the boys who came to mission classes had spent the greater part of the day cooped up in a small room memorizing the Koran. Today they come from French schools with their heads full of figures that measure the distance of fixed stars. Books, in both Arabic and French, are as common as coins. The growing generation is convinced that quinine is more effective than quack medicines; and that vaccination is a surer way of wiping out smallpox than a thousand visits to saints' tombs.

The opportunity of enlightening these newly-educated men is being seized by the missionaries at every station, and also in the markets and villages. The Scriptures and other Christian literature are now being widely circulated. Several years ago, fifty Mohammedan converts were questioned as to what had first attracted their attention to Christianity, and what had brought about their conversion. Nineteen replied that their attention had first been attracted by reading the Bible, or some portion of it, and twenty-two attributed their conversion directly to the Word.

—*Southern Morocco Mission.*

Metet Missionary Society

Esther Bartlett, of the West Africa Presbyterian Mission, reports the annual missionary conference of the four churches in the Metet District, held in the bush 20 miles from Metet. It was entirely under the direction of the natives. Excellent talks on giving were made. When the offering was presented on the last afternoon it was found to be double that of the preceding year. One of the laborers at Metet makes thirty francs a month. He gave forty francs to the missionary society. One of the evangelists gave his whole month's salary. These offerings were in addition to their regular contributions to the church.

This money is being used to send evangelists to untouched districts. It is not enough to an-

swer all the Macedonian calls. An evangelist sent out last year went to a town where there was not a single Christian. He has been there only 10 months and there are now 28 confessors, an attendance of over 30 at the Sunday service and a school of about the same number of children, which he teaches.

Increasing Interest in South Africa

The Dutch Reformed Mission has various methods of increasing missionary interest: Missionary sermons and prayer meetings throughout the parish; annual mission festivals in every ward; annual collections by the deacons; annual "Synodal" collections by means of the envelope system; work by the Christian Endeavor through Sunday schools, prayer meetings in the wards, sick-visiting among Colored and Native, and missionary meetings in the European congregation under the minister's guidance; an annual missionary week-end; the buying of "mission shares" by young men; conversations about missions during pastoral calls; visits of missionaries; local mission committees; mission evening of Children's Missionary Circles.

It has also been found helpful to found a home mission and guarantee the salary of a local missionary.

—*South African Outlook.*

"God's Got Started"

Miss Mabel Shaw has written a book worthy of wide reading—"God's Candlelight." An incident at the close of the book illustrates at once the simplicity of the African and the hope of the world.

There had been a lot of lying, and Ana had been in the thick of it. "Don't you ever want to tell a lie?" She looked at me searchingly.

"Yes—I suppose I do at times." "There you are," said the child with a quick eager movement of her body. "And God started long ago on you, so many years ago that we cannot count them. And he has only just started on us. . . . Don't mind it so much," she said earnestly. "God is rather slow, isn't he? It took him a long time to get you white people ready to come and tell us about him. I'm sorry

I told that lie; I did not understand it, it seemed far worse to me to be found out. I'll remember, really I will." And then with a little engaging smile, "But really you need not mind quite so much. God's got started on us now."

—*World Outlook.*

The Miracle in Sierra Leone

Bishop Wright, of the C.M.S., sees many hopeful signs in Africa—not the least a growing desire among African Christians for a deeper spiritual life. He says:

It is a remarkable thing that from a mass of freed slaves and their descendants, neglected as they had been by the Church for nearly 2,000 years, left the victims of their system with its medicine men, its human sacrifices, its fears, its unlimited liability to debt and consequent pledging of men, women, and children, its truly awful and widespread diseases—that from amid so great disability there has arisen the self-supporting, self-extending, self-governing Church.

Christianity in Sierra Leone is quietly and gradually influencing the Moslems and heathen, and is changing their estimate of values, as the non-Christian sees the happy family life and the prosperous economic life of the Christian. During my time in Sierra Leone, a deputation of several scores of Moslem men, having come to me to help them settle a quarrel, began the interview by saying: "We come to you as our spiritual head." It may have been merely a compliment, but that it should have been said at all is a triumph for the power of the Christian character of the Africans who form our Church there.

—*C. M. S. Outlook.*

WESTERN ASIA

From Bigotry to Faith

A Presbyterian missionary in Teheran was greeted one day by a government employee whom he had never seen before. As they sat down to talk the man said: "I think I know Christ better than you do." Let the missionary tell the story.

When I asked how he knew Christ he said that twenty-two years ago he had been employed as a teacher in a Russian school in one of the cities of Iran. He was a very bigoted Mohammedan, and made fun of the Christian Russians. But one day he went by himself into the room of the priest, and there he saw a picture of Christ on the cross. This view of Christ's sufferings broke his heart, and he suddenly began to weep, wetting the picture with his tears. The priest came in, and he went out, not

telling his experience to anyone. But he found a colporteur and bought a Bible, and after going through the Old Testament (which he did not like much) he came to the Sermon on the Mount, and he knew that was what he had been seeking. "I have read that a thousand times," he said. He told me he had kept this love for Christ in his heart and had told no one, for fear of losing it. "Tell it," I said, "the more you give the more you will have!" I left some books for him, and yesterday when I returned I found he had just finished reading the Persian translation of *Pilgrim's Progress*. When he began to read it he had not been able to put it down till it was finished. It was just the book he had been looking for for years, he said. As I was the first Christian with whom he had ever discussed these things, he asked me to come to see him in his home, where he would invite some of his friends to meet me.

—*Presbyterian Board News.*

Nursing Schools in Iran

Among the best of new educational enterprises in Iran are the nursing schools. Recently in Teheran and in Tabriz and Meshed nursing schools have been opened for teaching the scientific and practical fundamentals of nursing, the care of children, etc. The program has been approved and comprises a course of two years for girls with a 9th class certificate. It is designed both for educated girls and for those women who wish to form good, orderly homes.

Miss Fulton, of the American Hospital in Teheran, is in charge in Teheran, and the Misses Wooding and Pease of the American Hospitals in Tabriz and Meshed are in charge of the two other schools.

—*Translation Service.*

Problems in the Levant

J. Oscar Boyd, Secretary of the Levant Bible Agency, lists eight special difficulties that confront missionaries who seek to make the Bible known in "Bible lands." These are:

1. The racial problem: How can the Bible be released from historical association with hated or despised races?
2. The political problem: How can a book be widely circulated where police forbid Bible colportage, and even call the Bible subversive literature?
3. The ecclesiastical problem: How can the vernacular Scriptures find

their way into the people's homes and schools, against active opposition of national priesthood?

4. The cultural problem: How can the Bible exert its full effect on a people largely illiterate?

5. The economic problem: How can the Bible be sold to a people too poor to buy it?

6. The sectarian problem: How can men be found as colporteurs of the Scriptures, who are at the same time zealous friends of the Bible, willing to "endure hardness as good soldiers of Jesus Christ," and yet free from the fanaticism of some particular sect?

7. The administrative problem: How can the limited supply of workers, and of financial resources be so employed as to secure the maximum distribution over the entire area, without any waste through duplication of effort?

8. The publicity problem: How can those who sustain this Bible work be kept informed of the needs of this area, without antagonizing those groups which constitute the obstacles already mentioned?

—*Bible Society Record.*

INDIA-BURMA-SIAM Moslem Increase

According to *The World Today*, Moslems in India have increased during the past decade by 2,500,000. The total Moslem population of 77,500,000 exceeds the combined Moslem populations of Arabia, Persia, Turkey, Egypt, Syria and Palestine. Indian Moslems have sent their missionaries to Europe, Africa and America and support mosques in Berlin, London, Australia, Brazil and Trinidad.

The National Christian Council has issued a call to the churches throughout India to take part in an evangelistic movement during the next five years. This movement is intended to center in the church in each locality, not in the mission. It will seek to enlist all Christians in one great army of evangelistic volunteers, each bringing their own special gifts to the task of witness bearing.

Leper Colony Devastated

A cyclone last November practically levelled to the ground the buildings of the Bapatla Leper Colony, where nearly 200 lepers in various stages of the disease are cared for by the Salvation Army. Letters from officers stationed at the Colony describe

the scene as one of utter desolation. Whole buildings were blown away before the wind, and will have to be entirely rebuilt. The new hall in course of erection, which was to be opened by General Evangeline Booth on her visit to Bapatla was ruined.

It was comforting to the officers who labor in the Colony that in the height of the storm those stricken, primitive people sung hymns of petition to God for protection, and several of the young Christian boys led the people in prayer.

The damage was not confined to the Leper Colony only. One of the Army's hospitals near by, built on high ground, was isolated, heavy floods covering the countryside for miles. It is calculated that the cost of restoration will exceed £3,000, but the work is going forward.

—*Life of Faith.*

Illiterate "Carries On"

A native Christian, passing through a village, found a convert holding an open-air meeting on his own, with a congregation of over forty caste men listening intently. He was telling them:

"It is only recently that I have found this Saviour, but oh, the joy and peace He has brought me! You have not that joy I know so well, for I was all these years without it, but the Lord Jesus has brought it. He has saved me. If you trust Him He can and He will do the same for you. There is a Book in which it is all written; I wish I knew how to read, that I could read its beauty for myself, but I can't; if I could, I would read it also to you that you might see for yourselves; but most of you can read and I can tell you where you can find those who have that Book."

Just then, round the corner, came the native Christian. "There," eagerly shouted the caste man, "I wanted you to see the words in the Book itself, but I could not show it to you; but God has sent this friend with His Book to come to my help and for your good. Friend, show

them the words in the Book; let them read for themselves, for they are words whereby I have lived," and showing the Scriptures as they talked, they continued their testimony.

—*Life of Faith.*

Interest in the Villages

The Christian evangelist who is touring India's villages is keenly aware of a swing of interest toward rural areas. There are those on the move who have political, economic, social or religious ends to serve. He meets many coming and going, and has discovered two things in regards to his own work. There is more interest, and more opposition than has been the rule. He is having men of all types, educated and from among the lowliest, who come to him asking for information about the Christian religion. Probably Christian ministers have had more requests for immediate baptism from educated persons within the last two years than during five or ten years previously.

Christians Learn to Read

It is possible to be a Christian, and a good one, without being able to read the Bible, but Christian leaders in India don't believe in risking it. Indian villagers mostly come from low or outcaste groups, where educational privileges are conspicuous by their absence. One village Christian in 20 in the Punjab can read. That is a good many per cent better than his non-Christian neighbors' records.

Moga School is making it possible to improve that percentage at once by issuing a series of simple readers in Urdu, for Beginners and Primary children. This year, 15,000 copies of the books were sold. Mission and government schools throughout the Punjab and the Central and United Provinces have adopted them. They have been translated into Hindi, and requests have been received for permission to translate them into three other important languages used in India. —*Monday Morning.*

The Bible as Literature

Indian scholars often acknowledged indebtedness to the Bible, both for language and ideas. Mr. M. R. Jayakar, in a recent address on "The Place of English in Indian Education" advocated the study of English literature, and said that there were two characteristics of English literature well worth study, its simplicity and sweetness. Then he said, "For acquiring that excellence, one book I would recommend to you, namely, the Bible. Do not abhor the New Testament because it is the religious book of your rulers. Your president just quoted a little sentence from the Bible, and you noticed how it stood out of the rest of the speech like a little jewel. To this day, the Bible holds the field, as being the simplest composition in the English language, and I cannot do better than recommend its study."

—*United Church Review.*

Rural Reconstruction

American Baptist missionaries at Pyinmana, Burma, took to farming in 1917 and acquired five acres to grow sugar cane, and rear pigs and poultry. The venture prospered and in 1918 fifteen acres of rice land were added. In 1922 the Government of Burma acquired 180 more acres and leased them to the mission for an agricultural school, which was opened in 1923 with an enrolment of 35; in 1932 it had risen to 104. The school is a happy instance of co-operation between Government and the Mission.

It is the rule at Pyinmana that the students in the Agricultural School should spend three full days a week in practical field work. The farm is no mere demonstration plot; it runs into 150 acres, of which 80 acres are given to rice, while maize, sugar cane, vegetable gardening and fruit farming combine to utilize the remaining 70 acres. Other agricultural accessories are 107 head of cattle, 144 pigs and 200 fowls. Products to the value of Rs. 11,000 were sold from the farm last year. Of the students

who have been trained at the School, 58 per cent are working on farms, and 88 per cent are engaged in service of some kind for the rural community.

—*New York Times.*

Christian Leper Clinics in Siam

Only about 5 per cent of Siam's lepers are treated in hospitals, so that thousands must be reached in some other way. In recent years clinics have been opened in 18 centers, where injections are given by former patients at the Leper Asylum at Chiangmai. There are over 500 patients now being treated in these centers; the only cost involved is that of the medicines that are supplied free. The only requirement is that full reports be kept and that the patients be regular in attendance. The responsibility for operating the clinics falls on the people of the community. Christian services are held at every clinic, mostly directed by Christian lepers.

—*Presbyterian Banner.*

CHINA

Westminster Catechism Reprinted

Because the original translation by Dr. C. W. Mateer is now out of print a revised edition of the Westminster Shorter Catechism is soon to appear in Chinese. Dr. W. M. Hayes undertook this work at the request of the Kwang Hseuh Publishing House, in collaboration with his Chinese and missionary colleagues on the faculty of the North China Theological Seminary. After months of work by individual faculty members, the whole faculty sat in daily session for over a week during summer vacation to finish the job. Where all could not agree, the translation to be used was chosen by a majority vote.

The revisers are guided by the following rules:

Accuracy in translating thought of the original; simplicity of Mandarin style; conformity to Scripture phraseology as far as possible; uniformity

of expression in question and answer as aid to memory.

There is a large demand in the Chinese Church for the Shorter Catechism and in one "field" alone there is a waiting order for 2,000 copies.

—*Christian Science Monitor.*

Letter from Madame Chiang

Mrs. David Tappan, of the American Presbyterian Mission at Hainan, received a letter from Madame Chiang Kai-shek regarding missionary cooperation in the "New Life Movement." Madame Chiang's observations are equally applicable to the Western world. Here is her message:

Deeply appreciating the great sacrifices made by those members of the missionary body who have elected to serve in China, Generalissimo Chiang Kai-shek and I have naturally sought their cooperation in connection with the New Life Movement. The principles of this Movement coincide so closely with the work which the Church is doing to ameliorate the lot of the common man that there is abundant room for the closest cooperation.

But unless the New Life Movement enjoys the cooperation of the women it cannot really be effective, because the four virtues upon which it is based should be inculcated when children are being brought up in the home and in the school. Simply stated these virtues are honesty, courtesy, duty towards others and towards oneself, kindness and obedience, as well as true humility, or modesty of spirit. These are the pillars upon which the Movement is based.

I would urge that the missionaries, especially the women's organizations, strive to do more home work among Chinese women, because the old concepts of womanly behavior have been languishing and there has been a tendency for a distorted view of western ideas of what is seeming and proper to develop in the Chinese mind. With the impact of Western ideas becoming sharper and more realistic it is difficult for the Chinese woman to know what is truly representative of western culture and life, and what is harmful.

(Signed)

MAYLING SOONG CHIANG.

Baptist Centennial

Baptists in China have been celebrating the completion of a century of effort. The meetings were held at Canton, for it was in the near neighborhood, at Macao and Hongkong, that the

pioneer of Baptist Missions to China, Lewis Shuck, began work a hundred years ago.

Reviews of a century of evangelistic, educational, medical and philanthropic work revealed the following facts:

Number of students in Christian Schools (1877)	5,900
Number of students in Christian Schools (1935)	200,000
Number of students in Christian Colleges (1900)	164
Number of students in Christian Universities (1935) ..	6,696
Proportion of Christian students in Christian Colleges	41%
Proportion of Christian students in Christian Middle Schools	33%

In Canton there is a Baptist church with over 2,000 members, a middle school for boys, which with its primary students numbers 3,600, a middle school for girls with 700 students, a theological training school with over eighty students, and a school for the blind with seventy women residents. Practically the whole of this work is supported by Chinese funds, and the leadership is almost entirely in Chinese hands.

Black Miao Christian

Mr. and Mrs. Ivan Allbutt went to work among the black Miao in Kweichow seven years ago. Mr. Allbutt writes in *China's Millions*:

A woman in our village has just come to believe on the Lord. She is learning to read and is doing nicely. She came around the other day to ask Mrs. Allbutt to teach her, saying, "I got very lonely with only unbelievers around me." This weaning away from the world is a healthy sign in a new believer.

Once her boy fell into the river, but came out unhurt. The neighbors insisted that he had lost one of his souls, and that she should kill a duck to retrieve it. She did not know if obeying them would be in accord with the "Jesus doctrine," so she came around to ask. She was told to have nothing to do with the works of the devil—for such a practice is nothing less than demon-worship. The woman went back home happy to know the will of the Lord, and steadfastly withstood the temptings of her neighbors.

Showing the Christian Spirit

The student in Soochow Girls' School making the highest average for the term is given free

tuition for the next term. This year the highest average was attained by a pupil in the sixth grade from a well-to-do family, quite able to pay her way. The student who was second is from a very poor family and sometimes it was feared she did not even have enough to eat. She had had been working very hard, hoping to win first place, otherwise she would not be able to return to school. When the winner heard of this she immediately said she would pay her tuition, and thus enable the poor girl to come in on the free scholarship.

Mobilizing Against Leprosy

Dr. W. W. Cadbury, writing for *Leper News*, thinks that one of the most encouraging movements of recent years is the organization in 1926 of the Chinese Mission to Lepers, with headquarters in Shanghai, directed by a group of able Chinese. Largely through the efforts of the members of this Chinese Mission, two National Leprosy Conferences have been held, the first in 1932, and the second in 1935. This indigenous movement, if properly promoted and organized, can be counted on in the future to help meet the situation in that country.

Dr. Cadbury says that when he first went to China it was reported to him that in one district the magistrate, bent on ridding the area of the scourge, erected a mat shed and invited all the lepers to a banquet. Opium and wine were liberally dispensed. Before the feast was over the building was set on fire and soldiers stationed around it prevented the escape of any of the unfortunates until all were killed. He was also told that in the province of Yunnan when a leper reaches an advanced stage, he is given a feast, with abundance of wine to make him somewhat sleepy. A fresh grave is dug. The victim is then wrapped in the skin of a buffalo cow, recently killed, and buried alive.

In another province a friend of Dr. Cadbury petitioned a magistrate for a gift of money

to aid in his relief work for lepers. The magistrate's reply was that he would give him \$5.00 for every leper he shot!

Women Prepare for Nation Building

Mrs. Wai K. T. Chik, dean of women at Lingnan University, Canton, is in New York for a year's study at Teachers' College. Lingnan is China's pioneer coeducational school. "Only three years ago," says Mrs. Chik, "our new girls' dormitory was completed. We then had so few girl students that when we moved into the new building, it seemed a great, empty space. Now, with 130 girl students, every room is occupied and we have to house ten of them in another building.

"I do not think that people in America realize the speed at which China is going forward today, and how eager our youth are to do their part in national rebuilding. One of my problems has been to make some of our eager, ambitious girls slow up. I have to caution them that they must not neglect their health. We have five girls who have graduated in agriculture. The domestic science course has the largest number of girls enrolled. Then comes science, sociology and education. Ten American girl students live in our dormitory. These are exchange students from Stanford, Oregon and Pennsylvania Universities."

Mrs. Chik believes that the Christian colleges in China have a special contribution to make in national rebuilding. "The Christian faith is a stabilizing influence," she says. "It helps to build character and personality and these are needed in our great movement."

—*New York Times*.

Changes in Urumtsi

Misses Mildred Cable, Evangeline and Francesca French, intrepid workers for the China Inland Mission, in a letter written from Urumtsi, Sinkiang, tell of vast improvement since their previous visit. Motor

traffic increases continually; at night the main street is lighted by electric bulbs, and officials of the various offices now communicate with each other by telephone. Loud speakers are erected in different parts of the city where people stand and listen to divers kinds of music, together with lectures and instruction on matters regarded as important to the citizens. The town now has dispensaries and well-equipped hospitals staffed by good Russian doctors and even has a capable Russian woman dentist. It is amazing to be met at the hospital door by a white-uniformed Staff Sister and, looking through the glass partition, to see patients lying in clean beds in the wards.

Illiteracy is being dealt with, and there are now schools where not only Chinese, but Tartars, Noghais, Mongols, Russians and Turkis may each study in their own tongue. In short, standards are being raised from year to year. Consignments of Russian Scriptures have arrived, and are greatly appreciated.

—*China's Millions*.

JAPAN-CHOSEN

Kagawa's Return Celebrated

Dr. Kagawa was honored with a great welcome dinner at the Tokyo Y. M. C. A., when he returned from his trip to the U. S. The Kagawa Fellowship, composed largely of missionaries sympathetic with, and co-operating with Kagawa, also gave a reception for him in his own settlement in Honjo, at which more than 200 foreign guests were present to welcome Kagawa back, to greet his wife who carries on so ably in his absences, and to inspect the new cooperative kitchen unit of the Honjo settlement.

Dr. Kagawa's health is better than it has been for some time. In spite of the heavy evangelistic program he has already undertaken, he finds time daily for writing on two novels and other literature. He is also working to bring to realization an important health project, and has succeeded in inducing the

Home Office to approve the expenditure of twenty million yen over a period of 20 years to promote the health insurance system in rural as well as urban communities throughout Japan.

—*The Christian Century*.

Study Tour Planned

The American People's College of New York is planning a study tour of Japan and part of China on a cooperative basis, particularly to observe and study the work of Kagawa at first hand in his own country. This tour is projected as a result of Kagawa's visit to the United States last year. Social conditions, labor movements, cooperative developments, international relationships, and the influence of the Christian religion will be the especial subjects of study. The group expects to visit Yokohama, Tokyo, Nikko, Miya Nos-hita, Kobe, Kyoto, Keijo, Mukden, Peiping and Shanghai.

—*Christian Century*.

Ideals Not Enough

Rev. H. G. Piercy, C. M. S. worker, in emphasizing the importance of continued and adequate missionary effort in Japan, says:

A study of world politics at the present time is sufficient to show the great part that Japan is destined to play in the near future in world affairs. . . . The question is: What sort of influence will Japan's be as she takes her place increasingly in international life? Will her influence be such as to advance and further the Kingdom of Christ, or to hinder its coming? Christian forces in Japan are making their influence felt, and Christian ideals are also penetrating from outside. But it is not the influence of ideals which will bring the Kingdom of Christ in Japan or anywhere else, but the life of the Church which is His Body, and His chosen and commissioned instrument for the proclaiming of His Gospel. It is thus the building up of that Church in this land which is of paramount importance—in numbers, no doubt, but above all in faith and depth of spiritual life.

—*Life of Faith*.

Church Dedicated in Kyoto

An event of international interest was the dedication of the new Church of the Resurrection

in Kyoto last October. This parish had its beginning over 30 years ago.

The Governor of Kyoto prefecture graciously came in person and delivered a speech of congratulation and good wishes. Speeches were made by 11 other dignitaries, including the Bishop of the diocese and a member of the Japanese Diet, who is also chairman of the parish social service patrons' association.

The present land and buildings have so far cost 94,122.03 *yen*, of which, through the rector's efforts, a considerable part has been raised in Japan. The investment represents the concerted efforts of a large group of people both in Japan and in the United States, and both Christian and non-Christian. Its activities have the interest and sympathy of both government authorities and the community. —*The Living Church*.

ISLANDS OF THE SEA

Pioneering Among Dyaks

H. A. Dixon writes in *The Pioneer* of a trip to carry the Gospel to the Benoea tribe of Dyaks. Sometimes it was necessary to walk for hours in the rain, and in the tropics it pours, even more than the proverbial "Morton's salt." Chinese paper umbrellas were soon in shreds; swollen streams had to be forded, steep and slippery mountains crossed.

Informal services were held in twelve villages. Some of the people seemed intensely interested and eagerly asked questions, others were openly hostile to the message. One chief, who also holds the unique position of medicine man or priest, was especially antagonistic. The reason was obvious. Should his people become Christian, he could no longer deceive them, his position and income would be lost.

Arriving at another village, the chief came out in all his regalia to "show off" for the benefit of the missionary. His paraphernalia consisted of pajamas, an ancient felt hat, green tinted eyeglasses, his best knife, and a thermos bottle, which a former

visitor had given him. This, he proudly explained, was the outfit which he usually wore when traveling with the government official. Mr. Dixon observes that the prime requirements of a pioneer missionary, after the spiritual, are: a good physique, plenty of zeal, determination and a sense of humor.

Bibles for Pitcairn Island

The 140 great-great-great-grandchildren of the "Bounty" mutineers on Pitcairn Island are looking forward to the arrival of a shipment of Bibles, the first they have received since 1848. The National Bible Society of Scotland, which eighty-eight years ago provided the Bibles now disintegrating, is sending a new copy for every man, woman and child on this island, midway between South America and Australia, two square miles in area. Prior to 1848, the only Bible on the island was one brought ashore from a shipwreck. —*Literary Digest*.

The "Uttermost Parts"

Few realize the extent of Holland's possessions in the East India Archipelago. The total population of islands under the Dutch flag approximates 65,000,000. To several millions, no missionary has yet been sent. Until recent years, no work had been started in the following seven distinct areas:

1. The lower half of Sumatra, all south of the equator, is practically an unoccupied field. The extreme north of Sumatra is also unreached. The Courier Mission started a work in South Sumatra in 1933.

2. The islands of Bangka, Billiton, and 200 smaller surrounding islands, and the Riouw Archipelago are without a Gospel witness, except for one Chinese missionary.

3. West Borneo, inhabited by tens of thousands of Dyaks, is another great unoccupied field. The Alliance Mission has one missionary couple commencing work there.

4. Until a few years ago the three islands immediately east of Java, Bali, Lombok, and

Soembawa, were without a witness for Christ.

5. Little has yet been done for the millions on Celebes.

6. Until 1929, East Borneo was unoccupied. Alliance missionaries have led 2,000 Dyaks to accept Christ.

7. In addition to the above there are countless other islands throughout this vast Dutch colony, where as yet no missionary work has been attempted. Parts of the interior of New Guinea, otherwise known as Papua, have not even been explored.

—*R. A. Jaffray*.

MISCELLANEOUS

An African Film

A three-reel silent 16 mm. motion picture film has been produced under the auspices of the Harmon Foundation and under the supervision of Rev. Emory Ross, Secretary of the American Committee on Work in the Congo and formerly a missionary in Africa. This reel reviews the history of the African continent, its physical characteristics, religious beliefs and methods of life. Some of the effects of industrialization are depicted as a challenge to Christian missions. The film reveals the tremendous need of Africa and will be of special interest and value in the mission study circles which are taking up this subject during the present year. For further information write to Harmon Foundation, 140 Nassau Street, New York, N. Y.

Missions in Four Stages

Dr. Harry W. Fonger, Secretary of the American Bible Society in the Philippine Islands, says that while the aim of missions has not changed, the methods vary according to countries and conditions.

We can trace most missionary work through at least three or four stages. In the first, the missionary worked alone. Later, he trained the nationals of the country to which he went and sent them out. In the third stage the missionary worked with those nationals in a spirit of close cooperation. We seem now to be entering a fourth stage in which the missionary is working in large measure under the direction of the nationals.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

One Hundred Years. By Arthur Judson Brown. Maps and Statistics. Vol., one. Books, two. 1,140 pp. \$8. Fleming H. Revell Co., New York. 1936.

The sub-title interprets the main title: "A History of the Foreign Missionary Work of the Presbyterian Church in the U. S. A.; with Some Account of Countries, Peoples and the Policies and Problems of Modern Missions." This is a high aim, but it has been realized with singular faithfulness and ability. In very truth, this is the record of Acts of Apostles of the 19th and 20th centuries and, as the "Acts" of the first century was fortunate in its author, so this record is fortunate in its chronicler. It is reminiscent of the classic history of English Missions, "The History of the Church Missionary Society," by Eugene Stock.

The Presbyterian Board of Foreign Missions has been one of the major factors in the worldwide extension of the Christian Church. Its Centenary is to be commemorated this year. The missionary enterprise of this Church has been spread over the great continents of Asia, Africa and South America and the wisdom and daring of the planters have been equalled by those of the cultivators.

The Missions of this Church fall naturally into two classes: those in the great mission fields of China, India, Japan and Africa where the other missionary-minded Churches of Europe and America are also represented, and those in Persia, Syria, Siam, Korea and parts of Latin America where the Presbyterian Church has worked almost alone, or so much so as to constitute a unique work.

Everywhere the Presbyterian Church has supplied a leadership that has placed the whole Church of Christ under peculiar obligations.

With its seven Missions distributed over the whole of China, its three in the north and west of India, its original two spread over the full length of the two great Islands of Japan, the missionaries of the Presbyterian Church have naturally influenced the peoples and policies of those three great intellectual nations of Asia and the missionaries of other Churches working in those lands. Similarly the missionaries working more alone, as in Persia, Syria, Siam, Korea, Brazil, and comparatively, in the Philippines, have made large and fundamental contributions to the building up of the Churches of Christ in those areas.

Dr. Brown makes it very plain in these great Chapters that the Presbyterian Board and missionaries alike have hewed to the line that leads to the Indigenous Church. The statistics at the end of this volume give an impressive illustration of this fact. This is perhaps the natural outcome of the aim of Missions as, in season and out of season, this Board has emphasized; to make Jesus Christ known in the non-Christian world, with a view to the building up of churches, self-supporting, self-governing and self-propagating, through which Christianity shall become naturalized and nationalized. To this great end the three departments of missionary activity—Evangelistic, Educational and Medical—have been distinctly contributing.

This notable record includes a wide range of information regarding circumstances that have affected the missionary work of all denominations, the peoples and the religious and social, economic and political conditions of the great mission fields in Asia, Africa and South America. The author has opened up rich fields of investigation and has amassed a vast fund of valuable information. His introductory chapters are peculiarly valuable to church historians and administrators: First Missionary Societies, Founding and Development of the Board, Rise and Development of Woman's Boards and Societies. This last chapter pays a high and most deserved tribute to the large and effective and sustaining part taken in missionary work from the beginning by the women of all churches.

The chapters on China, India, and Japan, will especially draw the attention of all those interested in the building up of the Kingdom of Christ in non-Christian lands. It is easy to see that the author's three great loves are: the Missionary, the Indigenous Church and Cooperation and Union. His advocacy in these three major interests is telling. He surrounds the main thought of each of these notable chapters with so much of information about country and people and national movements. It is wide observation, keen insight and wise counsel.

Dr. Brown's last chapter, Survey and Outlook, is masterly. There is much in its content for strong missionary addresses; much of insight, vision, courage and well founded hope and expectation. It is a stirring presentation.

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

The Presbyterian Church has been fortunate in the chronicler of her great missionary enterprise. A responsible administrator for thirty-four years, a visitor several times to the mission fields of his own and other churches, always a keen and sympathetic but discriminating observer, holding the pen of a ready and persuasive writer, Dr. Brown has made this a mighty story of a mighty movement.

The book is well supplied with Maps and Appendices and a full Index. As the Presbyterian Church looks back upon its Story of achievement and looks forward to other years in the future, until the Kingdom of Jesus Christ shall be established throughout the world, she will have with her and her noble officers and missionaries the admiration and sympathy of all the churches whose aim is one with her own. W. I. C.

The Medieval Missionary. A Study of the Conversion of Northern Europe, A.D. 500-1300. By James Thayer Addison. 176 pp. \$1.25 paper. \$2.00 cloth. International Missionary Council, New York. 1936.

In the Foreword to this is the second of a series of monographs published by the I. M. C., Professor Kenneth Scott Latourette voices the need that many have long felt for a comprehensive account of the conversion of the peoples of western Europe. In one sense this scholarly production fills the need, but it is not a comprehensive history of Christian missions in the Middle Ages such as we have in Maclear, now out of print, as well as out of date. Rather has Professor Addison given us a critical survey of medieval missions in five interesting chapters which deal with the education and the motives of the missionaries to medieval Europe; the decisive part played by rulers in the conversion of the people; the relation between missions and monasticism; the increasing influence of the Papacy down the centuries; and, lastly, an appraisal of the content and character of the missionary mes-

sage of such men as Columba, Columbanus, Augustine, Willibrord, Boniface, Gregory, and Anskar.

Whether medieval missions have a lesson for the enterprise today is an open question. The contrast with modern missions is marked in many ways. The staff was predominantly masculine; today it is predominantly feminine. In the Middle Ages it was financed by the State, and conversions were sometimes brought about by force through a dominant race, or a non-Christian ruler who accepted baptism. The mass movements of those days were not similar, except in numbers, to the mass movements that characterize the work in India. Nevertheless, the devotion and heroism of these apostles of Europe awakens admiration. Their missionary message centered in the doctrine of God as triune, the importance of the sacraments (especially baptism), and the coming Judgment.

The author gives a full and exceedingly valuable bibliography. But it is unfortunate that there is no comparative chronological table. An outline map of medieval Europe would have been helpful as an aid to find the names of places mentioned in the text, many of which are unfamiliar. S. M. ZWEMER.

East and West. Edited by Basil Mathews. 206 pp. \$1.75. The Association Press, New York. 1936.

These ten papers by Nicol Macnicol, Sir Frederick Whyte, Hendrick Kraemer, Kenneth Latourette, Ruth Woodsmall, John R. Mott and others, were published in anticipation of the World Conference of the Young Men's Christian Association in Mysore, India. Most of the papers bear this obvious connotation. They deal with the changes which are taking place in Asia and with the relationships of East and West, social, economic, political and religious. They supply a thoughtful view of the contemporary situation under the categories of the contemporary mind. Both this situation and this mind will

change. But the things that change are of interest and consequence, and this interest and consequence are greater when they are bound in with the things that do not change, as it is the intent of this little volume that they should be. R. E. S.

The China Year Book—1936. By H. G. W. Woodhead. 18th issue. 510 pp. North China Daily News, Shanghai. 1936. Price, Fifteen Chinese Dollars.

On dipping into this long familiar publication, the reviewer was tempted to read this encyclopedia of things Chinese almost from the first page to the last. It surely is "a mine of information," made ready for easy digging by means of its full Table of Contents and its copious Index. Its "Standard Chapters" are annually revised, while many new chapters are prepared by experts for the current volume. Numerous official documents of immediate interest are recorded in full.

To the many in the West, who still think that China's history is all in the past, a few hours spent with this book will bring amazement and pleasure and will provide a liberal education in things Oriental. In addition to general information on Geography, Ethnology, History, Language, Education, Government, Finance and International Relations, there are new chapters on Foreign Trade, The Currency, The Tariff, Public Health, Railways, Highways, Aviation, The Smuggling Problems, The Permanent Constitution, The National Economic Council, Industrial Laws, The Radio, and an up-to-date "Who's Who" of 650 prominent living Chinese—all of which indicate that China is very much alive and if given half a chance will render a good account of herself. China's old religions are also described and the introduction and progress of Christianity is outlined. The consultation of many other books would not supply the amount of vital information contained in this volume in most accessible form. C. H. FENN.

Master of Money—A. A. Hyde of Wichita. By George Irving. 8vo. 157 pp. \$1.50. Fleming H. Revell Co., New York. 1936.

True Christian stewardship is an art and a science. Albert Alexander Hyde, of Wichita, who died on January 7, 1937, was a courageous, cheerful and magnificent giver for he was a great-hearted, large-visioned, intelligent steward of the wealth entrusted to him. Once he lost his money but it only strengthened his character and clarified his vision. He recouped his losses, made a fortune in mentholatum and with the proceeds counted it a joy to promote the work of Christ by his gifts to many causes in many lands.

Mr. Hyde followed Andrew Carnegie's prescription and died a comparatively poor man in financial resources because he had been his own executor while he lived. But he was rich in faith, in love, in friends and in good works.

The story of his boyhood in New England, his pioneering days in Kansas, his struggle against adverse physical and economic conditions, his bankruptcy, his return to prosperity and his Christian stewardship—all this is told effectively in this authorized biography. Mr. Irving was one of his trusted and loved friends in the Y. M. C. A., the organization through which most of Mr. Hyde's benevolence found expression. Contact with the man in life, and with his life story in print, is deeply stirring and richly rewarding. One is fortunate to be able to live and think with such a character, even for an hour.

We Sing America. By Marion Cuthbert. 117 pp. Illustrated by a graduate of Howard University. Cloth, \$1.00; paper, 50 cents. Friendship Press, New York. 1936.

These stories for children under twelve are full of factual material which paves the way to an understanding of the problems American Negroes must face. There are also good sketches of Negro men and women who have achieved distinction in literature, music, the fine arts, science, education and the professions.

H. H. F.

Among the Shadows. By Sarah Elizabeth Blacklock. 251 pp. \$2.00. Fleming H. Revell Co., New York. 1936.

Dr. Howard A. Kelly, in his foreword for this book, says the chief reward of the medical practitioner lies in the sympathetic relations he establishes with his patients. The author seeks to portray this type of Christian service in the lives of two doctors, but the narrative lacks in literary quality.

H. H. F.

My Robber Captain. By C. G. Kilper. 166 pp. \$1.00. Wm. B. Eerdmans' Publishing Co., Grand Rapids, Mich. 1936.

Here is thrilling adventure, faced with faith and courage, in the midst of danger and suffering. The author was held captive by Chinese robbers for many months, hearing no news of his family and uncertain as to his fate. But through it all, he discovered a brotherly kindness in the robber captain. After his release in 1930, he again took up his missionary work under the Basel Missionary Society at Kayang, China.

H. H. F.

In Mid-Atlantic. By Rt. Rev. C. C. Watts. 64 pp. 1s. Society for the Propagation of the Gospel. London. 1936.

This little volume contains the substance of lectures by the Bishop of St. Helena, addressed to passengers who visited St. Helena. The lectures are published in the hope of stirring a sympathetic concern for the Island's people.

H. H. F.

New Books

An Advancing Church in Latin America. Kenneth G. Grubb. 80 pp. 1s. World Dominion Press. London.

Among the Shadows. Sarah Elizabeth Blacklock. 251 pp. \$2.00. Revell. New York.

The Doctor's Best Love Story. Walter L. Wilson. 127 pp. B. I. C. Assn. Chicago.

East and West. Basil Mathews. 206 pp. \$1.75. Assn. Press. New York.

The Hindu Jajmani System. W. H. Wiser. 192 pp. Lucknow Pub. House. Lucknow, India.

Home Life and the Bible. Emma Williams Gill. 189 pp. \$1.25. Broadman Press. Nashville.

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In Mid-Atlantic. C. C. Watts. 64 pp. 1s. S. P. G. London.

Living Religions and Modern Thought. Albion G. Wiggery. \$2.50. 306 pp. Round Table Press. New York.

Missions in Magazines. Ortha May Lane. Tientsin Press, Ltd. Tientsin, China.

Frank Mason North, 1850-1935. A Biographical Sketch by His Friends.

Pastor and People. O. C. S. Wallace. 125 pp. \$1.25. Broadman Press. Nashville.

The Restraining Hand. R. A. Bosshardt. 288 pp. \$1.00. China Inland Mission. Toronto and Philadelphia.

The Sunshiners. Isabel Platt. 192 pp. 1s. 6d. Pickering & Inglis. London.

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

Twelve Marvellous Men. E. E. Enock. 94 pp. 1s. Pickering & Inglis. London.

Tangled Waters. Florence Crennell Means. \$2.00. Houghton Mifflin. New York.

The Untouchables' Quest. Godfrey Phillips. 95 pp. 40 cents. Edinburgh House Press, London; Missionary Education Movement, New York.

World Treasure Trails—Africa. Nellie A. Reed. 127 pp. 50 cents and \$1.00. Women's Missionary Society, Free Methodist Church, Wiconna Lake, Ind.

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

The Cross of Christ the Throne of God. F. J. Huegel. 192 pp. 2s. 6d. Marshall, Morgan & Scott. London.

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Dates to Remember

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

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

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

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

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

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

Obituary Notes

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

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

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* * *

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

* * *

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

* * *

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

* * *

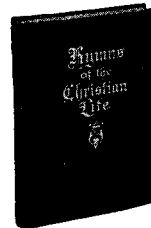
Sir Andrew Wingate, son of Rev. Wm. Wingate, missionary to the Jews, died in Switzerland January 1, at the age of 90. Sir Andrew entered the Indian Civil Service nearly seventy years ago, becoming widely known as Famine Secretary during the great South India drought of 1877. On his retirement in 1902,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

* * *

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

* * *

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



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

* * *

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

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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Editorial Chat

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

* * *

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

* * *

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

* * *

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

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

DR. PAUL W. HARRISON.

Muscat, Arabia.

* * *

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

REV. G. W. ROYALL.

Shantung, China.

Personal Items

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

(Concluded on third cover.)

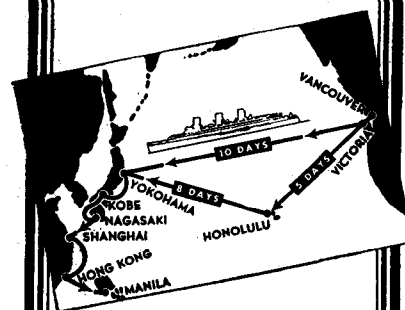
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Photo by Bureau of American Ethnology

A RELIGIOUS TORTURE RITE OF THE AMERICAN INDIANS OF THE PLAINS



THE RAIN DANCE OF THE ZUNI INDIANS OF NEW MEXICO

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

THE MISSIONARY REVIEW OF THE WORLD



AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LX

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NUMBER 3

Topics of the Times

YOUTH — THE GREAT AMERICAN MISSION FIELD

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

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

jority of American young people are today spiritually illiterate.

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

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

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

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

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

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

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

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

CHIANG, CHANG AND CHINA

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

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

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

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

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

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

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

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

* * *

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

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

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

COURTENAY H. FENN.

WHEN DISASTER COMES

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

It seems incredible that with one hundred and sixty years of national history, with immense wealth, great unemployed man-power, most modern powerful machinery, and efficient managers of big business, no way has yet been found to prevent such destruction of life and property and such disruption of national life. Some steps have been taken by certain towns and cities along the Ohio, as by Dayton, Ohio, and along the Mississippi River, and \$325,000,000 have recently been

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

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

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

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

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

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

CHURCH GROWTH IN CHOSEN

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

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

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

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

Changing and Unchanging Things in Foreign Missions*

By ROBERT E. SPEER, New York

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Changing Personnel

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

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

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

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

The Changing Methods

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

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

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

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

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

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

The Changing Problems

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

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

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

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

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

Changing Opportunities

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

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

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

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

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

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

Things That Do Not Change

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

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

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

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

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

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

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

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

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

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

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

Unchanging Facts of History

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

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

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

Our Unchanging Faith

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

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

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

The Great Fundamental Aim and Method

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

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

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

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

TO MY BELOVED WIFE:

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

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

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

TO MY MOST BELOVED WIFE:

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

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

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

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

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

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

Unchanging Spiritual Issues

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

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

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

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

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

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

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

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

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

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

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

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

The Nature of the Christian Life

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

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

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

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

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

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

R. E. S.

The American Indian and His Religion

Native Beliefs and Customs and the Christian Missionary Motive

By ELAINE GOODALE EASTMAN

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

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

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

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

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

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

The Decline of Primitive Cultures

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

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

Sterling traits of character, present in some de-

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

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

Some Harmful Indian Customs

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

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



Photo by Bureau of American Ethnology

HOPÍ INDIAN SNAKE DANCE

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

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

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

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

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



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

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

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

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

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

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

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

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

The Need for the Christian Message

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

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

What Christ Has Done for Untouchables*

By V. S. AZARIAH
Bishop of Dornakal, India

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A Firebrand for Christ in Iran

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

American Mission, Tabriz, Iran

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

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

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

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

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

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

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



SAMUEL NABY — A MOSLEM WHO FOUND CHRIST

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

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

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

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

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

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

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

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

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

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

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

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

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

"The New Testament, Sir."

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

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

The officer did not answer but passed on.

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

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

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

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

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

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

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

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

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

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

WILLIAM CAREY'S COVENANT

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

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

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

Japanese Shrines and Emperor Worship

By a Resident of Japan

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Nagao—a Japanese Christian Leader

By the REV. WILLIAM AXLING, Tokyo, Japan
*American Baptist Foreign Mission Society;
Author of the "Life of Kagawa"*

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

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

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

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

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

This happened fifty years ago. Since that time

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

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

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

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

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

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

Modern Missionary Motives*

By the REV. W. B. ANDERSON, D.D., LL.D.,
Philadelphia, Pa.

*Secretary of the Board of Foreign Missions of
the United Presbyterian Church*

A WIDELY read book on missions, recently published, makes an astonishing statement of its authors' conception of foreign missionary motives. They are attempting to state why, in their opinion, men and women have become foreign missionaries. Summed up briefly, their motives are as follows:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Christ for the World We Sing

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

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

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

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

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

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

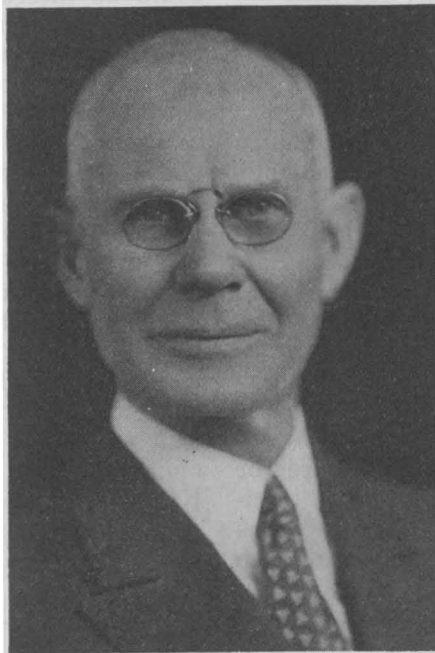
whom the whole modern world has gotten in the Mosaic Law its moral backbone; in Greek, the language of universal culture and philosophical conquest; and in Latin, the language of universal rule of the world-conquering Roman. Through the centuries since, Jesus has been turning this unconscious prophecy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

This amazing universality of Jesus embraces four elements:

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

2. In the second place, Jesus bridges the world's social chasms. He is no high-caste Brahmin or Nordic egotist. He is far more than an Occidental democrat. He neither denounces a man because he is an aristocrat nor cold-shoulders him because he is a social outcast. He asks a cup of water from one and goes to dine with the other.

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



REV. JOSEPH A. VANCE, D.D.

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

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

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

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

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

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

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

O heart I made, a heart beats here!

Face my hands fashioned, see it in myself!

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

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

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

And an Oxford student also turned evangelist
with his immortal—

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

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

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

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

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

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

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

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

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

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

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

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

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

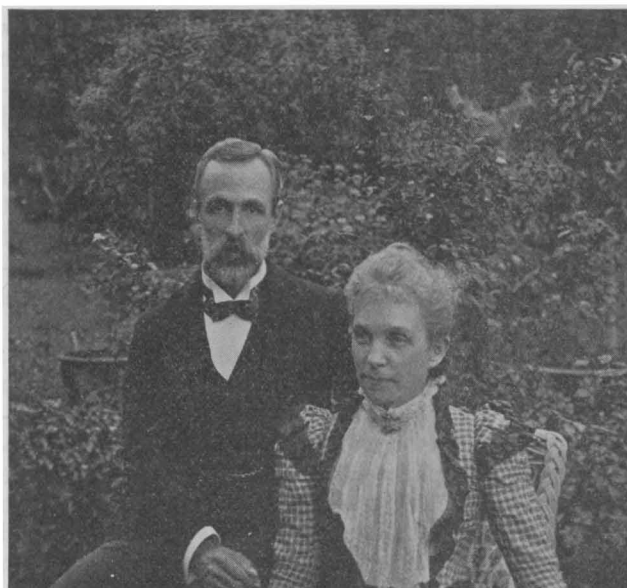
"We wrestle, not against flesh and blood, but against principalities and powers, against spiritual wickedness in high places." We thrill to the call to put on the whole armor of God, and life's greatest adventure comes to us as we "fight the good fight of faith."

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

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

CHRISTIAN SERVICE IN CIVIL SERVICE

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



SIR FREDERICK AND MRS. NICHOLSON

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

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

LUCY W. PEABODY.

Through Unevangelized Chinese Turkestan

By H. FRENCH RIDLEY, Urumtsi, Sinkiang

Missionary of the China Inland Mission

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

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

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

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

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

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

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

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

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

The First Contact with a Missionary

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

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

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

Finally we reached the banks of the Charchien

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

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

Good News for the Magistrate

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In a Farmer's Home

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

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

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

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

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

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

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

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

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

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

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

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

—*Toyohiko Kagawa.*

Alaskan Eskimos—Old and New*

By the REV. ARTHUR F. BUTZIN

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

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

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

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

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

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

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

The Old Religion and the New

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

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

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

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

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

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

The Social Change

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

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

* * *

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

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

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

A Long and Winding Trail

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

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

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

Christ, the Church and Modern Youth

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

Pastor of Baptist Temple, Philadelphia, Pa.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LET THE CHILDREN BE HEARD

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

O my God, this army of little children!

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

British Christian Students and Missions

By H. W. PEET, London, England

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A HINDU PARABLE

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

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

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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



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

An Achievement in Masculine Missions

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

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

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

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

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

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

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

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

Awake, ye Christian men;
Behold the world today;
Great multitudes like scattered sheep
From God still go astray.

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

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

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

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

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

"Allo, Congo!"

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

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

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

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

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

Is the African not happy as he is? Why interfere with his beliefs? What conditions growing out of the conquest of Africa jeopardize the peace of the world today?

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

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

How does my consecration compare with that of African Christians?

Is my life a recommendation for Christ?

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

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

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

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

Follow the Line of Most Resistance—

but that's only one way of saying it.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

JANE GILBERT,

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

BULLETIN OF The Council of Women for Home Missions

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

LET US REMEMBER JESUS A Lenten Service of Worship*

INSTRUMENTAL MUSIC:

"The Palms"—*Faure*.

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

LEADER:

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

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

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

He walks the high horizons where vesper silence sleeps.

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

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

Judean hills are holy, Judean hills are fair,

For one can find the footprints of Jesus everywhere.

—*William L. Stidger*.

PERIOD OF MEDITATION.

LEADER:

As we worship together—

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

INTERLUDE OF MUSIC:

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

PERIOD OF MEDITATION.

LEADER:

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

INTERLUDE OF MUSIC:

Vocal solo—"My Task"—*Ashford*.

PERIOD OF MEDITATION.

LEADER:

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

INTERLUDE OF MUSIC:

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

PERIOD OF MEDITATION.

LEADER:

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

INTERLUDE OF MUSIC:

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

UNISON PRAYER AND CONSECRATION (Standing):

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

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

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

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

To the Christianization of the world,

To the building of the Kingdom of God:

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

RESPONSE:

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

HYMN:

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

BENEDICTION:

(Remain standing after benediction.)

LEADER:

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

O Master of the Galilean Way,
Forgive us for the vows we fail to keep:

Forgive us that we so neglect thy sheep,

So idly waste this shining harvest day!

What matter if we cannot understand
The mystery of Love that is Divine,

Nor pierce the veil! Dear Lord,
our faith increase

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

Our lives are made all-powerful, through thine,

To heal a wounded world and bring it peace!

—*Molly Anderson Haley*.

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

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* Prepared by Charlotte Mary Burnham.

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

ANNUAL MEETING

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

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

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

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

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

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

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

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

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

International Relations

The Committee on International Relations recommended:

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

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

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

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

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

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

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

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

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

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

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

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

YOUNG PEOPLE'S WORK

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

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

LATIN AMERICA

Cuba's Cooperative School

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

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

Christian Literature for Mexico

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

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

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

—*W. S. S. A. News*.

Preaching Restricted

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

—*Watchman-Examiner*.

The Chinese in Guatemala

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

There are about 742 Chinese in Guatemala at present.

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

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

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

A More Liberal Order

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

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

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

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

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

—*Indian Witness*.

Beginnings in New Field

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

These missionaries find in Talavera a more open-minded,

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

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

—*South America.*

Religion in Argentina's Schools

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

EUROPE

Toward Church Unity

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

—*Alliance Weekly.*

Church Union in France

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

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

—*The World Today.*

Outlook in Spain

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

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

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

Must Not Pray for Hitler

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

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

—*The Presbyterian.*

Protestantism in Austria

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

—*Alliance Weekly.*

Conference in Athens

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

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

Antireligious Treaties

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

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

AFRICA

To Educate the Blind

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

Rain and Potatoes

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

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

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

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

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

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

Lagos Cathedral

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

—*Life of Faith.*

Active German Mission

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

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

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

Spain and the Cameroun

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

Leprosy in Nigeria

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

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

Bantu S. S. Convention

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

—*South African Outlook*.

Imagine This!

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

—*Overseas News*.

WESTERN ASIA

Schools in Syria

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

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

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

Newman School of Missions

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

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

INDIA—BURMA—SIAM

World Y. W. C. A. Conference

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

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

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

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

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

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

We must feel individual responsibility for humanity's victims.

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

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

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

Personalities are more important than programs or methods.

—*Malaysia Message.*

Thirty-Year Service Pins

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

—*Women's Missionary Magazine.*

Hindu Temples Opening

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

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

—*Indian Witness.*

In the News

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

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

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

Or another like this:

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

What was done about the holy men? Nothing.

—*Western India Notes.*

Generous Hill Women

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

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

—*Baptist Missionary Review of India.*

Sheep Without a Shepherd

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

—*C. M. S. Outlook.*

Burmese Buddhism

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

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

—*The Layman.*

Training Kachin Leaders

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

—*Watchman-Examiner.*

Doctor Multiplies His Talent

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

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

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

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

—*Moody Institute Monthly.*

Literacy in Siam

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

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

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

CHINA—TIBET

The Passing of the Quack

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

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

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

Church "Comes of Age"

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

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

Taking the Gospel to Prisoners

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

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

New Ways for Old

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

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

The Gospel Spreading Life

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

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

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

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

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

Christianity or Communism?

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

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

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

—*Chinese Recorder*.

For Neglected Seamen

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

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

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

Tibet to Modernize

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

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

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

—*Dayton News*.

JAPAN—CHOSEN

Population Increase

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

—*China Weekly Review*.

Faculty All Christian

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

—*Monday Morning*.

Charter for Medical Center

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

integrate it into the life of the nation.

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

Church Union in Japan

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

C. E. in Chosen

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

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

Social Gospel in Korea

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

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

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

Carrying On in Korea

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

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

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

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

ISLANDS OF THE PACIFIC

"On Their Way"

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

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

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

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

Rhine Mission Jubilee

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

Bibles for Pitcairn Island

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

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

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

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

New Britain's Village Schools

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

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

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

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

—*Missionary Review of Australia.*

NORTH AMERICA

What Makes Criminals?

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

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

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

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

—*Christian Advocate.*

Christian Education Tours

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

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

For Better Movies

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

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

—*Alliance Weekly.*

An Atheist Converted

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

—*S. S. Times.*

Presbyterian Diamond Jubilee

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

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

from pastors to whom a questionnaire had been sent.

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

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

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

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

—*Christian Observer.*

Elyria, Ohio, Men's League

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

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

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

—*Elyria Daily.*

Stewardship at Asheville

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

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

—*Presbyterian Banner.*

Awards for Missionary Sermons

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

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

Keystone School of the Bible

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

Negroes in Detroit

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

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

—*Presbyterian Banner.*

MISCELLANEOUS

New Newspaper Evangelism

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

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

Leper Statistics

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

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

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

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

Three thousand, nine hundred and eighteen had much improved.

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

One thousand, two hundred and two were apparently stationary.

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

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

—*Without the Camp.*

Lutheran World Front

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

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

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

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

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

—*International Christian Press.*

Achievements in Religious Education

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

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

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

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

Peace Resolution

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

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

—*W. S. S. A. News.*

Christian Humanitarian League

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

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

Forward — Day by Day

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

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

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

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

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

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

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

W. E. B.

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

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

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

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

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

W. E. B.

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

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

wealth of fresh illustrative detail.

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

R. I. LINDQUIST.

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

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

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

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

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

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

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

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

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

S. M. ZWEMER.

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

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

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

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

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

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

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

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

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

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

S. M. ZWEMER.

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

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

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

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

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

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

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

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

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

FRANCIS SHUNK DOWNS.

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

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

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

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

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

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

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

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

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

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

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

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

The cloud-burst in the canyon;

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

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

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

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

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

This brief "sketch" of a work

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

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

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

C. H. FENN.

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

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

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

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

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

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

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

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

W. E. BROWNING.

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

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

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

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

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

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

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

High Lights in the Near East. By Abdul-Fady (Arthur T. Upson). 128 pp. Illus. 2s. 6d. Marshall, Morgan and Scott, London. 1936.

The author was, until recently, Director of the Nile Mission Press in Cairo. He is one of the few foreigners ever in Egypt who could, unaided, write articles in Arabic which needed no correction before publishing. This book is made up of reminiscences of his busy life; of striking examples of divine guidance, which were to him "High Lights."

During the author's thirty-three years of active service, he has issued over 700 publications through the Nile Mission Press, many of which he had written.

New Books

Ethel Ambrose—Pioneer Medical Missionary. Compiled by Mrs. W. H. Hinton. 256 pp. 3s. 6d. Marshall, Morgan and Scott, London.

Changing Russia. F. J. Miles. 144 pp. 1s. Marshall, Morgan and Scott, London.

Missionary Romance in Morocco. By James Haldane. Illus. 190 pp. 2s. 6d. Pickering & Inglis, London.

The Church Through Half a Century. Edited by Henry P. Van Dusen and Samuel McCrea Cavert. 426 pp. \$3. Scribners, London.

Agnes Dickinson—Missionary to the Chinese. Margaret Ness. 80 pp. 45 cents. Woman's Missionary Society, Presbyterian Church of Canada, Toronto.

Definite Experience—Convention Aid and Deterrents. A. S. Wilson. 128 pp. Marshall, Morgan and Scott, London.

The Father and His Sons. Arthur B. L. Karney. 68 pp. 1s. S. P. G. London.

The History of Jewish Christianity. Hugh J. Schonfield. 7s. 6d. 255 pp. Duckworth, London.

Heritage of Beauty. Daniel Johnson Fleming. 94 pp. Illus. \$1.50. Friendship Press, New York.

Immensity—God's Greatness Seen in Creation. Clarence H. Benson. 140 pp. \$1.50. Scripture Press, Chicago.

Jesus According to Mark. Albert Hughes. 188 pp. 60 cents, paper; \$1.00, cloth. American Bible Conference Assn. Philadelphia.

Obituary Notes

(Concluded from second cover.)

He was a master of the Korean language, edited an Korean-English dictionary of more than 80,000 words, translated several volumes from Korean into English and from English into Korean. In addition to "Korean Sketches," he was the author

of "A History of Korea," "The Vanguard," and "Korea in Transition." Dr. Gale is survived by his second wife, Ada Louise Sale Gale, a son, a daughter and two stepdaughters.

* * *

Dr. Thomas N. Chalmers, a clergyman of the United Presbyterian Church and head of a Christian Mission to the Jews in New York, died in Tampa, Florida, on January 29, at the age of 78. Dr. Chalmers was born in Riverside, Illinois, and attended Monmouth College and the United Presbyterian Seminary in Xenia, Ohio. After pastorates and a lectureship, he served as a missionary to the Jews in Chicago and Pittsburgh, in 1908 founded the New York Jewish Evangelization Society, and was editor of the *Jewish Missionary Magazine*.

* * *

Miss Annie Van Sommer, the founder of the Egypt Mission Band, died at the age of 83, at her home in England on January 9th. During the past forty years Miss Van Sommer spent much of her time in Egypt and was a valued member of both Field and Home Councils of the Egypt Mission Band. She founded the beautiful Rest Home for missionaries at Fairhaven, near Alexandria. She was greatly interested in the distribution of Christian literature through the Nile Mission Press and in promoting prayer through the Fellowship of Faith for Moslems.

* * *

The Rev. John MacNeill, D.D., of MacMaster University, Hamilton, Ontario, died at his home in Hamilton on February 11th at 63 years of age. Dr. MacNeill was President of the Baptist World Alliance from 1928 to 1934 and of the Canadian Baptist Foreign Mission Boards.

* * *

The Rev. Herbert C. Withey, pioneer Methodist Episcopal missionary in Angola, Portuguese West Africa, died in Malange, Angola, on February 11th at 64 years of age. Mr. Withey was born in Lynn, Mass., and went to Africa with his parents in 1885 under the leadership of Bishop William Taylor. Mr. Withey became an authority on the Kimbundu language which he reduced to writing and into which he translated the New Testament and a part of the Old. He also translated "Pilgrim's Progress" into Kimbundu and Portuguese. For many years he was editor of the *Angola News*, a Sunday school monthly and the only periodical in Kimbundu.

* * *

Personal Items

(Concluded from page 113.)

Rev. George Freeman Bragg, D.D., colored clergyman, celebrated in January the 50th anniversary of his ordination, and the 45th as rector of one of the pioneer Negro parishes of the St. James Episcopal church, Baltimore. Dr. Bragg has a notable record for the fostering of mutual understanding and good will between the White and Colored races.

Rev. Andrew Gih, the evangelist of the Bethel Mission, Shanghai, who recently visited America, was born as the son of a Buddhist scholar. In his youth he was antagonistic to the Christian message, and vowed that he would never become a Christian.

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Dates to Remember

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

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

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

May 26—General Assembly, United Presbyterian Church, Oak Park, Ill.

May 27—General Assembly, Presbyterian Church in U. S. A., Columbus, Ohio.

June 3, 1937—General Synod, Reformed Church in America, Asbury Park, N. J.

June 3-8, 1937—World's Woman's Christian Temperance Union, Washington, D. C.

June 23-30, 1937—Alliance of Reformed Churches Throughout the World Holding the Presbyterian System, Montreal, Canada.

July 3-10, 1937—Association of Executive Secretaries of Councils of Churches and Religious Education Employed Officers' Association, Lake Geneva, Wis.

July 7-August 11—Winona Lake School of Theology, Winona Lake, Ind.

July 16-22—World Conference on Life and Work, Oxford, England.

August 3-18—World Conference on Faith and Order, Edinburgh, Scotland.

August 11-22—Winona Bible Conference, Winona Lake, Ind.

CONFERENCES AND SCHOOLS OF MISSIONS

Council of Women for Home Missions and Affiliated with the Committee on Women's Work, Foreign Missions Conference

June 26-July 3—Eagles Mere, Pa.

July 7-15—Northfield, Mass.

July 17-24—Mt. Hermon, Calif.

July 19-23—Bethesda, Ohio.

Obituary Notes

Rev. Dr. Warren Hugh Wilson, for almost thirty years in charge of rural church work in the Presbyterian Church and a leader in the efforts to revive rural churches, died March 2, at 69 years of age. For several decades Dr. Wilson had been recognized as an authority on religious and other problems of rural life. He helped to develop the "larger parish system" for combining country parishes. In 1908 he was appointed by President Theodore Roosevelt as a member of the Country Life Commission. In 1930 he was sent to India for a survey of rural life for the National Christian Council of India. In two months Dr. Wilson would have reached the 70-year age limit and

would have retired as secretary for rural church work of the Presbyterian Board of National Missions. Dr. Warren H. Wilson was born on May 1, 1867, at Tidioute, Warren County, Pa. He received the B.A. degree from Oberlin in 1890, the B.D. from Union Theological Seminary in 1894, and was ordained to the Presbyterian ministry. Dr. Wilson's first charge was Christ's Church at Quaker Hill, N. Y., near Pawling. From there he went to the Arlington Avenue Church in Brooklyn, and in 1908 took charge of work in rural fields. He was president of the International Association of Agricultural Missions from 1919 to 1929. Dr. Wilson was the author of several books on country churches and their problems. Surviving are his widow, Mrs. Pauline Elizabeth Lane Wilson, and two sons.

* * *

Canon P. Stacy Waddy, Secretary of the Society for the Propagation of the Gospel, died in the Hospital for Tropical Diseases, London, on February 8. Not only the Anglican Church, but the whole cause of Christian missions, has lost a notable worker. Canon Waddy had just returned from a visit to the Gold Coast of Africa and had been seriously ill with malaria on the return voyage. He was born at Carcoar, New South Wales, on January 8, 1875, son of Lieut.-Col. R. A. Waddy. He became Canon of St. George's Cathedral, Jerusalem, in 1919, and was Archdeacon of Palestine from 1922 to 1925, when he came to England to become secretary of the S. P. G.

* * *

Dr. Clarence A. Barbour, president of Brown University since 1929, died on January 16 at his home in Providence, R. I., at the age of 69. Dr. Barbour had been active for many years in educational and religious work. It was under his leadership that Rochester Theological Seminary merged with Colgate to form the present Colgate-Rochester Divinity School.

* * *

Rev. Thomas J. Porter, S.T.D., who had served under the Presbyterian Church, U. S. A., since 1884, as missionary in both Persia and Brazil, died suddenly in California, December 26. Since he retired from

active service in 1932, he had spent his time in translating and editing.

A PLEA FOR THE "IMPRAC-TICAL"

Men said Jesus was "impractical." He preached a Gospel which men called too idealistic.

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Editorial Chat

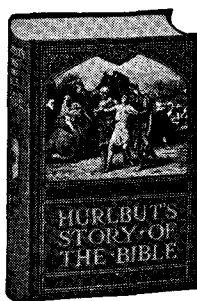
THE REVIEW endeavors to be up-to-date in publishing articles on important current events and Christian world movements. As a matter of fact, a seeming delay in such comments may, in reality, be due to the fact that we have been ahead of the other periodicals. For example: the "New Life Movement in China," sponsored by General and Mme. Chiang Kai-shek, which is just now receiving much publicity in America, was fully described in the July, 1934, issue; the "Zoa (Life) Movement" (in the Greek Church) now first noted in the daily press, was fully described in THE REVIEW in August, 1928; the Moody Centenary recently widely advertised and observed was dealt with by Dr. John McDowell in our May, 1936, number. Read THE REVIEW to be up-to-date on important matters relating to the Kingdom of God.

* * *

Have you ordered your June (Rural Life) Number of THE REVIEW? Secure copies for all in your mission study groups. This will be a great help. Note what one enthusiastic reader says:

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I would simply have to drop all the work I am doing in various groups. Yesterday we finished a course on Africa. I gave every one 'home work' to do—taken mostly from THE REVIEW. All went at it with a real zest. I've 'talked' about Africa in Methodist and Baptist groups also—in Xenia and neighboring towns and—once more—it has been THE REVIEW that supplied most of my 'background.' I find the current issues are nearly always out of the library."

MRS. D. WALTER FERGUSON.
Xenia, Ohio.

* * *

CORRECTION

The caption to the picture on page 79 of the February REVIEW, illustrating the article "Christ Comes to the Navajo," should read "Governor B. B. Moeur of Arizona and two Navajo Nurses, Ganado."

* * *

WANTED: By a correspondent volumes II to X of THE MISSIONARY REVIEW OF THE WORLD. Can any reader supply them? Please communicate with the Editorial Office, 156 Fifth Avenue, New York.

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MRS. AGNES HAZARD.
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* * *

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N. NIELSEN, PH. C., M.D.
Siu-Yen, Manchoukuo.

Personal Items

Dr. George S. McKune, President of Union Christian College of Pyongyang, Chosen, has been forced by the Japanese to resign because of his refusal to do homage before Shinto shrines. He regarded the act as one of worship. In a respectful letter to the Governor-General, he asserted his loyalty to the government, and stated that he taught his students such loyalty, but that as a Christian he could not bow in worship to the dead men whose spirits were supposed to be present in the temple.

* * *

Dr. Paul deSchweinitz, for many years Treasurer of Missions of the Moravian Church in America, is retiring from that office on May 1. He was consecrated as a bishop of the Moravian Church at a service in the Central Church of Bethlehem, Pa., on March 14. All honor to Bishop deSchweinitz.

* * *

Rai Bahadur A. C. Mukerjee is retiring as General Secretary of the National Missionary Society of India, after a period of marked service to the Society and to India. He is now at work upon a plan for occupying a field where a mass movement toward Christianity is taking place.

* * *

Archdeacon John Batchelor, veteran worker of the C. M. S. among the Ainu of Northern Japan, was the first missionary to take part in a television program, January 20. Dr. Batchelor has worked for more than sixty years among the primitive Ainu of Hokkaido. Although 83 years old, he has recently returned to Japan to continue his work.

* * *

Rev. Frank Houghton, editorial secretary of the China Inland Mission in London, has been made bishop of a new diocese created by the division of the Diocese of Szechuan into the eastern and western. The eastern is staffed by the China Inland Mission, the western diocese by the Church Missionary Society.

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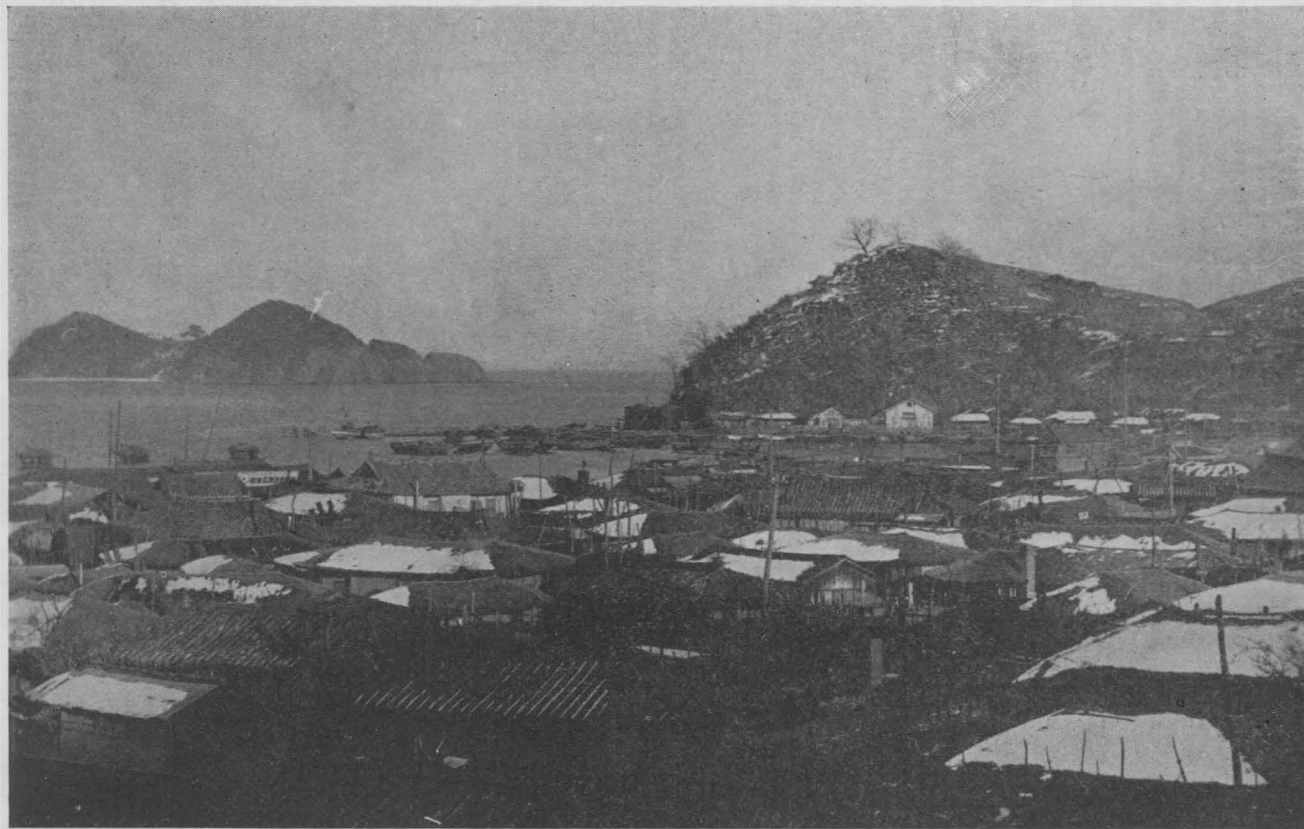
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THE VILLAGE OF SAMHO, CHOSEN, WHERE "THE MAGISTRATE WENT TO CHURCH"
(See page 187)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LX

APRIL, 1937

NUMBER 4

Topics of the Times

CAN CHRISTIANS BE NEUTRAL

Neutrality is now a major subject in press, Congress, peace societies, labor disputes, and in many church assemblies. Its slogans are popular: "Keep us out of war," "Let us mind our own business," "Other people's quarrels are not our affairs." While some of this demand for "hands off" is motivated by selfishness, much of it is prompted by a real desire for harmony. Missionary work, both home and foreign, is involved in peace promotion, since war demoralizes it, diverts attention and cripples its support. Boards and missionaries and their supporters are therefore concerned in the question: When should Christians be neutral in disputes and conflicts and when should they take sides in the controversies that are agitating the Church, nation and the world?

Neutrality is certainly sometimes wise. For example, most Americans do not strongly take sides in the present internecine strife in Spain, realizing that the outcome will probably be either a Fascist government under a military dictator, or a Soviet government of a communistic type. It is significant that Germany and Italy openly encourage the "insurgents" and that Russia as openly encourages the "loyalists." But France was not neutral in America's war for independence and Americans were not neutral when Italy invaded Ethiopia or when Japan bombed and killed civilians in Shanghai. The fact that the American Government did not invoke the "sanctions" in either case does not imply that American citizens were neutral, save in a technical sense of not taking active sides.

The pending issue, in America however, is not one of popular sympathy but of national policy expressed in law. This raises two questions: Could America keep out of another world war if one should develop? Even if it could, should our

nation bind itself to do so irrespective of the moral issues involved?

To the first question, the answer of the best informed students of international affairs is negative. They tell us that the circumstances that led us into the World War of 1914-1918 would inevitably draw us into another general conflict; that international relations are now so interwoven that a strong nation cannot possibly maintain an isolated position; that actual neutrality would mean no freedom of the seas for American ships, no passports to Americans traveling in war zones or on ships of a nation at war, no loans to belligerents, no trade with them in food or war materials, or with neutral agencies for reshipment to them. This would mean the closing of many manufacturing plants and very widespread unemployment. When the results of such neutrality thus become clear to the American people, the business and labor interests affected would bring such pressure to bear on Congress that politicians would not dare to resist. Few, if any, students of the problem believe that America would be willing to pay the price, especially as popular feeling might be inflamed by the sinking of an American ship, or the loss of American lives on a torpedoed neutral ship.

The second question cuts deeper. When an atheistic government attempts to extirpate all religion in Russia; when Jews are being inhumanly persecuted and Christian churches are being made vassals of a totalitarian state as in Germany; when Christian schools are forbidden to teach Christian truths, as in China and Mexico; when palpable injustice is being perpetrated everywhere, we believe that Christians should be outspoken in protest. Under such circumstances neutrality would be culpable. Few Christians are prepared to say that, no matter what wrong may be inflicted by a strong nation upon a weaker one,

or by a powerful individual on a weaker one, he will, like the priest and the Levite in our Lord's parable, "pass by on the other side." It was Cain, the murderer, who said that he was "not his brother's keeper."

But taking sides against wrong does not necessarily mean war. The application of "sanctions" in such circumstances are simply the exercise of the same kind of police power in international affairs that every civilized state and community exercises against lawless evildoers within its own borders. Is it not high time that Americans should stop criticizing the League of Nations for weakness in dealing with international disputes for which their own refusal to join is the chief cause for failure?

In the sphere of morals and religion, there is certainly no proper place for neutrality when there is a clear issue between right and wrong. A man is either moral or immoral. In religion, the supreme Authority for the Christian has very plainly said: "He that is not for me is against me." "Ye cannot serve God and mammon." Any compromise with the world is sharply rebuked in the Bible and in the Epistle of James we read: "Know ye not that the friendship of the world is enmity with God?" In this time of rampant godless political evils, there is urgent need that the followers of Christ should repudiate all compromises with wrong and should boldly stand for the right and for right alone. If we cannot win on this issue, we cannot win at all. God himself will not bless such neutrality. "Because thou art lukewarm," He said to the church at Laodicea, "and neither cold nor hot I will spue thee out of my mouth." Christians cannot afford to do otherwise than to stand unequivocally for the right as God has revealed it.

ARTHUR J. BROWN.

THE WORLD Y. M. C. A. CONFERENCE IN INDIA

For the first time in the history of the Young Men's Christian Association, the scene of the world conference has been shifted to Asia, and one-half of the delegates came from Africa and the Orient. Here is an indication of the increasing importance of the youth of Asia in world affairs. This twenty-first world conference was held in Mysore, India, from January 5 to 10 and was attended by 200 selected delegates representing thirty different nations, races and tongues. Most of the delegates were over fifty years of age. Dr. John R. Mott, the President of the World's Alliance, was chairman and was unanimously asked to continue as president of this youth movement, although he is now over threescore and ten years of age. The value of the wisdom and experience of "Elder Statesmen" is still recognized. The fact

that the conference was entertained by the Maharajah of Mysore, himself a Hindu, is one indication of the great change that has taken place in the attitude of Hindus toward all that is labeled Christian. The basis of this new tolerance and cooperation is seen in the address of the Dewan of Mysore, Sir Mirza Ismail, who said: "You are deliberately planning an offensive against the warring powers of evil, whose threat is now more deliberate and threatening than ever before. You stand for ideals that inspire us also—the freedom of spirit, and unity and peace. And we are not merely your hosts; we are with you in this fight."

The delegates came from many nations and represented different racial, cultural and early religious backgrounds, but there was remarkable unity in worship, for all acknowledged allegiance to Christ and were bent on discovering and doing the will of God. The general theme was: "The Youth, the World and the Future."

Many grave problems were presented for discussion, especially as they relate to young men of today. A study of seven main themes had been made in advance and these were brought up for discussion by seven Commissions into which the delegates were divided.

First, there is the problem of *International Relations*. The question was raised as to whether the Y. M. C. A. should take active part in organized movements to prevent war or should be content with promoting the spirit of brotherhood and advocate peaceful settlement of disputes. Should the Association endeavor to stop fighting or mainly serve the contending factions and aid the wounded in time of war? Can the Y. M. C. A. inaugurate and promote economic, social and political reforms that will remove causes of war, or should it confine its endeavors to spiritual work with individuals and Christian character building? Some delegates asked for an immediate call for a World Congress to express the mind of the Movement on international issues and even advocated a permanent bureau to watch the situation.

Second: the *Race Relations* section was presided over by J. H. Tobias, an American Negro. One result was a resolution adopted to the effect that no one should be excluded from the Y. M. C. A. and its privileges on the ground of race or color.

Third, *Difference in Religious Faiths*. The Y. M. C. A. was founded by Sir George Williams in 1844 for the purpose of promoting the cause of Christ among young men, by prayer, Bible study and personal work. Recently, however, even voting power is not always based on public confession of faith in Christ. Jews and those of other religions are now admitted to active mem-

bership and in many non-Christian lands there has been a strong move against "proselytizing" or seeking to persuade men to change their religion. It is not surprising, therefore, that at the Mysore Conference many held that a share in the control of the Y. M. C. A. should be offered to members who are not Christians. This we believe to be a grave mistake, since the movement should be kept definitely and openly Christian.

Fourth: On *National Problems and Responsibilities*, the main question is whether situations arise where a Christian should choose to follow the revealed will of God even where that is in conflict with the requirements of his national government. This problem is acute in Russia, in Germany, in Japan, in Italy and in other lands dominated by materialistic, militaristic or non-Christian rulers. While the Y. M. C. A. should train men to be loyal to their rulers and to serve their country, these duties cannot supplant obedience to God, as He is revealed in Christ.

Fifth: *The Need for Building a Better Social Order* is evident. The feeling at Mysore was strong that the Y. M. C. A. should work definitely for economic betterment and social justice. Demands were formulated for action to "abolish rights of property divorced from function"; to eliminate the "profit motive" from industry and to adjust the conflicting interests of various classes in the economic order. This subject naturally deeply concerns the rising generation and calls for reforms. It must be kept in mind, however, that new laws alone have not proved effective; there must also be a new, unselfish spirit instilled into individuals to change human nature. This is accomplished by a new life motive, with power received through union with Christ.

Sixth: *The Church and Her World Mission* was another topic discussed. What is the relationship of the Y. M. C. A. to the Church? How can they work together effectively in the interest of boys and young men? One whole day was given at the Conference to discuss the needs of the boys of the world and youth representing six nationalities spoke on the varied problems but universal needs. In India the child suddenly becomes a man, while in England many years are spent in preparing the boy for manhood; in the Philippines boys are ignorant of their own country's history while in Germany and Japan they are taught to worship national ideals and heroes. Since youth is the period when the coming generation must be prepared to take their places in the Church, the nation and the world, the Y. M. C. A. should furnish training for these responsibilities.

Seventh: *The Challenge of Personal Life* is the root of all other problems. Without ideal men and women it is impossible to have an ideal world. A

man's personal relation to God governs all his standards, is the source of power and determines his relationship to others. Christ is the secret of strong, fruitful living and He offers the great challenge to Godlike life and service to fellow men.

The Y. M. C. A. was founded to bring young men into vital personal relationship to God, through Christ. The "Paris Basis" for membership is still the same as adopted in 1855. Various related ideals and activities may rightly be added so long as these do not conflict with or displace the main purpose; but if Christ is left out of the Y. M. C. A. then the institution will be spiritually dead and forfeits its right to the name Christian. Other groups are free to found and support a "Young Men's Religious Association" and to receive members who do not acknowledge allegiance to Christ, but it is not honest for others to "steal" the Y. M. C. A. and to attempt to change its character and purpose.

In his opening address at the Conference, Dr. John R. Mott sounded a note that may well serve as the basis for all Y. M. C. A. membership and activity, in every land. He said:

"Our governing objective in the Y. M. C. A. is to make Christ known and trusted and loved and exemplified (as personal Saviour, Son of God, and Lord), not only in the whole individual range of individual life, boy, mind and spirit, but in all our human relationships and with special reference to youth."

Are we honestly seeking to discover and to do the will of God? That will mean something revolutionary in every life. Let the Y. M. C. A. continue to be positively, intellectually, evangelically and aggressively Christian in all of its ideals and activities. Then it will continue to live and grow and be effective in the lives of young men and in the world.

THE NEED FOR A CHRISTIAN INTERNATIONALE

More and more we are discovering that the world is not made up of watertight compartments. There is a real solidarity of human welfare or woe. No man liveth to himself and no nation is independent of its neighbors. We are all of one blood and our present economic social and political problems are interlocked.

The Communists are working on the principle that Communism, to be successful, cannot be confined to the U. S. S. R., but must extend its influence and ideals everywhere. This is the motive back of the Third Internationale and the present-day world-wide propaganda from Moscow. Mon-signor M. d'Herbigny, writing in the *Revue des Deux Mondes*, exposes the program which the

"militant godless" propose to follow in their second five-year period. This plan for the "liquidation of religion" is carefully studied and constantly brought up to date. There are special seminaries for the training of antireligious Communist workers to organize "cells"; they have also opened museums in which Christianity and other faiths are exposed to ridicule. An atheistic press and colored posters are everywhere in evidence, copied from the *Bezbozhniki* and *Die Kämpfende Gottlosen*. We quote from their manual:

A sympathizer with the U. S. S. R. is anyone who, without definite political tendencies, feels by intuition or reflection that something interesting is going on in the U. S. S. R., and that it would be a good thing to profit thereby. Consequently anyone is a sympathizer with the Communist Party who, having sympathy with the work of the Soviet Union, whether he goes or not to meetings of a party-cell or of a nucleus of sympathizers, readily accepts the revolutionary party-orders and has the intention of executing them, as far as lies in his power.

While Protestant Christendom is planning for an Ecumenical understanding and an advance program at Oxford and Edinburgh this coming summer, the Central Committee of Atheists have held a World Congress at Moscow in February, 1937, with the following program:

1. Founding of an office for the antireligious propaganda of the world.
2. Founding of an Atheist-Internationale conducted by the Soviet Russian Atheist Union.
3. Organization of a systematic antireligious propaganda in all countries.
4. International exchange of experiences in the struggle of the atheists.
5. Financial support of the Atheist Organizations.

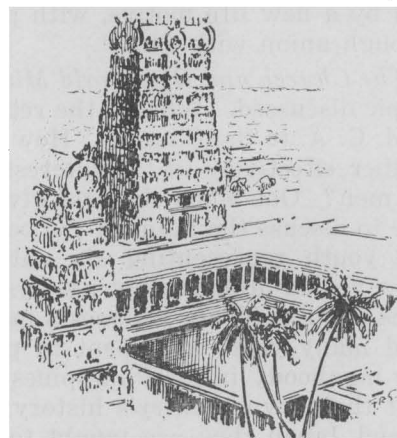
In preparation for this Congress a powerful radio station was to be erected to be used exclusively for atheistic propaganda. The fool no longer says only in his heart, "There is no God"—he broadcasts his foolish blasphemy. In Madrid, Prague, Mexico, India, Northwest China, and closer home, in the United States, the fight against all religion is carried on with united front.

Shall we as Christians sit still when our brethren in many lands are living and dying as martyrs to God's truth? R. A. Bosshardt, of the China Inland Mission, who was for eighteen long months a captive of the Red Communistic army in western China, relates an incident which is illuminating. Marching in fetters behind the standard bearer,

he noticed that the flag with its sickle and hammer was unfurled only on special occasions. He says: "*When not unfurled it was protected by a canvas case made out of a waterproof oil painting of our Lord's birth which I believe was taken from the Gospel Hall at Pensui. On the painting could be seen Bethlehem, the shepherds with their sheep, and the star.*" Mr. Bosshardt was led captive behind the Red flag, but the flag itself was embraced by the love manifested in Bethlehem.

The great Slavic race with its religious tradition, its remarkable literary genius, and its capacity for suffering is surely not beyond the love of Christ. What a challenge the Communist Party of the U. S. S. R. offers to the pioneer missionary spirit. Who will show them the Star of Bethlehem? Who will help organize, by prayer and a faith that prevails, a Christian Internationale, a true and universal brotherhood of social justice and divine compassion, with Christ as the center? The tragedy of the present situation is that these lands where atheistic Communism is centered are not on the program of missionary advance. To meet such an opportunity there must be the united cooperation of all the churches. Members of the Protestant Church need to recognize the fact that, before the Reformation, many faithful members of the Oriental and Roman churches that impinge upon this vast area, withstood the terrific impact of Islam, and born witness to Christ by martyrdom. Now in many places members of these same churches are sealing their testimony with their own blood in the struggle against Godless Communism.

S. M. ZWEMER.



THE GREAT TEMPLE IN MADURA, INDIA

India Advances in Politics and Religion

By the REV. J. F. EDWARDS, Poona, India

Recently Editor of *Dnyanodaya*

IN THIS age of dictatorships and antireligious movements, India is making solid progress in both politics and religion. Consider the political outlook of this great oriental country.

A New Constitution

This April India enters upon a new and great chapter in its history by the inauguration of a new political constitution which bids fair to make this land the first democracy in Asia.

If the latest estimates of China's population be correct (342 millions, including Mongolia and Tibet*) then India's 353 millions† means that this is the largest human family on earth. Thus one person out of every six in the world belongs to India.

William E. Gladstone used to say that "the task of statesmanship is to discover where God Almighty is going the next fifty years." If India's new constitution does all that its framers hope for, then it will become one of the mightiest powers for good in the Orient.

The democratic provision of the New Constitution, enabling 35 million people to vote, will ensure the dethronement of the Brahmin. This fact in itself marks a new epoch in India, and some unprejudiced observers believe this also helps to explain, in part, the unpopularity of the new constitution to many of the higher caste people. Some of these would say with Goethe, "The century has given birth to a great epoch, but the great moment finds a petty generation."

We have been watching the great constitutional argument in India for more than twenty-eight years, twenty of them as a missionary editor for six missions, and believe that both British and Indian statesmen have been sincerely aiming at India's welfare.

These three words may be said to sum up the aims of India's new political constitution.

As to the first, the *responsibility* for governing the most complex nation in the world, which has been placed in the hands of the people's leaders, is surrounded with so many "safeguards" to guard

against possible breakdowns, that the most fully organized party, the Congress party, *talks* of rejecting it with contumely. This same party, however, is straining every nerve to capture every possible seat and will take the oath of allegiance, leaving till later the decision whether to accept office.

The framers of the new constitution say that such "safeguards" are meant only for crises and that they are necessary and indeed inevitable in these days of unstable government the world over. This is especially true as fourteen per cent of the people are being given the right to vote in a land where only eight per cent know how to read and write.

The *autonomy* bestowed upon the nine major Provinces into which India is divided, each having its own separate government, is so far-reaching that one trusted leader, Dr. Natarajan, the veteran editor of the *Indian Social Reformer*, holds that the authority should have been more centralized to prevent the Provinces becoming so many unrelated units.

While these two factors of responsibility and autonomy have been steadily developing ever since the political reforms of 1919, when many important departments of Government, such as liquor and education, were transferred to Indian statesmen, the third factor of an all-India *federation* is wholly new, having come to birth during the Round Table Conferences in London. By this federation, the two great sections, called British India and the Indian States, are to be welded into a unity that has never before existed.

Uniting Two Indias Into One

It is often forgotten in America that there are 675 Indian States, comprising some 45 per cent of India's area and nearly 25 per cent (over 81 millions) of India's population. The rulers of these states may rule as they like, except when cases of grave miscarriage of justice cause the British Resident to intervene. If, in the last resort, justice is not assured to the citizens, the Viceroy (representing the King-Emperor's Paramount Power) offers the defaulting ruler the alternative of a trial by his own fellow-Princes

* Professor Willcox, of Yale, maintained at the Conference on Pacific Relations a few years ago that China's population had always been grossly exaggerated.

† The 1931 official census, while the present estimate is 370 millions.

or a voluntary abdication; one of the recent cases in which abdication ensued was that of the Maharajah of Indore, well known by his marriage to the American citizen Nancy Miller. Many in India believe that, for the sake of India's people, direct intervention of the Paramount Power should take place oftener than it does.

The new constitution brings under one scheme of self-government the people all over India, and that the new unity of India is officially regarded as one of the greatest achievements of the new constitution.

This much is certain, that to continue much longer the arrangement of two Indias, British India ruled by the British, and the Indian States ruled by the Princes, would be to risk a destructive civil war. When it is remembered that the total population of India is nearly three times that of the United States, though in area it is only about half, it will be realized how great the dangers of delay might be.

The Price of India's Unification

But the unifying of India in one all-Indian Parliament is to be purchased at a heavy price. Here we begin to understand something of the forces moving behind the clash between the British Government and those Indian leaders who desire separate independence.

The Indian Princes are probably not only the richest but the most reactionary rulers on earth. A few years ago that fearless journal of India's progressive leaders, *The Servant of India*, affirmed that the most advanced Indian States are below the level of British India, that "every one of the Indian States without exception is miles behind British India," that "the only two States which approximate to the British Indian standard of administration are Mysore and Baroda," both of which were "under direct administration of British Government for some time in their history," and that "even these lag behind British India in the matter of constitutional development."

Indian rulers of course have their own point of view, but Britain's democrats are deeply troubled in their minds over this aspect of the question, as was shown by the leader of the British Labor Party, Major Attlee, in the House of Commons when he asked "how long British democrats would continue to maintain autocracies without some better guarantee of what was happening inside them."

Some Indian patriots (how many it is hard to say) go the length of saying they wish the Indian Princes had not suggested this federation for all India, because the price India is paying for the cooperation of the Princes is a less democratic

constitution. They even hope that at the last some factor may lead the Princes to withdraw. Our own hope is that, by working in close association with the democratic councils in India, the Indian Princes may be led to liberalize their rule. How essential such liberalization is for the future of Indian democracy will be realized when we realize that no amendments to the new constitution can be carried out without the unanimous approval of the whole body of Indian rulers. The only alternative for one who disapproves is to secede from the Federation.

It must have been some such hope as ours that led the editor of the Indian Christian weekly *Guardian* of Madras to say:

If a place has to be found for them (the Indian States) in a self-governing India, it necessarily implies that their association would to some extent curtail the freedom of British India at the start. Their medieval character, with but a few exceptions, must be recognized; and their paralyzing effect upon British India must be faced and overcome. The sooner the Indian States and the communal groups are brought into the current of national administration, the better hope there is.

The Autocracy of India's Princes

The foregoing facts do not set forth the *full* price being paid for the unification of India under one supreme Indian Government. These 675 Indian Princes, who are well organized in an Indian Princes' Chamber of their own, have put a ban on India's separate independence by stipulating that the basic condition of their joining the all-India federation is that the connection between India and Britain must continue, and that on no account will they sign their new treaties or agreements with India's Parliament but only with the King-Emperor direct, through his representative the Viceroy. The reason is that they distrust their own fellow-countrymen, both Hindus and Moslems, whose failure to conclude an agreement between their two communities regarding the basis of representation in the councils, does not encourage the Princes to make any agreement with them on still larger questions.

These Indian rulers have steadfastly refused to allow their own representatives in the all-India Federal Legislature to be appointed by election, thus denying the vote to their citizens. This means that the representatives of Indian States in the Parliament will be nominees of the Princes, which means their palace favorites, and that these will sit side by side in the all-India Parliament with the representatives from British India who have been elected by the 35 million voters of the more democratic part of the country.

British Commonwealth of Independent Nations

In 1931 there was passed by the British Parliament an extremely important measure called the

"Westminster Statute" which sets forth the far-reaching significance of that elastic term "Dominion Status." This Act made clear that all the countries forming the British Commonwealth are free and independent peoples and are at liberty to leave the Commonwealth any moment they wish. It was not long after the important legislation of 1931 that the Indian constitutional question assumed crucial importance. The Dominion Premiers clearly intimated they were not willing to concede to India the "Dominion Status" of full nationhood represented by full membership in the Commonwealth. This has been a great blow to India's pride. The Right Honorable Srinivasa Sastri, early in 1935, pleaded that Federation and Dominion Status could exist side by side, but that the free and independent Dominions making up the British Commonwealth of Nations were not willing to receive India into the inner family circle of the Commonwealth until India shows more fitness for self-government. The *Indian Social Reformer* recalled that in connection with the conflict between British and Boer in South Africa, the world-renowned phrase was coined that "good government is no substitute for self-government."

India's Capacity for Self-Government

Opinions greatly differ on the question as to how far the Dominion Premiers' position is justified by India's fitness, or unfitness, for complete self-government. There is evidence on both sides.

Much has been made of the alleged inefficiency and alleged nepotism of Indian Ministers in charge of various departments of government. The reforms of 1919 provided for a large majority of Indian members in every Council, Provincial and National, with a large number of nation-building departments transferred to Indian control.

The most capable judges of the results are the British members of the Indian Civil Service. One of them, Sir John Thompson, says:

It would be unjust and ungenerous, especially in those of us who once helped to control the departments now transferred to Ministers, not to recognize what they have done and where they have gone beyond what we were able to effect. Let me mention one or two points. The villager with a sick wife or baby now finds that medical relief has been brought nearer to his door. The number of hospitals has increased by 35 per cent. The man with children to educate finds things made easier for him. In ten years the number of schools went up by 24 per cent, the number of pupils by 50 per cent, and the number of girl pupils by 80 per cent. Even in the last five years the number of girls in the secondary schools has risen by over 100 per cent and the number of girl graduates by nearly 80 per cent.

Over against this fair picture are such blots as the inhumanity of the Indian caste-system, and the superstitions and evil practices that lie at the root of India's poverty.

How nobly India's own sons are fighting against caste-inhumanity is shown by what Gandhi said at Faizpur where the Indian Congress was held in the last week of 1936: "I went to your Local Board, well situated just near the Harijan (out-caste) quarters, and I inquired if the Harijans were allowed to draw water from that well. I was told they might not do so, but that they were suffered to take water out of an open trough from which cattle also drank their water. How dare you, who want to win *swaraj* (autonomy) suffer to keep your own brethren on a level with cattle?" Yet in that same village of Faizpur Rs. 30,000 (over 10,000 dollars) were collected as gate-money to attend the Indian Congress that was crying out for independence, and 25,000 people were fed daily for a week.

Why then is there such appalling poverty as prevails in India? There are two reasons at least: one is India's worship of the cow; for while 64 definitions of Hinduism all differ, yet all include cow-worship as essential. However decrepit or milkless a cow may be, it must never be killed even by a merciful anaesthetic, but must drag on its weary existence under the hot Indian sun.

It is estimated that in *British India* alone there are twenty-four and a half million useless cattle, the maintenance of which costs India 176 crores of rupees (or more than 650 million dollars) every year. When we pointed this out, Mr. Gandhi replied that India ought to pay something for its religious principles. Whether such principles are behind another cause of India's poverty, India's money lenders, we know not, but it is not uncommon for them to charge 75 to 150 per cent or more for their loans.

India's Influence on the West

India has a very noble culture distinctively her own. The influence of that culture is increasing in the West as is indicated by the recent appointment of that renowned Indian scholar, Dr. Sir S. Radhakrishnan, to the newly instituted Spalding Professorship of Eastern Religions and Ethics in the Oxford University. This eloquent scholar rightly affirmed in his inaugural address: "Religion has been the master passion of the Indian mind." Should Dr. Radhakrishnan repeat in England his well-known defence of idolatry, as being an infant state in religion and to be tolerated as such, we have no doubt the philosophers of England and Scotland would know how to deal with him.

Indian Christianity and Indian Nationality

All would-be vindicators of Indian idolatry are answered by Indian citizens themselves, as is

shown by the returns of the 1931 official census which indicated that over a million and a half had been added to the Christian Church during the preceding decade. This means an average of 12,855 additions to the church every month, and the present (1937) monthly increase is probably at least 15,000.

Nor is this the only index of an advancing Indian Christianity, for thousands of caste-people are every year entering the Indian Church and are giving as their reason that they want the help of the same Lord who is transforming so many Indian outcastes and is transfiguring their homes and villages.

The influence of Jesus Christ and His message is also making itself felt upon every public movement in India. The searchlight of His personality and teaching is revealing some of the darker aspects of India's time-worn faiths, so that a silent revolution is being effected in these faiths. Moreover, educated Indian Christians say they see clear signs of a "mass movement of the Spirit of God among the educated people of India." These various factors are contributing to the building of an enduring Indian Church. Even the reduction of missionaries in India by 1,595 during the past few

years (from 6,062 in 1931 to 4,467 in 1935), on account of decrease in funds from Western lands, has some compensation in the steady growth of voluntary service in many sections of the Indian Church.

Indian Christians are not overlooking their duty to India's national movements. They are to be found in almost every political party in India. One of Mr. Gandhi's right-hand men is Mr. J. C. Kumarappa, an Indian Christian, occupying the strategic post of organizing secretary to the All-India Village Industries Association. Several Indian Christian leaders are candidates for seats in India's Provincial and all-India Councils in the present general election.

Happily the day is past when Indian Christians can be left out of India's nation-building organizations. One of the best known of India's Christian leaders, Dr. S. K. Datta, President of Forman Christian College, in a notable speech in the All-India Legislative Assembly at Delhi, told the British and Indian statesmen gathered in India's Parliament, that if they wished to see Indian democracy at its best they should see it at work in the Indian Churches, which he described as "so many little Indian republics."

THE IDEAL MISSIONARY FOR TODAY

BY THE REV. D. S. HIBBARD, D.D., PH.D.

"What kind of a man or woman should be sent out to the younger churches of Christ?" The missionary has the only God-given world message, but he is human. He talks with God, but he must deal with men. It must, therefore, weigh heavily upon anyone who is in any way responsible for choosing a foreign missionary.

David Livingstone was one of the greatest, if not the greatest of all missionaries. But if he could be brought into the Philippines today with only his former preparation, he would be badly handicapped.

And yet I must frankly come out and state before I retire that the modern missionary in the Islands has to be a bigger and better man than those who came over in the early days, or he is doomed to be a dismal failure.

We had wonderful opportunities and privileges in those early days. The facts of change and of new ideals in the government opened the way for the preaching of the Gospel.

The people listened, and were willing to study the Bible of which they had heard but never seen. The Roman Catholic Church had failed to hold all of its members. Many of them, insurgents at heart, now broke away from that body. It was easy to teach, to preach, and to heal.

Today these conditions are materially changed. Instead of an uneducated younger generation, we find holders of the master's degree, and even some with a doctorate from the best institutions in America, scattered throughout the Islands. And college graduates are everywhere. The school system here is the best in the Orient. Printing presses, good and bad, are running full time.

Briefly then sermons, which would have held the attention and won approval of an audience a generation ago, will not be effective today. There must be true vitality, intelligent presentation, practical relationship to life, and sacrificial service in the ideal missionary and in his Christian message for present-day needs at home and abroad.

When the Magistrate Went to Church^{*}

What Happened to Magistrate Kim Seung Myung in Korea

Told by himself and WILLIAM SCOTT

IT WAS a hot summer day and I hesitated to go, for church openings, at the best of times, are long and tedious. But Samho, I reckoned, would be different. Samho Christians are rugged fisher folk, who pit their strength against the elements and wrest a living from the sea. When pagan, they were gloriously pagan; when they became Christian, life was still an adventure carried through with the old energy and daring. There before one's eyes stood a witness to this fact. They were only a fishing village, and only a handful of Christians, yet they had dared to build the finest church in all our section of Korea. On this particular day they had met to dedicate their church to God and to honor the man whose enthusiasm and generosity had made it possible.

Elder Kim

Elder Kim was the man, and a fitting tribute associated his name with the church. A tablet graced one of the walls, "*In honour of Elder Kim, a Christian and a Public Benefactor.*" His name was on the program to lead in prayer, and this is how it ran:

"O God, I thank thee for taking a man like me—a haughty, brawling, drunken man like me—for cleaning up my life and making me the man I am. I thank thee for putting it into my head to help build this church. May it be used to Thy glory, and to the saving of many more like me."

Having unburdened his heart to his God, he wiped his eyes and turned to the congregation:

"I'd like to say a few things before I sit down," he remarked, and proceeded to tell the story of

his conversion. The church was crowded, and among the audience were many of elder Kim's old cronies, still in their pagan unconcern. He addressed himself particularly to them.

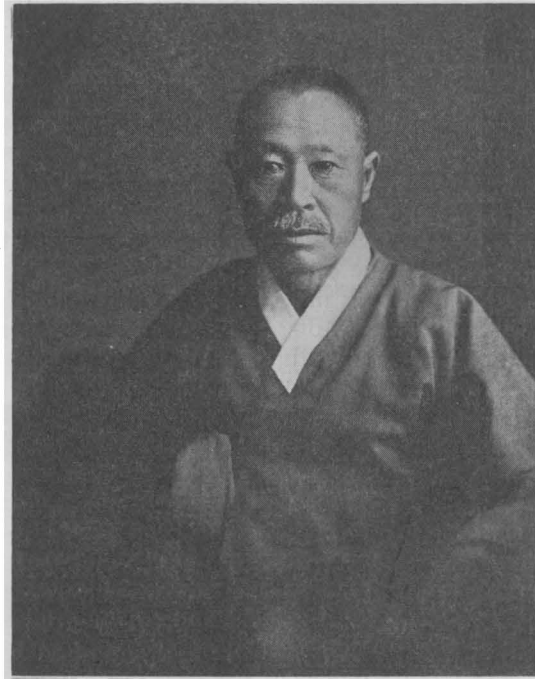
The Story of His Conversion

"You all know me for what I was and what I am," he began. "Money was no concern to me.

It came easily; I spent it freely. My chief concern was the public good. I served you long and well as village head man and as county magistrate. Yonder hill belongs to the village because I fought the Government for it. I gave the public cemetery in which you bury your dead. I built your first school and made you send your sons to it. I fathered a dozen projects for your good, till our village became the pride of the province. You, in your turn, were good to me. You honored me and trusted me. You raised a magnificent stone to perpetuate my name. I sat on the Governor's council. I was chosen to visit the palace and to receive some silver wine cups as a token of respect.

"Then came the Christians. You remember how I hated them—upstart fellows who babbled about God and Christ and thought we were all sons of the devil because we drank and smoked and enjoyed life. You remember how I set the police on them, dogged their steps wherever they went, refused to sell them land for a church, and threatened to drive them out of the village. Even when I went to the city I would walk through dirty narrow lanes and climb a fence rather than pass a foreigner's house or a Christian church.

"But they beat me to it in the end. My own nephew was converted; one of my own stock



MAGISTRATE KIM, NOW ELDER KIM

^{*} From *Korean Echoes*, published by The Korea Mission of the United Church of Canada (October, 1936).

whose business it is to get things done. They bought land for a meeting place—the brow of a hill that nobody wanted. They built a church and boasted of its size. They put up a bell to ding in our ears, and finally they sent out invitations to all and sundry to attend the opening. It was a



THE ORIGINAL CHURCH AT SAMHO, KOREA

great day. The whole town was agog with excitement. Perhaps the feast that was to follow appealed to some of you. As for me, I stormed and fumed and threatened; too proud to acknowledge defeat. Then some of you came to my office and dared me to attend the ceremony. It was my duty, you said, as headman and magistrate to do the honors for the community. But I only laughed and drank to their confusion. And then you played your trick. You plied me with wine and still more wine until you got me gloriously drunk. Then you carried me bodily to the church door and chuckled as my own nephew took me in hand, thanked me for coming, and led me staggering to a prominent place.

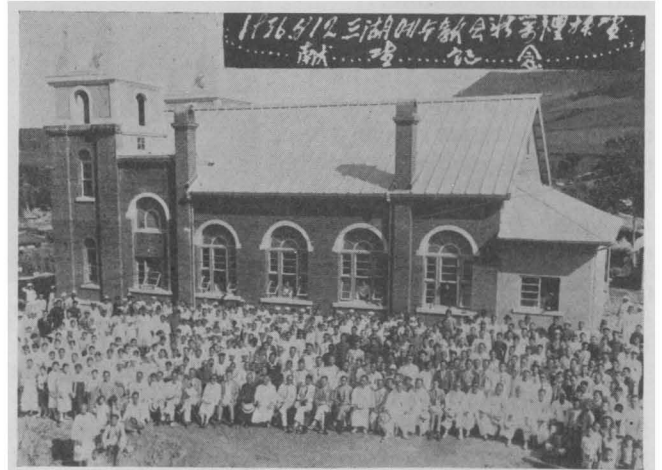
“Well, thank God for that day. Something sobered me where I sat. It may have been a sense of shame. It may have been resentment at your handling of me, and a desire to get even. It was likely more than that, for I found myself thinking that these Christians were really men after my own heart. The courage with which they had carried on, despite my threats. The way they took our snubbing and persecution. The energy and enthusiasm they put into their church building. The tremendous earnestness with which they faced us with the need of religion. Even to that long, lanky foreign fellow who pleaded for help to pay the debt on the church, telling us that he who gave was not losing his money but only putting it in the Bank of Heaven. All that somehow got me. I threw all caution to the winds and stood up to congratulate the Christians. I extolled the virtue of religion. I spoke of the good a Christian church

might do. I said we were all proud to have such a building in the village, and ended by wishing them all success. Next I turned to you fellows who had brought me to church. I said it was a disgrace to dedicate a building to God with a debt on it, and that it was up to us to do our bit. I promised to give three hundred and fifty yen, if you would pay the rest. It was my turn to chuckle as I made you open your purses and pay heavily for the prank you had played on me that day.

Magistrate Kim Cleans House

“By this time I was thoroughly sober and a great decision was forming in my mind. You remember it well. I took you all to the wine shop. ‘Boys,’ I said, ‘drink to your heart’s content. I pay the bill. But remember: this is the last drink you’ll ever get from Magistrate Kim. I’m through with it for ever. No man ever did me a better turn than you did when you filled me with liquor and took me to church. It’s not the old Kim that’s talking to you now. From today on I travel a different road.’ I left you there befuddled and sceptical. God forgive me for filling you with drink that day, but you would have got drunk anyway. You didn’t believe me then, and you may not believe me now, but I want to tell you that from that day until this not a drop of liquor has passed my lips. The very taste of it went out of my life that day and has never returned. And that’s eighteen years ago.”

At this point the speaker paused, visibly moved at the memory of the miracle that had trans-



THE NEW CHURCH AT SAMHO, KOREA

formed his life. The day was hot and gave him an excuse to mop his face and incidentally to wipe away a tear. But he soon forgot himself again in his tale, the audience following with keen interest.

“I don’t wonder that you thought me crazy; the very children used to talk of the queer things

I did. I called my family and relatives together and told them that I was now a Christian, that they were all Christians, and that if anyone wished to disagree he was at liberty to do so, but that henceforth he would be no connection of mine. I then wrote my eldest boy, at college in Japan. I told him what had happened and added, 'Son, you've got to become a Christian or you no longer belong to me. I will wait your answer before I send your next allowance.' His answer came soon enough and showed that he really was a son of mine. 'Dad,' he wrote, 'I knew how you hated the Christians and I kept it a secret from you, but I've been a Christian for over a year. I've been praying daily for you, and I'm more than glad to hear you've come across.'

"I had set my own house in order. Now I turned to public affairs. I may have been too hasty, but this new interest I had found seemed to come like a flood, sweeping my past life away like a thing of straw. I resigned from the magistracy, and from the governor's council. I paid men to pull down and bury the stone you had raised in my honor. I even destroyed my precious silver wine cups. It was my way of breaking with the past. Then I went to the city, no longer afraid of the missionary. I bought Bibles and hymn books for all my family and hired a man to teach us to sing. How the town laughed when they heard of it. But there was laughter in my soul too, for a new strange joy possessed me. From that day until now my supreme aim in life has been to honor Christ."

Building the New Church

"That brings me to this day. There stands the old church, a silent witness both to my shame and to my glory. I love that old church. But it has grown too small. We must replace it with something bigger and better, they said, and I knew that my chance had come to do one more good thing for the village. I would bear half the expense, and I put my name down, as you know, for twenty-five hundred yen. The church people have

done magnificently, and raised more than their share. But a debt still remains, as on that day long ago. Fourteen hundred yen must be raised today. I'll give a thousand if you raise the four hundred here and now. It's a joy to do it. I've done many a good thing for the village, but the greatest good that I have done, and the one which brings me greatest satisfaction, is my share in the building of this church. They have raised a tablet to my honor. My first impulse was to tear it down, but I finally consented to its remaining there that it might be a lasting memorial of what the grace of God did for Magistrate Kim. I only wish that you could share the joy that came to me that day you brought me to church against my will."

Elder Kim sat down amid a round of applause. He had stood up to pray; he had added a glorious testimony. The church was duly dedicated and the remaining four hundred yen fully subscribed by the congregation—part of it from non-Christian sources. The three hours of ceremony had no dull moments, and was brought to a close with a strong appeal for decisions. Elder Kim was again on his feet—his vigorous personality dominating the proceedings, and his oldtime magisterial authority carrying some wavering ones over the line.

I was glad I went to Samho. The new church is an honor to the Christian cause. Built of red brick with two graceful towers flanking the entrance and capped by pointed spires, it stands on an eminence which overlooks the beautiful bay and the village which hugs the shore. It will long remain a landmark to guide the fishing fleets home. It will be a perpetual reminder of God who ruleth over all. It is a fitting memorial to the devoted group of men and women who built it—among whom towers Elder Kim. God bless the day that Kim the magistrate was brought to church. His name belongs with those "whose righteous deeds have not been forgotten, whose name liveth to all generations."

MISSIONARIES ARE AMBASSADORS OF CHRIST, NOT DIPLOMATS OF THE CHURCH; THEY ARE SENT TO PREACH AND TEACH—

Not human experience, but divine redemption through Christ.

Not economic deals, but the Gospel of Christ.

Not human culture, but spiritual conversion.

Not personal reforms, but liberation from sin.

Not laws of earthly progress, but God's forgiveness for sin.

Not social reform, but spiritual salvation.

Not a new organization, but a new creation.

Not the benefits of civilization, but the blessings of Christ.

—Adapted from R. P. Richardson, *North Kiangsue, China.*

A Prison Shaken in China

By REV. ANDREW GIH,
Bethel Mission, Shanghai, China

IN THE city of Hankow, the so-called "Chicago of China," the church was packed every night with eager listeners and the Lord worked with power. Many came with the burdens of sin on their hearts and went away happy in forgiveness. When the Holy Spirit works, people who have done wrong want to make it right. As a result things stolen were returned, old debts were paid, enemies who had not spoken to each other for years were reconciled.

Earnest-hearted pastors sent messengers to the outlying churches inviting them to send in delegates and more than 100 responded so that it required hundreds of dollars to entertain them for two weeks. The pastor and I took the matter to the Lord and the next day a church member said to the pastor: "I have received a great blessing during these meetings and would like to do something for the Lord in return for what He has done for me. I want to pay whatever you lack for feeding these people; but please don't mention my name to anyone."

At the close of the campaign, twenty volunteer preaching bands were organized and at their consecration service crowded onto the platform carrying white flags on which were written the motto of each band. They then went out to preach.

The campaign in the church was over. Then something happened more wonderful than our eyes had ever witnessed. The Christian warden of one of the great city prisons had attended many of the meetings and received a great blessing. After that closing service he begged us to preach to the men in his prison. Speakers had occasionally addressed the men on political subjects but a Gospel service had never been held, as that was not part of a prison program. The warden said: "God has so blessed me in these meetings that I dare not deprive the men of the privilege of hearing the same message, though I may risk my position by inviting you."

So the next morning found us in the prison, with all the men gathered in the hall used for instruction. The warden introduced us by saying:

"God has sent these men with a wonderful message. You must listen carefully and I hope you will accept what they preach to you."

We first taught the men a Gospel chorus, "I am so glad that Jesus loves me," and in a few minutes practically every man was joining in the singing. Then, as we gave the Message, we saw many of the prisoners in chains turn to the Lord who

saved the penitent thief on the cross! They confessed their sins and we taught them to pray so that many sad, hopeless sinners and criminals were soon rejoicing in the salvation offered by Him who came "to set the captives free." If we had not seen their prison garb we would never have guessed that they were convicts! About seventy truly accepted the Lord Jesus as their personal Saviour and their faces shone with light from above.

As we were about to close the meeting one of the officers stepped to the front and, in a choking voice, asked to say a few words. He was trembling and his face was deathly pale, and there was a strange look in his eyes as he faced that prison audience. Then he said:

"God's Spirit is moving me mightily. My heart is pounding. I have no peace. I must confess my sins to you men. I have been crooked in my dealings with you. I have extorted bribes from your friends who come to visit you. I have been cruel and overbearing to you."

It seemed that something within him was driving him on as he turned from one side to the other and cried out in a voice that rang to all parts of the hall: "Will you forgive me? Will you forgive me?"

The prisoners listened in astonishment as their officer confessed his wrongdoing and asked forgiveness! Such a thing had never before happened in a prison. Amazement kept them silent a few seconds and the room was so still that one could almost hear the heart throbs of the agonized officer. Then the response broke forth from these shackled ones who themselves had been forgiven and delivered from sin that day. "We forgive you!" "We forgive you!" came the response over and over from all parts of the room.

The officer, apparently unconscious of everyone, fell on his knees before them all, while we knelt beside him and prayed. There must have been a wonderful Hallelujah chorus in Heaven that day, for we are told there is "great joy in heaven over one sinner that repenteth."

The following afternoon, at the request of the warden and this converted officer, we outlined a course of Bible study for the prisoners, to be conducted by earnest pastors of the city. Will you pray for these Bible classes in the Hankow prison and for God's blessing on the work of the Bethel Mission Bands for the evangelization of the Chinese?

A Chinese Concubine Tells Her Story

By the REV. JAMES P. LEYNSE, Peiping, China

IT WAS early in the morning when I entered my study and found young Mrs. Chung already awaiting me. Demurely she sat in a big chair, her simple sea-green robe immaculate, her face frowned with care. Listlessly her hand moved a painted fan forth and back. The sounds of the heavy gong of the famous Lama Temple faintly filled the room.

Politely Mrs. Chung rose and bowed deeply; for as long a time as it takes to walk a mile, she shielded the real object of her visit behind a clatter of polite vocabulary. Her voice rose and fell in soft cadences over the four tones of the Mandarin language, the Italian of the Orient. Without any sign of impatience I waited. Then with a timid smile she began in more serious vein:

"I came on purpose to call upon you, Shepherd Teacher, as my heart is heavy with a problem that eats away my peace. I am burdened with a question truly too big for me to solve, and I feel like a sparrow that has to battle with an eagle.

"When I was still a young child my father sold me into the Hall of Lingering Perfume, a house of wine and pleasure. I had heard the flying gossip of such places but I never imagined the bitterness I would have to cover up there behind winning smiles. Everybody called me 'Sweet Water Pond,' but Lake of Bitterness would have been a more appropriate name for me. Ai ya! that life was my only means for food and clothing and it brought my father a bag full of good pieces of silver which he used to start a small business that filled the family rice bowls. What more need there be said about this. Let these things be hidden behind a jade screen.

"One day when I had seen but nineteen New Year moons and had spent all of six years of service in that house, I was ordered to attend the man who now is my lord and master. When I first saw him, he wore an incense-colored robe; upon his feet were white cloth stockings and silken shoes and in his hand he carried a painted fan. Straightway I saw that he was a man of good learning and that his silver would roll freely. Many a time he visited me in the Lute Pavilion and all the maids talked about him into my ears until I was fairly made deaf with the clatter. Several months later over a pot of warm wine he talked about me with

Opportune Rain, the proprietor. After much talk, the price was settled and it was arranged that I go to his home as his concubine number four.

"My lord proved to be a magistrate. His pen was powerful and he wrote excellently. He understood how to stand between court and man, and he was friend to many high and mighty all through the land. He did not weary of thinking of ways to earn much money; yea, did not count it hardship to tire himself doing so. But his deeds of mercy were also many and they were talked about beside river and lake. Many people thought that good luck had come to me; but in the rice I ate at his home there were many husks and pebbles.

"None of my master's other wives had a son, and when a year after my arrival, I presented my lord with the first-born one, their jealousy knew no bounds. I called my precious one by a girl's name, 'Autumn Pattern,' so that the demons in the air would ignore him, thinking him to be a maiden. My little son, the only one in the family, grew up a priceless possession in the eyes of my lord. But, as for me, I was but a thing who ate bitterness from dawn to dusk on account of the darkish ways of the women's quarters. Often I poured out my hatred of the other wives before the altar of the King of the Devils in the temple hall at the end of our street. I filled the hand of the priests with many gifts but they could not aid me against the other women. If I made an error, but as small as the half of a grain of rice, my lord would be told all about it many times over. By day and by night I ever feared that my lord might be displeased and tire of me. I became ill with weeping because of my bitter fate, and my cough would not leave me; through all the hours my blood ran feverish in my veins. In vain I offered much good money and incense to the God of Medicine; without result I swallowed the large pills of herbs and took dried lizards which the nuns advised me.

"At the homes and courtyards of other ladies they urged me to go to a Western hospital. I had heard many a good thing about the hospital of the Presbyterian Mission here in Peiping. On street and road it is told that your doctors are true guardians of life and warmth of heart in stretch-

ing forth hands skilful in medicine. Therefore my lord paid out some silver pieces for me and I entered your hospital. There they healed my body and moreover they prayed with me. Step by step they led me to know the only living God and Jesus Christ, my Saviour. Kneeling in prayer, my life became to me as insignificant as a firefly's light. But Jesus regarded me with the forgiving eye of God and I learned that He Himself atoned for all my sins and washed me white as snow. I became a new being, truly reborn, and I changed my name to Pervading Peace.

"With a happy heart I returned home, a newly made soul, and with a healed body. The first morning when it was my turn to burn incense before the household gods I testified of my newly found faith in Christ. I refused to bow down any longer before idols made by the hands of man. The ladies of our household, known to be ardent Buddhists, made a big flutter about it, running back and forth and shouting that they were horrified and that calamity would come to our house. But I stood where I stood and did not light any incense. Then the women busied themselves all the more to give the gods and all the vessels of worship an extra dusting. They put the gong, the bronze incense burner, the pewter candlesticks and the paper flowers in especially good order. For many days they called the attention of my lord to the fresh peaches of long life which they put daily before his favorite idol.

"Then it came about that all those in the women's court hated me with a strong hatred. They despised my Christian religion, yet faithfully I read my Bible and prayed for them. Months passed by and gradually, in answer to my prayers, the atmosphere around me was changed. No longer did the women scold me when they saw me reading God's word. The first lady of the house allowed all of us to go once a week outside our gate to visit friends, and that allotted time I used for attending the church service.

"When you, Shepherd Teacher, announced that Dr. Sun was coming to hold revival meetings I redoubled my prayers, with a strong heart asking God that I might be allowed to attend all the meetings. Great was my joy when the first lady spoke to our lord saying that it would be all right with her if I went every day to the services. Yea, the third wife even went with me each morning and evening. The Living God answered my prayers and her heart became so moved that now no longer does she contribute to the Temple of the Precious Pear. Together we are reading the Bible and together we pray at dawn and dusk. It seems to me that heaven is going to use us to lead the others to a belief in the Jesus, the Son of the Living God. Our household is changing already so that scold-

ing and reviling are now heard only from the lips of the servants. Even that will change if the ladies of our household truly believe in Christ.

"But, oh Worthy One, there is a problem daily before me, and what must I do? The Christian Way of Life does not allow a man to have several wives; neither should a Christian woman be a concubine, yet here I am, a lowly sinner, concubine number four. It frightens me and often in prayer my heart falls to pieces. This lowly one knows her fault, but I have gone into a blind alley and do not see a clear way out, neither a path to continue on. I am of one heart with our household and our master looks upon all of us with favor and kindness. Willingly he uses silver high and low for me and the others. Every day the maid-servants enter our women's quarters carrying in their hands plates of good meat, dishes of fish fried with sweet-sour sauce, bowls of rice and platters of warm steamed bread. It is not as if I am afraid to eat coarse food, work hard, and wear a coat of common cloth, but from childhood I never was taught to provide for my own living and earn pieces of money.

"I am but a feeble woman and my learning is little. I know only what is connected with the duties of a wife and mother. Our ways in China are not the bold ways of Western lands where a woman is taught to stand by herself and, yea, even compete with a man for a living. If I should leave the lord of our household, another man would put forth his hand before the next moon could shine and would place me in his house. Clearly I could not stand out against my father and uncles in such a thing, and they surely would want to put me into another home.

"You, Shepherd Teacher, are greatly learned about the way of life, the will of God, and the teaching of Christ, therefore tell this lowly one what to do. I will let it be as you decree, and will then make my bow of farewell and depart. It will be to me as if Heaven sent me the message through your lips.

A VALID MISSIONARY MOTIVE

Albert Schweitzer, of West Africa, says that he is there, at least in part, because he must make up to those black people some of the wrong that his brother white men have done them. Almost every contact on the continent of Africa, other than that of the Christian missionary, has been for exploitation, or at least for selfish acquisition. The missionary more than anyone else stands as the unselfish friend of the man who is in need. This would be a sad world if there should be taken out this supremely sacrificial service, but the true motive and power come through Jesus Christ.

A Caravan in the Australian Bush*

By MARJORIE A. BURTON

"I SHOULD do so much better if only there were three of me!" expresses what a Bush priest of Western Australia often feels, for he has a parish the size of two English counties. That is why we have a mission caravan, for there are twenty-two such parishes in the Bush. The caravan, staffed by two women workers, visits any parish at the rector's invitation, so that with an extra vehicle, driver and teacher he is, in some small measure, enabled to have "three" of him for a few weeks.

The caravan is a house on wheels, complete with two beds, cupboards, table, and locker; all these are fixtures, and every added box or suitcase has to be made a fixture by means of straps and cords before the caravan moves.

The main Bush roads can be pretty good, but they can be very bad. In dry weather the surface corrugates, and the van has to slow down to ten miles per hour. While my driver became an expert in dodging corrugations where possible, I became an expert at securing the cupboard with one hand when the fastening shook loose, the while I pushed a suitcase into place with one foot and a bookshelf with the other! In wet weather greasy roads and bogs have to be contended with.

The main roads mostly follow along beside the rather primitive railway lines, crossing them here and there. Along these roads the little townships may be found, ten, twenty, thirty or more miles apart, each with its railway siding. A Bush parish is formed, not of one or two such townships, but of six or eight as well as of the other centres, far from any railway, consisting of a school and all the neighboring farms, be they eight or ten miles from it.

The main township of the parish has, besides the railway siding, a church, rectory, hospital, doctor, bank, post office, hotel, roads-board hall, school, and from five to fifteen shops. The church is frequently the *only* church in the parish. In the other centres services are held in the hall. When the rector arrives on Sunday morning the hall may be open and ready, or he may have to fetch the key, arrange the benches, sweep the floor clear of the remnants of last night's dance, heave table and kerosene boxes into place for altar and cre-

dence, and then proceed to furnish the altar, give out books, and greet his congregation as they arrive. Yet often in these Bush services a real atmosphere of devotion will be found and people will drive many miles to get to them: although one parishioner did sum up things by saying, "I wish we could get a church of our own here; you can't possibly feel devotional kneeling on a stale jam tart!"



A MISSION CAR IN THE AUSTRALIAN BUSH

It is to parishes and people such as these that the caravan is invited, either for an ordinary visit, a special visit, or a mission visit.

In the ordinary visit one is simply unofficial curate for a few weeks. This usually includes day-school teaching, Sunday school teaching, talking at Mothers' Union, guild or other services, sometimes the brief training of future Sunday school teachers, and unlimited visiting, a few days being spent in each district of the parish.

I arrived just before nine one Monday morning at a school which was reassembling after a week's holiday. When I asked the teacher whether I might take the children he simply leaped at it. He had ended his week's holiday by traveling all night, and had arrived back at 5 a. m. He didn't

* Condensed from pamphlet published by the S. P. G. "World Wide Series," London.

wait to enquire which of the children took religious instruction; he went to bed and left me with the whole school!

I have been to a school in a district that bordered two parishes; it had first belonged to one parish and then to another. The parishes, too, had changed hands, with the result that this district had had no service for over a year and one celebration of Holy Communion in the last seven years. Could one expect much of the children in the way of religious instruction in that school?

But I have been to schools where the children know nothing of the Christian faith, and where the teacher has said to me, "Before I came here there was only one family that knew the Lord's Prayer."

I have been to a school where, as I was teaching, I realized that the children were hearing for the first time of Calvary and the Resurrection. These are children of a nominally Christian race, white children, English-speaking children of British descent. But how they listen! Not infrequently the teacher will sit down and listen with them.

Visiting in a Bush parish is also very varied. One house may be well and solidly built of sun-baked bricks, with a wide verandah all round; the next—a mile or so away from its neighbor, if you are out of a township—may be of weatherboard or galvanized iron, while others are built of wheat bags stretched on upright poles. A wall of one layer of wheat bags does not offer very sound protection, but inner and outer layers stretched firmly on each side of the poles and whitewashed make quite a comfortable and attractive house.

In visiting one finds names of would-be confirmation candidates, or of the unbaptized, or of those who would like to join the Sunday school by Post. Usually we are warmly welcomed and offered tea and cakes. Once I was met outside the house by the mother of an unbaptized family, and we held our conversation there, not much assisted by two very butting goats; we finished the discussion on baptismal regeneration with the mother holding the horns of one goat while I held the horns of the other!

At one house the husband welcomed me with, "I was glad when I saw it was two ladies coming; my wife never sees another woman, for our nearest neighbor is seven miles off and has a little baby and can't get out." "I think," said one mother, after we had talked and talked, "that God must have sent you to me; I'd got right down and was needing someone to help me pick up again." This was not just a pious utterance; it was the normal expression of what she felt.

But besides these ordinary caravan visits to a parish, with the daily and weekly round of

schools, visiting, services, etc., the van may be invited for a special purpose. A rector coming new to a parish is often glad of extra help in his early months. In the caravan we undertake anything that he wants done in the way of blazing the trail; map out his unknown districts, take greetings to his parishioners, assuring them that he will call as soon as possible, find out existing Sunday schools and possibilities of starting them where they do not exist.

In one very isolated district where there were many would-be candidates I was giving some intensive confirmation instruction in the few days I was there; boys and girls at school and after school, adults in the evenings. At their request I returned on Sunday afternoon to instruct them on Holy Communion. As it was the Sunday before Christmas, we started with a Christmas preparation service. In a schoolroom that accommodated ten children there were now ten children and ten adults. Most of them had driven three or four miles on open lorries and the thermometer registered 106°! After the preparation service I suggested that anyone who wished to go could do so before our final instruction. No one moved; all twenty stayed throughout; and we were there an hour and a quarter in all!

Then lastly there is the mission visit. From many parishes where one has been for an ordinary or special visit, an invitation comes for a return visit to conduct a mission. A children's mission is a joyous affair. The usual procedure is: Preparation service the first evening; then, during each day of the mission, prayers at 8:30 before they go to school, fifteen minutes' blackboard instruction in church when they come out at 12, and thirty minutes' mission service after afternoon school. This is sometimes followed immediately, or later in the day, by "quiet time," a very informal time when the children are free to copy blackboard illustrations, make their self-examination, write intercessions and thanksgivings, or come and discuss anything they wish.

I have also taken children's one-day missions behind the caravan at remote Bush schools far from any church, where listeners sit on rugs (not for damp-proof but ant-proof purposes), and interviews are carried on in the caravan.

"I'm so thankful," said one mother, "that my Ken has got into touch with the Church; he's been a different boy at home."

Scorching sun and unending wind, hideous galvanized iron and revolting flies, but endless sparks of keenness and new life, and the chance to lend a hand in helping to build up the Church and to see it witnessing in places where it did not; and, in spite of innumerable setbacks and disappointments it is tremendously worthwhile.

An African View of Africa's Needs

By S. S. TEMA

*A Minister of the Dutch Reformed Church; at Present Assisting
at the Bantu Men's Social Center in Johannesburg, C. P.*

AFRICA has just awakened from a deep sleep. She finds nations, great and small, on the march of civilization. She has now just joined the march, though well in the rear of the caravan of civilization. She was called "Dark Africa," and rightly so. Today she may be called "The Awakening Africa." The impact of Western civilization is so great that the "real" that is in African life is at present put back, and we are really oscillating between Africa and Europe. Our greatest battle today is how to adjust ourselves to this civilization that is deeply influencing African culture. We feel we are fast losing our footing.

We need then those elements and qualities which make life worth living—justice, good will and real happiness. Africa needs to develop spiritually, intellectually and temporally. She is without doubt poor in mind and spirit. She is a slave intellectually, and to a far greater extent is spiritually imprisoned. As a people we need spiritual stability, spiritual independence, intellectual independence, and temporal independence. Do the present world trends promise Africa these?

First of all is spiritual independence, which means the complete dependence on God and independence of man. My people view Christianity as the white man's religion. They do not feel it is their religion. Some go so far as to say Christianity is but another way of the white man for getting the best of the native.

When they look at the manner in which the Europeans are dealing with the many problems of life—political, industrial, educational, economic, and even social—and realize that things are not what they think they should be, they are skeptical. They wonder why it is the Golden Rule is not good enough for the Europeans. They begin to loosen their grip on the reality of Christian standards. Enthusiasm dies away when they see nothing but shame. They say like the Israelites, "For it were better for us to serve the Egyptians, than that we should die in the wilderness." Africans measure Christian standards by the failure of Western civilization. Europeans gave us very fine and lofty ideals, but why can they not live up to these ideals? The Bantu do this because they do not realize the great fact that Christianity is no clever

white man's philosophy of life, but that it is Divine truth for all the world. The greatest need then, is to bring to my people, as clearly as possible, the truth that Christianity is no white man's theory of what life should be; but that it is the real, true, pure and best teaching about life, imparted by Christ Himself, the Founder, Master and King.

The ground on which Christian principles are resting in the mind of Africa is rather unstable. We want something solid and firm, something which would keep us going even if all the missionary activities were to go on holiday for centuries—something which would make the missionary bodies in Africa happy over the good work they have been doing. The African must learn above all to worship God as an African believer, not as a Christian imitator. We must learn to deal directly with God as a prayer-hearing God, as a God of the impossibles and above all as a wonderful God Who can guide and protect a nation, but Who in turn demands that He shall be given His place in its life. Africa needs to be taught that she has responsibilities to carry, and her spiritual responsibilities are not the least of her duties. Africa must still learn to trust God as her own God, a God of the very poor, backward, black and needy souls in the heart of a dark, hot continent.

The second great need I have called intellectual independence. To me intellectual independence means that my people need to be taught how to think for themselves. They must learn to do things for themselves and by themselves. They must be creative, self-reliant, constructive and self-supporting. Today we are but little more than machines taught certain principles and doctrines, and merely doing or saying what we have learned. The African needs originality in all the plans of his life. He also has to learn the importance of cooperation and unity, which are so indispensable to the whole system of life. The Africans must learn how to fill in for themselves the gaps in the molding of their own destiny. The need is to teach the African to use his own resources. He has mental gifts just as well as any human being. But he has not known how to use them. Africa needs to be inspired with the truth that as a people she has great possibilities in both the religious

and the intellectual fields. Have we no contribution to make in science, art, philosophy and in other spheres of life? We need to learn how to have faith in other peoples, but more how to have faith in ourselves as a people. Let Africans learn to trust, and to be trusted by other races, then we have Africa developing for the good of humanity.

We cannot depend on the Europeans and remain a spoon-fed nation. Africans should be taught how to govern themselves. They must learn to direct their own affairs, and to become thus an asset and not a liability as today. When shall we grow to maturity? Some say we must take about two thousand years because the Europeans took that time. From the European point of view, we are only about two hundred and eighty-four years old, so that we are surely very young. Nevertheless, it is time we learned to walk, and to stand on our own feet in upbuilding and maintaining ourselves. In a half century or so we will be far from the stage we are in now. What is being done by those who are the trustees, the guardians, of Africa to prepare her for maturity?

Missionary Work

I believe I express the real feelings of Africa, religious or irreligious, when I say there is no better memory in any true African than the memory of missionary work. What could Africa be, or do, if it were not for the work of Christian missionaries? No history of Africa can be complete if it does not bring in the missionary as part and parcel of it. The chief need in making her whatever she should be is to allow missionary influence to become more dominant than it is today.

In doing things, God has been using ordinary men, and ordinary men are not angels. They make mistakes, and so it is with the missionaries. They made mistakes, and are still making some. As a result we have had certain problems. These have come in the form of Ethiopianism, in the form of those undesirable separatist movements which are today very common in the South here. Many sects are growing like mushrooms. There is also the problem of the rising generation of Africans who are fast losing confidence in the Church. It is difficult today to get the more educated youth of Africa to give the Church her rightful place in their lives. The more they are educated, the more irreligious they seem to become. What are we going to do with this growing skepticism in the educated youth?

Western civilization has brought a change in the life of Africa, but this change has done us some harm. We have lost customs, traditions and laws, and even our very moral standards are shaken. Demoralization is resulting in the growing generation. Can the Church not do something

to save the situation? Another thing that is doing my people a certain amount of harm is denominationalism. Our religion was a socio-religious system, or a religio-social system. Today we are broken up into denominations, all working on different lines and more or less on policies and doctrines which are in some cases contradictory. They cause bitterness and schisms in the lives of people who were used to the old tribal family system. The common spirit of the joint family ties is gradually undermined, and the people are losing the real spirit of brotherhood and unity. Denominationalism does more than that; it brings in overlapping. The danger in the political world seems to be a mania for colonial expansion, and I believe the danger in our religion today is over-emphasized denominationalism with its doctrinal differences. These things make an opening for sects, separatists, Roman Catholicism, and perhaps later even for such dangerous religions as Mohammedanism. Why not give Africa the pure Gospel and leave out minor differences? Africa is crying for the living God. Give Africa Christ and the new life He offers.

In Christianizing Africa, let us not forget that Africa has her own peculiar customs, beliefs and traditions and you cannot uproot all of these because they are deeply fixed in the minds of the African. Can we not find out by more research those things which were part and parcel of primitive African religion and recognize in our work those sound principles which made our people a people even before the arrival of Western civilization?

Africa wants to see Christ in Europe. We do not want to hear of wars, crises, economic depressions, unemployment, racial greed and pride. We do not wish to hear of dictators and wild, brutal war. These things make us think that Europe is planning and scheming things without God, or at least they do things first and then ask God to bless them. We want only the best from Europe, and to fuse these with the best that we possess. Africans want to be given a share in the spiritual, the intellectual and the temporal wealth of humanity. We want a Christianity which will help us to adjust ourselves to the overpowering prestige of Western civilization.

Missions in Africa can be improved by using the African himself in Christianizing his own people. Africa has very few leaders of her own today. Many of her present leaders are not the best for us, but Africa needs the best. Our cry, then, is for the training of Africans of ability, vision, faith and of love to God and Africa. Religious problems, social problems, and moral problems are now so much one and the same that we need in Africa men of a special type to lead us.

Tshisunga Daniel—A Congo Apostle*

By JOHN MORRISON
American Presbyterian Congo Mission, Luebo

THE silence of early morning was broken by the mournful death wail which came from one of the little mud huts. The natives turned uneasily on their rough mats and shivered. It was no uncommon noise, yet one could not still the shiver that crept up one's spine as the wailing sound rose in the air. But at intervals, penetrating even the lamenting voices, a shrill cry betokened the presence of a little baby in the midst of that awful sound. Such was Tshisunga's entrance into the world! The wasted body of his heathen mother lay before him in the hut, surrounded by a group of heathen women, one of whom held the baby in her arms, rocking him to the swaying rhythm of her body as she lifted up her voice in valiant effort to drive the spirits from the hut wherein death had laid its hand.

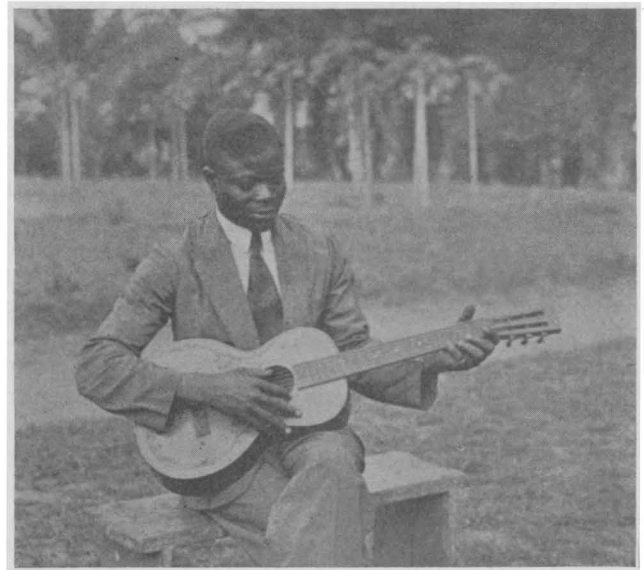
When the hasty funeral was over there still remained the problem of the disposal of the child. Many relatives raised their voices in the death-chant, but these same voices were still when a guardian was solicited for the new-born child. Tshisunga's chance of learning much more about this world was a slender one until some one hit upon a happy solution. "Don't they care for orphan babies up there at the mission?" Thus God prepared the way and the tiny babe was carried up the hill to become an inmate of the little home established by Miss Thomas and Miss Fearing.

As time went on Tshisunga became a school-teacher and later he entered our Industrial School, where his natural ability showed itself in his aptitude for fashioning little ivory curios out of elephant tusks and in acquiring a rough knowledge of mechanics which served him later on.

He grew restless, however, and accepted an offer to work for a trading company on Lac Léopold II, a spot several hundred miles from the mission. Here for a considerable time he became indifferent to the claims of Christ and drifted along with no definite aim in life.

One day at Luebo, however, as Mrs. Motte Martin pled with him to come back to Christ, the shackles fell from his soul and he stood forth a soldier of the Lord Jesus. It seemed as if he regretted every moment that he had spent away from Christ, and was determined to make up for

it all. Soon word came drifting in of a new force working for Christ in and around Luebo. He began to travel farther afield, and on his own initiative, many times in hut-to-hut visitation, brought together little groups for worship, often leaving them to form the nucleus of a future church. Mweka, a mushroom town on the new railroad, was drawing away many mission boys in its demand for labor. In towns of this kind there is always great opening for the devil's agents and, in spite of an evangelist being there, we knew



TSHISUNGA DANIEL—A CONGO APOSTLE

that many of the boys who had been reared on the mission station were subject to sore temptation. Then Tshisunga took a hand. He had an old, broken-down bicycle, which he patched up, and one day off he set for Mweka, forty miles away. He spent the week-end trying to enlist services of some of the old mission boys in forming a Christian Endeavor and succeeded in interesting about twenty. He came back to Luebo, but next week-end he returned and spent his time in going from house to house until he had over a hundred who promised to come out on Sunday to church. He kept up his visits there until he had some 200 going to Christian Endeavor, and when he left, there was a flourishing meeting run by its own

* Condensed from *Congo Mission News*.

native officers, many of them boys who, had they been left to themselves, might have been lost to Christ forever. He was so delighted with the success of this first venture that he repeated his efforts in several other places.

Tshisunga's custom on Saturdays is to go to the native market, held not far from the mission, and talk with any one with whom he can strike up a conversation, telling him of Jesus and the way of salvation. As he walked off from the market place one day, he noticed a woman carrying a number of articles on her head, as is the native custom. When he broached the subject of Jesus, his Master, she laughed at him.

"What do I want with Jesus; He is nothing to me!"

He endeavored to say something more, but she stepped out and left him. He kept on his way, stopping to chat with people now and again, but his heart was full of the woman who had spurned his Master saying, "He is nothing to me!" He prayed within himself, "Oh, God, help her to see the light." About two hours afterwards he came to a village six miles farther on, and noticing a group of women seated in the shade of a hut, he went over to bid them "Good-day." He then noticed that the woman to whom he had spoken on the road was among the group and he spoke with her again, but she mocked him. He sat there for a while praying silently: "Oh, Lord, do not let this woman leave without accepting the Lord Jesus," and as he spoke to her, his innermost self communed with the Holy Spirit, striving to bring His aid in helping the woman to see the light. Satan was loath to let go, but the faith that can remove mountains was his adversary. The woman grew silent, seemed to meditate; and then others who composed the group broke in.

"We are Christians," they said. "Why don't you accept Jesus?"

Yet still the woman sat on, and still Tshisunga prayed within himself, while pleading the Cross. At last the woman rose and moved off to another hut. She stood for a moment irresolute, then asked for a drink of water, and as the little group watched her every movement, they saw her face break into a smile and turning, she came towards them.

"Yes," she said, "I want to know Jesus, but how can I learn about Him? There is no one near us, for I live in a little village twenty miles from here."

She sat down again and Tshisunga told her of the wonderful love of Jesus, and when she rose to go she said:

"I have no one to teach me, yet I will pray every day and God will send me help."

Tshisunga shows infinite patience and is never put out by refusal. He has suffered from very

painful attacks of elephantiasis, when his leg became so swollen that even while resting he suffered much, he still persisted in carrying on his work of soul-winning. I met him one day as he came hobbling along after having been to see an old heathen woman. Poor old soul, she was cross with the world, and who can blame her? She lived in a little tumble-down mud hut, and toiled painfully each day to the forest for firewood and to the spring for water. Each day meant a laborious journey down a very steep hill, and a toilsome climb back with her heavy burden on her head. Uncared for, the only thing left for her was death, death without hope. It was just after one of these expeditions that Tshisunga met her for the first time, and perhaps the time was a little inopportune to speak to her at all. One job must always follow another, she probably thought, as she was trying to repair her scanty fence. Tshisunga gave her "Good-day," and received a grunt. He asked her if she knew Jesus; she glared at him, and told him to be off about his business. As he didn't move quickly enough, she seized her staff and drove him off. But he was undaunted. The old woman resumed her work on the fence, and Tshisunga moved along to the other end, and without further word started repairing it from that end. She glanced at him from time to time as much as to say, "What game are you trying to play with me?" But he never looked her way. At last they met in the middle and the job was done. "Well, that's one job done," said Tshisunga smilingly, and the old woman smiled in response. Poor woman, she had little chance to smile in this life, and the help she received from others was very little. They sat down to rest while Tshisunga told her of an old, yet new, Friend.

Having been a backslider himself, he knows the wonderful peace and joy that a return to Christ brings. He started a meeting for those who had fallen by the wayside, and soon it grew so popular that the open spaces around his house were crowded every Sunday evening with hundreds of people. He made the meeting as attractive as possible. He has a good bass voice and has sufficient ingenuity to construct a native xylophone. From time to time he has added fresh attractions. He taught a number of boys to play simple reed instruments made from a native reed, and trained a choir of other boys and girls. He finally found an old cast-off folding organ, and worked at it until he could accompany his choir. The main purpose of his meeting was never forgotten, and each evening a plea was made for all backsliders to return to the fold. Many of them openly confessed their sins, and prayer was always made for them, and they were asked to stay behind when Tshisunga talked with them personally. He followed up his work by going to their huts in the

village, and many a sinner was brought back to the fold in this way. The meeting still flourishes and, notwithstanding the fact that it has been going on for some years, is still as popular as ever. In fact, there are other places within the radius of our Luebo work that have Sunday evening meetings which they call "Tshisunga Daniel meetings."

Surely the true value of a man's service will come out in his own household. His wife, Madia, says, "I was always too timid to speak to others about their soul's salvation, but Tshisunga kept urging me and I kept on trying. It was difficult for a long time, but now it gives me great joy." Tshisunga conducts women's meetings at which he teaches the Christian women how to do personal work among other women.

He practiced hard at the organ, and now has

the satisfaction of playing it in the Second Church at Luebo, and of being choir leader and trainer in that church. He has a good working knowledge of English and French and has not hesitated to use this talent in the Master's service. In our native service we were surprised to see two Portuguese traders attend one Sunday morning and they have since become fairly regular attendants. Tshisunga had spoken to them of Christ.

He carries a little notebook and jots down the names and villages of his converts, so that he can remember them in prayer. I asked him if he had any record of the number who had accepted Jesus through his ministrations. "Well," he said, "I can count only this year." That number was 2,145, and others had promised to learn.

Would that we had more Tshisungas, white and black!

A Golden Anniversary in Evangelism

Fifty Years Work of the Christian and Missionary Alliance, Founded by the Late Dr. A. B. Simpson

By the REV. A. C. SNEAD, New York

Foreign Mission Secretary of the Alliance

FIFTY years ago, at Old Orchard, Maine, there was formed "a simple and fraternal union of all who hold in common the fulness of Jesus in His present grace and coming glory." This simple union developed into The Christian and Missionary Alliance, "pledged to take the whole Gospel to the whole world till Jesus comes." The "whole Gospel," as presented by Dr. Simpson is a "four-fold Gospel"—including redemption, sanctification, divine healing and the Second Coming of Christ.

This year the Golden Jubilee anniversary is being celebrated in the twenty fields into which the Alliance has gone with the Gospel. As one result of this work the baptized membership of 44,497 in the foreign fields is now (in 1935) greater than the total membership of these churches in the United States and Canada. Rev. A. C. Snead says:

"Dr. A. B. Simpson, like Abraham, when he was 'called, . . . obeyed, . . . went out, . . . sojourned, . . . looked,' and God gloriously blessed him. And because He blessed him, the movement grew and spread far and wide. Since the Founder died, the work has further increased and the movement goes on in scope and power, the ministry continues in humble dependence upon God, and the message is still Christ Himself. Dr. Simpson lived and wrought by faith that the grace of God might be fully manifested and the glory of God fully revealed. He waxed strong in faith and pressed onward in the world-wide serv-

ice, giving glory to God. China, the Tibetan border, India, Annam; Africa—Congo, Sudan, Timbuctoo; Latin America and the Isles of the Seas called urgently and with whole-hearted endeavor he responded. The record of occupation and achievement in Alliance Missions today is a roll call of places and lands over which he yearned and for whose evangelization he prayed.

"The Christian and Missionary Alliance is not a missionary movement only, but it is called of God to declare at home and abroad the message of the fulness of Jesus. We not only have a work to do but we have a life to live, and only as we truly live this life—Christ in you—can we surely do this work in the regions beyond. By the grace of God, and through grace in the loyal, loving ministries of thousands at home and in the foreign fields, the missionary work of the Alliance has grown and borne fruit in goodly measure.

"The following figures show the growth of the work in the last fifteen years:

	1920	1935
Number of fields	16	20
Number of missionaries	342	508
Native Workers	715	1,527
Baptisms during year	1,649	6,187
Inquirers during year	3,993	21,759
Organized churches	130	473
Church Membership	11,923	44,497
Sunday Schools	162	935
Sunday Scholars	8,949	37,098
Stations	111	134
Outstations	475	1,344
Bible School students	241	362

"The Christian and Missionary Alliance is now working among ninety-five languages and principal dialects. Twenty-four of these were entered before the end of 1919, the year that Dr. Simpson died. The other seventy-one have been entered in the years 1920 to 1936, inclusive. In about thirty-six of these languages and dialects The Christian and Missionary Alliance is the *only* evangelical witness. The population for which The Alliance is responsible in its mission fields is 72,643,000.

"The Alliance, in its foreign work, ministers the Word of God to men and women among all the great racial and religious groups of earth—Indians in South America, Negroes and pagans in Africa, the peoples of India, China, Japan and the Isles of the Sea, among many others. Roman Catholics, Syrian and Greek church groups; Moslems, Jews, Tibetans, Confucianists, Taoists, Buddhists, Hindus; Animists and pagans of many kinds are found in our world-wide parish.

"God has set the Alliance in strategic crossways of the world for work among tribes and peoples yet unevangelized. In a recent trip in Kwangsi, South China, two missionaries, a new recruit and an older veteran, met people of six different tribes and had previously visited those of a seventh. The tribes are: Chwang, Timber Yao, Dog Yao, Black Miao, White Miao, Tung, and Red Yao. In Kweichow-Szechuan are eleven counties with their vast multitudes of Chinese and tribespeople and as yet the Alliance has opened work in only four. French Indo-China presents three great racial groups, totaling more than twenty million souls, and in addition eighty or more tribes and many dialects. In the Southern Philippines are many Moslem and pagan groups and work is being done in seventeen languages and dialects. In the Netherlands East Indies, six languages are being regularly used and many others are represented in our Bible School. In French West Africa, Alliance responsibility is for five million out of the twelve million total and for more than one-third of the 103 tribes. Already the witness is being given in thirty-one languages or dialects. In the new field of French Gabon, six tribes are represented at the station and other tribes are yet to be brought within the range of the Gospel. The three missionary couples are studying respectively: Massango, Banzebi, and Yipounou. In Colombia, Ecuador and Peru are other tribes of mountain Indians and denizens of the jungles, while in all of the twenty fields of the Alliance there are hungry hearts and needy lives to whom we must minister.

"We have a work to do, a commission to obey, a message to proclaim, which can only be accomplished by God Himself working in us and through us to will and to do of His good pleasure. Only

as we increase in the knowledge and fulness of Christ can we increase in the scope and fruitfulness of our service for Christ. Surely in this Jubilee Year God wants us to continue and increase our obedience to Christ's command, '*Go ye.*'

"Let us go forward by preaching and pen, by prayer and purse. We must send forth the workmen by prayer and purse, that they may make God known to men and bring men to God."

We also quote as follows from the Golden Anniversary Booklet:

"The Golden Anniversary of the Alliance this year will be observed throughout the fellowship by a renewed emphasis on prayer and evangelism. With God's blessing organized evangelism will be energized by the working of the Holy Spirit and the harvest will be of God's own gathering. The Missionary Training Institute at Nyack, New York, is a vital link in doing effective missionary work. Throughout the United States and Canada the anniversary is being commemorated in a Bible and Missionary Crusade which will be featured in the Annual Council in New York City in May and throughout the summer conventions. Missionary conventions will also be held in thirty or forty principal cities of America and definite advance is planned in reaching new objectives and opening pioneer areas to the Gospel.

"The intent of Dr. Simpson was not to found a new denomination, but to bring about an Alliance of those who would cooperate in taking the full-orbed message of the Bible to the unreached peoples of earth. The General Council of the Society, in 1934, passed a Special Resolution bearing on the broad fraternal relations of the work as follows:

"The Society is not merely an organization but a movement, and God is not interested in the preservation and perpetuation of organizations as such, but in the blessing of great movements that honor Christ in all His Scriptural fulness, and are loyal to His calling to world-evangelization. . . . The statement of objects in its Constitution clearly indicates the fact that the Alliance earnestly desires the full fellowship and cooperation of Christians everywhere, in the great program of a full Gospel message to the world and of prosecuting an intensive missionary advance.

"Areas newly opened by the developments of world trade, tribal chiefs bewildered by the impact of civilization, independent kings puzzled by the urgency of world events, exploration of hidden highways in the dark heart of continents, and the roar of aeroplanes that are making the inaccessible a commonplace of travel, call us anew to an unfinished task. . . . God grant that the obedience of God's people shall move to bring His blessing down upon a sin-sick, weary world." *

* The anniversary objectives include 100,000 prayer partners, \$700,000 for Missionary Evangelism, and 30,000 subscribers to *The Alliance Weekly*.

Youth on the Christian Frontier

By REV. CHARLES A. PLATT, East Orange, N. J.

Assistant Minister of the First Presbyterian Church

IF YOU want to know the power of Christ in this modern world, go out on the frontiers of Christian thought and action. Look at our religion as it comes face to face with the major problems which confront human life. How does it measure up in comparison to the other two world forces, Communism and Facism? What is it doing to promote world peace and good will among the nations? The best way to answer these questions is to study the missionary enterprise.

I

One of the most erroneous ideas about Christian work today is that missions is an appendage of the Church. Many are apt to think of religion as consisting of theology, education, social problems, and worship activities of the average American church, and we think of missionary activity as some additional service—rather magnanimous but unnecessary. To hold such a view is to miss the whole spirit of Christ and (what is just as serious) to neglect the best available medium of religious and Christian education.

For fifty-one weeks we have been studying missions with a group of young men and women in our church. Why? *In order that we might understand Christianity!* We want to see Christianity on the firing line, not as it exists behind a mass of traditions and well established institutions. We want to know what Christianity has to offer when Communism is calling youth to follow a materialistic cause. We want to know Christ's answer when nationalistic forces fill youth with ambitious ideas as to the supremacy of one nation or one race.

The youth of America seem to be placidly talking about world friendship, while the youth of other countries are being filled to the bursting point with nationalistic propaganda. Will this wave of acute nationalism sweep America into what will be virtually another "holy war," simply because Christian youth has not caught the ideals and enthusiasm of Christ? The one world Leader who came to bring peace is receiving less support from the youth of today than are any of the other world leaders who seem to be hurtling civilization toward another horrible struggle. What can we do to change this condition? The answer is to

produce in the youth of America a missionary zeal that will lead them to accept Christ as their Lord and to spread the vital, dynamic world-brotherhood that He represents.

II

Probably the best method of understanding the power of Christ in the world today is to approach our present problems from the frontier angle. What has Christianity to offer a modern, industrialized, interrelated mass of peoples? Why should we not all turn communist and dedicate our lives to the crushing of all unsympathetic groups and to the glorification of the proletariat? Why should we be concerned with the problems of the world, why not build up a colossal defense in our own nation and then defy the rest of mankind?

Looking at such questions from the Christian missionary angle has two distinct values. In the first place, we see Christianity stripped of past momentum, standing on its own twentieth-century feet. On the frontier our Christian life must go forward to victory or must go down in inglorious defeat. Secondly, the missionary enterprise is seen to be an international institution already functioning, and capable of exerting a tremendous influence in many of the conflict areas of the world.

Not long ago an outstanding church leader was asked: "Can the Church be a force in the establishment of world peace today?" His answer was an unqualified, "No!" But many thinking young people are thankful that they have a different idea. They say, "Look at the great number of outposts of Christianity in countries like Persia and China and Mexico where the influence of Communism is being felt. Think of the mission stations in Chosen and Japan and Cuba where nationalism is the order of the day. The Church on the firing line offers one of the greatest opportunities for fostering the cause of world peace that we have."

Youth is learning to expect great things from the missionary enterprise in the way of influencing the international activities of various countries. It is the best program yet devised for the education of all peoples to a sense of world brotherhood.

erhood, and to the Christian (not Western) way of living. We do not need more peace agencies! We have enough overhead organization! We have made enough resolutions! What we must do is to give a more whole-hearted support to those Christian missionary agencies that are already set up, and which can do a most effective piece of work when backed by the Christians of the world.

III

Furthermore, missions is our only hope for progress toward the supremacy of Christ. We hear many prophecies these days concerning the future of the world. Whatever else may be said, it is certainly obvious that as the years go on the Orient will play an ever increasingly important part in international affairs. Does not this offer to us a great challenge? Some say that the next world empire will be that of the yellow race: China-Japan. This is only a human prediction. But the fact remains that the future of the world, in its uplifting aspects, depends largely upon a Christian Orient. How can this be brought about? Missions is our best and most practical answer.

But let us get back to the next immediate step in Christian progress. What is the Christian dynamic of life? What are the qualifications which

will enable the Christian to face the world and its problems, and to triumph? To answer this phase of Christianity it is again necessary to look through the eyes of the missionary. What would you do if you were a missionary in a land where Christ is almost unknown? What are the qualifications of the missionary that enable him to present Jesus Christ in a vital, appealing way? And what keeps the missionary going in the face of incredible odds?

These questions bring us face to face with our own spiritual needs. Viewing the whole matter of personal religious life from the standpoint of "frontier life" enables us to see more clearly that the Christian's devotional life is the power-station of successful endeavor. Our great task in the home church is to inspire in our youth that devotion to Christ and that missionary zeal which will transform character.

Christian frontiers present the most vital kind of Christian activity for thinking youth today. Out there is no dependence on the momentum of the past. There, we must do or die. Christ is the only One who is sufficient to meet the needs of the valiant souls on the mission fields. Is He not sufficient also to meet the needs of those of us who remain at home?

Missions and the Critics^{*}

By the REV. HOWELL D. DAVIES, Chicago, Illinois

*Regional Secretary of the Congregational and
Christian Churches*

CRITICISM of missions is nothing new. It is naïve to suppose that all went swimmingly until the Laymen's Inquiry was launched. The East India Company refused passage to missionaries and stigmatized missions as the most fantastic and lunatic idea that ever entered the human mind. Ridicule was common.

"Here you propose to export religion, whereas there is none to spare at home," said a Massachusetts legislator. His attitude was typical.

A list of objections a century back is identical with what is heard today: that we have so many needs at home; that we shouldn't interfere with the religions of others; that their own religion is best suited to them; that missions are paternalistic and pauperizing; that foreign peoples

should help themselves; that we shouldn't meddle and disturb those already contented; that they don't want us anyway; that missionaries cause trouble; that they destroy native culture; that they are all agents of American imperialism, etc.

Classify the Criticisms

1. *Those hostile to Christianity itself.* People who see no value in the Gospel will see no value in Missions. Such a play as "Rain" and such articles as those in the *American Mercury* ridiculing missions in the South Seas are only caricatures like that of Jack London, who pictures a missionary in a Prince Albert and stove-pipe hat preaching the creation of the world in six literal days, to near-nudist natives who are skeptical because they could not make even a canoe in less than two weeks.

^{*} From *The Missionary Herald*, Boston.

Over against all such we can put the judgment of first-hand, able observers.

"I suppose," said R. L. Stevenson, "I am in the position of many persons. I had conceived a great prejudice against missions in the South Seas. I had no sooner come there than that prejudice was reduced, and then at last annihilated."

"A man that took one fairly by storm for the most attractive, brave, and interesting man in the whole Pacific," he said of James Chalmers of New Guinea.

"I certainly should have predicted," said Darwin after seeing the work among the Indians of Tierra del Fuego, "that not all the missionaries in the world could have done what has been done."

Ex-President Taft could not praise too highly the missionary work he observed in the Philippines when he was governor.

"I have observed the results of their labors," wrote the author and traveler, Alexander Powell, "in every great field of evangelistic endeavor, and it angers me to hear missionaries and their work condemned."

"In my judgment the Christian missions have done more lasting good to the people of India than all other agencies combined," stated the Governor of Bengal.

"After thirty thousand miles of travel and something like three hundred interviews," wrote the newspaper correspondent, Charles A. Selden, "my prejudices gave way to great respect for the missionaries and their work."

"I believe that every dollar invested in foreign missions has produced greater returns than any dollar invested in any human enterprise," said William Boyd, Advertising Manager, Curtis Publishing Company.

2. *Those of ardent nationalists* like Gandhi who object to proselyting. Should courtesy keep us from offering the Gospel, therefore, in India?

No, for it can be offered without objectionable proselyting. Moreover, the Gospel is not one culture displacing another and it belongs no more to America, England, or France than to India itself.

The Gospel has no less right of way than science, commerce or education. It can only help India's nationalism in the higher sense. It is doubtful if many or if any Hindus regard their religion as for others.

3. *Those ignorant of the whole idea.* All objections based on misconceptions are invalid. On any such theory all life would stop, for there is nothing against which objections based on ignorance are not directed. Both Democrats and Republicans will tell you this. Prejudice being the thing that begins where your information leaves off, no enterprise should halt for just that.

Presumably it is those who take the Gospel and

those who receive it who are most competent to judge of it. None apparently are dissatisfied with the article sold them and want to return it. Rather they recommend it to their friends as something superior to what they have had before.

The Japanese list six points of superiority of Christianity to Buddhism. God, as personal. God seeking men. The sense of personality. Practical, convenient Scriptures. A superlative ethical sense. Social justice and service.

4. The criticisms of those who judge everything by a *single unfortunate detail*, such as an ignorant or tactless missionary, an unwise local policy, a bungled program, a wasted dollar. Judged by this standard, "Who or what, O Lord, anywhere, shall stand?"

One poor farmer is not sufficient to condemn agriculture, a poor preacher the ministry, a fake mining scheme the whole mining enterprise, a student flunk all education, nor a quack doctor the whole medical profession.

5. The *laissez-faire objections of those who want things left alone*—all forces and factors, to work out themselves. But *laissez-faire* never built a school, founded a hospital, or developed a lighting plant and water system at a conference camp. The consistent *laissez-faire* critic will recognize Christianity as a force with the same rights as any other force.

6. The cross-fire based on *the idea that we have only a social Gospel to offer* and that nearly every effort is of a political scheming sort, gate-crashing and imperialistic, the work of reactionary, self-centered or even villainous denominational Boards.

The answer is that the motive and movement of missions are love and friendship, however inadequate be the channels through which it flows. The earthen vessel is only too apparent but in it is the treasure of divine redemption.

7. The criticisms of *uninformed and selfish church people*. Education, persistent and kindly, can help the former and more Christian grace the latter. The trouble is to connect information and love with these parties. All that can be said for the Gospel itself can be said for missions, and shall it not be said?

There is a sufficient answer to every criticism honestly and sincerely proffered. But better than all answering of objections is an infusion of Christlike love. Our great need is to make more church members into Christians.

8. The criticisms of *sincere friends of the cause*. "Faithful are the wounds of a friend." All constructive criticism can do only good. The cause most to be pitied is the one that has lost the capacity to criticize itself.

The church of the 16th century was saved by

the self-criticism of Protestantism. And this goes for missions too. The verdict was: "The mission must go on and there is enough in its program to bankrupt Christendom if we try to do all that is calling to be done."

* * *

In brief, most negative criticisms of missions are at bottom rationalizations of prejudice, ignorance and selfishness. Missions welcome investi-

gation, knowing this means vindication and interest. Worse than to be criticized is to be ignored, and most of all to be ignored by church people.

But it may be safely said that missions cannot and will not be ignored by those who know the God who is the God of all the earth and not the God of a tribe, whether it be a family tribe, a community tribe or a national tribe.

Combating Communism With Christian Service in Kiangsi*

By GEORGE W. SHEPHERD, Kienning, Fukien
Secretary of the North China Christian Rural Service Union

A FEW years ago some missionaries met at Kuling to discuss communism. We invited Madame Chiang Kai-shek and asked her what she thought about how to overcome communism. "I would like to ask this question," she said; "what are we Christians doing? Do we not have some responsibility toward the needs of China?"

"We are not an official body," we replied.

"Then pass it on to an official body."

The challenge was passed on to the National Christian Council, and this body invited its rural secretary, Mr. Chang Fu-liang, and myself, missionary of the American Board, to report to an enlarged meeting in Nanchang, Kiangsi.

A thorough investigation convinced these Christian leaders, that the government had already embarked upon a program for the improvement of the life of the people, and that the invitation extended to the Christian forces was no political move, but was actuated by a sincere desire for the well-being of the farmers and workers.

The government leaders argued that the Church and its institutions had men and women of character and training, who ought to be released for remodeling the life of the people in war-torn Kiangsi and adjoining territory.

"Do you have three hundred young men," asked the Commissioner of Education, "such as are trained in the Union High School in Foochow? Men who could come into the business of rural reconstruction under the government?"

"No! there is only one school in China that is

training that type of men: the Union High School in Foochow."

The government of Kiangsi expressed itself as determined to replace crooked politicians and corrupt magistrates with men who have a definite interest in the welfare of the people.

In addition to supplying the government with men and women of integrity and training, the Church decided that it ought to respond to the challenge to help reorganize society in the recovered communist areas, and to lend a hand in working out some of the acute economic and social problems of the toiling masses.

The Kiangsi Christian Rural Service Union was organized and the National Christian Council approved the plan agreed upon:

That it should be people-centric, rather than centered in an institution or the government; that it should train local leadership; that it should test and adapt results of successful experiments already under way in China; that it should work in a limited area; that it should assist local leaders in carrying out a program within the economic capacity of the people to support; that it should give the Christian religion an important place in serving the whole man and the whole community.

The central feature of this proposed project was to be the training of indigenous leadership by a traveling normal school of experts through service-in-training and supervision of work.

The lines of service were intended to include village organization, agricultural extension, public health, the development of village industries, or-

* From *The Missionary Herald*.

ganization of cooperatives, and the teaching of religion.

At the head of the traveling normal school were to be two executive secretaries, a Chinese and a missionary, to spend most of their time on the field, directing the work of the project.

The area selected for work was Lichuan, a *Hsien* forty miles from the American Board Mission at Shaowu. It is impossible to convey to outsiders the depths of human misery which have been accepted as the common lot of almost every human being born into Lichuan society. Through corrupt administration, banditry, and Communism the people have been reduced to extreme poverty.

It is a good place for the Church to tackle the economic, social, and religious problems of the people, who declare that, given peace and security, they can make a living.

The question arose—how to finance this work with trained men? Doctors, nurses, agriculturists, specialists in industry, chemistry, and rural education—college graduates—were needed.

Christianity has a program for China and workers were invited to volunteer for service, for their expenses.

I was asked to come and speak to the boys for two hours at the Central Political Training Academy in Nanking, where all the diplomats and keymen of the Chinese Government are trained. The President said that he wanted these young men, the future leaders of China, to know what the Church is attempting to do. Only one other foreigner had ever been invited to speak there, Muriel Lester of London.

We had so many volunteers for service that we were perplexed and surprised. The National Mass Education Movement, of which Dr. James Yen is the director, sent three experts to organize a rural school and direct mass education. Yenching University, through its Department of Political Science, put two men in the village of Lichuan. Ginling College put two women graduates on the field and Nanking Theological Seminary sent one of its graduates to take charge of religious education under the direction of Professor Frank Price.

The young volunteers were asked to move out into the villages, live where there were nothing but dirt floors, and to sleep on camp cots or pine planks.

"We had no idea that the people of China lived as these people live," they said; "not even ancient Chinese culture is here, to say nothing about modern China."

Some members of the group said: "We don't need \$30 (Mex.) a month living expenses; we can live on \$20."

How does the group work? The woman phy-

sician, who came highly recommended by her school, went out into the area and began by treating disease. One pair of hands could not wait on all who came to her, so her business was to find out the things she could teach the farmers to do for themselves, such as to put drops into their own children's eyes.

"Go into the villages and find out some things they need," we said to the college girls. They discovered that none of the women could cut out and make their children's clothes and had been employing traveling tailors. These tailors had been a pesky nuisance for a few hundred years.

The college girls got those farmer women together and cut out women's and children's garments.

No farmer in that district has tools with which to make or mend his own baskets. We called in a man to teach them.

We felt that we ought to appeal to Chinese Christians to support this work and were surprised at the response.

"We will give you half your budget of \$100,000," said General and Madame Chiang Kai-shek.

"I will give \$5,000," said one man. "If you don't raise your budget come back and I will give another \$5,000." That five-year work budget of \$100,000 is now practically assured.

The National Economic Council and the Provincial Government are both deeply interested in the work at Lichuan and expect to utilize methods and materials that may be of value to other communities.

The influence of this experiment upon the national program has far exceeded its intrinsic worth. Springing out of this move toward a fuller life for country dwellers is a widespread determination to abolish corruption and insist upon a fair deal for toilers.

For the first time in the history of modern China the nation has a sufficient number of technically trained men and women to fill important government positions. It is noteworthy how large a proportion of these are graduates of Christian colleges and universities.

The people in our group justify our claim that a man who has had Christian experience should have a higher type of character than any other person in the world. Some institutions in China are academically the equals of Christian colleges, but are they producing character? Many in China say that they are not.

This first year we will begin to give Christian teaching to the farmers who have been Communists for a long time. Little booklets by Frank Price on the relationship of citizenship and character make a very good approach. Much of the Christian religion is introduced and readers are

invited to come to special classes for the definite study of Christianity.

This project was launched as a venture in Christian faith and we are being given an opportunity to prove that we are followers of our Lord, who was rich, yet for our sakes became poor, that we through his poverty might be rich.

Dr. Leighton Stuart, President of Yenching University, Peiping, writes: "No more constructive service could be rendered by Chinese intellectuals than in the clarifying of these two issues now so confused—the protection of territorial administrative integrity from Japanese encroachments and an enlightening policy of social recon-

struction which will effectively neutralize Communist influence. An enormous amount of money and energy has been unavoidably devoted to the former of these which General Chiang and his colleagues would otherwise have expended on the latter. But with perhaps less of the former menace hereafter to be feared and a sobering realization of the urgency of agrarian and other economic improvements, this Government has achieved so much thus far in the face of staggering obstacles that I have full confidence in its ability and intention to undertake the progressive measures which become more possible with growing confidence among its own people and less of foreign interference."

Pioneering in a Cairo Slum^{*}

By MISS M. C. LIESCHING, Cairo

BOULAC is the most thickly populated and the poorest part of Cairo. It is the haunt of vice, fanatically Moslem, and a place where the unfortunate drug addict abounds. Most families live in one room, with no water supply and no sanitation. Water has to be fetched daily from public taps, and paid for; so it is not surprising that cleanliness is at a discount. Rubbish is either thrown out into the streets, where it lies all day rotting and collecting masses of flies, or it is left on the roof to dry, to be used later as fuel.

The Ragged Sunday School

We looked from the windows of the C. M. S. High School in Boulac into this slum, and thus its existence was forced upon our consciousness and our consciences. We began to fear that we might be allowing our girls, themselves receiving a first-rate education, to think of Christianity far too much as something which flowed into one, and not through one to others. So we took them out, under chaperonage, into the almost unpenetrated fastnesses of Boulac to open a Ragged Sunday school for little girls in the most despised section of this despised neighborhood. Two years previously the C. M. S. had opened a boys' club in a rented coffee house, and it was in the same premises that we started the School of Love. "Sunday school" would convey nothing to the people.

For some years it was more like a zoo than a

school. In those days every little pupil came with a baby brother, or sister, hoisted up astride her shoulder. These filthy mites, generally full of sores, and with fly-infested eyes, were the next to claim our attention. Government baby welfare centres were only just being thought of in Egypt (it was the C. M. S. in Old Cairo that had the honor of opening the pioneer welfare), and they had not reached Boulac.

So we started a Baby Welfare, with a clinic open twice a week, and systematic visiting in the homes on four other days. But what a business it was gaining the women's confidence and overcoming their suspicion!

It takes a very long time for a new idea to penetrate the mind of a Boulac woman, or of any other uneducated woman, sufficiently for her to act upon it. "How much better," we said, "to prepare the future mothers than to repair those in whom wrong ideas are ingrained."

The Little Girls' Club

Thus we were led to the opening in 1931 of what is now known as the Little Girls' Club. We have some fifty children who come daily from 2 to 4 p. m. to learn reading and writing, hygiene, and the care of the home and baby. Each child is engaged at present on making a set of baby clothes, and six at a time take turns in attending the welfare twice a week, to help in the bathing room and to watch treatments. Last year we added another

^{*} Condensed from *Church Missionary Outlook*.

educative agency in the form of a children's prayer corner, *i. e.* a place set apart for quiet and with such an arrangement of beauty as to suggest worship and reverence. It is proving a real help to the children's prayer life, and indeed to all of us. This year we have been able to start among the senior girls who have learnt to read, both Moslem and Christian, a branch of the Bible Reading Fellowship, using notes on Course C which have recently been published in Arabic.

The Embroidery Industry

We want to help our girls to deal with the two big problems of their life, boredom and poverty. It was to find a solution to these that Miss Elsie Anna Wood started an embroidery industry, using the beautiful eastern designs and coloring. This work is sold; a proportion of the profits goes to the girls, and the rest helps to make the club self-supporting. A most interesting development has been that some of the poorest of the welfare mothers begged to be taught the embroidery too, and through its means have been able to live through long periods when their husbands have been out of work. They themselves greatly benefit by the mental and social uplift of the work; and what an immense help it is to us as we go about, meeting on all sides such hopeless, grinding poverty, to

have some real alleviation to offer that one feels is not just charity.

The Nursery School

The significant years between two, when the baby leaves the welfare, and six, when she can enter the club, were, however, not cared for. Last, we started, two years ago, a nursery class, the first of its kind in Egypt. Elder girls from the club find here another practising school, by acting as voluntary helpers with the toddlers, a most valuable training for future motherhood. The medical inspection that watched over the first two years of the baby's life through the visits of the welfare doctor, is now continued through membership of the nursery class. The happy home spirit and individual care that characterize the Nursery School are due to the personality of its superintendent, the babies' beloved "Sitt Linda," an Egyptian girl, herself a trained welfare worker, who combines a deep spirituality of character with a most practical efficiency of detail.

Thus we can now through the Baby Welfare, the Nursery School, and the Little Girls' Club bring Christian influence to bear on every year of a Boulac girl's life from birth to marriage. We must bring living water to the girls of a Cairo slum, as our Lord long ago offered it to a woman of despised Samaria.

A Chinese Communist Finds Christ

*The Story of a Young Chinese Who, in Times Past, Had Participated
in Some of the Communist Attacks upon Christian People in Shensi*

By the REV. JOHN G. MAGEE

Church of the Triumphant Way, Hsiakwan, Nanking, China

A CHINESE youth who belonged for six years to the "kill-or-be-killed" group of Communists in Shensi, went last year as a delegate to the secret Communist meeting in Peking. Upon his return he was arrested by Chinese officers but escaped execution through a confusion of names. While in prison he began to think seriously of the past years and realized that, though his motives were to help China, the whole campaign had only caused more suffering. In prison he read Karl Marx and Confucius, but received no help. He was in despair after his release from prison he attended a Bible School where

the subject for that day was Jesus as the Saviour. He was deeply impressed and began to read the Bible. Later he came to a missionary and said that while praying he had seen Christ, who told him that he must fast and pray for a whole week. At the end of the week the boy told him that it had been the greatest experience of his life, that hereafter he belonged to Christ and would preach the Gospel. He immediately began to preach publicly and to denounce the Communists. He is now in a Christian university and hopes after five years to go back to Shensi to preach the Gospel.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

MISSIONARY PLANS FOR ALL CHURCH WORKERS

Among the life renewals of the season is the springtime forecast of fresh endeavors among local missionary organizations whose plans and program building must take their keynote from the new mission study books and their presentation in regional conferences soon to be held. If nature is to set the pace, a mere duplication of last year's procedures will be inadequate; for nature is cumulative in her output, whether it be of weeds or useful vegetation. In view of the resemblance of ruts to graves, the Department Editor renews her plea for diversification and the adoption of improved "ways of working" each year. In this and the succeeding issue timeless principles and plans mainly of a universal mould will be considered; and while some suggestions may be specific to definite age interests, the majority can be adapted to their purposes by pastors, Bible school workers and a variety of local organizations. And by the way, isn't the label "women's" and "men's" this and that becoming a bit passé? Save for certain adolescent features in unripe youth, is not teamwork rather than sex segregation our ideal? Our pace setting young people would dub you a "back number" if a sex label were made a discriminatory measure in subject matter or methods. An advance step was taken by the Men's Missionary League of the United Presbyterian church in Elyria, Ohio, when they took for their mission study text the book, "Congo Crosses," which

was being used by the woman's society of the church. Most plans and programs featured in this Department under a woman's signature might be used equally well by "the brethren" and vice versa. Pastors take notice!

Undergirding Principles

There should be a united aim, all the way from beginners and primary tots up to pulpit endeavors, namely: So to present a missionary theme as to give an appreciative understanding of the people under consideration, feel our kinship with them and realize the opportunity for sharing with them the task of building the Kingdom of Jesus Christ on earth. Away with the idea of racial superiority and the gesture of patronage. Even if it were consistent with the spirit and teachings of Christ, it would have become obsolete in the present state of mind of all "foreign" peoples. They are all *potentially* our equals, and the task of actuating that potentiality is our privilege and obligation. The ways of bringing to pass that "appreciative understanding" form the motivation of all plans and programs. It is not for any of us finally to evaluate those ways, but a paramount one is that of furnishing opportunity for personal touch with live missionary workers.

Justin Nixon, pastor of the Brick Presbyterian church of Rochester, N. Y., said in a recent letter to the Editor:

The appeal of foreign missions to the 25-45-year-old group is the appeal through personalities. For instance, in our church we support President J. Leighton Stuart of Yenching University at Peiping, China. President

Stuart visits us about every two years. He speaks Sunday mornings and then meets groups, particularly in the homes. In this way the foreign mission appeal becomes concrete and personal. This is the best kind of thing we do in our church.

Lacking a personal representative on the field, any pastor or other church leader may secure such "living links" from time to time and arrange opportunities for contacts with every age group in the church. In the interim between such visitations, the use of impersonations (costumed or otherwise) of workers living or dead whose biographies can be obtained from most denominational publication headquarters warms up and vitalizes informational matter. *There is no substitute for life or as near an approach to it as possible, in motivating missionary activity.* Plans for visualizing or dramatizing the new missionary topics will be given in succeeding issues.

It may seem redundant to mention as a second undergirding principle the value of swinging into line with other evangelical folk by adopting the United Mission Study texts and helps. But the contents of the Department Editor's correspondence file would surprise you in their revelation of the number of inquirers who are still in the hop-skip-and-a-jump wilderness and have not heard of any union highway. In addition to the advantage of finding available the great volume of textbooks, suggestions, programs and other helps on the united themes each year, there is the paramount value of a common atmosphere, of coordinated action, of good fellowship and

teamwork throughout Christendom that you can't afford to miss. Never before were neighborly borrowings of missionary plans and programs so free and so helpful. Only those hopelessly bogged down in denominational religiosity can fail to see that we are now meeting new and emergent world conditions for which only a Christ-led, united Christendom can be adequate; and for any denomination to remain outside of such a union of forces is suicidal.

The new topic in home missions is "Rural Life," and the foreign, "The Moslem World." Textbooks for the various age groups and coordinated helps are usually ready by June or possibly earlier. Send for lists of these either to your own denominational missionary education headquarters or to the Missionary Education Movement, 150 Fifth Ave., New York, and also plan to send one or more representatives to some good summer conference where the themes are to be discussed and materials exploited. (See "Dates to Remember" on inside cover page of THE REVIEW for location of many of these conferences.) As usual the June issue of THE REVIEW will feature the home mission topic and the October the foreign topic, although the home mission plans and programs in this Department cannot appear in any great number until the September number, due to the fact that program builders never have their material ready as early in the spring as copy must be sent, and the Editor is obliged to wait until she can browse around at summer conferences. If not a subscriber to THE REVIEW, be sure to place your order for those two paramount issues early, at 25 cents per copy. It gratified the writer to note among the denominational leaflets and programs sent her last year what a large amount of REVIEW material or references thereto was included. Pastors will find an abundance of the best material in the magazine for their sermons, mid-week services and the various mission-

ary organizations in their churches.

A third undergirder is the holding of a definite mission or World Friendship school at whatever seems the most propitious period in the course of the year. It yields returns far greater than any series of programs, though both have their place. For plans and instructions, see this Department in THE REVIEW for January 1936 and February of the present year. Reading courses for credits, such as a number of denominations now maintain, or the vigorous promotion of a circulating library of selected books, in a Sunday school class, a group organization or a department of the Bible school, is a corollary of the annual missionary school.

Missionary Reading As a Promotional Plan

Church leaders will find that little permanent interest in missions can be maintained without the use of reading matter. The effect of even a rousing booster meeting will soon evaporate unless the new enthusiasm and interest are continuously nourished. The Baptist State Convention in Vermont tried an experiment which is yielding increasing dividends in the way of missionary zeal. For some years back a circulating free library of good missionary books has been maintained. Previous to the depression the library was financed entirely by the Convention, including two-way postage on the volumes. Necessity altered this plan, both as to purchase of books and their transportation. Baptist women hit upon the plan of having a penny collection during the dinner hour at all Associational meetings and urging upon the local missionary organizations to solicit offerings for new volumes. A sizeable fund comes in each year from these sources. With annual revision to delete out-of-date volumes, a library of many hundreds of volumes is in continuous circulation. Each church is asked to appoint a reading secretary to whom 10 or more books

are sent each month, to be kept for 30 days, the postal department giving the plan the library privileges of three cents for the first pound and one cent for each additional pound. The Convention pays the postage one way and the church meets the return postage at the library rate by using the enclosed sticker. The local Reading Contest Secretary attends to the circulation of the volumes and their prompt return, whereupon a fresh supply is sent. The Baptist Missionary Reading Contest books serve as a general guide in the selection of the volumes, although some others are included. It is an illuminating fact that the women of Vermont captured the silver cup of the New England district in the reading contest as a result, apparently, of the use of this circulating library.

On the Master's Waterways

Under this title the Woman's Society of the First Baptist church of Santa Ana, California, have sent out their 1936-37 annual outline of activities which truly is "a thing of beauty and charm" as expressed in its introductory literature, and embodies not so much a program schedule as a policy and an ideal. Its theme and make-up are symbolic. On a silver background, the cover presents a full-rigged ship passing a lighthouse on a promontory, and this design is delicately etched in green on every inside page. The delightful surprise in keeping the whole thing secret until its release at the opening autumn meeting added to its welcome. Infinite labor and pains must have been expended upon the preparation of the little 47-page booklet, for the keynote, the opening poem, Van Dyke's "O Maker of the Mighty Deep," "The Sailor's Prayer," "Our Sailing Song," as well as all the headings of departments and programs form a fine anthology of prose and poetry centering upon the sea.

Among the policies represented are those of a very broad community service; caring for the general social life of the

church (the "all church party" in October being termed "Head-in' for the Big Round-up," for the purpose of better acquaintance); coordinating the work and interests with those of "the brethren" in that the men of the church are made special guests at some of the luncheons and programs; "Husbands' Day" as observed at one of the executive board luncheons; the society sponsoring of some of the evening church services; loans made to University of Redlands students, etc. This merging of the interests and endeavors of men and women is a hopeful sign of the day when invidious distinctions are to be wiped out.

Apt nomenclature and rhetorical figures are used throughout. The official personnel is listed under "Our Ship's Officers"; the standing committees are "Able Seamen"; the executive board is "The Ship's Crew"; the president's opening message, "We Break New Seas Today"; the social gatherings are "Pleasure Trips"; the financial plan is the synthetic erection of a light-house; the complete membership roster is "The Passenger List"; the programs are "The Monthly Sailings," etc. At these latter, all the morning sewing sessions are designated as "Seamen at Work," all business sessions as "Sailing Orders," the song services as "Waves of Melody" and the devotionals as "Guiding Lights." Luncheons are coordinated as far as possible with program themes for the day, and members whose birthdays fall in each successive month sit together at one table with a special birthday cake as an extra.

The correspondence of luncheons with topics is as follows, beginning with September and extending through July:

- Bon Voyage Luncheon . . . "All Aboard."
- Eight Bells, Luncheon on the Promenade Deck . . . Ship of State (Civics meeting).
- Jungle Lunch . . . Cruising on the Congo (foreign mission theme).
- Plantation Dinner . . . Floating University (Christian education theme).
- Lunch in the Pavilion . . . Friend-

ship Port (Christian friendliness meeting).

- Cotton Blossom Lunch . . . Negro Mariners (home mission theme).
- Dixie Dinner . . . Up the Bayous (home mission theme with young people's organization).
- Eight Bells—Ship's Rations . . . Hospital Ship (White Cross work).
- Chart and Compass Lunch . . . Charting Unknown Seas (foreign missions—Albert Schweitzer).
- Lunch in Harbor Cafe . . . Western Harbors (Negro work in S. California).
- Eight Bells—Captain's Dinner . . . Through the Customs (installation of officers).

The devotional topics, taking the meetings in the same order, are:

- Beacon Light—Clear Vision. Prov. 29: 18; Acts 16: 9.
- Tower Light—Breakers Ahead. Isa. 55: 7; Prov. 14: 34.
- Running Lights—Beware of Sandbars. Heb. 12: 1, 2; Mat. 26: 41.
- Harbor Lights—Quiet Waters. Mark 4: 34-41; Ps. 107: 29, 30.
- Signal Lights—Ship Ahoy! Prov. 18: 24; 1 John 1: 3-7.
- Buoy Lights—Rocks and Shoals. Ps. 19: 9-14; 119: 132-135.
- Pier Sighted. Acts 21: 1-8.
- Search Light—Throw Out the Lifeline. Ps. 103: 1-4; Rom. 16: 1, 2.
- Starlight—Steer by the Stars. Dan. 12: 3; Mat. 2: 1, 2.
- Channel Lights—Deep Water. Prov. 18: 4; 1 Cor. 2: 9, 10.
- Landing Lights—Drop Anchor. Ps. 91: 1, 2; Heb. 6: 19, 20.

All program leaders are designated as "Navigators," the program committee having entire charge of the first meeting and the officers of the last. Special music is on marine themes; and as the luncheon tables are being cleared away the pianist plays Southern melodies or Negro songs, Negro singers so far as possible being also introduced into the programs. It is manifestly impossible to give a detailed outline of all the programs but the following hints may prove suggestive to any societies wishing to build outlines similarly:

The September meeting took the form of a play entitled "Sail On" and was held in the garden of the president with marine decorations representative of a deck. The theme was most adroitly and helpfully elaborated.

In October a speaker from Los Angeles presented the issues of the coming election as they affected Christian citizens (men at this meeting) in a setting representing a ship's railing extending across the deck, steamer chairs, life preservers, etc., in evidence. Patriotic decorations and flags were everywhere displayed.

For November a Congo River jungle scene of tropical plants, a canoe, etc. The luncheon tables were decorated with miniature African huts and figures nestled among bamboos and palms. Tropical fruits served. Decorated gourds as collection plates.

The Student Counselor arranged the plan for the December meeting, a worker among the Negroes who had recently visited their southern schools being the speaker.

The Southern California Director of Christian Friendliness (former Christian Americanization work) spoke in January.

The setting for February was the deck of a boat sailing on southern waters. At the luncheon much cotton was used in the table decorations.

The meetings in March and April are to be in charge of the World Wide Guild (girls) and the Children's World Crusade, each navigator being advised by a member of the general program committee so the session will be fitted into the year's theme.

In July, the baggage of officers and chairmen will be examined carefully by the customs officer or baggage master (historian) and the members will learn from their annual reports what has been accumulated during the tours on the Master's Waterways. The president will read her annual report as "The Log of the Ship Service," then the good vessel will go into dry dock during August.

An outstanding feature for the year will be the month-by-month building of the financial "Lighthouse." This completed will be a cylindrical model standing six feet high, the additions of a door, windows, foundation, lamp, plates, etc., being placed as they are paid for month by month. At the first meeting the lighthouse has a firm foundation (rocks of papier-mâché) and a lamp which is waiting for the cap before it can revolve. The members waited with interest the successive additions to the structure as financial goals were attained. In addition to this a Treasure Chest receives the offerings from the special gift boxes each month. It is always a prominent feature of the decorations. Our illustrations show the lighthouse at the start of the year, also the setting for the September meeting.

A few extra copies of this outstanding year book and the play, "Sail On," are available and may be had for 25 cents by addressing Mrs. E. L. Morris, 812 E. First St., Santa Ana, California.

BULLETIN OF The Council of Women for Home Missions

EDITH E. LOWRY, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

FOR ALL MOTHERS

From slowness of heart to comprehend what is divine in the depth and constancy of a Mother's love;

Good Lord, deliver us.

From the unreality of superficial sentiment, from commercial exploitation, and from all lip service to Motherhood while we neglect the weightier matters of justice and mercy and love;

Good Lord, deliver us.

By our remembrance of the Mother of our Lord standing by the cross of her well-beloved son:

Good Lord, deliver us.

That it may please Thee to open our ears that we may hear the Saviour's word from the cross, Behold thy Mother;

We beseech Thee to hear us, good Lord.

That it may please Thee to give us grace from this hour, with the swift obedience of beloved disciples, to take unto our own every woman widowed, bereft, hard-pressed in life;

We beseech Thee to hear us, good Lord.

That it may please Thee to touch our hearts that we may behold our Mother in every woman; in women who toil in the factories and on the farms, in office and shop and home; in women of alien race and foreign clime, in women of every creed and color and condition;

We beseech Thee to hear us, good Lord.

That it may please Thee to excite our pity for all Mothers robbed

of their beloved sons by the hideous institution of war;

We beseech Thee to hear us, good Lord.

That it may please Thee also, to lay upon our conscience the unequal lot of the Mothers of the poor, the underprivileged and the unemployed;

We beseech Thee to hear us, good Lord.

That it may please Thee to kindle within us divine discontent with any social order which tolerates war or poverty, or any preventable suffering among the Mothers of the world;

We beseech Thee to hear us, good Lord.

That it may please Thee to hasten the coming of the divine society, when every Mother shall be secure, encompassed by loving provision for all her need;

We beseech Thee to hear us, good Lord.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.*

On May 9, thousands across our country will pause in reverence to honor their mothers. How much this Day could mean if these thousands would express this love in help to the thousands of mothers who are physically broken, socially outcast, economically caught and spiritually starved. It is reported by the Maternity Association, New York City, that 8,000 mothers in the United States die needlessly every year and this is the high-

* From "Prayers for Self and Society," by James Myers, Industrial Secretary, Federal Council of the Churches of Christ in America.

est maternal mortality rate of all civilized countries.

We think especially of the Indian and Migrant mothers for whom the Council has an immediate responsibility.



The death notice in the county paper was not more than two inches in depth but it had nevertheless its modest headline: PEA-PICKERS' CHILD DIES . . . the shallow headline of Zetilla Kane, the seventh child and only daughter of Joe and Jennie Bell Kane.

"We come from Texas," Joe Kane had told the "lady from the government." . . . "We been back three times in the five years we been messin' 'round like this without no home." . . .

He glanced around the tent with its three cots for the family of nine — eight now — with its stove that once had been a gasoline container, with its oilcloth-covered table on which was a pan of boiled potatoes black with flies. . . .

"Back in 1930 things had got so doggone tough we sold off our furniture and radio and cow and chickens and all and pulled out of Texas for Missouri. . . .

"We started on down toworger Texas. We got in a little cotton

pickin' but cotton was sorry and we seen there wasn't no chance to make a trade for a place to stay another year, and we heard pickin' was good over in Arizona. Well, we went and it wasn't but we got in enough to keep us eatin' off and on, and we run into a fellow that said fruit pickin' was good out here, so we come on to California. We been messin' along like that ever since, pickin' hops and cotton and oranges and peas, prunin' a little and spacin' peaches and cuttin' lettuce and workin' at one crop and another, and then movin' on some more. We might's well be gypsies and be done with it. When Zetilly was born we was campin' on a picnic-ground up in Washington. We'd been up to see could we get on a homestead."

His voice shook and, waiting to gain control of it, he bent to straighten the stove-wood at his feet. "Zetilly was born on the road and she died on the road. The undertaker's is the first house she's ever been in, and some say the County don't aim for us to be there when she's buried. She sure did hate being left by herself. She was such a little thing and she wouldn't hardly rest a minute lessen some of us had holt of her. Do you reckon it's so that they don't aim for us to be there?"

It wasn't.

Joe and Jennie Bell Kane and their six sons went to the brief service at the undertaker's, followed Zetilla's body to the small grave the County had prepared for it. Deacon, his wife and five other pea-pickers went also. Deacon was short and white-haired and walked with a limp. . . .

The minister from the local church said a prayer and spoke briefly to the little group at the undertaker's. . . .

Jennie Bell Kane uncovered her face and pushed back a brittle strand of blonde hair that was streaked with grey. She was thirty-four. Whenever she told her age to the women in the camps they shook their heads and made lamenting sounds.

"These hard times sure ain't made none of us no younger," she sometimes said in apology.

"The old will be young there forever," they sang.

A woman had brought a tight bunch of wild flowers—lupin and California poppies and baby-blue-eyes—wrapped in a newspaper for Zetilla's grave. Zetilla's mother stooped when the song was ended and took four of the blossoms. She looked at her husband. Then she put her flowers back with the others, on the mound of earth beside the grave.

"I might's well leave 'em," she said brokenly. "I wouldn't have no place to press 'em. Back home we ust to press 'em in the Bible."

THE UNITED CHRISTIAN ADVANCE

It is increasingly apparent that the functions of preaching, pastoral guidance, missions, Christian education, evangelism, social service and social action are mutually interdependent and therefore inseparable in the program of the church. The wholesome trend toward unity and comprehensiveness in the church's program should be supported by the unifying of field activities and approaches affecting the church and community.

The United Christian Advance responds to this need as a plan for unifying into one "grand strategy" the major field activities being projected by the following national agencies:

- The Federal Council of Churches of Christ in America
- The International Council of Religious Education
- The Home Missions Council
- The Council of Women for Home Missions
- The National Council of Federated Church Women
- The Missionary Education Movement
- The Foreign Missions Conference

Among the field movements or activities involved are the following:

- The National Preaching Mission
- The New Home Missions Advance
- The United Christian Youth Move-

ment, "Christian Youth Building a New World"

The United Christian Adult Movement
The Protestant Laymen's Commission
on Character Building
Missionary Conferences

The plan will make these several field enterprises mutually supporting and enriching. It will avoid duplication and the irritation of unrelated promotion in the field. It will make possible an orderly sequence of field projects and an efficient use of field personnel, better equalizing field service and providing a more balanced field program.

The United Christian Advance may ultimately include all the programs and field enterprises of the participating national agencies. While its initial approach in the field is being made during the ensuing year, it is assumed that as many as possible of the ongoing enterprises will be caught up and carried forward as an integral part of the United Christian Advance. Those which cannot be so integrated will presumably continue their regular procedure.

The initial approach involves primarily those cities or areas in which a Preaching Mission has been held or will be held this year. In this initial approach the United Christian Advance will include three major phases. While these will be mutually interdependent and supporting they will ordinarily be planned so as to follow a sequence of emphases as follows:

- The National Preaching Mission (Evangelism)
- Schools in Christian Living (Teaching)
- Projects in Building Together the Christian Community, Local and Worldwide (Action)

In next month's Bulletin plans for the Conference on Life and Work, Oxford, England, July 12 to 26, 1937, will be reported. In the meantime we recommend the following study in preparation for the Conference: "Christ's Way and the World's—In Church, State, and Society," by Henry Smith Leiper; 144 pages, paper cover 65 cents, cloth 90 cents.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

INDIA

Important New Trends

One of the most obvious trends in Burma, India, is the absorbing interest in rural work. Daily papers are full of rural findings, rural experiments, rural reports from all parts of the country. The new viceroy is interested in improving the breed of cattle, inquires into the condition of the local milk supply, has the municipality give free milk to poor children to see the effect on their health and mentality. Rural Uplift committees are organized all over the provinces.

This logically tends to bring about cooperation between Christian and non-Christian; both are reading the same books, serving on the same committees, attending the same meetings and discussing the same problems.

There is also a tendency to voice in open forum fearless criticism of Hinduism. One might also mention trends along the line of temperance work in which the Government gives money to work against alcoholic liquor, which is a Government monopoly; women voting and serving on public committees; intercaste marriages; interreligious marriages; marriages of East and West; researches along the lines of nutrition; the advances made in the cure and control of leprosy; and also the constant raising of standards in teaching, in medicine and in nursing.

—*Woman's Missionary Friend.*

Telugu Women Advance

If a group of village women can develop such initiative as did one at Ootcur, South India, there is hope for a Christian India. In this village last year the

largest gathering of Indian Christian women in the history of the South India Baptist Mission took place. Over 500 women, representing 80 different villages, met at the 4th Women's Convention on the Madura field. These village women, who 20 years ago were almost wholly illiterate, conducted the sessions entirely by themselves and contributed 112 rupees to the work. It should be remembered that village women seldom have any money.

—*Missions.*

Indian Gospel League

The Indian Gospel League was founded for the purpose of spreading the Gospel of St. John in every one of the 300,000 towns of India. Together with tracts on the Christian life, "The Way of Life and the Way of Death," and "Which Route to Take," a letter of explanation entreating each recipient to read the "Gift of the Gospel," the books are sent all over the country. The Hoskote district, where 400 villages are waiting to be evangelized, is engaging the special attention of the League at present. A gospel car is used, and some of the workers are equipped with bicycles and blankets, in order to reach villages off the highway.

—*Life of Faith.*

A Hindu Finds Christ

The son of a rajah's priest in a native State some distance from Chapra, North India, was studying for the Hindu priesthood. After five years' study he went to the Panjab for examination, and while there met a missionary from whom he bought a Bible. As he read, doubts regarding Hinduism came into his mind. A climax came when one of his friends died; he refused

to perform the rites, and, even after remonstrance from others, would not yield. Finally, he asked the principal for an interview, and told him that he was no longer satisfied with Hinduism. The principal, in a rage, burned the Bible and the young man fled.

Here is the sequel: A worker in the "Regions Beyond Missionary Union" writes, "One Sunday morning, a young man dressed in the saffron robes of the Sadhu came to our service, and asked for a talk. We sat down, and for about two hours conversed together. A few days later, the Sadhu surrendered his life to Christ"—*Life of Faith.*

The Most Christian Mission Field

In the Guntur North and South Godavery mission field in Madras Presidency, the proportion of Christians to the total population of the district, won from heathenism, exceeds the ratio of Christians to general population in all other parts of India. According to the 1931 census, one in every nine citizens in the Guntur District was a Christian. In the entire Madras Presidency, including native states, one citizen in every twenty was a Christian. For the entire Telugu country the census reported one in thirty-seven a Christian. In British India, including the native states, there is a Christian population of 5,961,794. These millions have been won during the past 135 years.

Another notable feature of the Gospel's influence within the Guntur-Rajahmundry field is the fact that these converts all belong to the "Panchamas," substitute term for outcastes. There has also been an advance among

the Sudras. Statistics for 1932 show baptisms in that field totaled 7,075; the following three years also brought continuous increase.

—*Lutheran News.*

Trends in Mungeli

At Mungeli the work of the Disciples Church is largely among the Satnami Chamars, one of the most approachable peoples of Central Provinces. They are Untouchables who about 100 years ago broke away from their ancestral religion, trying to find a way up to the light. But without books or teachers, and surrounded by Hinduism they drifted back to idolatry. In 1890 Hira Lal, a Satnami boy, was converted and joined the mission staff at Mungeli. He won all the members of his immediate family to Christ and has labored incessantly for the conversion of his caste fellows. His faithfulness, integrity and earnest Christian character won for him added responsibilities in the Mission, and in 1925 he was ordained. By 1916 there were 52 villages in which there lived Christians. In several places large groups had professed the Christian faith. Between 1914 and 1924 there were 890 baptisms. But there was a downward movement. Interest is again stimulated in Mungeli, hopes revived. The workers believe that there are thousands—one missionary says 20,000—Satnamis who in their hearts believe that Christianity is for them the only way out and up, and it seems probable that when the first 500 are won other thousands will hasten to declare their faith.

—*World Call.*

New Baptist Union

The recently formed Baptist Union of India, Burma and Ceylon expects to be fully organized and at work some time in April. The first general gathering is planned for 1938, and the hope is being widely expressed that the Union may find itself able to invite the Baptist World Alliance to come to India for the seventh

World Congress, due in the year 1944. —*London Missionary Herald.*

First Christian Church in Sikkim

Sikkim is one of the Himalayan states where Christian work has had to be carried on under severe restrictions. For the last 36 years the small group of Christians who have come into existence there as the result of the work of a Scotch Mission has been asking permission of the Maharaja to erect a church in Gangtok, but without avail. But at last permission was given and on October 30 the dedication of the first Christian church in Sikkim state took place. The Maharaja not only sanctioned the erection of the church, but gave the piece of land upon which it was built.

—*Christian Century.*

Singapore Churches

Ralph A. Felton tells some ways in which churches in Singapore differ from those at home. One is that they are run by young people, for in the ordinary church there are more youths 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.

—*Christian Advocate.*

CHINA

Prayer Brings Victory

Chinese officials ordered Lisu Christians to tear down their chapel. After twice rebuilding it, an official demanded, "What-ever made you Christians think I gave permission to rebuild the chapel? You must tear it down at once." When the Christians refused to do so, he put two of the leaders in prison. They said, "You may kill us if you like, but you cannot force us to tear down the chapel again." All joined the missionaries in prayer and fasting. Three days passed, but even the heathen sent food to these prisoners. When their friends came to the bars to comfort them, they would laugh and say, "Don't worry about us." One of them said, "Be sure to take good care of our missionaries, as we are not home to look after them." The other said, "I felt this trouble was coming and have stored up plenty of food and firewood for my family, so I am quite willing to remain here as long as God wishes."

On Monday evening the official's heart softened, and he said, "I'll let the prisoners out, and the Christians need not tear down the chapel. But you must not call the building a chapel. Call it a dwelling, and have someone live there."

Since then a man, claiming he was sent by the official, tried to tear down another chapel. Christians asked the official about it. Instead of defending the man, the official put him in prison.

—*China's Millions.*

Chinese Leaders Condemn War

From Chengtu, China, there comes a "Statement of Convictions" signed by fifty-three leaders, Chinese and Westerners, denouncing war as un-Christian and unmoral, and calling for world-wide condemnation of it. The statement originated at a conference of the Fellowship of Reconciliation, and has been is-

sued in Chinese and in English.

These leaders in China believe "in the moral order of the universe and that man is included in that moral order. We are convinced that war is an offense to God."

The manifesto concludes that "warfare, armed or economic, as a method of settling international or national disputes, is incompatible with the teaching and example of the great moral leaders of all ages."

—*The Churchman.*

Leper Work

The China Inland Mission Hospital in Kaolan (formerly called Lanchow), is the only institution attempting leper work in the whole of Northwest China. They have about eighty leper patients, more than thirty of whom are Tibetans. The men have been classified into five groups — two Chinese, two Tibetan and one Moslem. Two services are held each day, one in the morning attended by all, and one at night especially for Christians. There are now more than twenty lepers asking for baptism, and of these the majority are Tibetans. Bible classes have been arranged for the special instruction of those asking for baptism.

—*Moody Institute Monthly.*

Christian Schools

The national secretary of the China Christian Educational Association says that Christian schools as a whole are making a large contribution to China's life. They have considerable prestige, are well managed, and are growing steadily. "In our 13 Christian colleges and universities, there are 6,700 students; and in the approximately 250 high schools about 250,000 students. The number of primary school students is about 125,000. The students in colleges and high schools are nearly 10 per cent of the total number in the whole country."

A few years ago it was feared that the day of Christian education in China was over. But the number of baptisms in Christian high schools is as follows:

1932-33	....	64	328	139	467
1933-34	....	96	748	326	1,248
1934-35	....	119	816	211	1,027
1935-36	....	129	1,652	711	2,363

—*Presbyterian Tribune.*

Act of An Apostle

"Can a Chinese business man become a Christian?" Rev. Andrew Thomson, United Church of Canada missionary at Taokou, has an answer. In January he distributed 500 suits of winter clothing among the flood sufferers of eastern Honan, the gift of a Hankow business firm. These were quite unsolicited, and were only a fraction of their total donation for this purpose. After the distribution was completed, Mr. Thomson received the following letter:

DEAR MR. THOMSON:

I am very happy to receive your letter of 24th February and hereby offer my sincere thanks to you, your associates and the Magistrate for the services in the distribution.

We feel grateful that God ministered seed to us for sowing and put in our heart to make winter garments for the flood refugees. So we seized the opportunity as per Galatians 6: 10 and made 4,800 suits (principally for Hupeh districts) entirely financed by our firm with the twofold object to cause thanksgiving to God and to supply the want of the poor. Now with your cooperation through Mr. Stewart's introduction the work was completely done. Christian unity is essential; as there are many members to one body, one can not dispense with the other.

Again thanking you for your service and wishing you abundant blessing from God upon your work and yours.

Yours very truly,

LI JUI.

—*United Church Record.*

The Gobi Trio

Miss Mildred Cable, Miss Evangeline and Miss Francesca French, "the Gobi Trio" of the China Inland Mission, have returned to England from their last adventurous journey to China. In the summer of 1935 they received a permit to cross Russia and traveled by the Turkish-Siberian Railway, entering Turkestan from the north. From Chuguchak, they went to Urumchi where they found wonderful opportunities, and stayed for some months.

Such missionary journeys across Turkestan and the Gobi Desert by cart are now becoming impossible. Special danger comes from bands of wild people who, more than ever since the recent revolution, ravage the countryside raiding caravans for a living. There is also the danger of death from thirst, because the water stages are being left to fill up with sand. The only safe way to cross the Gobi desert in future will be by motor truck, and this is no good to missionaries because they cannot stop off at all the oases and talk to the people and distribute the Scriptures.

This was the fifth time the three women had crossed the Gobi. They found people at the different oases thrilled to see them again, for when the missionaries last passed through, in the other direction, they were running away from the Mohammedan General, Ma Chong Ing, the Thunderbolt, as he is called. At Tungwang, the City of Sands, the travelers heard rumors of communist activities in Kansu and when at last they reached Suchow, their old C. I. M. station in the northwest of that province, the city was under martial law and they soon received the order to leave. They thereafter returned to Europe by the Trans-Siberian route.

These heroic missionaries have, between them, given 108 years of service in China. For the last 16 years they have had with them in their adventures a little Chinese deaf and dumb girl, whom they found as a baby, left by its mother on their doorstep, and whom they named Topsy. She has recently learned to speak a little to the great astonishment of the simple people living in the oases of the Gobi. "The missionaries' words are true," they said, "their Lord can make the dumb to speak."

Chinese Light Shines

The ambition of Mr. Shan, Manchurian Christian, is to see a house of worship in his home town before he dies. To this end he has contributed liberally. Three years ago he made his

first contribution, \$100; last year he gave \$200 more and recently an additional \$60. He has frequently been reviled; once he was thrown into prison for a month because he had in his possession a Christian magazine published in China some years ago. He was released when missionaries vouched for his high character.

The money he has given during three years is approximately the amount of his whole earnings in one year.

—*Evangelical Christian.*

JAPAN-CHOSEN

Politics and Christianity

Nearly 100 Japanese delegates attended the 14th annual meeting of the National Christian Council in Japan just before Christmas. The outstanding message to the gathering was that the secret of power in the world today depends upon personal spirituality. Plans, methods, even duties are secondary to the need for the Holy Spirit. One speaker opened the question of peace, a subject which occupied the minds of all the delegates. "The world is armed and arming today as never before," he said. "We who believe in the Prince of Peace, what shall we do? The peace of the world still rests with the churches. Japan's fundamental spirit is peace, though Japanese patriotism is not yet true patriotism. Only in the spirit of Christ's self-sacrifice is there hope of peace."

—*World Dominion Press.*

Opportunity in Rural Japan

A little Japanese country mission of the American Episcopal Church, which began to develop among the farmers and fishermen at Isoyama after Deaconess Ranson went to live there, illustrates the opportunity now awaiting the Church in rural Japan. Thirty miles from any resident pastor, a church has been built and dedicated by the Episcopal Mission. At the dedication thirteen adults were baptized and confirmed, six children were baptized, and seven persons were admitted as catechu-

mens. Dr. Lewis B. Franklin visited this mission on his recent tour of the field.

Tent Mission—Thirty Converts

"One of the most blessed and encouraging tent missions we have ever held," is thus described by Miss M. A. Burnet, of the Central Japan Pioneer Mission. It was conducted by two native evangelists in Mitagaya, a tiny village. The tent was pitched in rice fields, with scarcely any houses in sight.

Prayer preparation had been made by a Christian doctor born in the village, who gave his testimony at the first meeting; and by a young farmer, who has not only prayed but worked. He has for several years sold forty Gospel papers a month, accompanying the sales with personal talks wherever possible. Night after night the tent was filled to overflowing with an eager and attentive congregation, numbering between 150 and 200. Bicycles were stacked up outside the tent. Thirty confessed Christ and sixteen have made themselves responsible for hiring an empty house to carry on regular meetings. An evangelist is going to Mitagaya each week for the present, to shepherd this little flock. —*Life of Faith.*

Literature of Their Own

The Protestant Episcopal Forward Movement has not only translated the booklet, "The Coming of the Light," but has redrawn the illustrations to conform with Japanese life. More than 40,000 copies were distributed. A Tokyo writer in *The Living Church* says:

The whole Forward Movement has proven to be one of the most stimulating, educational and spiritual forces in the Church. . . . Some of the most cheering letters of appreciation have been received from men and women workers in all parts of the Empire, and in all dioceses a large number of the parishes, missions and institutions are now buying the booklets for their members' daily use.

The fact that this literature is printed in their own country and presented in their own language with Japanese illustrations

makes the Japanese feel the Church is their own, and not an outside agency.

Night Clubs—Korean Style

The original Night Club for Boys was organized in 1930. Its success led to the formation of another group to include girls, and meeting in day time. More than 150 boys and girls were soon enrolled, and the title was changed to Pioneer Clubs for Korean children. In the fall two Pyongyang churches organized groups and in the following spring others were formed.

The movement was prospering when a new Director of Education began to ask questions. "Pioneers" was also the name of a youth movement of communistic Russia. What about these Korean "Pioneers"? What was going on? The purely evangelistic purpose of the work, its method of Christian training, and its anti-communistic influence were explained at length. Finally, at the suggestion of the officials, the name "Pioneer" was changed to "Bible Clubs." By 1935, there were fifteen such groups meeting every day in Pyongyang, with about 1,500 children enrolled. Inspection Day occurs every five or six weeks. Leaders examine the children for their intellectual and physical improvement, inspect hands, faces and necks, and conclude with a "conscience inspection," when the children are told to look into their hearts, and then in prayer confess their evil deeds and thoughts to God and before their playmates. "Decision Day" is the grand climax at the end of the year.

No Perseverance

Pak was a Korean bead maker, and for 20 years had been working in the same town, forming glass into beads with his little blowpipe and lamp for American five-and-ten-cent stores. One day a colporteur called with a set of Gospels.

"I can't read those any more," Pak said. "I read one of them once and it made me think too much of my sins."

"But if you keep on reading and learn to pray, you will find a way to get rid of your sins."

"That's just the trouble—I have no perseverance." The colporteur pondered a moment and then said, "But you've been working at this same job—how long?"

"Twenty years."

"In that case, you have perseverance enough to read the Gospel."

Pak is reading.

—*Monday Morning.*

Korea Needs More Missionaries

The progress of Korean churches, great as it is, has not been sufficient as yet to warrant the assumption that they can carry on successfully without missionary aid. The Christian constituency in Korea is only about 500,000 out of a total population of more than 22,000,000. The young churches need and desire the continued cooperation of missionaries in the task of witnessing to these multitudes concerning Jesus Christ.

—*World Outlook.*

ISLANDS OF THE PACIFIC

Papuan Medical Service

All London Missionary Society appointees to Papua receive elementary medical training at Livingstone College, London, before going to their field. The last few years have brought marked improvement in government medical service in Papua, one feature being trained natives as medical patrols. Cases beyond their power are taken to the nearest hospital where there is a European doctor.

Lameka, a Papuan lad only a second generation from cannibalism, showed such aptitude in his medical training that the government authorized the building of a small hospital where he could exercise the healing art, the government assuming the cost of upkeep.

For ten years the little hospital has been a center of help and healing. Lameka runs the place, assisted by his wife and by a younger lad whom he has taught. Periodically he makes patrol

trips east and west on the coast about twenty miles each way, and so satisfactory is his oversight that the government medical patrols do not operate over this section, content to leave the oversight of these villages to him.

—*The Chronicle.*

Javanese Christians

The mission of the Reformed Church in Middle Java reports that the number of Javanese Christians increased in 1935 to 13,893, a growth of 1,842 in one year, or 15 per cent. The Javanese Christian sets a high value on baptism. At present, there are 2,076 people in the course of instruction for baptism who in a short time may be baptized. There is great interest also among the young people, of whom it appears 5,637 are registered as catechumens; this is upwards of 40 per cent of those in the Javanese churches.

Medical work is also expanding. There are nine hospitals, and the number of patients is constantly increasing.

Fiji Centenary Church

The Fiji Methodist Church has received the voluntary gift of £1,000 from the Fiji Government for assistance in the building of a new centenary church. The Methodists were the pioneer missionaries in the Fiji group. This Memorial Church will be erected at Suva, capital of Fiji, to celebrate the centenary of their advent to Fiji, at an estimated cost of £5,000. This is a mark of appreciation for the contribution of the Mission toward educational uplift and good government.

—*Australia Missionary Review.*

Australian National Council

From April 5-9 the National Missionary Council of Australia will hold a Conference in Sydney when three general topics will be considered: the Aborigines, the Pacific, and the Home Base. Questions involving the aborigines have to do with the half-castes and the ideal policy for Christianizing them; the rela-

tionship of this work with governments and disabilities imposed upon aborigines.

Under the heading "Pacific," the Conference will study cooperation, the attitude toward native customs, and education and evangelism. Methods, training of missionaries and the relative emphasis of different phases of the work will be discussed under the Home Base.

—*Australia Missionary Review.*

Koreans in Hawaii

Since 1930 a mass meeting of Young Koreans of Hawaii, featuring oratorical and song contests among various church groups, has been held at least once a year. The last meeting, in the Mission Memorial Hall, Honolulu, was sponsored by the Korean University Graduates' Club with Dr. Y. C. Yang, President, as the master of ceremonies. More than 500 young people with their usual enthusiasm assembled to discuss the question, "Can youth improve and maintain Korean institutions in Hawaii?"

This hopeful second generation, though U. S. citizens, remain loyal to their ancestral background.

Imported Sects in the Philippines

The number of sects imported to the Philippines from the United States is becoming a matter for concern. Filipinos educated in America, and missionaries working independently are introducing the Four-Square Gospel, the Church of God, the Church of the New Jerusalem, the Pentecostal Church and other similar organizations. Instead of inquiring about the most needy parts of the archipelago and beginning work in unoccupied fields, they break into well-established territory and undertake to set up new congregations.

A missionary of "the Four-Square Gospel" who went to Laoag last April was asked to confer with representatives of the National Christian Council,

who pointed out the great progress made in the last fifteen years toward mutual understanding, good will and Christian cooperation, and asked in the interests of Christian harmony, that this missionary withdraw to territory where no other Protestant church is at work? Her reply was that her superintendent had assigned her to Ilocos Norte and she must do his bidding. The superintendent is a Filipino with a Mexican wife.

NORTH AMERICA

Income and Giving

Returning prosperity is not reflected in the philanthropies of United States citizens, according to Mr. C. V. Vickrey, President of the Golden Rule Foundation. There was more generous giving in the deepest depression year, 1932, than in subsequent years. In fact, that year marked the highest percentage of contributions to religious, educational, scientific and other forms of service for society. On the whole, the social services have received approximately two per cent for a period of twenty years, which is one-fifth of the biblical standard of the tithe. Giving is not according to income, for more than one-half of the 1935 contributions declared in the income tax reports came from about four million persons whose net incomes averaged less than \$5,000 a year. However, forty-one persons who had an income of more than \$1,000,000 each in 1935 claimed tax exemption on contributions totaling \$4,454,000, or 6.049 per cent of their declared net taxable income. The National Committee for Religion and Welfare Recovery is carrying on a countrywide educational program to stimulate higher standards of philanthropy. —*Boston Transcript*.

Campus Christian Training

Twenty-six religious denominations are represented at Duke University, North Carolina, and more than 94 per cent of the students are members of some church. There are 15 organized

religious groups on the campus. Records at the office of the dean show that of the 2,458 undergraduates enrolled, only 147 have no definite affiliation with a religious denomination. More than 1,000 are members of either the Y. M. C. A. or the Y. W. C. A.

—*Watchman-Examiner*.

The Christian Observer

The Converse family has continuously owned and edited the *Christian Observer* for one hundred and ten years—since February 17, 1827. This Southern Presbyterian weekly was founded by Dr. Amasa Converse, who was editor for 45 years. His grandson, Harry P. Converse, has been business manager and then managing editor since 1899.

The Religious Remembrancer appeared September 4, 1813 and later its name changed to the *Philadelphia Observer*. Then two papers were merged under the name *Christian Observer*, which through all the years has stood squarely for the integrity of the Word of God, the deity of Christ, the reality of the atonement, and the purity and peace of the Church.

The City Ohio Forgot

Some ten years ago Youngstown, Ohio, shocked the church and the nation by a bloody strike and disastrous fire. The Christian conscience was aroused. Here was a neglected city of new Americans employed in the steel mills for whom the churches had felt little responsibility. As a result among others, the Westminster Presbyterian church of Youngstown started a Sunday school, putting \$50,000 into a lot and a "Neighborhood House." A young Hungarian Christian, Mr. Zotlan Irshay, was put in charge. This section of Youngstown, with its 14,650 people, almost solidly foreign, is called Campbell.

The list of last year's activities at "Campbell Christian Neighborhood House" give an idea of its scope: Sunday school, religious education classes, or-

ganized basketball teams, physical training, adult education in citizenship and current social problems, mothers' club, clinic for children, Boy Scouts, Girl Scouts, home visitation, community meetings, personal problems, daily vacation Bible school, entertainments, manual training, sewing classes, dramatics, labor problems, kindergarten, playground from June to September, recreation for all ages, library for all age groups. Through the whole program runs a golden thread of systematic Christian instruction.

The community has responded until an enrolment of 2,300 has overtaxed the capacity of the building. —*C. L. Zorbaugh*.

Indian Need of Christ

Chief Umpathtuh, last sachem of the Mohicans, a graduate of Carlisle University and a strong advocate of Christianity for his race, believes that unless there is a change of heart among the Indians through the acceptance of Jesus Christ as Saviour, the education given them by the United States would be wasted. He says: "The Government means well, but if education of the soul does not go along with education of the mind, the result for the Indian will be disastrous. An educated Indian is liable to be a bad Indian, without religion." He pointed to his own tribe, now dwindled to a small number, as 75 per cent Christian and 100 per cent American.

—*United Presbyterian*.

Community Church in Alaska

Christmas, 1936, was more than Christmas for the settlers in Matanuska Valley, Alaska. It was the day of their first service in their new church, built of logs hewn from the "forest primeval" by the men of the congregation, taken to the sawmill, faced on two sides, and carried by them to the site of the church.

Evenings after working hours, the Young People's Society cleared the plot, dug the basement, and hauled gravel for the cement work. All together the congregation worked by shifts during the short days of

the fall and early winter. The missionary pastor, Rev. Bert Bingle, writes: "We look forward to a great work among these unafraid people in the Northland."

LATIN AMERICA

Bible Distribution in Mexico

The house-to-house distribution of the Gospel in Mexico has met with opposition in some places. A. B. De Roos reports:

In the first rural district in which the distribution was undertaken the head of the village said, "We will not permit such propaganda, for we have all sworn not to accept any religion." Only 30 Gospels were distributed there and throughout the district there is great suspicion. In twelve days thirty-four villages and ranchos were covered, in the midst of difficulties.

Yesterday we visited a number of villages, and going from house to house, a gendarme accosted us, rifle in hand, asking us what we were doing. I told him our mission, and he said we must leave the place at once. "No strangers are allowed and no such propaganda is permitted, by order of the military chief of the district."

In one place we were subjected to a rigorous questioning, and our packs were searched for ammunition. When they had finished looking over our things I asked them to give me their attention for a moment, and I read them Paul's sermon to the Athenians. I dwelt at length on the God Unknown but revealed in Jesus Christ through the Word. In conclusion I offered them "The Way of Salvation." They answered, "Yes, we'll take this, but not the New Testament, as we have been forbidden to take it."

—*Scripture Gift Mission.*

The Challenge of Cuba

A Mississippi pastor who recently visited Cuba said the idea prevails in his section that Cuba is almost a finished missionary task; that great progress had been made, and Cuban Christians are almost, if not quite, able to take care of their own evangelization and other religious work. The visitor was soon convinced that this is very far from being true.

During this year much attention has been given to personal house-to-house evangelism. Cruces, in Santa Clara province, took the initiative, organizing the forces of the congregation to make several hundred visits a

day on some occasions. Lay workers and young people's societies were used effectively. Brief services of ten or fifteen minutes were held in each home, tracts distributed, invitations given and personal work done. Results were very encouraging.

Two young pastors visited several untouched places in January. Several small preaching stations were opened. It is planned to cross the island from Havana to the south coast, touching many communities where no Christian worker has yet gone.

Religion in Brazil Schools

The director of public instruction of Rio De Janeiro has issued instructions to the principals of government schools to provide a place and time for religious instruction, other than Roman Catholic, wherever the parents of 20 children desire it. Catholic religious instruction has been requested by 70 per cent of the parents of Catholic children. This instruction is being given largely by priests. The director has asked Protestant groups to suggest the manner in which the instruction requested by them shall be given.

—*United Presbyterian.*

Young People in Bogota

Every Friday evening thirty to forty young people of Bogota meet for a social and devotional evening. Interest and enthusiasm have developed this organization into a real force in the evangelization of Bogota.

The object of this society, pledged by each person who becomes a member, is (1) to promote all activities that develop a Christian life among its members, by means of Bible study and meditation; (2) to develop Christian friendship and to take part in activities of service. In a recent meeting those present were asked to write briefly their main ideal in life. The result was interesting. Seven were "to get the most out of life," "to be intelligent," "to be something worthwhile." Five were "to become more spiritual," "to know peace," "to conquer tempta-

tions." Six were "to live a life of service," "to end class distinction in Colombia," "to help others." Several hoped "to make Colombia a Christian nation."

These young people have charge of the Sunday night service once a month in one of the suburbs.

—*Colombian Clippings.*

Colombia's National Church

A little over ten years ago, Colombian and American Protestant leaders met in Medellin, a center of the Roman Church, to exchange ideas regarding the organization of the Presbyterian Church in Colombia. Lack of ordained ministers prevented organization of presbyteries, but a rudimentary one took the name "Council of the Coast." Increasing needs of this group led to the organization of the Church in Colombia on a real Presbyterian basis. Last July ten ordained ministers, four missionaries and six Colombians met again in Medellin and after careful study decided:

To adopt the Constitution of the Presbyterian Church, U. S. A., as the basis of the incipient Church.

To organize three presbyteries covering the states in which the Presbyterian Mission is working.

These presbyteries would be formed by ordained ministers, without distinction of nationality, and licentiates residing in the respective territory, together with one ruling elder from each organized church.

To invite the Cumberland Presbyterian Mission in the southwestern part of Colombia to join this movement.

To call a meeting of this same Assembly to be held in Ibague in July, 1937, to take action toward the organization of the "Synod of the Presbyterian Church in Colombia."

With this Synod, the organization of the "Presbyterian Church in Colombia" will be completed, and she will thus join the increasing family of national churches that have been organized in Mexico, Guatemala, Brazil, India, Siam, the Philippines, China, Chosen and Japan.

—*Colombian Clippings.*

For Indians in Chile

Rev. Charles A. Sadleir many years ago founded a mission to

the Araucanian Indians of Chile. His son is continuing the work and writes in the *Evangelical Christian*:

We now have three men working besides myself, including our old helper Espinoza, who is in charge of the press work. Domingo Carilaf, the first of our evangelists, has done and is doing excellent work in visiting the houses of the people in Witramalal, Chomio and two other reserves east of Metrence Station on the railway line. These reserves had never before been visited by evangelists, and the Indians there are showing great interest. . . . The Capuchin Friars are the bitterest enemies of our work among the Indians, and will stop at nothing to hinder us and prejudice the Indians against us. Some of the tales they tell people are unbelievably absurd, and are only accepted by some because of the superstition in which they live.

Congregations vary from twenty-five to sixty Indians, and while results are hard to see, there are several who are very much interested, and ask to hear more and more about the way of salvation.

EUROPE

"Christian Communism"

A remarkable new religious movement in France is called Christian Communism. It is led jointly by Catholics and Protestants; its symbol is the Cross of Divine Love on which are placed a sickle and a hammer, and its quarterly magazine, *The New Earth*, has a circulation of 15,000 copies. The Christian Communists are opposed to the godlessness of Communism. They derive their principles from Marxism, but they deny that this is "anti-God." They believe that the moral principles which underlie Christianity are compatible with those of Marxism. They oppose violence, but point out instances where it is justifiable. They do not wish to "reform the church," but rather to "free it from the capitalist régime."

—*Presbyterian Tribune*.

Spanish Evangelicals Suffer

There seems a general tendency on the part of the insurgents in Spain to put the Protestant element in an impossible position. Eleven evangelical workers have been killed in

seven centers and the execution of others has been reported. Many are imprisoned and other evangelicals are in hiding. General Franco is said to have stated publicly that in the future Spain would be "one nation, united in one faith—that of *Isabel la Católica*." —*Alliance Weekly*.

Modern Martyrs

Dr. John S. Bonnell, pastor of Fifth Avenue Presbyterian Church in New York, likens the German Christians of today to the martyrs of the early church. "It is heartening to know," he says, "that the German Church is not a whit nearer surrender today than three years ago. The German people today, in the hour of persecution, are showing a true unity and exhibiting a fortitude and courage similar to that which marked the early martyrs. Little did we think at the beginning of the twentieth century that the relations of church and state would become one of the paramount issues of the century. This question was settled for Christians 1,900 years ago, when Jesus said: 'Render therefore unto Cæsar the things that are Cæsar's and unto God the things that are God's.' These words acknowledge the fact that the state possesses certain rights over its citizens, but they also make it clear that there are bounds beyond which the state must not go in the coercion of Christian conscience. The principle enunciated by the founder of Christianity denies the right of a totalitarian state to render the Christian Church impotent by making it merely the mouthpiece of dictatorial leaders. That is the religious issue which is paramount in Germany today."

—*Presbyterian Banner*.

A Successful Missionary

A correspondent in the *Christian Century* tells of a young pastor-missionary in Bulgaria, Paul Rahneff. Most of the 6,000,000 Bulgarians are quite poor and four-fifths of them live in villages, where they work the

soil. They are largely literate, but primitive, and enjoy few material comforts. Mr. Rahneff works exclusively among these humble villagers. Within less than a decade he has opened 50 little churches, which have 5,000 adherents, almost entirely peasants. This is the largest evangelical group in Bulgaria. Rahneff receives about \$50 a month salary. Most of his preachers have no regular pay. He seeks little for himself, spends most of his time in the field, and works indefatigably. When night comes he asks his village hosts, who usually sleep on mattresses on the floor or on a low platform, to shove over a little so that he may lie down beside them.

His services are revival meetings. He invites his hearers to come forward and begin a new life. Many do. They become "God's children." Hundreds have been transformed. They are turned into active, ardent, aggressive Christians and tell their good news to others. Villages become cleaner, more prosperous, more orderly. This work is as modern, and as old-fashioned as St. Paul's.

Pan-Orthodox Congress

The first Pan-Orthodox Congress of Theology, which was held in Athens last December, dealt with such subjects as the position of theology and science in the Church; Biblical criticism in its relation to revelation and to ecclesiastical authority; the relation of the Church and social problems; the relation between religion and culture, between the Church and State and questions of doctrine. It was wide, indeed, in its scope. The purpose of this first Congress was not, however, to solve these problems, or even to discuss them exhaustively, but to begin the work of discussing and solving some of them. Considered in this light, the Congress had a striking significance in that it focused the mind of the Church upon the theological and practical problems of the day.

—*The Living Church*.

Hardships in Russia

Mr. I. V. Neprash, Director of Russian Missionary Service, publishes a bulletin called *The Link*, from which we quote the following:

A Russian Christian from New Jersey went to Russia to see his aged father. Upon reaching Moscow he searched for some Gospel service, and after much hunting discovered that the only place in which the believers were permitted to worship was the space up under the roof of a Greek Catholic Church. It was a cemetery church, very inconveniently located, with narrow steps on the outside of the building. About 400 were present. The people were constantly afraid that the beams of the ceiling would give way and the whole crowd smash in a heap on the cement floor beneath.

From Moscow this man went to Leningrad and found that the largest preaching hall in Russia had been confiscated, and is being used as a mariner's club. He went next to a country town where his father lives. There was a group of believers there, but no services for fear of unbearable persecutions. The coming of a Christian brother from the outside world was too great an occasion, and so they finally decided to have a service. They gathered in a private home, from three to five a. m., windows covered, with just one small oil lamp so that the visitor could read his New Testament.

At five a. m. the meeting dispersed, and it was well it did, for some spies had already discovered them, and about ten minutes after the close of the meeting the police were there. The man from New Jersey was then on his way to another town and not even his father knew which way he had gone.

AFRICA

Work for Women

A Girls' School and a Dispensary are firmly established in Abu Hammad, under the control of the Egypt General Mission, in a village of 5,000 Egyptian inhabitants. It was occupied by missionaries several years ago, but opposition was so bitter that retreat became necessary. In 1934, a clinic was opened by missionaries and soon many women were attending, both Egyptian and Bedouin. As the numbers increased, active opposition sprang up and spies were sent to the clinics. The work was denounced in the mosques, and pamphlets were printed and distributed, warning the people not to go near the missionaries or

listen to their teaching. Guards were placed at the end of the street to turn people back, and men even came into the waiting-room and tried to drag the patients out. In spite of all this the numbers kept up, and the women would slip in by side-streets; although they were afraid to listen to the Gospel message.

Then, gradually, a change came. One day, in the middle of a message, a woman jumped up and said, "Tell me again the name of the One who can save me, and keep my heart clean." Turning to the others she said, "Listen, my sisters, to these wonderful words and take heed to them, for they are the truth."

One by one they are turning to the light. —*Life of Faith*.

World's Youngest Elder

In the Lokoja district of Northern Nigeria the major part of the Church responsibilities and organization falls upon one lady missionary. There are ninety-two churches and only two catechists with the help of an African clergyman who pays a visit once a quarter from the other side of the river. Since this one missionary cannot visit all the churches she adopted the plan of calling together two elders from each church in groups of 40 at a time, and giving them a two-day course of instruction. On one of these occasions, a boy of eleven appeared. When asked why he had come he replied that he was a church elder, and so it proved. He frequently took the morning service, as he could read better than any one else in the village, and he reminded the missionary that she had given him a New Testament four years previously. —*Eastward Ho*.

Mission Property in Ethiopia

The Sudan Interior Mission issues a report from its Toronto office that Italians in Addis Ababa have demanded all of the buildings, including headquarters and the leprosarium owned by the Sudan Interior Mission, of which Rev. Rowland V. Bing-

ham is the general director. British and American representatives at the capital protested but to no avail. When asked what was to become of a score of missionary workers, mostly women, who had been driven into the capital by war conditions there was no reply but a shrug of the shoulders. "For many weeks," writes a missionary, "we have lived with as many as twenty in one native hut. The mission station at Lambuda has been completely destroyed and practically all the homes in the Gudella area have been burned."

Fighting Yellow Fever

Great Britain has invited Dr. Victor G. Heiser to make a special study of the possibilities of controlling malaria and yellow fever in British Africa. Dr. Heiser has spent thirty years warring against plagues in all parts of the world. He is recognized as outstanding in the field of medical engineering.

The airplane, it appears, has become a potential disease carrier. European planes making the regular journey to Brazil, via the west coast of Africa, have taken with them from Africa a new type of malaria that is doing much damage in Brazil. British health officers are anxious to prevent the spread in India from those areas in Africa in which the host mosquitoes flourish. —*Alliance Weekly*.

Heathen in Union of S. A.

The Union of South Africa has an approximate population of 9,479,985 persons, of whom more than two-thirds are natives. There are more than 3,000,000 heathen in the Union; more heathen today than when the missionaries began their work over a century ago. One explanation is the lack of a missionary spirit in the native church and a diminished evangelistic zeal on the part of native pastors. Furthermore there is among Europeans in South Africa a widespread fear of the competition of the black man, should he be encouraged along

the path of progress. He is more readily exploited when ignorant. —*Alliance Weekly*.

What Only Missions Can Do

Northern Nigeria, equal in size to the South Central U. S., is Mohammedan and has been entirely closed to missionary work. Some British leprosy workers were allowed in government leper camps with the distinct understanding that they do no religious work.

Then Dr. A. D. Helser, of the American Mission to Lepers, made a survey of this area. It revealed a growing dissatisfaction on the part of the government with its own efforts in dealing with leprosy. In Sokoto, where the Sultan is the head, the government doctor was so discouraged that the leper camp was closed down entirely. Another medical officer expressed himself as believing that "the first 40 per cent of leprosy treatment lies in instilling hope in the heart of the leper." The government now recognizes that missions can do that in a way that others cannot, and proposes that if missions will put a full-time doctor in each camp, they will finance him.

The Sudan Interior Mission is especially eager to take advantage of this opportunity to open northern Nigeria to missionary effort for the first time.

—*Mission to Lepers*.

WESTERN ASIA

Cooperatives in Palestine

The British Government is helping to organize credit unions and thrift societies among the Arabs in Palestine. There are 74 societies, with 2,422 members and capital of 1,709 Palestinian pounds. Borrowings amounting to 39,013 Palestinian pounds were made in one year by Barclays Bank at six per cent, and the societies reloaned to members at nine per cent, the current charge made by the banks to borrowing bodies not organized as cooperative societies. Personal advances for seasonal periods and medium-term loans up to five years are made. The

year ended without a single case of default, or delayed payment. —*Christian Advocate*.

The Good Shepherd in Iran

Most of the patients in a missionary hospital of Iran are Mohammedan. The medical superintendent asked his nurses to try various schemes of religious teaching, and note the results on their charts just as they would note a rise in temperature or other physical symptoms. The most successful was found to be the nurse's repetition of the Parable of the Good Shepherd. The patients became eager to hear the great words, and soon learned them by heart, so that when the nurse departed from the true text, they would correct her. The explanation? The parable supplies what is lacking in Mohammedanism. Allah is great and powerful, in the minds of his followers, but never tender or sympathetic.

—*Christian Advocate*.

MISCELLANEOUS

Haven for Jews

The *New York Herald-Tribune* states that the French Minister of Colonies has proposed that some colonies—specifically Madagascar, the New Hebrides, French Guiana, and New Caledonia—be thrown open to immigrants largely made up of Jews. This colonization is to be largely but not exclusively, Jewish; the immigrants must have capital and be prepared to work on the land or in other productive activities. The plan is receiving the careful attention of both Polish and Jewish press.

It has also been proposed to settle Jews in the island of Cuba. The plan has been laid before the President of Cuba for consideration and has the approval of President Roosevelt.

The Moslem World Today

Of the approximately 235,000,000 Moslems in the world today, 106,000,000 are under British rule; 39,000,000 under Dutch rule; 32,000,000 under French rule and 23,000,000

under the rule of other European powers. Of the remaining 34-35 million, only those in Turkey, Arabia, Afghanistan and Iran are under Mohammedan rule. They no longer have a caliph; in 1924 the Ottoman caliphate was abolished with one stroke of a pen, and the other Mohammedan states have never since been able to agree upon appointing another.

Moslems are themselves destroying their specifically Islamic intellectual and spiritual leadership. The great Azhar University, founded nearly one thousand years ago, has for most of this time been the center from which orthodox Islam derived its dynamic. The Azhar has lost respect; it is continually modernizing its curriculum. But missionaries do not rejoice that modernization is taking the place of the old Islam, if it means their falling a prey to Western materialism. GEORGE SWAN.

Annotated Testaments

Fernand Faivre, of Huguenot descent, gave up the prospects of a brilliant business career to devote himself entirely to preaching the Word. He has been engaged for over 45 years in evangelistic activity in southwest France.

In 1922, he brought out the first edition of his "Annotated New Testament," designed especially for evangelistic work. Since then it has been issued in Spanish, Italian, German, Portuguese and other languages.

Hundreds of copies have been shipped to the Cameroon, West Africa, where they have been used in the American Presbyterian Mission field. They were adopted as textbooks on Protestant doctrine for native evangelists.

Rev. Andrew Gih, of the Bethel Mission, Shanghai, China, has translated the notes into Chinese (Mandarin). He contemplates a first edition of 20,000 copies, but wishes it were possible to have 150,000,000 copies printed. Pastor Faivre offers to pay one-half the cost of printing 100,000 copies (\$6,250) if the other half is provided.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

The Way of the Witnesses. By Edward Shillito. Pages viii, 152. Cloth, \$1.00; paper, 50 cents. Friendship Press, New York. 1936.

This "New Testament Study in Missionary Motive" is by an Oxford graduate who was a minister in various parishes in England and for some years Literary Superintendent of the London Missionary Society before coming to America as a lecturer in our colleges and theological schools. He is the author of "Nationalism—Man's Other Religion," and other works.

Mr. Shillito's brief Introduction sums up the whole book, "The New Testament does not contain a section given up to missions; it is a missionary book. . . . From cover to cover it deals with one new fact—a power newly revealed and newly released in this human scene. A new age begins. The revolution is not of man, though it changes the life of man, but of God, whose glory had been seen in the face of Jesus Christ." But the New Testament is not the end of it. It "deals with mankind and claims the world for its scale." The missionary is simply the servant of a world kingdom who "believes that a word meant for all men should be offered to all men."

It is impossible to set forth in a brief review a hundredth part of the arresting thought, the convincing argument, and the inspiring challenge which the author has compressed into this small book. He pictures vividly "the first impressions of a pagan" on reading the New Testament. Such a man is brought face to face with a historic Jesus who committed His message of the Kingdom to witnesses whom He sent into all the world "under

sealed orders." These first witnesses to the crucified and risen Christ began at Jerusalem and went as far as Rome. In obeying the call they came to know more of the "mystery" of the nature and purpose of their Lord. They founded churches and fostered them, by visits and by letters, to meet the inevitable trials and dangers. They made progress through conflict, as did the churches which they fathered. In the Gospel of John, "the Gospel of the Holy Spirit," the new generation "found a bridge between their own day and that of Jesus their Lord." In its name the new society "claimed all the world and all the ages." "The pattern of the New Testament," revealing "the love of Christ, unsearchable and passing knowledge," without that love "is broken into fragments"; but the constraint of that love will make every Christian a missionary, a witness to all the world.

We would like to see this little book read by everyone interested in missions, then placed in each one's lending library to be recommended to every Christian friend not yet interested. Mission Study Classes will find it attractive and inspiring.

COURTENAY H. FENN.

The Meaning of Christ to Me. By Robert E. Speer. 12mo. 102 pp. \$1.50. Fleming H. Revell Co., New York. 1937.

Here is a personal testimony that is characterized by capital "H" rather than by a capital "I"; "He"—Christ—is magnified, not "I," the writer. For the most part, the testimony is clear but only indirectly personal. Some readers will wish that Dr. Speer had made it more direct rather than so largely made up

from quotations from other writers, with whom of course Dr. Speer is in agreement. These quotations are of real value and show wide and discriminating reading, but they are not the author's personal testimony.

The first chapter, dealing with Christ's earthly life and its meaning, gives clearly the evidences for the deity of Jesus. The second chapter, on the "Person of Christ," points out that the whole essence of Christianity is in this God-man, rather than in any philosophy, social program or human organization. We do not agree with Dr. Speer, however, in his view that "when Christianity becomes a religion, it ceases to be Christianity." That depends on one's definition of religion. But the reviewer agrees that Christ is the essence of Christianity and without Him there is no Christian religion.

The chapter on the "Death of Christ" is a valuable contribution to this deeply mysterious but most important subject. The author shows the deadly conflict between two personalities—God and Satan—a conflict in which Satan seemed to be victorious but was definitely defeated at Calvary. Dr. Speer says: "The death of Christ reveals both the limitlessness and the limitedness of God, and also shows what he has done and will do for us." A railroad brakeman is quoted as expressing the truth when he said: "He (Christ) died my death for me, that I might live His life for Him."

The chapter on "The Resurrection of Christ" shows that this is conclusive evidence of Christ's deity, and proof of man's immortality. The resurrection imparts vitality to the Gospel and to be "risen with

Christ" means eternal life to the Christian.

"The Lordship of Christ" occupies another chapter in which the author shows that this means the recognition of Christ as the supreme divine teacher, leader, overseer, owner of all who belong to Him. He is King of life.

Dr. Speer's most personal testimony is found in his final chapter on "The Second Coming." This doctrine, belief, hope—is proved to be "an integral part of our Christian faith," clearly and frequently taught in the Scriptures, and of infinite importance to every Christian.

Any one who reads these studies carefully will find them spiritually stimulating, encouraging, interesting, informing and convincing. They will prove a blessing, not only to pastors, teachers and missionaries, but to every thoughtful reader who is ready to accept the testimony of the Scriptures and of enlightened Christian experience.

Brotherhood Economics. By Toyohiko Kagawa. 200 pp. \$1.50. Harper & Brothers. New York. 1936.

This volume has two distinct values: first, it assembles a large amount of interesting information concerning the cooperative movement and its expansion throughout the world; second, it presents the philosophy and outlook of this outstanding Christian leader and social reformer. Dr. Kagawa writes with the evident conviction that the Church is under deep reproach by reason of failure to translate its message into terms of economic life. Here is a typical statement: "I believe that instead of keeping this principle of Cross-embracing love as a theological theory in the pulpit, we must put it into the whole social life of man. Right here lies the principle which demands that the essence of Christianity must become the essence of the economic movement."

The ambiguity of this statement is more or less characteristic of the book. What is Cross-embracing love? In one place it is defined as "a great love which

cares for the unemployed and redeems the loss caused by panic." If it is true, as Dr. Kagawa repeatedly urges, that social reform must be motivated by the Christian Spirit, then it is highly important to know just what is the character of this impelling motive and how it is received. But here there is much uncertainty as to the author's position. No light is shed on the problem by this further statement: "If religion concerns itself only with the salvation of individuals and does not permeate society, it has but one result, the deepening of individual consciousness." Or the following: "The belief that the redemptive love of Christ is united with the true nature of God gave birth to the doctrine of the divinity of Christ."

There can be no impeachment of Dr. Kagawa's sincerity and, in the light of what he has accomplished in dealings with outcast men and women in Japan, there must be a certain grasp of the underlying truths of the Gospel. Nevertheless, his vocabulary seems confusing and strange to the intelligent Christian reader and the impression will increase that this eminent reformer fails to relate in any adequate way the fruits of social efforts to the roots. A cooperative is not necessarily a brotherhood, in the Christian sense. When Dr. Kagawa deals with economic questions there is much that is suggestive, but a somewhat similar lack of coherence. There is recurrence of well-known terms, some with a rather radical connotation, and an advocacy of theories of finance, insurance, and distribution of commodities which would hardly commend themselves to a well-informed economist. Dr. Kagawa passes a severe and not too discriminating judgment on the Christian Church in this language: "The majority of church organizations today are dependent, unfortunately, on the privileged class of profiteering society. When selfish profiteers, who are of the same stock as barbarians, dominate the churches, they are rendered in-

capable of taking the consciousness of Christ as taught in the New Testament into their lives."

With the ultimate objectives of Kagawa—the uplift of men and the introduction of a better social order—there can, of course, be no disagreement. His sincerity and tireless energy also command admiration. It is unfortunate, however, that he does not unite with these qualities a clearer perception of Christian truth, more of economic wisdom, and a truer historical perspective.

HUGH R. MONRO.

1936 Handbook of the Christian Movement in China under Protestant Auspices. 8vo. 352 pp. \$3.00. Published for the National Christian Council by the Hsueh Pub. House, Shanghai, China. 1936.

The latest China Mission Yearbook includes information on the evangelistic, educational, social, literary and medical work. Suggestions on "How to use the book" are helpful, as well as the brief "Historical Background" and the "Interpretation." Since the first Protestant missionary entered China in 1807, the communicants have grown from 100 in 1807 to 600,000 in 1936 and the Christian community of all sects numbers at least 2,000,000 Chinese. The Handbook is mostly made up of lists of 68 missions with 1,207 resident stations and 5,816 missionaries. Information is also given on literature, cable addresses and institutions. It is a valuable book for reference.

Southern Baptists in World Service. By E. P. Alldredge. Cloth, 60 cents; paper, 40 cents. 172 pp. Sunday School Board, Southern Baptist Convention. Nashville. 1936.

All phases of the denomination's enterprises are discussed in detail in eight chapters, in this handbook, designed to instruct the young people in Southern Baptist churches concerning the what, why and how of Southern Baptist world-service. The material is well arranged; Bible study is encouraged by frequent references to Scripture; questions for review and answers are added to each chapter.

B. G. JUDD.

Twelve Wonderful Women. By E. H. Farrance. 96 pp. Illus. 1s. Pickering & Inglis. London. 1936.

Brief biographical sketches of twelve women whose lives have counted in worthwhile service. The list includes Harriet Beecher Stowe, Fanny Crosby, Mary Slessor and Ann Judson. The material is not new or skilfully presented but the assembling of these sketches in one volume is impressive.

Sheaves After Harvest. By Dr. Andrew A. Bonar. 12mo. 126 pp. 1s. Pickering and Inglis. Glasgow. 1935.

Dr. Bonar was a famous Scotch preacher of over a generation ago, whose addresses repay reading today. Pentecost, Praise, The Second Coming, The Holy Spirit and similar topics are Scriptural, practical and inspiring.

"Are You Awake?" By Florence E. Marshall. Pamphlet. 96 pp. 50 cents a copy, \$30.00 a hundred. 222 W. Main St., Lansing, Michigan. 1936.

These clever verses set forth the virtues of abstinence from alcoholic drinks. They are catchy and popular and useful for Sunday schools and other temperance work with boys and girls.

Expectatio Gentium. Compte Rendu de la XIIIe Semaine de Missiologie de Louvain. 330 pp. 35 francs. Paris: Desclee de Brouwer & Cie. 1935.

Under this striking title we have the twenty-fourth publication on Christian missions by the Museum Lessianum. A few years ago another volume appeared entitled *La Conversions* which dealt with methods of evangelism and the winning of converts in every missionary area.

The present volume consists of seventeen papers by Roman Catholic missionaries read at the missionary conference of Louvain last year. Ten are in French; and seven in Dutch. The papers merit perusal and show how the same missionary problems that perplex Protestant missions are faced by the White Fathers and the Jesuits in Africa. Asia and the island world were evidently left out of this

conference. "The Religious Nature of the Negro," "The Importance of Understanding Native Customs," "The Effect of Industrialism on the Congo at Katanga," "The Right Attitude toward Native Chiefs," "The Psychology of Conversion," "The Place of Sports and Athletics in Missions," and "The Self-Support of the Church"—such are some of the subjects discussed with considerable wisdom. Conservative evangelical missionaries will find little here to criticize and much to approve.

S. M. ZWEMER.

New Books

Beyond Statistics. The Wider Range of World Missions. Stephen J. Corey. 188 pp. \$1.00. Bethany Press. St. Louis, Mo.

Samuel Logan Brengle. Portrait of a Prophet. Clarence H. Hall. 254 pp. Salvation Army, New York. 1933.

Christian High Schools in India. Alice B. Van Doren. 170 pp. Rs. 2-12. Y. M. C. A. Publishing House. Calcutta, India.

The Glorious Revival Under King Hezekiah. Wilbur M. Smith. Pamphlet. 54 pp. 35 cents. Zondervan Publishing House. Grand Rapids, Mich.

Dwight L. Moody—A Mighty Man of God. A. Chester Mann. Pamphlet. 27 pp. 20 cents. Zondervan Publishing House. Grand Rapids, Mich.

Pools on the Glowing Sand. Story of Karl Kumm. Irene V. Cleverdon. 194 pp. 5s. Specialty Press. Melbourne, Australia.

1936 Handbook of the Christian Movement in China. Charles Luther Boynton and Charles Dozier Boynton. 352 pp. \$3.00 (Shanghai). Kwang Hsueh Pub. Co. Shanghai, China.

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City Man. Charles Hatch Sears. 236 pp. \$1.50. Harpers. New York.

Frances Ridley Havergal. Esther E. Enoch. 95 pp. 1s. Pickering & Inglis. London.

A Hundred Years in Fiji. J. W. Burton and Wallace Dean. 144 pp. 3s. 6d.

I Live—Yet Not I. George Goodman. 96 pp. 1s. Pickering & Inglis. London.

Missionary Stories to Tell. Various authors. 178 pp. 50 cents, paper; \$1.00, cloth. Missionary Education Movement. New York.

Master of Money—A. A. Hyde. George Irving. 157 pp. \$1.00. Revell. New York.

The Meaning of Christ to Me. Robert E. Speer. \$1.50. Revell. New York.

North Pacific. Edward Weber Allen. 300 pp. Illus. \$2.50. Professional & Technical Press. New York.

One Hundred Years. Arthur Judson Brown. 1140 pp. \$8.00. Revell. New York.

John E. Williams of Nanking. W. Reginald Wheeler. 222 pp. \$2.00. Revell. New York.

Jungle Friends. G. A. West. 63 pp. 1s. S. P. G. London.

Moslem Women Enter a New World. Ruth Woodsmall. 431 pp. \$3.00. Round Table Press. New York.

Missionary Plays and Pageants. Fannie Smith Gray. 277 pp. \$2.75. Western Baptist Pub. Co. Kansas City, Mo.

William Quarrier and the Story of the Orphan Homes of Scotland. Alexander Gammie. 196 pp. 2s. 6d. Pickering and Inglis. London.

Awake! An African Calling. 56 pp. 1s. Church Missionary Society. London.

James Hudson Taylor. James J. Ellis. 1s. 96 pp. Pickering & Inglis. London.

The Blessing of the Tribes. E. Bendor Samuel. 2s. 160 pp. Pickering & Inglis. London.

Full Assurance. H. A. Ironside. 75 cents. 126 pp. B. I. C. A. Chicago.

Kill or Cure? Muriel Lester. 135 pp. \$1.00. Cokesbury Press. Nashville.

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Dates to Remember

- May 2—Rural Life Sunday.
 May 10—Luncheon of the Council of Women for Home Missions, Hotel Biltmore, New York.
 May 11—General Conference, United Brethren in Christ, Chambersburg, Pa.
 May 16—World-wide Day of Prayer.
 May 18-21—National Convention of the Evangelical Women's Union, St. Louis, Mo.
 May 20-25—Northern Baptist Convention, Philadelphia, Pa.
 May 26—General Assembly, United Presbyterian Church, Oak Park, Ill.
 May 27—General Assembly, Presbyterian Church in U. S. A., Columbus, Ohio.
 July 5-16—New Jersey Summer School for Christian Workers, Blairstown, N. J.
 July 8-13—International Christian Endeavor Convention.
 July 12-36—World Conference on Life and Work. Oxford, England.
 August 3-18—World Conference on Faith and Order. Edinburgh, Scotland.

SUMMER CONFERENCES AND SCHOOLS OF MISSIONS

Council of Women for Home Missions and Affiliated with the Committee on Women's Work, Foreign Missions Conference

(List to be completed next month)

- June 20-26—Boulder, Colorado.
 June 21-27—Winona Summer School of Missions. For information write to Mrs. John W. Walter, 1034 Mapleton Ave., Oak Park, Illinois.
 June 26-July 3—Eagles Mere, Pa., Miss Muriel C. Post, 907 Lindley Ave., Logan, Philadelphia.
 July 7-15—Northfield, Mass.
 June 17-26—Geneva Summer School. Geneva, Wis.
 July 17-24—Mt. Hermon, Calif.
 July 19-23—Bethesda, Ohio.

Obituary Notes

Grant K. Lewis, former Executive Secretary of the department of church development and evangelism in the division of Home Missions of the United Christian Missionary Society of the Disciples Church, died February 22, at his home in Little Rock, Ark., at sixty-eight years of age. He was at the time of his death state secretary of the Arkansas Christian Missionary Society.

The Rev. Charles Livingston Fry, D.D., a retired Lutheran clergyman who had held many church offices, died at his home in Germantown, on March 19. He was 78 years old and was born in Carlisle, Pa., the son of the Rev. Dr. Jacob Fry. Dr. Charles

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L. Fry served as pastor in Lancaster, Pa., from 1881 until 1901, and then in Philadelphia for seven years. In 1926, after forty-seven years in the ministry, he was special representative of the Foreign Mission Board for the United Lutheran Church's field work in Buenos Aires. He had already served as Executive Secretary of the Lutheran Board of Church Extension.

Mrs. George P. Pierson, an honorably retired missionary of the Presbyterian Board of Foreign Missions, U. S. A., died on March 12, 1937, at Philadelphia, Pa. Ida Goepp was born in Easton, Pa., on April 21, 1862; was graduated from Normal College, now Hunter College, New York, in 1883, and later studied in Switzerland and France. In 1890 she was appointed by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church to go to Japan where she taught in St. Margaret's Girls' School in Tokyo. On June 12, 1895, she was married to the Rev. George P. Pierson, a missionary of the Presbyterian Board in Japan. Mrs. Pierson was a fearless, tireless and capable missionary, always ready to go to any part of the field where there was need for vigorous pioneer service. She and Dr. Pierson exerted a broad and abiding influence in the great northern island, Hokkaido. She was the author of the book, "How the Holy Spirit Came to the Hokkaido, Japan." After 38 years of service they were honorably retired in 1928.

Mrs. Annie Pennock Smith, wife of Gipsy (Rodney) Smith, died in Cambridge, England, March 5. In his autobiography Gipsy Smith wrote: "I do not think I shall ever know in this world how much of my success is

due to my wife, to her beautiful, unselfish Christian life."

Dr. A. H. Henderson, veteran Baptist missionary to Burma, died February 21 in Burma. Together Dr. and Mrs. Henderson have given almost forty-four years of service to the Shan people.

Bishop William Oldham of the Methodist Episcopal Church, who for many years had been a missionary in Asia and South America, died on March 27 at Glendale, California, at the age of eighty-two. Wm. F. Oldham was born in Bangalore, India, the son of a British army officer. After completing his education at the Madras Christian College, he heard an address by William Taylor, the evangelist, in 1875, and as a result decided to enter the ministry. Later he became a missionary of the Methodist Episcopal Church and went to Singapore. In 1916 he was elected a bishop of the Church, and was assigned to South America with headquarters in Buenos Aires. In many countries of South America, in India and Malaysia, schools and churches were named in honor of Bishop Oldham. He was the author of "Thoburn—Called of God" and other volumes.

We plan and plan, then pray
 That God may bless our plan.
 But hearken! God saith, "Pray!"
 And He will show His plan,
 And lead us in His shining way
 That leadeth on to perfect day.
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Editorial Chat

Will you write to the editor of the REVIEW? To serve the cause of Christ effectively, and to help our readers, it is important that the REVIEW shall not only stand true to the Word of God and give a Christian view of the world, but that we meet *your* need for information, suggestion and inspiration. To do this we must keep in living touch with our readers.

Will you write to us to say how the REVIEW may help you and your work more definitely? What type of editorials or articles would you like? How can our "Methods" Department serve you better—in suggestions on missionary programs, addresses, work with children and young people, missionary education in the home or church, best books and periodicals on missions and mission lands?

We ask not praise for what the REVIEW is doing, but constructive criticisms and suggestions. Will you cooperate with us?

If you like the REVIEW, will you recommend it to others? Here is what some readers say:

"Your magazine is indeed helpful, particularly to those who have anything to do with the presentation of missionary programs."

MRS. E. A. LOWER.
Cincinnati, Ohio.

"I congratulate you on the high levels which the MISSIONARY REVIEW continues to hold. I have just been running through the March number."

ERNEST GORDON.

Wayne, Pa.

Personal Items

Dr. Worth M. Tippy has accepted a new responsibility in connection with the churches and social service in Washington, D. C. He is to conduct a special study and experiment to work out more adequate cooperation between religious forces and community agencies of the city. The experiment is being financed by a group of laymen.

Dr. Robert M. Hopkins, General Secretary of the World's Sunday School Convention, sailed for Europe and Africa, March 24, largely to prepare for the Thirteenth World's Sunday School Convention which is to be held in South Africa in 1940. This will be the first representative Christian world gathering scheduled for the continent of Africa, outside of Egypt.

George C. Stebbins, long an associate of D. L. Moody and composer of Gospel hymns, celebrated his ninety-first birthday, February 26. At a service in honor of the event several hymns were sung, the music of which was composed by Mr. Stebbins. Among these were "Some Day the Silver Cord Will Break," "Have Thine Own Way, Lord," "There Is a Green Hill Far Away," "Take Time to Be Holy," and "I've Found a Friend, O, Such a Friend."

Dr. Eric M. North, General Secretary of the American Bible Society, sailed for Japan and China, February 20. This is the first visit of a Secretary of the American Bible Society to the Far East in twenty-three years. Dr. North will study a new policy of cooperation with the British and Foreign Bible Society and the National Bible Society of Scotland, looking toward the creation of a Bible Society in China.

Dr. Ikuzo Toyama, of the Imperial University, Japan, has been elected president of St. Paul's University, Tokyo, to succeed Dr. S. Kimura who resigned last year. Dr. Toyama has had an active interest in the Christian Church for the past thirty years.

Dr. T. T. Lew, professor in the School of Religion in Yenching University, Peiping, has been appointed a member of the legislative branch of the Chinese National Government. He has thus joined the growing number of Christians participating in the Government at Nanking, and will have a distinct contribution as an educator and a Christian to make to the formulation of national policies.

Rev. John W. Bowman, of the Presbyterian Punjab Mission, India, in view of the problem of the education of the children, has accepted a call for service in the Western Theological Seminary of Allegheny, Pennsylvania.

Speedway to the ORIENT



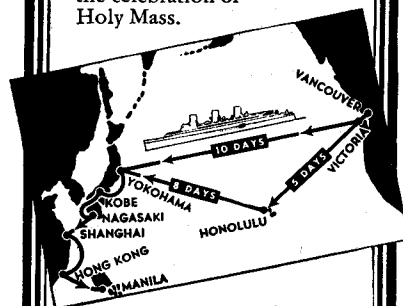
ROUND-TRIP REDUCTIONS

Special Summer rates go into effect May 15. Round trip to Yokohama, \$256 up Tourist Class; \$456 up First Class. Similar reductions to other ports.

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AN AINU CHIEF AND HIS WIFE OBSERVING A "SAKE" CEREMONY



AN AINU CHIEF IN THE MIDST OF HIS HOUSEHOLD TREASURES
A VISIT TO THE AINU OF NORTH JAPAN (see page 231)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LX

MAY, 1937

NUMBER 5

Topics of the Times

THE MILITANT GODLESS PROPAGANDA

There are clear signs that the forces opposed to God and His sovereignty are becoming more and more aggressive in their battle against all religion—or recognition of a superhuman power to which man is subject. In some cases this anti-God attitude and activity takes the form of materialism; in other cases extreme militarism, nationalism or the promotion of physical self-indulgence. In America there are reported to be “anti-God” societies in schools and colleges. In Russia and other communistic circles there is active propaganda with training of youth against any belief in a superhuman God. Perhaps the sharpest, most concerted attack on Christ and all religion in the history of the world centers in Russia today.

In Russia, Joseph Stalin, the Secretary-General of the Communist Party, and the practical dictator of Soviet Russia, is almost deified but at the same time is bitterly opposed to any belief in God. The Swiss Protestant Press Service reports (in *The Dawn*) a recent speech in which he said:

We consider all religion as our worst enemy. The struggle against religion must be carried on relentlessly. There can be no compromise with religion whose aims are basically opposed to ours. We may change our tactics in the struggle against religion. Violence was used during the past 20 years, but now intellectual means must be adopted. The final stage will be reached when religion will only exist as a thing of past history. This is our goal.

Last year, in Russia, 14,000 churches, chapels, synagogues and other places of worship were closed, and the Secret Police took proceedings against 3,687 priests of all religions, of whom 29 were condemned to death. According to the Russian Constitution of 1929, atheism is the only creed that is conceded the right to active propaganda.

The Christian Press Bureau of Copenhagen, Denmark, reports a “World Congress of the Godless” on February seventh, with 1,600 participants from forty-six countries. The chief object of the

Congress was to promote world-wide agitation against all religion but chiefly against Christianity, and to establish an international fund for antireligious propaganda. These agitators are opposed to liberty of conscience for they deny the right to teach Christianity but insist on the right to teach atheism. The Christian Press Bureau says:

We are confronted with a world-girdling organization against religion, an irrefutable testimony that the Church will meet an organized opposition whose equal has never been known in the history of the world. Probably there have always been godless and atheists; and many and strong attempts have been made to conquer Christianity. But these attempts have, for the most part, been rather planless and scattered. One can think about the great French Revolution when they first “deposed” God and later, after further consideration, appointed Him again; or about the war of the Roman Empire against Christianity which, however, in all its recklessness and brutality was groping and uncertain. Now, however, it is an announced unswerving intention to eradicate all religion and every religious conviction and feeling.

In Russia this war has been going on for eighteen years, and the goal is to deprive 160,000,000 people of God and every thought about God. Already the Red Government has beaten every record. In the old Russland there were 120,000 churches and chapels, and over half of these have now been entirely destroyed, and many are being used as clubs for the godless, as theatres, and as storage houses. In Moscow alone eight hundred churches and monasteries have been destroyed or closed.

It is estimated that in these eighteen years, 42,800 clergymen have been placed in Russian Concentration Camps! The methods are chiefly violence and force, but economic coercion is used also. According to statements made by Stalin they will now stop using violence and begin a so-called “spiritual war.” It had been estimated that all religion should have been eradicated by the first of May this year, but a delay must be allowed for. They still have the goal in mind, however: the last church must be closed, the last clergyman must be removed.

In Russia the movement of atheism has 6,900 club houses, 146 schools of atheism, 102 educational establishments, eighty antireligious museums. In Moscow from one to two million antireligious publications are sent out every year.

Now the war is going to be made international! A mark of the godless is going to be sent out, and rules of pro-

cedure are going to be drawn up in twelve different languages. For many millions of rubles there is going to be erected in Russia an atheistic radio station; they already have an agitation fund amounting to 19,000,000 rubles and expect that a lottery will net 50,000,000.

There is no survey for the movement of atheism scattered through the various countries, which they are now trying to unite, but a peculiar exhibition in the Vatican a short time ago shows that there is work going on in Russia, Spain, France, Belgium, England, the Danubian countries, and the United States.

Nothing good can be expected from the Moscow Congress and the Christian community in all countries ought to be on the alert.

But, while the Bezbojriks (Godless League) is attempting to establish antireligious schools to train "missionaries of atheism," these propagandists are not having an easy time—and never will. A recent Associated Press dispatch from Moscow (March 17) says:

"Antireligious organizations virtually have collapsed in Moscow and Moscow Province, Emelyan Yaroslavsky, president of the Atheist League, reported to a stormy Moscow district meeting of the Communist party. He declared that district councils of the Militant Godless (Atheist) League had disbanded throughout the Moscow area and that many regional councils had been liquidated. *Pravda*, the Communist party newspaper, asserted that Atheist League membership has fallen from 5,000,000 to 2,000,000 in the last three years. There are at least 30,000 churches still open for worship in Soviet Russia and we are informed that 50% of the Russians hold to their faith in God. In many rural communities church clubs are being formed to combat irreligion. Five anti-religious museums have recently been closed in Russia."

The only way to combat successfully such a propaganda is the way Christ combated godlessness—by showing the evidence of God's love and power, redeeming and regenerating men so that they in turn go out in loving sacrificial service to bring men and nations into harmony with the Will of God, as revealed in Christ. Men will yet learn that it is worse than useless for feeble creatures to fight against Almighty God.

True scholars and scientists are not atheists for they realize how little they know in comparison with the vast realm of knowledge concerning the universe.

Dr. Lorenz, the famous Austrian surgeon, when asked by a New York newspaper reporter as to the effect of his scientific investigations on religious faith, replied, "Does medical science or any other science tend to destroy belief in God? My friend, you are young, I am old. Science truly pursued does not tend to destroy belief in God. The pursuit of scientific knowledge makes an honest man humble. It makes him realize how little he knows. It makes him believe in God."

One of the most encouraging things in the scientific world is the trend toward Christianity among the great thinkers. Professor C. A. Chant, Ph.D., professor of astro-physics in Toronto University, said recently, "I have no hesitation in saying that at least 90 per cent of astronomers have reached the conclusion that the universe is not the result of blind law, but is regulated by a great Intelligence. Slowly but surely the mind of the great is returning to the Creator and the God of Providence."

TO CLOSE MISSION SCHOOLS IN KOREA

The crisis is on in Korea for the Shrine problem is not yet settled. The Japanese Government persists in its demand that pupils and teachers in Christian mission schools attend the ceremonies at the shrines and bow in homage to the spirits of national heroes supposed to be present there. Japanese officials have stated that this "act of obeisance is only a display of national patriotism" but when Christians have tried to persuade the Bureau of Education to make a public statement that would satisfy the Christian conscience, the Japanese would not deny that the obeisance was made to spirits actually dwelling in the shrines. The Japanese have also clearly stated that ancestor worship is considered a "fundamental virtue in the Orient."

The military party in Japan seems to be behind the move to compel all schools in the Empire to attend the Shrine ceremonies and to bow in reverence there. It is a part of the movement to unite Japanese subjects in their reverence for the Emperor, the national heroes and in the Shinto faith. No schools, pupils or teachers are excused, though in some districts the rule is not strictly enforced. The Japanese are also said to be planning to place a Shinto shrine in every Korean village so that the observance of the ceremonies may be universal.

The mission schools have had an immense influence on the Koreans. For thirty years they were practically the only schools offering modern education. Christian missionary schools are scattered throughout the country while academies and institutions of higher education have been built at foreign expense in the large cities. The total number of pupils under Christian instruction was 100,000 in 1935. These schools have always taught good citizenship and obedience to the laws of the country.

The Korean Christians believe and obey the Bible as the Word of God. They are a praying, working Church and have learned what it means to suffer for their faith. Now they are convinced that obeisance at the Shinto Shrines is inconsistent with worship of God as He is revealed in Christ. Many of the missionaries hold the same

view—though some are willing to accept the Japanese statement that the ceremony is only patriotic.

One of three positions is possible for the Korean Christians—(1) to obey the Japanese edict and throw the responsibility on the Government; (2) to have mental reservations and give only outward obedience, while claiming to bow only out of respect to the memory of the illustrious dead; or (3) to refuse obedience to human edicts that most Christians believe involve disloyalty to Christ, and to suffer the consequences.

The leading missions in Korea are the American Presbyterians (Northern and Southern Churches), the Australian and Canadian, Methodists (North and South), the British Church of England (S. P. G.) and a few independent missions. The Methodists have decided to comply with the Government edict on the basis of the assurance that the rite is only patriotic. The Presbyterian Mission (North) has voted to refuse compliance on the ground that the ceremonies are religious and idolatrous. The Missionary Committee of the Presbyterian Church, South, with the unanimous ascent of their Korea Mission, has taken the definite stand that their mission schools cannot comply and that they will therefore take steps to close these schools and withdraw from the field of secular education. Their decision is contained in the following statement from the Committee in Nashville, Tennessee, sent to their Korean missionaries:

"After careful consideration of the situation confronting our schools in Korea, the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (South) presents to its Korea Mission the following statement of policy to be followed in the problems now affecting our educational work:

1. We are grateful for the years during which we have been permitted to have a part in providing educational opportunities for the Korean people.

2. We desire through the Mission to express to the Government our sincere appreciation of the freedom and protection that have been accorded us in our educational work in the past.

3. Even now we desire nothing more than that we might continue our educational work under the same conditions that have obtained heretofore. . . .

4. Nevertheless, in view of recent developments that seem to render impossible the continuation of our educational work without compromise of Christian principle we hereby reluctantly instruct our Korea Mission to take appropriate steps for the closing of our schools.

5. We have pondered deeply the consequences of this action, and it is with sincerest regret

that we feel constrained to adopt this course, knowing that it involves the loss of educational opportunities for large numbers of families and that it will bring distress to our teachers and missionaries who have given life and devotion to this work.

6. It is not our purpose to dispute the demands that the authorities have made upon our schools . . . but merely to announce our decision under the circumstances to withdraw from the field of secular education in an orderly manner.

7 and 8. As the first natural step in the liquidation of the educational work, the Mission is enjoined not to receive new pupils for the entering class of the new semester in April. . . . If there should be circumstances in any particular school rendering even its temporary continuation inadvisable, the Mission is authorized to close such schools at once.

9. During the period of liquidation the schools shall continue as heretofore to promote good citizenship, to foster love of country, to teach respect for law and authority, and to inculcate the highest principles of loyalty and patriotism. . . .

10. Regarding the disposal of school properties in this emergency, we cannot approve their transfer for school purposes either by gift, loan, rental or sale to any group or organization that would be unable to maintain the Christian principles upon which our schools have stood. . . . While our decision to desist from secular education in Korea is definite and resolute as long as our schools are subject to present requirements, we cannot but express the hope that the authorities may yet recognize the sincerity of our purpose to help and the reluctance with which we have taken this step, and provide some way by which loyal friends of Japan may be enabled to fulfil their mission of service without compromise of Christian principles.

An honored missionary of the Presbyterian Church (North) gives the reasons why he cannot bow at the Shrines or vote in favor of compliance by the Mission. These reasons are:

1. The act of obeisance at these Shinto Shrines is truly religious and therefore idolatrous.

2. A Japanese police officer at the Meiji Shrine declared that *Kami-san* is the same as God. In Kwangju pupils were asked to clap their hands to attract attention of the spirits in the shrine.

3. The military authorities are forcing compliance because they think that *Amatorasu-Omi-Kami* (Sun-Goddess and mythical ancestress of the Japanese Imperial House) is their God who gives victory.

4. The shrines are a part of the Japanese non-Christian religious system. The whole shrine system heads up at Ise a center of Japanese worship in which sacrifices are performed every year.

5. Other departments of the Government declare State Shinto to be religious and superior to Christ. One high Government official declared that Orientals are polytheists in contrast to Occidentals who are monotheists.

An educational official said: "We think of *Amatorasu-Omi-Kami* and of Jehovah as being one and the same."

6. No Christian school will be excused from doing obeisance at the shrines.

7. The Korean Christians are convinced that the ceremony is religious and anti-Christian. But the basis of judgment is the Bible, not personal opinion. The missionaries must set an example of loyalty to Christ in spite of Government threats and opposition.

It is a serious question which deeply involves the future of the Church in Chosen. It is disturbing to think of the great Christian educational work coming to an end and the youth deprived of training under efficient Christian teachers. Already Dr. Geo. S. McCune, President of the Union Christian College of Korea, has been obliged to withdraw from the field. But anything is preferable to a denial of Christ. One with God is still a majority and He can overrule the decrees of men—as He has often done in the Roman Empire, in India, in China and other lands since the beginning of history. We honor the Presbyterian Church, South, for their courage and loyalty.

THE ARTHUR T. PIERSON CENTENARY

This is a year when some important centenaries are celebrated—among them that of D. L. Moody, and the founding of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. In the same year as the great Foreign Mission Board was born, Arthur T. Pierson, the powerful missionary advocate came into the world—March 6, 1837. He gave full fifty years of his life to preaching the Gospel of Christ, lecturing and writing on Biblical themes and promoting interest in missions throughout the world. He was for twenty-five years the Editor-in-Chief of this REVIEW—from 1888 until he was called "home" on June 4, 1911. In addition to his ministry of preaching, pastoral work in large churches, lectures and addresses at Bible conferences, writing articles and editorial work, Dr. Pierson wrote some fifty books on the Bible and spiritual life, Christian apologetics, biographical, preaching and missionary themes. These have had a wide circulation, some translated into several languages and still widely read.

The messages of this eminent servant of God were truly vitalized by the living Word of God, as is evident by their continued influence in the hearts and lives of consecrated men and women

throughout the world. God's promise has been and is being abundantly fulfilled, "My word shall not return unto me void." Missionaries, preachers, teachers, evangelists, and other devout and widely used men and women in all walks of life, continue to testify that it was through Dr. Pierson's ministry they were led to Christ, were inspired with missionary zeal, were given a hunger for deeper Bible knowledge, were made more effective Christian workers or were brought into the experience of a higher spiritual life.

No centenary celebration has been held on earth to commemorate the birth of Arthur T. Pierson but many both here and in the presence of the angels thank God that he was born, and was born again and was called into the ministry of Christ. His labor was not in vain for it was "in the Lord."

Among the many examples of his abiding and living influence, we note a recent paragraph by Mr. Ernest Gordon (son of Dr. A. J. Gordon) in the *Sunday School Times*. He says:

"Ethel Gray is a teacher of English in an Argentine family and earnest in Christian testimony. She writes of a sermon by Dr. Arthur T. Pierson which she translated into Spanish and gave to an atheist student. He read it through carefully several times, appearing thunderstruck, and then said he 'knew many young fellows who wanted to know just what was explained here.' So he retranslated it into beautiful Spanish, and Miss Gray had a thousand printed for distribution."

One evidence of his abiding ministry is the continuing testimony of THE REVIEW. This monthly organ of world-wide missions still stands, as it stood in Dr. Pierson's day, for the authority of the revealed Word of God; for deity of Jesus Christ, His supremacy and His all-sufficiency as the Saviour of men through faith in His death on the Cross; for belief in the Holy Spirit and our dependence on Him to make ministry effective. THE REVIEW is published because we believe in the need of all men for pardon and new life through union with Christ and in the duty of every Christian to help carry out the commission of Christ to "go into all the world and preach the Gospel to every creature." THE REVIEW is dedicated to the work of making known the supreme need of men for regeneration and to the testimony of what God is doing today through His servants in all parts of the world. We are not bound to any particular branch of the Church of Christ but stand for the unity of all who are truly united to Him. May THE REVIEW continue to be a faithful witness until Christ returns, according to His promise, until His reign is established and the will of God is done "on earth as it is in Heaven."

A Visit to the Ainu of North Japan

By WINBURN T. THOMAS, Kyoto, Japan
Missionary of the Presbyterian Church, U. S. A., 1933—

MOST visited of the Japanese Ainu villages is Shiraoui, Hokkaido. When we arrived at this small station we were a bit surprised to be approached by a small Ainu lad who asked in perfect Japanese, "Do you wish to see the *buraku* (a corruption of 'block')?" He then assumed the rôle of guide and began to lead us down the main road of the village, keeping up a constant stream of conversation.

"Do many foreigners come here?" we inquired.

"Not very many. Most of them are Japanese."

"Do you often act as guide?"

"Yes, during the vacation months. During the school year I haven't time."

"Do you attend Japanese school?"

"Oh, no. We Ainu have our own school."

"You are taught in Japanese?"

"Of course. I don't know much Ainu."

We learned that at other Ainu villages, the aborigines and the Japanese attend the same schools.

"How do you make your living?" we asked our guide.

"By fishing, by getting outside labor jobs, and by truck farming."

"Who lives in all those thatched houses?"

"That is the beginning of the Ainu 'block.' Most of us live in these straw houses. There are nearly one hundred of them, although a few persons have houses built of wood."

We soon found ourselves inside a small compound, and we saw an unshaved young man in foreign dress come from the hut door. He explained that he was the Ainu chief's son-in-law and then, without waiting for us to quiz him, he began to explain the significance of a stack of poles that had provided our background.

"These are the staves on which we set the heads of the bears after our bear-festival," he began. We noted that all the skulls that still hung together were covered with a green mold.

"You haven't had a bear festival recently," we observed.

"No; bears are getting fewer and harder to catch, so that we cannot observe the festivals."

We noted that there was no cub at the front of the house, from which we inferred that times had not been so good for the Shiraoui Ainu.

"How do you get your animals for the ceremony?"

"We go out in the snow and wait for the bear to come from his cave. Then we shoot him with an arrow poisoned with the root of a weed, beaten to pulp and dried. After an arrow, treated with this poison, enters the bear's body, the animal dies in twenty minutes. The poison goes through the blood stream and hardens into a stone which we cut out. The remainder of the animal is fit for food. We consider the inner organs especially delicious."

"Where is the chief?" we inquired.

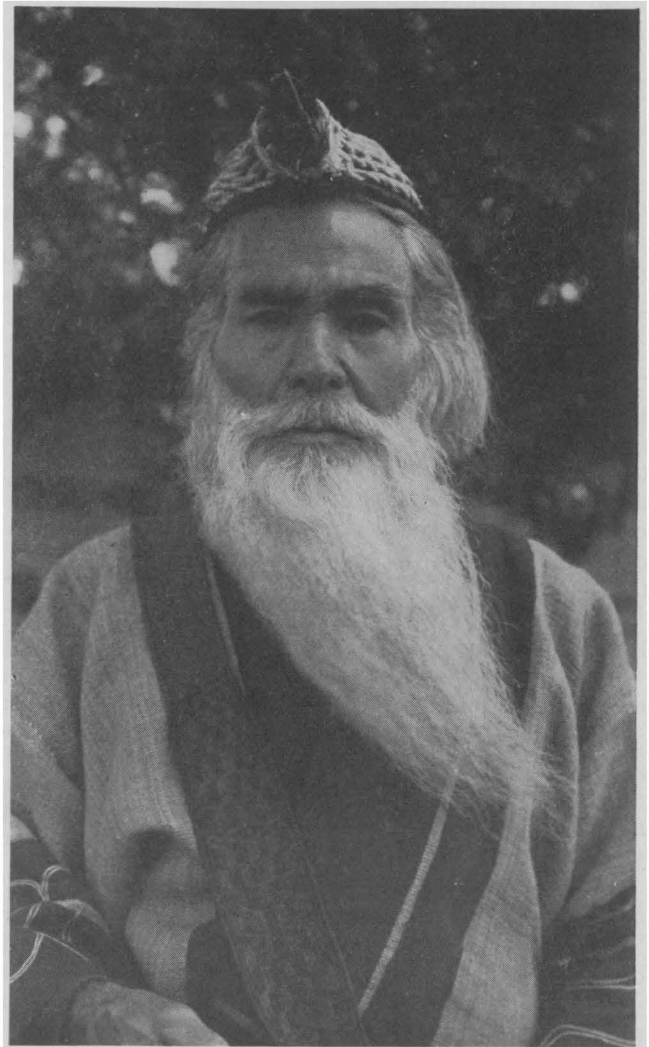
"In here. Will you come in and talk with him?"

We entered the crude structure. The entrance floor was dirt but the living room was on a raised wooden dais, the floor of which was covered with a rough straw matting. In the center was a hearth, on which a charcoal fire was burning. To the left of the fireplace (the most sacred place in the home since the Ainu worship the fire god) sat a bearded old man wearing a peculiar headdress. To his right sat a woman with mouth tattooed. The stage seemed set for visitors. We were escorted to the left of the chief, that is, the north side of the hearth, which is the most honored position according to

The Ainu, the aborigines of Japan, live in Hokkaido, the large northern island. They were once a numerous people but there are now only about 17,000 surviving members of the race. They are a hardy people, of small stature and their older men are distinguished by their long beards. They are not cleanly in their habits, not being accustomed to bathing and are much given to drunkenness. By disposition they are mild and amiable, and live mostly by hunting and fishing. Their religion is nature worship but in recent years the young people are being educated and some have become Christians. Rev. John Batchelor, a retired missionary of the Church Missionary Society, has been called "The Apostle to the Ainu."



A MODERN AINU MOTHER AND BABY



AN AINU CHIEFTAIN

Ainu customs. Not until we were seated did he and his wife make the proper courtesies. Then, while his son-in-law explained to us the significance of the acts, the chief made certain movements with his arms and head, and muttered some unintelligible sounds, welcoming us according to the old Ainu custom.

Next, the chief demonstrated the offering to the gods by picking up a "two-story" lacquer bowl and a carved mustache lifter. Raising his beard with the latter, he pressed the bowl to his lips, after he had taken a few drops of the liquid on the wooden stick and let them fall into the fire. These were supposed to be sweet odors pleasing to the household deities. The remainder of the drink was agreeable to his stomach, for the Ainu are very fond of rice wine. After repeating the formulæ the old man muttered in his broken Japanese, "The ceremony is very significant when we use real "sake."

Others in the hut then took down trays of post-

cards and handwork which we were asked to buy. Especially interesting were the bows and arrows used for killing the bears. The Ainu arrow is made in three parts so that when once it has entered its prey, even though the angered beast should succeed in breaking the shaft, or pulling it out, the tiny bamboo head will remain in the body. The son-in-law demonstrated the use of the walking staff to hold the baggage when the hunter rested, and could be transformed into an effective spear for sudden action.

When we were outside the house once more, our guide informed us that there was a regular fee of fifty *sen* per person. We asked to see other homes, belonging to "nonroyal families," but our guide was careful to steer us away from other houses and took us down to the seashore to show us the boats used by the fishermen.

A few days later we visited Chikabumi, an Ainu village just outside the city of Asahigawa. No one offered his services as guide but we learned

that if we started walking and asked our way we would find the Ainu village about a mile down the road. We walked two miles to the house of the chief, passing other Ainu houses scattered along the way. There was not the segregation noticed in other Ainu *buraku*.

These aborigines were evidently more prosperous than those in Shiraoi. The houses were frame and provided against the cold of the Hokkaido winters. These Chikabumi Ainu are farmers and day-laborers and from the roadside we saw many industriously tilling the fields or engaging in manual work. Midway between the station and the

eminent authority on Ainu life and lore; and it was surprising to find this mission maintained entirely by the Japanese—one answer to the allegation that the Japanese Christian Church is not mission-minded. There is a Sunday school of forty Ainu students, apparently including all the young people of this race in the village.

The Chikabumi chief was a disappointment for he was small, lacking in personality, and very drunk. The interpreter was also under the influence of "sake" and refused to do more than boast that his family had proved its loyalty to the Emperor by sending the only son to Manchuria



OLD AND YOUNG AINU PERFORMING A CEREMONY FOR THE DEAD

(The Posts are Male and Female Markers)

chieftain's house we saw a large public hall with the sign "Ainu Young Men's Association." Inside we talked with one of the young men who was busily carving, from a single block of wood, the figure of a bear that would later be sold in a gift shop. He said that it only took him two hours to whittle the bear which would sell for two *yen*. In reply to our questions he told us that all children attended the same school; that his sister was the village beauty queen; and that we would find the chief's house under the tall willow trees around the corner. Turning that corner we came to an Episcopal Mission to the Ainu. We have long been acquainted with Dr. John Batchelor,

with the Expeditionary Forces. He insisted upon our coming into his home to see the boy's pictures and there let us examine a collection of primitive stone implements, which were very crude when compared with similar arrows and hatchets fashioned by the American Indians.

The prosperity of this colony was attested by the presence of a large number of bears, with cubs that were small but ferocious. In one cage was a "wrestling bear" used for exhibition purposes, the animal being pitted against professional wrestlers. Pacing up and down in a large cage before the chief's hut was a large brown bear, the pride of the village.



A YOUNG AINU BELLE

Our final impression was received from a woman who handled one of the concessions and who, like most modern women, has refused to stain her lips, a custom that is dying hard. In pictures, taken when she was dressed for ceremonial occasions, she used a dye that could be washed off. She kept in her store an Ainu dress which she donned while we snapped her picture as she stood alongside two bear cubs. The young men whom we saw near the store had obviously decided to abandon the custom of their ancestors in wearing long beards. The question seems to be whether the Ainu or their customs will be exterminated first.

UNEVANGELIZED FIELDS IN JAPAN

The total number of places reached in Japan is only 896. As the number of cities, towns and villages is 12,019, there are 11,123 still untouched by the Gospel. In the agricultural villages, which include more than half the population, there are barely 172 places where Christian work is being conducted. The Gospel is preached most in the places where there is least resistance, and where the resistance is strongest it is not preached at all. The evangelization of Japan, very far from being accomplished, is barely begun.—*Toyohiko Kagawa*, "The Japan Christian Year Book."

Facts About Evangelism in Japan*

By JAMES CUTHBERTSON
Japan Evangelistic Band

STARK facts are rude things and unpleasant. Before facing these facts, let us state definitions upon which so much depends. By the "Evangelization of Japan" I mean the bringing to the knowledge of "every creature" the Gospel of the Lord Jesus Christ, particularly His atoning Death and Resurrection. By "Salvation" I mean the individual's experience of regeneration.

Japan is different. Her efficient government has provided the nation with civilization. Education is compulsory, the professions are overcrowded, doctors live on every street. Its culture and national consciousness are highly developed; its progress along Western lines during this past eighty years has been phenomenal. This land can-

not be compared with any other so-called mission field. It stands in a class by itself.

We are not really getting anywhere in Japan. This fact is actually the summary and conclusion of the following.

The natural growth of population is leaving the Church far behind. Japan's population increases at the rate of about one million per year. The most optimistic estimate of the increase of the Church is never more than twenty thousand. By the time the nation has sprinted to the hundred-yard mark, the Church has advanced two yards!

Meanwhile Tenrikyo, which had its origins in the babblings and scribbles of a demented peasant woman some hundred years ago, has developed amazingly. At its centre there are magnificent

* From *Regions Beyond*, England.

temples, schools, a foreign language school for the preparation of missionaries, a splendid public library, many hostels, and a training institute for evangelists which graduates some seven thousand every six months. Every building, all the manual labor and the material, are the gifts of the believers. All evangelists are trained at their own expense and propagate the doctrines after graduation, throughout Japan, at their own expense. Hundreds of thousands of pilgrims flock into Tambaichi for its celebrations. Its equipment is magnificent and impressive. There we once sent a young preacher who preached Christ on the streets with such devotion that his health gave way. I looked into his tiny shack, rat-ridden, cobwebbed, neglected and dirty, which we had rented down a back street. This represented the cause of the Lord of Glory! Heathenism had its amazing temples and millions of followers, the Gospel had its squalid huts and a mere handful of converts.

The prestige of the white race has ceased to exist as far as the Japanese are concerned. Unless we can present them with something they have not, and do something they cannot, we are not welcome. We need prayer in Japan today. I have seen hundreds of Japanese Christians at a time on their knees praying with tears for a mighty work of God in the land. Such signs are full of hope. It must be prayer for the Holy Ghost. But in our own Christian literature today is hardly any mention of Him.

Mission schools have largely outlived their usefulness. Such schools find it difficult to compete with the high educational standard of governmental schools. Very many of them, in order to retain their government recognition and grant, have bowed to the order that all students must worship at the appointed Shinto Shrines. Few mission schools produce Christians, and, if any, of necessity they are the type which have been taught to worship at shrines.

The type of Christian we are producing is not up to standard. Admit the lowest Scriptural standard, "Except a man be born again. . . ." How many of our Christians in Japan today show evidences of a changed life and are outwardly witnessing for Christ? My work as an evangelist for over thirty years has carried me up and down in that land and brought me into contact with most of the Protestant denominations. My impressions were discouraging beyond words. The quality is very poor. Spirituality is at a low ebb. We are not, as a rule, producing witnesses.

The rural districts of Japan today are practically untouched. They are not undiscussed, for a spate of words has been poured out concerning this problem but the problem remains. There are

some ten thousand rural areas each of which may contain anything from two to twenty-five villages. My personal census of a few years ago produced the information that roughly some four hundred of the ten thousand had been "evangelized," according to the definition of each person who supplied me with information. Many splendid missionaries and Japanese workers are valiantly tackling this problem, but few missions have organized their forces and appointed workers to village work.

The quicksands of heathenism have a terrible suction. Japan has an army of backsliders. Possibly a very large proportion of them never had anything to slide back from, but they don't know it.

A young man came to Christ and told his mother of his new-found joy. She threatened suicide if he did not give up Christ. Filial piety was too strong and Christ lost. And patriotism, a new idolatry, has arisen in Japan, based on loyalty to the Royal House, and evidenced by worship at the Imperial Shrines. There are no truer and more loyal citizens than Christians, but many are facing the old choice, Diana or Christ. We live in challenging times when so many have to face challenges. And, alas, the quality of faith and love for Christ is so feeble. Defeat is the result.

Numerous are the stories of Gospel triumphs and, thank God, I can tell many, but these are in the main confined to the activities of those societies and individual missionaries who construe their Call as a commission to win souls. The needs are vital and entail the drastic casting overboard of obsolete methods and a concentration on those things which produce results.

JAPAN'S GREAT NEED

A study of the Christian occupation of the larger cities in Japan shows that in every urban community the fast-growing industrial areas are still practically untouched. With the exception of a lone outpost here and there, these rapidly expanding areas are unoccupied by the Christian forces.

The "upper classes" in Japan still lie almost entirely outside of the Church's influence. The "lower classes," because of their constant fight with poverty, disease, ignorance and vice, make a strong appeal to the followers of Jesus of Nazareth, but the foes which beset the upper class—ease, luxurious living, selfishness and loose morals—are just as vicious and damning. The Church of Christ, if she is true to her Lord, knows no class distinction, and the unreached "upper class" looms large in our unfinished task.—*William Axtling, "The Japan Christian Year Book."*

Opening a New Hospital on the Yangtze*

By DR. J. W. PELL, Hankow, China

IN SHIH HIU YAO, a growing industrial town of Central China on the Yangtze fifty miles below Hankow there was opened last March the Mahaffy Memorial Hospital. This was built by funds from the legacy of Miss Jane Mahaffy combined with the gifts of the Methodist Christian Endeavors of Ireland. From the day of opening it has filled a great need.

One patient, a deaf and dumb girl of about fifteen, had been abandoned by her relatives in the streets of a neighboring town, and lay there night and day, in frost and snow, until some Catholic Sisters found her with frozen feet — which have since dropped off at the ankles — took her home with them and, after making her spotlessly clean, brought her to us for treatment. With dumb signs we try to assure her of our love and interest in her, and she is responding. Another woman, who had been relieved of an abdominal tumor weighing some sixty pounds, felt she was part of the concern and very important. She keeps saying as we visit her ward: "You are wizards using magic; you are fairies with your charms." A similar case went back last month to her home in the country where we have a church, and became a never-ceasing wonder. Lots of hopeless patients have come from that neighborhood since, and just cannot believe there is any sickness we cannot cure, or surgical condition we cannot relieve.

A number of cases of cerebro-spinal meningitis were in the wards on the opening day — from an infant of two months to a woman of over forty. These often seem quite hopeless cases, but again and again we have seen them rally from impending death by simple withdrawal of fluid from the spinal canal. The mode of spread of this dread disease is not known, and until it is, we can only take ordinary precautions, and carry on. Though we can sometimes save a patient, yet it may leave a trail of sequences behind — such as blindness, paralysis, deafness, mental instability — which are very distressing. Our cook's little girl of three has been critically ill with it for weeks, but now looks as though she would pull through. They are difficult cases to nurse but our young girl-nurses

have shown them great devotion, and never funk. A soldier who had his hand blown off at the wrist by the premature bursting of a bomb he was handling, was sent a long distance to us by his officer and his life was saved. He is a big Northerner, and takes his loss of a limb very stoically. A little boy was brought by his mother last year; but her courage failed her after the boy was well under chloroform and the operation about to begin. We had to submit and let him out of the anæsthetic, but something we were able to do without the knife and without her knowledge made all the difference, and a useless elbow became almost normal. An aunt, laden with fowls and eggs, brought him back the other day begging us to complete the good work. She showed nothing but withering scorn for her sister and called her a *sao*—Chinese for potato, or idiot!

The mines have supplied their usual quota of accidents. Falls of roof are frequent, and men get pinned under these for hours or days, and are only rescued at great risk and heroic efforts by their fellow-miners. A number of chronic opium-smokers have been rounded up by the authorities and compelled to come in and break it off. Frequent executions are taking place all over China among these poor victims of the drug. Our present methods of breaking them off the habit are quicker and more lasting than the old ways. We blister the patient, then take the contents of the blister up in a syringe and inject it under the skin of another part. Another way is to take some of the patient's own blood from a vein and inject it deep into a muscle. It is really another version of "a hair of the dog that bit him." At any rate, it gives the patient an actual distaste for the pipe, which is a very great point gained, and avoids that overwhelming craving to return to the old ways, which they so often had after the old methods of cure.

With each one's duties more settled and divided up, we are looking forward to more intensive evangelism amongst our patients and staff. Pray that Christ's banner may float over the citadel of every heart. May we find the way to win them—and there may be eighty ways for as many folk. "He that winneth souls is wise."

* Condensed from *The Kingdom Overseas*, Methodist Missionary Society, England.

Why and How Should Christians Unite *

By the REV. E. STANLEY JONES, D.D., India

Author of "Victorious Living," etc., etc.

IN VIEW of the world demands and in view of conditions within the denominations themselves brought about by division, the churches of Christ must get together. "If they do not," said a prominent churchman, "within ten years there won't be any churches to unite." This is an overstatement, but it should shock us to action.

One of the difficulties in getting together is the underlying feeling that our particular denomination has been raised up to preserve and propagate a special phase of truth in Christianity. We do not want to lose that truth. There is a fact underlying this feeling. It is true that almost every one of our separate denominations has come into being as a result of some special forgotten truth. How can we have unity with that background of an apparent God-inspired separativeness? We are asked to repent of sinful divisions and yet it is not easy to do so, because the divisions came not from sin but from a new vision. I cannot honestly feel sinful on account of the rise of Methodism. I rather glory in it and so does many another in regard to his own particular group.

And yet with all that loyalty to the past, we do feel that this is inadequate. Times have changed, new world demands are being laid upon us that cannot be met by us as separate denominations. We simply must get together. A divided Church has little moral authority in a divided world. But how can we get together? Here is where we throw up our hands. We have the feeling that if we wait till we can get together on some agreed church polity or government, then we will wait till doomsday. I don't believe it is possible to get an agreement in church government that will take in the High Episcopalian on the one hand and the Quaker on the other — and I could not leave out either one. I do not believe that unity is possible along that line. It would end in so many compromises that the union would be grey and colorless and command no one's enthusiasm.

I think we must go at it from another angle. We must look at certain facts that underlie the situation. Three outstanding facts have arisen out of the situation as I have listened in to hundreds of round-table conferences across the years.

One is that when the Christians drop down beneath the level of organization and church polity to the level of experience, there they are the most united body on earth. They are united in the deepest thing in life, namely, in life itself. They share a common life in Christ. The Christian Church is at once the most united and the most divided body on earth — united at the center and divided at the margin. But the central thing to hold in mind is the fact that we are one. We do not have to seek for unity — we have it, fundamentally and centrally.

The second thing we have discovered is that the saints are about equally distributed among all the denominations. If you were to ask me where I thought they were most thickly congregated, for the life of me I couldn't tell you. There is no denomination that has a corner on the saints. God works through the denominations, sometimes in spite of them, but never exclusively or particularly in any one of them. If this hurts our denominational pride, it may help our Christian humility! The idea that any one denomination is the exclusive or particular channel of God's grace is as dead as Queen Anne. Only some people don't know it! The second thing we have as an underlying fact is equality.

The third fact that emerges is that there is a very great diversity in expressing this underlying unity, a diversity as widely expressed as the High Churchman on the one side and the Quaker on the other, with great diversity between.

Three facts, then, emerge—unity, equality, and diversity. Any approach to unity must take account of these underlying facts and build upon them. I would therefore suggest the following as an immediate, practical plan upon which all the churches could come together.

If we are inwardly one, we should outwardly express that fact. Since we all belong to Christ, I would suggest that we all belong to "The Church of Christ." But since we are in America, I would suggest as the name, "The Church of Christ in America." We would drop denominational names as separate churches and belong to the one church—"The Church of Christ in America." But under this central unity we would have branches—"The Baptist Branch of the Church of Christ in America," the "Episcopalian Branch," "The Friends'

* This farewell message of the distinguished missionary and evangelist was delivered under the auspices of the Federal Council of the Church of Christ in America on March 9, prior to his sailing for India. Reprinted from *The American Friend* of March 18, 1937.

Branch." In these branches we would have local self-government in much the same way that we give States' rights in the United States. If a branch has bishops they could keep them, but they would not force them on the rest as the price of unity. In the same way, if any branch held to adult baptism they could continue to do so, but they would not compel the rest to adhere to it. Each branch could make any conditions or no conditions for transfer into membership or ministry they may desire to make. Nine-tenths of the denominations would probably straight off make no conditions whatever either for transfer of ministry or membership. Moreover, nine-tenths of them would have intercommunion straight off. The other one-tenth would put themselves into a stream of influences that in the end would make for the dropping of all barriers. In the meantime we would be patient, leaving to time and the Spirit of God the righting of exclusiveness.

There were two ways in which these United States might have attempted unity: one was to wipe out all state lines and state names and rule everything from Washington. Had we tried this, we would have been waiting yet for unity. The other way was to allow local expression in the States and bind the whole into a central unity. We took that way and achieved unity. But in the beginning there was a very strong state consciousness and a very weak central unity. The first decision of the United States Supreme Court was flouted by the State of Georgia. In the original draft of the Constitution of the United States, the word "United" was in small letters, it was an adjective. But that word, "United," is now a proper name and is getting more proper all the time! In the beginning of a United Church our branch consciousness would be strong but the unity consciousness would grow and one day will completely grip us. On our letterheads, we would have "The Church of Christ in America" in large letters overarching all, and down in the corner in small letters "Presbyterian Branch." The next time the letters in the branch name might be smaller! And some day they might fade out altogether—I don't know! We would leave that to time.

Over these branches, we would have the "General Assembly of the Church of Christ in America" made up of delegates on a pro-rata basis, with a minimum number guaranteeing representation of the smaller bodies. This body would have to do with the matters of general interest to the whole Church. District assemblies would deal with local matters such as overlapping and duplication.

We would no longer tolerate competition or duplication for we would then be on the cooperative basis instead of the competitive, as now. That would mean that the weakness of one would be the weakness of all, and the strength of one

would be the strength of all. The essential thing would be that we would be on a new basis in reference to each other—the cooperative.

Each nation might have its own national expression of Christianity—"The Church of Christ in Great Britain," "The Church of Christ in India," etc. Out of these national expressions would be a "World Assembly of the Church of Christ" made up of delegates from the national churches. This World Assembly would speak in the name of a united Christendom. It could give guidance to a distracted and confused world. We would not want to dominate the world through priestcraft, but we would guide it by moral convictions that would be inescapable.

What of the Doctrine?

In regard to the doctrinal basis on which this unity would be founded, I suggest that that basis be simple—as simple and yet as profound as Christ made it. He founded his Church on the confession that He is the Christ, the Son of the Living God. That is the Rock upon which His Church was founded. That is the Rock beneath us all. Any group that would confess that confession could be recognized as a branch. That is sufficiently definite to hold us to the essential, and sufficiently indefinite to give freedom for marginal differences.

But are the denominations willing to look on themselves and others as branches? If not, then if any denomination wants unity with other denominations and yet is not willing to recognize itself as a branch and others as branches, then the matter is plain—it does not want unity; it wants absorption. I'm not interested in absorption on the part of any group. Nor will it ever happen. It would impoverish Christianity to jam it into one denominational mold.

This plan does not ask any denomination to give up any truth it may possess. It would not have to give it up—it would give it to the rest of us. And each needs the others' truth, for all of us are but partial expressions of the Truth. Out of these pooled emphases there would grow a fuller expression of Christianity, more nearly approximating the Kingdom of God. For none of us are the Kingdom—we are only approximations. We are all poorer and weaker for our divisions. A mission compound in India was above the average. I asked the missionary how they were able to get hold of such lovely property and the reply was, "The man who had the property built such huge walls around it that he went bankrupt building walls and was not able to complete the building, so he had to sell it." He became bankrupt building walls! The separate denominationalism has almost gone bankrupt building walls of separation between themselves and others and keep-

ing them in repair. The time has come for us to take down those walls, and use the material to build a mighty temple of God.

But we are not only bankrupting ourselves, we are bankrupting the world by our divisions. In South India, the Ezhayas, numbering 850,000, a very intelligent caste, decided after many years of debate to accept Christianity. After the momentous decision had been made, a lawyer arose in the caste conference and said, "Now that you have decided to adopt Christianity, may I ask you, 'Which Christianity?' If you live here, you will be 'Church of England'; if there, then 'Baptist'; if the other place, 'Salvation Army.' Now you are united as a caste; then you'll be divided as denominations." This held up the whole movement and still holds it up. Many a forward movement is held up by our division.

Under this plan of union many of our enterprises, as the missionary enterprise, could be conducted as a unit throughout the world. And with what an impact it would come, presenting a united front to the world need!

This plan is more than a federation in which the constituent bodies are left intact. In this plan they are not intact. There are no more separate churches—there are branches of one Church. The churches have faded out, there is but one Church.

One Christian House — Many Rooms

Let us change the figure again. In Calcutta, I stayed with the Metropolitan of India, at "The Bishop's House." In this house are many rooms

named after different bishops. I stayed in the "Heber Room." When people asked me where I was staying, I told them I was staying at "The Bishop's House"; but when those on the inside asked me where I was staying, I would reply that I was staying in "The Heber Room." The point was that, even though there were different names over our doors, we were all under one roof, and belonged to one family. Now we are under separate roofs with dividing walls between us. Now and then we come together in some joint enterprise, but the central thing is not our togetherness. Then the central thing would be our unity and the marginal thing our separateness.

In the foothills of the Himalayas, the fireflies are very numerous in the rainy season and become interesting points of light in the darkness. But one night I saw a firefly convention — there must have been tens of thousands of them in one great tree, and there must have been a cheerleader for they put their lights on and off in unison. As they put them on together, they lighted up the countryside. Our separate denominations are interesting points of light as they shine in the darkness, but let them pool their lights and they will lighten the world.

One of the advantages of this plan for church unity is that it could be put into operation now, without years of backing and filling and compromising. And it would set our faces in the direction of complete unity at once.

Christians of America, unite! You have nothing to lose except your dividing walls!

Wellesley C. Bailey—Friend of Lepers

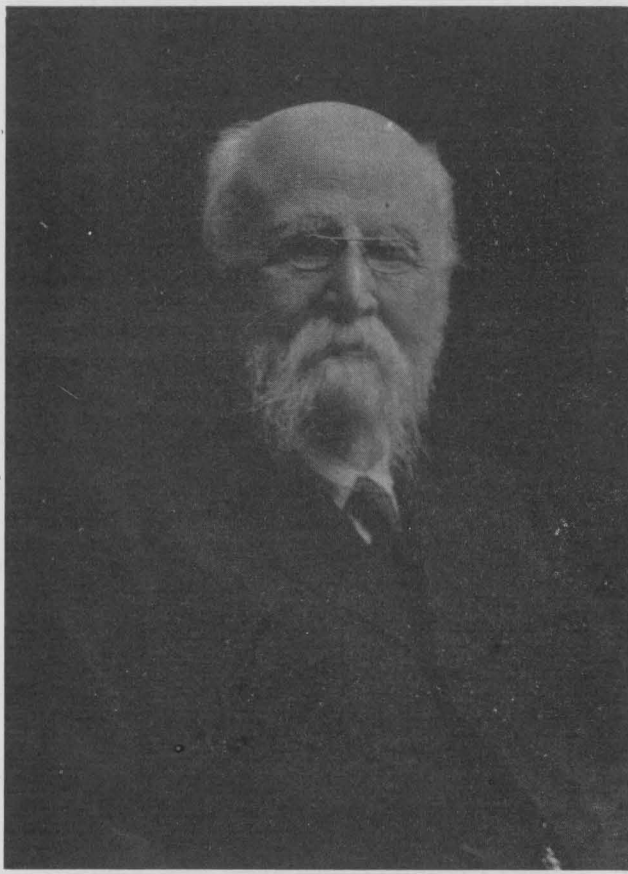
Founder of the Mission to Lepers in 1874

WELLESLEY COSBY BAILEY was born on April 27, 1846, at Thornbury, Abbey-leix, Queen's County, Ireland, and spent his boyhood at Poles Bridge, Stradbally. He was educated privately and at Kilkenny College. At the age of twenty, like many of Erin's sons, he determined to try a Colonial career, and on August 28, 1866, he set out for New Zealand. The following Sunday, when his ship lay anchored in the Thames off Gravesend, was the occasion of a deep spiritual experience when his life was henceforth surrendered to Christ. After an absence of nearly two years in New Zealand, New Caledonia and Australia, he returned to Dublin.

Early in 1869, Mr. Bailey left home for India with the intention of joining the Indian Police. There he lived for a few months with one of his

brothers who was an officer in the 11th Infantry, then stationed at Faizabad in Oudh. When his brother was unexpectedly ordered home, he went to live with Mr. Reuther, a missionary of the Church Missionary Society. During his stay in Mr. Reuther's home he became so greatly interested in missionary work that he gave up the idea of entering the Indian Police and joined the American Presbyterian Mission as headmaster of a mission school in Ambala City, in the Panjab.

Near the mission house there was a small colony of lepers under the care of the Rev. J. H. Morrison, D.D., senior missionary of the American Presbyterian Mission on the station and on one of his visits to the colony Dr. Morrison asked his young colleague to accompany him. "Here," wrote Mr. Bailey, "I became interested in the lepers and



WELLESLEY C. BAILEY

used to visit them regularly, little realizing that I was entering upon my life work."

Early in the year 1872 Mr. Bailey and his wife visited Subathu, where Dr. John Newton of the American Presbyterian Mission was caring for some needy lepers and the impression as to the urgent need for leper asylums was deepened. Owing to Mrs. Bailey's poor health, it became necessary, towards the end of 1873, for them to leave India for a time. While on furlough they visited in Dublin and Monkstown, and Mr. Bailey related to a small group of friends some of his experiences among the lepers in the Panjab. Shortly afterwards Mr. Bailey gave his first public address on behalf of the lepers in the Friends' Meeting House at Monkstown. Following this address Miss Charlotte Pinn and her sisters undertook to raise about £30 a year for relief of the lepers. Mr. Bailey subsequently wrote: "Though we did not realize it at the time, there and then was founded our beloved Mission." (September, 1874.)

In the December following, Mr. and Mrs. Bailey returned to India and commenced work under the Church of Scotland Foreign Mission at Chamba in the Panjab. Shortly afterwards he sent to the lepers of Subathu Rs. 100 out of the first funds

raised in Ireland. Thus began the system of "grants in aid" of work not directly under the Mission's control. The Mission's first leper home was opened at Chamba in the same year.

In 1882 Mr. and Mrs. Bailey left India and made their home in Edinburgh where for the next three years Mr. Bailey was secretary of the Zenana Bible and Medical Mission and honorary Secretary of the Mission to Lepers. Early in 1886 the growing work led the committee to invite him to become the general secretary of the Mission.

During the next thirty-five years not only were homes for lepers and their children established at many places in India, but the work of the Mission was extended to China and to other parts of the world. Auxiliaries and branches were established in Canada, the United States, Australia, New Zealand and on the Continent and Mr. and Mrs. Bailey traveled widely in the interests of the Mission.

When Mr. Bailey visited Canada in 1892 an Auxiliary was organized in Guelph, Ontario, and Miss Lila Watt became its honorary secretary. Later she was appointed full-time secretary. Her work continued with much success until 1908 when ill health compelled her to take a complete rest.

The British headquarters of the Society were transferred to London in 1921 and a new executive council was formed, of which Sir William Fry, D.L., was elected chairman. A committee in the United States was organized in 1910 with Mr. William M. Danner as general secretary—a position which he filled with devotion and effectiveness for twenty-six years. This committee assumed direct responsibility for specific work in various countries. Largely due to their efforts, the American interest has greatly increased and the United States Government was influential to establish a national leprosarium. The American Committee have also succeeded in stimulating practical effort to meet the situation created by leprosy in many countries, and the American people have contributed generous financial support in the maintenance and expansion of Christian work for lepers.

Mr. Bailey retired as general secretary in the year 1917 with the title of Honorary Superintendent. His recent death removes from the mission circles not only an outstanding personality but one who, as founder of a work that has become world-wide in its activities, ranks with those great leaders of the last century. To the work on behalf of lepers that Mr. Bailey was privileged to direct for forty-three years, is due in large measure the greater things that are being done today in the countries of the world where this age-long scourge is so widely prevalent.

The Centennial of Presbyterian Missions

By HERRICK BLACK YOUNG, Ph.D.

*Secretary of the Centennial Council of Board of Foreign
Missions, Presbyterian Church in the U. S. A.*

IT WAS in days of depression, with banks failing and commercial enterprises closing their doors, that the first meeting of the Presbyterian Board of Foreign Missions was held in the city of Baltimore, on October 31, 1837. The winter of 1838 was one of such unusual severity that even New York City could not care for her destitute and men died of starvation or froze to death in the streets. Business confidence was at a low ebb. None the less, those who had the cause of foreign missions on their hearts, launched this great forward moving effort in the face of great difficulties. It is with this same spirit that the Presbyterian Church in this year, 1937, is celebrating its Centennial. While full recognition is being given to the glorious achievements of the past century, the major emphasis is being laid upon the problems and opportunities of the period that lies ahead. The concern of the Board is that the Centennial shall sound an urgent call to prayerful consecration for sacrificial service in the years ahead, as well as a celebration of progress already made.

The spiritual dynamic which ever has been the outstanding characteristic of the foreign missionary enterprise is especially needed now to overcome depression psychology, materialism and criticism in the Church at home, and to surge out against similar and more sinister forces abroad. Vital and spiritual connections must be established with great opportunities and movements of the Spirit of God in the world today, and thus kindle anew the flame of missionary zeal in the Church in America.

The present calendar year was set aside by the General Council of the Presbyterian Church for the commemoration and it has been thought wise to divide the twelve months into three major sections. From January 1 until June 1 is set aside as a period for spreading information on the present importance of the claims of foreign missions, as well as the accomplishments of the past century. A great deal of the lack of interest has been due to lack of information about the place of foreign missions in the present world situation.

The second period of emphasis during the year is to be the General Assembly which is to meet at

Columbus, Ohio, the last of May and the first week in June.

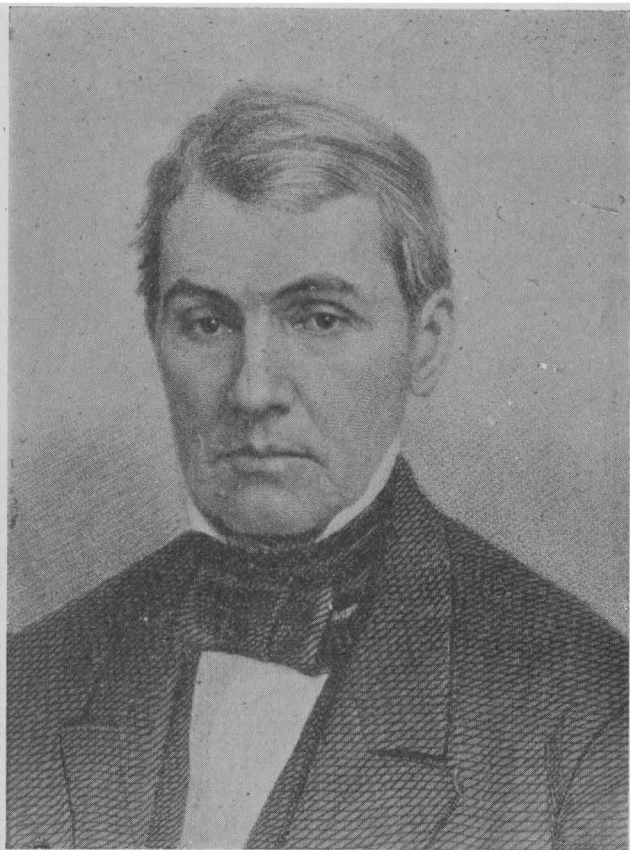
The third emphasis, in the autumn, will be given to promoting interest in the churches, since it was on October 31, 1837, that the first meeting of the Board actually was held.

A major effort will be made to acquaint the young people of the Church with the Centennial and with their responsibilities in the new century of foreign missions which is opening ahead. Therefore, several special projects have been launched to reach the young people. As Presbyterian youth speak to their parents and friends on the subject of "The Future of Foreign Missions," this should bring home to the adult members, the present world situation as related to foreign missions. With this in view, a Centennial Oratorical Contest has been set up, with the finals staged at the Assembly at Columbus. The theme of the orations (from 1,500 to 2,000 words in length) is "The Future of Foreign Missions," and the contest is open to any member of this Church between the ages of sixteen and twenty-three. The first place winner will receive as an award a Friendship Frontiers Tour in the summer of 1937 to include Tokyo, Pyengyang, Peiping, Shanghai, and Dumaguete, Philippine Islands. Winner of second place will receive a Friendship Frontiers Tour to Mexico and Guatemala.

Elimination contests have been held in local churches, the winners participating later in each presbytery, after which judges in the Pacific, Rocky Mountain, Midwest, and Eastern areas selected the winners and alternates to compete in person at the General Assembly.

During the "depression years" only a small number of new missionaries have been sent to the foreign field each year by the Board; and at the same time there has been the usual number of withdrawals, so that the total force on the field has dropped from more than 1,600 to 1,300. One of the major goals of the Centennial year is to arouse interest in the Church that there will be an increase in the gifts and also an increase in volunteers for foreign service.

Foreign Missions Emphasis Weeks have been arranged for Presbyterian seminaries and col-



THE HON. WALTER LOWRIE, LL.D.

First Secretary of the Board of Foreign Missions
of the Presbyterian Church (1837-1868)

leges, and on university campuses where Westminster Foundations are active. Able speakers spend several consecutive days at each institution. In addition to formal addresses an opportunity is given to present to students, individually and in small groups, a glimpse of the urgent challenge of foreign missions and what they themselves may contribute to the on-going Christian movement in the new century.

A forward looking play, "The Years Ahead," has been written for the Centennial by Dr. Elliot Field, a well-known religious dramatist. The plot is laid on an American campus and with a cast of nine and with no costume problems, it offers few difficulties in presentation.

"With Cross and Crown in Every Land, 1837-1937" is the Centennial pageant, prepared by Dr. William Chalmers Covert. The opening episode portrays the inception of the missionary movement in the Apostolic Church; another shows the first meeting of the Board of Foreign Missions in Baltimore in 1837, and the final episode gives a glimpse of the accomplishments of the past century and the challenging opportunities ahead. It is available in longer and shorter form and for large and small casts. Another pageant has been

written by Dr. M. K. W. Heicher of Pasadena, California, and is entitled "Hitherto-Henceforth" in ten episodes.

The churches on the mission fields, which have grown out of Presbyterian missionary work, and the missions in sixteen countries are all setting aside a special period for celebration during the year. The Africa Mission plan is typical. As a part of the Centennial, the Mission has planned a Preaching Mission for five days at each communion point, with African missionaries for the most part, with a goal to win 15,000 new Christians. April 4, 1937, was set as a special day of prayer, in which the home Church was asked to join.

In an effort to bring to the home Church a vision of the world-wide scope of the work of the past century, a sound-motion picture film has been produced entitled "Our Century of Progress," with an interpretive lecture by Dr. Robert E. Speer, who appears in person in the picture. A special Centennial stereopticon lecture also has been prepared.

A Centennial hymn has been selected from more than two hundred hymns submitted from all parts of the country and from seven foreign lands. "God of Years, Thy Love Has Led Us," by Dr. Jay Glover Eldridge of Moscow, Idaho, is awarded the prize, to be sung to Beethoven's Hymn to Joy.

A splendid array of foreign missions sermons has been submitted in the Centennial Sermon Contest and the ten outstanding sermons will be published in a booklet and distributed as source material for other preachers on this theme.

"One Hundred Years," the comprehensive history of the work of the century, has been prepared by Dr. Arthur J. Brown, secretary of the Board from 1895 to 1929. (Published by the Fleming H. Revell Company.)

A series of six booklets has also been prepared by Dr. William T. Hanzsche, under the title, "And They Went Forth."

- I. Introduction — including beginnings of Presbyterian foreign missions and their relationship to world history during the same period.
- II. Analysis of the Evangelistic strand in our foreign missions enterprise.
- III. Analysis of the Medical strand in our foreign missions enterprise.
- IV. Analysis of the Educational strand in our foreign missions enterprise.
- V. Analysis of the development of the National Church.
- VI. Concluding chapter — stressing that the Centennial is a consecration and not a celebration.

Centennial pamphlets, one for each Mission, gives the present situation in each field around the world.

At the General Assembly (beginning on May 27, 1937) greetings will be brought from the four-



REV. MIGUEL RIZZO, JR.,
Sao Paulo, Brazil



MR. YAHYA ARMAJANI,
Alborz College, Teheran



MISS YOSKO SAITO,
Presbyterian Church, Japan



REV. E. C. SOBREPENNA,
Manila, Philippines

REPRESENTATIVES OF THE PRESBYTERIAN CHURCH IN FOREIGN LANDS

teen National Churches in foreign lands, and there will be an interesting exhibit of the work of the century.

Some Delegates from Mission Lands

Rev. Miguel Rizzo, Jr., of Sao Paulo, Brazil, is one of the outstanding Protestant ministers of Latin America.

A recent letter from Brazil says: "He is perhaps the only Protestant minister in the city who is being sought in Council by any considerable number of those who sit in high seats in this city and in Brazil, and so he has a unique position and responsibility. His sermons are based on eternal truths, and not theological quibblings."

He is the eldest son of Deacon Miguel Rizzo, one of the earliest converts of the first Presbyterian missionary in Brazil.

Miguel Rizzo, Jr., received his early training in government schools and under private teachers. He then entered the Theological Seminary in Campinas. During his early pastorates, he founded a school for boys and also carried on extensive evangelistic work. In Campinas, he not only built a modern church edifice, but taught modern languages in the local high school and was professor of Portuguese literature in the Government Teachers College.

Since 1926, Professor Rizzo has been pastor in the First Presbyterian Church of Sao Paulo, where the membership has increased from three hundred to sixteen hundred, with an attendance of 1,000 at morning services. His church conducts more than a dozen Sunday schools in the suburbs of this city of 1,000,000 inhabitants.

For several years Professor Rizzo was editor of *The Review of National Missions* of the Presbyterian Church of Brazil. He has been asked by the General Assembly of the Brazilian Church to write a biography of the late Dr. Erasmo Braga.

* * *

The Rev. Enrique C. Sobrepena, D.D., moderator of the United Evangelical Church of the Philippine Islands, is to represent the new church of his native land. He was elected as first moderator of the General Assembly of this United Church at the time of its organization in 1929, and has been reelected biennially for three successive terms.

Dr. Sobrepena was a member of the constitutional convention and assisted in drafting the plan of government of the Philippine Commonwealth.

Enrique Sobrepena was born in Caba, La Union, and joined the evangelical Church while attending grade

school. In 1918, he came to the United States, entered Macalester College, receiving his A.B. degree in 1923, and then for two years studied at Princeton Theological Seminary. He later entered Drew Theological Seminary, and for a time served as pastor of the Filipino Church in Brooklyn.

After his return to the Philippines in 1926, He became pastor of the United Church in Manila and also taught in the Union Theological Seminary. Dr. Sobrepena is editor of the local official organ of the United Evangelical Church, *The Advance*.

* * *

Mr. Yahya Armajani, one of the Christian leaders of the Near East, is the representative of the Evangelical Church of Iran. He is on the faculty of Alborz College of Teheran, where he is chairman of the Religious Work, and is active in church affairs throughout awakening Iran.

After attending the Presbyterian Mission School in Resht as a small boy Armajani came to Teheran and finished three years at Alborz College. Coming to the United States, he took his B.A. degree at the College of Emporia, graduated from Princeton Theological Seminary, and returned to Iran where he has been doing outstanding work in the Evangelical Church.

* * *

Rev. Hafiz Abood Faris is moderator of the Syrian Evangelical Church. He has spent a number of years in America and is now pastor of the church at Homs, Syria, president of the Synod, and moderator of the Syrian Evangelical Church. The federation among the Protestants in Syria, effected under his leadership, in addition to the Evangelical Church includes the Covenant churches, the Irish Presbyterian Mission churches and the Danish Mission churches.

For a Church-wide broadcast (October 29, 1937), hundreds of thousands of Presbyterian groups can assemble in their own localities to hear the Centennial message by Dr. Robert E. Speer, on the eve of his retirement from the office of Secretary of the Board after forty-six years of active service.

A special celebration is to be held in the Fifth Avenue Church, New York, October 28, 1937, to which representatives of all Mission Boards and Societies in America will be invited, together with representatives of Societies in Great Britain and

Europe. This will be devoted largely to the discussion of the vital issues in world missions at the present time, but will include a survey of the century in world-wide missions. In First Church, Baltimore, in which the first meeting of the Board was held, there will be another celebration on October 31 and November 1.

Because many in the Church will wish to make a special gift to celebrate the end of the first century and to start the second hundred years, a Centennial Fund for Foreign Missions is being set up to be used for the following purposes:

(a) Life — new missionaries to increase the missionary force. The Board proposes to ask for these on a ten-year basis, expecting to absorb ten per cent a year of this increase in its regular budget through increased gifts of the churches.

(b) Definite evangelistic projects to meet the opportunities now confronting the Board and its Missions.

(c) Training national workers on the foreign field for Christian service among their own people.

(d) Development of medical work through better equipment of selected hospitals, particularly projects such as public health campaigns, endowments of beds for our ministry to the poor, etc.

(e) Certain forward-looking projects to be designated by the Board with particular regard to their appeal to young people, women, men's organizations, and to other particular groups in the Church. Opportunity will be given to individuals and churches to undertake such projects as they may desire.

As a result of the centennial celebration, it is hoped that by the end of the year of 1937 the Presbyterian Church, U. S. A., will be more fully aware of the vistas of opportunity in the new century and will be more eager to promote the work of Christ in every land and among all peoples.

GOD OF YEARS THY LOVE HATH LED US

(Centennial Hymn, 1837-1937)

Jay Glover Eldridge, 1936 8. 7. 8. 7. D. H YMN TO JOY
With exultation Ludwig van Beethoven, 1824

1. God of years, Thy love hath led us, Thou hast been our bul-wark strong,
 2. On ward lead, O King e - ter-nal, Lo, we heed Thy high com-mand,
 3. Lead us forth, a Church u - nit - ed, Strong, cour-a-geous, in Thy might.

Wall of fire a - gainst the wick-ed, Sword of power a-against the wrong.
 Bear good news to ev - ery peo - ple, Far and near, in ev - ery land.
 Lo, the fields are white with har-vest, Sheaves to gar-ner ere the night.

Thou hast blest of old Thy serv-ants As they bore Thy mes - sage far;
 Thine they are, Thy love doth seek them, Thou wouldst bring them to the light;
 One our pur-pose, One our Lead-er, Thus Thy Church shall nev-er fail;

We who fol-low in their foot-steps Ev-er-more their debt-ors are.
 Lead us on till darkness brightens, On till faith is lost in sight.
 Lead us on, O King e - ter-nal, So shall love, world-wide, pre-vail. A-men.

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How Christ Changes Life in Burma

By BRAYTON C. CASE

*Missionary of the American Baptist Mission Agricultural
School, Pyinmana, Burma*

WHAT difference do Christian missions make to the people of Burma? Is their life really changed?

One Sunday afternoon I had been at a meeting of Christians in a village bamboo chapel. After the service a Burmese Christian asked me to speak to his brother about Christ. He took me outside the village through the intense heat of the sun and left me in the shade of a teak tree while he called his brother who was cutting grass between the fields of ripening rice. Soon the brother came and set his sickle down beside me. I said:

"Your brother wants me to preach to you about Christ."

"You do not need to preach to me," he replied. "I used to work as cook for a Christian English judge, and went to many parts of Burma with him. In the morning he held his court, and then while he rested in the middle of the day, I watched the door. He would tell me, 'If any man comes to see me with a roll of rupees in his hand for a bribe, you drive him down the stairs. But if any one comes who is really in trouble and needs my help, call me and I will help him.' With the Christian judge I went to Mandalay, and there I saw a Christian leper asylum. If we Buddhists see a leper, we think he must be suffering that penalty for some sin of a previous incarnation. We throw him a copper coin and say, 'Get out of my sight.' But the Christians of Mandalay have built houses for lepers and provide food and clothing for them. I also saw beautiful white women with lovely, cultured faces who, with their delicate white hands, washed the filthy sores of those lepers. Buddhists hate lepers; only Christians love lepers."

In Burma, only Christians have leper asylums; only Christians have schools for the blind and teach them to read and work to earn their living. Only Christians have schools for the deaf and dumb. Christians are "different."

People are changed in Burma when Jesus Christ comes into their lives.

Womanhood is changed. They have been the drudges. The Burmese woman walks behind the man and carries the heavy load on her head. A woman is told that she is worth less than a male dog. The old sayings were:

"One man may take one thousand mates."

"Wrong a woman as you may—twenty-five rupees (the price of an ox) will make it good."

"If the skirt of a woman touches the sacred page of Pali scripture (written on the palmleaf) it is counted a sin for which she may suffer years in hell."

While Burmese boys went to the monastic school to learn to read, girls were kept illiterate.

Childhood is changed. As soon as a child is old enough to run, he is expected to help add to the income of his parents, and often will be taken out of school (if there is one) in order that he may drive away sparrows from the grain, herd the cattle, cut grass, lug the smaller child, weed the fields, carry food to his elders, and in any way lighten the burdens of his parents. Children are for the welfare of their parents, rather than parents for the welfare of the children. Half the children of Burma die in their infancy, and many who live longer are maimed, blind, covered with itch, attached by vermin, and suffer with diseases through ignorance and carelessness. But when Jesus Christ comes to a village, there come also new health to the child, new schools to open his mind, more soap to clean his body and his clothes. Life is lengthened and expanded, and opportunity for the life of a child is enlarged. Jesus said, "Suffer little children to come unto me."

Man is changed. He has been crushed under the burden of debt, poverty, disease and fear of the evil spirits, which he believes are in every tree, pond, field and house. He also lives in fear of his fellow-man; neighbors steal his crops and maim his animals; cheating and lying are so common that he trusts no one except his own family. There is no bank in which to deposit his money. His few possessions must be hidden away, protected by his long spear which he puts besides him as he lies down at night. Half a dozen of the most ferocious dogs he can find are kept outside the door to frighten away his thieving neighbors. They bark all night so he gets no sleep. But the spirit of Jesus Christ teaches men to love their neighbors; a new peace and good will among men is introduced and they begin to help one another in new ways. Christ taught men

to stand straighter, both in body and spirit. In Christian communities new crops are grown; there is more food. Interest rates go down. A man can enjoy more of what he produces, and there comes in a new spirit of generosity, to give for the good of others. The home is cleaner and the family is better fed; all life is more abundant.

A visit to the Christian village of Ingaw will illustrate. The young people had arranged a summer Bible assembly for young people in the villages. As a member of the faculty I was asked to give a course on the twelve Apostles, and another also on pigs, rice, fruit and vegetables. On arrival I was met at the river bank by a bullock cart from the village, and brought with me some Berkshire pigs and Barred Plymouth Rock hens to help in the teaching; also baskets of rice seed, vegetable seeds, cashew nuts, and fruit seeds. The oxen trotted along the jungle road on which there were mud holes where the buffaloes and pigs wallowed, and more than once we nearly tipped over. Two miles an hour was the speed limit. In America, people tell me that their town is the best in the country and their neighbors are most remarkable. In Burma, they say: "I live in an awful village." Villages were pointed out to me where there were thieves, gamblers, opium eaters and opium smugglers. I was told the chief of one village had been jailed for stealing the taxes. Fences were tumbled down; houses were leaning over; there were roofs through which the sun was shining, and the houses were in a dilapidated condition.

Suddenly we came to a new type of village. The street was straight, with ditches beside the road to drain them. Fences were upright and the yards were neat, with attractive houses which almost looked like missionary homes. They were built up on stilts because, during the rainy season, one hundred inches of rain fall in six months. The land is a swamp, and floods are common, so that people live from the second story up. At the end of the village street was a large attractive teakwood school house.

"How much did it cost," I asked.

"Ten thousand rupees," the driver replied; "but we only had to buy the timber. We built it with our own hands. It is a middle school of 150 children, with a higher department."

"How can you have such a high grade school in a village of only 130 houses?" I asked.

"The Christian villages at the foot of the hill only have primary schools," the driver replied, "so their children come here for the higher education, and each Christian family extends a standing invitation, with free board and lodging, for any child from any of these villages. Young people graduating here have gone out to normal

schools and colleges, and hospitals for nurses' training."

"Are you troubled with thieving?" I asked.

"No," he said, "we have a Christian night-watchman who, with a cross bow and arrow, watches the streets at night, and there is a notice at the head of the village which reads: 'No one may pass through the village after ten o'clock.' If any dogs bark, he shoots his arrows; thieves stay away."

There were 125 adults besides fifty children attending the Bible Assembly. When the bell rang, people left their houses with the doors open and went to the school house. The choir sang, a brass band played, and the people worshiped. They had not learned much of modern agriculture or medicine, or modern housekeeping, but they had learned to love one another, to pray and sing, to give generously, and to honor the Christian life of the elders. It made life different.

I asked to see the headman of the village whose duty it is to keep law and order. One would expect to see some strong-armed man, but he was over seventy, bent with years. He ruled the village through love and justice. There had been no police cases in his village for many years. The district judge had asked why he was sending no cases to his court, and the reply was:

"This is a Christian village. We settle our disputes peaceably amongst ourselves. We do not need lawyers and courts."

I went with him to visit one of the Christian homes. On entering the yard, I saw a vegetable garden, flowers growing, a pig pen on one side and chicken coop on the other. The man of the house came out with a smile and the family dog walked behind, wagging his tail in friendliness. I asked if there were any Buddhist homes in the village, and he replied that there were seven houses on the outskirts. The leading home was of the "*kyaungtaga*," the honorary title used to designate a builder of sacred places. He had built a monastery many years ago with 300 rupees and had gained the title for life. His daughter had attended the school for a few years but was taken out for fear she might become a Christian. His son went to the monastery where he had shouted his letters to the Buddhist priest for three or four years, but he was scarcely able to read or write. This Buddhist elder had no garden, no pigs or chickens, because he believed his ancestors might be in them. It would be a sin for him to kill any of them for meat.

"Will you come hear what we are teaching about agriculture in the meetings of the assembly?" I asked Kyaungtaga.

"We do not dare to leave the house for fear of thieves," he replied. "Are you afraid your Christian neighbors will steal from you?"

"We have other neighbors of whom we are afraid," he replied.

The Christian headman explained that these seven Buddhist families are divided into three groups that are not on speaking terms with each other.

As I started to go away, half a dozen fierce dogs, like wild lions, came bounding after me as if they would eat me alive.

"Why do you have such fierce dogs?" I asked.

"The dogs are all that we have that we can trust," was the reply.

I told him that the Christians learned to trust one another when they had learned to trust God.

"Will you come and hear about the God who makes them different?" I asked.

"They have their religion," he replied, "and we have ours." He shut up his heart like a clam; and when he shut Jesus out, he shut out the improved agriculture, the improved health, the higher education, the richer social life and a great measure of that now abundant life which Jesus Christ brings to the villages of Burma. He does make a difference.

If Burma is a part of the British Empire, why don't the British do something to civilize these people and teach them modern improvements? The British have done many things to improve the life of the people, and missionaries are grateful for the British law and order, peace and justice, which give freedom for the teaching and practice of religion. Many British officers, with high ideals of Christian character, have tried to set up the machinery of government organization to aid the people of the country. Colleges have been established by the government, teaching science, engineering, law and medicine. In each district headquarters there is a government hospital with free beds and free dispensing of medicines, with two doctors in charge. All of this is paid for out of the taxes. We do not often see such service even in America, but the difficulty is with the people who run the machinery.

I was visiting Myitkyina in the northern part of Burma where Mr. Geis was a missionary to the Kachins. Cholera had broken out. The people believe the demons have been let loose and are destroying them. At night bonfires are lighted on the streets; a great din is made by rattling of tin cans and shouting. The Buddhist priests gather on the street corners and recite incantations to drive out the demons. Here sick people were on the streets, going to the hospital. We found a Kachin man lying beside the river bank who had been stricken with cholera, and carried him to the hospital. We met Burmans and Chinese, being helped by their neighbors, and trying to reach the Government hospitals before they died. When we arrived, we asked:

"Where is the doctor?"

"It is after five o'clock," the nurse replied. "These are not his hours to be here; perhaps he is at home."

We found him, but he said: "Cholera is a very contagious disease. We cannot take cholera patients here. There is a pest house outside the city with another doctor in charge who takes care of them."

When we reached the long shed known as the "pest house," we heard groans of men hoarsely crying, "Water, water," for cholera brings a terrible thirst. We asked:

"Where is the doctor?"

"No doctor," they replied.

The water jars were full, and beside them were bottles of medicine, also full, but there was no doctor to care for the sufferers. After a short time, the native doctor appeared. He had been hiding until he heard we were there and would find it out. He had been educated in a government medical school and knew the treatment, but it was not pleasant to see men dying with cholera, and he did not want to catch it. He had a medical education, but was not a Christian. He had become a doctor to get a good salary and pension; not for the service he could give to others. Similarly do we find a difference in other forms of government service where men are not Christians.

Some British officers, with a Christian background who had seen the cooperative societies of Europe, have tried to organize similar societies for the relief of poor farmers, enslaved by debt, who often pay 100% interest for money borrowed to meet living and agricultural expenses between harvests. They organized central cooperative banks and persuaded men of means to put their savings into them, to be loaned to the poor farmers at much reduced rates of interest. The organization was set up for village cooperative credit societies where the farmers who put in ten rupees for a share, could borrow up to 100 rupees for cultivation at a rate of 15% instead of 100%.

The Buddhist village leader saw in this a valuable new opportunity, and told his sons and nephews and uncles, and hired men, to join. "If you do not have the money," he said, "I will lend you ten rupees so you get your money in quickly. Now, elect me chairman. We will each stand security for one another, and sign a paper requesting a loan of 100 rupees each."

This paper was sent to the cooperative bank and the loan was secured.

"Now," he said, "you give me the money; I am boss, and I will lend it out at the usual 100% interest to those who could not get into the society. We will all make an easy profit without any work."

The loans were recorded in the loan books and, at the end of the year, principal plus interest was written down as received, and the next day an amount, equal to the principal and interest, was loaned out again, so that the whole transaction was merely a book transfer without any money. The heads of the cooperative bank in the beginning, were British but the popular cry demanded that a fellow-Buddhist should be placed at the head. When the depression came, and an investigation was started to look for the actual money, it was learned there was no money, but only accounts. The head of the bank, to prevent investigation, burned the bank and his accounts; the bank failed, and several thousand cooperative societies were closed. Many pronounced the cooperative movement a failure. The Christian men at Pyinmana have now organized a new cooperative bank and new types of village cooperative societies for the marketing of poultry products. The Buddhist who was head of the cooperative department in my district, came to my office and said:

"Unless Christian missionaries help develop the Cooperative Movement in Burma, it will fail."

He knew Christians were "different."

British doctors, with Christian ideals, saw the terrible health conditions and the suffering from disease in the villages, and organized the Burma Health Department. Modern methods of health education were introduced, and trained nurses and midwives were placed in strategic centers. Moving pictures were shown to shouting crowds all over Burma. Tons of health literature were distributed all over the country, giving instruction on feeding, care and prevention of disease, small pox, cholera, sanitation, pure water, with striking pictures in color. The people gladly accepted the free literature. Paper is rarely seen in the villages and the health leaflets were often used as cigar or cheroot wrappers, and were smoked with appreciation—the only method by which many of them could take in the information! When I met the man at the head of the propaganda work of this Department, in a Christian village, where people eagerly welcomed him and his ideas, he said:

"Unless the Christians help in the work of the Health Department, it will only end in hot air." He was a Buddhist Burman, but he knew Christians were "different."

Recently I served on a government committee for the reorganization of village and vocational education in Burma, and visited many schools. When we left a Christian school, which was making a distinctive contribution to village economic life, one of the Burmese men said to me, "The Buddhist priests teach us that we must not raise chickens and pigs. The science of health and

agriculture proposed to be taught in schools, is considered mere "animal learning." We are told to give our life-time savings to build pagodas and temples. The food of the poor must go as offerings to priests and idols. The price received for the harvest must be used for the pagoda festival and the burning of a dead priest. They teach us to waste our substance, but you Christians offer the opportunity for progress."

This man was a leading member of the legislative council and finance committee, and a Burman Buddhist, but he knew that Christians were "different."

Another experience strikingly illustrates this. Speeding on an express train from Mandalay to Rangoon, I came to a bridge near which some people had been stealing fence wire from the railroad, for which they had been persecuted and punished. To get even with the railroad, they took the rails off from the bridge, and the engine crashed headlong into the gulch with several cars on top of it, full of passengers. Fifty-seven people were killed. I was at the back of the train, and jumped up with my electric torch. I ran down to the wreck where the injured were shrieking for help.

"Save me!" they cried. "I have money I will give you. Save me!"

I climbed through a broken window on the side of one of the overturned cars and found I was walking upon the bodies of the dead, between which were still moving some arms and feet of those yet alive. A door had crushed six people who were still alive, but I could not raise it. I told the injured that I would go for help and come to save them. I went to the back of the train where men were sitting comfortably in their seats under the electric lights, and shouted:

"Will three or four of you men come and help me to lift a door which has crushed six people? If you help, we can save them."

No one would move. I went to the next car where there were Buddhist priests with shaven heads and yellow robes. They were men of influence, whom people worshipped. I begged of them to tell some strong men near by to come and help me.

"They are your fellow-Burmans," I said, "your own flesh and blood. Come and help save them."

They just glared at me; no one said a word nor made a move. At the back of the train in the guard-van, I knew there were axes and crowbars for emergencies. I went back and picked them up, and as I returned, once more cried:

"Will someone please come and help me save six people?"

A Burman gentleman stepped out and said, "I will help."

He was a Christian lawyer from Mandalay. A

boy came running along beside me, who said he was from the Christian school in Mandalay. He also would help. We climbed down into the wreck and hacked and sawed at the door. While we worked, passengers came along with lighted candles, saying:

"I have lost my bed bundle! Where is my pillow? I want my box; it has money in it."

One of the men who escaped injury, yelled at them, "Isn't it good enough that your life was saved, not to trouble these men at their work?" He joined in and helped, but the others only worked to get something for themselves but would not work to save others. After many hours we rescued the people under the door, but only four were alive. The last woman had her hip crushed. It was daylight now, and some strong farmers were standing besides me looking on. I cried to one of them:

"Won't you please help me carry this poor woman across the stream?"

"*Ma-kaing, yé-bu,*" was the reply, which means, "I do not feel like touching her. It would be unpleasant to help carry an injured woman."

Soon after a relief train arrived with the Superintendent of the railroad. When I asked why the people did not help, he replied:

"In every wreck it is the same way. No one will help."

After many dead bodies were lifted out of the wrecked cars, the workmen came upon a Buddhist priest who was still alive. He had been bolstered by the bodies surrounding him and had not been injured. He stood up and shook his hand and then he shook his foot and said, "Nothing is the matter with me. I am all right." And out came the usual Burman expression, "*Kan-kaung-lo-lut-teh,*" meaning "My good karma (previous good deeds) has saved me." That is what the Buddhists have been taught for a thousand years. People who were injured received what they deserved, due to the evil deeds of a previous existence. Those who escaped received the reward of their good deeds. Why should they suffer for others?

But Jesus Christ taught the way of the Cross, the way of suffering to save others. That is what makes Christians "different."

For many years I shuddered whenever I went by that bridge. But now when I come to Kyauktaga, the town near that wreck, I am thrilled with the expectation of meeting Christian friends working to save others.

Captain Rivers, a former army officer, recently became the director of a large estate of 35,000 acres on which live 15,000 tenant farmers and their families. He saw their rice yielded a poor crop. They were slaves to money lenders, and life was hopeless. He wanted to lift them to the op-

portunities of a more abundant life. He had a bank on his estate which loaned money for cultivating expenses, at 12% instead of 100%. He always paid a higher price for the harvest than the neighboring merchants. He opened roads to the villages; he provided a private police force to protect the people from marauding robber bands, and his door was always open to the farmers who had difficulties and disputes to settle among themselves. He was like a father to his tenants. Captain Rivers said to me:

"You are teaching improved practices in the Pyinmana Agriculture School, and have men who know how to show these tenants better methods of farming. Will you please locate some of your graduates from the school on my estate as demonstrators of improved agriculture?"

When I put the proposition up to the young men in the school, three of them volunteered to leave home and settle on this estate. Each took ten acres of land, the size of a tenant farm, and there they now are growing the improved government pedigreed rice, yielding 25% more of a crop, ripening one month earlier, than that of their neighbors. Because of earlier ripening, the ground is still moist enough for planting, and cow peas have been sown in the rice stubble and plowed under. The beans grow, and pods form during the two months while the rice is being harvested, threshed and cleaned. Then, they come back and pick the beans which can be eaten or sold and so two crops are harvested from that rice field where there was only one crop before. The bean vines are fed to the cattle that work the field, and next year a better crop of rice will grow because the beans have made the soil more fertile. On the higher land, instead of rice, they are growing sugar cane, soy beans and pigeon peas, which bring a higher income than the rice. Near their bamboo house is a vegetable garden with cabbages, carrots, onions, radishes, tomatoes, egg plants and lima beans. They have good things to eat, produced in the home garden for which they do not have to borrow from the bank between harvests. They use a modern plow that does twice as good work as the old native plow. They also have the Berkshire "Christian" pigs and the Barred Plymouth Rock "Christian" hens.

The ideas of those farm demonstrators are spreading to the neighboring villages, and life is being changed. Those three farm demonstrators and that captain at the head of the estate are working to lift the village farmers out of poverty, debt and hopelessness. Each of them is saying, "I'll help. I'll help." They are Christians; their lives have been changed by the spirit of Jesus Christ who said:

"I am come that they may have life and may have it more abundantly."

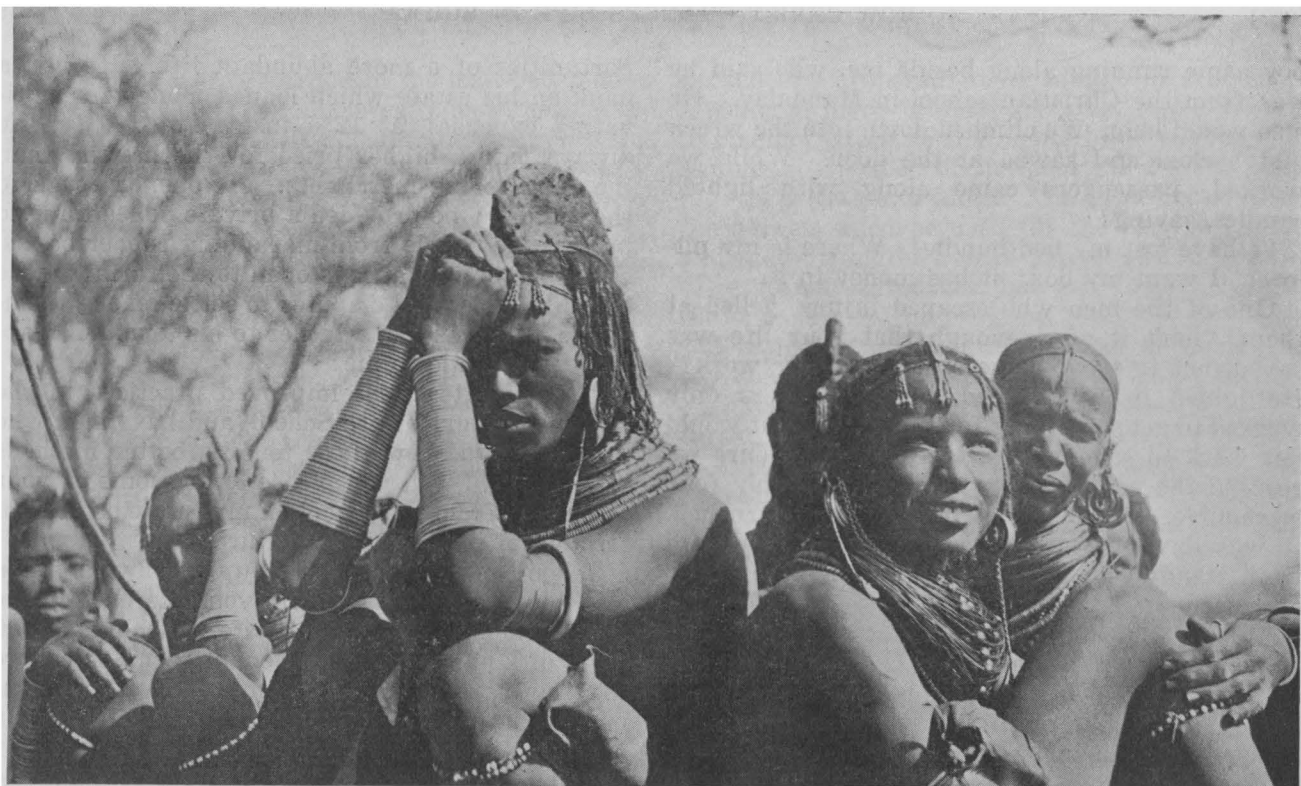


Photo by Mr. and Mrs. Martin Johnson

KENYA GIRLS OF EAST AFRICA — THEIR ORNAMENTS ARE BRASS RINGS, BEADS AND IVORY EARRINGS

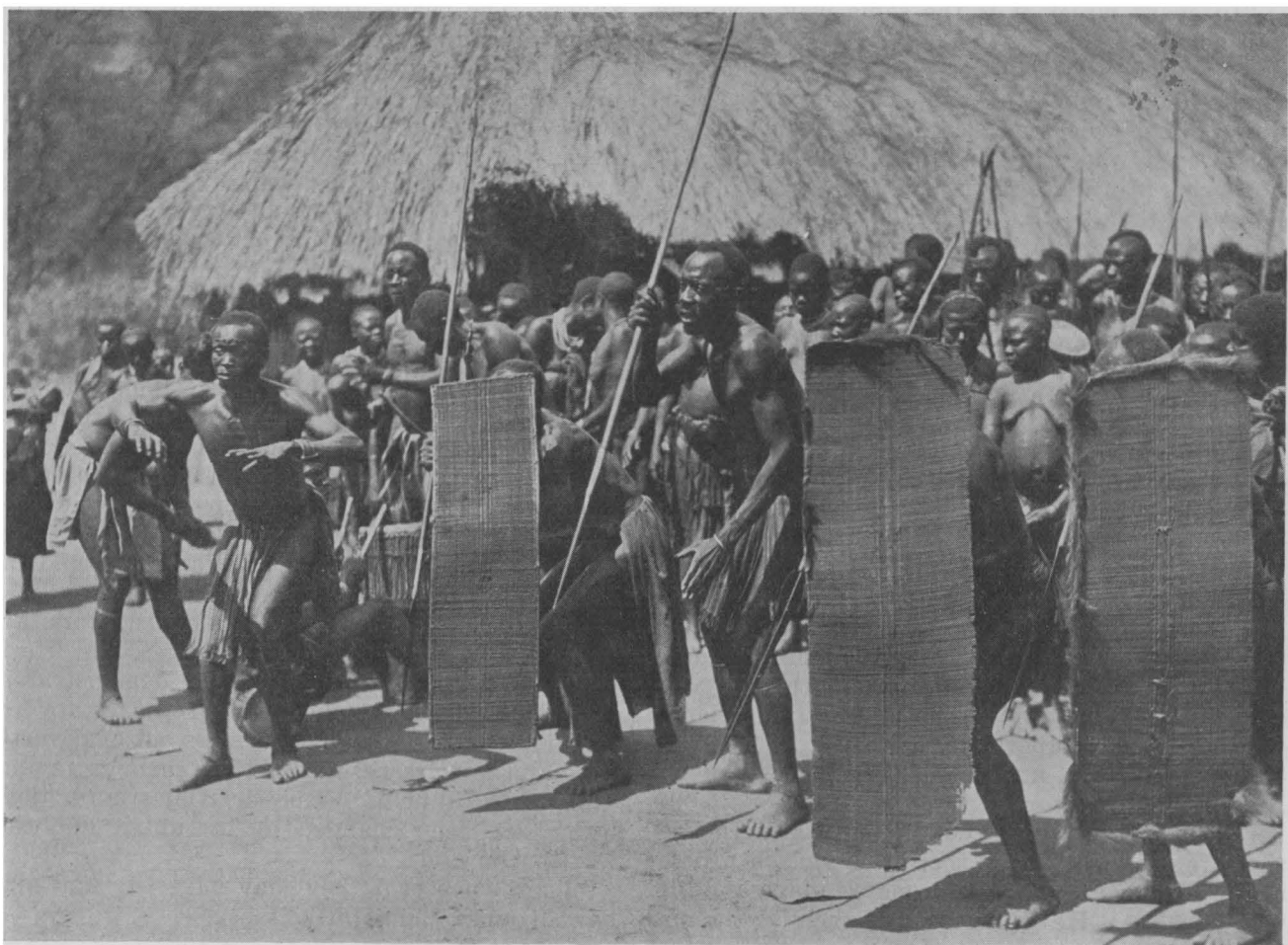


Photo by Mr. and Mrs. Martin Johnson

MOVING PICTURE — EAST AFRICAN NATIVES STARTING A WAR DANCE

New Moving Pictures of African Missions

By WILLIAM L. ROGERS, New York

ONCE it was news when denominational mission boards cooperated in their missionary work. Now the first joint production of a motion picture on a year's field of foreign mission study is news because it marks another advance in interdenominational cooperation. It is news, too, when that motion picture, prepared primarily for missionary education, is recommended by educators for use in public schools as an educational film. It bids fair to be a successful experiment in cooperative financing.

Since Africa has been the subject for foreign mission study by the Protestant churches during the past year, it seemed advisable to have adequate visual material to supplement the study books.

A committee of the Missionary Education Movement soon found that although many of the denominational boards had short motion picture films on Africa, none wished to take the responsibility for editing a longer film for interdenominational use. The Harmon Foundation finally agreed to produce the picture, through its Division of Visual Experiment, and to make copies of the film available to the boards, providing the Boards having work in Africa would assist.

A fine piece of cooperation followed. Ten of the boards and their missionaries contributed films, as did the late Martin Johnson, the Legation of the Union of South Africa and others. The final selections were made from over a hundred reels of film submitted. The scenario was prepared by the writer of this article, with the helpful supervision of Rev. Emory Ross, Secretary of the Africa Committee of the Foreign Missions Conference of North America, and by the Missionary Education Movement and denominational boards.

AFRICA JOINS THE WORLD is a 16 mm. film, in three reels, each of which is a distinct unit. The first reel, *What Africa Is*, makes use of animated charts and maps as well as scenes to portray Africa's history, physiography, racial distribution, primitive religious beliefs, arts, and tribal organization. The second reel, *How Africa Lives*, shows Africa's home life—types of houses, clothes, ornamentation, domestic relations, and types of food; how the African makes a living; the conquest of Africa by the white man with the

ensuing industrialization; the wealth of Africa's natural resources; and some of the effects of industrialization upon the native African. These reels are comprehensive enough for advanced educational groups, and at the same time are presented so simply as to be usable with the grade school children.

Reel three, *From Fetishes to Faith*, takes up the problems which confronted the first missionaries to Africa, shows how they are gradually being solved and sketches the hopes for the Christian church in Africa when the present tremendous needs have been met. Thus the first two reels paint the background of African life in which Christian missionaries must work, while the third reel shows what is being done for the African. The entire African situation is in this way presented to the church at home and challenges it to match the efforts of the missionary with unselfish support.

The success met in the cooperative financing of this production offers the hope that a way has been found by which the denominational boards may have valuable visual material on their various mission fields which has hitherto been too expensive. When twelve sets have been sold production costs will have been met and the net income from additional sales will be divided among the purchasing boards.* Most of the boards owning copies of the film charge a nominal rental for its use by local churches. It is likely that the first two reels will be increasingly used by the school systems of the country. While public schools will not accept religious material as such, they offer no objections to films embodying high ethical and cultural values. Denominational mission boards are thus in a strategic position for the production of films which will pay their own way, while meeting the educational needs of the boards. Regardless of whether or not AFRICA JOINS THE WORLD proves a financial success to the denominational mission boards, the interdenominational cooperation that has gone into this production has great value in itself and points the way to future helpful cooperation in the same field.

* Ten and two-thirds sets have already been sold to boards—Assemblies of God; Church of the Brethren; Congregational and Christian; Methodist Episcopal; National Baptist; Northern Baptist Convention; Norwegian Lutheran; Presbyterian Church in U. S.; Presbyterian Church in U. S. A.; Seventh Day Adventist

The Future of Antioch in Syria

Christian Missions to the "Mother of Gentile Churches"

By W. G. GREENSLADE, Beirut, Syria
Missionary of the Presbyterian Church, U. S. A.

WHAT happens to Antioch in Syria is of more than passing interest to Christians. That city, "Mother of Gentile Churches," is where the "disciples were first called Christians." Thence Paul and Barnabas set forth on their foreign missionary campaign and there, through the early centuries, Christian theology was worked out. Thence Ignatius went to Rome to die a martyr and Chrysostom went to Constantinople to preach righteousness. There the body of Simeon Stylites was brought for burial from his neighboring mountain where he had made his influence felt throughout the empire. Several ecclesiasts of Oriental Christian sects still bear the title "Patriarch of Antioch," though living in Damascus, Beirut or other centers.

In recent months Antioch has been the subject of an international controversy. France has promised independence to the two mandated countries of Syria and the Lebanese Republic and will recommend their admission to the League of Nations. But Turkey has demanded a further division of Syria by making the district of Alexandretta, including its metropolis Antioch, into an independent state.

What bearing has this controversy on the missionary cause? Since the World War the *sanjak* (or district) of Alexandretta, though connected with Syria, has been financially autonomous and has had some degree of administrative independence. Racially the population differs from the rest of Syria in that a large proportion is of Turcoman stock. Antioch is predominantly Turkish-speaking, with Arabic and Armenian as secondary languages. From Antioch can be seen the long ridge of Musa Dagh, with its cluster of Armenian villages.

Turkey's interest in the *sanjak* is based partly on the large Turkish-speaking population, and partly on the ground that the occupation of Alexandretta was purely military and not intended as a permanent annexation to Syria. She also maintains that the responsibility of France cannot be passed on to the new state of Syria. The port of Alexandretta is only a few miles to the south of Turkish territory. The Turks on the Syrian side have their young Kamalist clubs; they have

largely substituted Latin for Arabic characters in signs on the shops, and they publish a daily paper called "The New Day," partly in the Latin character and partly in the Arabic.

The Arab or Syrian inhabitants of the *sanjak*, including the Christian population is another factor. Alexandretta is also Syria's only seaport and a large part of Aleppo's shipping is through that port. To pass by rail from Aleppo to Alexandretta means crossing the Turkish border and back again.

The Syrian attitude is as follows: "Turkey desires to annex the province of Alexandretta on the pretext that most of its inhabitants are Turks. . . . The Syrian people never doubt the fact that the majority of the inhabitants of the *sanjak* are Arabs. . . . Turkey cannot ignore the fact that the natural boundaries between Turkey and Syria are the Taurus Mountains; there are no other boundaries at all. If some of her subjects are living to the south of this range why does she not suggest the exchange of inhabitants."

Recent reports from Geneva seem to indicate that the Turkish view is prevailing and that the *sanjak* of Alexandretta is to have an independent administration with a French High Commissioner, with a nominal allegiance to Syria, but with recognition of Turkey's peculiar interests. This may be merely a first step in the reabsorption of Alexandretta and Antioch by Turkey.

The chief Christian mission operating in the territory is the Irish Reformed Presbyterian with stations at Alexandretta and Antioch. Its work is chiefly among the Arabic-speaking population. A number of Armenian Congregational churches are the result of the work of the American Board. Opportunities for contacts and effective witnessing have been found by the missionary agencies in the territory, but the most fruitful line of approach has been through literature. The printed word is being read more widely than is often realized. Colportage work has been carried on, and newspaper evangelism has been attempted. Turkish-speaking students from the Near East School of Theology in Beirut have been able to spend their summers working with some success in Antioch and other centers.

As to the effect of the new agreement upon missionary activity, there is not likely to be any important limitation of present liberties so long as a system of joint sponsorship prevails. Should the district ultimately be absorbed by Turkey, the re-

ligious regulations of Turkey would apply to work among the Turks. The question which should disturb the Church is whether the Christian forces are going to be adequate to meet the opportunity in this ancient stronghold of Christianity.

Missionaries Through Colored Glasses

"Fighting Angel" and "The Exile" by Pearl Buck

A Review by the REV. H. KERR TAYLOR, D.D.,
Nashville, Tenn.

*Recently a Missionary in China under the Presbyterian
Church, South*

IN "The Exile," Pearl Buck wrote an idealized picture of her mother, a remarkable record of a life with a high purpose, the picture of a devoted missionary. One is conscious at times that the daughter is weaving into the picture her own sophistication; it is difficult to conceive of Mrs. Sydenstricker as a mere "exile." But the charm and self-sacrifice of her character is beautifully portrayed.

In striking contrast to this is the picture drawn of the father in "The Fighting Angel." According to the daughter his understanding sympathy and love for his children were conspicuous by their absence; his mind was wholly on his work, so that the mother is represented as forced to fend alone for the welfare of the children. Former friends and associates of Dr. Absalom Sydenstricker, who is called "Andrew" in the book, would scarcely associate with his memory the stubborn, awkward, ruthlessly Teuton spirit that the daughter describes. They speak of him as an intense individualist; but the reputation they preserve for him is "that prince of itinerators." With prodigious labor through fifty years, he preached the Gospel round about Sutsien and Su-chowfu and Haichow and Tsing-Kiang-pu. It was his aim and accomplishment to build on no other man's foundation.

It is well to remember that, for Pearl Buck, the norm of what missionary work ought to be, indeed of religion itself, is that which lies in her own mind. She is not a missionary and now lives on an estate in Pennsylvania, and in an apartment in New York. One gathers from this book that missionary service is not at all to her liking.

It is difficult to understand just what, in spite of her 17th century Biblical and theological lan-

guage, she really believes about God or prayer or the uniqueness of the character and claims of Jesus Christ—not to speak of the nature and reality of sin. At times we wonder where her sympathies are.

Those who knew her parents are convinced that Pearl Buck is pitifully disloyal to her father. If she cannot agree with the purpose for which the missionaries of Christ give their lives, at least she need not spread a perverted estimate of them. That many missionaries have made mistakes and even sinned, they themselves would not deny. Still the ratio of failings which she describes to other characteristics and achievements of magnificent worth would be about one to ten thousand. To one familiar with missionary life, her criticisms and strictures are often false and absurd.

At the same time her descriptions of missionary sacrifice, loneliness, hardships, courage and fortitude are vivid and true. Would that every speaker and writer on this theme had the descriptive ability of Pearl Buck. Her descriptions are excellent of Chinese life, villages, dogs, gambling, the opening of Montgomery Ward boxes, and some of the economic missionary problems. The account of the fateful days of the siege of Nanking in 1928 is accurate and thrilling.

In spite of all she says about her father one cannot but—even through these pages—respect the old man. He deserves a truer and better sympathetic historian. His soul was not the petty thing here described, nor was his environment. Missionary life is not an exile. It is not a duress. To a true missionary it is a glad privilege, in spite of hardships. That is what the missionaries have been ceaselessly telling us; and from the looks of their faces we believe it.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

Shall We Use Projects?

There can scarcely be any question as to the necessity for giving new-born emotions and purposes aroused by mission study and programs an early activation, as a conservation and an outlet. But opinions differ as to whether the unconcreted appeal for "missions" or the specific one for some definite project should be the ideal. Must the budget be concreted in order to awaken adequate response? One major denomination with which the writer is familiar came out determinedly for the generalized appeal and closed its budget channel to specifics. Whether this was a premature forward movement toward an ideal goal or a disregard of fundamentals in human psychology is left an open question; but the outcome was disastrous and the national policy had to be materially modified. Is it not true that human responses are and always will be varied due to early conditioning and that elusive thing we call temperament? Undoubtedly some people integrate and synthesize their early missionary information and align their future activity with an abstract ideal. But this cannot be counted upon. Many others of equal worth must always think and respond in terms of the concrete. Hence the desirability of a specific project carefully selected and persistently renewed from time to time. Ministers often fail just here in their pulpit presentations, thinking "a few missionary illustrations" in their routine sermons are enough for them to qualify as missionary-minded pastors. The congregation needs something tangible to lay hold of and

pull with all its might. Christ was a most concrete preacher and leader in actual endeavor. The adoption of a missionary or a share in a worker, his field or some feature thereof will motivate a congregation far more than pulpit eloquence or even brilliant programs.

Illustrations of this are the familiar outflow of personal gratitude in Thanksgiving ministrations to the unfortunate; boxes, "barrels," special offerings, etc., in the atmosphere of Christmas; the climaxing of a period of mission study in a class, department or an entire Sunday school by preparing packages of usable articles for African missionaries or Negro groups on the home field this year; taking up the collections in miniature African call drums, southern gourds or similar receptacles, by a child in native costume; making a model of a mission station, moulding pottery in clay, etc., etc. The village schools of Africa have furnished popular projects for young people in the past year's study, also looking up African or American Negro students in various communities and cultivating their friendship. "Exchanging experiences in your group or with other groups as to your adventures in other race friendship," is a practical project suggested in the Disciples of Christ literature for the current year. By far the most ambitious venture on a large scale of which the writer has recently heard is

The Young People's World Friendship Project

launched last year by the United Christian Missionary Society of the Disciples church. Briefs

from its promotional literature give the following specifications:

Magnify your world—a project for enlarged vision. Instead of seeing India as a far-away country of remote interest the Y. P. W. F. Project will reveal large groups of earnest, attentive young people learning to live useful, satisfying lives, to take their places in home, church and professional life. Japan will be shown not as a tiny island kingdom bristling with armament but rather the location of the Sei Gakuin boys' school in Tokyo. Africa will no longer appear as a huge continent filled with superstition, ignorance and disease, but as a great opportunity for spreading the Gospel of Christ and the principles of Christian living through hundreds of village schools, meagerly equipped but attended by pupils intent on learning the teachings which will unlock for them the storehouse of knowledge to which the white man has access. And so around the world the Project brings out in bold relief youth of all races and countries beckoning to us for friendship and understanding, for a helping hand. . . . This is an effective effort at building a new world through the educational enterprises of our brotherhood which have been set aside to be supported by young people.

More than 4,000 young people working together can do something. By joining forces with other Christian youth, an individual ability can be magnified many times. Here's how to do it:

Select your project (a list of seven is given, this list to be changed every two years so that groups may have opportunity for diversified endeavor). Discuss the proposed work with the young people, the pastor and the adult adviser. Secure materials included in a free packet to be had from The United Christian Missionary Society, 222 Downey Ave., Indianapolis, Ind. Set your financial goal at \$1.00 per share, getting as many subscribers for shares as possible in the young people's group. Make up your annual goal by September of each year on the basis of the number of shares the group can support, sending word regarding the goal to the national organization. Throughout the year at every meeting of the group mention the Project. Give information as to what is being done. Give special assignments to groups for reports.

Keep the interest alive by constantly stressing the Project. The entire plan is an attempted answer to the oft-repeated question of young people, "May we not have some piece of missionary work to consider our very own?"

Other religious groups with specific projects worked out in conformity with age interests and the down-to-date conditions of our changing world are urged to send their plans to this Department for the purpose of "sharing" our best endeavors in the common Cause.

Note the Department Editor's address at the top of page 254 to avoid the delay of forwarding from the New York office.

Visualizations

Akin to projects and doing close teamwork therewith are the appeals to the eye. Don't skip over this next portion, Friend Worker-among-Adults, for regardless of maturity, Eye-gate has never had a close competitor as a popular route to Man-soul; and if the device is adapted to the age interests of the group and made an auxiliary means instead of the main objective, it will be found an effective attention riveter and memory fixer. Remember the example of the great Teacher among fields, lakes, lilies, fowls of the air, etc. Maps, pictures, posters and unique uses of the church bulletin board need only be mentioned. A good chalk talker is invaluable. The device of the Crippled Hand may be made conscience searching. Trace and cut out a life-sized outline of the human hand with fingers well apart. Write on each of the five fingers an objective in general congregational or group work as: Regular attendance at services, systematic and proportional giving (for "current expenses" and "for benevolences" on separate digits if desired), daily prayer, mission study, and the like. If the congregation or the lesser group is to be considered as the unit, give a little talk on each digital objective in turn, as, "In our membership of 375, the average attendance at a worship service is only about 125, so this first finger is two-thirds crippled (bending it down in that proportion, on the device); only

25% of the membership are giving anything for missionary benevolences, thus almost crippling this next finger at the bottom," etc., etc., until the total mutilated "hand" is held up as the symbol of the working efficiency of the church. If the application is to be made individual in some such group as a young people's society, cut out enough hands for all present, and in the course of the talk, have each member "mutilate" his own symbol in accordance with his personal record, and take the resulting symbol home for prayerful consideration. It will often press home the truth as mere words and injunctions cannot do.

The following visualizations outlined in the packets of the Disciples' literature mentioned in our previous issue are well worth thinking about:

White Gobblers: As the speaker tells of the successive illegitimate seizures of African territory by European nations, a white paper gobbler (for which pattern is furnished) bearing the name of the nation concerned printed across it is fastened in the appropriate place on the large map of Africa, so that the finished map will show plainly the location and number of foreign "gobblings." It is best to have one person attend to the mounting and a series of speakers present the subject matter, as, "Gobbler Britain" (eight gobblers required); "Gobbler Portugal" (three); "Gobbler France" (six), etc. While the territory in which the United States is interested in a missionary way (the Congo) is under the control of other nations, it is well to prick our pride in not possessing a gobbler of our own by mention of incidents in our past history where we have played the part ourselves.

God's Torchbearers—a combination of visualization and impersonation, in that a series of speakers representing different African natives come forward at the summons of the leader, each carrying a little black stick which the leader places under a pot hung above a camp fire (real if outdoors but simulated with

electric lights under colored paper, if in the house) indicating how the big logs under the pot represent the missionaries and Christians in the U. S. and the little black sticks the native evangelists, the total fire being the effect of close cooperation. Neither is sufficient alone.

African Lights and Shadows: A vivid story illustrated while being told by shadow pictures on a large sheet. Full directions given in leaflet of that name.

Upriver on the Oregon: A travelogue along the African river of that name, a river being simultaneously traced in sand on a table or on a map, with palm trees, little huts, toy animals, boats and mission stations dotting the scene at intervals.

In an African Setting: Construction of an African village—homemade or a Bradley Village Cut-out, with the meeting arranged as a palaver, the African drum call given, the native greeting shown, etc.

Meet Your Own Missionaries: Costumed impersonations of missionaries who tell their own stories as taken from biographical sketches furnished by the publishing society. (These may be obtained at almost all the denominational headquarters, by applying to the literature secretary or clerk in the educational department.)

As stated last month, packets including these items and much more available material usable in any denominational group may be had for 50 cents each.

A great variety of interdenominational devices on the same principle as the foregoing have been described in this Department in previous months and may be found in files of the Magazine such as most public libraries have. It is the earnest desire of the Editor to list and cite prices for usable material among all denominations, bearing on the new study topics, if sent as early as possible for June, July, September and October numbers. African and Negro stereopticon and moving pictures proved invaluable visualizations in schools of missions as well as regular church wor-

ship services, in the past year. There will be a list of such pictures bearing upon "Rural Life" and "The Moslem World" for your selection at an early date. The rentals are nominal; and projectors may be found nowadays in almost all communities.

Fresh Missionary Ammunition

Each month the Department Editor's mail bag brings fresh encouragement to believe that the "ways of working" featured in THE REVIEW are proving most acceptable and are widely appropriated. Innumerable pleas for more information regarding plans thus passed along from our contributors are received, also requests for activating literature—and this regardless of denominational imprints on leaflets and programs. This is as it should be in an era when strenuous efforts are being made to increase the consciousness of the Church as a world Christian community, not a series of separate sectarian plots in which Baptists, Presbyterians, Methodists, etc., are cultivating their own particular doctrinal specimens.

In a report on the state of the Church at the biennial meeting of the Federal Council of Churches of Christ in America, last December 9-11, these words were spoken:

By every means in our power the vision of the Church as a world Christian community must be made luminous if our devotion to it is strengthened. The practical need of this emphasis is acute. Such an emphasis will put the enterprise of foreign missions in its proper and permanent setting. And it is entirely possible that our people will give of their substance to a cooperative world Christianity in a measure even exceeding their gifts to the pioneering missionary efforts of the past. . . . What is needed today is the actual growth of fellowship. This seems to us the central guiding principle of the Christian conscience in these times. Wherever the barriers of economic, racial and nationalistic differences impede the growth of fellowship, there the Christian conscience demands that these barriers and not fellowship should give way. . . . Only as our members catch the vision of the Church as a World Christian Community are we likely to find solutions to these problems (the relations of Church and State) which will preserve for the Church the freedom es-

sential to its universal mission. And only as they retain that vision are they likely to resist absorption into new political faiths built around race, class and nation.

We are encouraged by the interdenominational response to plans set forth in this Department to believe that THE REVIEW is having no small part in cultivating the atmosphere for the growth of this world Christian consciousness. To that end send in your best plans for missionary education in all departments of church activity, particularly among the children and young people who are our hope for a new world order.

Children's Special Packet: The Editor has recently received from the United Christian Missionary Society, Missions Building, Indianapolis, Indiana, a large package of missionary material for use with junior groups bearing upon the current theme of Africa, their period for such study being April-October of this year. It is admirably adapted for use among children of that age interest. It includes introductory explanatory material, a map of course, good picture sheets, stories, suggestions for creative activity, fascinating details for making an African village, plans for making a wall frieze, an African picture book, native canoes from hollowed-out wood, moving pictures of African scenes, posters, a very elaborate African party, games African children delight in, imaginary tours through mission stations, guessing games, camp fires, real African refreshments, etc. While some of the material describes conditions at definite stations maintained by the Christian Missionary Society, even that is of a typical, general character, and the large bulk of material might be used equally well in any evangelical group anywhere. The stories are particularly good. This generous-sized packet sells for 25 cents and is well worth its price.

Tithing Material: From the Women's Missionary Union of the Southern Baptist Church, 1111 Comer Building, Birmingham, Ala., comes a flood of new leaflets to promote tithing, in-

cluding some material for young people and the little folks. In the setting of what is designated as a renewed interest in tithing, "Helps for the Stewardship Chairman" says:

First and most important of all, let us get this truth firmly fixed in our minds: Tithing is not a scheme for raising money. . . . God is after hearts. Tithes and offerings constitute the age-old plan of the heavenly Father (1) to save men's souls from the deadly sin of covetousness; (2) to teach His redeemed children to put His Kingdom first; (3) to allow them thus to have a part in the extending of His Kingdom, thereby glorifying God and obtaining "treasures in heaven."

A play, "The 'Prove Me' Plan," is included with the diversified literature, some of which is especially adapted for use in devotional services in the women's society. Write the Literature Department of the Women's Missionary Union as mentioned above for list of leaflets and prices separately or as a whole.

Bermuda, Coral Isle of the Atlantic: This is the title of a new silent, 16 mm. motion picture film, complete in three reels, loaned *free of charge* by the National Motion Picture Service, 723 Seventh Ave., New York. Write direct to the company.

A Seventieth Anniversary Celebration: The Methodists are "going places" just now. Among other things, their Women's Foreign Mission Society has inaugurated a campaign for three years leading up to the celebration of their seventieth anniversary, with a different emphasis for each year. This campaign is bound to yield much that is of universal interest and usefulness among sister denominations, particularly during its first year whose main emphasis is to be upon a "teaching mission." The words "seven" and "seventy" are to be played upon in the various features—each district to secure seven new organizations for their seven-point star; auxiliaries to be divided into groups of seven for prayer circles; seventy intercessors throughout the country, etc. Fuller details and suggestions are in hand and will be featured next month.

BULLETIN OF The Council of Women for Home Missions

EDITH E. LOWRY, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

INDIAN MOTHERS



"All mothers are rich when they love their children.
There are no poor mothers, no ugly ones, no old ones.
Their love is always the most beautiful of the joys."

MAURICE MAETERLINCK.

A PRAYER

We bless thee for the great and precious ideal of motherhood.

We praise thee for the present joy and the lasting influence of all good mothers.

We think of the noble women all over the world and in all times who have prayed God to bless them with children, and then have prayed him to bless their children.

We thank thee, our heavenly Father, for the mothers who freely offered themselves that we might live.

We think of their love and their loyalty, their gentleness and their strength, their kindness and care, their sacrifice and patience.

Help us, O God, to honor them by our thoughts, by our words, by our actions, by our appreciation and by our gratitude.

Help us so to learn and grow and live that we may become the fulfilling of our mothers' desires and prayers for us.

May we be kind to them as they have been kind to us; may we help them as they have helped us, remembering that He who died for us upon the Cross in that last hour was mindful of His mother.

MOTHER AND DAUGHTER

Yannabah slowed her pony to a walk. The desert air was good after five years at the government school. A few weeks were hers, weeks of vacation from school, from routine, from strict discipline. She would be happy in her old home.

Someone was coming up the main road. She knew it was an Indian by his bare head and the swift stride of his moccasined feet.

"*Hocko, shahte,*" the voice of her cousin greeted her.

"The trader's child is ill," he said eagerly. He knew that at school she had had hospital training.

"I will go," she said, with a feeling of exultation.

"No," said the boy, his voice



A MODERN INDIAN MOTHER

hard. "Your mother said, 'she cannot go. Tonight there will be a "sing" for her.'"

Yannabah knew what it meant—the sing, the dance, the men sitting in a circle around her to look her over, finally one of them taking her to his "hogan" to live. There would be no more chance for school. For a moment she hid her face. Then she lifted her head proudly.

"Tell the trader's wife to look for me by the time the moon is up," she said. The boy sped down the trail into the desert.

"Yannabah rode slowly along the trail to her own hogan, all the joy gone from her heart. The old mother sat on the ground near the fire. Once Yannabah lifted her head and

looked long into her mother's eyes, but soon both turned away troubled. Should she stay with the old woman who loved her though she said so little about it? If she went away perhaps it would mean that she could never return to her mother's hogan. But she could go back to the towns and schools and have a chance at the hospital training she had dreamed of. Perhaps some day she could serve her own people in a hospital on the desert.

Yannabah decided to leave but knew if she were to go it must be quickly. She turned, gave a last look across the fire to the bent old woman at her task, and was gone. The old woman heard her go but did not stop her. Perhaps she had a moment of true understanding for her girl who had been learning better ways.

Misunderstood and misunderstood — Yannabah so typical of Indian youth of today, stands midway between the old customs of her parents and the new civilization of the white man and yet belongs to neither.

Excerpts from a story by Dorothy Cate, in the *Woman's Press Magazine*.

THE STUDENT WELFARE COMMITTEE OFFERS A THOUGHT*

The Student Welfare Committee of Flandreau Indian School, Flandreau, South Dakota, has been thinking most seriously about elementary social obligations of young Indian women and men. They offer the following ideas, set down by Miss Bernice Cartwright, the interdenominational Director of Religious Education, stationed at the school under the Joint Indian Committee of the Home Missions Councils.

"One of the difficulties young Indian people face when they return from schools to the reservation, is to know whether or not certain practices at home are really part of earlier customs which kept a race clean and fine,

or whether such practices are departures from the earlier customs and are a lowering of tribal standards, so bringing degeneracy.

"Are the old men and women who tell the young people that '*Blanket Marriages*' are a custom of the tribe, willing to make the efforts their forefathers made to see that such marriages are not just temporary arrangements? Are the older people making the old efforts to see that such marriages are made in good faith and kept pure or is it a matter of complete unconcern to any and all of the older members of the tribe whether or not the young folk so marrying intend to remain faithful, protecting their mates from the evils of adultery, or desertion and neglect?

"The essence of valid marriage is the *free consent* before witnesses of parties who are competent and free to marry to live permanently together as man and wife to the exclusion of all others on either side. This much is required in all civilized communities today.

"In Christian marriage a man and woman are joined together in Christ. The marriage becomes as much a part of the spiritual life and development as baptism, confirmation and partaking of Holy Communion.

"The young Indian, returning to the reservation, can make of marriage a mockery. He may give up all idea of establishing a home and enjoying the companionship of a woman who respects him and whom he respects. He may use for his own selfish lusts the freedom custom has given him on some of the reservations. But he will not be contributing to the growth of ideals nor to an advancement of the Indian people. On the other hand he can look seriously at the problem, the obligation entered into, with an idea of establishing a home, caring for his family by protecting them from neglect and disease and taking part in the life of the community. And he must choose a woman whose ideals and standards are as high as his own.

CONFERENCE ON LIFE AND WORK, OXFORD, ENGLAND

Church, State and Society

Following a dozen years after the original Conference on Christian Life and Work at Stockholm in 1925, there will meet at Oxford, July 12 to 26, a second world conference of the same general nature under the auspices of the Universal Christian Council.

Among the 825 persons who will go to Oxford the number of women thus far appointed from America is thirteen. Among them are: Miss Eliza H. Kendrick of Wellesley College, Mrs. H. H. Pierce of New York City, Mrs. Harper Sibley of Washington, Mrs. Fred S. Bennett of the Council of Women for Home Missions, Miss Anna V. Rice of the Y. W. C. A., and Mrs. Harrie R. Chamberlin of Toledo, Ohio. Other prominent women connected with American church life have been invited but have found it impossible to accept.

Studies in preparation for the Conference are engaging the attention of leading individuals in significant groups in many parts of the world. The following are particularly recommended: (1) *Christ's Way and the World's—In Church, State, and Society*, by Henry Smith Leiper; presenting crucial issues and how the churches are seeking to meet them in our contemporary world; 144 pages; paper cover 65 cents, cloth 90 cents. (2) *Church and State on the European Continent*, by Adolf Keller. (3) *Christian Faith in the Modern State*, by Nils Ehrenstrom. The author is a brilliant Swedish scholar. Probable price, \$1.50.

The United Youth Movement has taken the responsibility for sending eight youth delegates to the Oxford Conference.

A special radio program in England has brought the subject matter of the Conference to the attention of the listening public and a somewhat similar series has been promised in the United States by the National Broadcasting Company.

* From the News Bulletin issued by the students at Flandreau U. S. Indian School, Flandreau, South Dakota.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

CHINA

Incorporation of the Church

The Church of Christ in China is negotiating with the National Government with a view to having the Assembly's constituent synods and churches registered with the Government. Registration is the equivalent to "incorporation" in America. Until it is registered, the church cannot become a property holding body. The Government has recently passed regulations governing the registration of all kinds of organizations ranging from women's clubs and labor unions to chambers of commerce and churches. Naturally, regulations sufficiently comprehensive to cover such a diversity of organizations include provisions which make it exceedingly difficult for the church to accept. However, the present national Government is exceedingly friendly to the Christian movement and it is expected that such difficulties will be overcome.

—*Presbyterian Banner.*

Famine in Szechwan

In the *New York Times* of March 21, Szechwan, China's most populous province, is reported to be in the worst drouth in 25 years. Large portions of the province have had no rain for a year. Streams have dried up and even the mighty Yangtse River has been reduced to a trickle. Over 200 deaths are reported daily from starvation in Chungking and its suburbs. Relief workers have been practically helpless to cope with the situation.

There is enough rice and other food in the province, and they say that there would be no famine if there were organization for distribution. Thus far the government has done nothing about this problem.

Hopeful Changes

A writer in the *C. M. S. Outlook* sends encouraging news from Fukien that is in contrast with familiar stories of banditry, famine, and warfare: Communication is being improved through the opening of motor roads and there is marked progress in popular education, opium suppression and good government. Steps are being taken to turn erstwhile bandits into law-abiding citizens, and also to remove the cause of the trouble, i. e., the economic disabilities of the farming population. Thus, some of the greatest hindrances to the Gospel are being removed.

Hopeful open-mindedness is observed among educated people, radical theories are becoming discredited and moral character is coming to be desired more than eloquence. There is an increasing measure of cooperation among Christian forces, and new power has come into the lives of Christian workers. Teachers are learning the secret of leading their pupils one by one to God in Christ. Medical workers are exhibiting new patience and winsomeness in their relations with the sick. Pastors are learning to be true shepherds to their flock, and are finding the way to bring back wanderers to the fold. Ordinary church members are feeling the urge to pass on the blessing they have received, rather than leave the evangelistic work to paid agents of the Church. Everywhere, a new harmony, a deeper spirit of fellowship, is being engendered.

Confucius or Christ?

A Christian traveler who visited a school in China, where Confucianism was being taught

to twenty pupils, was invited to address the students. He commented favorably upon their zeal to gain knowledge of Confucius, who has the respect of the whole thinking world, but did not fail to tell them how infinitely more satisfying Christ is than Confucius.

The Chinese teacher said: "You are forgetting that Confucius is our chief philosopher and leader of thought in China, and meets every condition of our life most satisfactorily."

The missionary suggested that on the morrow they submit the teachings of both to a test, and this was done at the city gates, where many lepers gathered daily. Whichever presentation should bring the greatest satisfaction to the lepers, should win. The missionary read passages expressing the sympathy and companionship of Christ with the unfortunate sufferers.

"Of course," said the Chinese teacher, "Confucius said nothing of the lepers and so I cannot match what Jesus says with any saying of Confucius." The lepers made the decision for Christ.

—*Outlook for Missions.*

New Bible Society Branch

Christians of Chefoo have recently organized a new branch of the China Bible Society. At the opening meeting of this Chefoo branch, it was explained that the purpose of the China Bible Society is not to break away from the three foreign Bible Societies working in China, but to work in cooperation with them. It was pointed out that Chinese Christians should realize their responsibility in helping with the distribution of God's Word and the Gospel message; and should emphasize more the reading of the Bible. A fine spirit of unity and

enthusiasm was apparent among Christian leaders.

The future control and leadership of this newly-formed body will be under an executive committee of eleven members, chosen to represent the different churches and Christian organizations in Chefoo.

—*Chinese Recorder*.

Practical Christianity

Mr. A. J. Dieffenbacher, temporarily stationed at Kanhsien, Kiangsi, sings praises of a Bible woman who is never too busy to teach the Gospel. "She has, of course, to take time for cooking, washing and sewing, but why should this hinder her in working for the Lord at the same time? Wash day is an ideal time to teach Mrs. C— how to sing, for the rubbing up and down on the washboard is an excellent method for keeping time. Here is the picture.

"The Bible-woman is at the well doing her washing. Mrs. C— is sitting on a stone opposite her. Today the chorus is, 'Jesus, the Saviour, save me.' The Bible-woman sings a line, and then Mrs. C— repeats it. This is kept up until Mrs. C— has learned the chorus by heart.

"Sewing day is the day for further instruction in the Word. There is some ripping as well as sewing to be done, so Mrs. C— takes one end of the garment and does the ripping, while the Bible-woman sews the other end. All the time the Bible-woman is telling this young Christian more about the riches that are her's in Christ Jesus."

—*China's Millions*.

Lifted and Lightened Faces

At a meeting in Mienchu, an official who was won to Christ last year gave a testimony that illustrates the fact that transformed lives are reflected in faces. At the close he said that if any non-Christian were to have a photograph taken of himself, and afterwards truly repent and believe in Christ, and six months later have another photograph taken, he could not help but notice the difference.

JAPAN—CHOSEN

Coordination of Christian Forces

The disbanding of the Federation of Christian Missions as a delegated mission body, and the turning over of its administrative functions to the National Christian Council brings the missionary body definitely within the Council's constituency . . . makes the council the all-inclusive clearing house for the Christian movement in the empire . . . places (in the council) the responsibility and task of correlating the work of missions and missionaries so that they will increasingly become an integral part of the indigenous Christian movement and be given a worth while sphere of action within the frame work of the Japanese Church.

Another piece of coordination is the formation of a conference of publishers of Christian books and publications, for the sake of closer cooperation to provide the nation with a greater variety and better type of Christian literature. —*Christian Century*.

He Had No Idea

Two boys, both graduates of a Christian school, were applying for a position. One was a Christian, one was not, and the railroad official who was interviewing them was not a Christian. Technically, the non-Christian young man was somewhat better prepared than the Christian. The official finally asked them both to tell him what they had learned through their experience in a Christian school that would not have been the case if they had gone to another kind of school. The non-Christian could think of very little, but the Christian gave a very definite statement of the benefits of his faith. He was chosen for the position. "It is not because you are either Christian or non-Christian," said the official. "It is because I cannot think very highly of the intelligence of a young man who, for five years, has been associated with followers of one of the great religions

of the world, and at the end of that time cannot give any idea of what it is all about."

—*Monday Morning*.

Twenty-Four-Hour a Day Church

S. Sodeyama, after a period of study in America, held a seven-year pastorate in Nagasaki, where he became convinced that preaching alone was an inadequate expression of the Gospel, so he and his wife moved to Tanaka, a section of Kyoto made up of Korean workers, "water-level" outcasts, garbage and rag collectors, beggars and the poorest of Japanese laborers living under unbelievable conditions; one of seven such communities of Kyoto, and in only two are Christian churches. Here Mr. Sodeyama began holding services in his small home, and when no one came he preached in the streets. Gradually his membership has grown to 60 members. To support his various enterprises, he purchased a small cart and began collecting waste paper and rags. Interested persons became regular contributors, so that he now has ten supporting patrons many of whom are non-Christians.

His protégés include the blind, the lame, the old, the poor and the lonesome. If hungry, they are fed. The homeless are taken in and the jobless given work to do. Few Westerners would like the accommodations, but it is better than the under side of a bridge. Pastor Sodeyama's visits are the few rays of light that pierce the inner darkness, for he brings hope in his sermons, recreation in magazines, entertainment at special seasons, medical attention, assistance in entering the larger hospitals, and even pocket money.

—*Presbyterian Tribune*.

Devil Possession in Korea

Miss Louise B. Hayes gives a remarkable instance of the transforming power of God's Spirit.

"In a little village up in the hills lived a young man, uneducated and ignorant, who had

fallen into all the vices known to Korean youth, a disgrace and menace to the whole district. As a result, he became a maniac, so fierce and wild that he had to be kept tied. A group of new Christians in a neighboring village heard of this madman, and determined to pray for his recovery. The young man was brought, bound, to the church, and the more earnest Christians met to pray. As they prayed, the young man mocked them, muttering, 'Blah, blah, blah,' but they continued. Sometimes when the name of Jesus was mentioned he would curse and try to attack them. They prayed on, in faith, and at last, he was cured.

"Two months later I held a class in this new church. The young man was at every session; quiet and dignified, taking part in the services, or quietly reading his Bible. Apparently his mind is sound and clear; he talks rationally, and thanks God for his recovery. Wherever he goes, he carries Bible and hymn book with him, and often he is singing a hymn. He is a living testimony that none can fail to see, and because of him others are being brought to the Lord."

—*Pyongyang News*.

Secret of Growth

It is not easy to become, or remain, a church member in good standing in Korea. Personal behavior is carefully supervised by church authorities. Discipline is strict. Financial responsibilities are definite. Yet with all this, the growth is remarkable. The Mission and the Korean Christians credit this to two things: constant and systematic Bible study, in classes, institutes, church services and private reading; and, secondly, to definite evangelistic effort on the part of individual Christians.

ISLANDS OF THE PACIFIC

New Life in Formosa

Dr. John Sung, who left a career in pure science to take up evangelism in China, has been preaching in the island of For-

mosa. During three weeks thousands of lukewarm Christians renewed their allegiance to Christ, long-prayed-for relatives and friends were converted, and multitudes asked for prayer. In North Formosa 151 preaching bands were formed with three or more members each. When he sailed back to China hundreds went by train to see him embark, and some, taking small boats, followed the steamer out to sea, an unprecedented demonstration of affection. —*S. S. Times*.

Cebu Field, P. I.

On Cebu Island last year 242 were received into the churches on profession of faith, and eleven places have been opened to the Gospel. This does not mean places where occasional visits are made, but places where regular services have been established and a group of baptized believers are carrying on by themselves. Four ten-day Christian workers' institutes have been conducted, with an average attendance of 69 students. We believe that much of the advance has been a direct result of the new spiritual life received from these times of study and fellowship. Two of the girls who attended from Ronna returned with the message, "Today is the day of salvation." They went from house to house and from relative to relative, insisting upon the claims of the Gospel message. As a result of their efforts seven new members have been won during the past few months. It is planned to follow up with similar institutes in each district.

—*Philippine Presbyterian*.

Samoa Sunday

Thomas L. Kirkpatrick, chaplain of the U. S. naval base at Tutuila, Samoa, furnishes an antidote to the usual type of South Sea stories. It is an account of a morning service in a village church.

"There was a short 'sermon' by one of the older boys, who stepped into the railed enclosure where the *faifeau* stands when

he reads the Scripture lesson. A prayer followed by five of the older girls, with responses by the children. Then a hymn, after which some fifty children, from five to fifteen, rose in turn to give short bits of Bible history, which carried those who could understand it from the beginning of the Bible through its entire length. Some of these were dramatic in form, others musical, hymns were sung at various points, but the entire program went along smoothly. Now an older boy stepped again into the reading space, and read a short sermon in Samoan, then in English, taking his text from Job 5:17, 'Happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty.' In this he referred to the hurricane of last January, followed by severe food shortage, and by an epidemic of whooping-cough, which has taken the lives of many.

"As I watched the happy, intelligent faces of the youngsters grouped in front of me, dressed as would be American children on such a day in spotlessly clean clothing, and showing evidence of careful attention to ears and necks, I couldn't help contrasting this with conditions in these islands just one hundred years ago." —*Presbyterian Tribune*.

School for Javanese Teachers

Plans have taken shape to open a new training school in Solo for teachers in Middle Java. The Government grants this school no subsidy at present. It is therefore quite free and may be set up where it is thought to be most wanted. The idea is to establish it so that the training given there is entirely suited to the needs of the native population, and not after a Western model. Thirty-five applicants are being sent from various districts to the school, so that proper classes can be formed. The school will also train pupils from other missions. The opening of this work is considered one of the most important projects of the Reformed Church for 1937.—*Holland News Bureau*.

NORTH AMERICA

Seeking Church Federation

At an interdenominational conference, held at Salt Lake City in February, it was agreed to consult with the Home Missions Council and Federal Council of Churches on federating all denominations at work in the intermountain area; and to create a permanent, interdenominational conference for this area. This move grew out of conviction that the evangelical enterprise requires extension and strengthening; that no room exists for interfaith controversy, but that there is every opportunity for positive, love-characterized gospel proclamation.

There was full discussion of four main themes: (1) the nature of the area, status of the evangelical enterprise; (2) ministry to youth; (3) missionary extension; ministry to scattered groups; (4) interdenominational cooperation and the future. Participants included Board representatives of several denominations, pastors, teachers, missionaries, community workers from Arizona, Idaho, Montana, Utah and Wyoming.

—*Monday Morning.*

Conserving the Preaching Mission

As a means of relating the National Preaching Mission to subsequent work, a movement combining their several approaches to the local community has been launched under the name, "United Christian Advance." Building upon the new spiritual interest stirred by the Preaching Mission, the United Christian Advance undertakes to carry forward an educational program which will conserve the values of the Preaching Mission. Cooperating in the movement are the Federal Council of Churches, the International Council of Religious Education, the Home Missions Council, the Council of Women for Home Missions, the National Council of Federated Church Women, the Missionary Education Movement and the Foreign Missions Conference of North America.

It is hoped that in each city where a preaching mission has been held, or will be held during this year it will be followed by a "School in Christian Living"; and that this will be followed by projects for building together the Christian community, local and world-wide. The three emphases — on evangelism, on teaching and on action—are thus woven into a single pattern.

—*Federal Council Bulletin.*

Department Store Gives Bible Lectures

Lectures on the Bible offered by a department store turned out to be its most popular feature. The Higbee Co., of Cleveland, which has for years maintained a series of lectures in connection with its book store, four years ago started lectures on the Bible and related subjects given by Miss Harriet Louise H. Patterson. So popular did they become that they have been continued ever since.

—*Advance.*

The City's Challenge

The Greater New York Federation of Churches, in preparation for "Community Sunday" on January 31, assembled a staggering array of facts and figures relative to conditions of population, housing, race relations, delinquency and crime, public health and the like.

The area included in the survey is 299 square miles. On that ground there are living almost 7,000,000 people. Religiously there are 2,556,595 Protestants, 2,365,247 Roman Catholics, 1,875,545 Jews, 115,544 Eastern Orthodox adherents. There are 2,387,868 persons under twenty years of age. In thirty years the Negro population has increased from 67,304 to 343,221; New York is the greatest Jewish center in the world; fully 70% of the population are entirely out of touch with any church and about the same proportion of children is unreached by any definite religious education. There are 1,074 churches of fifteen denominations that report a membership of 454,045 and a Sunday school enrolment of not

quite 200,000. New York's annual crime bill is \$605,000,000 while the total city budget is \$539,000,000. Unemployment relief absorbs \$25,687,776 per annum. There are seventeen square miles of slums, 245 miles of tenements fronting streets, 250,000 windowless rooms, and 309,157 apartments without bath facilities. Other facts are equally distressing.

American Buddhists

There are today 100 Buddhist temples in the United States. The largest, in San Francisco, was recently the scene of the 40th annual Buddhist convention in the United States.

The Japanese Buddhists claim 50,000 Japanese and 2,000 white American members, of whom 50 are priests. Plans are afoot for the erection of the first Buddhist temple in New York and another in Philadelphia.

An Oriental's Memorial

The Japanese Church of Cortez, California, gave \$55 per capita last year as compared with about a \$16 per capita average of Presbyterian church members as a whole.

Dr. Philip Payne, Presbyterian Executive Secretary of Oriental Missions in San Francisco, tells a story of the sacrifice made by one Chinese pastor in California. Last fall the wife of the Rev. Yick Soo Lee was killed by a drunken automobilist. The insurance company settled for cash without going to court. When some one suggested to Mr. Lee, who receives no pastor's salary, that that money would ease his financial stress, he answered, "But we shall not use the money for ourselves. Mrs. Lee would want the work of telling the story of Jesus to go on just the same as if she were here. We will build a church with the money in the little village back in China where she was born, and all the people there will love her for telling them of the Saviour."

Mr. Lee sailed for China last fall to build the memorial church.

New Frontier in Canada

For over five years Saskatchewan has witnessed a shifting of population that has been of deep significance to the churches. Due to drought conditions in the south a steady northward trek of settlers has taken place. These farmers have taken up homesteads in the bushlands of the north. More than 40,000 people have moved into this "Land of Beginning Again."

The trek has faced the churches with the problem of extension in a new frontier area at a time when funds for extension work are seriously curtailed. For a while it seemed as if they could not cope with it. "God hasn't crossed the Beaver River yet" became a current saying in the north.

The United Church of Canada has met the challenge by sending a newly-ordained missionary who has changed the saying to "God has crossed the Beaver River." Working in cooperation with the Church of England, he is claiming Saskatchewan's newest frontier.

—*Christian Century*.

LATIN AMERICA

Cardenas Denies Hostility

In his first pronouncement on the Church-State question in more than a year, President Cardenas declared in March that "Mexican Catholics have complete liberty to go to church." Asserting that "the government was not hostile to the Church," he added that Church and State relations were better than for a long time because the "priests have recognized the uselessness of mixing in politics."

President Cardenas has said that the Mexican Church problem must be relegated to the background, and that the only sure method of doing this is to permit the opening of churches. At the same time the President is reported as opposed to relaxing any of the restrictions taken to prevent the Church from exercising influence in Mexican political life. He has had to move

cautiously because of political opposition in many Mexican states.

Mexico Fights Alcohol

The Mexican Government is interested in questions involved in the strong drink traffic. Public meetings are being held to find out the attitude of the general public. At one meeting recently a member of the Cabinet presided and every branch of the federal government was represented. There were present sixty-three chairmen of state and district antialcohol committees who came from every part of the Republic. Another anti-alcohol convention will be held a year from now in Mexico City and representatives of all the powerful labor organizations of the country are expected to be present to state their point of view. —*Watchman-Examiner*.

Centenary at Samana

The story of the Samana Church in the Dominican Republic is interesting. In 1835 a group of Pennsylvania Christians bought the freedom of some slaves and helped them to embark to a peninsula on the northeastern coast of the Dominican Republic. The place where they landed came to be known as Samana. A missionary of the Wesleyan Methodist Church to the British West Indies learned of this English-speaking Negro colony, visited it, and finally located in the peninsula. During the century 11 churches have been established, for the most part supported by descendants of the original colony. Within the past year the Wesleyan Board has transferred this work to the Board for Christian Work in Santo Domingo.

Baptists in Trinidad

Baptist activities were established on the Island of Trinidad by the Missionary Society of London nearly one hundred years ago. This is the only Baptist church in the world receiving state support. The audiences are largely colored, but contain wealth as well as need, educa-

tional leadership as well as illiteracy. There are venerable "Mammies" who receive a monthly dole, and prominent business men, teachers, lawyers, doctors. There are English, Scotch, Canadian, Portuguese, Chinese, East Indian (100,000 in Port of Spain), Spanish, and every shade of Negro. From the first, this church has expressed itself in missionary work throughout the Island.

—*Watchman-Examiner*.

Progress in Venezuela

The annals of missions in Venezuela are "short and simple," yet they record a great deal of consecrated activity in behalf of this needy land. Intensive evangelistic work has been carried on in the city of Caracas and its environs, and evangelists, traveling by mule-train, have taken the Gospel message into the far interior of the Republic. Under the present government there is complete religious liberty in Venezuela; missionaries are making the most of this. The Presbyterian Girls' School in Caracas has enrolled daughters of the most influential families of the country, all of whom are thus brought under Christian instruction and the influence of Christian teachers in the building of character.

Renewed effort is being made to circulate Christian literature throughout the country; and a spirit of comity marks the relations of workers of all groups.

EUROPE

The Religious Issue

Throughout central Europe a bitter struggle is raging between Catholic and anti-Catholic forces. It has reached its peak in Germany, is the chief issue in Austria, and is one of the most vital questions in Hungary. It is an element of the war in Spain. In some places the Catholic Church is on the defensive; in others it is attacking. In Germany, for example, it is being pushed to the wall. In Austria, it is on the offensive. In Hungary the fight is different, for it is between two churches, the

Catholic and Protestant. In Yugoslavia it is between two churches: the Catholic on one side, Eastern Orthodox on the other.

The geographical line dividing the two churches runs across Europe from south to north, and passes through Yugoslavia, dividing the land into two almost equal parts. Religiously, half of the country looks west and belongs to Europe; the other half looks east, and belongs to the Orient. This line corresponds very nearly to a racial and political division, making the struggle a three-sided one.

—*The Christian Century*.

German Missions

The Yearbook of the United German Mission Conference for 1937 releases the latest figures concerning the German Evangelical Mission work as of the end of 1935. The total number of European missionaries of the societies represented in the United Conference is 1,561, with 12,093 native workers. There are 1,307,788 native Christians and 67,000 candidates for baptism in the care of all these societies. They conduct 4,424 elementary schools and 138 high schools in which there is a total of 255,819 pupils. These societies operate thirty-five hospitals in which thirty-six European and six native doctors are employed. The combined receipts from Germany in the year 1935 amounted to 5,260,707 marks. If these figures are compared with the figures of 1930, it is shown that there has been an increase in the number of missionaries of 14%; in the number of native-born workers, of 26.3%; and in the number of native Christians, 26%. Over against this increase there is a decrease of 29% in the income from Germany. These comparative figures speak an earnest language; for the actual situation is still more unfavorable than the figures reveal. The growth could have been even greater; for it was not possible to make the fullest use of all the possibilities because man-power and means were lacking. Ac-

cording to the report, the income is actually smaller than it appears, because as a result of the economic conditions, the income of 1935 did not reach as far as the same income did in 1930. The figures indicate the faithfulness of the missionaries and native workers who have carried on faithfully in spite of great personal sacrifices.

"In the Faith of Hitler"

Last March it became a custom in Germany in newspaper death notices to say that the deceased "died in the faith of Adolph Hitler." Dr. Alfred Rosenberg, editor of *Völkischer Beobachter*, personal news organ of Adolf Hitler, is also quoted as having addressed himself to Germans who believe that Adolf Hitler is the Son of God, but are scoffed at by some of their friends, in these words: "We need a Son of God. . . . Today there stands among us one who has been specially blessed by the Creator. No one has the right to find fault with those of our people who have found their Son of God and have thus regained their Eternal Father."

—*Alliance Weekly*.

Jews Seek to Conform

It is reported that two hundred prominent Rumanian Jews have offered to become converted to the Greek Orthodox faith to "identify themselves completely with the Rumanian nation." Rumanian church officials intend to start an intensive campaign for mass conversion of Jews, and are ready to appoint special missionaries for this purpose. They were also quoted as having offered to build an imposing Greek Orthodox church for converted Jews, and as having asked that the Patriarch appoint a baptized Jew as priest.

It is a question whether these Jews are converted, or merely finding it expedient to conform.

Situation in Russia

The *United Presbyterian* gives the following summary of the religious situation in Russia, which is based on authentic

sources: In 1935, 14,000 churches were closed. Between 1917 and 1935, 42,800 clergymen died in concentration camps. Of the 35,000 priests before the revolution only one-fifth remain. On February 9, 1936, the tenth anniversary of the League of Militant Godless was celebrated. The president reported that half of the population of Russia is now atheist, but bemoaned the fact that 50 per cent of the Russian youth still clung to the Christian faith, and most of them persist in religious practices. The draft of the new Constitution gives freedom both to religious and antireligious propaganda. In 1925, 42 Roman Catholic churches were open and 40 priests were at liberty. Today there are none. In the whole vast territory of Russia there were then 300 priests; today there are 15. Under the system of collectivization 90 per cent of the farms have been taken from the owners. In 1914 the Lutheran Church had 230 pastors, 200 congregations and 800 churches. They have now been reduced to three churches.

AFRICA

Evangelists for Egypt

Twenty young men, of whom 15 were Copts, have been attending fortnightly classes in Cairo for voluntary evangelists. Several of these young men assist in conducting the evangelistic meetings which are held each week either in private houses or in small mission rooms in some twenty centers in the suburbs of Cairo or near-by villages.

These training classes aim especially at preparation for winning Moslems. It is pointed out that a successful evangelist, whether foreign or Egyptian, requires to have an intimate knowledge of the Christian and Moslem Arabic religious vocabulary, a sympathetic understanding of the mental and spiritual outlook of the special group which he is seeking to reach, a close acquaintance with the movements of thought and culture which are gradually changing the viewpoint and social

values of the Egyptian people, and skill and wisdom in presenting those central truths of the Christian faith which are a perpetual stumbling block to the Moslem—the Trinity, the Incarnation, the Atonement, the suffering of God and the method of divine revelation.

—*C. M. S. Outlook.*

Colonization Scheme

Portugal has undertaken a constructive piece of work in establishing a great number of Portuguese families — mostly peasants — along the railroad that runs across Angola from Lobito to the Belgian Congo. The newcomers will find their farms with a ready crop of maize, wheat, fruit, vegetables, etc., all ready for harvesting, a comfortable little house, well furnished and very hygienic, and a number of natives under contract to help the new colonies in their work. The first group of families has already reached Angola.

—*London Missionary Herald.*

Busy Nurses at Elat

At Central Hospital in Elat are sixteen women nurses. Some are young graduates of mission schools and some are widows who have bought their freedom from their husband's family.

These women work from morning to night, and often far into the night, caring for the sick, making up supplies, sterilizing instruments, getting the operating room ready, dressing the wounds, bathing new-born babies, caring for the orphans, scrubbing and cleaning. After work hours they go to their kitchens and cook their food. Early in the morning and on their half days off they work in their gardens or gather food and firewood. Besides being nurses most of them are Sunday school teachers, and all of them belong to one of two groups of personal workers. Two afternoons a week they take their Bibles, gather together for prayer, and then go to the wards and neighboring villages to acquaint others with their Saviour. Each

month they meet the medical assistants to report these visits and to ask God's blessing on those who have accepted Christ.

—*Presbyterian Banner.*

The Luba-Lulua Bible

Dr. George T. McKee, missionary of the Southern Presbyterian Church in the Congo Belge, writes that in all the large centers it is now extraordinary to find a young man unable to read. It is also encouraging to find that those best informed are eager to be accurate about Biblical facts. The missionary has to be extremely careful now in his preaching and teaching lest some native catch him in a mistake. Most of the younger Christians can recite long portions of Scripture.

Not only has the Bible been the source of inspiration for the natives; the Luba-Lulua translation, since its appearance ten years ago, has had an unexpected influence on European traders, not versed in French or English, but with a knowledge of the native language, who have found their first real introduction to the way of life in the pages of the Luba-Lulua Bible, the first complete Bible in any native language in central Belgian Congo. It has a circulation from Leopoldville to Elisabethville. Young men often sit on their doorsteps and read without danger of ridicule from passers-by; some may read, as they so like to do, with a loud voice, heard by many in the village who are at work.

—*Bible Society Record.*

Plows vs. Polygamy

A writer in *Woman's Missionary Friend* proves that plows have dealt a blow to the practice of polygamy. It has been said that the short-handled hoe is the badge of African womanhood, and when all cultivation of crops was done by the hoe—woman's work—it naturally followed that the more wives a man had, the more land he was able to cultivate. But a plow can do more work in less time than many wives, so why have so

many women around? Accurate statistics are not available, but it is certain that the increased use of the plow and the decrease of polygamy have proceeded simultaneously.

Christians in Kavirondo

The work of evangelization only began in Kavirondo at the opening of this century. These people are a likeable race of East Africa. They are great travelers, and go all over Kenya as house boys, or other laborers; and so enthusiastically did the first converts spread their faith that the Church soon gained a stronghold. Their spiritual life is marked, evidenced by prayer meetings held on their own initiative, and their firm stand against old heathen customs.

But there is another side. As Rev. G. F. Kidd, of Maseno, expresses it:

We have most of the outward paraphernalia of success. We have several African clergy, many Christian gathering places throughout the country and the Christian out-school is a quite normal feature of the countryside. But we have now also come to the second generation of Christians. Christianity has become more conventional; it is the "accepted thing," and in the main I am sure it is true to say that there is not now the same keenness among the individuals of this African Church that there was fifteen years ago.

—*Church Missionary Outlook.*

WESTERN ASIA

Modern Turkey Makes Plans

The present régime in Turkey seems determined, by an enlightened policy, to win for that country a prestige surpassing that of the former Ottoman Empire. A vast scheme is on foot to give about 2,500,000 peasants a proprietary interest in the land. While preserving intact the principles of private ownership, agricultural units, each comprising several villages, will be formed into a "Kombine." One thousand of these are projected. Seventy-eight per cent of the population will benefit in one way or another by the productivity which it is designed to secure. *Jumhuriyet*, in its issue of February 4, discussing this

national program; says that the forests which cover only twelve per cent of the land area will be doubled, and works for the conservation of water will be undertaken.

—*World Dominion Press.*

Syria's Spiritual Hunger

Medical work is of special value in Moslem lands because it shows Christianity in action. Missionaries in Syria living in Moslem neighborhoods are now reporting a real desire to understand Christianity for its own sake. Sometimes this is due merely to an awakening interest in the world at large; but the missionary in one strongly Moslem city reports that he always finds it easy to lead from this purely intellectual interest to the spiritual. A religion free of the detailed, rigid observances of Islam; a religion simple enough that a simple man can understand its meaning, yet profound enough that the greatest scholars cannot find its ultimate reach; one based on a few great principles and not depending on a thousand petty observances—all this appeals to the young Moslem of today. Most of all, he is beginning to ask about a religion that is worked out in actual life and not in formalities.

Damascus Hospital

In Damascus, a Mohammedan stronghold, it is very difficult for a non-Christian to make public confession of Christ as Saviour without great danger to life and property. But many incidents encourage the staff at the Edinburgh Medical Mission Hospital.

A woman, who had been an in-patient, but had been discharged, continued to attend the out-patient department long after she had left the hospital. It was puzzling to know why she should persist in coming, but she finally made a confession to the hospital evangelist, Mr. Saliba, "I do not come here for medical treatment. I come to hear the Gospel message. In my own house I am almost a prisoner and could never come out here to the hospital except on

such a pretext as ill-health. I heard your message first in the wards, and I come to the dispensary to hear more."

A young man was treated free of charge in the hospital as he was poor and without work. While in the wards he was impressed by the spirit of service which he saw in the workers and was influenced by what he heard. After leaving he obtained work, and from time to time since then he has given small donations to the hospital out of his earnings, declaring each time he does so that it is a way of repaying the debt he owes to the hospital.

—*E. M. M. S. Quarterly.*

A Pioneer in Iran

Dr. P. A. Satralker is a young Indian medical man who is working as a missionary in Iran under the Bible Churchman's Missionary Society, stationed at Zahidan, South East Iran. Between there and Quetta, 500 miles eastward, there is no Christian witness. The nearest mission to the north is Meshed, 615 miles distant. The hospital at Zahidan represents the only organized Christian effort in this wide area.

Dr. Satralker's father was a minister of the Indian Presbyterian Church, and believed that the same Holy Spirit who had led the Churches of the West to send the Gospel to India would empower Indians to pass it on to other lands. Of his four sons the eldest is now in charge of an American Presbyterian station; the second is now serving at Miraj, in Sir William Wanless' Sanatorium; the third is the subject of this sketch, and the fourth, also medical, is a missionary to Arabia.

At Zahidan, aggressive evangelism is impossible, as preaching is forbidden except on mission premises, and lantern lectures are included in the ban.

Dr. Satralker, when on a journey, halted at a coffee-shop beside the road. Sitting outside was a beggar boy with a terrible foot. The doctor told him that if he would come a little later to the Zahidan hospital he would

try to help him. The lad came; a cure was effected, and when he had been there four years he said one day, "I want to be a follower of Jesus Christ." The doctor asked him how he had reached this decision, and he replied that Mahomet had never done anything for him, neither had the Mohammedans. But, he said, it was the life which he had seen lived in that mission compound that had led him to wish to be a Christian.

—*The Christian.*

INDIA—SIAM

Changes in Twenty Years

A contributor to *Agricultural Mission Notes* asked 35 students in Pasumalai Normal School what noteworthy changes have taken place in South India in the past twenty years. These students are thoughtful men of college age. The first eight changes listed are given in the order of the strength of the vote.

Caste distinctions are disappearing. Untouchability is being rapidly discarded.

Child marriages are decreasing. Education for women is increasing. Coeducation is becoming more common.

There is wider public interest in education.

The demand for Home Rule is more widespread and insistent.

Rural reconstruction is multiplying.

Epidemics are being mastered.

Women are entering public life.

Interreligious Student Conference

A Y. M. C. A. worker reports a student conference at Varkala, Travancore, at which Christian, Moslem and Hindu students met on a purely religious basis. There was honest skepticism on all sides. Questions arose out of real desire to know the truth—questions that tested the best religious experience represented there. For example: "How can one know the will of God?" "What special value do the Scriptures have over the scientific research of today?" "Why need we go back to the experiences of those of the past when we of this age know more than they did?" Or, "I had lost my confidence in Hinduism, and

thought that Christianity was ideal. Then I learned of their divisions, their failings, and I began to see all religions as struggling after the ideal." It was interesting to hear a Hindu leader help a Christian leader make his point clear.

On the Depressed Class Movement

Dr. P. B. Hivale, of Bombay, in an address before the All-India Conference of Indian Christians, told what he thought the Christian attitude should be toward the problem of the depressed classes.

"I cannot but believe," he said, "that in the principles which were given to us by Jesus Christ you find the motive power which makes human freedom possible. Therefore, Christians must place before the depressed classes what they have, not in a spirit of competition, but merely as a witness to the liberating power of Jesus Christ. Such a witness must not be, however, accompanied by any promise of economic help or political status. Any attempts to enter into a bargain with the depressed classes for political purposes, or with the hope of increasing numbers is against the very spirit of our religion and we must set our face against it. At the same time we cannot but hope that the depressed classes may find in the principles of Christ the abundant life for which they are searching. The decision must be their own. Whatever the decision, it should be our duty to help them in their struggle.

"However, we must confess that even in Christian churches there has been class discrimination. A challenge comes to the Christian Church to reexamine itself and to purge itself of all such distinctions and all such evils that come from our human failure to live up to the ideals which we hold and which are a sacred trust from our Master."

Headliner

During a three days' communal riot in Bombay the regular city street cleaning service

was stopped, and filth and smell became unbearable. Dr. Clifford G. Manshardt, head of Nagpada Neighborhood House, gathered young Jews, Hindus, Moslems and Christians in his School for Social Work, and went into the streets with brooms and dump carts to clean up the place. It was a dramatic lesson in community spirit as menial work done by young men of all castes and creeds was an astounding thing. The next day the municipality began work again with street cleaners in that section; and next day the press of India made front-page news of the event.

Forman Christian College

Forman Christian College, Lahore, has been a pioneer in many lines. It was the first to form a Graduates' Association in 1896, the first to open a Biology Department in 1898, the first to adopt coeducation in 1902, first to conduct medical examination of students admitted to the College (1914). Her students were the first to receive the degree of B.Sc. from the University of the Panjab. During the past four years the College, now under the principalship of Dr. S. K. Datta, has made some vital changes; a new office was created in 1934 to follow up the progress in his studies which each intermediate student makes. An annual camp is held for first-year students where for two weeks they work and play together. The effect of this novel experiment appears remarkable, especially when one looks at it in the light of the communal shackles that fetter India in general and the Panjab in particular.

—*Indian Witness.*

New Life for Siam

Dr. Charles T. Leber, the new secretary of the Presbyterian Board and now on a tour of mission fields in Asia, urges a new united program for Siam. Here are some of his observations:

The National Church is still young enough to be enthusiastic, willing and pliable.

Siam has religious freedom. The restrictions on Christian activities are very few. How long will this last?

Siam is growing in geographical and political unity. There are no longer isolated fields in Siam itself.

Older missionaries soon to retire have prestige and influence that should be used strategically and urgently.

New leadership is arising in the personalities of younger missionaries, eager to unite on forward-looking projects.

Equipment at certain places must either build up or close up.

MISCELLANEOUS

Gifts and Giving

The United Stewardship Council has recently issued its compilation of data in regard to gifts to 24 leading Protestant denominations in the United States and Canada.

Total gifts to the 24 communions were \$315,438,747 in 1936 as compared with \$304,692,499 for 1935. This means a per capita increase from \$12.10 to \$12.46. Gifts for congregational expenses increased from \$251,347,435 to \$258,167,763, a per capita increase from \$9.98 to \$10.20. The per capita increase in gifts for denominational benevolences is a little less proportionately than in those for congregational expenses — from \$2.02 in 1935 to \$2.12 in 1936.

In 1936, as in 1935, the Church of the Nazarene gave the largest total amount per capita, \$25.55. In 1936, as in 1935, the United Presbyterian Church gave the largest amount per capita for denominational benevolences, but have decreased their gifts from \$7.18 per capita to \$6.53.

Three denominations in the United States gave less per capita than in 1935; all the others increased their gifts at least a little.

Of the three Canadian communions the gifts of the Canadian Baptists and the Presbyterians decreased both for denominational benevolences and for congregational expenses; while the United Church increased its per capita gifts for denominational benevolences slightly, but decreased its gifts for congregational expenses.

—*Federal Council Bulletin.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Rats, Plague and Religion. John Spencer Carman. 250 pp. \$1.25. Judson Press. Philadelphia. 1936.

This is as interesting a book as its title would lead readers to expect, and is the best collection we know of stories concerning medical mission work in India. Dr. John Spencer Carman of the Victoria Memorial Mission Hospital at Hanumakonda in the Hyderabad State (Nizam's Dominions) has had the help of his capable wife who contributed several of the stories. They illustrate how much can be done by a faithful missionary couple in their first six years on the field. Would any ordinary business concern, in any part of the world, show equal results in so brief a period? The stories are not only fascinatingly told but they reproduce the Indian atmosphere with surprising correctness. Happy must have been the American audiences that heard them. No wonder the doctor and his wife have been urged to give their addresses this permanent form which deserves wide circulation. Books by India's medical missionaries are too rare, a simple and sufficient explanation being that every medical missionary in India is already greatly overburdened with work on the field and their furloughs are taken up by home churches that wish to hear their moving stories. If every missionary on furlough could have as useful a "father-in-law" to help prepare his manuscript for the printer then many more entrancing missionary books might be published. The ignorance of home churches about mission lands must be dispelled by some method or other. How many people in the American churches realize that al-

most the number of the population of the whole of the United States are without any skilled medical help in India? Those who have in hand the preparation of textbooks for the study of India in 1938-39 should have this book in mind, and some publisher would do well to issue a cheap edition to ensure its winning its way into the homes and hearts of the American people.

J. F. EDWARDS.

Missionary Stories to Tell. Compiled by the Children's Committee of the Missionary Education Movement. 178 pp. Cloth, \$1.00; paper, 50 cents. 1936.

Every teacher knows the educational value of a well-told story. Through this collection of 38 stories, boys and girls will not only learn the facts about modern missions, but will gain an understanding of world fellowship and racial brotherhood. The stories are especially adapted for telling, and are of tested value to leaders of children in introducing boys and girls of the Americas, China, Japan, Korea, India and Africa.

The Untouchables' Quest. Godfrey Phillips. 96 pp. 40 cents. Edinburgh House Press. London. 1936.

This unpretentious book, taking less time to read than the Book of the Acts, is a chronicle of modern "Acts" of the Holy Spirit. Inspiration and challenge are presented by facts clearly expressed and forcefully emphasized. Mr. Phillips, an English exmissionary (now a Board Secretary), has sought to bring forth into the common knowledge of the British and American churches the great study by Dr. (now Bishop) J. Waskom Pickett, "Christian Mass Movements in India." Mr. Phillips has used the important

Ambedkar movement as an introduction to the whole question of our Western churches' contribution in the past and our responsibilities for the future. Thus while bringing out Dr. Pickett's survey conclusions in simple fact and figure, he has led us to the brink of the future, with the vast need of India's teeming Untouchables uppermost in our sympathies.

The author not only interprets the nature of the so-called "mass movement," but describes the actual process of Christianizing these depressed classes. Vivid glimpses from current reports, latest figures of numerical progress, eye-witness descriptions of village life, all bring to the reader a sense of the vital drama—spiritual, social and economic—now proceeding in India.

The author's review of the increasing contributions of governmental and non-Christian agencies is appreciative; he commends them to Christian approval and assistance, though he shows how justified is the Christian conviction that the changed inner life based on vital relation to Christ is fundamental to any lasting improvement in individual and corporate life of the Untouchables.

Among portions most useful to the reader, and to one who desires to use the book for preparing addresses or for classes are those dealing with (a) the three years of experience since Mr. Gandhi's dramatic fast for the untouchables; (b) the startling superiority in literacy of the Christians over Hindus and Moslems; (c) difficulties and achievements in self-support, and (d) multiplying evidence that from the witnessing lives of transformed outcastes higher castes are being won to Christ in large numbers, and the emphatic chapter entitled "Everything Depends on Teaching."

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

The author closes with the note of urgency and warning, recognizing the long road ahead for Christian forces. In blunt language he says "this thing which is too big for us already is going to become far bigger."

B. C. HARRINGTON.

Missionary Romance in Morocco.
By James Haldane. Illus. 8vo.
189 pp. 2s. 6d. Pickering & Inglis.
London. 1937.

Morocco is one of the less familiar countries of the world. It is out of the line of tourist travel and is inhabited by Moors and Berbers who are not over-friendly to Europeans. While there are representatives of several Protestant missionary societies in Morocco, the field is not an encouraging one because of the fanatical character of the Moslems. Mr. Haldane introduces us to the people and problems in a very entertaining and illuminating series of chapters that relate his observations and experiences during the past 25 years. He is a missionary and Field Superintendent of the Southern Morocco Mission, with headquarters in Mazagan. There are few, if any, recent books that give as vivid a picture of the products of Islam in North Africa.

Bush Aglow. Life Story of D. L. Moody. By Richard E. Day. Illus.
331 pp. \$2.00 net. Judson Press.
Philadelphia. 1936.

D. L. Moody, who was born in poverty just one hundred years ago, was a remarkable man. His life seems to offer almost inexhaustible material for biographers. Three new volumes have recently come from the press thirty-seven years after his death.

The new biography is by the author of "The Shadow of the Brood Brim," a life of George H. Spurgeon, the great English preacher, who was born just a year before D. L. Moody. The two men had many points in common—both were born of poor and obscure parents, had comparatively few educational advantages, were soundly converted in youth and became famous preachers and soul-win-

ners—one as an American Congregationalist and an international evangelist who went everywhere preaching; and the other as a metropolitan Baptist preacher who drew people from everywhere to hear him in his London tabernacle. Both established educational institutions—Spurgeon a Pastors' College and orphanage, and Moody a Bible Institute and two schools for struggling young men and young women. Both were Bible students and published books and tracts which have sent the Gospel in print all over the world. Both were men of prayer and depended on the Holy Spirit for power. Both were endowed with a sense of humor and "common sense." Both died in their prime—Spurgeon at fifty-six, and Moody at sixty-two, and both left an enduring work behind them and children to carry on.

The material for Mr. Day's story of "The Great American Commoner" are largely gathered from Mr. Moody's youngest sister, Mrs. Elizabeth Moody Washburne of Racine, Wisconsin. For the most part it is not new but gives some fresh and interesting glimpses of D. L. Moody, his family and associates. The author's philosophy and personality are even more prominent here than those of his subject but the book pictures a great soul, a love-motivated soul-winner, and one filled with the Holy Spirit and who built both for time and eternity.

One peculiarity of this biography is its omissions. Little is said about the institutions that D. L. Moody founded and that he sometimes said represented his most abiding work. The Moody Bible Institute is given six pages out of 333, Northfield one page and Mount Hermon two pages; almost nothing is said about the Northfield Conferences and little about the Colportage Library; the names of many of those most vitally associated with Mr. Moody are omitted; while others of little importance are included; nothing is said of the work of his sons and son-in-law in carrying on the institutions he founded.

Almost nothing is said about the many people of wide usefulness whom Mr. Moody led to Christ. There is no index.

The fact that Mr. Day never saw D. L. Moody and was not intimately acquainted with his work explains many of the omissions and inadequate lights and sidelights on the great evangelist. As a balanced biography it is lacking but as Mr. Day's estimate of the man and his message it is interesting and shows a man whom God used.

A History of Jewish Christianity.
From the First to the Twentieth Century. By Hugh T. Schonfield.
London. Duckworth, 1936.

This important book has assembled valuable facts related to a phase of ecclesiastical history that has been almost entirely overlooked, for church historians have attached little importance to the place of Jewish Christianity in the course of the Christian centuries. This book seeks to furnish a continuous account of Jewish Christianity and its influence from Apostolic times to our own. In spite of many a hiatus in the records we have the results of extended research and a valuable contribution to the study of the subject.

The aim of this history is expressed in a quotation taken from Basil Mathews' "The Jew and the World Ferment." He says: "We do not believe it to be in the purpose of God that the Jewish Christian should be deprived of the opportunity of making his own distinctive racial and cultural contribution within the Christian Church." The principle, as thus stated, is in full accord with the science of modern missions. It is when we come to consider, however, what was the "distinctive racial and cultural contribution," which Mr. Schonfield thinks Jewish Christians should make within the Church, that we find ourselves in disagreement.

The author claims the right for Jews who accept the Messiahship of Jesus to remain within the Jewish community, to continue the observance of the

peculiar customs of their people, and to cherish the heritage of Israel. He believes that the Jews would thus "banish forever the pain of the broken family circle," and be able effectively to "open the eyes of their brethren to the saving truth that Jesus is the Messiah." He also seems to approve of a return by Jewish Christians to the view of Jesus held by certain followers of Christ in the first Christian centuries, known as Ebionites. Mr. Schonfield says, "Their Christology was a simple one. They believed that Jesus was the natural son of Joseph and Mary, elected to the high office of Messiah by virtue of His Holy life and Davidic descent; that He had been so designated at His baptism by the entering in of the Holy Spirit and by the Voice that proclaimed, 'Thou art My Son, this day have I begotten Thee.' They also believed that after proclaiming the Kingdom of God, He laid down His life for the salvation of Israel, was buried, rose again from the dead, ascended into Heaven, and would shortly return again to set up His Kingdom and reign over the House of Jacob forever."

Students of history will recognize at once views over which many a battle royal has been fought in other generations. Yet Mr. Schonfield looks forward hopefully to "the return of the great Gentile churches to the simple faith and Christology of the early Jewish Christians," and to the time when they will enunciate "simple and universal principles of belief in which the Unity of God and the Messiahship of Jesus will be the fundamentals." Such a faith he conceives would be "acceptable alike to Jew and Gentile."

But the author's facts, quite apart from his interpretation of them, command our attention and interest. They bring us face to face with the tragic failure of the Church to commend Christ to the Jew, with the spiritual homelessness of Jews who become believers in Jesus, and the lack of fellowship which they so often encounter within the Church, and with the estrange-

ment of Jewish Christians from their own people and the loss of their testimony within the House of Israel. We have here a fresh study of the relationship of Jewish Christians to the Christian Church and suggestions as to how their testimony for Christ can be made more effective in reaching their unreconciled brethren. J. S. CONNING.

The Restraining Hand. By R. A. Bosshardt. 288 pp. Price, \$1.50. Hodder & Stoughton, London. 1936.

This record of the "Captivity for Christ in China" of two members of the China Inland Mission, Messrs. Hayman and Bosshardt, for periods of 413 and 560 days respectively, is a fit companion for the narratives of "Boxer Days," of fiery trials in the Church's various persecutions, and of the experiences of the Apostle Paul so briefly yet so graphically recorded in the Acts and the Epistles. The book might have a wider reading and produce a deeper impression if it had been cut to half its length, yet the interest of the reviewer was maintained through a complete reading of the simple story, despite the natural sameness of its detail of daily hardship and peril. The heart-sickness of "hope deferred," the dreary loneliness of separation from loved ones and association with murderous ruffians, the deprivation of books—even with no Bible for most of the time—the lack of proper food and clothing, the inability to bathe with consequent infestation by vermin picked up from filthy lodgings and associates—all these things made it impossible for anything but the most implicit faith in God to sing songs, give thanks and preach Christ "in season and out of season."

Their captors were the Communist Army as it was driven by the Government troops through the provinces of Hunan, Kweichow and Yunnan toward the northwest borders of China. Bombing airplanes constantly harassed the Communists, yet, dodging and fleeing, they captured towns and villages, looting and destroying, kidnapping men,

women and children of wealth, holding them for ransom, brutally executing them when ransom was not forthcoming or when captives failed to keep up with the rapid marches. The hope of a large ransom led the Communists to save the lives of the two missionaries. Mr. Hayman alone was released on the payment of ten thousand Chinese dollars by a Chinese friend, though the release of both had been promised for that sum. Five months later, Mr. Bosshardt was released without ransom when it occurred to his captors that, as a Swiss, he did not belong to an imperialist nation!

For a picture of Chinese Communism in its horrible reality, not as the theorists portray it, one should read this book. It is a modern parallel to parts of the eleventh chapter of The Hebrews.

COURTENAY H. FENN.

Indians of Today. Edited by Marion E. Gridley. 128 pp. \$2.50. Privately published by the Indian Council Fire, 108 North Dearborn St., Chicago. 1936.

When it is no longer thought necessary to introduce American citizens of aboriginal descent with the sound of tom-toms and a display of war-bonnets when they are accepted without fanfare as our equals and contemporaries, then we shall no longer have need for an Indian Bureau, for "Indian" organizations, or for exclusively Indian schools. Until that day—which some of us believe may not be far off—such a compilation as "Indians of Today," sponsored by the Indian Council Fire of Chicago and edited by its secretary, Marion E. Gridley is welcomed as an index of progress already made toward the goal.

The late Charles Curtis, a former senator and vice-president of the United States, whose minor strain of Indian blood has been widely publicized, tells us in his Foreword what those whose stories and portraits appear "have achieved in the face of terrific handicaps." Together with hundreds less well known, they are filling a worthy place in our modern civilization. The

editor does not pretend to cover the ground fully. Some Indians who well deserved mention were unknown to the editor, while others preferred not to be listed.

The analysis of 101 short biographies shows that about one-third of those included claim to be "full bloods." One-fourth are less than half Indian, although only Mr. Curtis, and Mrs. Roberta Campbell Lawson (granddaughter of a native Delaware missionary, and now president of the General Federation of Women's Clubs), are below one-fourth degree.

About one-third of those whose stories are presented live and work among the general population of America, as ministers to white churches, doctors, lawyers, scientists, business men and others. Members of one considerable group serve under the Indian Bureau or as missionaries on reservations; over one-third are artists, singers, lecturers and writers on Indian themes; many entertainers have been omitted. Twenty-two women are included, and several men who have won fame and money as successful athletes. Eleven are or have been Christian ministers or pastors. Three of the names are found in "Who's Who in America," and others appear in special books of reference.

Missionary groups will do well to study this compilation, the first of its kind, and it should be made available in libraries, especially those of schools, colleges, and historical societies.

ELAINE GOODALE EASTMAN.

World Treasure Trails: Africa. By Nellie A. Reed. 127 pp. \$1.00, cloth; 50 cents, paper. Women's Missionary Society, Free Methodist Church, Winona Lake, Ind. 1936.

The author is a Free Methodist, who was sent out to Africa by the children of America, and now brings back a message to young and old. She knows and loves children of all races and has drunk deeply from the fountains of experience.

Here is an atmosphere of adventure that every missionary experiences as he goes to a

strange land for the first time. The author shows that all Africa is not jungle but that there are great and modern cities, high mountains, railroads and their stations, automobiles, mines, waterfalls, plantations, open rolling grass land, yes, and dense bush. Of course a children's book must mention lions, leopards, elephants, hippopotami, monkeys and Africa's other animals.

Living in these pages are also, and mainly, people—boys herding flocks, taking turns going to school where they learn songs and Bible stories which they carry back to their fellow herdsmen. We read of little Ponsiwe whose mother tried to hide her from evil spirits; there are Zephaniah and Sarah, the twins, who with their mother were lepers; and there is Mary, one of the children rescued by the missionaries during the famine.

Wide territory was covered by Miss Reed in her visit—Natal, Transvaal, Cape Colony, Orange Free State, Portuguese East Africa and the Belgian Congo. Instructive notes are added to each chapter, giving facts about each of the provinces.

MYRTA PEARSON ROSS.

Missionary Plays and Pageants. By Mrs. Fannie Smith Gray. Crown 8vo. 277 pp. \$2.75. Western Baptist Publishing Co., Kansas City, Mo. 1936.

The demand for missionary material in dramatic form has increased in late years as churches and other religious organizations have come to realize the dynamic of the visual presentation of truth. These 25 dramas and pageants cover a range of subjects, including temperance, sketches for special occasion and various phases of missionary work. The appeal is mostly to women and young people.

The author was for 13 years Baptist State Secretary for Kansas and served as leader in the Woman's National Jubilee and Continuation Campaigns of the Northern Baptist Convention. The aim of these productions is

not merely to sugar coat missionary and other religious information but is especially to inspire and motivate practical work in church groups. The author has endeavored to make the staging and costuming simple so as to be within the range of the average church. It is to be regretted that these sketches were not revised so as to meet the new legal, social and religious conditions with which the Christian Church has to deal, since the plays were first used. Missionary motives, conversational style and facts have changed so markedly that little of the material could now be used without considerable adaptation. If this is done the dramatic basis of these plays and pageants will be found helpful as suggestive material well arranged.

E. S. AITCHISON.

Heritage of Beauty. Pictorial Studies of Modern Christian Architecture in Asia and Africa. By D. J. Fleming. \$1.50. Friendship Press, New York. 1937.

Many mission churches and schools in foreign lands are so crude or foreign that they are an offence to cultured natives and do not stimulate worship. This is in spite of the fact that such countries as India, Burma, Persia, Siam, Japan and China boast of many very beautiful non-Christian temples.

Dr. Fleming, formerly a missionary in India, has prepared this attractive volume with forty-five photographic productions, with a view to promoting and preserving in every land national ideas of beauty in Christian Church architecture. In these studies he shows the beautiful, appropriate, artistic, dignified and worshipful designs in some Christian churches; others are dignified but seem out of place in their environment. He also calls attention to art, symbolism and reverence in connection with churches. Every missionary, charged with building houses of worship in other lands, should examine this volume and profit by Dr. Fleming's studies.

Kolerat Pitsiulret or True Stories of the Early Days of the Moravian Mission on the Kuskokwim River, Alaska. By S. H. Gapp. 106 pages. 50 cents. The Comenius Press (The Moravian Book Shop), Bethlehem, Pa. 1936.

The Moravian Church began its work among the Eskimos of the Kuskokwim District in 1885, and this booklet records in graphic and gripping style stories of what was involved in pioneer missionary work fifty years ago in subarctic Alaska. What perhaps adds peculiar interest to these, at times, thrilling narratives is the fact that one of the pioneer missionaries, who for the first time brought the Gospel to these neglected people, was a full-blooded Delaware Indian, the great-grandson of the famous Chief Gelele-mend of Revolutionary fame. The first chapters give a review of his life. After his death his widow gave to Dr. Gapp all her diaries, from which he has gleaned this remarkable tale, which he has been permitted to publish now that she too has gone to her eternal reward. The book gives a vivid picture of missionary activities amid the snow and ice of Alaska, and also of some of the experiences—sometimes tragic—of the early Eskimo converts. P. DE S.

Pools on the Glowing Sand. The Story of Karl Kumm. By Irene V. Cleverdon. Introduction by Samuel M. Zwemer. Illus. 8vo. 194 pp. 5s. Specialty Press. Melbourne, Australia. 1936.

Karl Kumm was a pioneer missionary traveler in Central Africa and described his interesting observations in two volumes: "The Lands of Ethiopia," and "From Hausaland to Egypt." He had outstanding gifts as a Christian scholar, an effective speaker and missionary explorer and was one of the founders of the Sudan United Mission and its General Secretary.

Karl Kumm was of German parentage and was born in Osterode, Hanover, in 1874. Later he became international in his contacts and allegiance, with Great Britain, America and Africa as his adopted countries.

As his first wife, he married Miss Lucy Guinness, a daughter of Dr. H. Grattan Guinness of London.

The story of this life, dedicated to God for Africa, is deeply interesting from many points of view. We read of wild elephant hunts, as well as adventures with wild men, but the traveler's chief interest was in bringing men into vital relationship to Christ. Kumm met many famous men and spoke at great assemblies. These contacts form the basis for some rich experiences that reveal the man's strong character and wide influence. He died in California on August 29, 1930, but the work of the S. U. M. goes on with many signs of the blessing of God.

China Calling. By Rev. Frank Houghton, B.A. 80 pp. Paper, 50 cents; cloth, \$1.00. China Inland Mission, London, Philadelphia. 1936.

It would be hard to find elsewhere as many interesting facts about China, the country, the people, their history, their character, their attainments and their needs, in equally small compass. The Editorial Secretary of the China Inland Mission, and now a Bishop in Szechuen, has made full use of earlier books on China and the Chinese, but also, with unusual opportunities, has made equal use of eyes and ears and mind on present-day China. He has produced a book which should find a large place in the study classes of churches and societies as affording an admirable bird's-eye view of that long-lived race in the weakness and strength of its past, its modern progress and problems, its resources, its need of "What Jesus Christ alone can give." Hence this book's stirring call to the Christian Church in Great Britain and America to seize the present unequalled opportunity. Its appeal is by no means limited to the C. I. M. and its supporters. The style of the book is easy and the author's sense of humor is frequently in evidence.

After a description of the land and people, an excellent

sketch of the Religions of China is followed by a chapter on Christianity in China, from the coming of the Nestorians to the most recent developments in the National Christian Council and the expanding ideal and realization of the Indigenous Church. The author's picture of the Life and Leadership of the Chinese Church, in country and city, tallies closely with the reviewer's own 34 years of observation and participation in both. The Church's virtues and frailties are not very different from those of the Western Churches, and the great need is the same—that of larger dependence upon God's Spirit for a fuller and more energizing life. It is a felt need and Chinese preachers and itinerant bands have been raised up to meet it as never before, in more extensive and intensive evangelism and the development of the spirit of independent self-support and self-propagation.

But lest any should think that the missionary is no longer needed in China, the author draws attention to the still small number and the poverty of the 500,000 Chinese Protestant Christians among nearly 500,000,000, and the vast populations entirely unevangelized. In his mind there is not the slightest question that "none but Jesus Christ can do helpless sinners good," therefore China presents the world's loudest call and greatest opportunity to those who follow the Master in being lovers of souls. "Love never faileth."

C. H. FENN.

God in the Every Day. By Hugh Redwood. 8vo. 117 pp. 2s. 6d. Rich and Gowman, London. 1936.

Another book by the religious editor of the *London Daily Chronicle* is always welcome. Like "God in the Slums" it is the story of how Christ finds men and women and saves them from sin and destruction. It is illustrated by individual experiences and one chapter of especial interest is autobiographical. Every pastor, teacher and personal worker will find it a rich storehouse for inspiration and illustration.

Twice Born—And Then? By Andrew Gih. Edited by J. Edwin Orr. 12mo. 128 pp. 1s. Marshall, Morgan & Scott. London. 1937.

Andrew Gih is a Chinese Christian, still a young man, an evangelist of the Bethel Mission in Shanghai. Recently he has not only traveled widely in China, preaching the Gospel, but has been on a world-wide evangelistic tour and has given his message very effectively to large audiences in America and England. Now friends have persuaded him to write the story of his early life, his conversion, his Christian ministry and his message. All has been edited by J. Edwin Orr, the young British evangelist, author of "Can God—?" and other volumes.

Andrew Gih's story is striking and stimulating. His faith is clear, his spirit is Christlike and his message is Biblical. The book well repays a careful reading, though its style is conversational, rather than literary and the life-story would be improved by condensation and reediting. The Scripture messages deal with the Holy Spirit and are intended particularly for Christians who need cleansing, and power. They will be helpful to any earnest Christian of any race, in any land.

The Hindu Jajmani System. By Wm. H. Wiser. Paper bound. 192 pp. Lucknow Publishing House, India. 1936.

Wm. H. Wiser has been for some years a missionary in the United Provinces of Indian and, with his wife, wrote a fascinating book of Indian village life, called "Behind Mud Walls." Now Dr. Wiser has published another and more detailed study of one of the features of the Village System—the "Jajmani" or relationship between employer and employee. This system is complicated because of the twenty-four castes and out-castes, with their traditional occupations and taboos. For example: the Brahmans may be served by any one of the twenty-four castes while the sweeper can only be served by a few.

For five years Dr. Wiser and his family lived just outside a village, which they called Karpur. Here they learned to

know the Hindu people, their system, customs and problems. It was a great experience which they have capitalized to good advantage. He describes each separate caste from Brahman to dancing girl and then tells of the service system, payment, concessions, and its disintegrating features. The laws of compensation and rights are studied, and the advantages and disadvantages of the whole system. It is a valuable study for any missionary or student of social science.

The lessons Dr. Wiser draws from the system are fifteen. The features that should be retained include:

1. Contentment and peace.
2. The individual wishes subordinated to the group.
3. A federation of groups leading to solidarity.
4. The farmers living at the center rather than in scattered homes.
5. The village community as the primary unit of society in India.
6. Education and religion as playing a large part in creating unity.
7. The greatest factor contributory to a sense of security is a recognition of common responsibility.

He says in conclusion: "Just as India is helping us to understand more clearly the Galilean Master's teaching of passive resistance, it can help us to understand His teaching that no man has a right to live entirely unto himself and that they who are strong are under an ethical obligation to bear the burdens of the weak."

New Books

Ablaze for God. Life Story of Paget Wilkes. Mary W. Dunn Pattison. 316 pp. Japan Evangelistic Band. London.

The Foundations Must Stand. P. E. Kretzmann. 123 pp. 75 cents. Concordia Publishing House. St. Louis.

Letters by a Modern Mystic. Frank C. Laubach. 46 pp. 25 cents. Student Volunteer Movement. New York.

A Theology for Christian Missions. Hugh Vernon White. \$2.00. 220 pp. Willet Clark & Co. Chicago.

Alaskan Adventures. By Loyal L. Wirt. \$1.50. 124 pp. Revell. New York.

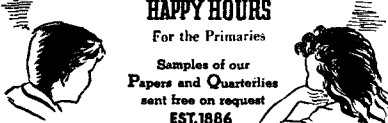
Twelve Mighty Missionaries. E. E. Enock. 95 pp. 1s. Pickering and Inglis. London.

They Found God. M. L. Christlieb. 152 pp. 5s. Allen and Unwin. London.

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Third and Reily Sts., Harrisburg, Pa.

Education for Missions in the Local Church. E. Mae Young. 89 pp. 35 cents. Methodist Book Concern. New York.

Landlord and Peasant in China. A Study of the Agrarian Crisis in China. Chen Hanseng. 144 pp. \$2.00. International Publishers. New York.

Revisiting My Pygmy Hosts. Paul Schebesta. Trans. by G. Griffin. Illus. Map. 288 pp. 18s. Hutchinson. London.

Stone Age Bushmen of Today. Life and Adventure Among a Tribe of Savages in Northwestern Australia. J. R. B. Love. Illus. 220 pp. 8s. 6d. Blackie. London.

Native Education and Culture-Contact in New Guinea. William C. Groves. 179 pp. 6s. University Press, Melbourne; Oxford University Press, London.

Christ the Hope of the World. Report of the Twelfth World's Sunday School Convention. Alexander Gamie. Illus. 350 pp. \$1.00. World's Sunday School Assn. New York.

Christianity and Our World. J. C. Bennett. 65 pp. 50 cents. Association Press. New York.

Church and State on the European Continent. Adolf Keller. 6s. Epworth Press. London.

ON SHIPBOARD

An unusual gathering, says a correspondent, was held lately on board the P. and O. steamer *Carthage*, bound for China. Under the heading "Why we are going to China?" several young men going out to the China Inland Mission for the first time gave their testimony in front of 250 passengers and ship's officers. The speakers, who had taken a prominent part in the usual deck sports, all told how they had been led to realize that the accepting of Christ as their Saviour was a real and personal matter, and how in different ways they had received the call to China.—*British Weekly*.

DO NOT MISS THESE ARTICLES IN THE
JUNE NUMBER OF THE

THE MISSIONARY
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CHRIST AND RURAL AMERICA

Some Back Road Problems	<i>Eunice B. Buck</i>
The Challenge of the Rural Community	<i>Mark A. Dawber</i>
The Murdock Trail	<i>Alvin E. Magary</i>
Neglected Fields in Rural America	<i>William R. King</i>
Unity and Cooperation for Rural Churches	<i>Edward D. Hamner</i>
As a Farmer's Wife Sees It	<i>Mrs. A. W. Hewitt</i>
Case Work in Rural America	<i>Hilda L. Ives</i>
A Colporteur's Experiences	<i>John C. Killian</i>
Tenants, Share-Croppers and the Church	<i>Charles M. McConnell</i>
Keeping the Fountains Clean	<i>Henry W. McLaughlin</i>
The Work of Rural Sunday Schools	<i>John M. Somerndike</i>
The Country Pastor's Job	<i>Mark Rich</i>
The Larger Parish Plan	<i>Ellsworth M. Smith</i>
What Rural Churches Are Doing	<i>W. H. Thompson</i>
Woman's Work in a Country Church	<i>Mrs. J. D. Wyker</i>
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ANNUAL MEETING OF THE REVIEW

The annual meeting of The Missionary Review Publishing Company was held at 156 Fifth Avenue, New York, on February 18, 1937. A financial report for the calendar year, 1936, was presented by the Treasurer, Mr. Walter McDougall, showing a deficit of \$1,394.88. The representative of the Evangelical Press, Rev. David Fant, stated that the renewal of subscriptions to THE REVIEW are over 80%, an unusually high proportion. The Secretary, Mr. Delavan L. Pierson, reported that the special numbers on the American Negro and Missions in Africa, published during the year had had a very gratifying sale and that special numbers on Rural America and Moslem lands are planned for the coming year.

The following members of the Board of Directors were elected to succeed themselves:

Robert E. Speer, President; A. L. Warnshuis, Vice-President; Walter McDougall, Treasurer; Delavan L. Pierson, Secretary; Wm. I. Chamberlain, D. J. Fant, Mrs. Orrin R. Judd, Wm. B. Lippard, Eric M. North, Samuel M. Zwemer, Samuel M. Cavert.

A special committee was appointed, with Dr. John McDowell as chairman, to consider and report on the subject of the future of THE REVIEW.

Respectfully submitted,
DELANVAN L. PIERSON, *Secretary*.

SUMMER CONFERENCES AND SCHOOLS OF MISSIONS

Council of Women for Home Missions and Affiliated with the Committee on Women's Work, Foreign Missions Conference

June 19-26—Lake Geneva, Wis. Mrs. T. A. Freeman, 427 Greenwood Blvd., Evanston, Ill.

June 20-26—Boulder, Colo. President, Mrs. Henry F. Hoffman, 741 Adams St., Denver, Colo.

June 21-27—Winona Lake, Ind. Miss Minnie Rumsey, N. Mayflower Road, Lake Forest, Ill.

June 26-July 3—Eagles Mere, Pa. Miss Muriel C. Post, 907 Lindlay Ave., Logan, Philadelphia, Pa.

July 7-15—Northfield, Mass. Miss Amy O. Welcher, 796 Prospect Ave., Hartford, Conn.

July 10-17—Mountain Lake Park, Md. Chairman, Mrs. J. M. Knight, 207 Roane St., Charleston, W. Va.

July 17-24—Mt. Hermon, Calif. Mrs. N. J. Forsberg, 1144 Eddy St., San Francisco, Calif.

July 19-23—Bethesda, Ohio. Miss Mary I. Scott, 310 Tomlinson St., Moundsville, W. Va.

August 15-22—Chautauqua, N. Y. Chairman, Miss B. Louise Woodford, Candor, N. Y. After August 1, Chautauqua, N. Y.

August 19-25—Kerrville, Texas. Chairman, Mrs. T. M. Cunningham, 618 West Sydmore, Denton, Texas.

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THE PRESBYTERIAN

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ceeded to his father's title in 1913 and was president of the Friends of Armenia Society.

* * *

Rev. Charles L. Goodell, D.D., Secretary Emeritus of the Commission on Evangelism of the Federal Council of Churches of Christ in America, died on April 27 in New York City at the age of 82. Dr. Goodell was widely known as an evangelist of the air and gave his Sabbath Reveries every Sunday morning for eight years. He was a highly honored minister of the Methodist Episcopal Church and served several successful pastorates in New England and New York. He was born in Dudley, Mass., July 31, 1854, the son of Warren Goodell. He was graduated from Boston University in 1877 and came to New York State in 1896. Dr. Goodell was the author of many devotional books and served a nation-wide parish.

* * *

Dr. Adolph Deissmann, well-known Christian theologian of Germany, died in Berlin on April 5 at seventy years of age. He was born in Langenscheid in 1886 and after occupying chairs in several universities became Professor of New Testament Theology in 1908 and was retired by government order in 1935 after he had signed a protest to Reichsbishop Mueller's policies and interference with the Church. During the World War, Dr. Deissmann sent some stirring messages to America declaring that "the ganguerous ulcer of hate which poisons international relations must be burned out." He was the author of several well-known books, including one in English on "The Religion of Jesus and the Faith of Paul."

(Concluded on 3d cover.)

Dates to Remember

June 3-8—Triennial Convention, World's W. C. T. U., Washington, D. C.

June 21-25—Council on Christian Evangelism for Our Day. East Northfield, Mass.

June 23-30—Alliance of Reformed Churches Throughout the World Holding the Presbyterian System. Montreal, Canada.

June 25-28—Conference of Missionary Workers and the Annual Meeting of the National Fellowship of Indian Workers. University of Wisconsin College of Agriculture. Madison, Wis.

July 5-16—New Jersey Summer School of Christian Work, Blairstown, N. J. Write to the Missionary Education Movement, 150 Fifth Ave., New York.

July 8-13—International Christian Endeavor Convention, Grand Rapids, Mich.

July 11-16—Anniversary, First Conference of American Methodism. Old St. George's Church. Philadelphia.

July 12-26—World Conference on Life and Work. Oxford, England.

July 14-17—National Council of Federated Church Women. Lake Geneva, Wis.

August 3-18—World Conference on Faith and Order. Edinburgh, Scotland.

Sept. 28-30—Annual Interdenominational Missionary Institute, Woman's Interdenominational Union of Philadelphia and Vicinity. First Baptist Church, Philadelphia.

Obituary Notes

W. J. W. Roome, the well-known African traveler, died in Tangier, Morocco, on March 31, in the 72d year of his age. Mr. Roome was for 30 years an architect in Belfast, Ireland, but retired at the age of 50 to devote his remaining years to missionary service. He was secretary of the British and Foreign Bible Society for East and Central Africa for 12 years and during that time crossed the continent 13 times by various routes, traveling more than one hundred thousand miles, largely on foot or bicycle. He visited many parts of Africa never before visited by a white man, and made an ethnographic survey of many parts of the continent locating about 3,000 tribal units. Accounts of his journeys and impressions received were printed in a number of volumes, including "Through Central Africa for the Bible," "Through the Land of Nyanza," and "Tefaro Tales from Africa." In recent years, Mr. Roome was chairman of the Unevangelized Fields Mission. He is survived by his wife whom he married last January.

* * *

Lord Radstock, well known in missionary and evangelistic circles, died at Mayfield, Wootton, Hampshire, England, on April 2 at 77 years of age. Grandville George Waldegrave, the eldest son of the third Lord Radstock, was born on September 1, 1859. He was graduated from Cambridge University and was associated in evangelistic work with his cousins, Rev. Sir Montagu Beaucham, M.P., and Sir J. E. Kynaston Studd. He suc-

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DELAVAN L. PIERSON, *Editor*

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Editorial Chat

We take pleasure in presenting our special "Home Mission Study Number" on *Christ and Rural America*. It is an exceedingly rich and important theme. The changes in recent years call for a fresh study of the needs and opportunities in neglected areas.

The subject is so vast and so varied that we have not been able to cover all in one issue of THE REVIEW. Other articles will appear in July and later, including:

The Murdock Trail, by Alvin E. Magary.

Some Interesting Rural Churches, by W. H. Thompson.

Student Volunteer Service in Maine, by Louis C. Harnish.

Woman's Work in a Country Church, by Mrs. James D. Wyker.

Frederick Oberlin and His Rural Parish.

Problems of the Rural Church in Canada, J. R. Watt, and others.

Pastors and mission study class leaders will be wise to order their copies early, before the edition is exhausted.

* * *

Also, will you call the attention of friends to THE REVIEW. Speak of it to your pastor and in missionary meetings. Here are some comments recently received:

"For several months I have been getting your magazine from our college library and reading it with great enthusiasm and deriving much inspiration. I find that I can hardly get along without subscribing and having the copies to keep and enjoy by re-reading."

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"The April REVIEW is a good number all through. The REVIEW looks well, reads well and is better than ever."

DR. A. E. ARMSTRONG,
Secretary of the Board of Foreign Missions, The United Church of Canada.

* * *

Personal Items

The Rev. Kenneth W. Moore, of Trenton, N. J., has been elected Treasurer of the Board of Foreign Missions of the Presbyterian Church, U. S. A., to take the place of Mr. Russell Carter who retired on May 1, having reached the age limit. Mr. Carter has given 27 years to unselfish and effective service. Mr. Moore is a Princeton University and Theological Seminary graduate. He has been in the Statistical and Publication Department of the John A. Roebling's Sons Company, and President of the Kenneth W. Moore Company in the field of publicity.

* * *

The Rev. Paul Braisted, recently a missionary of the American Baptist Foreign Mission Society in India and Burma, has been elected the new secretary of the Student Volunteer Movement. Mr. Braisted married Miss Ruth Wilder, daughter of Dr. Robert P. Wilder, and went to India ten years ago. For the past two years he has been teacher of Bible at Mt. Hermon School for Young Men. Both in India and America he has had close contacts with students and is deeply evangelistic and missionary-minded.

* * *

Dr. John R. Mott has recently returned from a six months visit to India and the Near East. He addressed the sixth biennial meeting of the Near East Christian Council at Alexandria, Egypt, March 10-17. This council is a coordinating agency for thirty-seven missions working in nineteen countries in the Near East, extending from Morocco to Iran.

* * *

Archie T. L. Tsen, President of the Board of Missions of the (Chinese) Chung Hwa Sheng Kung Hwei, will visit the United States this summer. Mr. Tsen retired from business several years ago to devote himself entirely to volunteer work for missions.

* * *

W. E. Doughty, formerly a secretary of the Laymen's Missionary Movement, and later an official of the Near East Foundation, has received from King George II of Greece the Order of the Redeemer in recognition of his twenty-five years of service to the Greek people.

* * *

Dr. C. T. Wang, the new Chinese ambassador to the United States, was formerly secretary of the Y. M. C. A. in China and later was the Secretary of State under the Nanking Government.

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THE FAITH OF GENERALISSIMO CHIANG KAI-SHEK

An address of the Generalissimo, sent to the Central Conference of Eastern Asia of the Methodist Episcopal Church in session at Wesley Church, Nanking, Good Friday Evening, March 26, 1937. Read in Chinese and in English translation to the Conference by Col. J. L. Huang, Director of the New Life Movement.

I have now been a Christian for nearly ten years and during that time I have been a constant reader of the Bible. Never before has this sacred Book been so interesting to me as during my two weeks' captivity in Sian. This unfortunate affair took place all of a sudden and I found myself placed under detention without having a single earthly belonging. From my captors I asked but one thing, a copy of the Bible. In my solitude I had ample time for reading and meditation. The greatness and the love of Christ burst upon me with new inspiration, increasing my strength to struggle against evil, to overcome temptation and to uphold righteousness.

I am, indeed, grateful for all my fellow-Christians who continually offered prayers on my behalf. I was deeply conscious of a strong spiritual support for which I extend my hearty thanks to all Christians, and to which, before you all today, I testify that the name of God may be glorified.

The many virtues of Christ I cannot possibly enumerate. Today, being Good Friday, I merely wish to explain some of the lessons I have derived from the trials of Christ. His utterances from the Cross are our spiritual inheritance. Entreating forgiveness for His enemies, He cried: "Father, forgive them for they know not what they do." Truly great is the love of Christ! In all my meditations I found these thoughts returning and providing me with rich spiritual sustenance.

To illustrate, I am going to recount some of my experiences in Sian. Before I went to Shansi on my second trip I was already conscious of perverted thoughts and unusual activities in the army there. I had previously received reports of intrigues and revolutionary rumblings that were threatening to undermine the unity of the State. My immediate associates tried to persuade me to abandon the journey, but I replied: "Now that our country is unified and the foundations of the State established, the commander-in-chief of the armies has responsibilities for direction and enlightenment from which he dare not withdraw. Furthermore, I have dedicated my soul and body to the service of the State, and there can never be any considerations of my personal safety.

According to the record of the New Testament, when Christ entered Jerusalem for the last time, He plainly knew that danger was ahead, but triumphantly, on an ass, rode into the city without anguish, without fears. What greatness! What courage! In comparison, how unimportant my life must be. So why should I hesitate?

My fondness for my troops has always been as great as the love between brothers and this love drew me into the heart of the rebellion. Such disregard of duty in the face of danger caused deep concern to the government, worried the people and, for this, numerous prayers were offered by Christian friends. In the midst of it all my understanding increased and my love multiplied.

Following my detention my captors presented me with terms and demands, with tempting words of kindnesses, with threats of violence and torture and with a public trial by the "People's Front." On every hand I was beset by danger but I had no thought of yielding to pressure. My faith in Christ increased. In this strange predicament I distinctly recalled the forty days and nights Christ passed in the wilderness withstanding temptation, His prayers in the Garden of Gethsemane, and the indignities heaped upon Him at His trial. The prayers he offered for His enemies upon the cross were ever in my thoughts. I naturally remembered the prayers offered by Dr. Sun Yat-sen during the imprisonment in London. These scenes passed vividly before me again and again like so many pictures. My strength was redoubled to resist the recalcitrants and with the spirit of Christ on the Cross I was preparing to make the final sacrifice at the trial of the so-called "People's Front." Having determined upon this course of action, I was comforted and at rest.

Following the settlement of the Sian affair, the rebels knowing their unwise and treasonable actions, were naturally afraid. Remembering that Christ enjoined us to forgive those who sin against us until seventy times seven, and upon their repentance, I felt that they should be allowed to start life anew! At the same time I was greatly humbled that my own faith had not been of such quality as to influence my followers and to restrain them.

Ever since training the cadets and launching the expedition, I have repeated to my followers these two principles: (1) On detecting the slightest selfishness on my part, or discovering plans contrary to the interest of the country and the people, any one may accuse me of guilt and put me to death; (2) Should my words and actions betray lack of truth and good faith, or indicate departure from the revolutionary cause and principles, any of my subordinates may take me for an enemy and put me to death. I honestly believe that these two sayings were prompted by sincerity and grew out of my religious faith. They are in line with the spirit of Christ, and the forbearance and magnanimity of Dr. Sun Yat-sen.

The life of Christ reveals a long record of affliction and constant persecution. His spirit of forbearance, His love and His benevolence shine through it all. No more valuable lesson has yet come to me out of my Christian experiences.

Dr. Sun Yat-sen was a Christian, and the greatest thing he received from Christ was love — love for the emancipation of the weaker races, and for the welfare of the oppressed people. This spirit remains with us and reaches to the skies. I am an ardent follower of the revolution, and although my faith in Dr. Sun at the outset did not appear to have any religious significance, it was similar to a religious faith. For this reason I have become a follower of Dr. Sun and his revolution based on San Min Chu I (The Three Principles of the People).

Today, I find that I have taken a further step and have become a follower of Jesus Christ. This makes me realize more fully that the success of the revolution depends upon men of faith and that men of character, because of their faith, cannot sacrifice their principles for personal safety under circumstances of difficulty and crisis. In other words, a man's life may be sacrificed, his person held in bondage, but his faith and spirit can never be restrained. This is due to confidence brought about by faith. On this Good Friday these reflections are ours. For such is the importance of faith in the revolution, and in religion.

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Topics of the Times

RURAL AMERICA FOR CHRIST

Those who make the greatest noise often receive the most attention, but this does not prove that importance is in proportion to commotion. Mark Twain used to tell of the Mississippi stern-wheel steamer with a very loud whistle; steam was so low that every time the whistle blew the steamer's engine had to stop. American cities with their hustle and noise, their rapid transit, their factories and scare-line newspapers, usually receive more attention than the quiet rural districts but this does not prove that cities are more important to national life than are the country towns and farming communities.

For the coming year (1937-8) the Home Mission study topic is to be "Rural America." Until recently the farmers and rural villages have been unorganized and without any powerful mouth-piece so that they have received little attention. Today the Secretary of Agriculture, the Farmer's Unions and Cooperatives, such men as the late Kenyon L. Butterfield, and the Agricultural Missions Foundation, have brought the rural problems forcibly to public attention.

The study of Rural America is of great importance for many reasons: First, because of its size. One-half of the people of North America live on farms, in rural districts or in towns and villages of less than 2,500 population. Although the largest amount of taxes do not come from rural districts, neither the Government nor the Church can afford to overlook the importance of the 50,000,000 people who live outside of our cities and their residential suburbs. It is estimated that 25,000,000 American children and youth live in the country districts. These are bound to be a great factor in the life of the nation. Three hundred years ago all American life was rural; there was no truly urban population.

Second: Rural America is important because of the variety of its people, languages and problems. The occupations include not only the farm-

ers and dairymen, and small town tradespeople, but the mountaineers, the miners, the lumbermen, and the ranchmen. The races include not only descendents of the Pilgrims, Dutch and other early settlers, but more recent immigrants from Italy, Greece, Poland, Russia and other European countries; also Negroes, Indians, Mexicans and Orientals. Many religious beliefs are involved—Jewish, Protestant, Roman and Greek Catholic, Hinduism, Buddhism, Shinto, Islam and various philosophical cults, as well as atheism and rank paganism. These present foreign mission peoples and problems at home.

Third: Rural America is important because the farms and country districts form the basis of our material prosperity. From the earth come all things that sustain life and that are used in manufacture—the food, the cotton, the minerals and oils for physical needs and for great buildings and industrial enterprises. The land is the great God-given source of wealth.

Fourth: Rural America is important because of the character and influence of rural peoples. Here are the pioneering spirit of sacrificial toil; the prophetic vision looking toward the future; here we find greater independence of thought and action, rugged individualism and homespun philosophy. Here too, in the past at least, have been manifested true faith and sterling honesty. The rural districts have always been the great feeders of the cities, not only in food supplies but in population. From the country come the ambitious and stalwart youth to supply brain and brawn for industrial, commercial, political and professional activity. Abraham Lincoln and many other national leaders came from the country; so did Samuel Colgate and countless other industrial giants. D. L. Moody, America's greatest evangelist with a world-wide influence, was a lad from the small town; so were the majority of metropolitan preachers and famous missionaries. It is not wealth and comfort, but character, hard work and opportunity that produce great leaders.

Fifth: Rural America is important because the future of the country is inseparably linked to rural life, for good or for evil. If the farmers' families, and the small town and roadside populations, are neglected physically, intellectually and spiritually they will starve or will poison the city and national life. Keep the sources pure and virile and the nation will feel the benefit; allow these sources to become corrupt and the nation will decay.

Sixth: It is important to study Rural America, because this field has been grossly neglected. People in many thinly populated areas have been almost or wholly without religious privileges — as among the mountains, mining settlements and scattered farm lands. In other cases villages and towns have been overchurched but undernourished and have lived religiously at a poor dying rate. There is great need for Christian readjustment and for cooperation between urban and suburban churches that have wealth in the midst of plenty, and the rural parishes that are weak and starving for leadership and material equipment. Let city churches assist rural parishes.

Seventh: But the greatest reason for the study of Rural America is in order that the supreme need of the rural peoples may be supplied — the need for a clear knowledge of Christ and His Way of Life; the need for Christian training for children and youth; the need for effective leadership; the need for well-directed social life and Christian activity.

The careful and prayerful study of the needs and opportunities of rural America, and the application of these studies in practical lines of activity, should mean great blessing to America in both civic and rural life. Jesus Christ himself was brought up in a small village and spent most of His earthly life ministering to rural people in Galilee. As a rule His parables were drawn from the fields. Most of His early disciples were from the country, and when they were scattered by persecution they went forth to preach the Gospel in the towns and villages and by the wayside.

It is clearly important that we make an earnest study of Rural America, with especial reference to discovering the ways in which Christ may have a larger and more controlling influence on the fifty million men and women and children in our rural areas. To this end the mission study books have been prepared, Rural Life Sunday is observed, and for this purpose we offer this special issue of THE REVIEW.

CLOSING DOORS IN ETHIOPIA

Conflicting reports come as to the outlook for Protestant missionary work in the new Italian colony. While the Government officially promises

religious liberty, and has refrained from saying that any missionaries have been or will be excluded on the ground of religion or nationality, many missionaries—Swedish, British, French and American—have already been asked to leave and others are being refused permission to return. The Italian Government is also rendering some missions homeless by taking over their property. It is even reported that Ethiopian Christians connected with Protestant societies are being arrested and exiled. Already the Vatican is sending large numbers of Roman Catholic missionaries to bring the Coptic Church and the Ethiopians under the sway of Rome.

It seems clear that Italy does not desire the presence of alien and Protestant Christians in Ethiopia. The reasons given by the Italians—charges of espionage, unfriendliness toward Italian occupation and undue sympathy with Ethiopians—are evidently excuses to rid the country of non-Catholics and non-Italians. Naturally the Christian missionaries cannot view with complacency the wholesale killing of Ethiopians, without trial, but as ministers of Christ they do not engage in political activity. Italy does not give the missionaries the right to defend themselves against these charges before an impartial tribunal.

Full and correct information is difficult to obtain on account of rigid government censorship and because the few missionaries who are still in Addis Ababa believe that silence is "golden" at present. If any are permitted to remain it seems that the privilege may be granted to a few of the Protestant missionaries, including some United Presbyterians, Seventh Day Adventists and thirty-five of the Sudan Interior Mission.

The real reasons for the Government's objection to Protestant missionaries seems to be (1) that they are subjects of countries unfriendly to Italian occupation; (2) that they are true friends of the Ethiopians and desire for them education and freedom, rather than exploitation or extermination; (3) that Italy wishes to have undisputed, autocratic sway of Ethiopia, with control over all educational and medical work; (4) that the government prefers to have Italian subjects as religious and secular teachers.

The latest authentic letter to come out of Ethiopia from a reliable missionary source (dated April 5) reveals some of the hardships and discouragements encountered and the Christlike spirit with which these are met. This personal letter is, in part, as follows:

These have been most difficult and trying days but God's grace is ever sufficient and He overrules all. On March 8, we received word from natives that our station (in the interior) had been plundered, one building burned, others torn down and used for firewood, and that "everything

had been stolen, so that not even a scrap of paper was to be seen on the place." While the losing of some things especially seemed hard we have committed it all to God and praise Him that our lives have been spared. While our earthly possessions have thus been reduced to a minimum we know that "all things work together for good to those that love God and that are called according to His purpose."

While we have felt for some time that for us this might be the end of the work here, we have had no definite word to that effect. Permission was at first given for workers to return to their stations, where the Italian army was in occupation, and we looked forward to getting back to — even if only for a short stay, to strengthen the Believers, encourage earnest seekers, and commit the work into their hands. But on Easter Sunday we received word to come on to Addis as soon as possible. It would have been difficult to go back to our station and say good-bye to those whom we have learned to love.

While our work in Ethiopia for the present seems to be ended, we are assured that God's work is not finished. Pray for the little native church in this land, that those who have been "called out" may be kept by the power of God. His Word has been sown and His promise stands sure that it shall not return unto Him void. Although so many of the Believers are only babes in Christ, God has promised the Holy Spirit to make real the things of Christ to His own. Please join us in claiming the fulfilment of these promises for the glory of God.

It is distressing to think of the dark days ahead for the Evangelical Church in Ethiopia but it is encouraging to hear that even now some of these young Christians are undertaking to carry on the evangelistic work. Hardships and suffering and the necessity of depending wholly on God may be counted on to strengthen faith in the faithful and to develop character in those who have the Word of God and have received spiritual life.

THE HOPE OF CHINA

All who have read the accounts of the capture and release of Generalissimo Chiang Kai-shek by the Chinese rebel forces at Sian last December, have new hope for China and the Chinese. In the face of foreign invasion and domestic strife, with complications from famine and flood and the usual and unusual problems of a great unorganized nation, it is clear that character, courage and intelligent, unselfish patriotism are what Chinese must have if China is to be saved. These characteristics are promoted by Christian faith, such as is evident in the Generalissimo and his devoted wife.

A letter recently received from Rev. Frank W. Price, of Nanking, tells the story in part. He writes:

When the Generalissimo Chiang Kai-shek was released from his captivity in Sian, on last Christmas Day, he gave a parting message to General Chang Hsueh-liang and other officers which, many think, will go down in Chinese history as the great utterance of a noble and magnanimous statesman. It is already being printed in many school textbooks.

On Good Friday a special Christian service was held in

Nanking. While Generalissimo Chiang could not be present in person, he sent Colonel J. L. Huang, Director of the New Life Movement, with an address to be read both in Chinese and in English translation. Col. Huang was the first person to fly from Nanking to Generalissimo Chiang in Sian after his detention. In some ways it is a more remarkable document than the speech on leaving Sian, for in this the Generalissimo bears open testimony to his Christian faith and describes the spiritual experience which came to him during the crisis. (See page 274.)

Things have been happening with bewildering rapidity in this ancient land. The "strange interlude" at Sian tested the mettle of the government and people. It showed the growing strength of the Central Government and revealed Chiang's great hold upon the loyalty and affections of the masses. Both Chinese rebel factions and the Japanese military party were surprised at the steadiness of the Government through the crisis and at the popular support evoked for Chiang. The good coming out of the serious trouble is increasingly apparent. There is hope that the Central Government will come to some kind of an agreement with the communist army which will prevent further war between the people of the same nation. Many civil leaders and some military leaders in Japan seem to have a new respect for China. Much needed reorganization of the central and provincial government upon a broader and surer basis is being quietly carried out. The Generalissimo has the nation behind him as never before in the great task of building a modern State. He is facing his great responsibility and opportunity with humble faith in God and with ever-greater appreciation of the life and example of Jesus Christ, and of the meaning of the Cross. Why should not China and America work together to help build a Christian world, a world of justice and peace?

Various explanations have been offered for Chiang Kai-shek's release from his abductors. The chief human factor was his Christian wife, Mayling Soong Chiang, a graduate of Wellesley College. Mrs. Hugh W. White, a missionary in Yencheng, wrote in the *Sunday School Times*:

Much prayer had been made for him, and many Chinese, not Christians themselves, realize that this [release] was an answer to prayer. We hope and pray that the incident may be greatly used to the furtherance of the Gospel.

The *North China Daily News* gives the following interesting sidelight:

On Christmas morning, Dr. Kung was praying as on other days. When he opened his Bible he found chapter 16 of the Acts, which tells of the release of St. Paul, and read verse 35: "And when it was day, the magistrates sent the sergeants, saying, Let those men go." Dr. Kung continued reading verses 36 to 40. He marvelled at the appropriateness of these verses and felt strangely comforted at their message. He then told his friends of his conviction that the Generalissimo would be released. The same afternoon news of General Chiang's freedom reached the Finance Minister.

Madame Chiang Kai-shek's own story of the Generalissimo's capture and release reveals clearly her courage and faith in God. It will be remembered that her mother was a highly respected Christian and her brother, T. V. Soong, and her sisters, Madame H. H. Kung and Madame Sun

Yat-Sen, are also Christians and prominent in government affairs.

When Madame Chiang reached her husband in his captivity, he said: "Although I urged you not to come to Sian, I felt that I could not prevent it. When I opened my Bible this morning my eyes lit on the words in Jeremiah 31: 22, "Jehovah will now do a new thing; that is he will make a woman protect a man" (Chinese rendering).

Madame Chiang not only prayed, with assurance that her prayers to God would be answered, but she comforted her husband saying: "God is with us. I am here to share your fate and to die with you if God so wills, and if He wills it otherwise to live and work with you for the sake of the nation."

Madame Chiang also impressed upon the captor, General Chang Hsueh-liang, that he must repent of his act and must seek the guidance of God on all occasions.

China's hope is in the development of strong Christian leaders and citizens who put an intelligent desire to know and do the Will of God above personal ambition, and the good of their country above self. It will not be forgotten that Chinese Christians, without the use of force, were used to bring about the release of the Chinese Generalissimo.

THE NEW BURMA

On April first Burma ceased to be counted a part of India and became a separate dominion of the British Empire. This means a new Burmese government with a British Governor General, a new Burmese House of Representatives and Senate, new Burmese stamps and coins—though the rupee will continue to be the medium of exchange. It is expected also that these changes will bring a new spirit of independence and self-expression. May there also be a new spirit of progress and a new desire for righteousness and peace.

There is much, however, that has not changed, with Burma's altered political status. The prevailing religion is still Buddhist with a strong mixture of animism, and the priests have a strong hold on the populace. There is still poverty and ignorance among the masses. There is great need for education and economic improvement, but particularly the Burmese must have Christian standards of life if they are to become a strong people.

In the new government, Christians are taking an active part. One of the six cabinet ministers is a Karen, a fine Christian young man. Several other Christians are in the House of Representatives. Thra San Baw of Tharrawaddy and Dr. Ma Saw Sa, the leading Burmese lady doctor, are Christian senators. What attitude the new government, with its Buddhist slant, is going to take

toward Christian work in the country remains to be seen. Men must find the light their souls crave, and Christ is the answer to Burma's needs.

"When a big mining company builds a new road through the hills to take their tin ores to market," writes Rev. H. T. Marshall of Rangoon, "along that same new road follows not only the worst of Western life, with the products of distilleries and breweries, but Christian messengers in modern autos with the Word of life." Today a fellowship with Christ is exemplified by His followers in Burma.

Through the new Life that has come to them, Karens are now taking charge of the work which before had been under foreign missionaries; the people take part in meetings where formerly only the clergy officiated. Jungle women, usually so shy that they could not utter a word in public, now stand up without self-consciousness and tell in a straightforward way what new life in Christ means to them. The progress of the work, the spiritual outlook and the effects of the Gospel on conduct are very encouraging. National leadership, under the direction of the Holy Spirit, gives these people release from old strangling customs and develops them into forward-looking Christian workers. "One supposedly Christian village," says Mr. Marshall, "that six months ago was full of carousing and superstitious demon worship, now realizes that God wants to use them to help reach neighboring villages; a large delegation recently spent a whole forenoon in prayer and then started out to bring the Gospel to those whom six months before they would not have tried to reach."

Burma needs national leadership that is God-controlled and directed; Christian natives must be the real evangelists of the country. The Church must be guided and filled by the Holy Spirit if Burma is to experience the moving power of God to make a New Burma.

THE GENERALISSIMO'S MORAL LAW

These rules, by General Chiang Kai-shek, for Chinese soldiers are printed on a little card and distributed under the auspices of the Officers' Moral Endeavor Association:

1. Thou shalt not covet riches.
2. Thou shalt not fear to die.
3. Thou shalt not advertise thyself for vain glory.
4. Thou shalt not be proud.
5. Thou shalt not be lazy.
6. Thou shalt not commit adultery nor gamble.
7. Thou shalt not smoke.
8. Thou shalt not drink wine.
9. Thou shalt not borrow money.
10. Thou shalt not lie.

The Challenge of the Rural Community

By the REV. MARK A. DAWBER, Philadelphia, Pa.
*Superintendent, Town and Country Work, Methodist Episcopal
Church; Author of "Rebuilding Rural America"*

THE changing conditions of life everywhere are making new and stern demands upon the institutions of society. Government, business, agriculture, education—all are being called upon to meet the exigencies of a changed and constantly changing world. Religion and the Christian Church are no exception to this rule; rather it would be a fair statement to say that perhaps the Church is being tested today as no other institution. The conditions are widespread and there is no avenue of life that has not been touched by these forces of change. No group of people or community anywhere is so remote that it has been able to escape the impact of the changing conditions of our modern life. Rural communities are tremendously involved. In fact, we make bold to declare that in comparison the changes that have taken place during the past decade are such that rural America is now more seriously affected than are the urban centers. What is the meaning of this for the church?

The changed rural community constitutes an imperative challenge to the church today. We are concerned that the rural church shall face this challenge. The obligation rests upon it to establish the new rural civilization that is now emerging, upon solid foundations of spiritual truth and to instill into it that quality of life, without which no worthy or enduring civilization can be established.

The Challenge of Economic Justice

The first important challenge of rural America is that of a very drastic change in its economic life. The economic dislocation that has befallen urban America was inevitable. A short-sighted industrial leadership, satisfied with the joyride of a false prosperity had concluded that it could last forever. This leadership seemed oblivious to the fact that these so-called values were mere paper values; the moment these values were challenged they collapsed like a pack of cards. The deflation has reacted of course, upon agriculture; but it must be remembered that the plight of agriculture during the peak of our industrial prosperity is, in a very important way, the explanation of the collapse of industry. Agriculture is the foundation of industry, and whenever agriculture is al-

lowed to degenerate, industry is itself in peril. It would therefore seem wise to realize that the nation's economic life is all of the same piece. Our civilization has become so interlocked and interdependent that all parts must work well if any of it is to work well. Therefore, the reconstruction of agriculture and the stabilizing of the economic life of rural people is of vast importance not only to rural people, but to city people. Now the church has much at stake in this consideration. The church is always the first institution to suffer as the result of economic collapse. Much of its support comes out of the surplus and in times like those through which we are passing, the church has suffered out of all proportion. But it is not in the interest of its own selfish life that the church must be concerned, on the contrary. The urge and the implication of the Gospel it preaches are the major reasons for its interest and the dynamic for its activity to help obtain economic justice and social security for the farm families in America. This is a challenge that now comes out of rural life with the urgency of immediate need and with a sense of national importance that the Church cannot afford to ignore or avoid.

The Challenge of the Enlarged Community

Another vast change that comes out of modern rural life is that of a new geographical area that now constitutes the working community of rural America. Most of the present church buildings and their parish lines were the product of the old agricultural community life. The range was that of horse and buggy on a mud road. Some eight to ten miles radius was the extent, and, in many cases, less than that. Some fifty families was a good basis of support. The school, the economic life, the social organization, and the total institutional life including the church were the reflex of a fifty to sixty family community. It was the day of the self-sufficing agriculture, the little red schoolhouse, a simple satisfying social life that was developed around the farm home. This has all been shattered. The economic range is now unlimited, but at least it can be said, that it has been enlarged to include the county. Because of the economic changes, farmers are county conscious. The schools for the most part are con-

solidated and take in several of the old-time communities making them one in educational purpose and spirit. The social life is mostly expressed at the county seat town. The movie and the dance hall dominate. This changed scale of rural life is a real challenge to the church in rural America to reconstruct itself to meet a new and enlarged community of interests and sometimes a confusion and conflict of purposes; to reorganize the parish boundaries so as to include the larger geographical unit as a single parish; to find ways and means among the several differing denominations to adjust their differences and to unite in some constructive forward looking, adventurous program to make a single impact of religion in the interests of a larger and more Christian kingdom building type.

In saying this we are not unmindful of the difficulties that this presents. To bring together town and country people in some common purpose for spiritual advancement is no easy task, but that it must be achieved is now clearly evident to all those who in recent years have been giving time and thought to this matter. An intelligent engineered alignment is now necessary to any future rural progress. Good roads, automobiles, radios, telephones and other instruments that have conquered time and distance, require that some similar progress shall take place in those forces and agencies that govern human relations. Some progress is evidenced in the reorganization of the economic and the educational life, but much remains to be done. But the religious life of town and country for the most part, is a standing rebuke to the church and a stern challenge to readjust itself to a more scientific demand and the enlarged community that have come in the trail of recent social change in rural America. To revise and reorganize our systems of society, local government, political, educational and social institutions of rural life is a difficult task indeed; when we come to the institutions of religion the difficulty is increased many times, and in this realm of readjusting the church of rural America to these new demands of community life, will require the insight and courage of a new and greater statesmanship than that of yesterday. In this, of course, we are dealing with human nature, with all its weakness and frailty, and we are fully conscious that a thing is not always going to be achieved because it is logical or right; the temptation is very great to cling to the habits and ideas of yesterday, and to huddle around vested interests the moment there is a suggestion of change. Nowhere is this temptation greater than in the institution of religion and the rural church has some added difficulties at this point that are in a class by themselves. But the fact remains that rural progress in the church and elsewhere must wait upon this

new Christian statesmanship if it is ever going to arrive.

But with all our material progress, good roads and rapid transportation, there has come accompanying problems of poverty and neglect. The automobile and the hard roads have been a boon to millions, but there is a sense in which they have also proved a bane to others. They have put millions of people on the main highway and the beaten track, but corresponding millions have been removed from it. There is a new religious neglect in rural life. Those who are living on the dirt road and in the marginal sections of rural America are more isolated and neglected than ever, so far as religious privileges are concerned. In the old days when all the people lived on dirt roads and the means of transportation was a horse and buggy, all were in the range of parish visitation. The preacher also had his horse and all homes were almost equally accessible. Now few preachers have a horse and hence the people living on the side roads, that in the winter are deep with mud, are seldom, if ever, reached with a religious ministry. This is also true of the children and young people where the small schools are still maintained off the hard roads. They are a most neglected group, and where these conditions obtain, there is a religious destitution and a growing paganism that should be a matter of deep concern for the church. The situation as here stated is not confined to any one part of the country. It is not a condition that is isolated to the traditional backwoods' sections, but it exists in the most highly developed eastern states. Maine and Vermont are equally in need with Arkansas and Georgia. This is a condition that calls for a new missionary passion and a new consecration on the part of the church and its rural ministry.

The Challenge of the Rural Home

The rural community is also presenting a new challenge to the church at the point of the changing farm home. Drastic changes in the methods of agriculture are breaking down the family type farming and hence destroying the farm home type of community. The trend toward mass production and single commodity farming is one of the danger spots in our present system. Capitalistic large scale agriculture should be discouraged. It does not make for the larger prosperity of all, but it has resulted in the disintegration of the farm family and the destruction of the community spirit. As a further result we now have the poorest social order in rural America in those states where we have the richest soil. Here we find the tenant farmer and the sharecropper or transient and migrant labor. Here we find our weak churches, our poorest homes, and our most prolific sources of crime. The cure will be found in the

discouragement of the capitalistic competitive profit-seeking agriculture and the encouragement of the family-type of farm ownership and operation. Observation would suggest that the best social order and the most satisfying rural communities are those in which dwell a large percentage of family home farmers. Farm owners are the most reliable citizens. They support schools and churches, and elevate the moral and spiritual standards of the community in which they live. Home ownership integrates and stabilizes the moral and spiritual characteristics of the people. It makes for a more reliable and trustworthy citizen and nowhere is this so true as on the farm.

Other forces also are operating to break down the home life of rural America. The fact that many rural communities have not organized to protect themselves against the dumping of the road houses and dance halls into the country, where they would not be permitted in the county seat towns, is a matter for serious consideration. Other changes could also be cited that would go to illustrate and explain this tragic condition of the rural home. These all constitute an unprecedented challenge to the rural church. It must stake its life in its defence of the family farm enterprise. Human values are the primary values. The end in view is a satisfying life and not the quantity or even the quality of goods. The farmer is more important than the farm. To restore the family farmer to agriculture and to give dignity and restore the sacred meaning to the farm home, would achieve not only an economic society that is now essential to permanent social stability, but spiritual gains would result that cannot obtain under any other system. The rural church would render the Kingdom a great service in giving voice to this imperative need of reestablishing agriculture on a family farm basis and in conserving those home values that are basic to a Christian civilization.

The Challenge of Spiritual Need

There is another important challenge that comes out of these several considerations of the changing life of rural America. It is that of a vital culture and a new social and spiritual vitality. Much attention has been given to the production side of rural life. Agriculture has been developed to a high point of efficiency. Science and invention have made possible a basis of economic production way beyond the wildest dreams of living man. But science and invention, while able to satisfy man's wants, offer no help in assisting man in deciding what he should want. We have made two blades of grass grow where only one grew before, but we have not found a way to make that extra blade of grass serve the best interests of the hu-

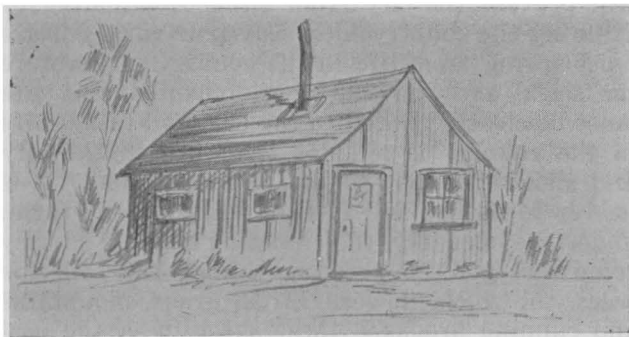
man race. We are also slowly but surely learning that a man's life does not consist of the abundance of things, but in seeking the satisfaction of his mind and spirit, without which things, in themselves, have little or no value. They become a stumblingblock to the highest progress. Rural life is in particular peril at this point just now. Farmers have been more naturally a religious people. But the emphasis upon material development in recent years has gone far to create a materialistic conception of life in rural America.

We need a culture that will bring to rural life a worthier sense of its rightful heritage, that will create in the minds of rural people an appreciation of those more permanent satisfactions that can be achieved by a rural culture. But we need also to decide as to what are the earmarks of such a culture. It must be distinctive and characteristic of rural environment. It must be something that grows out of the soil and the people who have their roots in the soil. We must refuse to accept a culture that is imposed from without. But this rural culture of which we have been writing must also be part of a social and spiritual vitality that will prevent the city from either dominating or draining the countryside. Any true rural culture must spring from life in the country. Therefore the social and spiritual development of any life must be closely related to the common task. Life in the country is simpler than life in the city and should be kept so as far as possible. It is nearer to nature and to God. Life on the farm, under the open sky, the changing seasons as they come and go, the growing things, the soil, the trees, the stock, flowers, birds, grass, mountains and running brooks — these surely have the possibilities of a great and worth-while culture that has vast social and spiritual implications. But this social expression and spiritual impetus must be rooted in the things of rural life. Too much of rural religion has been a thing apart. It has failed to build itself upon the foundations of these native values in rural life. Now the time has come when those who believe in rural America, who live on the farm and appreciate its possibilities for a full and satisfying life, must band themselves together for a courageous forward movement to achieve this social and spiritual vitalizing of rural life. Most of the satisfactions of rural life are still to be achieved by this appreciation and cultivation of these simpler worthwhile things. Life grows rich only in worthwhile friendships and in those lasting values that are alone to be found in human relations and in man's relation to God. The rural community is calling for a leadership that will go forward with such a program. It is the outstanding and urgent obligation of American statesmanship, but it is above everything else a clear clarion call to the Christian Church.

The Forgotten Man of the Back Road

By ANN MITCHELL, a Country Neighbor

WE HEAR much about "the forgotten man." I know him! He lives next door to us, here on the back road. His farm was once one of the finest in the county. His grandfather cleared the land, building literally miles of neat stone wall, planting a maple grove and an apple orchard, and putting up buildings of which he could be justly proud. His father carried on successfully for a while, but lost his courage when the new "Black Road," instead of passing his place, followed the river, four miles to the south, and later the lake shore, five miles to the north. Electricity and other "advantages" followed the improved highway, while his dirt road



THE CAMP THAT JIM BOUGHT

became more neglected each year. How could he hope to compete with men to whom modern improvements were easily available, and whose produce could reach the markets so much more quickly and safely? Better to put down the fields to grass, work his horses on the rapidly spreading network of state roads in the spring, do odd jobs for the summer colony during July and August, hoping to get a job in the woods in the winter. He managed fairly comfortably, but his son, our friend Jim, is not faring so well. And no one seems to care! Apparently everyone—Road Commissioners, Board of Education, Public Utility Commissioners and, until recently, even the Church Board have forgotten Jim and his problems.

We boast of our "New England traditions"! There are five colleges in our state, and several fine academies, but Jim was through school when he was thirteen years old! Our village, like many another in this section, has no high school, but

will pay tuition for any boys and girls who wish to attend the one in the town, nine miles away. It is twelve to the high school from our four corners, and there is no trolley or bus available. What good is tuition without transportation for a boy who cannot afford even a Model T and the gas to run it? The bright children are through the grades at twelve or thirteen (the dull ones have to go until they are sixteen!). When a boy has been out of school for four or five years he feels quite like a man of the world and ready to establish a home of his own. The critical years of adolescence spent in loafing about an idle farm, hanging around lumber camps, spending on movies and dance halls the money earned by doing odd jobs here and there—what a poor preparation for successful living!

Jim married at nineteen, and Jimmie Junior was born just six months later, on Addie's seventeenth birthday. Before Jim was thirty there were seven children, and he had seldom had steady work on which he could depend from month to month. He would have liked to bring the old farm back to its former prestige, but how could he? It takes so long to put any farm project on a paying basis, and some capital is absolutely necessary. There was no money for plowing and harrowing, for fertilizer and seed. There was no money to buy really good stock, and if Jim had been able to secure a horse and cows and chickens, there was no money with which to buy feed for them. So there was nothing to do but take the odd jobs by which he could earn enough to buy bread for the family (often bread without butter, to say nothing of jam!) and let the big barn stand empty and the fields run out. By the time he inherited the place all the buildings were in bad condition. There was no money for repairs!

When we came to the corner six years ago the paint was gone from the dignified old house—it looked as bad as the abandoned one we had acquired! Sills were rotting, kitchen floor wearing through, walls shabby and soiled, furniture broken, and everything dejected looking and down at the heel. Even the pump had given out, and Addie was drawing water from the well with a bucket on a worn rope. What wonder that she used it sparingly, and that her clothes were always a "tattle-tale gray"! They used kerosene

lamps and wood fires. The children went to a one-room school with an old air-tight stove—all the (in)conveniences of grandmother's day, in New England in nineteen thirty-one!

Jim's home is typical of many in this region—back three or four miles from the state highways. Of course grandmother married young, lived on a dirt road and raised a large family with just such primitive equipment, but it does not matter so much where you are as the direction in which you are going! Our grandparents were pioneers in the vanguard of progress, and were helping to build a new world. Jim, and the many others like him, are bringing up the rear and are slipping farther and farther back as time marches on! They are living in old neglected homesteads, in shacks covered with tar paper, in lumber camps. Always and everywhere there are the children!

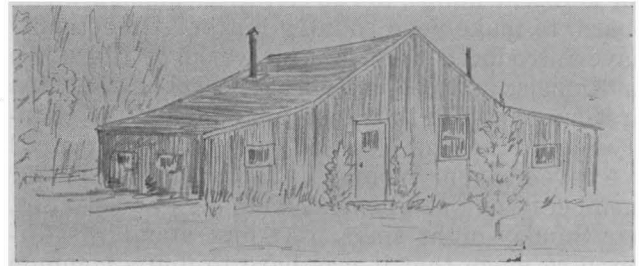
There's Jack; he inherited no farm, and lives on waste land at the other end of nowhere with his gentle little wife and nine children. (The tenth will arrive this summer, and I suppose the town will have to pay the doctor's bill, as usual!) Jack has lost what pride he had and does not hesitate to "call on the town"—more often than is necessary, some folks think! They call him a worthless fellow, but the shack he made out of two old henhouses, a pile of weathered, unplanned boards and rolls of black paper is somehow attractive! The small rooms are neatly lined with corrugated pasteboard, and he has planted little evergreens in the door yard. The children are bright and clean and mannerly, but the two oldest, thirteen and fifteen, are "through school" and have gotten in with a pretty rough crowd!

Bob is a clever workman, but "awful easy going" and his wife is just plain lazy, so folks say! Their house, which started to be a nice little place on the hill overlooking the lovely lake, is filled to overflowing with children—his and hers and theirs! Poor Sally! She certainly has had no chance! Married at fifteen—because she had to be!—divorced at seventeen, married again at eighteen to a widower with three small children; now, at twenty-six, she is herself the mother of six and has the other three to care for, and absolutely nothing to do it with!

Then there are Harry and Laura. They have a new camp of two rooms, each ten by twelve feet. He was seventeen and she sixteen when they were married six years ago; now they have four adorable children. Laura keeps the tiny home as neat as a pin and the children are well cared for, but her face is very sad! Harry likes a good time, and is tired of a wife who is always either carrying or nursing a baby and can never go with him to dance halls; so—he is "running around" with a girl from the Creek!

These are only a few of our neighbors — our

friends along the back road — people of fine old American stock, every one. People with kind hearts, most of them; men who mean well; women who carry on bravely and cheerfully under almost unsurmountable difficulties. But they have



THIS IS THE HOUSE THAT JACK BUILT

had no educational opportunities, no economic security, no social standards (they are *unmoral*, not immoral!), no proper health care. And the children — many of them so neglected that they are growing up to be a menace to society!

When We Came to the Back Road

When my family and I came to the Back Road six years ago, we had been driven from a suburban home by the "depression," and for some time were too deeply absorbed in our own problems to appreciate our neighbors. We thought that we were poor, but when we gathered up the pieces after "the crash" we found that we had enough to make the old house comfortable and give it something of its early charm. We were able to make over the big barn into a hennery and to stock it with good birds. Going back to grandmother's day was for us a real adventure, and we are making a success of things in spite of poor roads, lack of electricity and other conveniences. When we began to look about we found ourselves faced as never before with the problem of stewardship. Of course we plunged with enthusiasm into the work of the newly formed Larger Parish which was seeking to reach the back roads with its program, but—that was not enough! It is one thing to live in a neighborhood where every one is more than comfortable and to feel that you are truly Christian if, while enjoying your own pet luxuries, you give (conveniently!) to the work of the local church. It is quite another thing to live next door to a family like Jim's and feel truly Christian while enjoying even pet comforts, to say nothing of luxuries, and we like to feel that we are doing our share in building a church program here that is adequate. The personal ways in which we have been able to help are so small and so obvious that it seems hardly worth while to tell of them, but I sometimes wonder if it is not here, after all, that we are getting at the real heart of the problem! Sharing, cooperating, working and playing together—is not that the way out?

Of course it takes understanding and patience and tact, and most of all appreciation and real affection. Addie and her friends initiated me into the mysteries of old-fashioned housekeeping. I did not know how to cook with a wood fire, to care for kerosene lamps, to rub clothes clean on a washboard, to make good country butter! In return I have introduced them to the world of literature and music, and the charm of afternoon tea! At first my cups had to travel up and down the countryside, as no one else had enough to go round! We have now our Woman's Club with four charter members; our neighborhood suppers and parties, our Sunday-night sings. At first standards differed so much that it was hard to find a common language; I have to remember always that we do not try to reform our friends, we only love them! Sometimes it is hard not to feel discouraged. Two years ago when Jim Junior was only eighteen, and without a sign of a job, he married a slip of a girl of seventeen, and last year his sister, Emma, who is not bright, had a baby without being married at all! Though we lived right next door, we could not do anything about it, except to keep on loving and standing by!

Most of these country people are self-respecting and proud. Many of them would starve before they would accept "charity" but—they are glad to share. When we came up here we had many more things than we needed! What right had I to two coats, when the woman at the corner had none? Extra curtains—why lay them away for future use when they would transform Abbie's shabby parlor? Garden surplus, cracked eggs, skimmed milk—it is so easy and happy to say "I find that I don't need this. Can you make use of it?" Our car—often in the early days—was the only one on the hill that could be relied on for the trip to town. This presented more of a problem. But when I explained that it was God's car and I only had the privilege of driving it, folks smiled indulgently, but found it easy to accept its favors without "loss of face." We long ago lost count of the neighborhood trips it has made—taking people to church services and farm bureau meetings in the village, to clinics in the city thirty miles away, to and from the hospital, and out for supplies in emergencies. It is understood that our linen and sick-room equipment are available in time of illness. If there is something that we can borrow, our friends are just delighted!

For a while, before a P. W. A. project started near us we were the only family at the Corners who had any steady cash income. During that period we bought groceries for all, and found some work on our place that the others could do to pay for their share. That was the beginning of a system of sharing resources which has been in successful operation for three or four years. We

buy grain for Jim's stock—he has some now—and he takes care of our cows to pay for it. Addie wanted a small flock of hens, so we let her pick twenty pullets from among our birds; she is sorting our eggs to pay for them. One year we gave three of the neighbors seed and fertilizer; in return they helped with our garden and haying. Sara, down the road a piece, needed a bed that we were not using and I needed help with housecleaning. We have been able to keep a small fund in the savings bank for emergencies—a fund which would have seemed absurdly inadequate in the days before "the crash" but now it gives us a comfortable feeling of security. Last year we found that Ed was going to lose his farm, as a three-hundred-dollar mortgage was proving impossible. In the "good old days" we would have said that it was "just too bad, but what could we do about it?" As Back Road Christians with an emergency fund we felt that we *had* to do something about it! We bought that mortgage and told Ed that he could take his time to pay it. The amazing part of it is that with the fear of foreclosure removed Ed has straightened his shoulders and tightened his belt and has gone to work with new will. This spring he has paid not only the interest but twenty-five dollars on the principal!

Jim Junior and his Ruthy lived with the old folks, but she was not happy. When he had a chance to buy a "camp" for thirty dollars he came to talk it over. Such an edifice would not add to the beauty of the neighborhood, and the logical place to put it was almost in our door yard; but building lives is certainly much more important than architectural style! We advanced the money and now the young people are making the tiny place into a real home. They are paying for it little by little, sometimes in cash and sometimes in labor.

Bob has an old car, but had not been able to pay the tax and register it this year. When he had a chance to work in the woods beyond walking distance we let him have money to put the Ford on the road, and he is reducing the debt a bit each pay day.

These are a few of the "emergencies" in which our fund has helped out. It has also paid doctor's bills, provided glasses for weak eyes, even bought tires for a Model T, and neighborhood needs have been met without injury to anyone's self-respect!

Understanding, sympathy, affection—only as we have these, the qualities of true neighborliness, can we appreciate the problems, the handicaps and the possibilities of others. When we do really appreciate what the other fellow is "up against" we feel that we *must* share our resources, material and spiritual. When all are willing to share there will be no "forgotten man" on the back roads, but everyone will have a fair chance to make good!

Neglected Fields in Rural America

By the REV. Wm. R. KING, D.D., New York
Executive Secretary of the Home Missions Council

IT IS difficult to answer directly and specifically inquiries about unchurched communities, neglected groups, and overlooked areas. There is a lack of clear understanding as to what is meant by "neglected fields." Shifts and changes are constantly taking place in communities and among groups, and there is a lack of accurate and up-to-date information, although we have been actively engaged for the past ten years in making surveys and accumulating information along these lines. A large amount of data has been gathered and published in articles, pamphlets, and books, as a result of surveys which include about twenty-five states. Some studies have been intensive, reaching down into counties, communities and individual parishes.

What is a "neglected field"? There is quite a difference of opinion among church leaders upon this point. Some seem to think that if there is a church building with an occasional service by some itinerant missionary or circuit rider, that field is not neglected. This is a general opinion among some denominational administrators. It is an inherited attitude from the past. When the country was new and home missions meant church extension and the planting of churches in new communities, it was generally accepted that a field was occupied if it had an occasional ministry and particularly if it had a church building. The question of program and efficiency did not enter largely into the consideration; it was a mere matter of being on the ground. It was somewhat like homesteading in the early days when the pioneer went into the new section and drove down his stake and entered his claim. He felt that the farm was his. It mattered not how much or how little improvement he had put on it or how well he was occupying the land. He had preempted it; he had established his claim; he was able to say "This is mine." Therefore, it was "occupied" farmland. In the same way, in the great West especially, the churches were established in the early days. Ambitious denominational superintendents and pioneer missionaries went into these new territories and drove down their ecclesiastical stakes, preempted a corner lot, brought a few people together and organized them into a church. Possibly they erected a little one-room church

building and then rested back comfortably upon the illusion that the field was occupied, Gospel privileges were provided and the field was no longer neglected. That general notion has persisted until the present day. Denominational executives still claim that a field is not neglected if there is any semblance of church or religious service no matter how occasional or how inadequate the religious program and the church ministry may be. This is one of the greatest difficulties in the way of comity adjustments today. Denominations will claim and hold on to a field, even though there be only an occasional service and no community ministry whatever.

As a matter of fact, any community that has not an adequate, efficient and effective church ministry is "a neglected field." A district cannot be classed as "occupied" without a proper evaluation of the character of the religious program that is being provided. By any adequate evaluation of church ministry we must confess that there are vast numbers of fields in rural America that are being neglected by the Church. This fact has been abundantly established by the surveys and studies that have been made during the past decade.

It is not too much to say, speaking generally of the rural church of the present day, that most rural communities in America are neglected by the Church. By and large in America the rural church is not functioning adequately and effectively. It is distressing to ride through the country on the train, or especially by automobile, and observe the little one-room, unpainted, unkept, neglected churches which give every indication of neglect, inadequacy, and decay. Many are actually dead or in a rapid decline. It is estimated that they are passing out at the rate of about 1,000 a year. The "little church at the cross-roads" is very largely a thing of the past. In these days of new highways and automobiles, the rural churches are, as a rule, no longer at the cross-roads. They are not on the new routes of traffic and are no longer located in strategic places. Many of them are out of the way, inaccessible, and no longer "by the side of the road." The very location makes it almost impossible for them to render an effective service.

The new day has brought improvement in rural

homes. It has brought electric lights and many other luxuries of our modern life. It has brought the new consolidated school. It has obliterated distances and eliminated time but the little, dilapidated, country church still stands as a relic of a past and as an indictment against the present statesmanship of the Church.

Surveys made in recent years in New England, for example, show a rapid decline of country churches throughout the whole of that region, and general inefficiency which is alarming. These surveys divide the communities into three classes: those inadequately churched, the communities adequately churched, and those that were over-churches. In New Hampshire, for example, 33 towns or townships were classified as inadequately churched. These, for the most part, are towns with small populations and open country communities. In many of these communities it would not be possible to support a church but, nevertheless, the question of neglect and absence of religious privilege exists. In Maine, 131 towns were classified as inadequately churched; in almost all cases the populations were small. The total population of 131 towns was only 38,000, in no instance was any more than 1,000; the average was around 300. In all of these communities the churches were weak and inadequate, and most of them functioned only for part of the year. In the other New England states the same general situation obtains. Vermont perhaps presents the most distressing exhibit of neglected rural churches in New England.

There are many sections in the mountain areas of the South and in the Ozarks and in the inter-mountain region of the West, where rural communities are either without any church at all or have very weak and inadequate churches. There are also racial groups of people in the rural areas who are neglected; for whom no ministry is being provided. This is perhaps the most difficult problem of all to meet. They are, as a rule, scattered and few in number in any one locality, thus making it difficult to gather them into a church organization, or to absorb them in any existing body. But they are neglected so far as any religious privileges are concerned and are presenting to the church one of its rural problems.

The results of these surveys and studies, made over wide areas of the country, present a very discouraging picture of the rural church in America. This is the biggest problem facing American Christianity today.

Three Possible Solutions

What can be done about it? This is not an easy question to answer. As I see it, there are three possible solutions of the rural church problem.

First, there is the United Parish Plan or what is generally called the *Larger Parish Plan*. The consensus of opinion of the best informed and wisest leaders of country church work is that the only hope, and the only possible way to provide an adequate ministry to these neglected rural fields, is through some form of interdenominational cooperation.

These places that are being over-looked and neglected are not wanted by any denomination. They are not looked upon as worth while for they are liabilities rather than assets. They are too expensive and too unprofitable. Even the new sects that are springing up so rapidly, and are making such remarkable headway in these hectic days, are overlooking these rural communities and are centering their efforts upon the towns and cities, rushing into communities that are already overchurched, watching for every possible opportunity of establishing themselves in the centers of population.

If anything is to be done for the neglected rural fields, it must be done on a much more generous and much more unselfish basis than heretofore. They must no longer be exploited for denominational interests. They must be served unselfishly in the interests of the neglected people and of the Kingdom of God. There must be interdenominational planning and strategy if there is to be anything like an equalization of religious privileges throughout rural America. Every one in every community, however small it may be, has a right to the ministries of the Church, but these rights will never be secured so long as rural America is regarded as a battlefield for warring Christian denominations and rival sects. It is a question of Christian statesmanship and loyalty to Christ and concern for the establishment of His Kingdom. Will we be big enough and brave enough and unselfish enough to build an adequate church in every rural community in America?

A second solution for the rural church problem is a *trained rural church leadership*. The greatest weakness of the Church in rural America is the lamentable lack of an effective program, an educated ministry and a trained Christian leadership.

This is not a pleasant thing to say. It sounds harsh, critical and unappreciative. But it is one of those "stubborn facts" that cannot be ignored in any proper evaluation of the rural church. There are, of course, many exceptions. There are some educated and successful rural preachers. There are some outstanding, well-functioning country churches. But they are like hens' teeth—not enough to be very effective. It must be said also, in all fairness, that the great majority of rural preachers are men of fine character and commendable consecration; many of them have

useful natural gifts. This is true of many mountain preachers in the Southern Highlands. They have a gift of oratory and leadership and enjoy the respect and confidence of the people. They are devoted and consecrated. They love their Lord and have a passion for souls. But they are uneducated and untrained; many of them cannot read and write. Very few of them have ever had a high school course; still fewer have a college training, and fewer still have ever attended a theological school.

Some of the denominations have tried to help these untrained men by means of summer schools, conferences, and short courses. The Home Missions Council has sponsored about a score of summer schools for rural pastors for many years. Home mission boards have used circulating libraries, special scholarships and other devices to make up to their rural pastors what they need in special training. A few theological seminaries are beginning to give special courses for young men preparing for the rural ministry. But these methods are all inadequate; they do not meet the need. The rural church must have well-educated,

specially-trained, high-grade pastoral leadership if it is to survive.

The third solution of the rural church problem in neglected fields is a real-to-goodness *interdenominational comity*. Overchurching in small communities is a glaring disgrace to American Protestantism. Every denomination wants to be in the most promising communities. No one wants the "byways and hedges." The selfish aggression of denominations in crowding into already occupied fields and the willful tenacity with which they cling to these overchurched communities is the "scandal of Christianity." Unless this can be overcome, I see no hope for the church in these little rural fields. Something has been done in comity and much is now being done to correct the evils of overchurching and competition, but much more must be done and done quickly if the neglected rural fields are to be given a worth while church ministry.

I submit these three things as the only possible ways of reaching the neglected fields in Rural America—the United Parish Plan, a trained leadership, and an effective comity.

Farm Tenants and Sharecroppers

By CHARLES M. McCONNELL,
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Interseminary Commission for Training for the Rural Ministry

FARM tenancy is one of the major issues before the people of the United States. Sociologists refer to it as "our greatest social humiliation." Another writer, with a theological bent, has called tenancy "the besetting sin of American agriculture." A governor of Arkansas recently broke into *The New York Times* with this statement about tenancy:

I recognize the seriousness of the tenant farmer or sharecropper problem. For decades it has been developed and in recent years has grown to such proportions and such serious condition that the problem must be settled if Arkansas is to have peace among its citizenship. The plight of the sharecropper may be exaggerated in some reports but the thing itself—the system—is eating at the vitals of the South's economic structure.

Strong words are these from one whose administration was marked by bitter struggles between sharecroppers and planters, and who should know "the system" thoroughly. Political leaders have begun to consider the problem of farm tenancy and two leaders of Congress have gone on record by saying, "The tenancy problem is the paramount challenge before the 1937 session of Congress."

A committee of forty members appointed by the President of the United States has just reported their findings on farm tenancy.

An issue which is rated with such importance by national leaders cannot go unnoticed by the Church. There are some moral issues involved in this system which must not be ignored or allowed to go unchallenged by churchmen. No easy-going tolerance can stand in the way of drawing up an indictment by the Church against the evils of a system which has created widespread poverty, oppression and human wreckage. But along with any challenge to the evils of tenancy there must go a positive, constructive and statesmanlike church program to solve such moral problems that tenancy creates. In this field the words of the Church must "become flesh and dwell among" the farm tenants in the uttermost parts of America.

The nature and extent of farm tenancy must be understood before the Church can propose the simplest remedies. A farm tenant is any person who hires the farm land which he operates as a farm. Two million eight hundred and sixty thou-

sand tenant farmers operate forty-two per cent of the farms in the United States. These tenants are distributed over rich lands and poor lands with startling unevenness. Contrast the 4.5% of farm tenants in Maine with the 72.2% of farm tenants in Mississippi. Iowa, with the highest percentage of its land under cultivation, has 47.3% of farm tenants. The 6,288,648 farms of the United States with their total population of 32,200,000 are operated by a tenant population slightly under one-half the total and a land owning population somewhat above the one-half mark.

To get at the real problems of farm tenancy we must delve deeper into the system and unearth the meaning of sharecropping in rural America. The sharecroppers work the land for a share of the cash crop and need to have furnished for them farm tools, work animals, fertilizer for the cash crop and generally the food they consume during the crop growing season. The South is the home of this sharecropping system and cotton is the crop which is shared. None of the cotton growing states fall below sixty per cent in farm tenancy. The Census Bureau of the United States has defined a tenant plantation as a continuous tract of land of considerable area under the general control or supervision of a single individual or firm, all or a part of such tract being divided into at least five smaller tracts which are leased to tenants. This landless, debt-ridden and dependent tenant, white or Negro, operating a twenty-five or thirty acre plot of cotton land on a tenant plantation, is in a class of farm tenancy by himself and is the central figure of farm tenancy in the United States.

The Church and the Sharecroppers

Before considering the evils of this sharecropping system and making a wholesale criticism of farm tenancy we must separate the system from its evils. Tenancy is often called the agricultural ladder on which an energetic young man might ascend from hired man to tenant and to landowner. Census data give ground for this ladder theory for 24% of all farm owners were formerly tenants, and 20% had been both farm laborers and tenants previous to their status as farm owners. There are thousands of farm tenants who are living on land which they do not own and are rendering a good account of their stewardship. Tenancy offers the only opportunity for countless farm families to have access to the land.

Among the membership of rural churches there are many tenants who assume their share of the church's maintenance and live on a high level of life. Nor can all the poverty of farm life be laid to tenancy. There are farm owners whose standard of living is far below that of some tenants and whose income is far less than that of many ten-

ants. Security of tenure is by no means guaranteed by an uncertain title, for rent is sometimes easier to raise than interest on a mortgage. Furthermore there is no relief from farm tenancy in sight that will catapult the whole mass of farm tenants into owners. A proposal was recently made to set up a revolving fund of \$50,000,000 by the United States Government and the Secretary of Agriculture quickly pointed out that such a fund for the use of tenants in the purchase of land would require two hundred and thirty years to eliminate the tenants now on the land.

The Church can recognize tenancy as a present necessity and go ahead ministering to tenant and landlord alike without regard to their relation to the land. Ministers can well add the words, "both to tenant and landlord," to St. Paul's list of those to whom he was indebted, found in the first chapter of Romans. In the most extreme cases of strain between tenant and land owner, the minister can at least recognize the fact that the system is in part responsible for the poverty of each. But the land itself needs an advocate to plead its cause. Tenancy has robbed the soil of its basic fertility to such an extent that erosion, impoverishment and soil destruction have resulted over one seventh of the once productive crop area of the United States. "*The earth is the Lord's*" and *not the landlord's* is an appropriate text for a sermon to farmers.

Sharecropping in the South is the hot spot in this whole tenancy system. The Church, both local and general, is involved in the system. The local congregation is in an area where three-fourths of the entire population live upon the land. No other section has such excessive over-churching and at the same time so many communities (ten per cent) unchurched by Protestant bodies. Nearly seventy per cent of the country churches have nonresident ministers. Ninety per cent of the white rural Baptist and Methodist churches have once-a-month services. The large tenant class—72.2% in Mississippi, 63% in Arkansas, 66.6% in Louisiana, and so on through the cotton belt—are largely not being reached by the churches. Although 59.5% of the farm owners are members of the church only 33.5% of the tenant class are so counted. Nevertheless the Church is the most important institution in this area for the South is greatly devoted to the Church. Much depends upon the leadership in this crucial hour and no mission field offers such a challenge to the Christian churches of America.

We have on our hands a situation which is not sectional nor secular. It strikes at the very roots of the economic and social and religious structure of America. We will let Erskine Caldwell describe the poverty of his own people.

In parts of the South human existence has reached its lowest depths. Children are seen deformed by nature and malnutrition; women in rags beg for pennies; and men are so hungry that many of them eat snakes, cow dung, and clay. These are the unknown people of today, the tenant farmer of the South. These are the people who hide their nakedness behind trees when a stranger wanders off the road. There is hunger in their eyes as well as in their bellies.

Missionary aid is not a big factor in the churches of the South for the twelve leading Protestant denominations in this area put aid into this field in about the same proportion as they extend it to the Colonial region. For more will have to be done along this line among people so poor that food, clothing and shelter are denied them beyond the mere existence line in some sections. The more prosperous areas of the Church should at least help support an adequate ministry. But one rural secretary of a home mission board is on record with this far-sighted policy, "The difficulties in trying to maintain a rural church under such conditions are almost beyond description. That a ministry to such a group is a primary missionary responsibility is evident. The point we would press is that the Church must do more than merely provide a ministry to these depressed, dispossessed and discouraged people. It must find a way to bore into the basic problems of this poverty and to deal with the causes of the conditions which make the abundant life impossible."

The Delta Cooperative Farm

In this, as in other fields, an ounce of creative activity is worth pounds of speculation, exhortation, criticism or fervid theorizing. The trial and error method will once more have to be invoked. Fortunately for the South, and for the churches north and south, there is an effort being made in Mississippi among the sharecroppers which bids fair to turn up something of a solution even after only one year of trial. "The Delta Cooperative Farm" came into existence in March 1936. It was almost forced into existence by the desperate needs of the sharecroppers who were being denied not only the necessities of life but their rights as American citizens guaranteed under the Constitution. A farm of 2,138 acres along the Mississippi River near Hillhouse was bought by funds provided by Dr. Sherwood Eddy and his friends and was put into the hands of a board of five trustees for a cooperative farm for sharecroppers. Evicted sharecroppers, whose only offence was membership and activity in a labor union known as the Southern Tenant Farmer's Union, had brought upon them the wrath of landowners and riding bosses on tenant plantations. These were invited to live on the farm and join the cooperative enterprise. From roadside colonies of evicted sharecroppers, from hiding places in woods and

cotton houses they came seeking refuge and a chance for "life, liberty and the pursuit of happiness." They would have readily waived the last of these rights for the bare chance to live. In brief this project, after one year, reports thirty-one families of white and Negro sharecroppers living cooperatively, law abiding under the laws of Mississippi which forbids the teaching of racial equality but says nothing about forbidding its practice. The income of the thirty-one families has been doubled and an equity in the farm earned, while the standard of living has been higher than any of the families have hitherto known.

And the churches have had a part in this enterprise which a few courageous and statesmanlike



Photo by Rothstein

A SHARECROPPER'S FAMILY IN TANGIPAHOA
PARISH, LOUISIANA

men have fostered and carried on in the face of odds too heavy for timid souls. Sam Franklin has been the spearhead of this advance into the strongholds of a system which is gnawing away at more than the vitals of the South. Over in Arkansas, Sam Franklin went onto a plantation to talk with the widow of a murdered union man and was accused by the landlord of "interfering with labor," which is some kind of a crime in Arkansas. When Franklin remonstrated at being ordered off under threat of death the landowner ended the conversation with this choice bit of language, "I'd shoot you if you was Jesus Christ himself." Sam Franklin is a Presbyterian minister, a former missionary to Japan. As director of the Delta Cooperative Farm he is also the minister of the church on the farm which ministers to the sharecroppers. Church boards of home missions, local churches, labor unions and a host of others who are concerned about the evils of sharecropping have aided and abetted this worthy and most important enterprise.

Twenty-Five Years Ago and Now

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*Secretary of the National Rural Church Commission,
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TODAY, in Madison Township, Morgan County, Indiana, there are three church buildings, all of brick, well built. Two stand idle almost all the time, with only an occasional feeble effort at holding Sunday school to break the silence of one. Sporadic emotional outbursts in the second are reminiscent ghosts of revival meetings from the long ago, but now the effects of revival efforts are shadowy, swiftly gone. Two other church buildings which once served the countryside are only memories in the minds and hearts of the few remaining septuagenarians whose residence extends so far back. The one church which has regular services—Sunday morning only—is served by a minister who lives in Indianapolis, drives out Sunday morning and back to the city in the afternoon.

Madison township is strictly rural. It has no store, no industrial enterprise save a canning factory that cares for the local tomato crop. One blacksmith shop with the ubiquitous gasoline pump, and one other gasoline pump furnish the only strictly nonagricultural pursuits, and even these are operated by farmers.

Approximately one hundred and thirty families with less than six hundred individuals, make up the population. Sunday school attendance averages fifty-five, and church attendance is about the same. The church roll has on it eighty-six resident members, about sixteen per cent of the population but some one hundred fifty of the people are touched by the church in some way. In so far as the other four hundred are concerned, except as a landmark, the church is nonexistent.

A consolidated school across the highway from the active church provides education through the first eight grades. Twenty-nine young people attend high school in a near-by town, the home of the once Public Enemy Number One, John Dillinger. Only one of the twenty-nine high school youths attends church regularly; a half dozen others come at infrequent intervals.

What is the relationship between these factors: the open country; closed churches; a nonresident minister; inadequate religious training for youths; a satisfactory school system; paved high-

ways; automobiles; Indianapolis less than thirty minutes drive; Public Enemy Number One?

This is the picture of one rural community in which are to be found a fairly stable population, many well educated people, above-the-average economic prosperity, several aggressive workers in cooperative enterprises, a small group of church leaders who have become increasingly conscious of the plight and the importance of the rural church. Such a picture, with different highlights, is repeated in many hundreds of American rural communities.

How did this condition come to be? Trace the broader outlines of American history that, during the last twenty-five years, have led to the present situation; then glance at some of the measured factors that have contributed to the development of present-day rural church problems; finally, relieve the gloom by considering the work of two or three rural churches in which important strides have been made toward solving local problems.

Rural Progress Since 1912

What picture do we have of the church and its community twenty-five years ago? Turn back the pages of memory, but do not trust memory too much. You may be romancing.

The last large area of cultivable land within the boundaries of the United States had been claimed twenty-five years ago. Some of it was well settled; some only partially. The pioneer spirit that had driven men out to make new geographical conquests was beginning to turn them toward subduing the last virgin prairies and forests. Here and there a voice of warning was raised in protest against the careless exploitation of loam and woodland, but these voices were generally unheeded. What did professors in agricultural colleges know? Was not the wealth of the continent inexhaustible!

Itinerant evangelists at irregular intervals brought emotional revivals to hamlet and countryside. Now and again greater evangelists sent the populace of metropolitan areas to their knees—for a time. Preaching was generally doctrinal. The Church was seldom conceived of as having a

social program for the community, but worked valiantly to meet, in its own way, the needs of the people as they were then understood.

The earlier pioneers had built churches as well as homes. No landscape of the prairies was without its church steeple. "The church in the wild-wood" was an ever-present fact and an inescapable factor in the life of each community.



TENANT'S HOUSES IN ARKANSAS (Near Dyess Colony)

Twenty-five years ago the United States seldom looked beyond its own borders. Weekly newspapers, and less frequently issued farm papers, brought news of the larger community to the relatively contented countryside. Woodrow Wilson, whose primary interest was in domestic problems, was elected President. The policies, which in 1913 he characterized under the title, "The New Freedom," aimed to bring a larger measure of privilege to the citizens of limited or average means. They did not take account of Europe, the Far East, or African rubber plantations. Rural America had its problems, to be sure, but Wall Street appeared to many to be only the major expression of Satan; banking reform, antitrust legislation, and farm loans at four or five per cent interest, seemed adequate to meet all needs.

Automobiles were few and expensive. Practically impassable roads seemed an insurmountable obstacle to their general use. Telephones, however, had reached out into the back country and had broken down some of the rural isolation. Rural mail delivery was becoming significant. In many communities the kerosene lamp appeared to be the final achievement in rural lighting. Farm machinery operated by other than animal or man power was beyond the thoughts of most tillers of the soil.

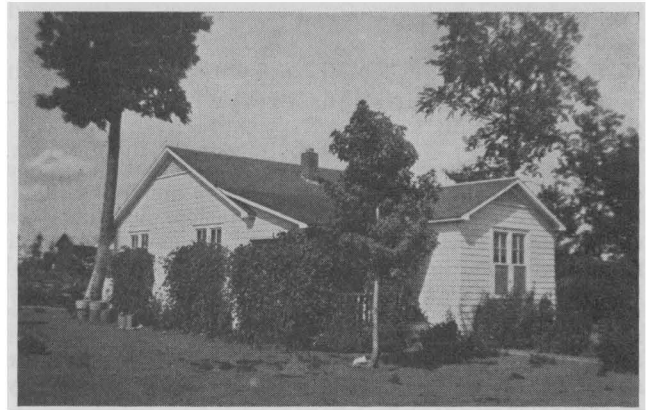
Then came the World War. Agriculture expanded to feed hungry armies. Farmer lads were torn from the soil to taste of travel, the devastation of international strife, vice such as always marches with armies seeking to kill, and to rub shoulders with sophisticates from bright light districts or crowded slums.

With the war over, agriculture was over-

expanded, overmechanized. Land speculation brought economic disaster to many thousands of farmers. Land prices, averaging \$108 per acre in 1920, fell to \$76 per acre in 1926. Thus the equity of many who dreamed of one day calling rich farms their own, vanished, and these found themselves to be tenants on soil owned by the mortgage holder, or else they sought employment in the great city.

The church, in both rural and urban areas, faced new problems, new forms of vice, new social and economic problems. Young people went to college or to industrial centers. The rural church was all but stripped of its maturing leadership. Urban churches could not provide for all who were thus transplanted. On the basis of several local surveys, it has been estimated that in moving into Indianapolis, more Disciples of Christ failed to identify themselves with an urban church than there were in all the Disciples churches within that city.

Under these conditions, secularism grew apace. Economic problems in rural areas left the church helpless. The depression came to rural America nearly ten years before October 29, 1929. In 1919, wheat sold at \$2.14 per bushel; in 1921 the price was \$1.19. There was no corresponding change in taxes; no lowering of the farmers' expenses. The church shared in the economic disaster. While in 1925 and 1926 the United States, taken as a whole, reached its all-time high in giving to the church and to missionary enterprises,



FARMER'S HOME IN DYESS COLONY, ARKANSAS

the rural church was, at that time, struggling to live. Trained ministers had migrated to the city and few were being trained to meet the needs of rural fields; and, tragically, few seemed to care.

Then came the industrial depression. Boys and girls who, in the previous decade, would have gone to the cities, remained on farms. But mechanized farming, farm surpluses, ruinous prices (wheat brought the farmer twenty-five or twenty-six cents a bushel in Oklahoma in 1933) made these young people an economic liability rather than an

asset as in pioneer days. The rural church was almost powerless to help in the crisis. To farmers, ministers seemed to be a luxury. Thousands of churches said, "We shall do without a minister until times are better." The income of churches fell off, as did that of individuals, only the churches suffered most. Communities that once maintained, even though with pitiful inadequacy, two, three, four, or five, church buildings, could scarcely keep one going. The church of the open country, in numberless cases, closed up or ceased to do more than give feeble evidences of life. Village churches fared little better.

Today the picture begins to brighten. Is it twilight or dawn? Vigorous Christian leaders are determined to rehabilitate the rural church; they are determined to make it dawn. As we behold what seems to be the opening eyelids of the morning, let us take note of certain facts that must be considered in any program of reconstruction.

Rural Churches and Changing Life

Our survey of the larger American scene has barely hinted at epoch-making factors that have dynamited the life of a people and made debris of once well-ordered thoughts. With old thought patterns shattered, it is necessary to form new ones. The past must be pondered if we are to erect rock-founded structures for the future.

Professor E. C. Cameron, whose invigorating published articles, inspiring teaching, and dynamic deeds were arousing numberless Christians to meet the challenge of needy rural fields, and whose early death last December brought sorrow to all whose hearts beat in sympathy and with hope for rural Christians everywhere, has written:

Until the last few years we had assumed that the people of our nation would one day number two hundred million. Upon the basis of this continued expansion, our Chambers of Commerce envisioned growing cities, new and larger public buildings, an ever-growing demand for industrial products. Educational leaders prepared for larger enrollments in grades and colleges. Churches were built to care for congregations expected to become large as a matter of course. Our national life was permeated by an optimistic and invigorating, if a little slap-dash in style, philosophy of expansion.

Since 1932 we have been brought up with a jerk. On the basis of the 1930 census, and other data, Dr. O. E. Baker, Senior Agricultural Economist, Department of Agriculture, figures that our population will reach a top of one hundred thirty-two million in 1945, and then drop to one hundred twenty-seven million in 1960, and under one hundred million by 1990.

There is ample evidence that all cities of 2,500 population and above are not having enough births to keep their population at present levels. The surplus births which feed our cities and continue our population growth occur in rural districts and mainly below the Mason-Dixon line.

Following Dr. Baker again, from 1920 to 1930, nineteen million farm boys and girls went to the cities; thirteen million returned, leaving a net gain to the cities of six

million, who took with them youth, vigor, ambition, and up to thirty-five billion dollars of wealth.

These facts lead to certain conclusions:

(1) Cities cannot live without additions to their populations from rural areas;

(2) The future city church cannot grow unless the rural churches prosper;

(3) The cities, which have received vast amounts of wealth from farms, must help, in a financial way, the rural congregations so that they may again be effective;

(4) Both rural and urban churches must, in the future, cultivate their fields more intensively and reap a larger harvest of souls from a stable or declining population, or they must perish.

Tenantry and the Rural Church

The President's Committee on Farm Tenantry reported on February 16, 1937, that "Tenancy has increased from 25 per cent of all farmers in 1880 to 42 per cent in 1935. Because of debt, the actual equity of operating owners is far less than these figures indicate" (p. 3). What does this mean to the church?

Robert E. Hanson, graduate student in Butler University, College of Religion, who has just completed a study of rural Churches of Christ in Indiana, found that 69 per cent of rural church members were farmers. The other 31 per cent was composed of business men, professional men, and persons in other occupations. Of the farmers, 67 per cent owned their farms, 29 per cent were tenants, four per cent were hired hands. No definite figures are available for comparison, but it is certain that the percentage of farm owners who are church members is higher than the percentage of tenants who belong to church. Further, the financial support of the church rests in large measure upon the farmer who owns his land. The tenants, because of insecurity, find it difficult to feel that any investments they make in the local church will be of continuing service to them.

According to figures published in Wallaces' *Farmer*, on February 13, 1937, 34 per cent of all Iowa farmers had been on their farms less than two years and 25 per cent more had been on their farms from two to five years. Thus, 59 per cent of Iowa tenant farmers had been on their farms five years or less. It is difficult, if not impossible, to build significant churches or important community programs with such shifting populations. To bring stability in the church tomorrow, the tenant farmers must be helped to purchase their farms today.

Indiana has often been used for surveys of one kind and another, especially church surveys. Assuming that Indiana is typical of rural America,

and the Disciples of Christ are typical of Indiana, here are miscellaneous facts discovered by Robert E. Hansen that tell the plight of the rural church in America.

Only 30 per cent of the rural churches have full-time ministers.

Only 53 per cent of the members of rural churches are active.

Forty-eight per cent of the rural Sunday schools make no provision for leadership training. One-third more have had but a single leadership training course.

Only 48 per cent of the rural ministers live on the field they serve.

Eighty-seven per cent of the rural ministers have had little or no training which especially fits them for work in the rural field.

The Way Out

Are the rural churches today capable of serving the communities in which they are located in such a way that the moral and spiritual foundations of the communities will be made secure? The answer, of course, varies from place to place. Thousands of rural churches have closed their doors. Economic necessity, loss of leadership, population shifts, have all done their share to make the abandoned rural church an all too familiar sight. Fortunately there is an increasing number of communities where planned movements toward unity have eliminated wasteful competition between rival denominations and have made for a finer community spirit. Here are the things some Indiana churches are doing to make the church effective.

Rev. Lee Tinsley, fifty years a minister, chairman of the Indiana Rural Church Commission, Disciples of Christ, has made the church a community center. Whenever the farmers think of holding any kind of meeting, they think of the Little Flat Rock church. When Sunday comes, their automobiles know how to stop at the church. Each year a Rural Church Week is observed, and each day of the week some group is stimulated to undertake a larger task within the church.

Nineveh, Indiana, has but one church now. Another passed out of existence many years ago. From this continuing church have gone out two Superintendents of Public Instruction for the State of Indiana, several ministers, missionaries, college professors, and many public school teachers, as well as to other callings. The church was founded in 1832. About thirty-five years ago, a beloved minister, John C. Miller, who lived on a farm a half-mile from the church, went to his eternal reward. The children held the farm and continued to make substantial contributions to the budget of the church although they no longer lived

in the community. On June 6, 1937, Mr. Hugh T. Miller, of Columbus, Indiana, son of John C. Miller, himself a minister until conditions beyond his control kept him from the work, will serve as representative of his family and formally give to the trustees of the Nineveh Church of Christ the family farm of eighty acres. The house is to serve as the parsonage. The present minister, G. F. Powers, will share the rural life of his parishioners by planting a garden, keeping chickens and a cow, and living close to the soil. He will not do extensive farming so as to hinder his ministerial work but will further his work by sharing the life of his people.

The congregation at Stilesville, Indiana, decided that it needed something more than a one-room meeting house. With Albert Reitzel in charge, seven men, with four teams, dug a basement in two and one-half days. Harvey McClellan ar-



A RURAL CHURCH IN MORGAN CITY, INDIANA

ranged for the needed sand and gravel. Under the direction of Theodore Mullis and Robert Rhea, the cement floor and walls of the basement were completed in less than four days. Bernard O'Rear and Chester Gregory, using volunteer groups of men and boys, built the structure over the basement. Schuyler Arnold attended to the finishing work. In one way or another, every member of the church and Sunday school was used. The children enjoyed sharing in the clean up.

The formula for making the individual rural church effective is simple. The main elements are: devotion to Christ; a vision; the willingness to see it through. The church does not so much need expert leaders as devoted leaders who will act as well as dream.

What will the rural church be twenty-five years from now? That depends upon what we now start to make it.

Keeping the Fountains Clean

By the REV. HENRY W. McLAUGHLIN,
Richmond, Virginia

*Director of the Department of Country Church and Sunday
School Extension, Presbyterian Church in the United States*

FROM over the hills of yesterday come the memories of a fountain by which stood great oak trees. Near this spring my grandfather selected the location, and erected the two-story log house in which I was born. Here I used to play under the watchful eye of my grandmother. As in Wordsworth's lines—

We lay beneath a spreading oak,
Beside a mossy seat;
And from the turf a fountain broke
And gurgled at our feet.

One of the chores, when I was a lad on my father's farm, was to keep this spring clean. The good health of the family depended upon it. Never was there a case of typhoid fever in our family, save one, and that contracted away from home. That spring, the sole source of the family water supply was but one of many thousands of sources of the Ohio River and its tributaries.

In Psalm 104, the 10th verse, we read: "He sendeth the springs into the valleys, which run among the hills."

We are beginning to appreciate our great rivers as means of transportation and sources of power. There is, however, a very vital relationship between the springs that run among the hills and the rivers. If the springs should dry up, our river beds would become stagnant pools.

A few months ago I visited Habersham and Hall Counties in North Georgia. There I saw those beautiful crystal springs that burst from the mountainside and form the source of the Chatahoochee, and I was reminded of the song of one of our Southern poets, Sidney Lanier—

But oh, not the hills of Habersham,
And oh, not the valleys of Hall
Avail: I am fain for to water the plain.
Downward the voices of Duty call—
Downward, to toil and be mixed with the main;
The dry fields burn, and the mills are to turn,
And a myriad flowers mortally yearn,
And the lordly main from beyond the plain
Calls o'er the hills of Habersham,
Calls through the valleys of Hall.

As the fountains among the hills are the sources of the rivers, so are the country communities to society as a whole.

Ills and the Cure

There are many things in the world today which are calculated to give us grave concern. The conflicts between labor and capital, the constant increase in the manufacture of implements of war, the international jealousies and misunderstandings, the enlarging use of intoxicants, the increase of crime, and the breakdown of family life—all are indications of modern trends which threaten the peace and happiness of the world. If we should permit ourselves to dwell upon these modern trends, we would all tend to become pessimists. Indeed, I would be a weeping Jeremiah if I did not believe that there is a remedy for society.

In the World War, President Woodrow Wilson called our American youth to arms and across the seas four million strong. He called them with the slogan—"We must make the world safe for democracy." What we need in our new emergency in America, where the dangers are from within rather than from without, is a democracy which is safe for the world. If we are to have such a democracy, our citizens, the self-sovereigns, must be intelligent and trustworthy. We are spending millions of money to make our citizens intelligent. Never has the world seen such another adventure in education as is found in our great public school system—from the little one-room school houses to the great universities. We are discovering, however, that crime grows apace, and that educated criminals are a greater menace than those who are illiterate. Education alone will not guarantee us a democracy which is safe for the world. All our citizens might be as highly educated as Aaron Burr, and yet democracy would fail. We might have miraculous power to transform the machines of war into implements of peace, or alcohol and narcotics into water and harmless drugs as a recent play by H. G. Wells shows, but unless there were some power to change the characters and motivations of people and to make them trustworthy, their selfish civilization would prove a failure.

We believe that the Gospel of the Lord Jesus Christ is the one dynamic that can change men and can rightly motivate them. As the Apostle

Paul says, "I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." What the Gospel will do for the individual, it will do for society. Our need in America, where we have so many ills and so many nostrums offered as a cure, is that we as a people become Christian not merely in name but in reality. But no nation was ever made Christian by attempting to make it Christian in the cities alone. The crying need of the hour is to make the people of America Christian at the sources. We cannot have clear and beautiful rivers from muddy springs. We cannot have a Christian America unless the sources of society are Christian.

The Sources in Rural Life

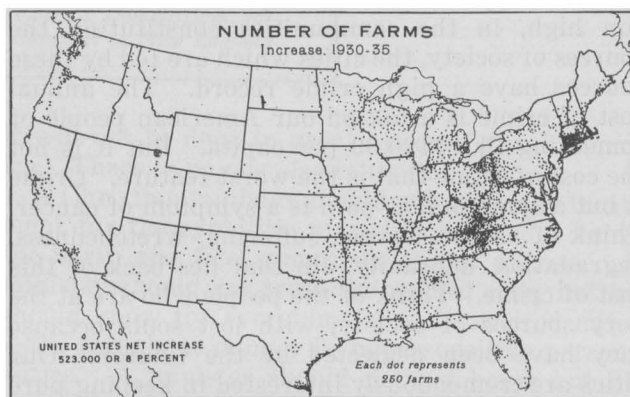
The country communities are the sources of society, because here a large number of children are born and reared. According to Kolb and Brunner in their "Study of Rural Society," in the cities there are only four families out of every 100 which have four or more children. On our American farms 40 out of every 100 families have four or more children. Or to put it another way, in our cities there are only 38 people out of every 100 under 20 years of age. In our villages there are 48 out of every 100 persons under 20 years of age; while on our farms there are 52 out of every 100 under 20 years of age.

Dr. O. E. Baker, Senior Agricultural Economist of the United States, in a recent address, said:

In our large cities today ten adults are having about seven children. If the birthrate remains stationary, these

of today will have six times as many descendants as 1,000 city people. The rural people, like the meek, seem very likely to inherit the earth, or at least to acquire the use of it.

It will be noted (see graph) that in the cities, largely of American stock, there are only 225 children under five years of age for every 1,000 women 15 to 45 years of age; while in the rural

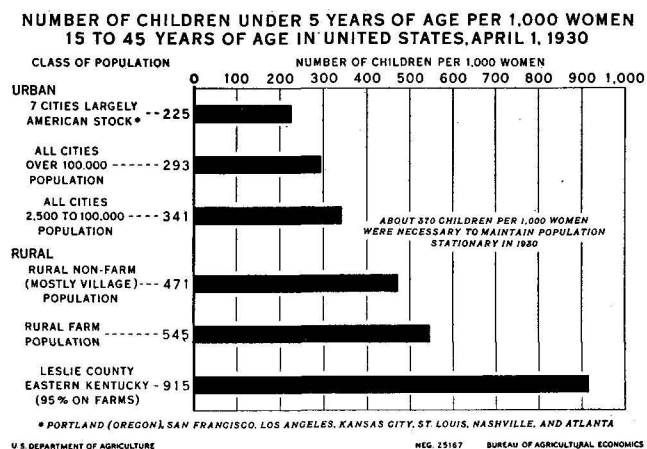


nonfarm population, which consists of the dwellers in cotton mills, mining, lumber and other villages, there are 471; while on the farms there are 545 children for every 1,000 women of child-bearing age. In some of our Southern counties there are almost as many children under five years as there are women from 15 to 45 years of age. Dr. Baker calls attention to the fact that it requires 370 children per 1,000 women to maintain a stationary population. Roughly speaking, there are 25% less children born in our cities than are necessary to keep the population stationary, while on our American farms there are 50% more than are necessary to keep the population stationary. The rural communities are, therefore, the main sources of society.

The Rural Work Commission of the Methodist Episcopal Church, South, has issued a report showing that church membership and Sunday school enrollment run very much lower among the rural people than in the urban districts. From their Report No. I, and other sources of information, we gleaned the facts tabulated below. Note that we are giving the urban and rural populations of the sixteen Southern states and the District of Columbia; we also give the church membership, nonchurch population and the percentage of church membership both in the urban and rural areas; likewise totals in the sixteen Southern states and the District of Columbia.

Clean Fountains and Pure Rivers

Our rather extensive studies reveal the fact that if you answer three questions about the people who live in the communities that lie within the



seven in turn will have only five, and these five only three and one-half children. In three generations, or a century, these cities would decline to about one-third their present population, unless they received accessions from outside. A century is not a long span in the history of a nation. In the farm population, on the other hand, ten adults are now having thirteen children. If the birthrate remains stationary, these thirteen in turn will have seventeen children, and these seventeen would have twenty-two children. It appears likely that a century hence 1,000 farm people

trade area of a city, you can tell almost exactly what will be the crime record of that city.

What proportion of the people do not own their homes?
What proportion of the people are not members of any church?

What proportion of the people are not enrolled in any Sunday school?

Where non-home ownership, and non-church membership, and non-Sunday school enrollment run high, in the communities constituting the sources of society, the cities which are fed by these sources have a high crime record. The annual cost of crime is a tax on our American people of something like \$120.00 per capita. But it is not the cost of crime that is the worst feature. Crime is but a symptom, as pain is a symptom of cancer. Think of all the sorrow, suffering, wretchedness, degradation, depravity, sin that lies back of this cost of crime. Think of the people who are at the very sources of society, with lost souls because they have been neglected by the Church. Our cities are tremendously interested in keeping pure their sources of milk and water supplies. Some of our cities are spending millions of dollars for

the purpose of purifying the water supply alone. Should they not be interested even more in purifying the fountains from which flow their populations? Shall the new generation now being reared on our American farms, many of whom must inevitably flow to the cities, go there as Christians or as potential criminals? That question must be answered by the churches of America in this generation.

Christ not only shows the way of righteousness, but furnishes the power by which men may walk in that Way. He offers the only dynamic that can rightly motivate living and banish selfishness. Therefore, the only hope of society in America and in the world is through the power of Christ. Only when He has been enthroned in the hearts of men, only when we seek first the kingdom of God and His righteousness can we settle our difficulties, and solve our economic, political and social problems. Only thus will crime be abolished; only thus will we learn war no more and make pure and happy the home life of the people.

Keep the fountains clean!

States	URBAN				RURAL			
	Populations	Church Members	Nonchurch Population	Percentage Church Members	Population	Church Members	Nonchurch Population	Percentage Church Members
Alabama	744,273	345,867	398,406	46.4	1,901,975	871,303	1,030,672	45.8
Arkansas	282,878	182,672	200,206	47.7	1,471,604	438,435	1,033,169	29.7
Florida	759,778	267,747	492,031	35.2	708,433	260,633	447,800	36.7
Georgia	895,492	427,573	467,919	47.7	2,013,014	922,611	1,090,413	43.8
Kentucky	799,026	433,712	365,314	54.2	1,815,563	617,792	1,197,771	34.0
Louisiana	833,532	500,636	332,896	60.0	1,268,061	536,372	731,689	42.2
Maryland	974,869	523,270	451,599	53.6	656,657	235,096	421,561	35.8
Mississippi	338,850	170,844	168,006	50.2	1,670,971	629,665	1,041,306	37.6
Missouri	1,859,119	967,323	891,796	52.0	1,770,248	613,955	1,156,293	34.6
North Carolina	809,847	392,321	417,526	48.6	2,326,429	1,014,684	1,345,745	42.9
Oklahoma	821,621	282,264	539,417	34.8	1,574,359	298,819	1,275,540	18.9
South Carolina	371,080	221,694	149,386	59.7	1,367,685	651,834	715,851	47.7
Tennessee	896,538	409,750	486,788	45.7	1,720,018	608,283	1,111,737	35.3
Texas	2,389,348	1,060,075	1,329,273	44.3	3,435,367	1,220,291	2,215,076	35.5
Virginia	785,537	418,268	367,269	53.2	1,636,314	754,179	882,135	46.1
West Virginia	491,514	227,684	263,820	46.3	1,237,701	304,299	933,402	24.5
District of Columbia ..	486,869	238,871	247,998	49.0	.....	.....	.....	....
	14,640,161	7,070,571	7,569,650	48.2	26,598,399	9,978,251	16,630,150	37.5

POPULATION, CHURCH MEMBERS AND NON-CHURCH MEMBERS IN THE SOUTHERN STATES

Here it will be seen that while about 36% of the population of these states are in urban communities, and 64% live in rural districts, only 37% of the rural population is included on the church rolls. There are over 16 million people in rural areas who are included in the non-church population, or nearly twice as many as in the cities.

Case Workers in Rural Areas

By REV. HILDA L. IVES,
Newton Center, Massachusetts

*Executive Secretary of the Associated Commissions for
the Development of the Rural Churches in New England*

EVERYTHING has its good and its bad side. The sun can scorch and destroy, even as it can invigorate and call forth life.

So the rural community, near to fields of slumbering seed, waiting the touch of the sun, close to forests vibrant with song, in the midst of flowering and fragrant meadows, also contains homes of squalor, of stark unadornment and of menacing conditions of life.

The slums of a city rend the heart. People underprivileged and poor, through little fault of their own, are herded together in surroundings that suggest no handiwork of God. There are hot pavements, crowded tenements, cluttered yards, many with no blade of grass! These are man made—both the slums and the setting. Slums in a rural community are paradoxical. God and life and beauty abound everywhere; man alone is degraded, unlovely and not free.

The meadow shack, the home of a rural squatter, the isolated cabin jammed with family life, the temporary homes built around sawmills or logging operations in the woods, are not only an insult to the sun, to bracing winds and to overshadowing mountains and hills, but are an insult to God Himself.

As one thinks of "case work" among families in the cities, families that must be rehabilitated and restored, there comes to mind innumerable philanthropic agencies equipped with personnel and means to meet human need. Witness the Community Chests of the cities with budgets that reach into the millions and with concentrated wealth to tap. But as one surveys the villages and the hamlets, the available philanthropic resources are few and the trained social workers for the most part are many miles away.

These very facts create an unparalleled opportunity for the rural ministers of Christ. A Kingdom of Service is waiting for them—a service to rural folk in their deepest need. But this service is only possible for a ministry that is trained to detect and understand these needs, with knowledge of how to ameliorate existing conditions and with spiritual power to transform and restore life. If the minister of Christ cannot give physical, moral and spiritual first aid, one thing is certain:

it will not be done in great areas of rural America. There is no one else to do it.

A Christian minister should not prescribe treatment for the syphilitic man, but he should know the early and late symptoms of the disease. A minister should not treat the mental case, but he should know the symptoms of a disordered mind—the signals of danger in hypersensitive personalities. A minister should not set bones but he should be able to put on a tourniquet in times of accident and give first aid in the innumerable emergencies of farm life when no other help is at hand. The minister must be the spiritual contact man: one who will establish contact between the person in his need and the social reliefs and the scientific helps of the modern age. He must especially be a man who will establish contact with the dynamic resources of the Living God through Jesus Christ, for the renewal and the regeneration of body, mind and spirit.

After one hundred years and more of continued work the rural church of the United States has failed to reach four-fifths of its constituency. It must dare to face its failure and the reasons for it. May it not be true that the churches, with their emphasis on preaching and teaching, have opened the hearts of very limited numbers to real religious experience of God? Jesus' approach to the hearts of men was constantly through the alleviation of hunger, pain and acute mental and physical distress. He found people and went about doing good. The Samaritan woman by the well did not seek Him. He first spoke to her as she drew water. He recognized and knew her moral problem of having had five husbands and of living with a man who was not her husband. The man of Gadara out of the tombs did not seek Jesus. Jesus met him "whom no man could bind and who always day and night was in the mountains crying and cutting himself with stones." The multitude at the pool of the sheep market did not come to Jesus. He went where the blind, the halt and the withered were gathered and told an impotent man, who for thirty-eight years had been waiting for help, to arise and take up his bed and walk.

A fair critic of the rural ministry must realize

how inadequate is the preparation of the average minister for vital case work. Run over the curricula of the theological seminaries if proof of such a statement is needed. There is, however, encouragement in an awakening to the need. A bulletin of the Andover Newton Theological School at Newton Centre, Massachusetts, has this heading: "Supervised Clinical Experience for Students of Pastoral Psychology" under Professor Philip Guiles. The report of the Investigating Committee of the American Association of Theological Schools as regards Clinical Training for Theological students contains the following paragraph:

The Council for Clinical Training and the Earhart Foundation are the only two organizations offering a carefully conceived plan of training on an interdenominational basis. Therefore this study has been confined to them. The Council for Clinical Training has taken as its aim, "To provide for students for the ministry opportunities to obtain clinical experience in dealing with the infirmities of mankind." Training is offered to a limited number of qualified students from theological seminaries of recognized standing irrespective of denomination. It consists of directed case work and study of the social resources of the community; actual work with patients in the hospitals and clinics; participation in the medical ward rounds and conferences with regard to these patients; and, finally, seminars in which general physician, psychiatrist, psychologist, and social worker discuss together with the theological students the patients with whom they are working.

Up to the present, the work has been confined to patients in hospitals. The scope and influence of this work must be extended to many other types of institutions, and into the parishes of ministers that are eager for such education and help for their people.

Thousands and millions of suffering souls in the cities seek the clinics, hospitals, family welfare societies and temporary shelter without the guidance or sympathetic friendliness of a minister of God. The deep and deserved loyalties of these people are given permanently to these social workers, these doctors and these nurses. The Church should realize what its ministry has lost in not being called upon as the helpful servant in the emergencies of human life and the ministering friend in time of greatest need. The rural minister need not be so handicapped. If he is worthy of being a trained case worker for Christ, his fields are already before him—white unto harvest.

Someone may well ask, "Cannot the minister gain the deep loyalties of the people on the spiritual plane apart from the other ministries of relief?" The answer is that a head-on, direct approach to the religious needs of people who do not feel, to any marked degree, the need of God, and who do not want anyone's help to find Him, is not the Christian touch on human hearts. The minister must find the entering wedge into unrecep-

tive hearts—a wedge that opens the heart without its conscious knowledge and allows the warmth and glow of friendly understanding and interest to enter. It is true, probably, that the majority of people feel real hesitation in asking a minister for practical and material assistance unless they are loyal to the church which he serves. For the same reason they very often do not reveal to the minister in his calls of friendship, their most personal problems, or their most devastating despairs, unless he tactfully shows that he knows of their difficulty and desires their happiness and welfare. A minister who serves in life's emergencies, when all human reliances are set aside by pain or poverty, can gain an entrance into a man's heart and inner life that can come in no other way. He becomes associated with the whole healing plan that can be worked out in cooperation with other experts. It is one thing for a minister to enter the ward of a hospital, and find there a parishioner injured or ill and then work out a way to sustain him by friendliness, counsel and prayer; it is another thing to be called as a Man of God at the moment of dire need.

I remember a call that came once from a young mother on an isolated farm. The message over the telephone said, "Come at once please, Ma is awful sick." I hurried to the farm home which was set far back on a rough country road. Rural electrification was too expensive for such areas of the country. The little son had walked six miles to reach a telephone to call me to his mother's aid. I overtook him, as I drove along the road; he was a hot, distressed little figure knowing something very bad was happening to his mother. To be a little boy and to have something wrong with one's mother is like pending doom.

As I entered the home I could see the high color of fever on the pallid face, the intense suffering from pain. A doctor was on his way, but fifteen miles could not be covered in a very short time. Here was my chance as a case worker to give courage, tenderness, God—to prepare the way for possible hospital treatment; to tell of the friendliness and goodness of doctors and nurses so that they might not seem to be strangers; to assure the mother that every care would be taken of her home during her absence; and to let her know that I would stand by her through thick and thin. Naturally I put my hand on her hot feverish head and prayed that the cooling healing touch of the Master might make her whole—that touch which drew its life from an unswerving faith that no permanent harm could ever come to a child of God, the Father.

There are several qualities that must belong to a Christian case worker. His parish must know that all confidences are placed in a spiritual safe which holds them inviolate. The case worker

must consider as sacred the disclosures of wounded hearts.

The Christian case worker must not be afraid to face facts frankly with a friend. I remember the case of a girl who had lost her position in a commercial firm. Word came that she was discouraged so I went to seek her out. As she came to the door to talk with me, I knew almost instantly the truth about her condition. Her body revealed definite disease in an advanced form. At my request we withdrew to a stone wall some distance from the farmhouse where her mother could not hear the conversation and I spoke sympathetically of her loss of position and of the ensuing worry that had come to her. She gave no sign of telling the truth about herself. The time had come when I must tell her the truth so I said quietly,

"You must be your own fine self. You must be in the future strong and well. I know you are ill. You have an infection of syphilis. You haven't known, have you, how to get help? Of course you have been afraid. But you can be made well. Will you let me help you?"

She burst into tears and said,

"I haven't known what to do. I didn't dare to tell anyone the truth."

"Have you been close to your little sisters?" I asked.

"Yes, I have," she said, "I have been sharing the same bed with one of them."

"Well, we'll now be sure that they are safe, too," I replied. "Have you seen a doctor?"

"Yes," she answered. "I was better for a time after my visit to him, so I didn't go back to him as he suggested."

"Does the man in the case know of your condition?"

"Yes, he told me that he was ill and that I had better look out."

"Is he standing by?"

"No, he left me some weeks ago, and is paying attention to a school-teacher in another town."

"We will have to face facts with him too," I said. "You must help me to help all who may have been hurt by your mistake."

Out of this experience came a deep and abiding friendship.

A Christian social worker must have infinite patience in dealing with cases that may need adjustments and counsel, not only for years, but throughout life. The Apostle Peter's loyalty was not developed, even in his early intimate contact with Jesus, into a dependable, never-failing virtue. Life's strains and stresses often bring to the surface old weaknesses and sins that in hours of strength seem to have been conquered. Jesus Himself showed the need of continual patience and forgiveness when He said that one must be ready

to forgive to the number of seventy times seven.

A Christian case worker has really to love the unlovely. He must believe that every human soul is precious in the sight of God. So the search to reach that soul of man becomes a spiritual adventure of trust and of love. A soul may be growing by the grace of God; it may be struggling in the midst of sin; it may be buried deep; but to a Christian case worker, the soul of a man must be reached. One would never dare believe that a soul could be awakened apart from God. Only those case workers who by closest communion with Christ, and in closest contact with human need have opened their lives to the creative life of God, can be used to permanently change human life. Social workers, uninspired by God, can be counted upon to achieve few real transformations of moral and spiritual life.

A case worker must use the increasing wealth of valuable publications prepared by national and state social agencies. A pamphlet placed in the hands of a person in need can be read and reread. In this way the quiet study of a problem can be extremely helpful.*

There is a question when and how prayer should be used in pastoral visits. Only a sensitive case worker can judge. One thing is sure, I believe, that prayers that throb with deep understanding of the human heart, its aspirations, its denials and its agonies, are life-giving to others. Prayers that share another's joy or ecstasy or pain in naturalness and sincerity are always welcomed and remembered. A Christian case worker should not ask if a person wants a prayer—that creates a self-conscious situation. He should never pray if he could easily be prevented from praying. He should only pray when he must. Then God speaks—not he himself. And when God whispers to man, man never forgets.

The rural case worker will find that human lives will share dark secrets of sin, hidden fears and baffling problems of conduct if his service has been lowly and sacrificial. He will find that human lives will be unwilling to receive suggestion of change in life's conduct or surroundings if trust has not been established from heart to heart.

This analysis of the need of trained case workers for rural America applies equally to the rural world. There are great mission fields in foreign lands whose social, health and religious needs should arouse the whole Christian Church to an immediate sacrificial crusade for the alleviation of this human suffering.

* The materials of such agencies as the Social Work Publicity Council, the Child Welfare League of America, the National Recreation Association, the National Probation Association, the American Public Health Association, the American Social Hygiene Association, the National Committee for Mental Hygiene, the Family Welfare Association of America, the United States Children's Bureau and the Foreign Language Information Service are heartily recommended.—H. I.

As a Farmer's Wife Sees It

By NINA B. HEWITT, Riverton, Vermont

COMING from a farm home I have always been farm-minded. After having lived in small villages, except for about three years in the capital, my home is now in the midst of farms with a magnificent Green Mountain view to west and north. There are few really prosperous farms in this area, and very few active Christians. Poverty, debts, privation and attendant miseries abound.

Throughout the country we are reaping the result of banishing religion from public schools. We have a crop of young folks whose ignorance of everything concerning the Bible or religion is colossal. Social evils abound, such as could not obtain were there a wholesome respect for the Mosaic Law.

Nine-year-old brides are not found in this vicinity, but far too many brides come to the Manse several months too late. One couple came to be married bringing *their* baby! Incest, sodomy, fornication, adultery are undisturbed by officers of law. It is rumored that two families living in a double house have swapped mates but not names. Nothing is done about it. Would not a general respect for God's laws make a difference? Think of the lynchings, kidnappings, assaults and murder of young girls, one of the most recent having been perpetrated by boys of five and nine years! Why? Why? How can little boys *play* that way? Why? Do not parents need to be educated for their responsibilities?

As though we could not produce enough trouble for ourselves, gangs of city criminals come and rob our banks, steal our chickens, our cars and our apples; yes, and our beans, cucumbers and sweet corn. Forgery frequently comes into our courts. Even counterfeiting has been discovered. It is hard to catch these thieves, for in a night they can go so far in automobiles. Can anyone estimate the moral ruin brought about in cars parked in lonely spots with curtains drawn? When tares are sown what shall the harvest be?

There is a pleasanter side of the picture. Some country people see God's handiwork in the smallest blade of grass, the tiniest blossom, the majestic mountains, the splashing brooks, fields of waving grain. We can see the blue sky—more intensely blue beyond an expanse of green field or above a spreading elm. It is no small pleasure to

greet the trees and plants by name, like old friends. Heaven bless the man who allows fruit-bearing bushes and trees to grow that the birds may live. A fine sense of these blessings naturally leads to the worship of God.

One little community that we know has "left their low-vaulted past" and has "built new temples nobler than the last" until they have become an earnest, organized, active Christian church with such an interest in serving others that their gifts for benevolences were higher per capita than any other church in the district. They outgrew the dance hall, remodeled an old store into a comfortable and commodious church, and finally, to rid the place of drunken brawls and other wickednesses accompanying the dances, the church bought the dance hall and converted it into a parsonage and Community Hall supervised by the church. There was some grumbling, but the community as a whole realizes the benefit. Some of the dearest saints we know live there in that rural hamlet where now they practice cooperative buying and selling. When Christ is given a chance, life can be transformed and become "more abundant."

Farmers are peculiar creatures. They need the influence of Jesus Christ. There is far too much of "each man for himself"; too little neighborly helpfulness; too much work; too little play. Recreation is too far away. The whole family will pile into the old Ford and drive to town to see the movies instead of helping to plan neighborhood good times.

Too many farm folks never know when Sunday comes. They never hear a sermon, unless by radio. They never accept the challenge of Malachi 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

It seems sensible for farmers to provide a house for hired help; to allow the "help" to raise a few calves, pigs or chickens; to furnish land for his garden. But comparatively few such homes are seen. I wonder that the Federal A-Z does not endeavor to place some of the unemployed this way. Government money might well be used

among our farmers. Our farm daughters would be safer than they are now with the lusty, young, often unprincipled hired man living in the farmer's home. Neighbor-ownership of expensive farm machinery like tractors, harvesters, silo fillers, spraying apparatus, would be a good thing.

Some farmers suffer from specializing on one product such as milk or potatoes, or apples. When the crop fails or the market is uncertain, the family suffers real privation. He either borrows money to keep going or skimps along somehow. The old-time diversified farming produced a living. If crops failed there were the pigs, calves and chickens to help out. This region depends upon the maple sugar crop for certain income every year, though it varies greatly.

What the Rural Church Needs

It is customary for people to look to the Church to correct all sorts of errors. But the rural church is rather helpless. Its members are farm people who have had no training in religious education and social service. It is hard to find anyone willing to try to teach in the Sunday school—and it is worse to have some teachers than none at all. We need farm girls and boys who can be trained for social and religious work, and who *will come back to the home town and become leaders*. We need preachers who can live on next to nothing—preachers filled with the Holy Spirit like the early circuit riders, full of zeal and devotion, who can do pioneer work, unhampered by family cares. Many a rural hamlet will never more have preaching unless something of this sort be done. Fine old New England Meeting Houses are going to ruin because the people think they cannot pay a minister's salary.

We need Ambassadors of Christ who have the skill to present the work of the Church in such a fascinating way that the congregation will know that the larger work was in the mind of Christ when He said, "Go . . . preach . . . teach . . . heal." We work hard during the week and easily doze off to sleep in a church service. The message must be vital, searching, deep, commanding attention. It need not be marked by flowery oratory, but must be delivered with sincerity that can be felt. The average adult gets more good from Bible truths when expressed in language a child can understand than from a dissertation crammed with seven-syllable words. The average rural congregation contains few college graduates.

Rural communities suffer when they are served by a preacher from a larger town, miles away. Things close to home loom larger than the rural parish so far from sight. We need circuit riders to come around to such places in regular routine. Do not forget the no-man's-land surrounding every organized parish—sections far from the

center where no minister ever calls, each thinking those people are in the other parish. There is a wide field for the Home Department of the Church School with a faithful visitor to operate.

In one parish an interesting experiment was made last summer. A friendly, energetic, city minister wanted a vacation in the country, to live in the parsonage and preach each week. He and his family went to this little village and had a good time visiting the people. The sermons pleased them. He could lead the singing. The church was lacking young people. A canvass was made and nearly two hundred were found within the bounds of that parish! Spiritual life was quickened; interest in church affairs was renewed; financial support was promised, even by people who never before would help—all this during the vacation season of one preacher and his family! If Christ were lived by preachers and laymen, it would not take long to work a tremendous change in many a rural settlement.

Many a country church thinks it cannot do things for lack of equipment, while probably right in the dooryard stands a vacant house whose owner would gladly allow it to be used for a social center or sell for small price. It would be helpful if church activities were reported in local newspapers. A church news reporter or publicity agent should tell every week what is coming and what has been done. A woman in a little village church near me takes pains to send such items to the daily paper. More such news and less of crime would tend to make newspapers better reading.

Many a community does not realize its resources; does not utilize the talents of its people. We cry for leaders while perhaps people with leadership ability are living near and wishing for something to do. In these days of musical training in public schools, it is to be regretted that rural churches suffer from inadequate choirs.

Strong advocates of righteousness and religious education are found in many rural churches. The women's missionary societies, the Christian Temperance Unions, the Anti-Saloon League and other organizations do valiant service. Their meetings, their study and social gatherings furnish a means of real growth. Horizons are broadened, interest in the less fortunate of the world is awakened. They learn the physical, religious, moral, mental and spiritual needs of others and then do something about it. It is astonishing how the small sums we give in local societies help to roll up the millions that are used "For the love of Christ and in His name" for His "brethren" all over the world.

Christian citizens often forget their civic responsibilities. Many never go to town meeting. The worst example of the result of such laxity is

the present burden of the liquor traffic. Having rid the country of it once, the Church could have kept it out if they had not become careless. Why must some terrible calamity occur before right action is taken? We have not yet become the Church Triumphant therefore we should continue to be the Church Militant. Perhaps if we were more militant the nations would be less militant. "Without vision the people perish."

The rural community is handicapped because the people are so far apart, and it is so hard to hold meetings, yet telephones could be put to better use than they sometimes are. We fail to utilize the advantages we have at hand. The Grange, the Home Demonstration Groups, the Four-H Clubs, and Ladies' Aid ought to be more helpful in religious and civic matters than they are at present.

There are many, many people suffering agony, hopeless and helpless, hidden away on isolated farms. Oh, how country people need Jesus Christ to sustain and comfort when illness or tragedy enters the home! Many a time my heart has been wrung by the sorrows that rural neighbors have had to bear alone—alone so far as human help is concerned. Everybody has all he can do. No time to call on the sick. If death comes, funerals are largely attended, but in the days following while going about the routine of work, there is little to lift the gloom from the mourner's heart.

In towns the nearness of people makes a difference, and the constant presence of distracting things helps one over the critical period. But we country folks have to receive our comfort (if we have any) from communion with God and meditation upon His Holy Word.

Christ told his disciples to preach, teach and heal the Jews first, that is, among his own people. What a Christ-like thing it would be for young doctors from our State universities to serve their own first. Older physicians well established in large towns, find it nearly impossible to drive out into the country to attend the sick. The price of such service is almost prohibitive, quite so to many families. This is one of my pet "visions": that townships should vote in the next meeting a sum large enough to secure the residence of a doctor and a nurse. With these two on call, the health and happiness of our country people would be greatly improved.

He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

* * *

The Lord our God is one Lord; and thou shalt love the lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment; and the second is like, namely this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

The Country Pastor's Job

By the REV. MARK RICH, Ithaca, New York

*Field Representative of the Rural Institute
for Religious Workers*

DURING the past generation the country pastorate has not been looked upon as a field for very fruitful service; country pulpits have often been used as a stepping stone to so-called positions of wider influence in the cities. Neither seminary, training school, nor denominational administrators have usually considered town and country fields of first importance. City life has been exalted, rural life discounted, and the country church thought to be second rate in comparison to the city pulpit.

As a result of this attitude surveys, field studies and casual observations point to one appalling fact—the rapid decline of the country church. But the situation is far from hopeless. There are many signs of awakening interest and of a new appreciation of the task of the country minister.

The rural pastor has a tremendously significant job. His first task is that of a *messenger of good will*. This follows the example of our Master as He walked in Galilee, teaching humble folk in country places. The rural pastor is a herald of brotherhood and unity, not a promoter of divisions and discord. This needs to be emphasized because it is possible that churches and pastors may stir up a spirit of ill-will. Consider two instances:

Not long ago two women from a struggling open country church came asking help. Four miles from their church lay a little village of seven hundred inhabitants cradled in a lovely valley. There are four churches there, each served by a minister, three of whom are resident.

"Why do you not share pastors with the

churches in this village?" I asked. "They can help you more than anyone else."

"Why," retorted one woman, "the churches in the village are so busy quarreling among themselves that they have no time for us."

An outstanding agricultural leader, a layman of staunch Christian character, one day spoke out of deep conviction regarding two churches in a village.

"It's all a man's reputation is worth," he said, "to become affiliated with one of the churches."

A cannon which stands on the village green separating the churches is symbolic of the ill-will they stir up in the hearts of some people.

Unfortunately these are not isolated instances. Such results come from too many competitive country churches. They are so involved in the things which keep them apart that they have no time for the main business of reaching people with the Gospel. That is the malady which is afflicting hundreds of American churches. In seeking to save themselves they are not only losing their lives but failing to save the community. A pastor or a church which promotes discord is not of Christ.

At its best the Christian church brings God's message of goodwill and unity. A lover of rural life and an ardent church worker recently bore testimony to this fact when she said to a large gathering of her fellow church members: "This parish has made it possible for us to call one another friends."

Not many months ago I visited a saintly aged minister in a tiny hamlet. Once two churches, decadent and hopeless, served the farmers of the narrow valley. His first entrance into the community was welcomed by members of one church only. The others were indifferent, or hostile. One woman vowed that no minister of the other denomination would ever darken the doorstep of her house. Some would not even attend a funeral service held in the other church.

Later the woman repented and the minister was invited into her home for Sunday dinner. Now the two congregations are worshipping together in happy fellowship. Why this change? Simply because the pastor has the spirit of Christ in his heart. He would not stoop to littleness, to bickerings or ill-will. He represents the attitude and task of the truly Christian minister.

An Ideal Country Pastor

John Frederick Oberlin, perhaps more than any other represents the ideal country pastor. Trained to a doctor's degree at the University of Strassburg, he gave himself for nigh 60 years to the needy people of the Valley of Stone in the isolated Vosges mountains. Like his Master he went about doing good. Oberlin had so endeared himself to

the people of all faiths, especially during the terror of the Revolution when he was the only pastor to remain in the valley, that a new bond of brotherhood was established. An English visitor noticed that on the communion plate in Oberlin's church were wafers, leavened and unleavened bread which were taken by Catholics, Lutherans or Calvinists according to their conviction. Goodwill in the enobled valley was one of the finest among all the worthy contributions of this man. So it is with every rural pastor, who draws men into a common brotherhood in Christ. This is the unique job of the rural minister.

Merely to have one church in a village, instead of four, does not insure spiritual vitality and right relationships among the people. But, it has been proved that the active promotion of unity is a way to keep right relationships.

A country pastor has also the opportunity of *interpreting spiritual reality* to people who live on the land. The church is an agency for the expression and transmission of spiritual truth. Jesus taught truth about God, about the right relation of man to man, and of man to God, in ways that were understandable to his hearers. Sometimes one wonders how people ever came to think that preaching an involved theology is the way to build a church. Theology ought not be removed from life, but a large proportion of sermons, both conservative and progressive, are far removed from the interests and understanding of the hearers.

The country preacher, following his Master, ought to explain the eternal truths in terms which are comprehensible. For this task, he will find much material in the everyday life of country people. But to understand these things the minister himself must be rooted in the soil. A number of prominent rural church leaders and missionaries are saying that no missionary should go to the foreign field and no pastor to a rural church without an agricultural college background. How far much of our preparation has missed the mark! A rural minister should know something about the work in which his people are engaged. In a dairy region he could at least know the difference between a Holstein and a Guernsey cow and be conversant with some of the basic problems facing the dairy industry. He ought to thrill at the sight of an elm tree, appreciate flowers, the glories of rural life. He must be one who understands.

If the rural pastor finds spiritual reality in the country he can help interpret it to the people, and will find receptive hearts. Many a farmer finds a deep abiding joy in his work. Of this he may be but half conscious and one of the jobs of the pastor is to help him develop this appreciation.

Perhaps the least part of a country minister's task is the pulpit. The ministry of John Frederick Oberlin did not consist in oracular announce-

ments. After his sermon he might implore his people to build a road, to clean up their houses or to plant a tree in the name of God, but he never ended with that. On Monday he took his pick and shovel and set the example in building roads or in planting trees. To get rid of disease or to build a



YOUNG PEOPLE'S RURAL WEEK-END CONFERENCE IN GROTON COMMUNITY PARISH—SIX CHURCHES OF THREE DENOMINATIONS ARE COOPERATING IN THIS LARGER PARISH

school and provide a consecrated teacher was quite as much a ministry in the name of Jesus Christ as was preaching.

There is much to make a man's heart bleed as he observes the rural scene in America today. One finds much poverty, underprivileged children, hosts of families untouched by any church and no man's lands abandoned by one denomination after another. And the sturdy farmers, whose families will inherit the prosperous fields, need a faith and hope that will make the citizenship of the countryside spiritually clear-sighted.

Dr. Kagawa of Japan says there are three principles to be observed by the farmer: (1) he should love the soil, (2) he should love his neighbor, and (3) he should love God. In these three principles lie the secret of good living on the farm. Helping people to practice these things sums up the task of the rural minister. The farmer who finds these has found the abundant life.

What can the pastor who gives his life to the shepherding of his rural flock expect in the way of reward? It is certain that he cannot expect large financial returns. A salary of two thousand dollars and parsonage is munificent in the country, but even that is small compared with the emoluments that the larger city churches shower upon their ministers. No, the rural pastor cannot expect luxurious comfort.

Nor is the rural pastor likely to win as much renown as do some of his urban brethren. He cannot expect to have his voice speak from the pages of the metropolitan dailies nor to take prominent positions on the platform of his denominational

conventions. Some recognition is craved by every man, including the rural minister, but he will probably have to do with less than do some others.

But the rewards outnumber the disadvantages. An alert and consecrated rural minister can have the satisfaction of doing a creative piece of work. The rural church is today in a condition of flux. Old forms are being sloughed off and new forms are emerging. He who builds today is setting the patterns for the future and the pioneer does not ask for monetary rewards. He is happy to blaze the trail on which future generations will travel. The rural minister can have that satisfaction today.

Another reward arises out of the fundamental importance of work in the country. The 1930 census reveals the fact that the rural population is still the source of population supply for America. The farm population is producing fifty per cent more children than are necessary to maintain the population level in the country. Today's rural minority is tomorrow's overwhelming majority. Boys and girls trained in the country not only make the country life of the next generation but exert a profound influence on city life for good or ill. The country pastor who is farsighted sees that he is moulding national life for good at its very source. Other men must build with the timber he seasons.

The country minister also finds deep satisfaction in the relationships of rural life. He knows members of "his flock" by name. They belong to him and he to them. When a man remains in a community over a period of years he comes to have a wide influence which compares with that of the larger city parishes. The rural minister can find deep satisfaction in the rural way of life. The head of a great farmer's cooperative recently said that farming was about the only occupation in which a man can retain his spiritual freedom. If this be true, the conscientious rural minister is pursuing a calling in which he can find spiritual values. After all, a man's influence arises out of what he *is* rather than what he *does*. A rural pastor, in a particular way, can be a follower of Jesus Christ who went about country ways revealing the love of God by doing good.

Happily, there are some evidences that the tide is turning. Some are saying that if America is to be saved she must be saved through her rural people and if the city church of the future is to be strong she will gain her vigor through the life blood flowing from the country. Believing that, the country pastor has the opportunity of moulding the spiritual life of the nation.

One Solution—The Larger Parish

By ELLSWORTH M. SMITH, New York
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American Baptist Home Mission Society*

RURAL churches in America are going out of business at a rate estimated by some as high as one thousand per year. When one realizes the importance of rural Christianity, not only to the people of the countryside but to the nation as a whole, when one remembers that usually half the workers of a city church received their initial religious impulse in the church of the crossroads, this statement of death rate is tragic.

Of course, some of these dying churches are not needed. Some have ministered to racial or national groups that have shifted to other localities. Others have failed to adapt themselves to modern needs and have been replaced. Still others have been in competing situations. An illustration of this last statement is the recent death of two churches in a village of three hundred fifty people, leaving an active total of five churches still carrying on!

Many churches that die are, however, desperately needed. Of this large group are those in the remote open countryside, localities from which the people will not often go to the town or village for religious privileges. These breakdowns are due to a variety of causes, not the least of which are the disappearing of neighborhood consciousness in the open country, and the increasing difficulty of carrying the financial burden, particularly where agriculture is not prosperous. Others of these churches have failed to meet needs and have not been replaced, or adapted. Other causes for the disappearance of needed churches have been inadequate leadership and a spiritual hopelessness due to lack of vision. And lastly, some have died because of sheer loneliness.

To each of these needed, but dying churches, the Larger Parish offers a partial and often the only solution.

What Is a Larger Parish?

Consider a situation in which the churches of an area of six near-by communities are ready to close their doors. Finances are down, the separate communities have exhausted themselves in "going it alone"; the last ministers they have had have been inadequate to save the situation; the financial resources of the area are not what they have been; fellowship between the communities is

limited to business, politics and recreation. Here we have most of the causes of death.

Usually these churches represent two or more denominations. The lines have been sharply drawn and, though there is toleration and a certain amount of polite gesturing, there is no helpful cooperation.

At this juncture leaders of the denominations involved go to the area and meet their church people. They hear their statements of resigned hopelessness. The denominational executives have been putting into these churches all the money they could afford and no more is available, but they have a suggestion to offer. Larger Parishes have done seeming miracles elsewhere, so they talk to the people about this new plan and find a considerable though wary response. The people would be willing to have another meeting to consider it, though they do not believe that anything can be done.

One of the denominational leaders gets in touch with the others involved and together they agree that for the perpetuation of their various interests a Larger Parish is perhaps the only solution. A mass meeting of the people of all the churches is called and at this meeting several things happen. People of each community meet friends whom they have not seen for a long time. They realize that they are all in the same difficulty and this gives them comfort. They listen to the counsel of their denominational leaders and see real possibilities. The descriptions of the things accomplished in Larger Parishes rekindles enthusiasms. Pamphlets are distributed. Sample constitutions show that denominational connections are maintained intact and that each church has equal representation and fair treatment. The very sight of the leaders of different denominations on the same platform, earnestly recommending this bold cooperative venture, creates a new spirit. A date is set for another meeting to organize and adopt a constitution.

Discussions are held in each community and in each church. The term "Larger Parish" is on everyone's tongue. Correspondence flows between these localities and state offices. In preparation for the organization meeting each church elects

two delegates who shall become their representatives on the proposed Larger Parish Council.

Finally the great day arrives and the entertaining church is crowded by representatives of the several churches besides a number of people who have not shown any interest in religion. Each church announces that it is ready to go ahead, the constitution is voted on section by section, and adopted with modifications. The names of the representatives of the churches are announced and an early date is set for their first meeting in the home of one of the delegates.

How the Plan Works

At the first meeting of the Council there is much to be done. Delegates-at-large are elected, also a chairman, vice-chairman, secretary and Parish treasurer. The amount of money that can reasonably be expected to be raised is agreed upon and a tentative budget is drawn up. A canvass of every family in the area is placed in charge of a committee and another committee is appointed to find a staff of two ministers.

Since the churches of the Larger Parish include all in the area, everyone is asked to contribute, whether a church member or not. Pledges are paid through local churches. When the returns are in and it is known how much the denominations will contribute, the total working budget is adopted.

The Council finally votes to call two young men, and often this action is ratified by all the member churches, the calls are extended.

The new staff workers become ex-officio members of the Council and one of them is elected Director. The program is discussed and a line of action is adopted with schedules for meetings, including church worship, church school and young people's meetings, on a regular basis in each community, no community having more than one set of services. The abilities and interests of the two ministers are taken into consideration and each minister accepts responsibility for certain types of activities. The Director of the staff may be responsible for planning the worship and preaching program, the pastoral calling and men's work, while the second man may be director of young people's work, recreation and the Christian education program. The Director of the staff is held directly responsible for the general carrying out of the entire program. The two members of the staff share in the particular work of each, though each man plans the program in his department and endeavors to see it through to a satisfactory completion.

The staff members live in the same community in order that they may confer daily and may avoid the danger of sections feeling that particular min-

isters are their pastors. Regular staff meetings for reporting and planning are held each week, with regular Council meetings each month. The Council holds an annual meeting of the Parish to report to the people. The churches hold annual meetings for their regular business and to elect Council delegates, no one of whom may serve more than two consecutive terms of two years each.

Each church draws up a budget to cover local expenses and after all these budgets have been accepted by the Council, they are included in the total Parish budget. This total includes the salaries of staff workers, their transportation allowances, office costs, and other general items decided by the Council.

Building a Program

The program of the Larger Parish is determined by the needs and interests of the cooperating churches, of which each has a committee made up of Council delegates, and all of the active leaders in the church and community. This puts the church in a position to build itself solidly into the entire life of the community and demonstrates a community purpose without which the organizations may find themselves at odds with one another. The general committee meets with the entire staff at frequent intervals to talk of community and church needs and to plan a program. The genius of the Larger Parish is that it visions a complete program which will serve all the needs of the people. The Council, with the staff, seeks to coordinate the many projected activities into a complete Parish program.

Individuals subscribe to the total Parish work through the churches in their own communities, and these contributions are sent by the local treasurer to the Parish treasurer, who pays all bills on the O. K. of the Council chairman. Even the missionary funds may be handled this way, keeping all the records in separate books but in one office.

The Larger Parish puts a strong emphasis on young people's work to meet the local needs and interests of separate groups. The program of each society may be distinct, but there is set up a Young People's Senate which meets at regular intervals with the director of young people's work. The entire league of societies holds occasional joint socials and inspirational programs.

Each church school has its own organization, but the superintendents and active workers meet together in a Central Committee on Christian Education, to discuss the administration of the schools and to direct a program of leadership training for the entire parish.

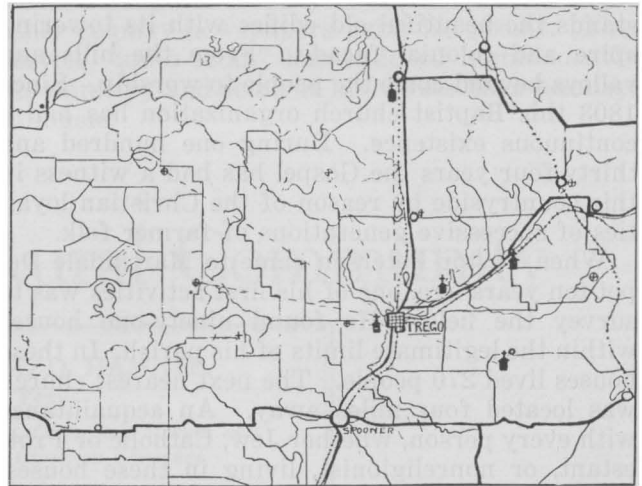
The staff Director is the editor of the weekly

Parish Calendar, which lists news of all the churches and their announcements, and is distributed in the services. A monthly Parish news letter is distributed by mail or through young people to every home in the area, regardless of church memberships. The young people's league edits and publishes a mimeographed booklet at intervals to promote fellowship, and finances it through small charges made at joint socials. There are contributing editors from each society and young people serve as mimeograph stencil cutters, crank turners, "printer's devils" and delivery boys.

The program of the Larger Parish develops as fast as local leaders can be found and trained. Over a period of years the projects worked out include an amazing variety of things. A list of these activities will prove quite convincing: church worship and preaching, church schools, young people's meetings and week-day religious education every week; pastoral service reaching everyone in the area and with special attention to the aged, the shut-in, and those who are ill or have special problems; organized church school classes with outside activities for all ages; young people's socials, community socials, men's clubs, boys' clubs, girls' clubs, 4-H clubs, Boy Scouts, Friendly Indians; basketball, baseball, volley-ball and bowling teams; banquets for classes, Mothers and Daughters, Fathers and Sons and the young people's league; book clubs, music clubs, dramatic clubs and many other kinds of hobby and special interest groups; camps, conferences and leadership training schools; junior choirs singing weekly in their own churches and on special occasions as a joint junior choir; an adult choir, special musical programs and vespers; pageants of a religious nature and several plays; community clubs for the adults and young people; the observance of special days, such as Thanksgiving, Christmas, Good Friday, Easter, "Religious Education Days," Rural Life Sunday, etc.; outdoor services for the churches and particularly for the young people's societies; an Easter Sunrise service; missionary societies and church aid societies; church suppers; a special Lenten program including a series of evangelistic meetings in each church, church membership classes for all ages, and special calling for church members; Holy Week services; sex education and marriage counselling; vocational guidance and testing; cooperation with the schools, the public health service, service clubs, Y. M. C. A., Y. W. C. A., and Grange; participation in all the denominational activities, materials and promotional programs;

special financial arrangements with doctors, the hospital and for higher education for promising young people; a yearly survey of the area with Christmas calls by the entire staff at every home (this usually requires a month!); AND THROUGH ALL OF THIS PROGRAM—IN PREACHING, TEACHING, CONVERSATION AND EXPRESSION — A CONSTANT DEMONSTRATION OF THE MEANING OF THE SPIRIT OF CHRIST IN ALL OF LIFE!

Now that this Parish has been organized and running for several years, what are the results? Not only has church membership doubled, missionary giving increased fourfold, church schools filled to capacity, nearly every young person a



The Trego Larger Parish—Wisconsin ●—Church ○—School

This map, from "The Larger Parish Plan," by Malcolm Dana, shows the district included around Trego, Wisconsin. Five weak churches united to pool their resources and to join in a program to serve the whole community in the name and spirit of Jesus Christ. Kingdom interest took the place of denominational interests

church member, finances adequate and steady even during the depression, but the Christian religion has become the *big thing* in the life of the community and individual and social redemption has become a glowing reality. To bring all of this wholesome activity and spiritual direction in a steady continuing church program out of the desperation and hopelessness of the previous situation has been the accomplishment of a devoted, courageous and kindly group of average Christians working through a type of organization known as The Larger Parish. There are many variations of the plan, variations in name, in number of churches and in number of staff workers, but the above description is in all essential particulars, the story of a particular Larger Parish, its life history to date.

A Church of the Countryside

By the REV. COE HAYNE, New York

*Department of Publicity, Literature and Research,
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THE church at M—, New York, is in the open country. Not more than ten houses are within half a mile of the knoll upon which stands the beautiful old edifice with its towering spire and colonial façade. From the hills and valleys beyond come the people to worship. Since 1803 this Baptist church organization has had a continuous existence. During one hundred and thirty-four years the Gospel has had a witness in this countryside by reason of the Christian loyalties of successive generations of farmer folk.

When Pastor Peterson came to Martindale Depot ten years ago, one of his first activities was to survey the field. He found ninety-one houses within the legitimate limits of his parish. In these houses lived 270 people. The next nearest church was located four miles away. An acquaintance with every person, whether Jew, Catholic or Protestant, or nonreligionist, living in these houses, became the pastor's pleasant duty. His kindly, neighborly attitude became proverbial in the countryside. The people looked to him as their pastor and friend. True sympathy was the golden commodity this rural-minded minister had in his possession to dispense to those who sought his fellowship. In their joys or sorrows he loved them. During one year a couple, deprived of a fourteen-year-old boy who had been killed by a truck, received many messages from Pastor Peterson, and interviewed with him to help them reconstruct life anew.

There was much to be done to make the old church attractive. The shabby walls of the sanctuary did not at all assist in creating a worshipful attitude. The plaster had been falling from the ceiling and it was evident that the new pastor stood in danger literally of being bombarded out of his pulpit unless something was done about it. Estimates for installing a metal ceiling were secured and it was thought that the proposed cost was within reach of the people. The Ladies' Aid Society assumed the responsibility of decorating the walls and revarnishing pews and woodwork, recovering the cushions and putting up new shades. The women used the scaffolding erected by the workmen who put on the metal ceiling. The president of the Ladies' Aid Society designed

the paneling and the lady of the parsonage was head varnisher. The cost totalled a sum far less than the estimated cost of \$600 had the job been done by a contractor.

Some of the men thought that a quick and efficient way to improve the appearance of the woodwork was to spread thereon a liberal coat of paint. Not so thought the women. Beautifully grained wood, worth a fortune, to be smeared over with paint! The men today are glad they had not their way. The lady of the parsonage on scaffold and stepladder worked day after day with a small brush and an oak stain to obliterate the scars on the woodwork before the varnish was applied. All are pleased with the job.

The countryside has beauty. Why not promote beauty in the sanctuary of a church of the countryside. Cleanliness, quiet tastefulness in decoration, sunshine, good cheer—all these blessings are possible in the house of worship, all are especially desirable for people who enter the sanctuary directly from a world of outdoor beauty.

Something happened to the people when their church was made beautiful. It had been the custom to hold all social activities, such as plays, dinners, festivals and sales in the sanctuary. This one room was the only place for such gatherings. The pastor and the lady of the parsonage were glad to find many in the church who had a feeling that the sanctuary ought to be preserved for worship services.

Any record of the doings in this parish during the past ten years would be incomplete without mention of the help that has been given to the pastor by his wife and daughter. During an illness of her husband she was constant in her visits in homes and at the meetings of the women and as a teacher in the Sunday school. The "parish automobile" owned by and maintained by the pastor and in constant use for parish work is driven by the lady of the parsonage. The daughter has been a leader in the young people's movements in the county.

On September 29, 1930, Pastor Peterson felt impressed to pray as follows: "Dear Lord, I ask Thee for a building in connection with the church.

equal to the need for such a building to take care of the social life of this community for which this church is responsible in Thy sight!" The pastor claimed the promise of our Lord as recorded in Mark 11:24, "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall receive them."

By the following spring the people were ready to build. The old sheds were taken down and a fine social hall erected at a cost of about \$2,400.

All community gatherings of a helpful nature may be held in this commodious building, but the character of all gatherings is determined by the church. Among the activities made possible are monthly community birthday socials. Those who have had or will have birthdays during any current month, sit at a special table. This draws people who are not connected with the church.

It has been the practice of the pastor to use the

telephone freely to send out messages. He has memorized hundreds of Bible verses which he finds are a help at every turn in his work. Four years ago he expressed his Christian faith in the following:

O Jesus Christ, my precious Lord,
O'er all the earth be Thou adored.
For Thy great love, so full and free,
Is sweeter far than life to me.

This verse was printed in a county weekly newspaper and the next week a poem of three verses was accepted for publication. The editor asked the pastor to furnish more of these Christian poems and as a result they have appeared every week during the four years. At present eight other country newspapers print his poems. This service, "unto Him," has widened immeasurably his ministry and some of his verses have been set to music.

Cooperation in a Rural Community

By the REV. EDWARD D. HAMNER,
Oakwood, Texas

*Pastor of Blackfoot, Montalba, Oakwood, Slocum and
Tennessee Colony Rural Christian Churches*

SMALL town boosters like to advertise the multiplicity of their institutions. Some think it an honor to have many churches. Yet in most small towns and country communities, the fewer the churches the better for the community, for few rural communities are so populous that one church would not be far better than two or more competing churches. A vast majority of rural churches are in communities where there are other churches and few are without competition.

An efficient rural church must operate with two factors in its favor: a limited area, and adequate numbers. The limited area is necessary because of the many who, at least under present conditions, have no way to go long distances to the church services. The factor of adequate numbers is necessary in order that efficiency may be maintained and the program supported.

With a divided church—that is, where two or more denominations attempt to minister in the same area, the result will be either limited numbers, when the constituency is divided among the competing groups; or, if sufficient numbers are maintained, the area will have to be so widened that inefficiency results. And so, Christian unity

is not merely a theory, but a supreme necessity for rural America.

The average rural community, capable of supporting one church with a vital Christian program, is keeping up a skeleton existence for two or more churches, none of which are doing much except through a "weakly" Sunday school and part-time preaching. The cooperation between these churches will depend in part upon their respective polities. Little is possible between churches when each insists that it has the only true doctrine "once and for all delivered unto the saints." Between churches with broader views but loyal to Christ and recognizing their own limitations and imperfections, a large measure of cooperation and ultimate unity is possible. The nature of cooperation will depend upon *why we cooperate*.

Doctrines differ as to the form of baptism, the use of ritual and instrumental music, the rules of membership and form of government. Many and varied are our differences of faith and practice, yet, fundamentally,

Our fears, our hopes, our aims are one,
Our comforts and our cares.

It is because of "the tie that binds our hearts in Christian love" that we seek "the fellowship of kindred minds." We cooperate because of common aims, and hopes, and despite those things which divide. Some have assumed that cooperation is impossible between people who believe differently; others have shown that even those with extremely different views of the Bible and of some Christian doctrines may have happy and profitable fellowship. People with different tastes eat at the same table, those with varying ideas of style buy from the same shops, and members of the same family like different types of cars—so there is no need for us to despair because of differing ideas and tastes as to worship, organization, and doctrines. Christians may love each other, and work and have fellowship together despite these differences. If all of life were cut to the same pattern it would be drab indeed. Is not this true of Christianity?

Not merely because of common interests and loyalty do we cooperate; but because our ultimate aim is not mere cooperation, but unity. Our cooperation is the first step toward a closer relationship. It is to our shame that the Church of Christ is so divided. The Apostle Paul wrote: "Now abideth faith, hope, love, these three; and the greatest of these is love." But we have made articles of *faith* so great that they have divided us, and have even caused some professed followers of Christ to hate each other, and to contend one with another, instead of loving each other. Why cannot faith, hope, and love operate *together*? A vigorous and healthy Christian love need not diminish faith.

Our Lord prayed ". . . that they all may be one . . . that the world may believe. . . ." If our ultimate aim is to bring about the unity for which He prayed; our cooperation should be such as will contribute to this end.

The rural church is less able to survive denominational competition than the urban church because of the two factors—distances and numbers. Moreover, competition is destructive; it breeds an ugly spirit among neighbors, and like scattered fire it accomplishes far less than united effort.

Cooperation ought not to be the pseudo-friendly gestures of hostile groups, sparring for advantage, but should be marked by honest efforts to come closer together, and to accomplish together what we cannot do, or cannot do well, apart. Nor should we become discouraged if plans go awry, if others show a less cooperative spirit than we desire, or if plans occasionally back-fire. In the war against the world, the flesh, and the devil, the church of Christ may lose some battles, but it is not defeated. "We are pressed on every side, yet not straitened; perplexed, yet not unto despair;

pursued, yet not forsaken; smitten down, yet not destroyed."

Though it is because of a careless habit that we often omit the third verse of many hymns, we ought to omit the third verse of "Onward Christian Soldiers" until the harmony of our efforts makes it possible for us to sing honestly

We are not divided;
All one body we,
One in hope and doctrine,
One in charity.

What Unity Is Possible?

With this spirit and this goal, what cooperation is possible, and what unity is desirable between churches in a rural community?

Some steps must be taken before others are possible. Efforts to unite the churches of a community when no cooperative spirit has been developed would be worse than useless. There must be simple beginnings—forward steps—first achievements, before real unity is possible.

In communities where summer finds many people away on vacations and evening services slump, churches have found it advantageous to hold union Sunday night services. In one village of less than 1,000 population the pastors of the six churches (think of it!) worked out a plan whereby each pastor preached two Sunday nights during the three summer months, each preacher in the pulpit of another church than his own. Attendance was better than the combined attendance would have been if each church had held its own services, and there was the added advantage of fellowship together, and the inspiration of numbers. Union fifth Sunday night meetings, and the exchange of pulpits, have similar values.

Union revival meetings prove helpful if properly conducted. Especially where money is scarce a home-force meeting, with the pastors of the cooperating churches alternating in the pulpit, has proved satisfactory. When an outside preacher is brought in, he must be very carefully selected, as an evidence of even slight sectarian bias will react adversely. A charitable spirit shown by all parties is essential to the success of such ventures. For example, in one village union meetings were abandoned after a near conflict between two local preachers when one of them insisted, perhaps in fun, in calling the other's church by a disliked nickname. A spirit of love is essential in Christian cooperation.

The churches of rural communities often cooperate in "singings" and in taking a religious census. In one community three churches are working together on the "Lord's Acre" plan of finance. Each church has a committee of three members to operate for that church, and the three committees together form a community committee

to create wider interest in the plan. This community, needing a community hall for social gatherings, banquets, boys' and girls' work, and clubs, hopes that its Lord's Acre projects will provide such a building.

Among the most practical Christian work which can be done by the churches of a rural community are cooperative efforts to rid the community of liquor, campaigns against vice or corrupt government, and community-wide go-to-church campaigns. Rural churches may also unite in local charity work, the doing of which is, after all, as much a cardinal Christian virtue as a governmental responsibility.

Benefits of Cooperation

Such cooperation as we have suggested will develop a spirit which will in time make possible even closer relationship. Opposition to cooperative efforts will often come from people who are strongly sectarian and when actual union takes place there is almost sure to be some disagreement. Wisdom, tact, careful planning, and above all the spirit of Christian love under all circumstances are needed to produce harmony. Opposition should not be ruthlessly brushed aside, or disdainfully ignored, but should be melted with the warmth of Christian love. We "can do all things through Christ who strengthens us."

Union Sunday schools can be maintained in many rural communities. In one community, the union Sunday school died when a narrow-minded minister set out to oust all teachers not of his particular sect. After several years another minister of the same denomination, but with broader sympathies, made progress by preaching Christian unity and inviting people of the other churches in the area to share in the teaching work. An agreement may be reached not to argue over points of doctrine on which the churches differ.

Young people, not having sectarian loyalties of long standing, work well together. The union young people's society, whether strictly nonsectarian or a denominational society for all the young people of the community, has been a pioneer in Christian cooperation and unity. In one community the older young people have a Christian Endeavor Society in one church, while the younger ones have a B. Y. P. U. in another church. A fine spirit was evinced in the omission of a program in the quarterly which the other churches did not accept. Another union young people's society uses the literature of one denomination for six months, then changes to that of another for an equal period.

A federated woman's missionary society has been organized in one rural community. The two

churches represented have separate organizations which work as circles, and alternate in presenting united programs. Each group supports its own denominational work.

Nearly one hundred years ago, pioneers from Tennessee settled in a rural area of Texas and built a school and church building. There have been organizations here from time to time of at least five different denominations, but always the people have cooperated at least to the extent of having a common church building. At present there is a union church building, with union Sunday school, union young people's society, and federated woman's missionary society, but with two church organizations, each maintaining its own part-time pastor. The church property is maintained by a joint fund consisting of five per cent of the income of each of the two churches. Another union church cares for its building main-



A CROWDED COMMUNITY CHURCH, ANDERSON CITY, TEXAS

tenance through the treasury of the union Sunday school; and with special calls for funds for insurance, paint, and other additional expenses.

The ultimate goal of every rural community should be to have *one* church, adequately serving *all* the community. Community churches of various types are proving a success. When any unity seems possible, that type should be chosen which seems most appropriate for the particular community such as the federated church, the denominational community church, or the nondenominational community church. Whatever the *form* of unity, the success of such united groups will depend much upon the wisdom and the Christian spirit of its leadership.

Christianity is like a wheel. Christ is the hub; the denominations are the spokes. The closer we are to Christ, the closer we are to one another, and people who have the spirit of Christ can work together in harmony, even though many of their ideas differ.

"Behold, how good and how pleasant it is for brethren to dwell together in unity."

The Ministry of the Rural Colporter

By JOHN C. KILLIAN, D.D., Philadelphia
*Secretary, Colporter Department, American Baptist
Publication Society*

DURING the last twenty years stupendous changes have come to rural life. Millions of people have moved to the city; thousands of farms have been abandoned. The farm enterprise has become dependent upon world markets which in turn has introduced a new struggle in economic security for rural dwellers. In areas which the colporter-missionary serves, the problems have become greatly intensified. There is an austere poverty among many rural people, and because of the long years of independence this sturdy stock has greater hesitancy to apply for welfare relief even when that is available.

Year after year of crop failure and dust storms have dimmed their hopes and left upon their faces the seared scars of dreams for better days. They have been driven backward in the vain attempt to mask a keen sense of inferiority. The barrier of isolation has been widened between them and the people of the distant town with whom they mingled previously. In these sections, off the beaten highway, one can see the old cars which have been jacked up and unused for three and four years, waiting in hope that the next crop will enable them to secure the needed license. In one section I saw seventeen cars owned by farmers, but fifteen of them had been upon blocks for several years.

The change in the rural church is pathetically parallel. The inability of a small, decreasing rural group to maintain the church as formerly has meant, in many instances, a lower standard of leadership or closing the church altogether. The great vast area of western prairie and desert, as well as rural sections in some eastern states turn to the mission boards for help. To our shame be it said, that when this group of Americans need encouragement, our response is so inadequate. Yet, those who have ministered in these fields have labored heroically and have reaped a hundred fold harvest.

In the early days of colportage a hundred years ago,* the missionary traveled about on foot carrying his handbags suspended around the neck,

filled with Bibles, books, and tracts. The story of Christ was shared with those he met by the roadside, and those he visited in the homes. The Bible was a strong force in recognizing God on the frontier. Many strong Sunday schools and churches today date back to that early visit of the colporter. Following this the Chapel Car was launched, with a church and parsonage combined. Thus the missionary and his wife were able to reach the people more effectively in the new and growing towns along the railroads.

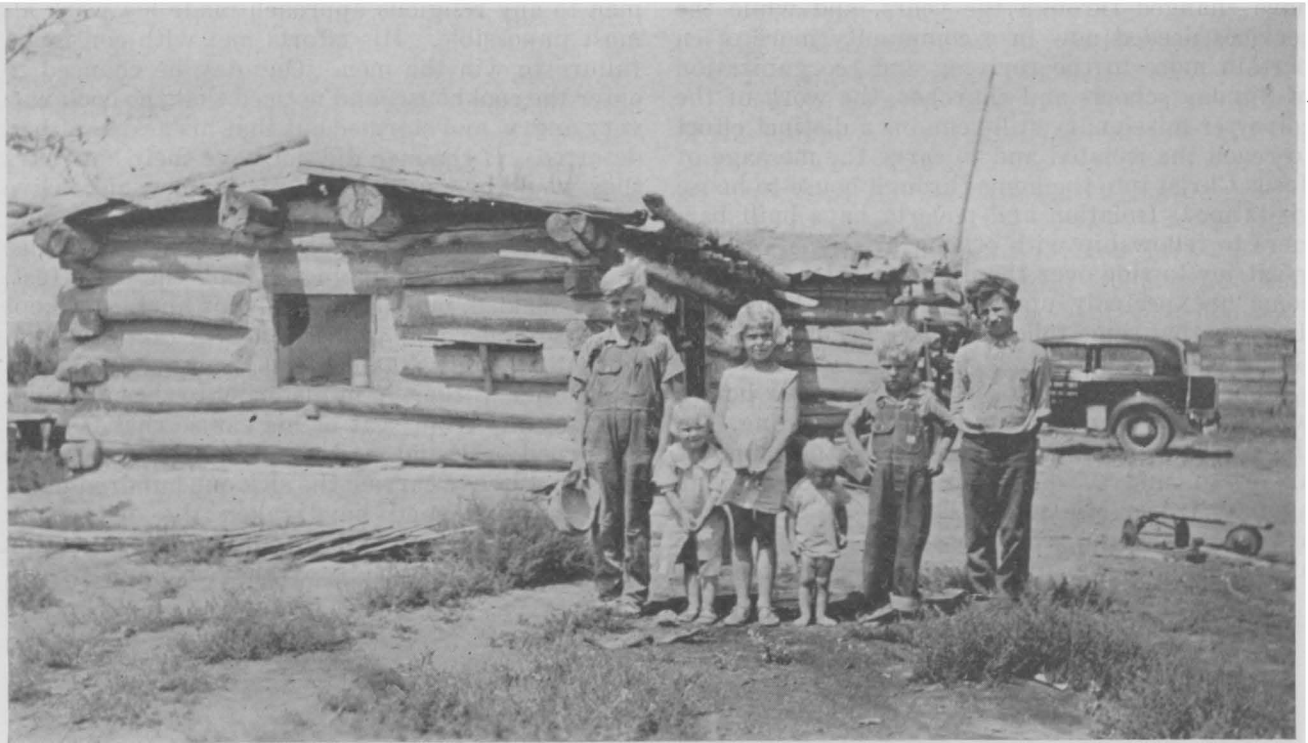
Horse and wagon were needed to extend the services to groups settling in areas far from the railroads. With the passing years this equipment has changed, to Chapel Autos and now to the latest model of automobiles, where the missionary can speed across the barriers of desert and sagebrush to some home or outstation seventy or perhaps a hundred and fifty miles away from his base. This modern car can often be seen parked by a small cabin, or perhaps in the midst of a cluster of homes squatted irregularly upon the dusty sands, or in front of a schoolhouse. The latest venture in equipment is a modern all-steel trailer.

Today colporter work is varied, though it retains some of the earlier methods. The great need now is to give support and encouragement to those organizations and to develop native leadership through preaching and Christian education.

During the years of financial depression, nineteen churches in areas of need in one state alone would have been closed, but for the work of these colporters. Because of the new comity policy of some larger denominations many of these churches now serve the entire community and the missionary ministers to all groups. In drought-stricken areas where more than two-thirds of the church members are on relief, and they were unable to keep a pastor the worker has been a great blessing.

In another field the missionary worked in the areas surrounding the town. Outstations were formed and members were lined up with the town church, which could not have kept their own pastor without the aid of these newly interested groups.

* The work of the Colporter-Missionary Department of the American Baptist Publication Society was started in 1840. (Since 1922 this work has been done in cooperation with the American Baptist Home Mission Society.)



THESE AMERICAN CHILDREN HAVE NEVER BEEN REACHED BY CHURCH OR SUNDAY SCHOOL

In one fine community strong factions had developed, weakening the church almost to the point of death. The last group holding the fort were unable to support a pastor and the others were quite unwilling to cooperate. The State Secretary offered to send a colporter-missionary acceptable to all when they agreed. The result reads like a miracle. Disaffected groups gradually returned, and in less than one year the fine church was again self-supporting and reaching out into needy areas. The blessing of a live church is that it transforms the community. One of the business men of a town where the missionary served, writes:

You have made our community a better place in which to live, you have helped to make our neighbors and, in fact, our customers, better people with whom to deal.

In another town the Superintendent of Schools states:

I have observed a marked transition from the early Western-town ideas of drinking, gambling, and uncouth society toward intellectual refinement and Christian ideals, and an outlawry of the former evils.

Recently I stopped on Saturday night in a western town on the edge of the desert where a new man had been sent to reopen the church. That night the town was all astir. Ranchers had come miles to attend the opening of another saloon. The town was literally ablaze with gambling dens and saloons, twenty of which could be counted from the hotel window. Sabbath morn-

ing had dawned when the last of the revelers drove away noisily; then a strange stillness prevailed. A few hours later I met with a group of about fifty people who had gathered for worship. Repeatedly they expressed their gratitude for the missionary that had come to them, for now they had new courage and felt that they would be able to contend against the forces of evil and to rear their children in the fear of God.

Picture another town nestling on the edge of a drab desert waste of sagebrush and cactus. But the town is not drab. It is a blooming oasis. Here the missionary's wife was a great lover of flowers. Her first attack against the unloveliness of the town was made on an old dump heap on the corner near the parsonage. A transformation followed and it became a veritable old English garden with tall delphinium, fox glove and Canterbury bells. Then the town began to change. A new day has come to the church which has grown steadily in strength and membership. The story is well told in a letter:

How grateful we are to have had your colporter and his wife here these years! Their home and the church are the center of all that is worth while in the village and for many miles around. Each summer when I have returned to the valley and noted the steady change for the better in people's personal appearance, and in their poor little door-yards, I have been astounded.

These phases of the colporter work give a glimpse of the well-rounded and effective program. While the form of missionary service may

have changed through the years, and while the services needed now in a community more often pertain more to the reviving and reorganization of Sunday schools and churches, the work of the colporter-missionary still remains a distinct effort to reach the isolated and to carry the message of Jesus Christ into the home through house-to-house visitation. Isolation and poverty have built barriers to fellowship with other Christians. It is a great joy to ride over the dreary wastes and then come unexpectedly upon a new cabin home and discover that some folks are disciples of the Great Galilean.

One worker tells of a place where a few homes were clustered among the hills of Wyoming. In the stillness of the evening he heard the sound of an organ, and a voice singing the old familiar hymn, "Nearer My God to Thee." He discovered a woman of about seventy years of age, seated at an old organ. Over fifty years ago she had moved

men to any religious approach made his work almost impossible. His efforts met with continued failure to win the men. One day he chanced to enter the cookhouse, and noticed that the cook was very angry, and stormed out that his assistant had deserted. If the men did not have their hot-cakes they would be angry. The missionary said, "Give me a start, plenty of batter, and two griddles, and I will help you out." When the men heard that the "Sky Pilot" was going to cook the breakfast, they chuckled, but they ate until it hurt. He kept them supplied and won the hearts of those men so that the work was made easy.

Another worker, in ministering to the suffering, changed the front seat of his car so that it could be turned back and made into an ambulance. He writes: "I have carried the sick one hundred miles to a hospital, and have taken the dead to a morgue. I have laid back the top, placing the casket across the body of the car, and driven



A MODERN ALL-STEEL TRAILER THAT CARRIES THE GOSPEL TO OUT-OF-THE-WAY PLACES

from Ohio to the far west and for years had driven an old lumber wagon more than ten miles each Sunday to play the organ for the Sunday school in the little log schoolhouse. During the last three years the services in the schoolhouse had been discontinued, except when a visiting preacher passed through, but this woman had kept up the Bible school.

To become identified with the people one must truly become "all things to all men." One worker found it helpful to study osteopathy and medicine, so that he might relieve physical suffering. The wide territory which he covered was without a physician, and the people were generally too poor to go the long distance for medical aid. It was a joy to stop at some home where a severe headache had been working its ravages upon an individual, and with a slight adjustment, bring instant relief. He would often trek over the mountains to isolated cabins in the lone hours of the night when the call came for help.

One missionary who was sent to work in a logging camp found that the cold indifference of the

many, many miles to the cemetery. In these days of drought, depression, and grasshoppers, I have been able to serve in this way."

In the rural sections the missionary comes to the people as the voice from the world outside. One writes, "I called at a ranch where the people had lived for twenty-six years, but I was the first preacher who had ever entered their home. In another ranch, they told me that I was the first preacher who had called there, and they had lived on this large ranch for 16 years. They appreciated the visit so much that after dinner all the men were called together and a service was held."

All the homes are neither along the back roads nor cabins among the hills. Many ranches have dwellings that are models in every way. From one of the prosperous families a gift came to the worker with these words: "When we were poor and beginning life in the West, you were our friend; now we are able, and we want to remember your work."

In these days the missionaries are redoubling their efforts to identify themselves with the young

people, great numbers of whom are in these rural areas. Many have missed the opportunity for education. Others have gone off to a denominational college for perhaps a year, and have been compelled to leave, with their dreams uncompleted. Again, many have graduated from college, but have found no opportunity for work, and have been compelled to return to the ranch home. To these young people, with their ideals in jeopardy, the colporter-missionary and his wife are a stabilizing influence.

One young missionary and his wife tell of a visit to a home where there were three young people who had great hopes. After they had discussed things of common interest, the afternoon had worn away into evening, and the missionaries started to leave. The young people followed them and stood by the car, as though reluctant to part with this voice which had awakened again a great longing in their hearts. Under the prairie

stars they talked for another hour of the real verities of life, and there they yielded their hearts to Christ and resolved to follow His way.

In one of my trips west, I visited a settlement of Russian people, and attended a service with the colporter, who mentioned the fact that during the last two years he had baptized twenty-one young people. At the close of the service he asked those who had been baptized to come forward and twenty young people responded. A splendid group with great potentiality! In one of their homes, in the absence of the mother, a child of twelve prepared a most tempting meal for us, one that would have been a credit to an experienced housewife.

As objects on the western prairie are clearly silhouetted against the sky, so the colporter-missionary in his life of "ministering" seems to stand out in clear relief as a follower of Jesus Christ. Like a golden thread running through all their work is their passion for the souls of men.

Importance of Pioneer Sunday Schools

By JOHN M. SOMERNDIKE, New York

Secretary for Sunday School Missions, Board of National Missions, Presbyterian Church, U. S. A.

THE Sunday school has been characterized as "the most flexible, adaptable and far-reaching institution ever designed for the conversion of the world." As an evangelizing agency its effectiveness has been abundantly demonstrated in the results achieved during the past fifty years by Sunday school missionaries. They have adapted the Sunday school to the spiritual needs of unchurched rural communities and neighborhoods in a manner that has made it one of the most potent factors in establishing Christian standards of community and family life in new rural localities. They have also made the Sunday school the pioneer of the church, and in hundreds of places have blazed the way for the organized church and the settled pastor.

A few years ago, the late Dr. Warren H. Wilson, whose leadership in matters pertaining to rural church work was recognized by all evangelical denominations, paid this tribute to the effectiveness of the rural Sunday school:

The beginning of the reconstruction of a country place is often the founding of a Sunday school. The limitations of Sunday school work are well known, and you will find these limitations if you do Sunday school work; but it is well to go ahead to the limit before you try another method. Country people are religious. They believe that

their children should learn religion. More than they crave the Gospel for themselves, they believe in it for their little ones. It is frequently possible to enlist rough men who know no Scripture and profess no religion in the support of an active school for the children on Sunday, because of the universal belief of all serious men in the necessity of religious training for the young.

One hundred and forty thousand children in nearly three thousand rural unchurched communities and villages are receiving Bible instruction and training in Sunday schools which have been planted and fostered by Sunday school missionaries. In almost every case, they represent the only Christian organization in the community, in localities where churches cannot be maintained. They provide the means of character-training for boys and girls who know no Christian minister and who never have an opportunity to attend a church service. But the great need is only partially being met. More than four million children of school age living in scattered villages and hamlets on the western plains, who are receiving their education in the "little red schoolhouse," are yet unreached by any Christian teaching. Two and one-half millions of Negro boys and girls living on plantations or in sawmill and turpentine camps and children of the sharecroppers, poor and neg-

lected, are similarly underprivileged so far as spiritual advantages are concerned. In the "hollows" of the southern mountains and in rude cabins hidden away in the fastnesses of the "Great Smokies" tens of thousands of boys and girls are growing into manhood and womanhood without any opportunity to come into an appreciation of life at its best through the teaching of the Word of God and the principles of Christian living, which is their rightful heritage.

While the Christian forces of America are not wholly to blame for these conditions, neither can they disclaim the responsibility for their correction in an age that recognizes the importance and significance of Christian child nurture. Science, education, and law are busily at work in formulating ideals and programs, in creating public sentiment, and in promoting legislation for the purpose of developing the children of this generation socially, morally, and physically. Shall the Christian agencies of our nation be less zealous or less progressive than they in providing for the soul-culture of that portion of the nation's children who are denied their full heritage of Christian knowledge and life through no fault of their own?

Recently a Sunday school missionary, reporting the development of a community Sunday school in a pioneer settlement in Wyoming, wrote:

Someone wrote me recently and asked if this type of pioneering work was as important now or as necessary as it was in the earlier days of the settlement of the western plains. I answered by telling him the story of our community Sunday school at Poison Creek. These people are all homesteaders and most of the men work on the Northwestern Railroad in the summer but have no winter work. They have from fifty to sixty in attendance every Sunday. Some of the children from eleven to thirteen years old had never been inside of a Sunday school. The parents had no Bibles and were ashamed to have me know it and we ordered ten to be used in the school. The men take part and are as interested as the women. The women said in the beginning: "This will not be a school just for women and children, and if the men don't come there will be no Sunday school." So the men do their part in teaching, singing, and planning. Very soon I am going to have a communicants' class and I believe over half of the group will join our church . . . they want a real training class before they join, and I am glad to be able to give it to them. I am hoping in a year or so to organize a church at this place. It will be the only one within seventy-five or one hundred miles and will give the pupils in my other community schools a church to join.

Poison Creek Sunday School

The story of Poison Creek Sunday school illustrates the conditions of spiritual need that prevail in thousands of communities and neighborhoods throughout our land and can be remedied most economically and successfully through this type of pioneer missionary service. Its catholicity in not requiring any subscription to a denominational creed or form of government wins local co-

operation. Many community Sunday schools that are organized will never develop into churches, but the results of their work in shaping the lives and characters of boys and girls after the pattern of Christ and preparing them for Christian citizenship more than justify the comparatively small expenditure of the missionary funds of the Church for the support of this work. Out of these community Sunday schools have come young men and women who have dedicated their lives to service in the pastorate, in mission fields, and in other forms of Christian activity both in our own and in other lands.

After three days of visiting homesteaders who were pioneering a new country in northern New Mexico, the Sunday school missionary conducted the first religious service ever held in that region. Nearly one hundred people crowded into the little log schoolhouse. The cold north wind whistled through the cracks as the building had not been "chinked"; neither was there a floor in it. About half of the congregation sat on the ground as there were not enough benches for all. There was not an organized church within a hundred miles. He preached the first sermon that had ever been preached in all of that country. At the close of the meeting, the group voted to organize a Sunday school. The work prospered, and the entire community cooperated in carrying forward its program. Several months later, responding to an invitation to conduct an all-day preaching service in this community, the Sunday school missionary found himself at the close of the morning service surrounded by an earnest group of leaders in the community pleading for the organization of a church. Within a few months they had the joy of being called together for the formal organization of their congregation and for the dedication of a little white frame church building which had been erected through funds procured from individuals interested in developing this type of pioneer missions. Arrangements were made to conduct regular preaching services in addition to the Sunday school. Soon a minister was placed in charge, and a comfortable manse erected beside the little frame church. The need of high school training for the young people having developed, the Sunday school missionary's advice was again sought and through his influence with the county educational authorities a high school teacher was appointed. The little log school did not provide sufficient facilities for high school work and under the leadership of the Sunday school missionary the community set to work to build a high school, hauling the logs one by one from a distance of ten miles back in the mountains.

"When I think of this community," writes the Sunday school missionary, "I think of a dream realized; of a prayer answered; and a happy

community of Christian people working and worshipping together for the building of the Kingdom of God."

The planting of a Sunday school is only the beginning upon which a community consciousness of the necessity of maintaining and developing



GOING TO SUNDAY SCHOOL THROUGH A SNOWSTORM
IN THE DESERT

This is one of the difficulties met by missionaries in ministering to scattered populations

Christian influences is to be built up. It has always been the policy of Sunday school missions to put forth every possible effort to assure the growth of new Sunday schools and to integrate them into the life of their respective communities. The churches that have grown from this work and the three thousand community Sunday schools that are permanent organizations under the fostering care of Sunday school missionaries bear impressive witness to the achievement of this purpose. This effort toward permanency has found expression in the policy recently inaugurated of combining the community Sunday schools within given areas into missionary parishes. Under the leadership and supervision of the Sunday school missionary an intensive program of religious education and evangelism is carried on. Even though there is no church organization in the area, all the elements that enter into an educational service for the Christian teaching and training of children and youth, including adult education, are capable of successful adaptation. Practically all of pioneer Sunday school missionary work in New Mexico and Arizona is now organized according to this plan. In New Mexico the work is represented in ten missionary parishes, comprising nearly one hundred community Sunday schools. During the past year two new parish groups were organized in Arizona and one in Colorado. In each of these parishes, one or more groups have been organized into congregations. Too weak to provide any substantial local support for a pastor, they are served by Sunday school missionaries in the same manner as the communities which have a formal church organization.

A forward step has been taken in the Negro

work in the Southern states in planning for the organization of all our fields on a similar basis. Parishes have already been established in South Carolina, Georgia, and Alabama. Creole work has progressed with remarkable success under this missionary parish policy. In the southern mountains there are the Leslie County Parish and the Pikeville Parish in Kentucky, the newly established parish organization in Rhea County, Tennessee, and the Hughes River Parish in West Virginia. The parish program includes the following:

Organization of Parish Council.

Sunday school held regularly throughout the year.

Vacation Bible School.

Week Day Bible Instruction in cooperation with public schools.

Young people's work and other age-group organizations. Leadership training.

Adult education.

Promotion of family religion.

Evangelistic services.

Parish institutes and rallies.

Financial cultivation for local support and benevolences.

Enlisting the Women

One of the most significant developments of recent years is the promotion of a movement to enlist Christian young women who are teaching rural public schools in giving Bible instruction to their pupils. No elaborate machinery or procedure has been set up and no salaried officials or offices have been created for the purpose of supervising it. Growing out of our knowledge of the fact that the children in thousands of "little red schoolhouses" throughout the United States are being taught by young women, many of whom have received training in Christian families and



A PRAIRIE CHURCH -- THE RESULT OF SUNDAY
SCHOOL WORK

This church is forty-five miles from the railroad. The pastor lives fifty miles away. The nearest other church is 40 miles

churches, it was proposed that wherever practicable, and as an expression of their own desire to render a service to Christ, they designate one hour each week after school sessions during the school term for Bible instruction. To guide them in this work a series of six books under the title

of "Manual of Week-Day Bible Lessons" was prepared, containing material for Bible instruction for children through the six years of their elementary school attendance. A book for pupil's handwork on each lesson for each of the "Manuals" is provided for their use.

The response of rural school teachers and of county and state superintendents of education throughout the United States has encouraged belief in the possibilities of this movement. More than four millions of children are enrolled in rural district public schools. Many of these children live in neighborhoods where there is not even a Sunday school. They do not, and many could not, attend the Sunday school in the nearest town, because the "nearest town" too often is from ten to fifty miles distant. Unimproved roads and lack of suitable conveyance makes traveling difficult. Can we fully realize what it has meant to upwards

of two hundred thousand such children, taught by more than nine thousand school teachers who used these Bible lessons last year, to receive the knowledge thus imparted to them, in connection with their public school training?

The Vacation Bible School likewise has been adapted to the rural communities of our land as a means of supplementing the instruction provided by the community Sunday school. Upwards of two thousand communities were blessed by such schools last summer. More than one hundred and thirty thousand children were enrolled in them.

Still there is need for the extension of Sunday schools, supplemented by the Vacation Bible School and by week-day Bible instruction in all parts of rural America. It is a great and pressing need. The Church as well as the nation marches forward on the feet of the children and youth. They can and must be won for Christ.

The Church in the Heart

By MRS. RUTH C. MULL, Ashland, Kansas

THIRTY years ago it was a common thing, especially in Western Kansas farming districts, for a community to organize a Sunday school to meet in the neighborhood schoolhouse. Some intelligent, Christian woman, usually with a family of children, who had some ability in drawing together the neighborhood, would start the Sunday school. Occasionally a minister from a neighboring town would come and preach after the Sunday school.

A comparatively small number of rural churches were built in western Kansas outside of the towns. It has been said that Kansas people, with their Puritan heritage, do not have the church habit that might have been expected.

When my grandmother came to a western cattle ranch, comprising some thirty-five sections, the nearest neighbor was fifteen miles away and was reached only over a rough prairie country in a buckboard or on horseback. Once when, as a child, I was complaining because I couldn't go to Sunday school, she remarked:

"My dear, you will have to learn to have Sunday school in your heart. When your grandfather and I first came to Kansas it was almost two years before I was inside of a church. Grandfather and I drove to Dodge City, fifty-two miles, in a buckboard to buy lumber for a new barn. I felt 'home' again after a long absence when grand-

father said that if I wanted to we would postpone starting home until after church on Sunday morning. I've always had my books but I think I missed the music most of all."

Sunday school and preaching services in rural schoolhouses are practically a thing of our pioneer past. Automobiles have made distance such an unimportant matter that those who can manage drive into the town churches. But distance is still a problem to our people who live in the ranching districts and to our wheat farmers who, in passing through the depression and drouth in the "dust bowl" find gasoline money a real item.

My husband and I live on a western cattle ranch where our nearest neighbor is four and one-half miles away, with four gates in between. They who refer to the west with its "wide open spaces" have never taken into account the barbed wire gates that a good cow man builds. For the first year, on Sunday mornings, I prepared breakfast for from two to five cowboys, attended to my house work, drove twenty-two miles to Sunday school and church and returned home in time to prepare a late Sunday dinner for my men. It was necessary for me to go alone to church for cattle feeding and ranch work go on without consideration of Sunday. I soon felt that in the hurry I was losing a measure of serenity. So like my grandmother I turned to church in my heart.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

Building Your Program for the Coming Year

As stated last month the Department Editor finds it impossible in the nature of things to obtain "Tested Methods" bearing on the new themes to include in her copy sent for publication previous to the appearance of the study books and their presentation at summer conferences; and as her stated function is not to provide raw material but tried-and-proved-good blueprints and specifications for its use, specific helps for the home mission topic must be delayed until the September issue, while those on the foreign may appear on schedule in October. You are invited to send in your own plans for handling "Rural America" and "The Moslem World," as well as any other subjects you may desire to substitute.

Regardless of the specific theme, certain fundamentals should be adhered to by the program builder. And while careful adaptation to the age interests of the various groups is imperative, is there so much difference between the gray matter, the motivations and the reactions of men and women that sex corrals are necessary? If so, missions must be considered as a thing apart in general education and even in modern business life, where the sex like the color line is in process of erasure. Of course there are certain differences of function in field activities that must persist because of dyed in the wool human physiology; but in local mission study and endeavor and in the authorship of plans, shall we line up as "boys" and "girls," "men" and "women" when a union of forces would make for greater efficiency?

Include among your program specifications these pointers, illustrated by such "effective ways of working" as have been contributed lately to this Department:

1. No appetite tickling condiments, no blurbs of coloring, no mere entertaining features will build or maintain vitality for earnest missionary endeavor. While variety and attractiveness in catering greatly increase the effectiveness and are, therefore, desirable corollaries to solid subject matter, it is fatal to major on these or to make them paramount in importance. Using the current study books as adapted by qualified educators to the age interests insures this worthfulness of subject matter, although other themes may be substituted. The advantages of falling into step with other Christian workers simultaneously considering the same things, and also of availing oneself of leaflet and magazine literature supplemental to the current topics is not to be disregarded. THE REVIEW and various denominational missionary publications keep these united study themes in the spotlight each year. In ensuing issues of this Department fresh plans from outstanding workers will be presented for aiding pastors, Sunday school leaders and directors of other church groups in their task of "making the whole church missionary minded."

2. Handling worthful material in sequential study rather than disconnected programs makes all the difference between ephemeral and permanent effect. This is not so difficult as it seems. New recruits in this endeavor may not know that practical supplementary How-

to-Use pamphlets are provided for the adult books, while an abundance of concrete plans and devices are included in the books for young children, which accounts for the slightly higher prices of the latter. A leaflet on "Mission Study—Aims and Ideals," by Mrs. Charles P. Wiles, says:

One of the striking features of secular education is the way in which education is being adapted to national needs. Personal hygiene, domestic science, industrial and agricultural education and many other civic needs are being studied systematically instead of being left to the uncertain and spasmodic influence of home and community. Short courses, part-time work, etc., all indicate what the State is willing to do for the sake of efficiency. These are a challenge to the Church to cultivate her own special field with equal diligence. . . . The reason why many Christians are lukewarm on the subject of missions is that they have never visualized the world and its stupendous needs. . . . *For the great work confronting us, every Christian needs convictions clear and deep. Convictions such as these cannot be secured by an occasional missionary sermon or address or even a missionary meeting once a month. Secular education treats no subject that it takes seriously in this manner. "Every member of the Church of Christ a student of present-day needs and opportunities" should be our campaign motto.*

It is not always possible to secure formal study on the part of a group. Mrs. Katherine Brenner says in *Woman's Home Missions* that at one meeting the leader gave out questions on a chapter in the study book at the beginning, telling the membership to listen closely and they would hear the answers before they were through. The church bulletin announced that another meeting would have a Mail Order Program. At the meeting an improvised post office contained a postmaster who received from a uniformed mail

(not male) man a bag of letters and post cards, the former containing parts of the chapter under consideration addressed to members who would share them with the membership, the postmaster himself adding a touch of humor by stopping his distribution to read some of the postals aloud. Other mail consisted of copies of *Woman's Home Missions* containing marked passages, some of which were to be read at the meeting and the rest taken home for consideration. Mrs. Brenner says:

The leader had all mail listed and called for letters and various items in order. The enigmas and shorter clippings were read first so that those receiving letters had a chance to read them over. Clippings were pasted on postcards, also enigmas, answers to which were to be read. Some of the mail was left unaddressed till the meeting so that every one received something. A parcel post boy brought a large package by special delivery, which contained doughnuts, sugar and a package of coffee addressed to members of the entertainment committee. Special music also came to the ones who were to sing. We hope that many new subscribers will be added as a result of the meeting. (It should be stated that *Woman's Home Missions* features the current study topics.)

Visualizations and dramatizations, if kept in subservience to the subject matter, are not mere trimmings and appetizers but adaptations to normal human needs. Pastors and mission study leaders who have not yet learned the superior values of moving pictures in presenting their messages are missing a great opportunity. For the benefit of those who are not regular readers of *THE REVIEW*, we will repeat addresses given once before. "Movies" in either 16mm. or 35mm. sized films may be obtained from:

- Beacon Films, Inc., 25 West 45th St., New York.
- Holbrook-Smith Production, 33 West 60th St., New York.
- Pilgrim Press, 14 Beacon St., Boston.
- Division of Visual Aids, Presbyterian Board of Christian Education, Witherspoon Building, Philadelphia, Pa.
- Y. M. C. A. Motion Picture Bureau, 347 Madison Ave., New York, or 19 South La Salle St. (Room 10), Chicago.
- The Religious Motion Picture Foundation, 140 Nassau St., New York.
- The Japanese Tourist Bureau, 551 Fifth Ave., New York, and The

National Motion Picture Service, 723 Seventh Ave., New York, can furnish a limited range of travel pictures free from rental fee.

Various denominational mission boards have also prepared good films on the current studies and other topics. Send for catalogues and price lists.

A great variety of visual and dramatic material is listed in every denominational catalogue. Next month we shall present this topic in further detail, also deal with activations and personalizations of missionary themes.

A Plan for Personal and Kingdom Growth

In the "teaching mission" which inaugurates the three-year campaign leading up to the celebration of the Seventieth Anniversary of the Woman's Foreign Mission Society of the Methodist Episcopal Church, mentioned last month, an initial plan is the issue of a personal notebook entitled "My Record," with a seven-pointed star as a companion. These are to be placed in the hands of as many women as possible, both within the organization and among the unenlisted in the church at large. From the keynote of the Cross on the front cover, the book elaborates its contents as "Personal Growth Material," calling upon the world-wide membership of the Society to unite in a climb to higher levels of personal religious living, of understanding and intelligent service, and of informed and effective leadership.

The objectives under each one are outlined as (1) Personal Growth through prayer circles, use of specific growth material, significant worship services, devotional reading and meditation, retreats; (2) Education of Members through study of the "giving projects"; study of "Valorous Ventures"; reading of the missionary magazine, group study, etc.; (3) Development of Leaders through enrollment in the leadership training courses, in which shall be enrolled every junior and young people's leader in 1937-38, plus at least one from each woman's society auxiliary; enrollment in Board of Education courses for those having completed the W. F. M. S. courses; emphasis on reading for leadership development; attendance upon training centers inclusive of coaching conferences, retreats, district and branch meetings.

Following these objectives is the

Personal Growth Material included as a constituent in each of the above endeavors. Every member receiving a book is asked to outline for herself a plan for growth by choosing from the given list such things as she is willing to undertake for her development, keeping tab on her work by marking points on a "Check Your Progress" schedule. Among the possible choices in building a plan of life are (1) Suggested Means, such as observance of the daily quiet hour, reading books on religious thought and experience, serious study of sections of Scripture, membership in a prayer group, memorizing Scripture passages, hymns and devotional poetry, participation in a prayer retreat, etc.; (2) Reading for Personal Growth, the books listed including "Victorious Living," "Ways of Praying," "The Meaning of Prayer," "The Upper Room," "Practising the Presence," "Skyward," "Paul's Secret of Power," "Discipleship," "Challenge and Power," "The Transforming Friendship"; A Checking List of Observed Results, such as the increase of peace, joy, patience with problems, absence of personal resentment, *willingness to do hard things without recognition*, love of fellow men regardless of color, realization of answered prayer, consciousness of God's presence, eagerness to share His riches, commitment to His leadership in missionary endeavor at home and abroad.

Means suggested for Membership Education (a choice to be made as before) include planning and presenting a missionary program, reading the mission study textbook for the current year, regular reading of the missionary magazine and of current international news, promotion for participation in a forum on world trends, reading from the membership education list of at least one item each on world peace and alcohol education, cooperation in the promotion of missionary education in the local church.

"Leadership Development" suggests as means: Reading and study of a specific list of materials (which follows as a citation of outstanding books) and of training courses; attendance upon district and branch meetings; coaching conferences, retreats and schools of missions; study of psychology, public speaking, social trends and world affairs as opportunity offers; attendance upon institutes for peace and alcohol education; cooperative leadership in local church affairs.

Following each of the foregoing lists is a schedule for checking conscientiously the person's observed progress, as in the case of the first section on "Personal Growth"—and a heart-searching list it is! "I am willing to follow as well as lead"; "I will accept minor responsibility as gladly as conspicuous leadership"; "I can work harmoniously with others"; "I have surrendered myself, my time, my talents, my means to the work of the Kingdom, subject to the guidance of God"; "I have become a tither";

"I do not drink nor serve alcoholic beverages and I support efforts against the liquor traffic"; "I have become thoroughly interested in missionary work"—these and other queries, considered prayerfully in one's quiet hours, can hardly fail to be used of God in stirring up the Christian conscience and bringing out one's increased endeavor.

The star contains on one side the seven points of emphasis for the three years, and on the other a suggestion for membership development. One of the points on the star indicates the attempt being made to tie up all the units of work on the field—the organizations of women closely linked with the local auxiliaries in all of their endeavors.

Are not there points in this plan worth "borrowing"?

Missions in Terms of the Child's World

BY ANNIE ALLISON,
Richmond, Virginia

When my primary children, from six to nine years of age, were going to study Japan I planned the course in the form of a trip, collecting pictures, making posters, paper flowers, models of houses, fans, lanterns, etc., before the class began.

On the first day they were told to go into an adjoining room and buy their tickets, then take their seats in the train for Seattle, the seats being their own small chairs arranged car-wise. One of the boys wearing a cap and armed with a conductor's punch came out and handled the tickets—long strips of pink paper.

On arriving in Seattle we changed to the steamer, *Empress of Japan*, so the chairs had to be rearranged as on a deck and newspapers spread over the children's knees in lieu of rugs. Soon the band, composed of children, came out on the deck and began to play a collection of toy instruments I had made, and the little folks greatly enjoyed this "music."

Chairs placed alongside of tables gave the effect of upper and lower berths, with the newspapers as covers. The trip was surprisingly short and very soon we arrived in Japan. While the children went out for a short recess, some of the posters, pictures and artificial flowers were arranged to give a Japanese atmosphere. We were welcomed

by "Taro" and "Ume"—two children dressed in kimonos—who invited us to a tea where we met their mother. She let us go out to her garden and pick iris (some I had made). Then we learned how to make small paper lanterns from the colored borders of wall paper, and these we strung all across the front of the room.

We next decided to take a jinrikisha and climb Fujiyama, a larger poster of which hung on the wall. Two broomsticks run under one of the kindergarten chairs simulated the jinrikisha, which was manipulated by two of the boys. Only one child could go at once, but the children were good about taking turns, and we learned much about the sacred mountain.

Next day we again visited Taro and Ume, going by a different path which led across one of the curved bridges that are so common in Japan—three of the chairs placed side by side and their seats covered with paper. Here we learned how to make small folded fans with more wall paper border. These we decided to wear in our hair.

The day following Taro and Ume told us about the festival of kites and of dolls, showing us a Japanese doll and a fish kite made to look like a carp—a species having brave qualities which Japanese fathers want their sons to possess. The children drew pictures of both, then Taro and Ume served them with sweetened rice custard and taught them the way Japanese children bow—a pretty little exercise set to rhyme.

We came upon a small Shinto shrine next day, covered with little lumps which looked like rough cement but which Taro and Ume explained were the prayers of Shinto worshipers who had chewed up the papers on which they were written and tried to shoot them into a small hole in the shrine—successful prayers being those which entered the mark. Many fell short. Then the children cut both shrines and temples or pagodas from black paper and mounted them against sunset skies drawn on cream paper with yellow,

orange and a little red crayola, adding a suggestion of a foreground. We prayed for the children who worship idols because they do not know the true God unless we send missionaries to teach them, and Taro and Ume taught us to sing "Jesus Loves Me" in Japanese just as they sing it in mission schools.

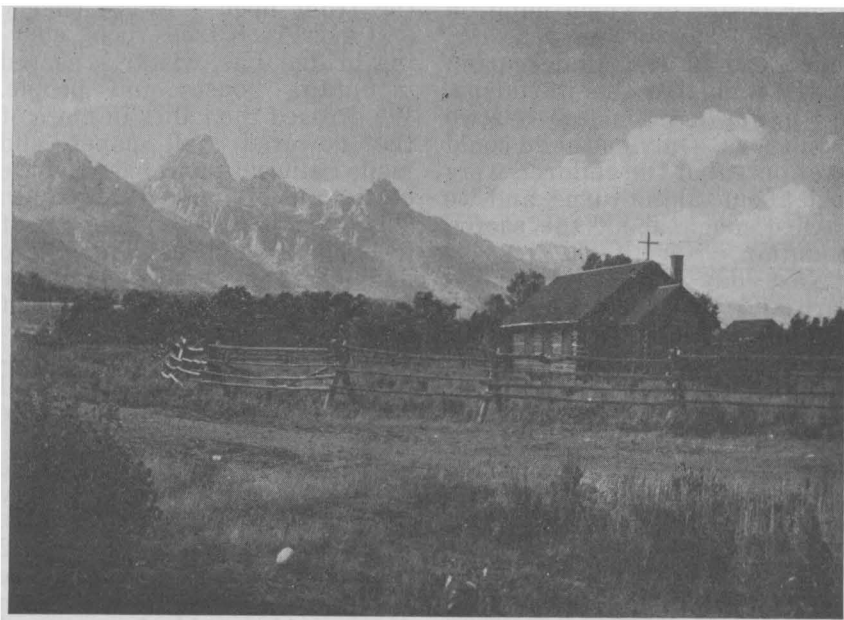
As we had no sand table we worked out a Japanese scene in a box standing on its side with the front open—grass, cherry and evergreen trees, pool, curving bridge, iris, wistaria, sacred mountain, houses and people. We dressed the ladies in more of the flowered wall paper and made raincoats and hats for the coolies out of fringed tan paper. The jinrikisha was made out of heavy black paper. Then Taro and Ume taught us some of the favorite flowers and trees of Japan and explained flower arrangement. We covered oatmeal boxes with marbled wall paper and arranged some of the flowers in them.

We made posters of Japanese children under blooming cherry trees and boys sailing kites. Then we drew lanterns on 9x12 inch cream drawing paper, made three-panel folding screens with frames of heavy black paper and masks of Japanese men and women. We cut teapots, sugar bowls and cream pitchers out of flowered paper and mounted them on black so as to have tea sets to take home. Some of our missionary money was sent to a worker in our own denomination and the rest to a Japanese leper mission. Some of the handwork was taken home, some sent to schools and Sunday schools making a study of Japan, and some kept by our own school to use on missionary occasions.

The foregoing outline of a Japanese study for young children may well serve as a pattern of universal application, subject to such adaptations as any intelligent leader will be able to make. The visualizations, activations and personalizations in its elements are so fundamental in a child's world that they apply equally well to a study of "Rural America" and "The Moslem World."

BULLETIN OF The Council of Women for Home Missions

EDITH E. LOWRY, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK



"FROM WHENCE COMETH MY HELP" — *Barbara Green*

The above picture has just been awarded an international medal and is on exhibit in the Art Galleries in Antwerp, Belgium.

Thy Good Gifts

"Our Father in Heaven, Lord of Field and Forest, Hill and Stream, we thank Thee for the manifestation of Thy power in all growing things. Fruitful soil, quickening sunlight, favorable rains are Thy good gifts to us. As Thou hast made us to have dominion over all the work of Thy hands, help us, by Thy spirit, to enter into our heritage, esteeming it a high calling to be Thy husbandmen. Help us to be mindful of Thy partnership in all the cultivation of our gardens and the care of our flocks and herds. And when the ground hath brought forth plentifully and earth hath yielded her increase may we know that Thou hast given us our daily bread, and give Thee thanks."

Nation-Wide Study of Rural America, 1937-1938

Throughout the country in 1937-1938 mission study groups will be concentrating on the Church in rural America. Dr. Mark A. Dawber, outstanding authority on the rural situation, is the author of the study book for adults, "Rebuilding Rural America"; cloth, \$1.00; paper, 60 cents. The supplementary course which has been prepared for use in connection with the study of "Rebuilding Rural America" has been prepared by Dr. Benson Y. Landis, secretary of the American Country Life Association. This course is entitled "The Church and American Rural Life"; paper, 25 cents.

In Young People's groups the
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emphasis will be upon the Southern Mountain situation, one phase of the rural problem. Mr. Edwin E. White has written a book which describes vividly the situation which has developed in the Appalachian Mountains since 1930. Mr. White is also preparing the leaders' helps for this book.

Another special emphasis in the rural situation will be the Migrant labor problem. A book is being prepared on this subject for the use of study groups; paper, 35 cents. Many will wish to use this in connection with the study, "Rebuilding Rural America."

Schools for Rural Leaders

For fellowship and educational opportunities summer schools for rural leaders are to be held at agricultural colleges, and theological seminaries. While great emphasis has been placed on the importance of rural pastors attending these schools the courses which are offered in many instances would be very helpful to the pastors' wives and other women who are leaders in the rural community.

The cost of attending the schools ranges from \$15.00 to \$25.00 for the two weeks' session. Certain of the Home Mission Boards offer a limited number of scholarships to country pastors and it is suggested that any interested in attending these schools inquire of their Mission Boards about the possibility of attending these sessions:

Wisconsin Rural Leadership Summer School, University of Wisconsin, Madison, Wisconsin, June 28-July 9.

Auburn Summer School of Theology and Religious Education, Auburn

- Theological Seminary, Auburn, N. Y., June 28-July 15.
- Virginia Summer School for Rural Ministers, Virginia Polytechnic Institute, Blacksburg, Va., July 12-21.
- The Ministers' Short Course in Community Leadership, South Dakota State College, Brookings, S. D., July 12-23.
- Pastor's Summer School, Hollister, Mo., August 3-13.
- Rural Leadership School, Purdue University, Lafayette, Ind., June 21-July 2.
- Seminar on "The Church and Agriculture," Garrett Biblical Institute, Evanston, Ill., June 14-July 16.
- The Pastors' Institute, Divinity School, University of Chicago, Chicago Theological Seminary, Disciples Divinity House, July 26-August 1.
- The Rural Church Institute, Duke University, Durham, N. C., June 14-25.
- North Dakota Summer School for Ministers, Jamestown, N. D., July 12-17.
- Summer Institute for Rural Religious Leaders, Washington State College, Pullman, Washington, June 28-July 9.
- New England Rural Church Workers' Conference, Ocean Park, Me., June 28-July 2.
- Institute of Public Affairs, University of Virginia, Charlottesville, Va., July 4-17.
- Cornell Summer School for Town and Country Ministers, Cornell University, Ithaca, N. Y., July 18-30.

Women in Rural America

Life on the farm and in rural communities is richer today because women in the country had vision and perseverance. In a recent conference of over 300 rural homemakers from 24 states there was evidence of this.

Realizing that "The home is basic as a factor in family and national security" the rural homemaker is a very vital person in the rural situation. In addressing these women Dr. Edmund de S. Brunner said, "the community is but the extension of your home and as such of your housekeeping. It needs your attention. It needs the idealism, sympathy and spiritual insight of women if social stability is to be maintained as a basis for social progress. And this is important for if real democracy is to be achieved and made manifest in our nation it

must be attained on the community level. If it fails there it fails everywhere. That means that in the community we must recognize neither East nor West, North nor South, White nor Negro, city nor country, owner nor tenant. There must be rather that equality of opportunity for which democracy stands."

The reports of the activities of the rural women were evidence of this "idealism, sympathy and spiritual insight."

From ILLINOIS:

Rural homemakers in Illinois have set some minimum requirements for health toward which we are working. . . . Clinics for tuberculosis, for trachoma and for crippled children; hospitals for rural people for acute medical cases; medical attention for the expectant mother and her baby; for immunization for smallpox, diphtheria, and for typhoid and scarlet fever at reasonable expense; for a safe water supply and in this connection have had a rural school water survey. We are one hundred per cent free from tuberculosis among our cattle. We have been working to destroy flies and insects, and to improve the sanitary conditions of toilets in rural schools and churches which are so often neglected. We can get these things through the cooperation of groups of women interested in health, and we are getting much help from our Extension Service. . . . In one year 3,934 individuals reported improved health habits, 1,334 reported improved posture, 1,222 adopted improved health practices and immunization, while 1,053 homes adopted better nursing procedure.

From DELAWARE:

It was not until 1927 that county library service was given to the rural people of our county. Then, a woman in Wilmington, Delaware, much interested in rural boys and girls, felt that they should have the same opportunity that city children had been having, appropriated a certain amount of money, and with that the county library was started. For two years it was carried on entirely through demonstrations. After that time, enough public opinion was aroused so that a bill was brought up and passed in our Legislature appropriating a certain amount of money which is handled through the Levy Court of our county and thus our county library is financed. We started off with one librarian but library service has grown by leaps and bounds. Last year's report showed a circulation of 194,769 books in such places as women's clubs, Grange halls, churches, private homes, country stores, as well

as in sixty-three rural schools, three institutions and two parochial schools."

From NEW YORK:

One of the outstanding pieces of civic education for women in New York State is the Legislative Forum. It was started in New York State by a woman who had come from Wisconsin where she was interested in a similar organization. This Forum is made up of a group of women—representatives of women's organizations of the State. They met weekly during the session of the Legislature. The Governor of the State gives them the use of the Assembly Parlor in the State Capitol for their meetings. Any group or organization of women interested in varied legislation may belong, such as the State Federation of Women's Clubs, the Parent-Teacher Associations, the League of Women Voters, the New York State Federation of Home Bureaus, and many others.

Each member of the Forum is appointed to one of five groups, comparable with Committees in the Legislature, Finance, Judiciary, Welfare, Public Service and Internal Affairs.

At weekly meetings, bills introduced in the Legislature during the past week are turned over to the committee appointed to consider that particular subject. The following week the committees report upon the bills assigned to them. No action is taken on any bill. It is purely educational. Each week a report of the meeting is sent out to persons desiring it at a small cost. In this way the information is sent out to every County Home Bureau in the State, and used as a means of increasing the interest of rural women in legislation and making them conscious of their civic responsibility.

From OHIO:

In Ohio alone there are more than 21,000 Grange community meetings, in which importance of the Bible and religious ideals have constant emphasis. Without question this influence alone touches thousands of homes that would not come in contact with direct influence of the church. Other community groups are recognizing the need of religious influence and inspiration. A combined and substantial program, coupled with individual interest and initiative, should do more to improve the religious situation in our rural American homes.

From NEW HAMPSHIRE:

In most of our rural communities we do not have enough money to support a pastor or church activities. If we could increase our religious interests, if we could unite the various factions in a community, and have fewer churches to support, then we could get the money. . . . Our boys and girls cannot carry on the ideals of a Christian nation unless we give them the background of Christian training.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

NORTH AMERICA

Church in a Suitcase

When Rev. Dudley S. McNeil, young Elgin, Ill., Episcopal clergyman, went to his field in southwestern Wyoming, he found there were but three churches of his denomination in an area of 40,000 square miles. As he saw it, it was not a problem of how to get the people to church, but how to get the church to the ranchers, oil diggers and miners scattered over the countryside, or living in hamlets which had no churches. Accordingly he built an altar that could be carried in a suitcase, a complete church, he calls it, in collapsible form. Mr. McNeil plans to cover his territory by automobile.

We read, also, of a new trailer cathedral, which will go to the people of the diocese of southern Ohio, instead of waiting for them to come to it, planned by Bishop Hobson of Cincinnati. It is to be called "St. Paul's Wayside Cathedral," and will enable the Bishop to minister directly to all the parishes and missions of the diocese with a program of greater service. In addition to an altar, it will contain a library and motion picture outfit.

"Unite the Youth"

Lutherans are rallying for a "Unite the Youth Endeavor." Its purpose is to bring present-day Christian youth face to face with the challenging task of the Church, and to lead them to adopt in word and deed a Christian philosophy of life. It reaches out especially for those young people who are on the fringes of the congregations, and who are giving more attention to the horizontal relation-

ships of life than to the vertical relationships; who are more conversant with the world than they are with the Church.

Thirty-eight District Committees have been organized to push a three-fold program which will require several years to carry out. It is believed that two-thirds of the church members never do church work unless it is organized for them, and that the highly organized present-day world is drawing many people away from the church.

An Investment that Paid

In 1914, windows in South Philadelphia's Baptist Community House were repeatedly broken by stones and at times the missionaries were greeted with similar objects. Now, the district police captain affirms, there is less crime there than elsewhere in his "beat." A mission worker writes:

"Sons and daughters of parents who could neither read nor write have worked their way through college. In these 23 years, 2,500 students have attended our evening schools; many are now nurses, teachers, dentists, druggists and doctors; four are ministers of the Gospel. Again, 23 years ago there was so little responsibility assumed by the few attendants at the church that 27 cents for current expenses and missions was the total offering taken at the first Sunday morning service. Now there are many tithers. Ten young people have become either missionaries or ministers of the gospel. Eight are on the field and two are soon to enter mission work."

From this small beginning has grown an Italian Baptist Church, with a Sunday school of 400 members. —*Missions.*

Churches and the Slums

The Federal Council of Churches is appealing to church members "to support all sound and effective measures for slum clearance and the re-housing of low-income wage-earners."

As for the part the churches may take in a national movement for better housing, the *Federal Council Bulletin* says:

The churches may not have the technical competence to determine the methods by which the appalling housing conditions in our cities can best be overcome, but there is something basic which they can do. They can shake the public out of its callous complacency. They can awaken the imagination to see the wreckage of life and personality that present conditions mean. They can arouse a moral demand that ways of redressing this great social wrong can be found. The greatest need is for a new conscience on the subject; that conscience the churches by concerted action can supply.

Moody Colportage Work

The Moody Centenary calls attention to the fact that the Bible Institute Colportage Association of Chicago, which the evangelist founded in 1894 for the publication and dissemination of Christian literature, has had a larger output than in any year of its history. The Association's publications in this and foreign countries the past year totaled 6,376,259 copies of evangelical books, booklets, Gospels, Testaments, Pocket Treasuries and salvation tracts. Much of this was sent free to prisons, hospitals, CCC camps, mountain and pioneer schools, fire stations, lodging houses, lumber camps, state institutions, and the peoples of Alaska, Philippine Islands, India, Mexico, Central and South America, Spain and Africa, as well as those in French Louisiana, and the flood and drought-stricken areas.

Child Marriage in U. S. A.

India, in raising the marriageable age limit from 14 for girls and 18 for boys seems to be approaching the level of the United States where newspapers tell of a Tennessee bride of nine years and one of twelve in New York. The editor of *Missions* finds, astonishingly enough, that the marriage laws of nine states—Colorado, Idaho, Florida, Maryland, Mississippi, New Jersey, Rhode Island, Tennessee and Washington—specify no minimum age for either girl or boy. In the 39 states which specify a minimum age, it varies from 14 to 18 for girls and from 15 to 20 for boys.

Mormons Lay New Plans

During the first week in April, 12,000 delegates to the 108th annual conference of the Mormon Church met in Salt Lake City, with one of the most ambitious programs ever undertaken. This included \$1,350,000 in educational projects (50 per cent increase over 1936), purchase of a site in Los Angeles for a \$350,000 temple, another at Idaho Falls, Idaho, for a \$250,000 temple, erection of a score or more chapels in the United States and abroad, and intensification of their worldwide missionary work. The Mormon hierarchy, to obtain funds, enforces the old-time tithing system, collects from each member, in addition, for the relief emergency, the cost of two meals per month.

The church borrows no money and mortgages none of its vast properties, which include sugar-beet and other factories, mines, hotels, newspapers, buildings and mercantile establishments.

The Movie in Alaska

Here is an illustration of the spread of picture show influence, so often a handicap to the missionary's work.

An Eskimo boy paraded the mile-long two-plank sidewalk of Bethel, Alaska's "Main Street" recently, ringing a cowbell and turning himself proudly so all could read the legend emblazoned on his sandwich boards,

"Moving Pictures Today—Admission One Fish."

Bethel's inhabitants, 20 whites and 200 Eskimos, by this sign knew civilization had reached the Kuskokwim River country.

The admission charge of one fish leaves it optional with the Eskimo movie patrons whether they pay one dried salmon or one dried whitefish.

—*New York Times*.

LATIN AMERICA

The Velorio Deserted

A *velorio* is an all-night vigil in honor of a saint who has answered a prayer. While one was being held in Placetas, Cuba, a cottage prayer meeting was under way next door, separated only by a thin partition, full of holes. The saint's devotees inspected the prayer meeting through the holes, deserted the *velorio*, and joined the prayer meeting. Ten became candidates for admission to the Presbyterian Church, and the hostess of the *velorio* offered her home for another prayer meeting.

In another district, the intensity of fervor at such prayer meetings sent the hitherto unrivaled priest to court with a demand that these meetings cease. "This is not Spain," the court reminded him, and refused to interfere. Two hundred were in attendance at each service, seated on chairs lent by the moving picture house and two of the social clubs.

This is all part of a general evangelistic campaign undertaken by the Presbytery of Havana in the months of January, February and March. Each community was divided into districts; church members were assigned to visit the families of each district, giving out tracts and holding prayer meetings. Many meetings resulted in candidates for church membership.

—*Monday Morning*.

The Indians of Guatemala

Open-air preaching is forbidden by Guatemala law; religious services must be held in "temples." Rev. William Oughton of Quiché writes:

Where no Evangelical church building exists we must resort to any kind

of building. As long as we are under a roof we judge we are fulfilling the law of religious assembly. The little town of Quiché springs into life every Saturday morning as the market place begins to fill with Indian men, women and children bringing in the cattle, wares, vegetables, fruits, etc., to sell. This led us to tackle the unevangelized Indian masses that never darken the doors of our institutions.

We started innocently enough in a back storeroom to keep within the law, but this storeroom housed the supplies and the agricultural tools of the owner. Fearing that the Indians might stealthily relieve the owner of these necessities, we moved under the eaves to still comply with the law and held forth the Word of God with zest. This type of services has now spread to adjoining villages, with heartening results.

—*Guatemala News*.

A Rural Need in Colombia

"Twenty Thousand Rural Schools Needed," "Three Hundred Teachers Suspended in State of Antioquia," "Two Hundred Federal Scholarships Granted in Normals": these headlines in Colombia dailies mirror the changing educational scene, and the articles that follow give details of a country-wide interest in the struggle against ignorance and disease. It is shown that 10,000 schools are trying to do the work of 30,000. Many agencies are connected with these schools in their effort to raise existing standards: Protestant missions, the Catholic Church, state and federal government and individuals.

Dr. Herrera, former president, began the present educational advance, which is taking mighty strides despite great obstacles, and mission schools are taking an important part in the awakening. They have done much to stimulate an interest in education, and to form character in the process.

—*Colombian Clippings*.

Homes for Lepers' Children

A Brazilian woman, wife of Prof. Anderson Weaver, Methodist missionary to Brazil, is leading a movement in her country to establish in every state a "refuge home" for the healthy children of leprous parents, where they may be cared for, trained and educated, and grow

up free from all taint of leprosy. She has already raised large sums and homes have been built in seven of Brazil's 22 states. One home has been named in her honor. Mrs. Weaver, "Dona Eunice," has invitations from the governments of ten other states to come and help them with similar campaigns.

If her husband were a Brazilian he would probably not permit his wife to travel about and conduct money-raising campaigns. But Prof. Weaver, who is superintendent of the People's Central Institute in Rio de Janeiro, knows that this philanthropic work is helping to put Protestantism on before the people in Brazil in a favorable light.

—*World Outlook.*

Protestant Progress in Brazil

The latest biennial report of the Evangelical Federation of Brazil marks a definite advance of the churches. Spiritual life has been vitalized, literature for the work of the churches increased, and the training of Sunday school and other workers greatly improved. The Evangelical churches in Brazil show a development greater than that in any other Latin American country, having a Christian community of nearly 2,000,000. This recent effort to promote fellowship and unity of effort is fraught with brightest promise.

The churches have a sense of responsibility for the Indian tribes in the forest. A union experiment to reach the Cayua Indians is shared by three denominations. The Baptist Church has been forward in this pioneer work and for some time has maintained a work among one or two tribes as part of its national missions' scheme. A couple of years ago a mission working among the Indians published a paper in Portuguese to stir interest in the forest Indians. It was very well received, secured subscribers in practically every state of Brazil, and in 1936 reached a self-supporting basis.

Communism is rigorously suppressed by the government, but in certain rural districts un-

founded charges of Communism have given rise to terrorism, floggings and even murders, leading to the removal of misguided officials.

—*World Dominion Press.*

EUROPE

Communists' Catechism

Dawn is authority for the statement that there are more than 124 communist Sunday schools in Great Britain in which the communist faith is taught. Their catechism includes such questions as:

"What is God?" "God is a word used to designate an imaginary being which people of themselves have devised."

"Who is Jesus Christ?" "Jesus Christ is the son of a Jewish girl called Mary."

"Is he the Son of God?" "There is no God, therefore there can be no God's Son."

"Is Christianity desirable?" "Christianity is not advantageous to us, but harmful, it makes us spiritual cripples. By its teachings of bliss after death it deceives the people. Christianity is the greatest obstacle to the progress of mankind, therefore it is the duty of every citizen to help wipe out Christianity."

Church Union in France

Union of the Reformed Churches of France will probably be realized during 1937. The synods of the various churches are meeting earlier than usual to set forward the proceedings. The Reformed Evangelical Churches prepared for the act of union by an appeal last year for 3,000,000 francs to set their finances on a firm basis. Despite hard times they received 2,800,000 francs. Union will strengthen the churches to face a difficult situation. The suburbs of Paris increase their population enormously, but Protestant pastors who are trying in many cases to care for 100,000 to 250,000 persons are hopelessly overworked. More pastors and evangelists are needed to turn a work of conservation into a campaign of conquest.

One of the most difficult tasks of the French Protestant Church is the care of scattered members. To an alarming extent, individuals and groups who move from

their parish either drift into indifference or are absorbed by the Roman Catholic mass in which they are embedded.

—*World Dominion Press.*

Bible Distribution in Italy

Circulation of the Bible is not easy in Italy; there are powerful forces to block the way. Recently a decree was issued that copies must bear on the title page the word "Protestant." It was charged that evangelicals were duping Catholics by circulating the Bible without telling them it was the Protestant Bible.

Difficult as the problem was, the evangelicals did not feel that they could print the word "Protestant" on the Bible. It is not exclusively a Protestant Book. It existed before the word "Protestant" was coined. Things were at a deadlock; and the Vatican rejoiced at what it regarded the success of its astute move.

The evangelicals continued quietly in prayer. The decree could not be revoked without loss of prestige, but those responsible were made to see their position was untenable; that it revealed an ignorance of history. Eventually, a way was found for those who had made the decree to modify it without sacrifice of dignity. Would the evangelicals, while letting the words "Bibbia Sacra"—"Holy Bible"—stand on the title page, put clearly underneath the title the name and style of the translator? That they readily agreed to do, and, to the priests' chagrin, a compromise was effected. It is felt that what was intended as a crippling hindrance has become a furtherance.

—*Beyond Alpine Snows.*

News Out of Russia

Things are going on in Russia which one does not get in the daily news. The *Quarterly Journal of the United Christian Literature Society* gives a few facts of significance.

During 1936 Moscow used 86 different languages on its subsidized printing presses. In

editions of varying size, it produced some 10,000 publications, and of these 37,000,000 copies went out. In "tracts" and brochures, the total for 1936 came to five thousand millions; for boys and girls the books issued totalled thirty-two millions. Furthermore, the cinema has had its special bureau, of which no figures are available.

However, there is actually talk of religious revival. Though there is persecution, priests remain, living like hunted pariahs. Some, having escaped the massacre in which many thousands of their brethren fell, furtively celebrate religious rites in the concentration camps, where they endure the horrors of forced labor; others wander in beggary from place to place, keeping alive as they go the villagers' faith; others minister to crowded congregations in the few churches still allowed to function. Blatant atheism is not so blatant; the circulation of its chief organ has fallen from 37,000 to 14,000; not only the old folks, but the young, including young soldiers, are daring to attend religious services and sing the old hymns—as only Russians can—where once stood beautiful churches.

It seems clear that when the great revival comes, a new church must emerge; no longer a caste, indifferent to the people's need and chained to a dynasty.

Jewish Crisis in Five Countries

Anti-Semitism, raised by Hitler in Germany to the status of a political religion, is rapidly spreading throughout Eastern Europe, and is approaching the high water mark in Poland, the country with the biggest Jewish population outside the United States, and the highest percentage of Jews in proportion to its total population, except for Palestine. Of the world's entire Jewish population, 30 per cent are facing the choice of repeating the Exodus on a bigger scale than that chronicled in the Bible, and somehow crashing through immigration bars, or of dying a

slow death from economic strangulation.

It is reported that the Polish Government plans the "evacuation" of all the 3,150,000 Jews in Poland, thereby confronting other nations with a migration problem of unprecedented magnitude.

AFRICA

The New Egypt

Egypt's "New Deal" began on August 26, 1936, when a treaty was signed in London bringing to Egypt a new framework within which her leaders purpose to work out Egypt's future destiny as a free country. There can be no doubt that the treaty is popular. Plans are on foot to better the living conditions of the people. It is proposed to choose certain villages in different parts of the country as model villages, to be improved in every way and made fit habitations. Changes in the educational setup are in prospect, and it is hoped that the rights of women may be recognized in a wider plan of education. Already there have been proposed laws in parliament for the regulation of women's dress in public, and a law for the prohibition of alcoholic and intoxicating beverages.

What part religion may take in the new era is a question that cannot be answered. One looks in vain for political leadership anywhere in the world today which is actuated by religious motives in making decisions.

—*Women's Missionary Magazine.*

Demonstration Against Missions

Excitable El Azhar University students are responsible for a violent demonstration against missionary work in the Sudan. The Arabic press has espoused the cause with zeal. *Al Misri*, *Al Ahram* and *Al Mussawar* publish long articles attacking the Sudan administration for favoring the Christianization of pagan tribes, and making educational grants to missions. Work

among Moslems in Khartum and Omdurman is regarded as intolerable. There is a general opinion current that the Azhar should send a mission to preach Islam in the Sudan, and it is reported that the Sudan Government would raise no objection. The Society for the Defense of the Moslem Religion is arranging public meetings to discuss the preparation of a mission.

—*World Dominion Press.*

Tripoli Mission Closed

The work of the North Africa Mission in Tripoli City has been suppressed by Italian authorities. This work had been maintained for a half century as a medical and evangelistic center, and has been a means of healing and spiritual blessing to thousands of Jews and Arabs.

At about the same time, the Vicar Apostolate, Msgr. Facchinetti, consecrated a new church to St. Francis de Assisi, in the center of Tripoli City. Near by is a small monastery for the Franciscan missionaries. With this addition, the Catholic churches and chapels in the Vicariate Apostolic of Tripoli now total forty. Thus, from the Italian possessions in Africa, evangelical witness is being systematically excluded.

—*Alliance Weekly.*

Roman Catholic Propaganda in the Congo

The Southern Presbyterian Board reports that their success in the Congo Belge have aroused the Catholics, who say that neither men nor money will be spared in wresting these gains from the Protestants. They are making no idle boast, for every steamer from Europe is crowded with priests and nuns, and the Belgian Government is spending millions in erecting schools, cathedrals, convents and hospitals for these invading hosts. Last January, out of a total white population in Congo of 18,683, the priests numbered 2,320—whereas all Protestant workers of all nationalities numbered only 734. Whereas the Romanists are increasing by scores and

hundreds, the Protestants are actually decreasing. Apparently they have, as they claim, unlimited financial resources.

Their line of attack is through the schools, increased to include every tiny hamlet. They charge no tuition, provide equipment free, and are using every legitimate and illegitimate form of propaganda against Protestantism. —*Presbyterian Survey*.

Achievement in Central Africa

A plan to establish a line of mission stations from Mombasa to Lake Chad has been completed after forty-two years' work. The Africa Inland Mission, in association with two other societies in French Equatorial Africa, has the chief honor of the achievement. Missionary influence now permeates some 4,000,000 native peoples. The Society has 230 missionaries laboring on 53 stations in Kenya, Tanganyika, West Nile, Uganda, Belgian Congo and in French Equatorial Africa. Church schools have been opened in 1,500 centers and are served by 2,000 evangelist-teachers. During 1936, 20,000 catechumens were under instruction and 6,900 were baptized. In order to consolidate the churches and to plan for developments, the Society has sent its deputation secretary to confer with the missionaries.

—*World Dominion Press*.

Singing African Christians

One dark night a missionary was traveling on the outskirts of a territory untouched by Christian influence, so far as he knew, although looked upon by the young Chilesso church as its responsibility. He heard Christian hymn tunes. Investigating he found a young man from one of the few Christian villages near that section who had carried the Gospel message in song, and a goodly group had caught the contagion of the music. The Chilesso church which now has some 2,600 members maintains often that it was first led to allegiance to "The Name" through the influence of Christian

hymns. In Mt. Silinda, Rev. and Mrs. John S. Marsh report taking two Christian African women to a conference under another mission where 3,000 other native Christian women lived three days in conference on religious matters. They had planned and carried through the entire affair without the help of missionaries.

—*Overseas News*.

In Tanganyika Outposts

A worker for the Church Missionary Society in Tanganyika pays tribute to the work of African teachers in isolated outstations. "Their patience and love in carrying out their round of duties week by week, and year by year, could only be maintained in the power of God." She continues:

It always thrills me when I am asked to interview and examine for baptism women and girls brought in from the outstations. I hear them read God's Word, and answer questions on the life of our Lord that would daunt some of the children at home, and I realize that they have learned entirely from the Bible and from their fellow-Africans.

—*C. M. S. Outlook*.

WESTERN ASIA

Novel Attack on Illiteracy

Of Turkey's 40,000 villages, of which many hardly deserve that name, 32,000 have neither school nor teacher. It is calculated that with the help of existing institutions it would require 96 years to train the necessary teachers. But the government decided to have this done in ten years, and devised a plan which will not only yield the necessary number of teachers in that short period, but will also train a type that psychologically will be much nearer the rural population than is the ordinary town-trained man.

Since the Turkish army is the most efficient school in the nation, it has now been decided that non-commissioned officers shall be trained as village teachers, and also shall be prepared to disseminate elementary notions of farming and hygiene.

—*The Christian Century*.

INDIA AND BURMA

Another Open Door

Rev. Chandra Das of Benares cites instances to show that for the Christian message Benares offers a fair field.

"Benares is famous for palmistry and astrology. Not far from our book room is the office of one of these pseudo-scientists, in charge of a modern-minded young man who has traveled in the West. One morning he called me into his house and confessed to me a sense of painful need. He asked me a direct question—'What has Christ done for you?' I spent over an hour with him and left a copy of St. John's Gospel. Since then he has come to our library many times and bought a Hindi Bible.

"A Moslem religious teacher one day discussed with me the Christian meanings of the Son of God, perfection of Christ's character, etc., in a very humble and teachable spirit. I was impressed by the absence of egotism and argumentative spirit common in Moslem inquirers.

"A Tamil-speaking youth of Madras used his holiday leave in going about to shrines and holy places in search of peace. 'What could Christ do for me?' he asked. I had an opportunity for days together of explaining to him the peace that Christ gives. The case was unique in that young men are rarely troubled about spiritual peace. I try to follow up these inquirers. Those who leave Benares are kept in touch through correspondence and literature sent to them by post, and for many of these constant prayer is offered in private and in our common worship."

Cow Worship

The cow-worshipping cult has received new impetus from Gandhi. A statement of his that the Depressed Classes "are worse than cows in understanding" called forth protests on the part of some of his missionary friends. As a reply to these protests he issued the following statement in *The Harijan* of January 9:

In my conversations with Dr. Mott, at one stage I said, "Would you preach the Gospel to a cow? Well, some of the Untouchables are worse than cows in understanding. I mean they can no more distinguish between the relative merits of Islam and Hinduism and Christianity than a cow." Some missionary friends have taken exception to the analogy. I have no remorse about the propriety of the analogy. There could be no offense meant to Harijans because the cow is a sacred animal. I worship her as I worship my mother. Both are givers of milk. And so far as understanding is concerned I do maintain that there are, be it said to the discredit of superior class Hindus, thousands of Harijans who can no more understand the merits and demerits of different religions than a cow. That after a long course of training Harijans can have their intelligence developed in a manner a cow's cannot, is irrelevant to the present discussion.

—*The Indian Witness.*

National Christian Council

The seventh biennial meeting of the National Christian Council, held in Nagpur from December 28, 1936, till January 1, 1937, considered some urgent issues of the present ferment. Seven practical proposals were made:

Retreats, conferences and inter-visitation should be arranged for workers; large numbers of voluntary workers should be enlisted and trained; readjustment of available forces should be made in some areas; every effort should be made to remove illiteracy in the Church; the help of the older churches should still be sought for enquirers and training young members of the Church; the secretariat of the National Christian Council should be strengthened in order that one member may be free to further this work; cooperation on the part of all branches of the Church should be developed, as it is essential for undertaking the task adequately.

The statement concludes:

The Council would specially ask for prayer on behalf of those who are groping after the light, sometimes hardly knowing what they seek. Prayer is also asked for the Church in India, called to a work so full of difficulty and danger, that, purified and strengthened and filled with wisdom, it may carry out God's purpose for this land.

—*I. M. C. Quarterly.*

New Madras Christian College

On January 30, Lord Erskine, Governor of Madras, opened the new buildings at Tambaram, the new home of Madras Christian College, into which the College is to move in this, its centenary, year. The first sod had been cut on January 5, 1932. Five years have passed, and much of what was then a dream has been realized. It has cost £174,000. The Government of Madras has donated the spacious site of 400 acres and has contributed half the cost of the buildings. On the same condition of pound for pound, it is prepared to carry on and fulfil the dream completely.

The College grew out of the little school opened by John Anderson, the first missionary of the Church of Scotland in South India, who arrived in Madras April 3, 1837. The London Missionary Society now shares in the enterprise.

—*L. M. S. Chronicle.*

Causes of Illiteracy

Dr. Frank C. Laubach enumerates the causes of India's appalling illiteracy. One handicap is that if an illiterate desires to read he must learn to read in a foreign language, not in the language he speaks, for the classical written vocabularies are so different from the spoken colloquial that they are really different languages.

Another reason for slow progress is that when parents are illiterate the children are likely to forget all they learned. If the adults were taught first, the children would never forget. It has been found that an adult can learn to read in about one-fifth of the time required to teach a child. This important discovery has tremendous bearing upon India.

Again, the language of the books and newspapers is not the colloquial one of the people so that there is nothing they can read when they have first learned to read. Apathy must be overcome, and finally, appropriate lesson material must be provided. An adult does not enjoy studying children's books.

He must have adult material. With proper textbooks and the method of teaching and making volunteer teachers, it should be possible to make India literate in 25 years.

—*Baptist Missionary Review.*

Anti-Leprosy Work

Many new leprosy treatment centers have been opened in the Punjab, according to the latest report. With the organization of 18 new clinics, the total number of treatment centers rose from 34 to 52, apart from the five clinics at leper homes. The number of doctors trained in anti-leprosy work went from 127 to 178. Besides, there were four sanitary inspectors and one district medical officer of health. Systematic propaganda work was widely carried out and the provincial leprosy officer extended his survey work to various districts, thus visiting 664 villages in all, with a population of 169,879. It is stated that in 124 villages 326 cases were detected in different stages of the disease.—*The Indian Witness.*

The Acid Test in Ceylon

Dr. Russell Maltby tells the following story: A high-caste Brahmin was converted to Christianity. On the day on which he was to be baptized he came to the table where the missionary was seated, and pouring out a glass of water, he offered it to the missionary. The latter, hardly knowing what the man wanted, took a drink, and handed the glass back. Whereupon the Brahmin took the glass and drank from it himself! A strict Brahmin would rather drink poison than do a thing like that. It was a severe test for a Brahmin to take for Christ.

A Modern Muezzin in Malaya

In the great Masjid Sultan Mosque in Singapore the *Muezzin*, who calls Moslems to prayer, is to be aided by loudspeakers. Instead of climbing the stairway of the minaret five times a day, to cup his hands to his lips and utter his weird cry, he will step

to a microphone and broadcast. Singapore Moslems opposed the innovation at first, and there are some who have not yet become reconciled, but the traffic noises offered too great competition to the call from the minaret. A new machine was therefore called to the aid of an old custom. —*Christian Advocate*.

CHINA

A New Man

Here is a transformation that followed a reading of the prodigal's return. A villager had been a lazy, worthless dope fiend, had spent his life mistreating his family and spending their substance on opium. Now the people of the village see him going to the fields every day with a hoe, have noticed that his vocabulary has radically changed, and that even the tone of his voice is different. He is most thoughtful of his mother. His neighbors know he must have been able to do an almost impossible thing to break off the drug habit.

When asked how he did it he says he sings hymns and reads over and over about Jesus. He says he wants to go to summer school where he can study the Bible and be able to explain it to the people of his village. His neighbors corroborate everything he says. What started this revolution in him? He says he heard an evangelist tell the story of the father who had two sons, of how one went off into the far country, of how the father watched and longed for his return, and of how finally the son saw his great folly and went back home. —*World Outlook*.

Will Missions Shift Emphasis?

The editor of the *Chinese Recorder* believes that the missionary enterprise is shifting from a world mission with its drive centered in the West, to one world-wide in drive as well as in scope. A corresponding weakening in the West of the Christian sense of world mission he considers is apparent, but is compensated in a measure by the emergence in China and in the

East generally of a consciousness of the world mission of Christianity. The larger measure of responsibility which has devolved upon the Christian churches in the East is everywhere apparent, notably in respect to the Conference of the International Missionary Council to be held in Hangchow in the Spring of 1938. The Western sense of world mission is broadening into a universal Christian fellowship, with a conscious world vocation in the service of Christ.

Soochow University

President Y. C. Yang, of Soochow University, lists some achievements among the institution's graduates to show the vital part it is taking in helping to Christianize the intellectual current in China.

Many of the University's former students and graduates are now serving their country in positions of prominence and leadership. In the field of law and government, the new Constitution of China, which is to be submitted to the People's Assembly for adoption, was drafted by the principal of our Law School and one of our own graduates. In the financial world, the managers of the Bank of China in Shanghai, Nanking and Hongkong are all former Soochow students. In the field of social religious service, five of the largest and most important Y. M. C. A. associations—Nanking, Shanghai, Soochow, Hangchow and Swatow—are all Soochow graduates. In the field of education, three out of the eleven men now serving as presidents of Christian colleges and universities in China, and the first president of the Central Government University are Soochow alumni. In the field of religion, Dr. Z. T. Kaung, pastor of our great Moore Memorial Church, Shanghai, and chairman of the Executive Council of the China Conference; Mr. Z. S. Zia, general secretary of our Board of Christian Education; Dr. T. C. Chao, dean of the School of Religion of Yen-Ching University, and Mr. Z. K. Zia, Chinese editor of the China Christian Literature Society, are all graduates of Soochow University.

—*World Outlook*.

Rural Reconstruction

In response to requests of both people and government, Fukien Christian University is putting increased emphasis on rural reconstruction. This is not a new departure, for many

of its students are now at work in the villages and rural areas of the province. Recently, the governor of Fukien Province has appropriated almost twenty-two thousand dollars, Chinese currency, to cover the full cost of extension of this rural program. Under the leadership of Dr. Francis Chen, the University is now finding many new avenues of service to every part of the province.

Chinese Mission Control

On April 1, the American Methodist Episcopal Mission blazed a new trail with a proposal that mission property be placed under Chinese ownership and control.

The sixth quadrennial East Asia Conference named a board to study the project under which church mission properties, widely scattered in China and having an estimated value of \$5,000,000, would be transferred. The proposal is the first of its kind advanced in any foreign mission in China. It will be submitted to the highest authorities of the mission in the United States for final decision.

Soldiers Sweep Streets

The Rev. E. H. Forster, of Yangchow, China, writes in *The Churchman* of some things observed during a visit to the city of Paoying, especially among the soldiers. The mayor was educated in England, representative of the new type of officials with which the government is trying to supplant the old. The city has an institution for the cure of drug addicts, where the Chinese physician in charge is a churchman, son of a clergyman in Ningpo.

He was also impressed with the bearing and personal appearance of the soldiers. They were a well dressed, well set-up group of men, who showed in their manner that they were accustomed to discipline. "I was even more impressed," he says, "when I saw them sweeping the streets, leveling and paving roads, and effecting many improvements in the appearance of the city. I

found that many of the officers were Christians, that they took good care of their men, that they held regular religious services to which the men in the ranks were invited. In view of this experience I could not help feeling that this sort of army discipline and life could not but be a very valuable training for thousands of men in China, provided they could always be used for constructive instead of destructive service."

Medicine by Trailer

The "trailer" has come to China! Dr. W. H. Dobson, of Yeungkong, whose 39 years in China have not dimmed his ability to recognize and seize every new idea that would aid him in his medical work, is starting out to spend several months in country districts with his trailer, holding clinics in villages where there is still need for spreading knowledge of modern medicine. Despite many years of Christian medical missions, and the increasing number of government hospitals, rural districts in China are still sorely neglected. After ancient Chinese medical practice has left them in a hopeless condition, too many patients are brought to the mission hospital in Yeungkong as a last resort. Dr. Dobson is now undertaking preventive as well as curative medicine.

—*Monday Morning.*

Borden Hospital in Kansu

Borden Memorial Hospital at Lanchow accepts disturbances as a matter of course, and finds many opportunities interwoven with them. The number of Tibetan patients has been larger than usual, there being at one time an average of fifteen Tibetans with them. Towards the end of the year there were many hundreds of Communist prisoners of war camped in a temple not far away. The Chinese Government asked our friends at the hospital to give these men medical attention. The government hospital was filled and others had refused them. "It would be difficult," says the Hospital Re-

port, "to imagine a more pitiable crowd of men. They had only rags for clothing, supplemented by straw packing, or anything else, that would give them a modicum of warmth." Of seventeen admitted to the hospital, seven died within a few days. Some of the men professed conversion. Most of these men were suffering from typhus or tuberculosis, in addition to gunshot wounds.

Work among lepers has represented the main activity of the Hospital. At one time they had 76 inmates. The increase last year was made up mainly of Tibetans. Fifteen lepers were baptized last summer, seven being Tibetans. Christian lepers have contributed toward the work.

—*China's Millions.*

Siushan Joins the World

For the first time in history a motor bus came to the very gates of the hoary city of Siushan, Szechuan, West China, a Christian Alliance station. The news of this great event spread rapidly throughout the town, and steady streams of people flowed to and from this curious new object. The car came to the edge of the city wall at the south gate; spectators lined the top of the wall, while others crowded about the car to give it a thorough "once over."

In a short time cars should be able to get through to Lungtan and Yuyang, while within a few months they should get through to Pengshui and on to Chungking. This motor road heralds a new day. In a most providential way it touches at three main stations and will link us directly with Chungking in the west and Changsha in the east. Time, money and missionaries' health will be conserved.

—*The Frontier.*

JAPAN-CHOSEN

New Church Formed

The Japan Church of Jesus Christ is a new organization, formed by the merger of several groups of believers which have grown up as a result of the evangelizing efforts of the Japan

Evangelistic Band during the past three decades. This independent church, exercising all the functions of an indigenous society, such as self-support, self-government, and self-extension, will relieve the parent organization of the heavy responsibilities of caring for established churches, and permit it to devote its energies directly to the evangelization of unreached communities.

A Nation of Readers

Japan Today and Tomorrow says that of 30,347 books published the past year in Japan, those concerned with education head the list, followed by books on politics, economics and the home. Books on religion are also increasingly popular; there was an increase of 257 over the previous year. It is not indicated how many dealt with Christianity, but it is probable that these increased in proportion with those on other religions.

Magazines are increasingly popular. At the end of 1934, Japan had 947 magazines; 25 were devoted to religion, 102 were concerned with education. Magazines having the largest circulation were those on popular recreations, with women's magazines second and children's third.

A Language Without Profanity

The Japanese language is the only language in the world, says the *Christian Union Herald*, in which there is not a profane word. Although thousands of expressions and phrases have been absorbed from other languages, the native tongue remains clean and wholesome. To be profane is the worst thing that any man, over there, can do. He realizes it, and knows that if he indulges in profanity picked up from foreigners, he will be ostracized by his friends, his neighbors and his own family.

"On the Air" in Yokohama

Recently Baptists in Japan had their first opportunity to

broadcast a Sunday morning church service, and it came to the Kanagawa Church in Yokohama. The Sunday morning feature of the radio network is usually Buddhist.

The time allotted in this instance was 40 minutes, but pastor Kawamata decided to use only 30, in order to leave the final ten minutes for meditation before something else went on the air. His sermon was on the subject, "Praise Be to God."

—*Missions.*

Better Understanding With China

An interesting exchange of amenities has been made between the National Christian Councils of Japan and China. The Japan Council voted to send a statement to the Chinese Christian body calling attention to the testimony of both history and topography "that the relations of these two nations, each with the other, ought to be more intimate than with the other powers"; and urging "that through mutual conference a suitable place and time may be chosen where we can kneel together in the presence of our Lord, deepen the fellowship with one another and seek for God's fullest guidance to the end that a spiritual reapproachment and unity may be brought about between our two peoples." According to news dispatches, the China Council has received the petition with sympathy and the Chinese have expressed willingness to meet their Japanese brethren in any such conference of mutual respect.

—*The Christian Century.*

Would-be Suicide

A pickle merchant of Omuta lost heart because of family troubles, and decided to plunge into the crater of Mount Aso, a volcano. But face to face with death he could find no peace. As he lay on the ground near the crater, he saw written on a post: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Then the following words: "Let any who are

laboring under heavy burdens and wish to hear Christ's loving call come without hesitation to the Uchinomaki Church." He came, deeply convicted of his sins, and joyfully accepted Christ as his Saviour.

—*The Dawn.*

Trials in Korea

Korea is not escaping certain disruptive effects of materialism, and the fine edge of spirituality is blunted in places by politics and factious jealousies. Nevertheless, the whole Protestant Church advanced last year. The "shrine question" has hindered the quiet growth of the Church and continues to be perturbing. Missionary opinion is divided, some accepting the Government General's assurance that attendance of scholars at the shrines is not a religious but simply a patriotic act. The larger number, however, maintain that the services are religious, notwithstanding the official statement. The missions these represent have decided to withdraw from secular educational work, which will affect 25,000 pupils. The Government educational provision is only for about twenty per cent of children of school age. Much will depend upon the action of the Korean National Churches; but a concerted decision is not easy, as meetings to discuss the question are not permitted by the authorities.

—*World Dominion Press.*

ISLANDS OF THE PACIFIC

On Cebu Island

In the Cebu field, P. I., 242 have been received into the churches on profession of faith during the past year, and eleven places have been opened to the Gospel. This does not mean places where occasional visits are made, but places where regular services have been established, and a group of baptized believers is carrying on by themselves. Four ten-day Christian workers' institutes have been conducted, with an average attendance of 69 students. We believe that much of the advance

has been a direct result of the new spiritual life received from these times of study and fellowship. Two of the girls who attended from Ronna returned with the message: "Today is the day of salvation." They went from house to house and from relative to relative, insisting upon the claims of the Gospel message. As a result of their efforts seven new members have been won during the past few months. The plan of follow-up after the institute to be held in October is to hold other institutes in each of the districts, thus keeping up the interest and the impetus. Never before has this field been so well manned with native pastors.

—*Philippine Presbyterian.*

Manila Union High School

The Union High School of Manila has completed seventeen years as a separate institution. It presents unrivalled opportunities for the development of Christian ideals and character among its students. Each student is considered as a responsibility given to the school for spiritual training. Each soul affords an opportunity for personal interest on the part of the teachers. To meet this great opportunity three religious education classes and two chapel services are conducted each week. In addition, a week of special evangelistic services followed, when many students made new resolutions as to their manner of living and personal relationship to Christ.

Three Siamese students are enrolled. One was brought up in the royal palace. Though a Buddhist by birth, he is no longer a Buddhist at heart. He has said that he wants to worship the true God. Recently, when told that he had passed in all his subjects he said it was God who had helped him, as he prayed to Him every day.

Chinese Christians in Hawaii

Bishop Willis, of Hawaii, says that Chinese Christians stand out in two particulars. One is the friendly Christian fellowship

within their own congregation. They are constantly giving social entertainments, particularly Chinese dinners and chop suey meals, which bring their members together when there are parish meetings, confirmations and baptisms.

The other particular is their missionary interest which keeps them in close touch with church work in China. They have given largely toward the endowment in the Shensi diocese, for famine relief and other special needs in China. When the day school children heard of the recent martyrdom of the catechist, Huang Han-Tsang, killed by bandits near Hankow, they raised \$100 for his family.

—*The Churchman.*

Missionaries Televised

The *British Weekly* recently had an interesting account of missionaries on furlough being televised in London.

In an hour's television program last week there were two exceptionally interesting missionary items. One was an interview with Bishop Fleming of the Arctic, while on the other the interviewer talked with that amazing trio of women, Miss Mildred Cable and the two Misses French, of the China Inland Mission. They had Topsy, their little Mongolian deaf and dumb friend, with them. They looked on the experience of being televised as an adventure not unworthy of a party of women who had recently crossed the Gobi Desert for the fifth time, and told their hearers very sportingly and vividly how they travelled, what they carried with them, why they went, and the sort of things that happened to them on the way. They themselves were tremendously interested in all that went on in the studio, and seemed quite unperturbed when a camera, looking more like a tank and manned by four men, would suddenly begin to bear down on them for a close up while they talked. The first missionary to be televised was the 83-year-old Archdeacon Batchelor of Hokkaido.

Antimilitarist Congress

The Executive Committee of the International Union of Antimilitarist Ministers and Clergymen, which has branches in Holland, Switzerland, England, Scotland, France, Sweden, Norway and Denmark has decided to hold the fourth international congress in Edinburgh, June 29

to July 1, for the study of the subjects: Christianity and the totalitarian State, the conscientious objector, the League of Nations, sanctions and international police. In England, Scotland and America cooperation with the Fellowship of Reconciliation in several countries has been secured. The office of the International Union is at Ammerstol, Holland.

—*International Christian Press.*

Catholic World Missions

The Roman Catholic Church has 340 seminaries in its major mission fields with 18,541 students for the priesthood. China has 4,361; India, 1,801; Indo-China, 2,237; Africa, 4,260; Japan and Korea, 669; the islands of the Pacific, 471.

There are 500 separate Roman Catholic missions in the foreign mission fields, so that the contention that this Church presents one front is not quite accurate, especially as the cooperative councils of Protestant missions are banding themselves closer and closer together in a world-wide organization already superior in many ways to the so-called "united front" of the Roman Catholic Church.

—*The World Today.*

Girls' Friendly Society

The Girls' Friendly Society is one of the most active and vigorous organizations of the Episcopal Church. Founded 60 years ago, it now has a membership of 29,000, with 900 branches in the United States, the Philippine Islands, Puerto Rico, Panama, Japan and China. The Society provides a varied and balanced program of worship, study, recreation, social service and service to the Church for girls and young women. Its twofold task is the development of character and friendship in loyalty to the Church, and the arousing of an intelligent interest in and understanding of the issues of the world today. Under the general theme of Christian Citizenship, study is given to such vital problems as world peace, interracial

understanding, social service, the movies, the radio, personality and religion.

—*The Living Church.*

"Dithering"

Some one has written an article on "Diseases of the Mission Field," the most serious being what he calls "dithering." A writer in *The Chronicle* shows how serious this may be.

You start out determined to show the carpenter how to set out a window sash. Before you have gone a dozen steps you are pounced upon by a man with eggs for sale. You inform him that the cook buys the eggs; he then offers you chickens, and you tell him that the cook buys these too. But another man has seen you, and bears down with a request to be sent somewhere to fetch a load of something. You answer him that you don't want a load of anything brought from anywhere, whereupon he says he wants to buy a Bible. Of course you have to sell him that but you find he has only half the necessary money. He says he will bring the balance in beans, and so the transaction is temporarily in abeyance.

Fearing the carpenter may have made the window sash according to his own ideas, you dash toward the shop. But a bricklayer, building a cottage for a medical orderly, intercepts to ask where exactly to put the window frames. You realize with a sickening feeling that you have not yet marked the exact position of these frames. They are probably building them all in on the windward wall, in which case the medical orderly will never, never open the windows. You dash off and find that your surmise is absolutely correct. Directing labor in Africa is largely a matter of going to see what So-and-so is doing, and telling him not to. At last you may (or again you may not) arrive at the shop and find the carpenter happily pegging together the window sash—an almost perfect rhombus.

WHAT WILL HELP YOU?

Many readers have sent us reports of their Methods for promoting missionary interest; others have expressed their gratitude for the help given in our "Ways of Working" Department. Is there some special way in which we can help you in planning your work for the promotion of missionary interest in your church, your society, the Sunday school or home, or among other groups? What would you find most useful in the way of program material and suggestions, literature, sermonic and illustrated material, or methods of stimulating missionary interest in children? Please forward your questions or requests to Mrs. Estella S. Aitchison, Granville, Ohio.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

GOOD BOOKS ON RURAL AMERICA

COMPILED AND ANNOTATED BY DR. BENSON Y. LANDIS,

Associate Secretary of Department of Research and Education, Federal Council of Churches of Christ in America

Rebuilding Rural America. By Mark A. Dawber. New York, Missionary Education Movement. 215 pp. \$1.00, cloth; paper, 60 cents.

A comprehensive discussion dealing with our changing American rural life and the ways and means being used by the Church to rebuild rural America and to give it spiritual ideals.

The Christ of the Countryside. By Malcolm Dana. Nashville, Tenn., Cokesbury Press. \$1.00.

A popular treatment of well-known portions of the Bible revealing the rural setting and the rural significance of its themes.

The Country Church As It Is. By A. J. W. Myers and Edwin E. Sundt. New York, Fleming H. Revell Co. 1930. 189 pp. \$1.50.

A unique book presenting case histories of fifteen parishes.

The Country Church and Public Affairs. Edited by Henry W. McLaughlin. New York, The Macmillan Company. 1930. 260 pp. \$2.00.

Comprehensive discussions at the Institute of Public Affairs, Virginia.

What's Right with the Rural Church. By Ralph A. Felton. Philadelphia, Presbyterian Board of Christian Education. 1930. 150 pp. Cloth, \$1.00; paper, 50 cents.

Popular treatment of the assets of the rural church.

The Farmer's Church. By Warren H. Wilson. New York, D. Appleton-Century Co. 1925. 264 pp. \$2.00.

A statement of the peculiarities of rural culture and of a

plan of church work adapted to that culture.

Industrial Village Churches. By Edmund deS. Brunner. New York, Harper & Brothers. 1930. 205 pp. \$1.50.

Studies of representative communities and churches.

Religion in the Highlands. By E. R. Hooker. With a section on Missionary and Philanthropic Schools by Fannie W. Dunn. New York, the Home Missions Council, 105 E. 22d St. 1933. 319 pp. \$1.00.

Native churches and missionary enterprises in the southern Appalachian area.

Statesmanship and Religion. By Henry A. Wallace. New York, Round Table Press. 1934. 139 pp. \$2.00.

The part of religion in bringing about a social control that will mean social justice.

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The Larger Parish—A Movement or an Enthusiasm? By Edmund deS. Brunner. New York, Harper & Brothers. 1934. 95 pp. 50 cents.

A study of over 100 larger parishes.

The Larger Parish Plan. By Malcolm Dana. New York, Congregational Church Extension Boards. 1930. 63 pp. 25 cents.

How Can Local Churches Come Together? By Elizabeth R. Hooker. New York, Home Missions Council, 105 E. 22d St. 1928. 82 pp. 25 cents.

A practical handbook of methods.

United Churches. By Elizabeth R. Hooker. New York, Harper & Brothers. 1926. 306 pp. \$1.75.

A most adequate study of types of community churches in town and country areas.

The Rural Church and Cooperative Extension Work. By H. W. Hochbaum. Washington, Department of Agriculture, Circular 57. 1929. 25 pp.

Instances of cooperation.

The Community Church. By David Piper. Chicago, Willett, Clark & Co. 1928. 158 pp. \$1.00.

An interpretation of the community church movement by a participant.

Community Religion and the Denominational Heritage. By J. R. Hargreaves and others. New York, Harper & Brothers. 1930. 150 pp. \$1.00.

Treatise on the uniqueness of various religious bodies.

Y. M. C. A. in Town and Country. By Henry Israel. New York, Association Press. 1929. 116 pp. \$2.00.

Proceedings of a national conference on the rural Y. M. C. A.

* * * * *

A Parish Program for Community Service and Family Religion. By Warren H. Wilson. New York, Board of National Missions of the Presbyterian Church in the U. S. A. 32 pp. 10 cents.

A brief guide, especially for the pastor.

Tested Methods in Town and Country Churches. By Edmund deS. Brunner. New York, Harper & Brothers. 1923. 173 pp. \$1.00.

Summarizes the programs of forty churches of distinction;

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

valuable as a text for general reading.

Our Templed Hills. By Ralph A. Felton. New York, Missionary Education Movement. 1926. 241 pp. Cloth, 50 cents; paper, 25 cents.

A study course in the changing rural life and in modern country church methods.

A New Day for the Country Church. By Rolvix Harlan. Nashville, Tenn. The Cokesbury Press. 1925. 166 pp. Cloth, 50 cents; paper, 20 cents.

Brimming with practical suggestions; bound to give the reader a wide vision of the task of the local church.

Steeple Among the Hills. By Arthur Wentworth Hewitt. New York, Abingdon Press. 1926. 260 pp. \$1.50.

A narrative of experience by one of the best-known country ministers.

The Social Work of the Churches. Edited by F. Ernest Johnson. New York, The Federal Council of Churches. 1930. 238 pp. Cloth, \$1.25; paper, \$1.00.

A handbook of information.

Religious Education in the Rural Church. By Henry W. McLaughlin. New York, Fleming H. Revell Company. 1931. 224 pp. \$1.50.

A compilation of the papers presented at the Virginia Institute of Public Affairs.

The Episcopal Church in Town and Country. By Goodrich R. Fenner. New York, National Council, Protestant Episcopal Church. 1935. 160 pp. Cloth, \$1.00; paper, 50 cents.

Village Sermons by a Novelist. By Gustav Frenssen. New York, D. Appleton-Century Co., 1924. 162 pp. \$1.50.

A noted Scandinavian novelist preaches a series of sermons, using rural materials.

Services for the Open. By L. I. Mattoon and H. D. Bragdon. New York, D. Appleton-Century Co. 1923. 212 pp. \$1.50.

Suitable religious services for various occasions.

Manual for County and Local Councils of Religious Education. Chicago, The International Council of Religious Education, 203 N. Wabash Ave. 1932. 64 pp. 25 cents.

Financing the Country Church. By R. T. Baker. Richmond, Va., The Department of Country Church and Sunday School Extension. P. O. Box 1176. 8 pp.

General Reviews

Changing Russia. By F. J. Miles, D.S.O. Marshall, Morgan & Scott, London. Paper. 144 pp. 1s. 1936.

The author of this small but significant book is International Secretary of the Russian Missionary Society in England. In connection with the British and Continental Touring Club, he has made many visits to Russia, having exceptional opportunities for observation. Mr. Miles recognizes the good things that the Soviet Government has done, but he confirms the current impression that it is making relentless war, not against any particular church, but against all religion. "A determined attempt is being made to raise a nation of atheists." Apparently he wrote his book before the promulgation of the new constitution, but its assurance of "free-dom of religious worship" means nothing, for a pastor cannot preach outside of his own pulpit and cannot teach religion to groups of young people under eighteen years of age. Most of the normal activities of a church are prohibited. School teachers are not permitted to attend any church and the Bible cannot be printed or circulated. Many churches have been closed and those that remain open are being strangled by heavy taxes. Meantime, unrestricted anti-religious propaganda is openly sponsored by the Government. It is a tragic story that moves the reader to respond to the author's plea for prayer.

ARTHUR J. BROWN.

My Beloved Armenia. By Marie S. Banker. 205 pp. \$1.25. B. I. C. A. Chicago. 1936.

While this book contains stories of "Turkish atrocities," the authenticity of which I would not dispute, it was refreshing to find that the book has been written more to give a constructive Gospel message than to arouse

resentment against the Turks. The author truly has a message of God's love and of Christian faith and devotion, which is worth reading.

The chapter on "Yeni Che-riler" will give many new information about the Janisaries but should be understood as a history of the 18th century and does not indicate that modern Turks bring up their children as described on page thirty-four.

The deep spiritual life of the author's father and mother will be a revelation to many American Christians. This interesting bit of history and Christian autobiography leaves one with an awed sense of the reality of God's present care of His children.

CLARENCE D. USSHER.

Alaskan Adventures. By Loyal L. Wirt. Illus. 8vo. 124 pp. \$1.50. Fleming H. Revell Co. New York. 1937.

Here are stirring, and at times exciting, tales of pioneer days in Alaska—of daring journeys by snowshoe and dogteam over the snow- and ice-covered mountains and down dangerous rapids. Dr. Wirt made his first trek with miners over the White Pass in 1899. Then he returned to civilization to bring food, medicine, lumber and nurses to Anvil City (Nome)—only to have the supplies lost in a storm at sea. Again Dr. Wirt started alone as the first white man to cross Alaska by dogteam in the winter. This time he was successful in getting help from the United States Government.

Boys will enjoy this tale of adventure, vividly described, and a thrilling story of the faithful dog, "Whiskers." Sandwiched in with the tale of adventure are slices of information about wolves, Eskimo dogs, Eskimo men and women, courtship, home life, babies, tribal dances, superstitions and gold seekers. Most of the incidents and facts might have been woven into the story more skilfully but they add to the wealth and interest of the "Alaskan treasurehouse." Dr. Wirt makes us realize what hardships men will endure for gold and that followers of Christ

will endure as much or more in the service of their Master—and with no thought of material reward.

Morocco in Mufti. By James Haldane. 8vo. 231 pp. 6s. Arthur H. Stockwell, Ltd. London. 1937.

These are vivid pen pictures of life in Morocco, that quaint land of mountains and markets, fanatical Moslems and strange unconquered tribes.

"Your European civilization, like a pair of shears, is snipping away the glory we won by sword and book," said an intelligent Moor of the old school. In this descriptive volume we see the old contrasted with the new—in business, in culture and in religion. Mr. Haldane, a Christian missionary, gives us a brief but very readable story of Morocco's history, with his views of the present conditions, Moslem beliefs and strange customs, life among villagers, mountaineers and city dwellers, and missionary work among them. Mr. Haldane has used some unusual opportunities to understand Moslems and conducts an interesting work with Moorish boys. He is a valuable guide to those who would visit Morocco and know the Moors.

Kagawa Pamphlets:

Kagawa in Australia and New Zealand

Kagawa in Lincoln's Land (United States)

Kagawa Calendar (Printed in Japan)

Kagawa on Christian Brotherhood

These pamphlets set forth Dr. Toyohiko Kagawa's Christian philosophy and economic plans. He believes that Christ, as the Son of God and Saviour of men through His death on the Cross, also teaches the way of brotherhood, peace and economic justice and that His principles and teachings should be put into practice in daily life, with Christlike self-sacrifice and love of equal opportunity. Kagawa has himself led the way in what he conceives to be Christ's way. This program, if put into operation by truly regenerated men, would doubtless correct many of

the evils from which we suffer, not only in Japan but in America.

North Pacific. By Edward Weber Allen. 282 pp. Map and sixty-five illustrations. Professional and Technical Press, New York. 1936.

This is an unusually interesting book of travel and observation in Alaska, western Canada, Japan and eastern Siberia, by a man who sees intelligently and knows how to tell what he sees. As United States Commissioner and Secretary of the International Fisheries Commission he describes a tour from San Francisco to Alaska, the Aleutian Islands to Kamchatka, southward along the Kurile Islands to Japan, and back to San Francisco—a complete circle of the lands bordering the northern Pacific Ocean. His experiences were varied and he gives a wealth of information about fisheries, the resources of Alaska and the numerous people that he met. References to missionaries and missionary work are warmly sympathetic, particularly in Alaska where he makes special mention of such notable Christian workers as William Duncan, Sheldon Jackson, W. T. Lapp, Bishop Peter Trimble Rowe, Archdeacon Hudson Stuck, S. Hall Young, and others. A bibliography and a copious index add to the value of this attractive volume.

ARTHUR J. BROWN.

Awake! An African Calling. 55 pp. 1s. Church Missionary Society. London. 1937.

Blasio Kigozi, a young African evangelist of Uganda, died last year at the beginning of a promising career. Missionaries had counted on his help in a revival in the Church of Uganda and Blasio had spent months in preparing "three points": (1) The cause of deadness in the Church; (2) Attendance of open sinners at the communion; (3) How bring a revival? He wanted to arouse the clergy to spend less time in raising funds and more in searching their personal lives.

H. H. F.

Jungle Friends. By the Bishop of Rangoon. 63 pp. 1s. S. P. G. London. 1937.

These thirteen true stories of people and incidents in Burmese villages form the second in a series of character sketches, the first being "Jungle Folk."

H. H. F.

The Father and His Sons. By A. B. L. Karney. 68 pp. 1s. S. P. G., London. 1937.

The author states that he has found so much help from the story of the Prodigal Son, and has returned to it so often that he believes it worth while to share some interpretations found in it. There is much to ponder over in his discussion of this immortal parable as related to many modern problems—home life, dangers threatening the church, the State, the lack of missionary interest, the situation in Germany, Italy, and other topics.

H. H. F.

Frances Ridley Havergal. By Esther E. Enock. 95 pp. 1s. Pickering & Inglis, London. 1936.

The development in the Christian life is traced in this biography of one of the world's best-known hymn writers, together with incidents of the period in which she lived (1836-1879) and her relationships with other Christian leaders, among them Dwight L. Moody and Ira D. Sankey.

H. H. F.

Follow Me. By Una Roberts Lawrence. 95 pp. Baptist Home Mission Board, Atlanta, Ga. 1936.

This brief analysis of certain home mission problems in the South, in Cuba and Panama, is a summary of tasks in unevangelized areas; and an outline for the study of the situation in the various departments of Southern Baptist Home Missions.

H. H. F.

Through Stormy Seas. By Capt. E. G. Carré. 96 pp. 1s. Pickering & Inglis. London. 1937.

The personal experiences of a British sea captain have to do with the transforming power of prayer.

New Books

About the Old Faith. Henry W. Frost. 128 pp. \$1.25. Revell. New York.

Bush Aglow—Life of D. L. Moody. Richard E. Day. 331 pp. \$2.00. Judson Press. Philadelphia.

Consider Him. Vance Havner. 100 pp. \$1.50. American Bible Conference Assn. Philadelphia.

Church Militant. Popular Report, 170 pp., 6d.; Official Report, 240 pp., 1s. S. P. G. in F. P. London.

Except Ye Repent. Harry A. Ironsides. 191 pp. \$1.50. American Tract Society. New York.

Evangelical Handbook of Latin America. 120 pp. 4s. World Dominion Press. London.

Follow Me. Una Roberts Lawrence. 96 pp. Home Mission Board. Atlanta, Ga.

The Heart of the Christian Faith. Francis Shunk Downs. 209 pp. \$1.50. American Tract Society. New York.

Hadramaut—Its Challenge. W. H. Storm. 8 pp. 2d. World Dominion Press. London.

Indians Today. Edited by Marion E. Gridley. 128 pp. \$2.50. Indian Council Fire. Chicago.

Living Religion. Hornell Hart. 260 pp. Abingdon Press. New York.

Missionary Romance in Morocco. James Haldane. 189 pp. 2s. 6d. Pickering & Inglis. London.

Missionary Illustrations. Alva C. Bowers. 154 pp. \$1.50. Revell. New York.

None Other Gods. W. A. Visser 't Hooft. 185 pp. Harpers Bros. New York.

Poems of a Persian Sufi. Baba Tabis. Translated by Arthur J. Arberry. W. Heffer & Sons. London.

The Triune God. C. Norman Bartlett. 191 pp. \$1.50. American Tract Society. New York.

Two Missionary Voyages. Thomas Thompson. 90 pp. 1s. S. P. G. in Foreign Parts. London.

Unity in Diversity. Report of Friends Service Council, 1936. London.

With Christ in Africa. D. A. McDonald. 158 pp. 2s. 6d. Marshall, Morgan & Scott. London. \$1.00. Zondervan Pub. House, Grand Rapids, Mich.

Mecca and Beyond. Edward M. and Rose W. Dodd. 220 pp. 50 cents, paper; \$1.00, cloth. Central Committee on the United Study of Foreign Missions. Boston.

The Cross of Christ. George P. Pier-son. 173 pp. \$1.50. American Tract Society. New York.

The Christian Evangel. John Mc-Nicol. 91 pp. \$1.50. American Tract Society. New York.

The Israel Promises and Their Fulfilment. Samuel Hinds Wilkinson. 196 pp. 8s. 6d. John Bale, Sons and Danielson. London.

Just Like You Stories. Lucy W. Pea-body. 186 pp. Illus. \$1.50. M. H. Leavis. Boston.

Mothers Union and S. P. G. Report. 2d. 16 pp. S. P. G. London.

The New Walk. Capt. Reginald Wallis. 40 cents. A. B. C. Assn. Philadelphia.

The Road to Victory. C. M. S. Re-port for 1936-7. 6d. C. M. S. London.

The Romance of a Doctor's Visit. Walter Lewis Wilson. 1s. Pick-ering & Inglis. London.

Unity in Diversity. Report of Friends Service Council 1936. London.

What Is This Moslem World. Charles R. Watson. 204 pp. \$1.00. M. E. M. New York.

The Young Moslem Looks at Life. Murray T. Titus. 178 pp. \$1.00, cloth; 60 cents, paper. Friendship Press. New York.

A Missionary Looks at His Job. W. J. Culshaw. 144 pp. 2s. Student Christian Movement Press. London.

Christ's Way and the World's in Church, State and Society. Henry Smith Leiper. 144 pp. 65 cents and 90 cents. Abingdon Press. New York.

Obituary Notes

(Concluded from 2d cover.)

Bishop W. F. McDowell, retired, of the Methodist Episcopal Church, died on April 26 at 79 years of age. He was born in Millersburg, Ohio, February 4, 1858, the son of David A. McDowell; was educated at Ohio Wesleyan and Boston University, being ordained to the ministry in 1882. After pastorates in Ohio, he was chancellor of the University of Den-ver, 1890-99, secretary of the Meth-odist Board of Education for five years and in 1904 elected bishop of the Methodist Episcopal Church. Bishop McDowell was widely known as a speaker, lecturer and author but chiefly for his work in behalf of tem-perature and public morals.

* * *

The Rev. Dr. James Shepard Kit-tell, for the past ten years secretary of the Board of Domestic Missions of the Reformed Church in America, died in New York at 64 years of age. Dr. Kittell was born at Hamilton, Ont., a son of John and Jane Drysdale Kittell, and came to the United States when seven years old. He attended Alle-gheny College and the Western The-ological Seminary, was ordained in 1903, and after filling several charges in Congregational churches, he became pastor of the First Reformed Church of Albany, 1907-21. In 1913, Dr. Kit-tell was president of the General Synod of the Reformed Church in America.

* * *

Dr. William Ashmore, for forty-eight years a missionary of the American Baptist Foreign Society in China, who retired in 1927, passed away on March 11 in Santa Ana, California, in

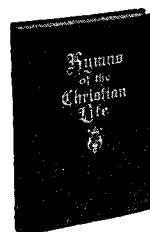
his 86th year. His father, the first William Ashmore, a missionary in China for 53 years, died in 1909. To-gether, father and son gave over 100 years to China. On the son's 75th birthday at Swatow, he finished the third revision of the entire Bible, translated from their original tongues into the Swatow colloquial.

* * *

Deaconess Ellen Lakhshmi Goreh, who died January 11 in Cawnpore, India, at the age of 83, had a remark-able career. Her father was a con-vert from Brahminism. Left mother-less in infancy, she was cared for by missionaries and later educated in England; became active in social work and eventually returned to In-dia as a Zenana Mission worker. As author of the poem, "In the Secret of His Presence," she was known far beyond India.

* * *

The Rev. Henry C. Ostrom, for twenty-five years a missionary of the Presbyterian Church (South) in Ja-pan, died in Kobe on January 20. He was a consecrated and gifted mission-ary, being acquainted with nine lan-guages. He was born of Lutheran parents at Lockport, Illinois, on De-cember 4, 1876, and after graduating from college at the age of 18 he went to Germany to study music. Later he attended Princeton Theological Sem-inary and went to Japan as a mission-ary in 1911. On his first furlough he was traveling secretary of the Stu-dent Volunteer Movement.



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**The Problem of the Rural Church in
Canada**

J. R. Watt

A Brahman Christian---Nehemiah Goreh

Dates to Remember

July 5-16—New Jersey Summer School for Christian Workers, Blairstown, N. J.

July 8-13—International Christian Endeavor Convention, Grand Rapids, Mich.

July 11-16—Anniversary, First Conference of American Methodism. Old St. George's Church. Philadelphia.

July 12-26—World Conference on Life and Work. Oxford, England.

July 14-17—National Council of Federated Church Women. Lake Geneva, Wis.

July 19-30—Religious Education Conference. Northfield, Mass.

July 24-31—Conference of the Association of Christian Youth Movements of America. Stony Brook, L. I.

July 31-August 6—General Conference. Northfield, Mass.

July 31-August 7—Annual Interdenominational Young People's Conference. Stony Brook, L. I.

August 3-18—World Conference on Faith and Order. Edinburgh, Scotland.

August 16-23—Christian Endeavor Conference. Northfield, Mass.

August 21-29—General Bible Conference. Stony Brook, L. I.

Sept. 28-30—Annual Interdenominational Missionary Institute, Woman's Interdenominational Union of Philadelphia and Vicinity. First Baptist Church, Philadelphia.

SUMMER CONFERENCES AND SCHOOLS OF MISSIONS

Council of Women for Home Missions and Affiliated with the Committee on Women's Work, Foreign Missions Conference

July 7-15—Northfield, Mass. Miss Amy O. Welcher, 796 Prospect Ave., Hartford, Conn.

July 10-17—Mountain Lake Park, Md. Chairman, Mrs. J. M. Knight, 207 Roane St., Charleston, W. Va.

July 17-24—Mt. Hermon, Calif. Mrs. N. J. Forsberg, 1144 Eddy St., San Francisco, Calif.

July 19-23—Bethesda, Ohio. Miss Mary I. Scott, 310 Tomlinson St., Moundsville, W. Va.

August 15-22—Chautauqua, N. Y. Chairman, Miss B. Louise Woodford, 930 23d Ave. North, St. Petersburg, Fla.

August 19-25—Kerrville, Texas. Chairman, Mrs. T. M. Cunningham, 618 West Sydamore, Denton, Texas.

September 20-24—Minnesota (Minneapolis-St. Paul). President, Mrs. Charles L. Grant, 610 Aurora Ave., St. Paul, Minn.

September 20-24—Southern California (Los Angeles). Mrs. H. M. Horn, 1955 Carmen Ave., Los Angeles, Calif.

September 27 - October 1—Dallas, Texas. Pres., Mrs. E. R. Alderson, 561 Goodwin St., Dallas, Texas.

September 27 - October 1—Houston, Texas. Dean, Mrs. A. B. Haynes, 618 Highland Ave., Houston, Texas.

October 5-6—Warren, Ohio. Mrs. George Konold, 314 Scott St., N. E., Warren, Ohio.

October 21—Baltimore, Md. Mrs. David D. Baker, 410 N. Calhoun St., Baltimore, Md.

Personal Items

Dr. E. Stanley Jones expects to be in China for six months from August 15. He goes at the invitation of the National Christian Council of China. He will be asked to give attention primarily to the strengthening of church leadership in evangelism, lay service and the Christianizing of the home, with such work for non-Christians and students as may be carried on without diversion from this main objective.

Mrs. Orrin R. Judd, a member of the Board of Directors of THE REVIEW, has been elected president of the Woman's American Baptist Home Mission Society at its recent annual meeting in Philadelphia.

Dr. William J. Reid and Dr. William J. Reid, Jr., as father and son, have continuously led the First United Presbyterian Church of Pittsburgh for 75 full years, the father holding the pastorate for 40 years. This unique anniversary has recently been celebrated in Pittsburgh. In a curious way the younger man has reproduced his father's work. The father was for 15 years editor of the *United Presbyterian*; the son has edited the same paper for 16 years. The weekly Bible School at the Y. M. C. A., which the elder taught for 30 years, was afterward led by the son for almost 20 years. The *United Presbyterian Handbook*, which the father prepared annually for many years, has been issued by the son for 22 years. The father sent a full-page weekly discussion of the Sunday school lesson to his paper; here, too, the son has carried on.

Dr. J. D. Jones, long pastor of one of the leading Congregational churches of England, and well known in America as well as Great Britain, has been elected to the presidency of the National Free Church Council.

Prof. Arthur H. Compton, eminent young physicist and Nobel Prize winner, has been installed Chairman of the Laymen's Missionary Movement, Chicago. Prof. Compton has served on the Committee for eight years.

Miss Clara Denison Loomis, for thirty-five years a missionary in Japan under the Woman's Union Missionary Society of America, was recently honored by the Japanese Government by being presented with the Renju Hosho, the highest decoration

of her service to Japanese women in the field of education. Miss Loomis was principal of Doremus High School for girls in Yokohama from 1901 until her retirement last year. She is the second missionary in this school to be so honored by the Emperor, the first being Miss Julia N. Crosby, one of the founders of the mission, who went to Japan in 1871.

Dr. Tom Lambie, recently in charge of the work of the Sudan Interior Mission in Ethiopia and a naturalized citizen of Ethiopia, has recently returned from a visit to Africa to survey the Nigerian field with a view to opening new stations to be occupied by missionaries who will no longer be welcome in Ethiopia. Dr. Lambie has applied to have his American citizenship restored. During his trip he and Dr. Rowland V. Bingham went up the Nile to Khartoum and later flew from there to Kano, 1,800 miles across Africa to the west.

Rev. Hafiz Abood Faris, elected to represent Syria at the Centennial celebrations of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., is pastor of the church at Homs, Syria, president of the Synod and moderator of the Syrian Evangelical Church. Through his leadership federation among the Protestants in Syria has been effected and included the Covenant churches (Reformed), the Irish Presbyterian Mission and the Danish Mission churches.

As a schoolboy Mr. Faris attended the American Presbyterian Mission School at Sidon and received his theological training at Suk-ul-Gharb. He is related to the talented Abood family which has furnished the Christian Church in Syria and Palestine with six pastors, several teachers, and a number of workers along other lines. He spent a number of years in America (1903-07), and organized an Arabic-speaking Presbyterian Church among the Syrians of West Hoboken.

Rev. and Mrs. Phineas B. Kennedy, who have spent forty years in Albania and Macedonia as missionaries, first under the American Board and later in the Albanian Evangelical Mission, are now in America and are available for addresses on conditions and work in Albania. Mr. and Mrs. Kennedy have a fine lot of stereopticon slides and a large fund of interesting information in regard to this little-known part of the storm center of Europe. Their address is 718 Kensington Ave., Plainfield, N. J.

David Griffin, son-in-law of Rev. Paul Rader, Chicago evangelist, expects to make a 20,000-mile tour of Asiatic and African frontiers in a three-wheeled motorcycle truck, accompanied by Hubert Mitchell, of Los Angeles. From Singapore their route will take them through the Malay States, Burma, Tibet, across Khyber Pass, through Persia and finally across the mid-section of Africa.

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DELAVAN L. PIERSON, *Editor*

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Editorial Chat

Our June (Rural America) Number has already had a large sale and is still in great demand. Order your extra copies before the supply runs out. Here is only one of the many favorable comments we have received:

"Allow me to congratulate you on the splendid issue of THE REVIEW for June in which you present a fine picture of rural America. This will be of great help to the rural church movement."

THOMAS ALFRED TRIPP,
*Associate Director, Town and
Country Dept., The Church Ex-
tension Boards of the Congrega-
tional and Christian Churches.*

* * *

Other articles on "Christ and Rural America" appear in this present issue and more will follow later, since the subject is to cover a year of Home Mission study.

* * *

As usual, in recent years, there will be no August number of THE REVIEW. Instead the June and July numbers each have a larger number of pages. Many subscribers are away in August and the summer months are less (unfortunately) active in church circles. The omission of the August issue is also a help in meeting publication expenses.

* * *

Our October number will be looked forward to with great interest as it will be devoted to the very important topic, "Christ and the Moslem World."

* * *

Other recent comments on the REVIEW show that God is using it to stimulate interest in the Cause of Christ. The following are some extracts from letters:

"I wish to express my appreciation

for your magazine as a whole. It is well for all of us to keep before us the general trend in the missionary world, as well as to know some of the specific pieces of work which are being carried on by other churches throughout the world. Your MISSIONARY REVIEW helps to keep us informed at these points."

MABEL NIEDERMEYER,
*Director of Children's Work,
United Christian Missionary
Society, Indianapolis.*

* * *

"You are surely issuing a most splendid magazine. I bind the copies so as to make constant use of them. I have known of interest and contributions through people learning of needs as given in THE REVIEW."

REV. WILLIAM H. ENSIGN.
Los Angeles, Calif.

* * *

"I think every Christian ought to read THE REVIEW. It is the best thing I have ever seen on missions. Many of my congregation are becoming enthusiastic over it. One night when a speaker disappointed me I talked for an hour on missions, giving information gleaned from THE REVIEW."

PASTOR F. L. SHANNON.
Beckley, W. Va.

THE SECRETS OF SUCCESS

"Push," said the button.
"Take pains," said the window.
"Never be led," said the pencil.
"Be up to date," said the calendar.
"Always keep cool," said the ice.
"Do business on tick," said the clock.
"Never lose your head," said the barrel.
"Do a driving business," said the hammer.
"Aspire to great things," said the nutmeg.
"Make light of everything," said the fire.
"Do nothing off-hand," said the glove.
"Look up," said the telescope.
"Make much of little things," said the microscope.
"Look ahead," said the spy-glass.

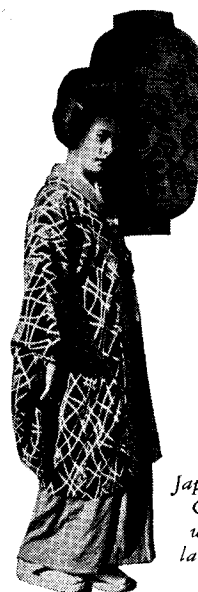
Obituary Notes

Emma Belle Dougherty Pierson, for forty-two years the beloved and faithful wife of the Editor of this REVIEW, fell asleep in Christ at her home in Montclair, New Jersey, on June 18, after a serious illness, lasting over five months. She was born in Brooklyn, New York, on December 15, 1871, and early gave herself to Christ, trusting in Him for salvation and all her daily needs. For nearly fifty years she was a remarkably successful teacher of little children in the Sunday school and led many of them to Christ. Her personal charm and many talents were dedicated to His service. Mrs. Pierson was deeply interested in the work of Christ at home and abroad, was active in the missionary work of her own Church, was an officer of the Montclair Missionary Union and for some years a member of the Board of Foreign Missions of the Presbyterian Church, U. S. A.

(Concluded on 3d cover.)

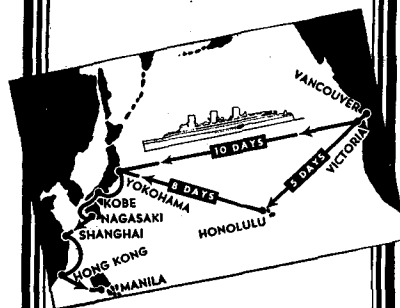
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A RECENT PORTRAIT OF GENERALISSIMO CHIANG KAI-SHEK AND MADAME CHIANG
(See article, pages 356 to 362)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LX

JULY-AUGUST, 1937

NUMBERS 7 AND 8

Topics of the Times

YOUTH — WHITHER?

This is ideally the golden age of youth. Never have the young men and young women had such opportunities. They are awake to this new day, with its problems and possibilities in education, in politics, in science and business. Youth is also awake to the new license and opportunities in crime and lust, in war and lawlessness. It is well known that the age of convicted criminals has decreased by one-half in the past twenty-five years. The widespread use of the automobile for vice and crime, the pernicious effect of intoxicants and the degrading influence of much that is found in movies and theaters and in modern literature; the decrease in the influence of the Church; the laxity in parental control, and the new disregard for God and His laws fostered in too many schools and colleges — all these have not only helped to further inflame "flaming youth" but now endanger the whole life of the coming generation. Recently some high schools in Greater New York and elsewhere have been the subject of shocked investigation because of the widespread immorality that was reported. Such immorality is not new but modern tendencies have made it more prevalent and open and less disgraceful in the eyes of youth. In one city alone five tons of salacious books and pictures, chiefly intended for boys and girls, were recently seized, while many tons more have barely escaped a similar fate. In New York certain degrading "shows" have been closed but still the State refuses to exercise censorship in behalf of the youth. While we enact and enforce laws to protect physical health, lawmakers still permit the deadly germs of moral and spiritual diseases to be spread by those who seek to grow rich thereby. Who can wonder at the wave of banditry, murder and increasing sex crimes that have spread alarm all over the United States?

The situation is not wholly new except in the complacency with which many parents, teachers and even professing Christians look upon it. There are many who have high ideals for the Church, the school, the home; what are we going to do about it? Boys and girls are capable of great things and their interest is not difficult to capture for the best in God's creation and program. Left alone or misled they naturally run wild.

The Christian Church has a responsibility for the guidance of youth because of her commission from God and the ideals for which she stands. At a crime conference held in Albany, former Justice Alfred J. Talley said that judges of the bench declare the main cause of criminality in America is the "indifference of our people to the need of the American child for daily religious teaching." He continued:

Why is it not time to make a fresh start? In the policy of the State, religion is kept out of the schools, because, unhappily, one religion was fearful that another religion would get some advantage and the fatal course was adopted of wiping out religious teaching altogether. Pagan divinities and their amours may be glorified in the school — Nero, Cæsar, Hannibal, Napoleon, Henry the Eighth — with all their human frailties, their wars and devastation, but the Almighty Father, the Divine Architect, the Merciful Creator who holds the destiny of the American people in the hollow of His hand must not be mentioned before an American child in an American school. Why is it not time to make a fresh start?

The Hon. John C. Maher, Chairman of the Parole Commission of New York, speaking of the influence of religion in the life of the criminal, said: "To me religion stands preeminently above all the police forces and all the armies that the world has ever conceived. It has an influence on an individual that cannot be injected by a prison, but can be injected by those who are experts in the art of reaching the inner man. The aid of the

Church and the clergy should be definitely enlisted to help solve the problem of crime."

A member of the New York Parole Board recently called attention to the need for cooperation.

While it is highly desirable that something be done on a religious basis, practical experience shows that not much can be done unless the religious groups actually will become interested in doing something for the criminal. Judging from my personal experience of five years in New York City, in which we have dealt with now some ten or twelve thousand cases, I believe that generally speaking the individual clergymen of all the different groups are definitely disinterested in the criminal.

Christians have tremendous opportunities and duties of service which have not yet been accepted adequately. Some of the greatest achievements ever accomplished, not only in science and public life but in religion, have been under the energy and leadership of youth. Jesus Christ and the apostles were young men; General William Booth was a young man when he started the Salvation Army; the Y. M. C. A. and the Student Volunteer Movement, the Missionary Education Movement, and many similar activities were initiated and led by young men. Where are those today that will organize and carry forward a new Christian crusade to enlist the youth of today in the service of Christ and their fellowmen?

The responsibility for the proper training of youth is divided between the State, the Church and the home. In most instances the influence of the State and the school is nonreligious and non-Christian, if not positively antireligious and anti-Christian. The churches today have little opportunity to train the youth because the breach has been widening between them. It is necessary that the clergy and Christian laity go after the youth and win them, rather than expect the youth generally to come to the Church for instruction. But the key to the situation is the home, the fundamental unity of society. If the home is characterized by unity, purity, honesty, love, joy, faith and reverence for God, and by a true understanding of Christ and His Way of Life, then there need be no fear as to the way youth, under the guidance of God, will react so as to build a Christian world for tomorrow.

THE MODERN CHALLENGE OF INDIA

It is difficult for many today to realize the remarkable changes that have come in India in the past half century. Things that were considered impossible then have now come to pass and changes that seemed could only be brought about in a century of effort are now taking place. This is true in regard to religious superstitions, and social customs, the stranglehold of caste, the low position of women, the immoralities of Hinduism and the strong antipathy toward Christianity.

Today superstitions are breaking down before modern education; harmful social and religious customs—such as infanticide, child marriage and the burning of widows—are outlawed by growing public opinion; caste is breaking before the advance of modern progress and the awakening of the outcastes; women are coming out of *purdah* and are taking part in public life; Christ and His teachings are coming to be honored by multitudes, even of those who are still Hindus. All these changes have come about by the patient teachings and influence of Christian missionaries and by the laws and education promoted by the British Government.

These and other signs of progress in India are especially evident to those who have visited the great peninsular continent at intervals during the past half century. Dr. John R. Mott, who has recently returned from his fifth visit, first went out there in 1895 in the interests of the Student Christian Movement. Again he visited India in 1901-02 to conduct an evangelistic campaign, and eleven years later to help organize the Christian forces of missionaries and Indian leaders. In 1928-29 he went again to help interpret the Jerusalem Conference and to form the National Christian Council. Now he has returned from a three months' visit in connection with the International Y. M. C. A. Convention at Mysore. He returns with great burdens on his heart for India. The new impressions he has received have brought deepened convictions and a sense of wonderful opportunity.

1. There is the conviction that the work of the missionary is not yet done in India. It is only beginning and is of prime importance. With the new constitution the land is progressing toward independence and is struggling to attain greater unity and power. In view of the new possibilities in material advancement in education, in economic, political and social life and in religious attitudes, it is no time for Christians to relax their efforts.

2. The present-day opportunities of evangelism offer a greater challenge than ever—especially among the Depressed Classes and the students. The Indian Church is in the midst of a five-year campaign of evangelism. This calls for a clearer understanding of the needs of India and of the power of Christ to meet those needs, both individual and social, temporal and eternal. India needs the whole Gospel adequately presented through united Christian effort.

3. There is the challenge presented by the Lindsay Commission to unify, extend and improve the Christian educational work. There are today very unusual opportunities to reach the college students and to train them for Christian service.

4. There is the challenge presented by the medical opportunities in India. The physical needs of millions of people are still uncared for, and the medical missionaries are now looked up to and trusted by all classes. This work is practical Christianity that opens many closed hearts and closed doors.

5. The rural problem in India presents a tremendous challenge in a country that is ninety per cent rural. Here is a basic problem that affects the whole work. It calls for "new investigation, agitation, experimentation and demonstration" by those who have the best interests of India at heart.

6. There is the challenge of the growing literacy and the need for good literature. With a rapidly increasing number of readers, and the influx of cheap and harmful literature, Christians must provide better periodicals and books for the reading public. With a growing Church there must be more funds provided to supply the members with wholesome Christian reading.

7. There is the challenge for an increase in the missionary staff in India. The economic depression has led to a decrease in workers and a consequent increase in the burdens borne by those who remain. While the Church of Rome is increasing her missionary activity, the Protestant Church is curtailing hers. There is danger that as the older missionaries retire younger men and women will not be sent out* to take their places. The result will be an alarming hiatus.

8. There is the challenge of new opportunity for native leadership in India. At the coming Hangchow Conference in 1938 there will be fifty Indian delegates to ten missionaries. The Indian churches are eager for help and the Christians of other lands must stand by them. The National Christian Council of India, Burma and Ceylon has now formed provincial councils that have a most important field for service—but they need help to do effective work.

India, without doubt, offers one of the greatest challenges to Christians of the present day. The progress already made, the great vital needs of the people especially along spiritual lines, the dangers that come from anti-Christian sources, the new attitude of Indians toward Christ and the Gospel, and the readiness of the Indian Church to take up the burden of responsibility—all call on the Christians of Europe and America to increase rather than relax prayer and sacrificial effort.

THE CHANGING SITUATION IN MEXICO

In Mexico, as in Soviet Russia, the antireligious movement seems to have lost something of its former strength and vigor. The Federal laws in

the Mexican republic have been unusually stringent against the practice of religion, some States having enacted legislation that is a drastic attempt to throttle all public worship and religious teaching.

Certain states have limited the number of priests to about one for every 80,000 of the population. In others, as Chiapas and Chihuahua, only one priest has been permitted for the whole state. Such limitation has now been declared illegal by the supreme court of Mexico. In the case of Roman Catholics, who form the greater part of the population, the number of priests allowed by law has been far below the needs of the people. In at least two states, Tabasco and Campeche, the law permitted only *married* priests to officiate in religious worship and to administer the sacraments, so that no Roman Catholic priest could celebrate mass unless he violated his oaths of celibacy and broke the discipline of his Church. In Tabasco, which is perhaps the state in which antireligious legislation was most extreme, church edifices have been razed, the bricks and stones used for paving the streets, and the sites converted into public playgrounds. Even children have been obliged to take part in the public burning of crucifixes, and rewards have been given to those who informed against Mexicans who privately practiced religion in their own homes. Now, however, the governor of this same state reports that he proposes to assume an "attitude of conciliation to the Church." So far, that conciliation is limited to granting the privilege of private devotion; there has been no published statement looking toward the renewal of permission for public religious exercises. In other states, as San Luis Potosi and Sonora and in the Federal District, masses may be celebrated in most of the churches, and there seems to be a considerable relaxation in the stringent enforcement of antireligious laws. In the State of Vera Cruz, some months ago, the people forcibly opened the churches after a young girl had been shot by the police during a religious celebration. The President of the Republic sustained the people and the churches have remained open, although still under police surveillance.

Although there are indications that the rigor of the antireligious laws of Mexico is being relaxed, the concessions thus far made are of comparatively little importance, except so far as they show a desire on the part of some officials to be less strict and unreasonable. This more lenient attitude may pave the way for a more liberal interpretation in the future, or for the abrogation of legislation that has proved ineffective because obnoxious to the majority of the people.

During the period of antireligious agitation in Mexico, the Protestant work has suffered very

little in comparison with that of the Roman Catholic Church. This is largely due to the fact that Protestants are a small minority of the population, their ministers are generally married, they have been careful to comply with all laws affecting registration and those that regulate public worship, so that foreigners have refrained from conducting what have been defined as religious services. Recent letters from Mexico indicate that there are now unlimited opportunities for religious work of all kinds, and that ministers of Protestant churches, even foreign missionaries, may come and go when and where they will, preach and otherwise help in conducting services, without restrictions on the part of public officials. It has always been stated by government officials that the drastic legislation was not aimed at the Protestant minority, which has always been law-abiding and in no way has tried to exercise political power; it was directed against those members of the Roman hierarchy who presumed to consider themselves above the law and refused to submit to the laws, especially that one which demanded their registration. The main object of the lawmakers, it has been asserted, was to oblige the Church to limit its work to the spiritual realm, rather than attempt to control the State, and that, in so far as it has obeyed the law, there has been no thought of persecution.

WEBSTER E. BROWNING.

PROBLEMS AT OXFORD AND EDINBURGH

While Christians are told to be "in the world but not of it," that does not relieve them from responsibility for proclaiming truth, lifting standards and righting wrongs. Jesus Christ not only preached the Gospel but rebuked sin wherever found and helped meet the material and temporal needs of men, as well as those that were spiritual and eternal.

Important conferences of Christian church leaders are to be held this summer at Oxford and Edinburgh to consider how Christians, especially of the Protestant churches, can work together more harmoniously and effectively to give Christ the preeminence in our thinking and in following His teachings and spirit in every walk of life.

At Oxford (July 12-26) about eight hundred delegates from North America and Europe, Africa, Asia and Latin America, are to gather for two weeks in a conference on "Life and Work in the Church, the State and Society." The presiding officer will be the Archbishop of Canterbury.

The conditions in the world today clearly call for more effective Christian testimony. The wars that devastate Spain and the threats of more widespread and destructive conflicts in Europe, Africa and Asia, and the growing industrial and

social strife in America, show that it is high time for the Church of Christ to reveal His power to transform human society as well as to save individuals.

The missionary work of the Church has always been greatly affected by the attitude of the governments in non-Christian lands, by the social conditions and customs, and by the state of religion and the influence of religious leaders. At the same time, missionary work has greatly affected these phases of life. Christ desires to transform politics, society and religion in order that all life may be brought into harmony with the will of God.

THE EDINBURGH CONFERENCE on "Faith and Order" (August 3-18) will emphasize the reasons for Christian unity and the beliefs held in common where all followers of Christ may unite.

The first World Conference on "Faith and Order" was held at Lausanne, Switzerland, in 1927 with 400 delegates present, representing over 100 churches. The delegates of Edinburgh include representatives of Protestant churches in many lands and also from the Greek, Armenian and Assyrian communions.

Today Christianity is being challenged as never before since the days of Constantine. From the fourth to the twentieth centuries a steady advance was made in winning the allegiance of mankind to Christ, but now there seems to be a renewal of activity in non-Christian and anti-Christian forces. The 1937 Conference must be conducted in such a way as to face realistically the present situation of the Church in the world.

One of the definite achievements of the Conference ten years ago was the conviction that unity will not come by glossing over differences of belief. Now the churches must go on to the task of trying to share with one another what it is that the various confessions mean until we dig down through the rocks to the Eternal Rock.

The first task is to realize the urgency of the challenge of the world situation to Christendom as a whole, and in the face of that challenge to discover and accept the underlying unity which binds Christians together through common loyalty to one Master, Jesus Christ. The second task will be to press forward to help the Christians of all churches to realize, in things both outward and inward, the true unity of the Body of Christ.

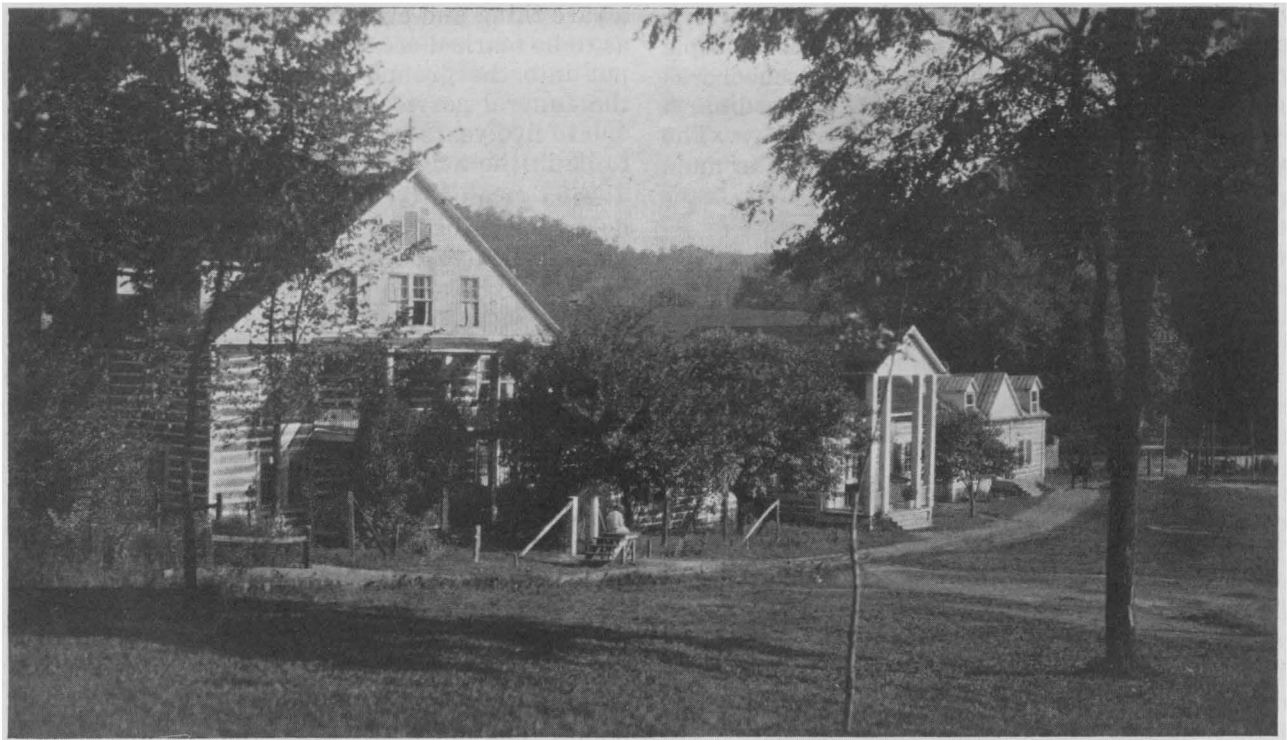
The main topics to be discussed at Edinburgh are:

Jesus Christ and His Grace.

The Church of Christ and the Word of God.

The Ministry of the Church of Christ.

Church Unity in Life and Worship—visible and invisible.



A VIEW OF THE CHRISTIAN CENTER AT BUCKHORN, KENTUCKY

The Girls' Dormitory (Englis Home, accommodating forty students), McKenzie Hall, and the Domestic Science Building

The Murdoch Trail in Kentucky

By the REV. ALVIN E. MAGARY, D.D.,
Brooklyn, New York
Pastor, Lafayette Avenue Presbyterian Church

THERE is a new state road in Kentucky, called the Murdoch Trail.

Thirty-five years ago a young Presbyterian minister arrived at the little mountain hamlet of Buckhorn, Kentucky, with \$250 in cash and unsearchable riches in Christian faith. His name was Harvey Murdoch.

Today, Murdoch is gone, but the fruits of his faith remain. There is a school of 400 pupils, more than half of whom are in the high school department, there is an orphanage, a hospital, a large farm on which most of the food for the school and orphanage is raised, and a church with 800 members.

Murdoch had been, for some years, a member of the pastoral staff of the Lafayette Avenue Presbyterian Church, in charge of the work at the Cumberland Street Chapel. He had gone into the

Kentucky mountains to investigate conditions for the Board of Home Missions and, once having seen the possibilities around Buckhorn, the life of an assistant minister in staid old Brooklyn was far too tame. He proposed to some of the men of the church that they back him in a modest way in a missionary adventure. They consented, and since that day the people of the church have been the main financial support of the work. Until Harvey Murdoch died, in October, 1935, he came back to Brooklyn each year to tell the people how things had gone in their beloved Buckhorn since last they saw him.

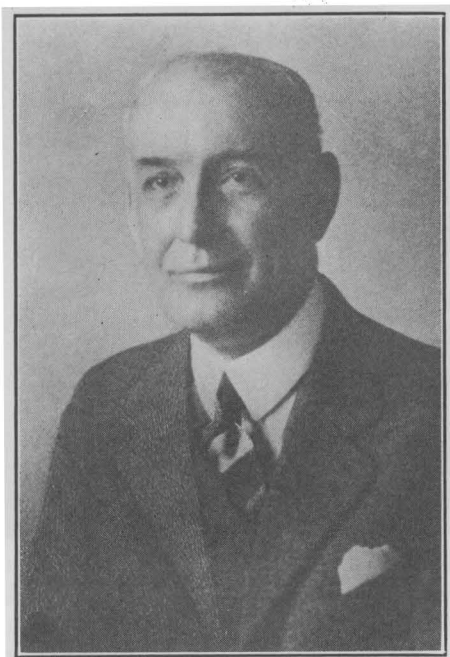
When Harvey Murdoch came to Buckhorn, there was no railway station within twenty-five miles. There were no roads worthy of the name. If you could afford transportation you rode on mule-back up the bed of the creek, realizing the

while how much a mule would be improved if it could be equipped with springs. But most people walked and a tramp of thirty miles to school was not regarded as anything out of the ordinary. Conditions in that country are still primitive. The railway is still a dozen miles away and the mule

a rare thing and even funerals were so infrequent as to be marked occasions. Usually, the body was put into the ground without even a prayer and the funeral service was held at any time, from one to five years later, when a minister happened to be in the neighborhood.

Five years after Murdoch's coming the Buckhorn church had been organized and he was formally called to be its pastor at a salary of sixty dollars a year. To pay a minister anything was entirely against the traditions and practice of the people in those days. Today there is an entire Presbytery of 37 churches that has grown out of that first work. Since the beginning, more than a church per year has been organized. The first little log-house structures have been supplanted by buildings still extremely inexpensive and simple, but adequate and comfortable. To the eyes of some of the children from distant hamlets, children who have never seen a railway train, nor a building larger than a mountain cabin, they doubtless seem grand enough.

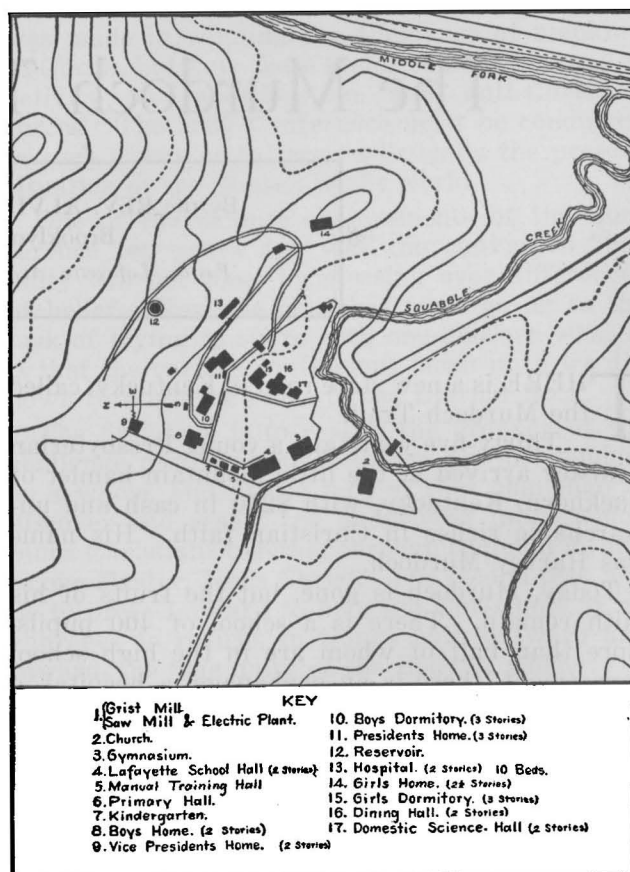
Buckhorn has worked a transformation in the country round about, but there is still much to be done. The old days, when the country was the scene of murderous mountain feuds, have passed, but even now the resort to gun-play is by no



THE LATE HARVEY S. MURDOCK

has by no means lost his place in the economy of life; but, when the season is not too wet, one can get in by automobile in these days. Boys and girls still tramp over the mountains, a score of miles and more, at the opening of school. Sometimes a dozen of them will be brought in by truck, having ridden at least a part of the long way. There is often no other way to bring the sick to the hospital except to carry them on a litter over the mountain trails. When the writer was there recently, a little procession, with mother and father leading, came in carrying a boy of six from his home eight miles away. While we looked, as the little cortege stopped, we heard the mother utter a cry. Her little boy had died within a hundred yards of the hospital. They had not reached it soon enough.

In the old days freight was brought up the river in little hand-pushed boats, traveling a mile and a half an hour. For many children of the district almost no schooling was available and only one person in seven or eight was able to read or write well enough to be called literate. Harvey Murdoch was the only ordained minister of any denomination along the middle fork of the Kentucky River for a distance of sixty miles, from Athol to Hyden. Before his coming a religious service was



THE BUCKHORN PLANT

means a rare occurrence, particularly when plenty of mountain whiskey is mixed with the situation. The people are still desperately poor. The farmer may have ten acres, planted in corn. The arable land runs along the creeks and is so steep that much of it can be cultivated only by hand. Many of the parents of the young people at Buckhorn have the best will possible toward the idea of educating their boys and girls but it is impossible for them to pay as much as ten dollars a year for tuition. Yet the school takes them, so far as its straining capacity will permit. They work on the farm, in the kitchen, everywhere; they do the baking, the cleaning, the plowing and harvesting. They are busy from dawn until night, with necessary time for rest and recreation. No busier, happier, more attractive lot of young people will you see anywhere. They come out of poverty-stricken mountain cabins, knowing as little of the civilized world as a squirrel and, after a term of years at Buckhorn, go back as teachers, doctors, leaders in their communities, to change the whole aspect of life among their neighbors.

One Sunday, some years ago, the leader of the Men's Bible Class in the Lafayette Avenue

Church, Dr. Dinsmore, proposed that the class undertake the support of a boy at Buckhorn. His proposal was adopted and the youth selected was a mountain boy, Elmer E. Gabbard. Through school and college and theological seminary they stood by him. Now, after a successful ministry, he has left the pastorate of the North Side Presbyterian Church of Chattanooga and has gone back to Buckhorn. He knows the people and they know him, and we may believe that he will carry on the work to yet more notable achievements.

In these thirty-five years 6,000 persons have professed their faith in Christ and 4,000 young people have been educated in this work started by a young man with \$250, some good friends, and a resolute faith in God. The influence of Buckhorn is felt throughout the state of Kentucky and it was a proper tribute to its founder that the state road passing near by was named "The Murdoch Trail." It leads to Buckhorn; but the trail of Harvey Murdoch leads straight to Him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Jake Woods, the Outlaw^{*}

By J. S. BURNETT, Chattanooga, Tennessee

*Superintendent, Tennessee Mountain Home Missions
of the Methodist Episcopal Church*

ONE night high up in the Smoky Mountains of Tennessee I was lost in a snowstorm.

Though I was frozen into unconsciousness, my horse carried me to a house. When consciousness began to dawn again, I heard a fire crackling and looking up saw a bearded man bending over, swearing because I would not open my mouth to admit the neck of a bottle. In the moment of delirium, I thought I was dead.

When my senses returned, I recognized the man as a notorious outlaw, with a price on his head, a man who had vowed that physical violence would fall heavily on any preacher who dared to enter his house.

My rescuer and his wife did everything possible for me. When bedtime came, he took me in bed with him and held me against his great warm breast all night, never relaxing his vigilance for a moment. In the morning, I was little the worse for my experience, but the sun shone and the snow was melting, and I was ready to go. Then it was that a Voice said, "You have a chance that no

other preacher ever had; you must try to save Jake Woods."

How should I begin? Jake was sitting before the wide fireplace as I packed my saddlebags. I walked over to him. Taking a bill from my pocket, I said, "Mr. Woods, I regret to offer you so little when you and your good wife have done so much for me, but this is a little expression of my appreciation for what you have done. I could not pay you even if I were rich."

He looked me over from head to foot with astonishment.

"Put up your money, Doc," he said; "what we done for you was because we wanted to be clever to you. If you had come to my house last night as a preacher, I would have turned you away in the storm and been glad if you were frozen to death. Twenty odd years ago, when the Almighty took our little boy, our only child, I swore that no man representing Him should ever come under my roof. I kept my word till last night, but when your horse brought you I couldn't turn you away. Now, you can go and have it to say that you have stayed all night with Jake Woods."

^{*} Condensed from *The Christian Advocate*.

His last sentence was hissed through clenched teeth. I never saw a man look so fierce. I had failed, so I picked up my saddlebags from the bedside and started toward the door. But some Power gripped my conscience like steel. "You must try it again," the unmistakable order came.

I walked the floor, trying to find a ship to Tarshish, but none was in sight. I was sure that Jake guessed what I was suffering but he never turned his head. Finally, I walked over to him again, and with voice trembling from emotion, I said, "Mr. Woods, I have a little book that I want to read and talk to a Friend of mine before I go, will you let me?" He turned in his chair with his back to me. His wife, sitting in the corner, said, "Doc, it's all right; go ahead." I began reading that wonderful fifteenth chapter of Luke, about the one sheep that had strayed, but was found.

There was the story of the Prodigal Son, too. When he came home, in tatters within and without, his father was so happy that he would gladly have killed everything on the place to make merry because his son had come home; maybe to spend some more.

Just then I looked out of the corner of my eye and Jake Woods had turned around and was looking at me with eager interest, as much as to say, "Why are you talking about me?" He had sneered in the messenger's face who came when his father was dying and begged his son to come home.

I dropped on my knees and took hold of God while I tried to reach Jake Woods with one hand, but he was too far away. I held on until I remembered that the sin of lacking hospitality is unpardonable with us in the Southern mountains. I said, "O God; I came here more dead than alive last night, and this man and his good wife took me in and nursed me back to life, and now they refuse to accept anything for their kindness. But Jesus Christ has stood at their door, ever since they have had a house, with outstretched hands bleeding, and with thorn-crowned brow, and they have slammed the door in His face. Help Jake Woods to tell Jesus Christ to come in today."

When I got up, Woods was sitting on the floor, looking at the door. I followed his gaze but saw nothing except the open door, with sunshine and melting snow. After a minute, he said, to Someone apparently in the door, "Come in." Then turning to me, he added: "He came in," as much as to say, "You can't throw it up to me any more."

When I left the cabin Jake followed me to the gate. "Doc," he asked, "have you another of those little books like you read out of awhile ago? My pap used to read about that boy and I guess I've been him. If you'll lend me one and turn down a leaf, I might find someone to read, and I think I would like to hear it again."

I gave him the book and turned away saying, that his "old woman" might come to hear me preach when I returned to the Flats School House.

Several times before I had preached at the Flats to but a few good souls, but when I arrived this time the whole schoolyard seemed to be covered with people. The first man who gripped my hand, until I thought I would fall off my horse, was Jake Woods. "Doc, I fetch 'em," was his greeting.

I walked into the schoolhouse. The women were on one side of the aisle. On the end of the second bench from the front there was one who caught my coat sleeve as I passed. It was Nancy Woods, at church for the first time in more than twenty years.

"Doc," she said, "there is something the matter with Jake."

"What like?" I asked.

"I don't know, but he hain't like he used to be since you were there. He's been real good to me. Doc, please call for mourners today; maybe Jake'll go up."

The tears came to my eyes as I walked to the table and laid my saddlebags down. Jake Woods had beaten that woman almost to death once because she had given a coin to a preacher. Many times he had driven her off in the storm. Once, in a drunken delirium, he had thrown her in the fire. Now, she had been in heaven for three whole weeks!

The men came, with Jake Woods at their head, walking like he was on air. Just behind him was an old soldier of the Civil War, hopping on a stiff knee. He hadn't been in church since the war closed. Woods sat on the end of the front bench and the old soldier by his side.

The house was full of the good and the bad. The sermon that I had prepared would not fit, so I took for my text, "The Son of man is come to seek and to save that which was lost."

One standing by that table at my side, preached that day, with convincing power.

When I let down the net, Jake Woods sprang to his feet and went down the aisle, speaking in a voice that drowned mine: "Men and women come on! Doc's telling you the truth for I saw that Man when Doc prayed in my house. When I opened my eyes, He was standing in the door, with His hands stretched out and there were holes in them with blood running out. I saw thorns on His head, too. I told Him to come in and He came and I haven't been the same man since."

They came until it seemed that all would come. The result was thirty-five candidates for baptism. Jake Woods went out to exhort and save the people of his acquaintance, and he reached more of that class in two years than I could have reached in a lifetime.

What Some Rural Churches Are Doing

By W. H. THOMPSON, Columbus, Ohio
Field Secretary, Ohio Council of Churches

SCATTERED widely over the land are outstanding examples of what Christ can do for country people through pastors who have been born of His spirit of sacrificial service, and who have been endowed with consecrated intelligence. They have been scientifically trained, and have answered the Divine call to country fields as foreign missionaries have dedicated their lives to Africa, Asia, or the Islands of the Sea.

Parish of Templed Hills

Until eleven years ago when this parish was organized, there were in the region near Oak Hill, southeastern Ohio, from eight to twenty Welsh Presbyterian churches on a circuit served by a group of ministers, each living on a farm or having some other occupation.

Under the advice and counsel of the late Warren H. Wilson, six of these churches and a mission chapel were brought into a definite cooperative parish relationship with two pastors and a full-time social worker.

Five years ago the Rev. Harry E. Bicksler* was called as director of the Parish of Templed Hills. At his coming the churches cooperatively purchased a fourteen-acre tract of land in the open country, including five acres of dense thicket and a fine piece of clover meadow. Under Mr. Bicksler's direction, a modern manse with every convenience was built, the thicket was transformed into a picnic grove in which a shelterhouse was erected, with table and kitchen equipment, with a seating capacity of 600, for use by local organizations, and as a meeting place for youth training conferences for southeastern Ohio.

Each church in the Parish is organized and cares for its own local business. There are three councils—the Elders' Council, Council of Women, and Council of Youth. Parish Trustees are the holders of property which is owned jointly by all the churches. There is also a parish Federated Flower and Garden Club. The manse and the parish grove are used as a central meeting place for the councils, and as a center for various group

meetings, such as Day of Prayer for Missions, Youth conferences, annual business meetings, and social fellowship and creative leisure activities.

The pastor and his coworkers, the Rev. Rowland Jones and Miss Elizabeth Streid, share their time in personal and pastoral parish visitation, each church sharing in financial support according to ability. The pastor joins with pastors of other denominations of the area in community-wide projects of religious and social welfare. He co-operates with the Agricultural Extension Service, Farmers Institutes, Four-H Clubs, public school leadership and the county ministerial association.

"As prosperity seems again to be coming upon us," says Mr. Bicksler, "and the cities are beckoning our youth to jobs, we feel we can send them with a background of respect for the church, because locally the church has kept abreast of other things such as the schools and adequate equipment. Though we cannot expect to keep all of our youth on the farm, we can, with our spirit, program and equipment, at least prepare them as Christians and church leaders." †

Christian Fellowship Parish

A second example of the transforming power of Christ in village and rural communities in Ohio through cooperation of a group of churches is found in "The Christian Fellowship Parish" in the southwestern part of the State. Six Christian-Congregational churches entered into a "Parish Fellowship" two years ago under the joint pastoral leadership of the Rev. Ralph A. Brandon as Minister of Parish Administration, residing at Hamersville, and the Rev. Theron A. Zimmerman as minister of Christian Education, residing at Pt. Isabel.

The constitution under which these churches work includes the following:

Believing that friendly cooperation between our several churches in their religious, moral and social work would make possible a program of Christian activities that would vitally strengthen the Kingdom of God in our several communities, bring about a more efficient church and better build into the lives of our people the teachings of Jesus Christ and the principles of the Christian Church, we, the following churches . . . do hereby pledge our loyal support to the following Constitution and By-Laws. . . .

† Mr. Bicksler's own story is published in his recent book, "The Parish of Templed Hills."

* Mr. Bicksler had completed a term of service in a Home Mission Rural Parish in the far West, had been sent by his Board of National Missions to Europe to visit the great rural parishes of the continent, and had spent a year in graduate work in one of our universities.

The object of this organization shall be to promote the Kingdom of God through systematic and persistent methods of Christian education, evangelism, worship, and community services; and to bring about a better religious, moral, and social atmosphere in our communities through the coordination of our efforts.

A Council, consisting of six representatives from each church, six members at large, and one representative from each denomination included in the Parish, chosen by the State head of that denomination, and the members of the staff, meets quarterly and acts as the executive body.



ELDERS' COUNCIL, PARISH OF THE TEMPLED HILLS

A program of systematic pastoral visitation, regular Sunday school and worship services, annual evangelistic meetings and preaching missions, vacation church schools, youth activities, leadership training institutes and mission study, is provided for each church.

A mimeograph machine, owned cooperatively, is used to publish a parish paper and by it the reports of all departments and committees are made available to all members.

These pastors cooperate with pastors of the other churches in the area so that the program for the whole community is coordinated. Even

now joint studies are being made by all the pastors of the area, exploring the possibility of enlarging the parish group to include churches of other denominations. Here again is a case of especially trained pastoral leadership for the pastors are dedicated to town and country work, backed up by their national and state denominational Councils, and have in their hearts the Spirit of the Christ who "came not to be ministered unto, but to minister."

Example number three is the Federated Church in the village of North Jackson, in northeastern Ohio. More than ten years ago the Spirit of Christ moved the hearts of the denominational leaders and the members of three of the four local churches—Church of Christ (Disciples), Presbyterian, and Reformed in the U. S., to recognize the sin of local competition and division, and to work out a plan of union whereby the three churches united under the leadership of one pastor.

Each church retains its denominational connection and benevolence contributions are divided equally among the three State and national offices. The Presbyterian building was selected as the place for united public worship. Sunday school classes use the public school classrooms. The Church of Christ building is used for Women's Society activities. The Reformed Church building is being razed and materials used to enlarge the Presbyterian building.

The present university trained pastor, the Rev. James D. Wyker, was formerly a member of the staff of Groton Larger Parish, New York. He came five years ago and under his dynamic leadership, and that of his unsalaried wife, a varied program of constructive Christian leadership is being developed with the many groups in the community.

Horse-sheds Transformed

Two features of the program at North Jackson are worthy of special attention. A camp has been developed in a natural beauty spot, with creek, woods and hills, with cabin, mess-hall and craft shop, vesper spot and recreation field. Here local groups, including youth and farm women, assemble during the summer for from two to five-day courses of study of the Bible, personal and community problems, recreational leadership, and for social fellowship. The camp is also used for community picnics and family reunions.

Was it not the Spirit of Christ who inspired the men of the church and community to dismantle the obsolete horse-sheds of the Disciple's church and use the materials in the construction of the camp mess-hall and craft shop and the bridge leading to vesper hill?

As an expression of the ideal of Christian unity in local community Kingdom building, Mr. Wyker

has helped to develop a community coordinating council of character building agencies in North Jackson. Frank study of local problems has been undertaken and allocation of responsibility for service programs has been made looking toward wise use of available resources and talent.

The pastor also has assisted in developing "folk schools" for the study and practice of the principles of Christian cooperatives in his own and neighboring communities. He is one of the vice-presidents of the Ohio Pastors' Convention and a member of the executive committee of the Ohio Rural Pastors' Summer School maintained at Camp Ohio by the Extension Service of the College of Agriculture of Ohio State University.

The picture would not be complete if recognition were not given to scores of high-minded and devoted town and country pastors and their wives who, without special technical training of colleges and seminaries, never-the-less by diligent reading and frequent attendance at summer schools, short courses, and rural institutes, have kept abreast of the times in techniques and programs and ideals of religious education, youth activities, community cooperation with public schools, the Grange, Farm Bureau, Four-H Clubs, and Boy and Girl Scouts. They have served wisely and effectively in fields where the odds and handicaps have been terrific, salaries inadequate, modern home conveniences

absent in parsonages, and parish travel obligations ten times greater than that of the average city pastor.

Through the leadership of these pastors, town and country youth are being won to Christ through evangelism and religious teaching, and



HORSE SHED TRANSFORMED INTO MESS HALL
AND CRAFT SHOP

are trained in the Christian use of leisure time and in high civic and economic and social ideals. Neighborhood feuds are being healed by their ministry; lonely souls are befriended; comfort and counsel is brought to the sorrowing and the disillusioned. Churches having fallen into disrepute are being restored to the respect and confidence of their communities.

Away With Sorcery and Murder in Papua^{*}

A Story of the Work of God Under the Kwato Mission of Papua

THE Bohutu Valley, in Eastern Papua, long presented a problem which no Government forces could solve. Fear of sorcery and spirits had led to the complete depopulation of the valley, the tribes having fled to live in small groups in the mountains around. No offers would possibly induce them to return to their villages. Reason is helpless before fear in Papua as in Europe.

It was Merari, a tall, athletic Papuan of twenty-eight, who first saw how these deep-seated problems could be answered. God told him in his time of listening to go up into the valley and investigate. So he went and lived in one of the villages.

One evening he was out in the bush, and, as he walked, heard some one approaching along the track from the opposite direction. Stepping off the track he waited, and as the man passed

grasped him by the wrist, crying, "What are you doing?"

It was Lobai, the sorcerer, who was out to do the village policeman to death that night. Thinking Merari was another sorcerer he pleaded for his life, but Merari explained that he did not want to harm him. He told him about God, and arranged to meet him next day at the village. Before the night was out he had surprised two other sorcerers on similar errands and arranged to meet them the next day as well.

When they met at the village, two of the sorcerers immediately produced their *ginauri*, destroyed them, and gave their lives to God. But Lobai held back, the sacrifice being too great. Then Merari did a daring thing. "We'll put it to the test," he said. "You say your charms are strong; I say God is stronger. Over there is the platform on which I sleep. You may come tonight and put any charm on me you like. Then we will

^{*} From the Edinburgh Medical Missionary Society Quarterly. This Mission, founded by the late Rev. Charles W. Abel, has American headquarters at 156 Fifth Ave., New York.

see which is the stronger." Lobai hesitated, then answered slowly: "No, you are right. I tried them all last night. But every time I threw my magic at you it came back at me." So he too was changed, and is one of the most fearless leaders in the valley today.

Merari immediately sent an S O S to Kwato, and a team came up to help him. They stayed a month, moving from group to group, bringing a new life to hundreds in personal interviews. Some time later thirteen sorcerers and sorceresses came to Mr. Cecil Abel of the Kwato Mission, and volunteered to give themselves up to the Government, sorcery being a punishable offence. The Governor pardoned them, and none of them have gone back to their old ways. In the same way those changed in the little hamlets in the mountains received spontaneous guidance to return to the valleys. Their fear had disappeared. Now they are gathering into three large villages. The Government Patrol visiting the valley recently said that they could not recognize the place; the people and the distribution of them had changed so utterly.

After four years the new life is increasingly active. A new corporate life is developing. In some villages the day starts with the blowing of a conch-shell in the dark morning stillness. A sleeping village rouses itself and goes to bathe—a reform which neither Government nor missionary could ever have enforced. Half an hour later another note on the shell, followed by complete silence for about half an hour, indicates that the whole village is having a quiet time of listening to God. Twice or thrice a week they meet corporately as a community.

It was in this way that guidance came to one previously poverty-stricken village to make one corporate holding of all the land where their crops were produced. Private interests gave way voluntarily to community guidance, and the village flourishes. Another village was guided to give its large surplus of produce in a bumper year to another village that was hard hit by a local bad harvest. The men loaded their canoes, and the emotions of generosity and gratitude produced more spontaneous delight than the old communal orgies, for which the appetite has been lost.

In another community a common pool of coconuts, the only form of capital the native possesses, was made to inaugurate a new corporate management of the village consequent upon the change in the individuals composing it. The damage done by civilization has been in some measure repaired. Adultery, which was unknown under the old tribal morality, became common when these ancient sanctions were removed, and the only penalty was a fine. In many villages where the community

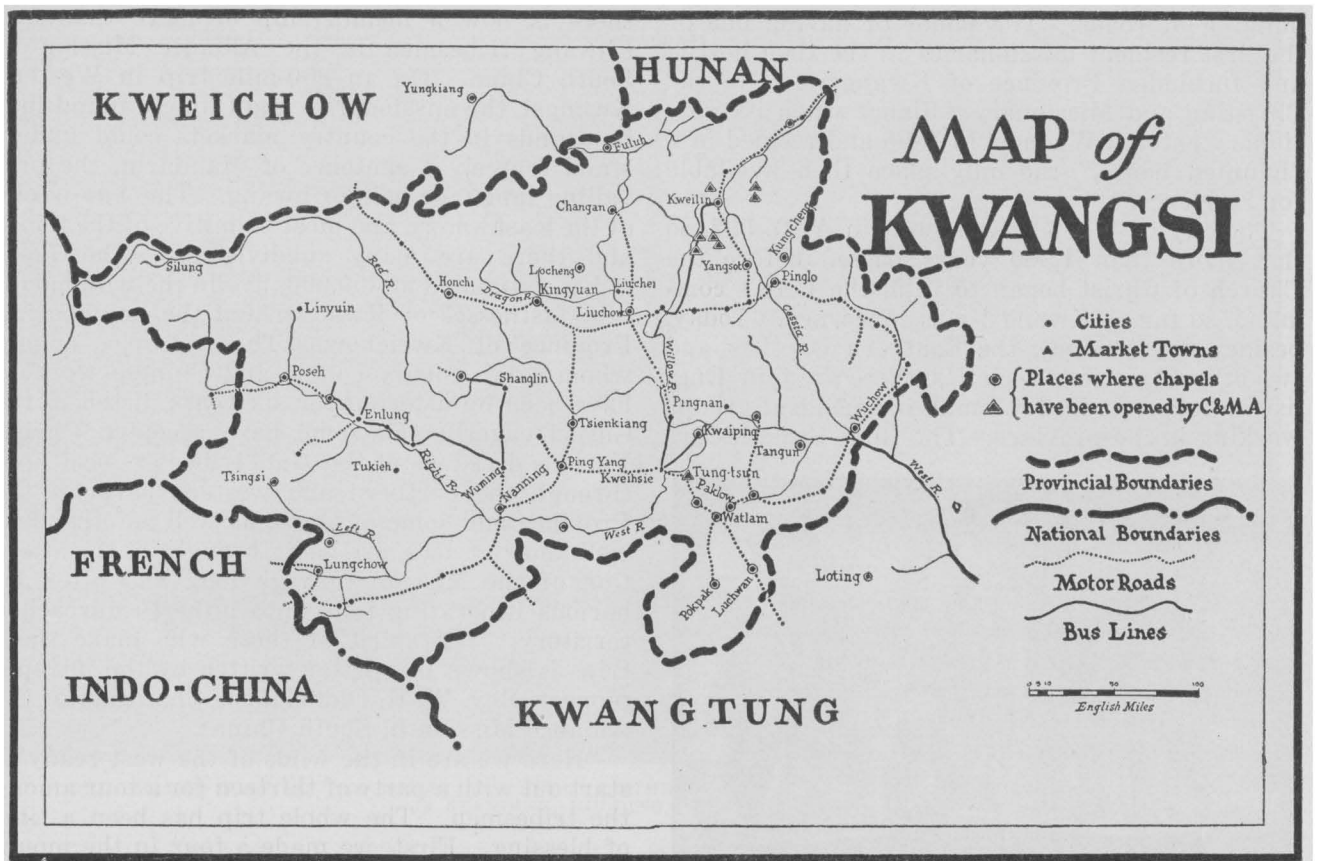
life has been changed the death-blow to adultery has come because the sexual life of the natives is God-guided and released.

Eighteen months ago it became clear that new ground must be found for the activities of the teams already mobilized. The Abels were granted permission to take on the mountain district of Abau, where the tribes still practice their homicidal customs. Before a man was considered eligible for marriage he had to have killed or helped to kill some one. "Every male I met," writes Mr. Abel, "—and I met a great many—had served sentences of between two and ten years for murder."

Here the tribes have no background of teaching whatever. No missionary had ever been into the area. Every one predicted the greatest difficulties, but when Cecil Abel went in with a team of Papuan leaders the response was immediate. The patrol lasted three weeks, and at the end of that time five chiefs came together, said how they agreed with the new way of life, but wanted to see how it was lived out in the villages of the Kwato district. "Only send a messenger," they said, "and we will come down to you."

When Abel sent for them, not five but forty wanted to make the three days' journey to the coast. Only six could then be accommodated, but for two months these chiefs mingled in the villages and watched the everyday life of the inhabitants. When the time came to return home they got together for a farewell party, and Baruma, their leader, made this speech: "The Government tried to make friends with us, inviting us to feasts and 'Christmases' at Abau, but we went back unchanged. Then they took us off to jail, four, five, six years. We didn't mind. Government rice and biscuits are very good. We came back unchanged. At last God's children came out of love for us and changed us right round inside. Your food at Kwato is very good, but we have good food too in Dorevaiddi. We haven't come for that. Your schools and works are very good. We would like to learn too, but we haven't come for that. We have only come for one thing. To learn about God. Our hearts are burning to go back and tell our friends all we have learnt."

The true task has just begun. In Kwato are being trained leaders adequate to changed the whole course of Papuan life, while in the district itself the way is clear for a God-directed civilization to come into being. For the changing of lives is but the clearing of the undergrowth and the setting of firm foundations on which God may build a culture of amazing richness, perhaps the pattern for the Pacific.



PROTESTANT CHRISTIAN MISSIONS IN THE PROVINCE OF KWANGSI, SOUTHWEST CHINA

The Christian and Missionary Alliance has ten centers where 26 missionaries reside; in thirty other towns and cities chapels have been opened, manned by Chinese Christian workers.

Nine other societies are at work in the Province: Church Missionary Society (Kweilin); C. of E. Zenana Mission (Kweilin); Bible Churchman's Missionary Society (Nanning, Noming); Southern Baptist (Kweilin, Wuchow); Seventh Day Adventist (Nanning); Assemblies of God (Chungshan and Hohsien—both vacant); Independent (Wuchow, Kweih sien). These societies report 34 missionaries.

Pioneering for Christ in Kwangsi

By the REV. ALFRED C. SNEAD, New York
Foreign Secretary of the Christian and Missionary Alliance

SOME years ago Old Eagle, a Chwang tribesman of the Province of Kwangsi, southern China, came with ten other men from their country homes to the city of Liuchow. There they heard the Gospel message. As he listened to the Gospel night after night Old Eagle accepted Christ and the joy of salvation filled his heart. He became eager that his own Chwang people should hear the Good News and later accompanied the missionary on many tours of exploration and preaching trips. There are nearly three million of these tribesmen in the Province and for the past few years Old Eagle, now seventy years old

but still earnest and active, has been tramping over the mountains and hills as a colporteur of the British and Foreign Bible Society, visiting the wildest parts, wherever he could find members of his own tribe. The Lord has blessed his efforts and a number of his people have been converted and are now faithful members of the Christian Church.

The large southern Province of Kwangsi was formerly one of the most backward in China. In recent years, however, the province has become one of the more advanced in education, enlightened government, engineering projects, and the

building of roads. The honor of having one of the first resident missionaries in the then hostile and forbidden Province of Kwangsi fell to the Christian and Missionary Alliance when its missionary entered Wuchow in 1896 and resided in a "haunted house," the only place then available for residence.

The city of Wuchow was built in A. D. 592, so that more than 1,300 years passed before the Church of Christ began to fulfil the Lord's command, so far as Kwangsi was concerned. Today, besides the Alliance, the Southern Baptists and two other American societies, there are four English societies, and a few small independent groups working in the province. The Bible Societies are



Photo by A. F. Desterhaft

TUNG WOMEN OF KWANGSI

cooperating with the various missions in circulating the Word of God. Today after more than forty years, there are still millions in the province who have not been brought into vital touch with the Gospel of Christ; and in the northern and western portions of the province, where the Alliance is responsible for evangelizing the people, many tribes are entirely unreached.

During the past few years, pioneering trips have brought to light many tribespeople in the fastnesses of the mountains and the valleys of the interior, and these the mission and the Chinese Church are making earnest efforts to reach.

The population of Kwangsi is approximately 12,000,000, according to the latest government census. There are believed to be at least 5,000,000 tribespeople in the Province. The *Chwangs*, members of the great *Tai* race, are the most numerous and easy of access. One hundred members of this tribe were baptized last year and

there is now a membership of more than 320 Chwang tribesmen in the Alliance Mission in South China. On an 800-mile trip in Western Kwangsi, the missionaries and Chinese found that thousands in the country markets could understand scarcely a sentence of Mandarin, the prevailing language being Chwang. The *Yao* is one of the least known and most primitive of the tribes and there are many subdivisions. The *Tung* tribes, estimated at 300,000, live in the wild mountain fastnesses of Kwangsi and the neighboring Province of Kweichow. These people, among whom a missionary couple and Chinese workers have been ministering for six years, listen to the Gospel eagerly and some have accepted Christ. Various divisions of the *Miao* tribes are scattered through the northern and western parts of the Province and some of these, as well as other less well-known tribes, are being brought to the attention of the Mission through long and often laborious itinerating trips into hitherto unreached territory. The spirit of those who make these trips is shown in a letter written by the intrepid pioneer, Rev. W. H. Oldfield, the Chairman of the Alliance Mission in South China:

"Here we are in the wilds of the west ready to start out with a party of thirteen for a tour among the tribesmen. The whole trip has been a time of blessing. First, we made a tour in the mountains of the north, which is commonly called Miao-land. There we came in contact with six different tribes, two of which we had never seen before. The Gospel message was given and tracts were left among them and we trust that this seed will be watered by the Spirit and will bring forth an abundant harvest to the glory of God.

"On the entire journey of over 1,000 English miles on foot through all kinds of mountain territory, we were led in safety, but the very last day, when almost within shouting distance of the city of Poseh, we were held up by robbers and two of the three loads we were carrying, containing bedding and clothing, were taken from us by these evil men. It occurred the day before Christmas. It seems strange that this term of service should begin and end with a highway robbery, but I am glad we still have clothing. We do not change our plans, but in spite of somewhat disturbed conditions, we plan to leave day after tomorrow for the last few weeks among the tribesmen of the west, and we trust through the prayers of faithful friends that we may be saved from further trouble, though trouble or not we go forward in His Name to the many peoples of the west that have not yet heard the saving message of the Gospel."

With the growth of the Chinese Church in Kwangsi, there has been a very encouraging development along true indigenous principles. Mis-



RED-HEADED YAOS OF THE LOH-LI AND SI-LIU DISTRICTS. MR. YUEN, THE EVANGELIST FROM POSEH, IS STANDING, HOLDING HIS ACCORDEON

sionaries and Chinese workers are earnestly laboring to make the Church fully self-supporting, wisely self-governing, and zealously self-propagating under the leadership and by the enabling of the Holy Spirit.

When a congregation is able to supply six-tenths of all its running expenses, including salaries, it passes from the oversight of the Joint Committee (Chinese and Mission Executive Committee) to the direction of the Chinese Committees. The goal is to attain full self-support within four years after the church has become sixty per cent self-supporting.

One group of Christians in the inland town of Kong Cheng rented a building as a chapel but they often had to change their place of meeting because the landlords blamed them for any calamity that might befall their households. Finally Mr. Lan, one of the poorest of the members of the church, declared that they must build their own chapel. Daily he prayed to God to help him think of some plan by which he might save money for the building. His food was only such as the poorest of men could afford even in China, but finally he and his wife decided to eat less and lay aside a few pennies saved from time to time. The poor man's body was weakened from the lack of nourishing food and he was often chilled because of insufficient clothing, yet he rejoiced as his savings grew. After several months he brought to

the church treasurer a sack of pennies amounting to \$5.00, hoping that other members might be stimulated by his example, so that they could have their own building. Mrs. Tseng, the treasurer, had a flourishing business and every comfort, yet she gave nothing. She was ashamed as she gazed on the sacrificial offering and a few days later she left her shop and hurried off to see Dr. Moh, a prosperous man and a member of the church committee. She offered to give a plot of land for the building and to help buy the brick and lumber, if Dr. Moh would take time to direct the workmen.

Finally a spacious street chapel was completed and furnished. The prosperous members felt a little ashamed of their ragged brother Lan and urged him to wear better clothes. He quietly replied that he had frequently been tempted to buy clothes but that he felt he must lay aside his pennies for the church. As Dr. Moh listened and remembered that he himself wore silk and fur garments while his brother member would not even buy a cheap padded gown because he was so intent on His Lord's interests, Dr. Moh invited the poor man to his home where he gave him a good hot meal and a new gown. His son also was given work in the doctor's office. Now a happier man than Brother Lan can scarcely be found in all the countryside. He and his fellow church members have found that giving is the Father's way to added blessing.

Eleven organized churches, with a total membership of 993, are now under the direction of the Chinese committee. The combined membership of all the Alliance churches in Kwangsi is 2,539 and many of these are expected to come into full



A CHWANG WOMAN AND HER BABY

relation with the Chinese Conference within two or three years.

The great unevangelized Yao Mountain territory in Kwangsi, with its many thousands of unreached tribesmen has been entered by representatives of the Chinese Church as their field for evangelization. The Church publishes the *Alliance Weekly* in Chinese, Sunday school papers, and other helpful literature. Some of these have a circulation reaching into nearly every province of China, as well as into foreign countries where Chinese have emigrated.

The Bible Training School, under Chinese leadership, often has among its student body representatives from many other missionary societies and church groups. It is recognized to be of a high standard and absolutely loyal to the Word of God and the fundamental truths of our Christian faith. Two important phases of work are the Short Term Bible Schools held in various districts and the ministry of the Chinese Evangelistic Bands who labor both among the Chinese and the tribespeople. In one month members of one of these Bands gave a brief Gospel message in 1800 homes and preached in all the towns and villages of the section in which it was laboring. In some places the work of the Bands is so fruitful that several groups of converts are baptized and places

provided by the converts for continued meetings before the Bands have finished their ministry in the section.

In recent tours in Kwangsi and Kweichow, seven counties have been traversed, great mountain ranges were crossed, where the foot of a white man had never tramped. Thus, the search for new tribes and peoples goes ever onward in the confidence that, when they are discovered, missionary volunteers will not be lacking and through the prayers and assistance of loyal friends at home, earnest efforts will be made to reach these tribes with the Gospel message.

One of the encouraging discoveries of recent trips is that a number of the tribes can be reached through the Chwang dialect, the Chwang workers had no difficulty in being understood by the villagers and people along the pathways to whom they spoke.

During one part of the trip, four tribes were found of which the missionary writes:

"The *Heh-i*, the *Loh-Loh*, the *Ta Pan Yao* and the *Lan Tien Yao* are still practically as much



MR. LAN, FORMER TAOIST PRIEST, NOW AN EARNEST CHRISTIAN

He is seated beside some of the idols that he formerly worshiped.

neglected as they were a thousand years ago. It is true some Gospels and tracts have been distributed to some of them, but they have not as yet had an opportunity to hear and understand the Gospel. On this tour we determined to get in



Photo by G. Woerner

A CHWANG TRIBESMAN'S HOME IN THE MOUNTAINS—HERE A MISSIONARY OFTEN SPENDS THE NIGHT. PIGS AND COWS ARE FREE TO ENTER THE FRONT DOOR ON THE GROUND FLOOR.

close contact with them. On other trips we have met them on the mountain pathways and have found them usually timid and retiring. On this trip, however, we left the main pathways, secured guides to take us back behind the mountain ranges to where the tribesmen have their homes, lived with them in their huts, ate with them, slept with them, sat with them around their camp fires, dressed their sores, bound up their wounds, and told them the story of the Gospel. In a few days they became so friendly that they flocked around us as if we belonged to their tribe; when we left one tribe to pass on to another, there was a hearty invitation to call again, and we felt that another tribe was ready and waiting to receive the Gospel when we have men to send and means to support them."

The *Timber Yao* people differ noticeably from other tribes in their language and in the women's dress. Their houses are scattered in groups of two to five, with only an occasional small village. The women of this tribe, as well as the *Miao* and *Tung* tribes, wear trousers instead of pleated skirt like those worn in other tribes. Their silver ornaments include a number of Hongkong coins, beaten plates of silver and earrings.

After passing through a valley, far beyond the contacts of civilization, the party came to a mountain pass where the natives had spiked the road with sharp spikes of bamboo four to six inches

long so as to discourage travelers, especially soldiers or robbers, from going that way. Though the *Miao* carrier did not wish to continue the journey, the Commission of the Lord still reads "unto the uttermost part" and so the messengers pressed on. Tribes in these distant places are almost 100% illiterate so the Gospel must be given them by word of mouth.

How do the tribespeople respond to the Gospel message? A *Tung* tribesman, having been told that a strange white man who loved his people was living in a distant town, left his mountain home and came to the city where he cautiously inquired for the missionary. That tribesman is now studying the Word of God and looking forward to the time when he can tell his own people the glad new Story which he has so recently heard. Many who hear the Message are eager to tell it to their people in the scattered villages, and they find a hearty welcome as they sit around the camp fire evenings and tell to their friends and neighbors the story of God's redeeming love.

Another young *Tung* from the hills of Kwangsi, who had studied in the city of Canton, returned to his mountain home among fellow tribesmen, and was so oppressed by the dullness of his surroundings that he planned to seek escape through suicide. Then it was that a Chinese preacher, Mr. Loh, visited the village and gave the young student some Christian books. Through reading

these, a desire was created to know more of the Gospel and finally the young man expressed his purpose to follow Christ and to become a teacher of the Gospel to his own tribesmen.

Through the witness of two Chwang converts, Mr. Lan, formerly a Taoist priest, and Mr. Chiu Tak-sun, an earnest Christian farmer, a considerable number of Chwang tribespeople have been converted, twenty-seven being baptized on one occasion. Mr. Chiu constantly urged his tribespeople to accept this Jesus who worked such wonders when on earth and who is still the same today.

One day a neighbor became very ill and the sickness increased in severity until the family feared that he was going to die. After tribal remedies had failed, the family sent for Mr. Chiu, who went at once to the sick man's bedside. After exhorting the family to cast away their idols and trust alone in Christ, the Christian farmer knelt down and prayed to God for the tribesman's recovery. The next morning he was much better and in a few days he was well.

This answer to prayer made a powerful impression, not only on the sick man's household, but also on many other members of his tribe. They had never seen prayer answered in this fashion and reasoned, "If the Lord can answer prayer in this way, surely we ought to trust Him for the salvation of our souls and our future happiness." Before long about forty of the tribespeople asked to be enrolled as inquirers and from this number twenty-seven were baptized.

Many similar instances could be given as evidence of the saving grace of God among the tribespeople of Kwangsi. Millions of Chinese and tribespeople are yet unreached and the Mission with its thirty-four missionaries and the 102 Chinese workers, 29 of whom are women, have a large task before them. We commend to the Lord's people for prevailing prayer these earnest missionaries and Chinese workers that, as the new-born souls are instructed in the essential truths, they may be established in the Christian life and become effective witnesses to their fellow tribesmen.

China and the New Life Movement^{*}

CHINA'S present attitude toward religion and toward Christ is somewhat confused. Confucian ideals, though a factor in the New Life Movement, do not function religiously any more than they ever did. China does not promise to be more Buddhist than at any time past, nor is it turning Christian. To promote religion in China is no easier or simpler than in "Christian" nations. Nevertheless, the attitude of China today toward religion is different from what it has been in the past. No religious system is receiving the special favor of the state, nor is the state attacking religion. Prominent Chinese, including some Christians, do not in their attitude distinguish as sharply between Protestantism, Roman Catholicism and Buddhism as some Christians might wish. Official courtesies are paid to representatives of all religions when occasion requires. One hears little discussion of religious liberty yet it seems to be a fact in China though some deem it infringed upon as regards educational freedom. China is not aggressively anti-religious at the moment.

There is something to be said of a seeming friendliness on the part of China to religion. High officials participated in the platform addresses given before a Catholic Action Congress a year or so ago. General Chiang Kai-shek's sig-

nificant Easter message is significant of the attitude some of China's leading spirits take toward religion. The country is more widely open to religious propaganda than ever before. Though there may be some discrimination against graduates from unregistered Christian schools there is none against qualified Christians for important governmental and commercial agencies. Furthermore, there is apparent a desire for Christian and church cooperation in reconstructive projects that implies recognition of the religious dynamic as one of the essentials to China's rebuilding. In other words, China has passed from a mood antagonistic to religion.

Present-day China is more aware of religion than once was the case. There is an inarticulate feeling that economic, social and political changes are not enough. Thus for all kinds of aggressive religious movements the hour is propitious.

Three years is too short a time in which to judge the *New Life Movement* which has set itself a stupendous task under unusually difficult circumstances. It is not an organization but a movement. It cannot be judged solely in terms of its purpose and a summary of its achievements belongs to the future. Nevertheless, it has moved forward as regards the clarification of its purpose and understanding of what it should aim to do in terms of reconstruction. Taken generally it is "An attack on the fundamental moral problem in

^{*} The first part of this article is freely quoted from an editorial in *The Chinese Recorder*.

China's social life." As a matter of fact insofar as the Movement tries to reform manners it has both to curb the exuberance of modernized Chinese manners and jar the inertia out of traditional ones. In some places, however, the Movement has disturbed gamblers and those promoting commercialized vice to the point where they have urged that the Movement should show less zeal. This is an indication of its possibilities as a moral force. The program outlined indicates how the Movement is becoming a positive force for rebuilding life as well as an obstruction to evil agencies and a reformer of manners. So far it is largely urban but the direction and scope of its activities are turning to rural centers also.

It has been said that "The New Life Movement aims at the revival of the traditional virtues of China." But those responsible for it also feel the need of a religious fervor to energize these traditional virtues and that they seek the aid of those motivated by the Christian faith in particular. Indeed, while his Movement is not set on building up a religion or a church as such, Christians are to some extent active in directing its activities. The time has come for the churches to give it serious attention as a force in the life of China with which they can work.

Churches engaged in activities as given in the

program are already cooperating with the New Life Movement. All churches not so engaged might well consider how they may participate. What can Christians *add* to the New Life Movement is a question. But cooperation in any field can only be worthwhile if it is reciprocal. So the question, What can the New Life Movement contribute to the churches? needs also to be considered. The Movement provides an opening for the manifestation of the religious dynamic hardly equalled heretofore in China. It offers to tie up Christian energy and moral fervor with the life of China in new ways. As an indigenous movement it is setting out to endeavor to do along several lines what Christians have been trying to do for many years. Church response to the Movement's appeal for cooperation should aid in keeping it creative. If in places the Movement is more sound than success the church should help give the sound a deeper note. If, on the one hand, it is a revival of traditional virtues it is, on the other hand, a search for ways of developing and manifesting a modernized and vitalized life. It cannot go far in this without the deepening of spirit and consciousness that religious faith can give. Christians can help by demonstrating how their faith works in the simple or elaborate forms of reconstruction.

The Movement Officially Described*

By GENERALISSIMO CHIANG KAI-SHEK

President of the Chinese Military Affairs Commission

THE New Life Movement aims at revolutionizing the mode of life of the whole of the Chinese people. It seeks by the application of the simplest and most effective methods possible to eradicate from the people those habits that are no longer suited to the times and to replace them with a new mode of living in accord with the spirit of the age in which we live. In other words, the movement stands for the rationalization of the lives of the people, and is based on the traditional virtues of China as expressed in these characters, *Li, Yi, Lien* and *Chih*.

The Chinese people used to set great store on these traditional virtues, the revival of which is imperative and essential to the welding of China into a modern nation.

With a civilization of more than 5,000 years the Chinese people attained long ago a high degree of refinement in matters of food, clothing, shelter and deportment, but owing to their neglect of

such traditional virtues as *Li, Yi, Lien* and *Chih*, they are living today under conditions which suggest that they have just emerged from savagery.

China has 35,000,000 square *li* of territory and abounds in natural resources, which if developed, could easily make this country one of the wealthiest nations of the world. Yet there is widespread poverty and misery in the land. This again is due to the neglect of the traditional virtues of China, namely, *Li, Yi, Lien*, and *Chih*.

China has 400,000,000 people who used to be well organized in all the essentials of life. But what spectacle do our people present to the rest of the world today? They are disorganized, indolent, cowardly and torn between conflicting perverse teachings, leading a life little better than that of savages. This again is due to the neglect of *Li, Yi, Lien*, and *Chih*.

While it is true that the removal of the existing crude and degrading modes of life of the Chinese people in favor of one of refinement depends to a

* From *Chinese Affairs*, Shanghai

great extent on the revival of the old virtues of *Li, Yi, Lien* and *Chih*, it is equally true that under present circumstances, when society is in a state of chaos, when perverse ideas have permeated the country, and when the great majority of the people are sunk in pleasure and indolence, immediate success can hardly be expected to attend the introduction of political measures or the inculcation of teachings of the right sort. If the modes of living of the people are to be improved, a start must be made first with the rectification of their bad habits. For this reason, the New Life Movement offers the only road to the salvation of China.

Our late Chungli, Dr. Sun Yat Sen, said: "*Min Sheng* means the life of people, the existence of society, the livelihood of the citizens of the country and the welfare of the masses." Although the problem of the livelihood of the people, or *Min Sheng*, may be considered from four angles, the question of life is really the manifestation of the other three aspects of the problem of the people's livelihood. For the continued existence of society certain guarantees are necessary. As regards the problem of the livelihood of the people, there must be room for development and expansion. For the continuity of life, propagation is necessary. Life is the manifestation of all these activities. In other words, life is a general term for all human activities.

All activities arising from the propagation of the race, from the preservation of life and also from the development of the livelihood of the people assume different forms at different times and under different conditions. Sometimes the environment also changes. Not until a man "renews himself daily" can he hope to have a rich and abundant life. The life of a people must accord with the time and environment in which it lives. A new life is possible only when there is a complete break with the old modes of living.

Whether the people have a rich and abundant life depends primarily upon the existence of good government and on the extension of sound political institutions, but this has a close connection with customs and usages.

If during the transition from an old social order to a new one nothing is done to assist the introduction and spread of new political institutions by the introduction of new customs and usages, such new institutions are liable to be stultified in their development. In other words, they must be assisted by the inculcation of new ideas, preparing the minds of the people for their reception. For this reason, every country makes the task of changing the customs and usages of the people its first concern during the transition from the old to the new, for this is more important than

anything else. This work may be described as the work of the New Life movement. The extension and progress of the movement depends upon the extent to which the people realize its need. It should begin with individuals and later spread to families and the community at large. It serves as the vanguard of the political authorities, but it should not depend upon the latter for its success.

Objects of the Movement

The attitude of mind of the great majority of Chinese today is marked by drift and insipidity. This expresses itself in acts which do not distinguish between good and evil, right and wrong, and private interests and public welfare. Hence, our officials are hypocritical, greedy and corrupt; our people are disorganized and indifferent to the welfare of the nation; our youths are degenerate and irresponsible; and our adults are vicious and ignorant. The rich are given to pleasure and extravagance, while the poor are low, filthy and groping in the dark. All this has led to a complete breakdown of authority and discipline, resulting in social unrest, which has in turn made us helpless in the face of natural calamity and foreign aggression. If this state of affairs is allowed to continue any longer, it will be impossible for us even to lead the present kind of existence for very long. . . .

To rebuild the life of the people in accord with modern conditions, especially to build a new social order, resort has to be made to political reform, particularly education, but in the past education and politics in China have suffered from one besetting sin, namely, cant and hypocrisy. This has led to the ineffectiveness of laws, the uselessness of technical talent and the impotency of machines. Where a Chinese is placed in the post formerly occupied by a foreigner, it invariably happens that the Chinese official cannot attain the same degree of efficiency as the foreigner. This is true of machines. Run by a Chinese, a machine cannot yield the same output as it does when under foreign supervision. If we want to make our laws effective, the thing to do is not to improve the laws, but to get the right men to administer them. The same is true of machines. Structurally, there is nothing defective about them: what is needed is the right men to operate them. It is true that politics and education have an important rôle to play in the formation of character, but at the same time it is equally true that social customs and usages exercise a more important influence over the lives of men.

That the Government will exert itself for political reform goes without saying. Unless we are prepared to let the nation go under without a struggle during the present national crisis, we

must act resolutely to put a stop to the present state of affairs and throw ourselves into the work of social reform. In short, we must make a clean sweep of the existing social abuses and evils and take prompt measures to foster what is best and vital in society. This is the mission of the New Life Movement.

Contents of the Movement

The New Life Movement advocates a mode of living based on the principles of *Li*, *Yi*, *Lien*, and *Chih*. In other words, it seeks to apply those time-honored principles to the daily conduct of men and women, especially in matters pertaining to food, clothing, shelter and deportment. Any one who fails to order his life in accordance with this code is bound to fail. This is true also of nations.

There are people who are skeptical of this view. It is contended that *Li*, *Yi*, *Lien* and *Chih*, undoubtedly excellent virtues in themselves, may be able to produce men of exemplary character, but if we are backward in technical knowledge, no amount of virtue can save China. This line of reasoning is untenable. It is true that knowledge is power, but knowledge is liable to be abused in the hands of those who have no moral scruples. *Li*, *Yi*, *Lien* and *Chih* are the guiding rules of conduct for individuals, society and the State. When educated men act contrary to these rules, both the public and the nation will suffer. In short, *Li*, *Yi*, *Lien* and *Chih* are able not only to save China but to remake her.

There are others who declare that *Li*, *Yi*, *Lien* and *Chih* are empty principles and can hardly be expected to serve as rules of conduct for those who live from hand to mouth and do not know where their next rice bowls come from or what the morrow may bring. This fallacy is due to the teachings of Kuan Tze who maintained that before a man can know decency he must have enough to eat and wear, or as the Greek philosopher Aristotle said, before a man can be expected to be virtuous he must have a competence. The fundamental fact seems to have been overlooked by these skeptics that *Li*, *Yi*, *Lien* and *Chih* are the "foundation" of a man, and that if he does not possess these attributes, he cannot have food and clothing.

In a society based on *Li*, *Yi*, *Lien* and *Chih*, one can make up the lack of food and clothing by human means, whereas in a society where these principles are not observed, no amount of wrongdoing, such as robbery and theft can bring sufficiency and abundance to the needy: Acts of *Li*, *Yi*, *Lien* and *Chih* are correctives to acts of strife, theft and robbery. In cases where *Li*, *Yi*, *Lien* and *Chih* are flouted, even sufficiency in matters

of food and clothing will not bring about social peace, and if any proof is needed to substantiate this statement, it is an unquestioned fact that crime abounds always in cities where there is plenty and abundance. Moreover, can one seriously maintain that many of those who have turned to brigandage or become traitors and greedy officials have done so owing to fear of hunger and starvation? . . .

Li, *Yi*, *Lien* and *Chih* are general principles in the establishment of states. This was true of ancient times and is true of the contemporary age. Of course, each age has its own interpretation of those principles. Let us explain them in the light of modern conditions of life. Briefly, *Li* means polite manners, *Yi*, chivalrous or upright conduct, *Lien* honesty or a moral sense of right and wrong, and *Chih*, decency or an appreciation of moral values.

There are two conditions associated with food, clothing, shelter and deportment, namely (1) tangible things, such as food, houses, roads, carts, steamers, etc., and (2) manifestations, such as eating and drinking, living, walking.

The word *Hsing*, or deportment, however, has two senses. In its narrow sense it means walking. In its broad sense it means behavior. Indeed, in this sense *Hsing* includes food, clothing, shelter and deportment.

The "*San Min Chu Yi*" ("The Three People's Principles") in the chapter dealing with the questions of food, clothing, shelter and deportment, emphasizes the material aspect of the problem. If there is any doubt on this score, it should be dispelled by a perusal of this passage in "The Fundamentals of Reconstruction" which says: The Government should assist the people in the development of agriculture so that they will have enough to eat. It should promote the textile industry so that the people will have enough to wear. It should help the people to solve their housing and transportation problems by building more houses and repairing canals and roads. The "*Hsing*" in the present New Life Movement is used in both its narrow and its broad senses.

Methods of the New Life Movement

Leadership.—The direction of the whole New Life Movement is vested in the hands of the New Life Movement Promotion Association in Nanchang. Branches of the association may be established in the various parts of the country, but in order to avoid confusion and to ensure common action, district branches should be subject to the control of provincial New Life Promotion Associations.

District and provincial branches should be jointly organized by representatives of various

public organizations, such as the Provincial and District Kuomintang headquarters, Bureau of Public Safety, Social Welfare and Education, and military commissions. Subject to the direction of the local district New Life Promotion Association, the various guilds, schools, women's organizations and rural groups may start separate New Life groups.

The work of the New Life Movement consists of investigation, planning and promotion.

The expenses of the movement should be reduced to a minimum and borne by those responsible or raised by the authorities of the locality in which there is a branch of the New Life Movement Promotion Association. Solicitation of contributions from outsiders is forbidden.

The program of the New Life Movement will be drawn up by the New Life Movement Promotion Association in Nanchang. The Movement will first begin with a campaign for cleanliness and orderliness.

The formula of the Movement.—The Movement should start with oneself and then extend to others, with officials first, and then the masses, from simple things to more important tasks, and from public organizations, schools, etc., to the lower classes of society.

How the Movement may be promoted.—Personal example, oral instruction, illustrated posters, campaign literature, plays and motion pictures are some of the means by which the Movement may be promoted. The New Life Movement Promotion Association will send delegates to visit the various provinces and districts from time to time and inspect the work being done by the respective New Life groups. In order to promote a healthy spirit of rivalry between the various groups contests will be held. There will be prizes for the winning groups.

No compulsion should be employed in extending the Movement. Persuasion should be the watchword of the "New Life" canvassers.

Conclusion

To sum up, the New Life Movement aims at the substitution of a rational mode of living for the present irrational mode of living of the people. How can this be effected? My answer is: by making *Li, Yi, Lien* and *Chih*, the code of our daily conduct.

(1) In advocating the revival of our traditional virtues such as *Li, Yi, Lien* and *Chih*, the object in view is an artistic mode of living for all our people. Many are apt to think that only a few privileged persons can lead an artistic life. This is a mistake. It is within the reach of all. Every

Chinese should have a decent standard of living, which is another term for an artistic mode of living. In ancient times China used to have the so-called six arts and sciences: Rites, Music, Archery, horsemanship, calligraphy and mathematics. These six things today have made the Western powers great and strong, although the Chinese people for centuries used them as guiding principles of action in life. The reason why there is so much suspicion, jealousy and animosity in Chinese society today is that we have forgotten the teachings of our ancients. There is no hope of improvement unless we order our lives in accordance with the principles of *Li, Yi, Lien*, and *Chih*.

(2) The poverty of China is due to the existence of so many people who cannot produce anything of their own and who live on others. The productivity of the people must be increased. We must develop our immense natural resources and avoid waste. Every one should consider it a shame to depend upon others for his support. In other words, every one must work for his own living. There is no other way to relieve the poverty of China and remove the source of civil strife than to practise the principles of *Li, Yi, Lien* and *Chih* in our daily lives.

(3) In advocating *Li, Yi, Lien* and *Chih* as the code of our daily conduct, we are inspired by the desire to "militarize" the life of our people. When a nation cannot fight for the defence of its soil against foreign invasion, it cannot be considered a nation. We must cultivate martial arts if we are to overcome the present weakness of our country. China today is overrun by Communist-bandits. Civil war has not yet been completely banished from the land. Our national territory is growing smaller and smaller every day. Imperialists join with traitors and Communists in oppressing our people and undermining our country. If we wish to deliver China from the present crisis and bring peace and order to the land, we must prepare to "militarize" the whole country. Before this is possible, the people must be trained in habits of orderliness, discipline, cleanliness, simplicity and accurate thinking. They must be law-abiding, conscious of their responsibilities and ready to die for the country.

A rational mode of living is realized when the principles of *Li, Yi, Lien* and *Chih* are applied to the daily conduct of the people, especially in matters pertaining to food, shelter, clothing and deportment. A great revolution will have been effected and the foundations of new national structure laid when every Chinese lives in accordance with the principles of the New Life Movement, which are based on the traditional virtues of *Li, Yi, Lien* and *Chih*.

Madame Chiang Kai-shek's Interpretation of the New Life Movement in China*

THE New Life Movement was inaugurated three years ago to quicken and to deepen the work of reconstruction in China. Since then the nation has progressed farther than we had dared to hope, giving us a new faith in the future of our race. After these three years of experience we are more than ever convinced that the most vital force in the reconstruction of our nation is the spiritual life of the people.

It has been a long and difficult task, and one that has required the cooperation of all the leaders of the nation, to unite China's scattered troops into one strong national army. It has not been easy to improve communications, remodel cities and set forces in motion that will eventually improve the living conditions of farmers and workers. Yet in the long run these are the outward signs of a new controlling principle, a new law of life which we are slowly learning to follow.

This energy and courage animating our people, and sometimes referred to as the national renaissance, has been at work in China for two decades. In a very real sense, the New Life Movement is gathering together spiritual forces that are partly indigenous and partly from abroad. The New Life Movement is slowly winning the confidence of the people, for we are still very conservative, and is fast becoming a centre where all agencies, both governmental and private, interested in the welfare of the people, may find a common meeting ground.

Heretofore various organizations shouldering the burden of building a new social order have not only been scattered but they have oftentimes been perplexed by what seems to be cross-currents within the life of the nation. The river of New Life released three years ago in Nanchang is gradually gathering into one great flood embodying the currents of life and thought that go to unify and reconstruct the nation.

A year ago, on the occasion of the second anniversary of the New Life Movement, the Generalissimo emphasized three immediate needs of the nation: sincerity, efficiency and living of the New Life. During the same year mistakes may have been made but none can question the sincerity of our national leaders. Most of them have been lending a hand as the nation emerges from the

mediæval into the modern world. Those who have failed us are those who have refused to pay the price of living the New Life. "You cannot serve God and mammon"; you cannot live a regenerated vitalized life and at the same time maintain a selfish attitude toward society.

On this our third anniversary it is fitting that we should review some of the accomplishments of the past and perhaps more important still outline the most pressing needs of the nation.

First and foremost let us mention *the needs for unity and internal peace*.

The policy of the National Government is entirely one of harmonizing, composing and settling all differences through peaceful means, thus preserving national resources and strengthening the faith of the people in the ability of the nation to weather any storm. The unification of the armies is not sufficient in itself. There must go with it that oneness of purpose and broadmindedness that enables men of all parties and of every faith to keep in step, regardless of conditions, and while keeping in step to work together for the commonwealth.

Throughout the country there are still minor disturbances where hungry men, masquerading as bandits, take by force from their neighbors and from travelers what society should provide for them in some other way.

Economic Betterment and Education

Benjamin Franklin has well said, "Poverty often deprives a man of all spirit and virtue; it is hard for an empty bag to stand upright."

Idleness, intemperance and extravagance are not the only stones that pave the road to poverty. Corruption, inefficiency, oppression, malnutrition and an unjust social order also help to depress the economic level. When the New Life Movement was inaugurated in Kiangsi, one of the first things it did was to establish welfare centers where the economic and social needs of the people might be studied and gradually relieved. Throughout the nation it will continue to focus attention upon the economic factors underlying the needs of the masses. Without this there can be no internal peace. Banditry and rebellion will cease only when the people have enough to eat.

Second, next to the need for unity and internal peace I should place *education*.

* Radio broadcast speech by Madame Chiang on February 19, 1937, in commemoration of the Third Anniversary of the launching of the New Life Movement. Reprinted from *The Peoples' Tribune*, Shanghai.

The growth of the modern school system throughout China is phenomenal. Everywhere we see the children with their school books coming and going. The fact remains, however, that the vast majority of the people are not informed on many matters that concern their every-day life; ignorance and superstition still influence them to an alarming extent.

The New Life Movement last summer presented this challenging situation to the college students of East China and received a hearty response. College students, both men and women, spend time in their own or neighboring villages teaching summer schools for both children and adults and holding popular lecture courses in the evening. In time our educated people will catch this spirit of service and voluntarily will do what they can in their immediate neighborhood so that in a short time illiteracy will be greatly reduced. What the national and provincial governments are doing to meet this gigantic problem is very encouraging but we wish to make this appeal to our educated people everywhere, that they must not rely solely upon the Government but should also carry responsibility for those closest to them. I, myself, have found deep satisfaction in mothering a few hundred students in the schools for the children of the revolution and I recommend this form of social service to my friends throughout China.

Games and Healthy Sport

We all know that we receive much valuable education outside of the schoolroom. Last summer a student from a Shanghai college, visiting his home village in Kiangsu, discovered that a large percentage of the people were spending their leisure time gambling; without discoursing on the evils of gambling he hastened back to Shanghai where he purchased and borrowed a few outdoor and indoor games, including a small radio. He worked with the young men of the village in cleaning and whitewashing an old temple and in levelling a playing field. Within a few days he had games and competitions in progress for the younger members of the community and victrola and radio entertainment for those who preferred to be less active. From his knowledge of the outside world and from newspapers and magazines he gave a series of evening lectures on subjects of interest and value to the community. When the time came for him to return to his studies at college the village schoolmaster had already taken charge of these activities and they are doubtless still in progress.

Through the social-mindedness of another college student in providing a village radio, the people of his community have just heard the President of the New Life Movement speak to them.

Almost any one of us can gather together a few friends interested in social service and through pooling resources can bring new life to many a community. Incidentally in so doing you will find great joy and lasting satisfaction.

A group of well-equipped devoted national leaders without your help cannot bring new life to our nation. Such a social revolution calls for the co-operation of every intelligent man and woman throughout China.

Many a great movement has slowed down because it has failed to grip the imagination and to enlist the enthusiasm of the rank and file. This is not true of the New Life Movement, and from the bottom of my heart I hope it never will be true. You know as well as I do that the great failure of democracy is that we rely too much upon a few chosen leaders. In democratic China you are showing your appreciation of the nation's leaders in many ways and we are deeply grateful, for it makes us doubly sure of the solid foundation of unity upon which we are building. I beg of you not to take too much for granted and not to expect too much of a few leaders. If New Life really comes to all our people throughout the provinces, it will come because it has been unanimously supported in the heart of the country.

The last and most important thing that I have to say to you is something that the President of the New Life Movement has said over and over again. "New Life is something we live, not something that we promote." It is a quality of life within ourselves, a standard of values that influences every thought and action. The greatest Teacher that ever lived has told us that "what goes on in a man's heart determines the quality of his life." If New Life implies a change of heart then let us all make that change together on this the third anniversary of our great spiritual movement. A change of heart within each of us will soon produce the new and prosperous nation that we all long to see.

* * *

A Missionary Resolve — By the Grace of God:

We will "maintain the spiritual glow."

We will depend on spiritual means to achieve results in God's work.

We will not magnify statistics nor glory in mere numbers. We will be slow to criticize others, but will seek to be our best and look for the best in others.

We will earnestly try to be free from race prejudice.

We will show love to others and devotedly seek their highest good.

We will ask God's help to solve our own spiritual problems so as to be more free to help others.

We will not be too impatient for visible results, but will steadfastly trust God to do "exceedingly abundantly above all that we can ask or think."

We will tarry until we are "endued with Power from on High" and then go forth to witness for Christ.

"He giveth power to the faint." Isaiah 40: 29.

Thinking Yellow vs. Acting Yellow*

By GEOFFREY W. ROYALL,
Chao-Cheng, Shangtung, China
Missionary of the Church of the Nazarene

THE eyes of the world are turned to China today more than at any time since the Boxer Rebellion, a generation ago. So much has happened in the last five years and so much more seems about to take place . . . that even the Spanish situation has not turned the attention of the people away from the land of Sinim.

Now, instead of attempting to transport you to the Orient and thrusting you heart first into the intriguing life of the Chinese, we will stay in the Occident, and spend a few moments "Thinking Yellow." We have "thought white" for so long that it will be no easy task to suddenly "think yellow."

Having just returned from the Middle Kingdom, I was in a store in Toronto purchasing a daily paper. A lady of large dimensions came in and asked for one of the popular weekly magazines. As the news agent handed her the magazine and her change, he pointed in my direction and said: "This is the Reverend Geoffrey Royall who has just returned from China."

"Why how strange," she replied, responding to my recognition. "I have just come from the Chinese laundry. You know, Mr. Royall, I have a horrid sensation run down my spine every time I enter that place. That yellow face that pops up behind the counter when I hand over my husband's shirts is enough to scare anyone. Slit eyes, flat noses, oily face . . . ugh! I'm glad I was not born a Chinese. How awful it must be for you to have to live among such people."

I opened my mouth to reply but the words clogged in my teeth and I was silent.

"Well, we have a meeting of the Women's Missionary Auxiliary at three, so I'll be running along," the woman continued, picking up her magazine. We watched her sail out of the store with the trail of a Pekinese dog in her wake.

"Mrs. Jones is one of the best workers in her church," remarked the storekeeper.

My mind followed her down to her missionary meeting. Here was a church woman, busy week after week, no doubt, year in and year out, working on garments, preparing boxes, visiting con-

ventions, raising money, holding bazaars in order that the Gospel (!) might be taken to the poor heathen—these slit-eyed, flat-nosed, oily-faced Sons of Han included!

A tragedy! Yes, and one that is enacted too often in other churches. Can it be true in yours?

If we are not vitally interested in the salvation of the "heathen" who live on your street, your neighbors and fellow-citizens, then why try to fool ourselves into believing that we are really concerned in the redemption of heathen ten thousand miles away? If one cannot "think yellow" at home, it is useless to try and stretch one's religious imagination across the Pacific. It will probably be drowned before it reaches Honolulu!

Cincinnati, the metropolis of Ohio, is a great centre of religious activity. Some years ago at the annual district convention of one of the larger denominations, the largest auditorium filled to hear a missionary of national repute lecture on China. The two front rows were reserved for ecclesiastical dignitaries—bishops, superintendents and the like.

A passing Chinese, with a staggering burden of laundry, was attracted by the bright lights and paused to read the announcements. When his eyes caught the word "China" and noted that this evening was to be devoted to an address on his own country, he passed through the doors and walked down the aisle towards the front, with the bundle of clothes. The speaker was waxing eloquent when his eye caught the face of the Chinese laundryman beaming celestially into his own. With a quick gesture he motioned the visitor to a seat and the visitor promptly sat down next to a corpulent bishop, at whose feet he unceremoniously planted the laundry. A few minutes later the good bishop discovered that one end of his frock coat was caught beneath the individual next to him and as he turned to look and he discovered a Chinese, he rose to move to another seat. Near-sightedness prevented him from seeing the bundle at his feet, and he tripped ungracefully over it with a resounding thud.

Can we doubt that at the moment the bishop moved away from the Chinese, Jesus came and sat down in his place? To separate ourselves in pride from our fellowmen because of the color of

* Condensed from a missionary address given in the First Church of the Nazarene, Los Angeles, California, at the annual District Missionary Convention, March, 1936.

his skin is to segregate ourselves from the Son of Man, the "Friend that sticketh closer than a brother." There is danger that a "paternal" attitude toward the heathen prevents us from being "fraternal."

In the city of Los Angeles I heard the following story. The new Chinese Vice-Consul decided to patronize American stores during his residence in California and visited one of the American barbers. The shop happened to be without other patrons on his arrival, and the head barber was seated on a chair reading a newspaper. Hearing a customer enter he lowered his paper and looked over his glasses. The Chinese official smiled, but the proprietor growled:

"What do you want in here?"

"Oh, just a hair-cut today," smiled the Chinese Vice-Consul.

"Well, we don't cut Chink's hair here, so get out," was the reply.

"And may I enquire the reason," asked the Celestial, his smile disappearing.

"I've got no time to argue," snarled the hairdresser. "Suppose our best customers from Hollywood should see me cutting *your* hair; what would they think? Do you suppose they want their hair dressed with the same tools as I use on you? The trade I have built up through years would be ruined in a day."

"Before I leave I want to ask you a question," said the Vice-Consul as he turned to the door.

"Make it snappy then," grumbled the barber. "I'm expecting a customer any moment."

"If my country came to you, as it has in the past, and gave Uncle Sam an order for five million dollars worth of machine guns and ammunition, seventy-five aeroplanes, two million dollars worth of scrap-iron and half-a-million dollars worth of modern factory equipment, would your people refuse the order? Would they say, 'We don't take Chinks as customers?'" Without waiting for the answer the Chinese stalked out of the shop.

The tragedy was that at the same time he slammed the shop door he also slammed his heart's door on Jesus Christ. Today, that Vice-Consul is a chief executive under Emperor Henry Pu-Yi of Manchukuo. One of his tasks is to interview mission board representatives who come with requests for government grants of land for hospitals and for other concessions. We wonder if he ever says to himself: "... We don't serve white foreign devils."

Now let us take a boat to a foreign port in the "Dragon Kingdom," "thinking yellow" in Hong-kong. A young Chinese restaurant owner needed a new suit, and noticing a special sale advertised by a prominent down-town tailor, he planned to investigate. An antiquated street car took him to the foreign concession where he eagerly viewed

the window display. His hand was on the door-knob, when he looked up and saw a plain notice, in English and Chinese, nailed just above the door: "*Chinese and dogs not allowed.*" The suit in the window was most inviting, but the words above the door were not.

The same ancient tram took the prospective customer back to the Chinese quarters and the next day his customers noticed a new sign tacked above the entrance to his restaurant: "*Europeans and dogs not admitted.*"

As we think over these four incidents we are forced to admit several things.

First, the average American church member does not appreciate the wonderful advancement his cousins of Cathay have made in recent years. There is also a tragic lack of soul passion for their redemption. When we have learned that we are our "brother's keeper" in *America*, only then can we accept this responsibility for our neighbors in other lands.

Second, a spirit of aloofness and feeling of superiority is a great barrier to Christian progress in foreign fields. How much of our missionary activity is superficial? There is a vast difference between being "interested in foreign missions" and in being vitally burdened for those of other races for whom Christ also died. How often we foolishly interpret the former for the latter!

Third, the influence of Christian civilization that we endeavor to send to the Orient is often nullified by our pagan attitude of superiority toward those who come to our own shores.

Fourth, many representatives of so-called Christian business houses that trade in the Far East, are a positive hindrance to the efforts of the Christian missionary.

"Thinking yellow!" does not mean "acting yellow!" It is a fallacy to suppose that Christ was a white man. In the book of Acts we read that when the Apostle Paul was standing on the steps of the castle waiting permission to address the Jewish rabble, the chief captain of the Roman guard asked: "Art thou not that Egyptian?" Christ and Paul were contemporaries and if the chief captain mistook Paul for an Egyptian, it seems that he might well have mistaken Jesus for one also!

The seventy-five thousand Chinese in America today constitute an outstanding challenge to the Christians of America—a challenge that has never been adequately accepted.

Christians can learn to "think yellow" by learning to understand and to sympathize with the Chinese. We need not "act yellow" in a sense of doing what is unworthy of a follower of Jesus Christ. The same Gospel that transforms us will burnish the Chinese into gold fit for the King's crown.

Problems of the Rural Church in Canada

By REV. J. R. WATT, D.D., Kingston, Ontario
Registrar in Queen's Theological College

EXCLUDING Greenland, Alaska and Newfoundland (a separate British Dominion), Canada comprises the entire northern part of the North American Continent. It has an area of 3,729,665 square miles as compared with the 3,776,700 square miles of the United States and its dependencies and is slightly smaller than the Continent of Europe. The estimated potential agricultural land is 2,218,747,200 acres.

Occupying this vast area are 10,376,786 people, an average of 2.99 per square mile, but because large areas are unoccupied this figure may be misleading. Prince Edward Island, with little unoccupied land, has an average density of 40.3 while Ontario, with great areas unsettled in the North, has 9.45. East of the Great Lakes most of the population is found south of the 50th parallel and in the West south of the 55th.

Of this population 5,381,071 are of British origin, 2,927,990 of French, 2,067,725 of other races. The largest non-Anglo-Saxon groups are German 473,544, Ukrainian 225,113, Dutch 148,962, Polish 145,503. The largest infiltration of non-Anglo-Saxon population is in the West. Prince Edward Island is almost solidly Anglo-Saxon while of the people of Manitoba, Saskatchewan and Alberta half are of non-Anglo-Saxon origin.

In religion the population is 4,285,388 Roman Catholic (of whom 2,853,117 are in Quebec and the Maritime Provinces), Jews 155,614, Greek Orthodox 102,389. The United Church is the largest Protestant group with 2,017,375 persons, and the Anglicans second with 1,635,615.

The climate varies with the latitude and other factors. Compared with Europe, except in the territory on or near the Pacific coast influence by the warm waters of the ocean, Canadian winters are colder and longer with shorter, warmer and drier summers. The temperature of the Pacific Coast is identical with that of the British Isles in the same latitude. Of Canada as a whole it may be said that the climate is healthful and invigorating, favorable to hardy bodies and vigorous minds.

Agriculture is the chief industry. In a single year the value of the total agricultural production has reached \$2,000,000,000. The Census of 1931

gave the ratio of urban to rural population as 53.7 to 46.29 (urban, in Canadian census terminology, includes any separately organized municipality regardless of population). Since 1881 there has been a steady decline in the ratio of the rural population. In many of the older townships the rural population has declined as much as 50 per cent. Even so two-thirds of Canadian congregations are rural or semirural in character. For this reason alone the welfare of rural congregations is a major concern of the Canadian Church.

It seemed necessary to state the foregoing facts that non-Canadian readers, unfamiliar with conditions here, might have some background against which to look at the problem. In many respects the problem of the rural church is the same in China, India, Canada or the United States. But the approach to and the solution of it must always take into account the local background with its unique local characteristics. Climate, density of population, religious complexion, racial traditions, are all factors of prime importance to workers in this field, and must be taken into account in any efforts at betterment. Some of these factors are permanent, others are modifiable, and the problem will change as they change.

In a contribution as brief as this must necessarily be, many significant elements must be passed by without reference. For example, there are in not a few communities the changing racial complexion. Areas that once were solidly British and populous enough to maintain adequate religious services are by steady infiltration becoming French or Ukrainian or some other racial color. Then follows inevitably the ethical confusion and uncertainty that accompanies the clash of cultures and the difficulty that a thinning Protestantism has to support its own religious usages.

Since this and many other problems of the same order are local to certain communities, they must yield place here to other handicaps much wider in their influence which effect all rural work. Of these denominationalism must be given first place.

Denominationalism is an inheritance. Historically Christianity was propagated and maintained in the Dominion on a denominational basis. It would serve no good purpose to quarrel with a fact that was, perhaps, in the evolution of Prot-

estantism inevitable. But inevitable or not denominationalism in spite of much that was admirable and praiseworthy must be debited with some things inimical to the rural church. When a pioneer community found itself, because of denominational zeal and prejudice, supplied with all the branches of Presbyterianism, Methodism, the Baptists and Anglicanism, it was not well churching but shamefully overchurched. The consequence was a burden of maintenance that overtaxed the financial resources of the community, inadequate buildings, and a conception of religion that would be difficult to justify from the New Testament. This condition has been improved greatly by the various unions that have taken place. In 1876 the Presbyterian churches united to form the Presbyterian Church in Canada. In 1883 the various Methodist bodies came together in the Canadian Methodist Church. Then in 1925 the Presbyterian Church, the Methodist Church and the Congregational Churches merged their identity to make the United Church of Canada. The Methodist Church as a whole entered this union, practically all the Congregational Churches and two-thirds of the Presbyterian Church in Canada.

The consequences of this latter Union for the rural work affected by it were far-reaching. The greatest single incentive in achieving Union was the religious needs of the rapidly expanding frontier. In anticipation of Union hundreds of consolidations took place and in the three years following Union 560 amalgamations, rearrangement of fields, or uniting of charges were affected, involving 2,000 congregations. One Presbytery, Kamloops, B. C., reported a saving of \$2,750 per year in Home Mission Funds. Within the area of the former Presbyterian Synod of Toronto there was a saving in money of \$50,000 while 126 men required on a competitive basis were released for work elsewhere.

In spite of this improvement there still remains in the older parts of the Dominion much overchurching in rural areas. The Union of 1925 affected only three of the national churches at work in Canada. But within the United Church itself there is a natural enough reluctance on the part of many people to close unneeded churches, hallowed by memory and long association, in the interest of an efficiency that was not demanded in earlier days or encouraged by older conditions. For this reason it is not impossible to find many hamlets of six or seven hundred people striving to maintain four or five churches where only one is needed. Eventually this anachronism will correct itself, but when it comes it must be without too much overhead compulsion and so it will be slow.

In these overchurched communities the work suffers in several directions. Ministers are underpaid. If three men have to be supported where only one is needed stipends are inadequate and home mission funds that ought to go to new pioneer work are expended in communities that might and ought to be self-supporting. Because of competitive denominationalism ministers have to minister to areas too large for efficient work. Serving, as many must, three, four and five points there is not a full program of religious work at any place. Sunday school and Young People's work suffers because the groups are too small for effective work and the minister's time is too much dissipated. Buildings once adequate when preaching was the only function of the church can scarcely be maintained and seldom are replaced with modern buildings in keeping with present-day conceptions of church function.

A second handicap that adversely affects all rural work is the measure of disesteem with which society and the Church regards the country and country life. As a generation we are urban-minded. The proof and causes of this fact cannot be here examined. It must stand bluntly while the consequences are set forth.

Very few men voluntarily and deliberately devote themselves to country work. In too many cases it is accepted as a second best because nothing else offers. It is accepted with the hope that a few years apprenticeship will open the way to an urban appointment which carries with it the hall mark of success. When this ambition is not realized there is a measure of secret disappointment and a restlessness which most men strive heroically to conceal. But concealed or admitted it reacts on the work and robs men of the joy in service without which no man gives his best.

In part society is to blame for this depreciation of rural life and service. The stage farmer with hayseeds in his uncombed hair is a libel that gets raucous laughter from crowds who appreciate very little the farmer's part in national economy. "Who's Who" is a roster of city names — even though many are farmers' sons. It is difficult to imagine any farm achievement that would earn a man a place beside those who have achieved professional distinction or made money. Urban newspapers frequently publicize city pulpits while rural utterances of equal merit go unnoticed.

In part our Theological Colleges are to blame. They graduate students hopeful that they will add lustre to the school by winning tall city pulpits. Among the courses they offer there is little serious effort at instruction in rural background or rural psychology; and as little to impress students with the contribution that the farm makes to national character, culture and stability. Little pains are

taken to correct the silly heresy that country pastorate is a proof of mediocrity.

In larger part than either society or the theological college the Church itself is to blame for accepting these standards without vigorous protest or effective resistance. Whatever it may have held in theory in practice it has consented to such a judgment. This is to be seen first in the scale of salaries in town and country. The average in the city has been always very much higher than anything attempted in the country. This, doubtless, is justifiable in a measure but the spread is greater than can be justified. Because of the larger stipends and other advantages that urban life offers the city exercises a selective power that tends to bring the ablest men to its pulpits. This happens not because city posts are more difficult or more important but because of very definite financial and social advantages. The rural minister, frequently isolated, serving a community with a declining population of three or four small discouraged groups, who provide little effective local leadership has a task far more difficult than the average urban minister and needs, if he is to carry on, courage of the highest order. Yet the Church is content to send its weakest men to the most demanding tasks and remunerate them on the lowest scale in the Church. That rural pastorates are brief, too brief to face and solve the problems they present, is not to be wondered at. It is the direct consequence of the factors we have been considering and will not be corrected until the Church wins back a true perspective and creates sufficient spiritual dynamic to remove these abuses and inspire men to choose as Oberlin did more than a century ago.

A third major handicap which touches the prosperity of the rural church is the depressed status of agriculture as an industry. The Church as an institution cannot carry on without suitable buildings, equipment and trained leadership and for these a sufficient measure of financial support must be found in the community served or in the

Church at large. Today the average urban church has at its command much more adequate and steady resources than its rural neighbor.

Today the farmer is not prosperous in Canada. When taxes are paid and necessary living expenses are provided for there is little left over for the Church or any other community enterprise. Why agriculture should remain the Cinderella among industries is a question that clamantly calls for an answer. Of its truth there can be little doubt and neither the Church nor the nation will be steadily prosperous until such adjustments are made as will secure for the farmer a fair return for his investment risk and labor.

It is obvious, then, that this problem cannot be solved by Church action alone. The economist and statesman must lend their aid before this handicap can be removed. When it is corrected, as it must be in the national interest, a new day will dawn for the country church. For the farmer is essentially religious. He is too close to the vital processes of the world to be much impressed by a godless humanism. His religion may be touched with fatalism but he knows that it is only the fool that says in his heart there is no God. If his Church is meagerly supported it is by necessity and not by choice.

Three conditions that enter into the rural church problem have been briefly noted. What of the future? It is pleasant to be able to state in closing that definite progress is being made. The outlook is promising. Overchurching is on the decline. The generation that takes up our work is going to see some changes that the boldest prophet did not dare to anticipate a generation ago. The Church is slowly opening its eyes to the need and profit of strengthening the rural base. More men are hearing and responding to the call of the country without apology or the old sense of inferiority. And governments are slowly learning that prosperity and national greatness are not products of mass production in city factories but have their roots much deeper in the life of the soil.

FOLLY OF BEING POWERLESS

If an electric car stands motionless on the tracks, it is nothing against the power of electricity. If an invalid has no appetite, and cannot go out of doors at night, it is no argument against things good to eat and the joy of starlit air. If a man does not know a flower by name nor a poem by heart, it is no indictment of the beauty of a rose or the charm of some poem. If we bear the name of Christ, but give no other sign of Him; if we go through the forms of Godliness, but live powerless lives, it is a thousand reproaches to us. To be powerless when Christ has all power, and we can have all we want, is an arraignment to which we can make no answer that is not self-incriminating.—*Selected.*

Volunteer Service for Rural Churches

By the REV. LOUIS C. HARNISH, Standish, Maine

WHERE shall we spend our honeymoon? This was one of the questions that two young people discussed as they made plans for their wedding. One was a recent graduate of a well-known college who was serving as Dean of Women in her Alma Mater. The other had prepared in a midwestern college for teaching. The answer to their question came from the American Friends Service Committee to whom the Sebago Lake Regional Parish of Maine had applied for volunteer summer workers. Arrangements were completed and the young bride and groom arrived on the scene. They found themselves in a colony of eight volunteer summer workers, housed in the large parsonage at Standish.

The Sebago Lake Regional Parish was one of a number of so-called "Larger Parishes" founded largely through the vision and energy of the Rev. Hilda L. Ives who, in this case, served as one of the volunteers. Other members of the colony were a mother and daughter, two young women college graduates, and a young Harvard student. The mother was a woman of culture and of experience in higher education, who served as house mother. Her daughter was a teacher in the public schools of a large city.

The group lived together as a family, each participating in the household duties. Daily conferences were held at which reports of the preceding day were received and plans for the day discussed. With the aid of cars in various degrees of senility the group scattered over the field. Every home in the entire region was visited and studies were made of the needs and problems which were revealed as a result of the home or individual contacts.

Partly as a result of the summer's experiment a call for student volunteer Christian service was sent out through various channels. An article in the *Boston Transcript* brought many responses. More than thirty-five young people have served on the Regional Parish staff, mostly on a non-salary basis. For the past three years the whole staff has been serving without salaries. Ordinary living expenses are provided and the staff live as a family in the Standish parsonage. Each person is allowed ten dollars a month for strictly personal use, but it is understood that no one will be allowed to suffer in case of emergency.

Why should so much outside help be needed in carrying on the work of the rural church?

This question involves two other questions: "Why not depend on local leadership?" "What are the special or unusual needs that ought to be met?"

In other words, what are the conditions which make the revival of the rural churches so difficult, and why is there need of such a large amount of volunteer work that can be done only with the help of leaders from outside the community?

The task of the Christian Church might be defined as "ministering to the abundant life." Christianity is a religion of culture. Ministering to human needs in the spirit of Christ makes religion vital. It was in this way that Jesus began the work of the Kingdom in His day. People are led from the needs they recognize to the needs that are more fundamental, that is, spiritual needs.

In spite of all the advances and facilities of modern civilization, there are multitudes who need the ministry of health, of sympathetic understanding, of encouragement, of wholesome recreation, of social satisfactions, of culture, including music, beauty, literary appreciation, etc. Homes need to be made more livable, more attractive, more comfortable, more sanitary, and in many cases, more commodious. Parents need assistance and guidance in the care of their children and in habit training of their children from infancy. They need cooperation in dealing with youth and in family problems along many lines.

This is a spiritual ministry and can never be made fully effective by any other ministry than that of Christ-directed lives prepared for the specific task to which their energies are to be devoted. It is this phase of Christian service that the Church must meet if its ministry is to be effective. This is true especially of underprivileged sections. Nowhere is this service more needed than in many rural regions.

The lack of competent local leadership in many rural sections is obvious. The reasons for this lack are also obvious.

First: The membership of the rural churches is for the most part pitifully small. Those who constitute the membership are as a rule older people. Many have lost their vital touch with the younger generation. There is also, to a large ex-

tent, a spirit of pessimism that weakens the influence of the group.

Second: At least one generation has lost out both in religious and cultural training. The younger generation, including the young married people, are not even connected with the church, except in a few of the more progressive parishes in very recent years. Even those who are members often do not take their religion very seriously.

Third: Those who have the qualities and capacity for leadership have left their homes to find employment in other places. Some of these have become religious leaders in other churches.

Fourth: In rural communities people are scattered, many living at a distance from any center, making it inconvenient or impossible to attend group meeting with any regularity.

Fifth: The demands for Christian service in thinly populated regions of Maine and other parts of New England are especially great. Facilities that are available in cities and more advanced neighborhoods through schools and clinics, and visiting nurse associations, through settlements and civic centers are almost entirely lacking in many country districts. Some "homes" are even worse off than those in the congested districts of cities.

Sixth: In most country districts there is a lack of social responsibility on the part of the more privileged people. There is a tendency to regard the people of lower standards of living as "no good" and incapable of rehabilitation.

These conditions are, in a way, similar to the conditions that gave rise to the settlement movement in the cities fifty years ago. They give the Church its opportunity for the revival of the rural church. Here is a situation that calls for the same heroic service as the foreign field. It is a service that demands the very highest qualifications of character, consecration, spiritual development, and technical training. It calls for the "missionary spirit" in the highest sense. But it is especially in these sections that money is not available for the employment of trained workers. How, then, can the situation be met?

The experiment of the Sebago Lake Regional Parish suggests one way of meeting the situation which is, perhaps, worthy of consideration. It involves, in the first place, sending out to our colleges and technical schools a call for volunteer service on the part of men and women of exceptionally fine Christian character, technically trained for some specific task. There is need for nurses with public health training to do educational work, serve as visiting nurses, and in case of emergency to care temporarily for the very

sick. This is one of the greatest opportunities for devoted service in the rural field. One member of our present staff is a registered nurse and has demonstrated clearly the demand for such service and its practicability as a means of spiritual service.

There is great need for people with home economic training, especially fitted to deal sympathetically with families. Here is an opportunity to really transform homes and to instill in them the religious atmosphere. Another line of service is for people with nursery school and kindergarten training. The Regional Parish was instrumental in securing Federal Aid for a nursery school which has been carried on for over two years in very close and sympathetic relation to the leaders of the Parish. It seems almost impossible to overestimate its value. Elementary Christian education must be closely related to the home and should begin in the earliest stages of the child's life.

We recognize the value of music in the church and in the home and in almost every phase of neighborhood life. Whole generations have lost out in music training. The schools have made a beginning. Here is a great opportunity for the Church. Every child that has the capacity ought to have the opportunity to learn to play a musical instrument and to sing. We have done something along this line, but very inadequately. There is need of, and in fact, a demand for many other lines of cultural service. A Harvard graduate interested in oriental pottery spent a summer in our parish teaching "coil and pat" method of making pottery. The response was astonishing.

There is demand for all lines of manual work for both boys and girls. Recently our boys' worker became very popular teaching the boys to make airplane models which could really fly.

The call for volunteer service on the part of younger (and older) Christians is a reasonable one and is certainly in keeping with our Christian traditions. It has saved the Church in more than one crisis. Why should not our young Christian students and graduates give one or two years of free service in recognition of the privileges they have enjoyed? Has the Christian Church less claim on its youth than the Mormons whose young men are called upon to go out without scrip or purse or remuneration to serve for a year or two as missionaries? Has the Christian Church less right to such service than the State that drafts its young men for military service and training? Moreover, there are many educated Christian people who are economically independent who might well practice their profession without salary.

But how are these people to be maintained who have not the means of their own? This leads to

the second suggestion which has been tried out on a small scale in our Sebago Lake Regional Parish.

A staff of workers can live as a group or colony, under good leadership, on a very small allowance. The funds usually provided for two salaries will maintain a staff of four or five. There is the possibility, also, in rural regions of doing a little subsistence "farming." People in the country can often give produce where they cannot give money. Even so, funds are likely to be needed from benevolent minded people outside the region. This

is a project that ought to appeal to many people of larger means.

The life of a group living as a family is an interesting experiment in many ways. It calls for the exercise of the finest Christian virtues. It also provides the very maximum of social and cultural satisfactions.*

* The Director of the Sebago Lake Regional Parish will be glad to correspond with people who wish to consider giving themselves for volunteer rural service. It is hoped that the Parish may become a training field for those who enter such service.

Saving a Whole Rural Community^{*}

The Life and Work of John Frederic Oberlin

THE biographer says: "The story of Oberlin is that of a man who stayed in a remote valley and did his work so well that the world made a path to his door.

"John Frederic Oberlin was Franco-German. He never came to America; but an American college was named for him.

"His salary was less than that of a teacher in our grade school; but, more than a hundred years after his death, the New Standard Dictionary lists him as a 'philanthropist.'

"He founded the first 'infant schools' on record.

"He was a pioneer in scientific 'agricultural extension.'

"In an age of intense religious animosities both Protestants and Catholics worshipped together in his church.

"He shielded Jews from persecution, and personally indemnified them for injuries suffered in his parish.

"Although in peril of his life during the French Revolution, he was given 'honorable mention' by the National Convention for his work as an educator.

"He was nominated for the Legion of Honor before the fall of Napoleon, and was given this decoration by Louis XVIII.

"He was awarded a gold medal for his work in agriculture and community betterment. He received messages of endearment from the Tzar of Russia."

Work in a Country Church

Oberlin went from a city to live in a small village and work in a rural community. He planned to remain there 30 years.

The soil was poor, the roads were bad, the people were sick and ignorant—the only school-teacher was a man whose job had been pig herding but he had become too old and weak for that so they sent him to care for the children.

Oberlin took a census which showed five villages, 100 families, and 400 inhabitants.

Service. Oberlin said in his first sermon that "minister" meant "servant" and he had come to serve. He told the congregation that men serve God by doing good to their neighbors. "Dear friends, one especially pleases God by good works. To do good works one does not need to have money. Everything that is done for the public good or to ease the burdens of man or beast, when it is done for love of God, is a good work which rejoices his heart."

Road building. "Such a work, especially," Oberlin continued in that first sermon, "is the repair and good upkeep of roads."

He raised money in the city to buy gunpowder to blast the rocks; he asked villagers to work with him and when only two or three came, he started the job alone.

Others joined him; a good road was made; a bridge built and the Valley of Stone was connected with the outside world.

The other villages asked Oberlin to help them build roads.

Schoolhouses. Oberlin bought a lot for a new school building; raised the money to buy the materials.

He worked as a carpenter and finished the job in two and a half months.

Next he built schoolhouses in the other four villages.

* From "Good News—Well Told," a pamphlet published by the National Christian Council of the Philippine Islands. The facts are taken from Dawson's book entitled, "John Frederic Oberlin—A Protestant Saint."

Sanitation. Oberlin concluded one of his sermons thus:

"My friends, remember what I have told you. The pestilences which from time to time have carried half the people of this valley to their graves are not caused by witches. They are caused by filth. Some of you, showing love to God by a regard for the common welfare, have heeded what I have asked every one to do and are keeping your premises free from filth that is a public nuisance. Others, showing an obstinacy that fills Satan with joy, have continued in their old and detestable ways. What shall I say, then? Shall I leave them to start another pestilence, and let them learn from the Angel of Death when that messenger comes to their door? Indeed, they well deserve such teaching; but alas, when calamity comes the good must suffer with the bad. No—I must try again to save you. I cannot *command* you. But see, dear friends and compatriots, what I hold in my hand! Yes it is money—money that came through the sale of grain from my fields. I offer it as prizes to our countrymen whose yards, upon inspection, are found to be free from filth."

An educational system. Oberlin changed office of teacher from standard of a pig herder to that of highest honor in the village. He wrote new textbooks; he organized "infant schools," the first kindergartens in the world. Thus he established in his rural parish the best school system in Europe.

A demonstration in farming. When the people saw these things, they began to believe that their leader knew what he was doing.

"The mountaineers were ready to admit that Oberlin could lay a stone wall, clear a road, build a bridge, construct a school, and teach them to read and write. But there was *one* thing a peasant, living in the eighteenth century, would not believe that a city man could do. He could not teach them anything about farming.

"Oberlin knew this feeling on the part of the peasants. He was wise enough to respect their prejudices, where these were deeply rooted. He would not start by telling them about new methods and undreamed-of possibilities. But there was nothing to prevent his setting out some trees and plants in his own gardens and fields.

"One day there was much merriment in the village of Waldsbach. Two fields, noted for the barrenness of their soil, belonged to the parsonage. These fields were crossed by paths much frequented by the peasants. The passers-by noticed, on the day in question, that the minister, with the help of a servant, was digging deep trenches through the barren fields. What did he expect to grow in that place? . . .

"Oberlin, disregarding the sly amusement of

the villagers, continued to dig. When the trenches were four or five feet deep he lowered young trees into them, mixing and pressing lightly around their roots the kinds of soil believed to be best suited to their rapid growth. He also procured slips of a few pears, plums, cherries, and some nuts, and turned one of his gardens into a large nursery. Then he waited. The mountaineers had never seen trees grow so fast. At last their curiosity got the better of them. Of their own accord, they came to express their astonishment and to ask him how they could raise such trees for themselves."

Next Oberlin gradually introduced scientific agriculture.

"He was interested primarily in the *character* of the inhabitants of the Valley of Stone. He had seen a vision of perfected humanity in the character of Jesus unfolded in the Gospels. His consuming passion was the desire to lift all men to that level. But it did not take long for a man who had trained himself both in medicine and theology to see that bodies enfeebled by a degrading destitution cannot go far on the road to spiritual perfection. Oberlin heard a voice that said: 'I was hungry, and you fed me.' He must feed these people. 'God is immensely rich!' It is not necessary for any child of his to go hungry. Wherever there is a need, there is also a supply. Apply the Golden Rule and the scientific method, and every one will have enough and to spare."

Then Oberlin's wife taught the people how to spin. In one year the small Valley sold to one manufacturer about 12,000 pesos worth.

"Visitors to the Valley of Stone discovered that the inhabitants were more intelligent, honest, and polite than were any other peasants they had ever seen. The schools and the church had done their work! A distinguished Swiss patriot, who had founded a ribbon factory at Basle, was attracted to the Valley of Stone by the fame of its minister. He urged his two sons to move their ribbon factory to this place. . . .

"The factory was located in the Valley of Stone without further ado. (In 1812, Legand's entire establishment was removed to the Valley of Stone.) The prosperity of the region was then assured."

Called to America, Oberlin decided to remain in his Valley. He lived there sixty years (1767-1826) and won the whole Valley to Christ. Protestants and Catholics worshipped together in his church.

This remarkable life of a Christian preacher shows how effective witness may be borne to Christ through service that helps to elevate men intellectually, economically and socially as well as spiritually.



MR. BELLINGHAM PREACHING AND PRACTICING AMONG BEDOUNS OF IRAQ

Medical Work Among Arabs in Iraq*

By W. BELLINGHAM

THE vast expanse of the Shamiyah Desert, which lies west of the River Euphrates in Central Mesopotamia (the Kingdom of Iraq) extends far into the Nejd (in Arabia). It is bordered by the Syrian Desert to the north and by all the mystery of Arabia to the south.

A trip into that supposedly empty desert would seem rather reckless to the ordinary individual; a sojourn over a period of years—whatever one's objective—would appear nothing short of madness. Yet people do travel there, though one often wonders what attractions those great arid wastes have to offer, and why people endure untold hardships, wandering about its vast empty spaces.

Some travelers seek something new by way of adventure: they experience queer itchings in the blood known to many as wanderlust. Organized parties of explorers, anthropologists, archæolo-

gists, geologists, also search and journey with high hopes of adding a little more to our knowledge of the almost unknown.

There are a very few who are *called* and *sent* to heal the sick and to preach the Gospel among the widely scattered tribes of Nomad Arabs. Nothing can turn them aside from their objective once the "call" is upon them and so long as their trust is in the Risen Lord. To them the way is old yet ever new with new and exciting dangers and difficulties. There are the unpleasant sensations in the burning sun at midday; terrible foot-soreness, thirst, fevers, loneliness—all new with a grim unexpectedness. The aches and pains, the sufferings and anxieties experienced along the wayside in the journeyings of a missionary are never fully told. Nor need they ever be told, for they are forgotten mid blessings derived from ministering to the greater sufferings of those to whom they are sent. For those sick bodies and

* Condensed from *The Evangelical Christian*, Toronto.

sicker souls to whom they journey know not the comforts and love of the Risen Saviour.

But come with me—or rather with us, Christ and myself—if you would know something of the desert. We will take you into its unquenchable life as we live it, and as it really is.

The journey requires a little over three hours by either camel or horse and is just as uncomfortable on either. Leaving our little home of dried mud, dwarfing itself in the distance, we sway off into the wilderness, soon to lose sight of everything one connects with mankind. There is not a structure, mechanical contrivance or human being within sight. On every side is sun-scorched desert, dry, empty, silent, uncanny and bare but for the presence of a few clumps of camel-thorn and ourselves. The sun beats down with a pitiless glare, and the surface of the desert becomes so hot that it will fry an egg. Perspiration oozes from every pore; a gentle breeze from the south lifts up particles of sand that adhere to every inch of our uncovered skin. Even the thought of water makes us thirsty, but we refrain from drinking—we shall only perspire more freely if we do. Our Arab companion comforts us with an Arab proverb: "Don't drink—less thirst; don't eat—less hunger?" So we sway along to the rhythm of the gurgling water in our waterskin. To talk is a fatigue, so we rock and think, think and sway. Oh, why were camels made to walk so oddly? It's such an uncomfortable ache we feel across the belt. The glare hurts our eyes. We wish we could talk; we wish we could drink. Oh, if only there were one shady tree where we could rest. If only we could see something new or other nomads in the distance. Why, oh why, do people waste so much water over the simple washing of hands? A thousand and one thoughts flash on through the mind—we straighten up—relax, close our eyes—meditate—. We shall not get lost, Christ is at our side and even if there is no track we are comforted somewhat for our Arab companion is with us. On and on!

Over a ridge and down into an indentation. There is more thorn now; and there—away in the distance—camels—"El Hamdu lillah"—unto God be praise. Further on are flocks of sheep and goats that appear to be grazing on sand for we see no grass. We begin to wonder what the black bundles are that move, for from where we sit they appear to be framed between the camels' ears. It's a water-hole—no need for the Arab to tell us. The camels smelled it long before we crossed the ridge and had we been unconscious from thirst the camels would have taken us there even if they themselves did not want to drink. They are wonderful, in spite of being awkward at times.

But there! we see that the black bundles are

women; they are moving off at the sight of us—single file, along a well-worn track, carrying skins of water. The water in the water-hole is dirty and stagnant, but oh, how precious—water is Life! How sweet on the desert! "Let us hurry and tell them of the sweet water of Eternal Life." It is only a thought and cannot be done, for suddenly we think of the unwritten laws of the desert and content ourselves and follow on, not daring to mention them more than once to our Arab com-



THE MISSIONARY IN ARAB DRESS

panion, who in the roughest voice he can muster, is bidding them move from our path. "It's easy for us to go around," we protest with a feeling of pity. But they have scrambled aside. One has fallen over, and we pass on trying hard not to hear the oaths muttered by the Arab at our side.

The tents of the other Arabs are not to be seen. The path winds and twists through the thorns for another four miles and we cross a rift in the desert, and there, to our relief, are the tents, black as the lean goats moving around. Our thoughts flash to Genesis, and we think of Jabal, Abraham and Jacob, who were plainsmen dwelling in tents. Surely they must have used tents like these even

in those long ages past. There they stand in all the stark loneliness of the desert.

Someone is running to meet us; a shout goes up, others follow. Several barking dogs race to show their teeth, but the first to greet us are the flies. We attempt to speak. Several flies are in our mouth, but we soon get used to it.

The Arab at our side mutters: "Allah Wakeil" (God our Trustee), and touches the camel's neck. With a series of grunts it kneels at an alarming angle, head down and forelegs first; we hold tight until we get a jolt from behind and know then she is properly settled. We alight with relief and have the feeling that it is good to be on mother earth. But before the feeling has rushed around our aching limbs we must give our greetings with "Peace," which is answered by "And on you be peace."

A dozen or more dirty palms are thrust into ours and in our pockets with impunity. The bag with the medicines is in the safe-keeping of the Arab, who freely clouts one and then another of the besieging crowd. A score of questions are asked in as many seconds about our health and welfare, and what we have brought. We are then led to the Sheikh's tent where some measure of peace is assured. Greetings and questions are repeated and a dusty rug is placed at our disposal. So we relax. A new dung fire is lighted right at our feet; coffee beans are roasted and pounded. We ask someone to bring our water but sour milk is brought in a filthy container instead, with flies swimming on its surface and every inch of its exterior covered. To brush them off would send more diving into the beverage, so instead we blow them to the far side and take sucking drafts of the milk until our thirst is quenched. If we should be weak in the stomach and complain about the flies, we may hear comments to the effect that we have been given both food and drink and that they were sent by Allah.

But we have come to preach the Gospel, but preaching, in the ordinary sense of the word, cannot be done, so we shall have to win them by tact. If we can first attend to their sadly-neglected bodies they will then listen with eagerness to the wonderful healing power of the Great Physician, for they never forget a kindness.

First we must have coffee and discuss the latest news; then follows a general talk. They know why we are here but it's beyond them to know why we are not afraid. Government officials visit them on rare occasions, but always with an escort of several armed police.

"Are you not afraid of being stabbed and robbed," they often ask, for they love talking of such subjects. We tell them briefly that our trust

is in God. "God is great," they mutter, and now is the time to tell them of God's greatness. They love a good story and will listen with patience; but in like manner we have to listen to their stories, with patience equally as great, or they will not listen to our next. Usually their stories are about the prophet Mohammed and Jimree, and what they lack in propriety they soon gain in amusement. The Arab has perfected the art of telling a story; much gesticulation, gasping and repetition goes with every one. The following is typical of the kind that tickle their imaginations, and this, by the way, is believed by them to be true.

One mullah, such a good mullah he was, never was there a mullah like him. Never!

He was always most careful in his ablutions, and always washed his hands before going to pray. And as was his habit he always held out his hands, always held out his hands he did. But the sparrows belonging to the mosque knew, and at prayer time always flew down to rest on his hands and cling to his fingers to drink the drops of water that gathered at his finger ends, until not even a drop remained and his hands became dry.

At the end everyone gasps, and the teller, to confirm it, will swear by his Prophet that it is not false.

Finally we tell our story, a guest's privilege. Then comes our time for medical treatment and more Gospel. These Arab nomads suffer from almost every ailment it is possible to imagine—sore eyes, open sores, the only covering of which are the flies; infected wounds; cuts, burns, skin diseases and internal complaints too numerous to mention. Very seldom do they wash and never with soap. They are so poor that one cannot imagine how poor until they are seen—no money, no stores. They live mostly on dates and the meagre supply of milk from their flocks. Perhaps twice a year they take wool, hair and skins to the town, which may be a hundred miles away, and there they exchange their produce for clothes and cheap luxuries.

Those diseases for which we have no cure we commend to God in prayer and He honors the faith of His servants. The men and boys are treated first; then we go to the women and girls. It is pitiful. But a half can never be told. We leave messages of comfort and promise to come again, if God so wills. "Inshallah" they repeat from their hearts.

After giving our treatments we return to the Sheikh and ask permission to go. He presses us to stay the night, but we have had the experience before. We pick off a few lice that are visible on our dress and make excuses. We return home as the coming night chases another passing day to

the west, to bathe in four gallons of water. If that is not available—*be patient, Brother!* Christ bore our sufferings on Calvary and made one sacrifice once and for all; therefore no sacrifice is too great for us to make for Him. We think of the Arabs we have left behind, and our hearts ache.

Their trust is in a dead prophet while ours is in the Risen Lord.

When next we visit the spot we find the water hole dry and the desert empty and bare. All is quiet. They have gone, Gone! GONE! *BUT WHERE???*

Hans Egede—Missionary to Greenland

Last year was the 250th anniversary of Hans Egede's birth. We are indebted to Dr. O. M. Norlie of Luther College, and to the News Bulletin of the National Lutheran Church for the following sketch of this interesting and inspiring Lutheran missionary of long ago.

HANS EGEDE, the Apostle to Greenland, was born January 31, 1686, at Senjen, Northern Norway, 250 years ago. This busy world will do well to pause a moment to listen to a brief tale about his life and labors. He was a hero and saint whose monument is the Church of Greenland, of which every person in Greenland, except two, is a baptized member. Next to Australia, Greenland is the largest island in the world. It is more than one-fourth as large as the United States. It is the most northern land in the world, and perhaps the coldest, for its interior is covered with an immense shield of ice rising from 4,000 feet to 11,000 feet. Its monstrous fjords discharge numberless icebergs, some of them ten miles long and a mile or more deep. The habitable portion is a thin fringe along the southwestern and the southeastern coasts, an area of 46,740 miles, or 5% of the total island.

The first settlers in Greenland were the ancient Norsemen. Gunnbjörn, Ulf Krage's son, the sages say, was driven by a storm to the coast of Greenland in 876 and wintered there. Erik the Red made a settlement there in 983, and called the land Greenland, hoping to attract settlers. At one time there were six thousand Norsemen living there.

In 999, King Olaf Trygvasson of Norway sent Leif Erikson to Greenland to Christianize it. Incidentally he made a voyage of discovery and found Vinland, and his name is best known as the discoverer of America in 1000. In the Norse sagas and the Vatican archives are found occasional notices of the Church which Leif established in Greenland. Thus, in 1112, Pope Paschal II appointed Eric Knutsson Bishop of Greenland. In 1121, Bishop Eric left Iceland for Vinland. The bishops after him are mentioned in the Icelandic vellums by name in regular succession down to 1409. In a letter of Pope Alexander VI, dated 1492, the year of Columbus' discovery of America, the sad condition of neglected Greenland is reviewed and Matthias is appointed Bishop of

Gardar, Greenland. Then, for a long and dreary stretch of over three hundred years, nothing is said about Greenland.

It was Hans Egede who brought the question up again. A graduate of the University of Copenhagen at 21, he at once married and accepted a pastorate in the fishing town of Vaagan, Lofoten Islands, Norway. While there he read about the Greenland settlements and the Church that had once been planted on that remote island. He began to think about it and to talk about it, and, after much careful and prayerful consideration concluded that he ought to go there as a missionary to his countrymen. He laid the matter before the bishops of Trondheim and of Bergen, but their replies, which were delayed a whole year, were just honeyed words. His parishioners at first thought his views interesting, then they protested, later became angry and finally regarded him as deranged. His wife, Gertrude Rask of Bergen, at first did not share with him his desire to go to such a desolate and unknown field, but through prayer she became convinced that God willed it and never afterwards wavered in her support of him. To this day she is reckoned as one of the noblest missionaries in all the annals of nineteen hundred years of mission work.

In 1715, Egede wrote a pamphlet defending his idea as to the need of mission work in Greenland and resigned from his pastorate in order to arouse interest for the mission cause. People regarded him as a madman. Church people would not listen to him anymore. He turned to the merchants. He went to Bergen to enlist the merchants in an expedition of trade with Greenland. It was all in vain for they dared not make the venture. Now, fortunately, the King of Denmark-Norway, Frederick IV, had started a mission college and had sent two missionaries, the German Pietists Ziegenbalg and Plütschau, to be missionaries among the Tamils around the Danish trading settlement at Tranquebar, South India. The sending of these two to India is considered as the begin-

ning of modern Protestant missions. Egede betook himself to the King, who at first refused to consider the Greenland project, but later promised to give an annual amount of money to it and gave Egede public endorsement. With this backing, Egede began to get a more respectful hearing and by 1721, after thirteen years of agitation, he had a trading-colonizing company organized and a ship purchased for the voyage. With his family and forty men on board he set sail from Bergen on May 3, 1721, and arrived off the southwest coast of Greenland on July 3, 1721, two months later. As the natives seemed fearful and fled at the approach of the newcomers, he occupied a little island off the coast, which he called Haabetsø (Island of Hope). This island was to be his headquarters for seven years.

The Greenlanders, Egede found to be, not descendants of the old Norsemen, but an Indian tribe called Innuits or Eskimos. The Norsemen had disappeared, and their sixteen large churches and their houses were all gone. As stated, the natives were timid and afraid and unapproachable. They had had experience with strange ships, with whalers and merchantmen who had often come to rob and kill as well as to barter. On one occasion, according to Egede's "Dagbog" (Daybook) a whaler came and set fire to an Eskimo village, came again the next year and repeated the crime. No wonder they were afraid of Egede and fled to the hillsides when he came ashore. In fact, the first year he was on the Island of Hope the village on the mainland near by was emptied of its inhabitants. It was mainly through his children, Paul and Nils and the two daughters, who played with the Eskimo children, that friendly relations were gradually established.

Egede set to work to learn the language, which was not then written. He started to translate the catechism and portions of the Bible into their tongue. It was a difficult undertaking, for their vocabulary was very meager. How, for example, could he render "Lamb of God" to a people who had never seen a lamb and had no word for it in their language? There were other obstacles too. The native priests did not welcome the new religion. The people, like ignorant heathen elsewhere in the world, were prone to superstitious beliefs and practices. One superstition was that sickness was due to witchcraft. So, when some one got sick, the thing to do was to find the witch that was causing the trouble. Usually some poor, helpless old woman was seized, tortured to death, her heart taken out, her body sawed to bits and thrown into the waves of the sea. There was no hope of curing a sickness until this had been done. Such superstitions died hard.

Again, the expedition had been at base a trad-

ing venture rather than a missionary enterprise, and for a year they had not been able to do any trading with the natives. In fact, they could not even buy provisions and as their supplies were getting dangerously low, were firmly determined to leave for home on a certain day. But, on the day set for leaving Greenland, three Norwegian boats came into sight. They brought supplies and reinforcements, and took home such of the colonists as were discontented. And so the work went on. At length through the children Egede was permitted to do some small acts of kindness among the Eskimos. Fear of him waned and he became a welcome guest. He was a hard student and made good progress in their language and began to understand their ways. At last, on January 10, 1724, he gathered some seventy of them in one of the larger houses and for the first time preached to them in their own language.

Four years later Egede moved his colony from the little island to the mainland and named the new station Godthaab (Good Hope). It is still one of the chief towns of Greenland and the seat of the Greenland Lutheran Theological Seminary, which trains the native ministry of today. Other stations were added as time went on: one at Christianshaab in 1734 by Hans Egede, several by his son, Paul, later on, as at Frederikshaab in 1742, at Jakobshavn in 1749, at Claushavn in 1752. The king gave Hans Egede the title of Bishop of Greenland, later applied to his son, Paul Egede, and other successors.

But though Egede had won the confidence of the Eskimos, there were many hardships. Building material and many kinds of food had to be imported from Europe. There was often danger of starvation and real famine. There was sickness and even plague. The opposition from the native priesthood was deep-rooted. Some of the colonists and traders that had come over were not morally what they should be. In 1727 the trading company which Egede had organized dissolved, as it was not a paying venture. This was a hard blow, but Egede asked his king in faith to send him more workers, and he sent him two new missionaries, Ole Lange and Heinrich Milzong. In 1731 a ship came to port with the sad news that Frederick IV, the friend of missions, both in "Greenland's icy mountains" and on "India's coral strands," was dead. Egede got orders to return to Norway. The royal support was withdrawn. But the Greenlanders urged him to stay, and Gertrude, his wife, agreed with him that it was their duty. So they stayed on. The new king, Christian VI, joined the Pietist movement and became friendly to the mission cause. Count Zinzendorf was present at his coronation and witnessed the baptism of two Greenland boys that Egede had

sent to Denmark to be trained. This gave Zinzendorf an idea, which his Church, the Moravian Brethren, then and there began to put into action. The idea was to bring the Gospel to the heathen. Zinzendorf pleaded with King Christian VI to support Egede, and from then on Christian VI was a staunch friend of the Greenland mission. Zinzendorf went a step further. He himself would send missionaries to Greenland to help out. He sent three good men to start with who made their first station and headquarters at a place they called New Herrnhut, some distance north of Godthaab. Strange to say, their coming was in many ways a hindrance to Egede's work, for they opposed him, notwithstanding that he was always kindly and helpful towards them. The worst hardship that befell the mission during Hans Egede's stay was the smallpox plague in 1735. A boy came down with this dread disease, which spread rapidly from hut to hut and laid waste whole villages so that there was not a man left to bury the dead. Some three thousand died of the scourge, including Gertrude Rask Egede, the beloved and faithful wife of Hans. Then, at her death, broken down by untiring labors and sorrow, he asked that he might return to his homeland for a season of rest. He preached his farewell sermon on July 28, 1736, on the sad text Isaiah 40: 4—"I have labored in vain. . . ."

But had he labored in vain? Although after fifteen years of work he had baptized only twenty people, he had prepared the soil and had sown much good seed that was to bear abundant fruit. Said one native to him: "You have done for us what none of our own would have done. You have stayed by us in our sickness and fed us out of your store. You have buried our dead who otherwise would not have received burial and would have been devoured by dogs and ravens and foxes. But above all you have told us about God and the Saviour and Heaven, so that we can die in joy and have a sure hope of a better life in the world to come."

His work was continued by his son Paul Egede, who spoke the Eskimo like a native and was a truly great linguist and administrator. He wrote in the Eskimo language a dictionary, a grammar, Luther's Catechism, the New Testament, the Church Book. He extended the missions along the whole west coast of Greenland over one thousand miles. The Church in Greenland has ever since been a living Church, although like the churches in the homeland it was at low ebb during the period of Rationalism. The first heathen in Greenland to be baptized, a Protestant, was in 1725, the last was in 1856. Heathenism has been driven from the land. They are a God-fearing

and enlightened people, due to the solid foundations laid by Hans Egede and his son, Paul.

When Hans Egede came back to Norway he was engaged in speaking about the work of his mission. The University of Copenhagen established a Greenland Seminary and made him the director of it, a position he held until 1747, when he asked to be relieved. In his retirement he lived at Stubbekjøbing on the little island of Falster, Denmark. There he died on November 5, 1758, at seventy-two and was buried beside his dear wife in the Nikolai Cemetery. The Eskimos to this day call him the "Unforgettable Father."

A DOCTOR'S NIGHT AT FATEHPUR *

(By one who sleeps on the Hospital roof)

The birds have hushed their sweetest bedtime songs,
For dusk has quickly faded into night.
The monkeys, crooning, moaning in the trees,
Are soon to hush, until the break of light.

A traveler on his way to cheer of home,
Goes singing down the now-deserted road.
Anon come jingling bells and trotting hoofs—
An ekka driver clicking-on his load.

When time has come for sleep, a jackal howls,
And then the pack let out blood-curdling cries
'Til all the dogs awake and start to bark;
It seems as though they echo round the skies.

And from the distance comes the rhythmic drum
Of tom-toms, of some Hindu wedding feast.
And long into the night their frenzied beats
Grow faster, when all else from sound has ceased.

Then wearied from their play, 'tis silent night
And all sleep on, but those who guard the town—
The chaukidars, who call abruptly out,
While others answer, walking up and down.

And then—sometimes—that sleep disturbing cry:
"Oh, chaukidar, oh, come unlock the gate,"
And heavy wheels come crunching down the path.
The prodded oxen stop, and then I wait.

And muffled voices soon are heard below,
The lights flash out, with tasks soon under way,
Inevitable footsteps to my roof
Of nurse who calls, "A patient's come to stay."

And then below, the night becomes as day,
And we all work to save that woman's life,
The baby's too, if haply it still lives
'Spite villagers with ignorance so rife.

And just before the dawn there comes a lull,
The woman resting, sleeping after pain;
Before the birds their morning chatter start,
There's stillness and some peaceful sleep again.

Upon my sleep there breaks a glorious hymn;
It is the nurses at their start of day.
"So soon, another day in which to live?"
Oh yes, to praise and pray, and work and play.

GERTRUDE J. SMITH, M.D.

* From *The Missionary Link*, New York.

The Martyrs of Erromanga

By the REV. MURDOCH MacKINNON, D.D.

THREE generations ago Erromanga, a large island in the South Seas, was in the grip of heathenism. Domestic life was practically unknown; the tribes were at war, and victories were celebrated by public feasts at which the bodies of captives were served as a delicacy. But the cries of little children and the groans of strangled widows were wafted hither by the warm breezes from the South, and found response from the heart of Christendom.

"I am received with the utmost respect," writes Dr. H. A. Robertson, in one of his recent reports. "Peace and goodwill prevail all over this fair isle."

The secret of this change may be deciphered from a tablet erected within "The Martyrs' Memorial Church," Erromanga. A part of the inscription reads thus:

SACRED TO THE MEMORY
of the Missionaries who died on this Island

GEORGE N. GORDON

ELLEN C. GORDON

Killed by the people of Unepang
May 20th, 1861

JAMES D. GORDON

Killed at Potnuma, March 7th, 1872

George N. Gordon and his devoted wife were the first European missionaries to live on Erromanga and to John Williams belongs the honor of having been the first to suffer martyrdom there. He had carried on successful work for over twenty years in other islands of the South Pacific, but no sooner had he and his friend Harris landed on Erromanga than the murderous people fell on them. Thus they consecrated the island with their blood, and the little streamlet flowing red that day spoke of peace to the dusky sons of the South.

The launching of *John Williams V* at Grangemouth, England, a few years ago, forms a significant commentary on the saying that "the blood of the martyrs is the seed of the Church." A representative of the shipbuilding company said: "We have built vessels for commerce, for pleasure, and, I regret to say, vessels to carry muni-

tions of war. Now we have built a vessel to carry the Word of Life, a more excellent thing, and no vessel has ever been built in this historic dockyard with more pleasure than *John Williams V*."

The report of this happy event stated that as the vessel struck the water the Scottish pipers, without direction beforehand, struck up the Scottish air, "Off to the Isles," amid a hearty burst of cheers.

Eighty years ago Mr. and Mrs. George Gordon arrived at Erromanga on the mission vessel, the *John Williams*, and for upwards of four years they lived and worked there. Three months later, he had translated the Ten Commandments. Mrs. Gordon began by teaching two small boys, who afterwards became faithful Christian teachers.

Kindness and unselfishness never yet failed to disclose hidden worth in the human heart. The younger people listened to the story of Jesus and the love of God; the old people heard of the cross of Calvary and the Home of "many mansions." They were intensely interested, and the work seemed to prosper.

But heathenism dies hard, especially when the greed of civilized men allies itself with it. The cruelties and falsehoods of the sandalwood traders outstripped anything that benighted Erromanga could produce. The influence of the missionary tended to make the dishonesty of the trading more difficult. Hence the trader prejudiced the people against Mr. Gordon, saying, "He brought the measles to you for did he not tell you that God's judgment was coming? He also caused the earthquake and your other misfortunes."

The poison had the desired effect. A plot was laid and speedily executed by nine savages, Lovo, a chief, being party to it. What are one unsuspecting couple against Erromangans with tomahawks. Mr. and Mrs. Gordon sleep on the banks of the Williams River but no heathen celebration, no cannibal feast disturb their dreams. The Christian young men who laid them to rest vowed that they would win Erromanga for Christ or perish with their missionaries in the attempt.

The mother of George Gordon, of Alberton, Prince Edward Island, had still another son, and the heroic spirit which she communicated to her children was not crushed. By the grace of God she was ready to give this other son to Christ in

so great a cause. James Gordon was preparing for the ministry, and when he heard of his brother's death, he said, "Now it is my turn, I must go." He sailed from Halifax on the famous Mission ship, *Dayspring*, and in 1864 arrived at the scene of his brother's labors and martyrdom. He gave himself to the work with enthusiasm, presenting the Gospel to the people in its simplicity and power. Progress was evident on every hand, and the Word that was sown in weakness was being raised in power. But the spirit of heathenism was not yet appeased. It called for another victim. Disease broke out and the missionary was again blamed. Nerimpaw's two children died after Gordon had given them medicine. (The hundreds of other children whom he treated, recovered.) Enough! While he was translating the Acts, and had reached the account of Stephen's martyrdom, Nerimpaw's tomahawk plunged deep into his head, and he too "fell asleep."

There is nothing that calls forth the heroic spirit like a manifestation of heroism. The Gordons had heard of Williams and as growing boys had listened to the voice of John Geddie. The reports of his work in Aneityum appealed strongly

to them and the Spirit of God worked directly on their hearts. He who called Williams called his successors. The Gordon brothers were nature's noblemen, tall, handsome, athletic. They were men of intellectual power, with a genius for languages. They were eloquent, persistent, fervent. They were men of prayer.

The Church lives by spiritual conquest, and the Gordons were bent on conquest in the name of the Christ and in the power of the Cross. Their death seemed premature and the sacrifice great, but Erromanga is now a Christian island and today sends out missionaries. The heart of our people was stirred and the church at home was wakened out of sleep.

The foreign missionary not only extends the Church abroad, but also is used to save the Church at home. In an age when the world is too much in evidence, it is inspiring to hear of these brothers, who gave themselves to the service of Christ for the sake of redeeming men. The one was the first missionary to live, and the other the last martyr to die, on Erromanga. The Church that gave the Gordons has other heroes awaiting the call of the Master. The Christ who has saved Erromanga can save the world.

Sixty Years in the Congo Belge

By the REV. THOMAS MOODY

Missionary of the American Baptist Foreign Mission Society

AFTER Henry M. Stanley crossed equatorial Africa and came out at Bauana in August, 1877, the English Baptist missionaries started for the Congo in 1878. The missionaries of many other societies have also entered until they have practically occupied the Belgian Congo for Christ.

From that day to this the progress of the work has been wonderfully blessed of God. The missionaries have gone in with the idea of preaching the Gospel of Christ to the natives and giving them the Word of God in their own tongue as soon as it was possible. As a result today the Christian churches are in every part of the Belgian Congo, a large number being self-supporting, self-propagating, self-sustaining, indigenous churches and with schools, from the common bush school to the schools for the preparation of teachers and preachers to carry on the work. A large amount of the work is done entirely by the African teachers and preachers, the oversight of the missionaries often being limited to one or two visits a year to the churches in charge of the natives.

At present there are some forty different Protestant missionary societies working in Belgian

Congo, with one thousand missionaries superintending the work. The church members in all Belgian Congo number over 250,000, in addition to Christians under instruction who number 275,035. More than ten thousand village schools enroll over 350,000 boys and girls.

Many of the mission stations have had very great blessings. Sona Bata, of the American Baptist Foreign Mission Society, where I spent the last few years, was opened in 1890. After several revivals we had an exceptional turning to God of the natives in 1921 in which for ten years in succession over a thousand people were baptized each year and were received into the church on confession of faith. At present there are 10,309 members connected with this station, with 303 village schools and 7,874 pupils. Besides the church boarding school there is a school for medical assistants and nurses. The Sona Bata field covers 10,000 square miles with 100,000 people and 2,000 villages. We have preached the Gospel in one half of their villages but the other 1,000 we have not entered. When I went out in 1890, there were less than 5,000 church members in all the Belgian Congo and now they number 250,000.

THE GIFT REVEALS THE GIVER — A MEDITATION

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

This verse tells of the greatest Gift the world has ever known. Other passages from God's Word march in procession before the mind:

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." 1 John 4:9.

"Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

"Without shedding of blood is no remission." Hebrews 9:22.

"Wherefore he is able also to save them to the uttermost that come unto God by him." Hebrews 7:25.

"No man hath seen God at any time; the only begotten Son, . . . he hath declared him." John 1:18.

The mind clings to the thought, God's Gift, even Jesus, reveals God to me; then is it not true that my gifts reveal me to God?

Jesus, God's Gift, reveals to the human heart far more of God than mere paper and ink can ever convey. Four characteristics of God the Father are definitely revealed in His Gift and are all suggested in the words of John 3:16.

1. GOD'S GIFT REVEALS GOD'S LOVE

"GOD SO LOVED . . . that he gave his only begotten Son."

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

2. GOD'S GIFT REVEALS GOD'S VISION

"God so loved THE WORLD that he gave his only begotten Son."

"Go ye into all the world, and preach the gospel to every creature."

3. GOD'S GIFT REVEALS GOD'S WISDOM

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him SHOULD NOT PERISH."

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

4. GOD'S GIFT REVEALS GOD'S POWER

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but HAVE EVERLASTING LIFE."

"He that believeth on the Son hath everlasting life."

If Jesus, the Gift of God, reveals to us God's love for us, God's vision of the needy world, God's wisdom in providing a way of escape from sin, and God's power to save, surely our gifts also reveal us to God.

Take a backward look at your gifts of the past year, to test yourself by them. Center your thoughts on the gifts which you plan to bring in the coming year as gifts to Him, week by week and month by month. Ask yourself: What do my gifts reveal of my love for Him who gave all for me, of my vision of this sin-stained world, of my knowledge of the way of salvation, and of my faith in God's power through Christ to save all men everywhere. If you are not sure that the revelation made through your gifts is in line with what you feel in your heart, will you sacrifice even more, until you are confident that, seeing the gifts, God will know the depth of your love. Then you will know the secret which Jesus sought to disclose, but which has been kept from many of us:

"It is more blessed to give than to receive."

—Adapted from Janie McCutchen, in *"The Presbyterian Survey."*

A Brahman Christian—Nehemiah Goreh

The Father of the Author of "In the Secret of His Presence"

IT WAS a great victory for the Christian missions when Nilakanta Sastri, the Indian pandit and scholar, abandoned the Brahmanic religion of his forefathers and accepted Jesus Christ.

Nilakanta was born on February 8, 1825, in a village near Jhansi. He belonged to a high class *konkan* family and his father, though born in Poona, migrated early to the north. Soon after Nilakanta's birth the family moved on to Benares, the citadel of Hinduism. Here Goreh was brought up in the lap of luxury as an uncle became Dewan of a State and he was given the best of education at that time. He studied Sanscrit under learned Shastris, specializing in the *Vedas*, the *Nyaya* and grammar. He had a strong prejudice against Christianity as he thought it a "religion fitted for ignorant *Mlechchas* only." But Goreh began an earnest study of the Bible to pick holes in it and strengthen his position as a staunch advocate of Hinduism. The Sermon on the Mount captivated him and drew him near to Christ. His interest steadily grew and contact with missionaries convinced him that Christ's religion is the only satisfying faith. His father and uncle implored him not to desert them and their religion, but Nilakanta stood firm in his conviction. He challenged the pandits of Benares to debate the truth of the Gospel of Christ. Though his deep affection for his father made him hesitate to embrace Christian religion, he finally was baptized on March 14, 1848, by the Rev. Robert Hawes at Jaunpur and was given the Christian name of Nehemiah.

It was not easy to bring his wife to the new faith. After his baptism she was supposed to be widowed and was kept in privacy. Later, by great efforts, the husband and wife were brought together though she remained Hindu for some time. Finally, she saw the light revealed in Christ and was baptized with their only daughter, Ellen Lakshmi, shortly after joining the Goreh Church. Unfortunately the mother died soon, leaving the orphan girl who was the father's pride and joy. This daughter has immortalized her name through her great hymn, "In the Secret of His Presence." She passed away recently at Cawnpore, after a long period of distinguished service in the cause of Christ.

Nehemiah Goreh was an excellent writer and used his profound knowledge in Sanscrit in translating some work to justify the ways of Christ to his fellow-countrymen. Maharaj Duleep Singh, himself a convert to the Christian faith, heard of

the fame of Pandit Goreh, had an interview with him at Benares and took him to Europe as his tutor in 1854. In England, the Goreh was allowed an audience with Queen Victoria along with the Maharajah. He also attended theological lectures at Islington. This stay brought him into contact with some of the great men of the Church of England and he had the privilege of meeting with Prof. Max Müller at Oxford.

For thirteen years Goreh worked as Headmaster of a school under the Church Missionary Society. In 1861 he was ordained a Deacon and sent to start a mission at Mhow in Central India and later to Chanda in Central Provinces. At Cawnpore he came in touch with the Brahmo leader, Keshub Chandra Sen, and in the course of discussion discovered to his surprise that Keshub had not read books on the evidences of Christian faith. This interview made Goreh take a special interest in Brahmo Movement and write pamphlets to win them over to the Christian faith. He criticized Brahmo Movement as a compromise between Hinduism and Christianity.

In 1883 Goreh wrote his important work in Marathi entitled, *Is there any proof that Christianity is a divinely given religion?* to meet certain religious difficulty of Pandita Ramabai who was not then a Christian. Later he published a series of his lectures entitled, *Christianity not of man but of God*. Among his many other publications, and one of the most useful to missionaries, was—*The genuineness of the Holy Gospels*. His health gradually failed and he passed on to his Rest on October 29, 1895, at the age of 70. It has been remarked of him, "The intensified devotion and self-denial of the Brahman missionary, his genuine humility and modesty, as well as his profound erudition, set off the eternal mode of his life, his poverty, his emaciated look, his plain mendicant-like attire—made him to be regarded by the people generally, European and Indian, as a *Sadhu*, the beau ideal of a Christian missionary."

By his example, and the vigor and persistency of his advocacy of the Christian Gospel, he was able to convert several men who afterwards became his colleagues in the great task. Christian evangelism to be truly effective and fruitful in our present day calls for Christian Indians of a rare type like Nehemiah Goreh with intense devotion, deep conviction and self-denial.

By T. D., in "*The National Missionary Intelligencer*."

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

The Place of Missionary Education in Church Enterprise

Shall missionary education be integrated into religious education? "This," says Bulletin No. 5 of the Professional Advisory Section on Missionary Education of the International Council of Religious Education, "is a perennial subject." Among the bulletins of this Section, previous issues of which dealing with specific, interdenominational methods have been reviewed in this Department, the present one is far and away the most comprehensive and scholarly and deserves careful study on the part of pastors, Sunday school superintendents and departmental heads, as well as leaders in men's and women's organizations in the local church and denominational executive boards. It goes deeper than any mere "ways of working"—down to the undergirding religious and educational principles which render mere patterns secondary and relatively inconsequential in that the trained person can work out his own methods on any given subject—whether it be "Rural Missions" or "The Moslem World."

The claims of this new Bulletin to citation in a methods department are valid in that very fact and also that in its latter portion it dips deeply into specifics for every department of church endeavor. It is a large-sized, twenty-three-page pamphlet that will challenge the understanding of simple folk as well as the most intellectual workers who desire to dig more deeply and discriminatingly into the human soil of all age interests in order to implant mission-

ary interest and motivations that will withstand winds of criticism and droughts of spiritual aspiration.

Dr. T. H. P. Sailer and a committee consisting of Leila Bagley, Genevieve Brown, S. F. Mack and J. L. Lobingier (chairman) have gathered together the results of the discussion of the topic at a meeting of the Professional Advisory Section, in Chicago, and supplemented them with suitable new material for the pamphlet. Here are a few high lights indicative of the motif, method, trend and subject matter:

The principal aim of education is to expand our interests and help us to see things in a broader perspective. Missionary education should not seem to be a competitor with issues that are more immediately important, but an aid in broadening our vision so that we shall see things more as God sees them. The essential thing that missionary education contributes to religious education is a sense of universality, with a knowledge of the needs of all mankind and a growing participation in the meeting of those needs. . . . Missionary education rests on the assumption that Christianity has something of supreme value for all mankind, *and that this will not be transmitted without special effort.* It holds that Christianity is a universal and not merely a national or racial religion, that whatever efforts are worth making to provide religious education for ourselves and our communities are equally desirable for other groups throughout the world. . . . Without the knowledge of Christ for personal guidance or social cooperation, their (the majority of needy mankind) welfare becomes a major concern of a *Kingdom-centered curriculum.*

The attitude of the pastor and other church leaders will be very important (in securing an adequate ideal of a basis for this new curriculum). The issue may be faced in meetings and discussion groups. *Delegates may be sent to summer conferences and institutions where they will get a larger*

outlook. Circulation of the right sort of books will help.

There is a lack of qualified teachers of missionary education. Three things are needed by these teachers: Missionary information, knowledge of missions, and contagious missionary interest. *A subject like missions needs not only the material that can be found in the teacher's quarterly, but a broad background. Few teachers have this. Methods other than those in Sunday school classes and group meetings will be needed. . . .* Without leaders of this type missionary education will be integrated only in name but not in fact. The most ideal curriculum on paper will be devalued if presented in a perfunctory way. Therefore the first move should be to concentrate on securing leaders and improving their quality.

Has missionary education a real contribution to make to work that is already being done in religious education? Let us not seek to introduce missionary applications, illustrations and talks because missions must be gotten in somehow, but because it really enriches experience. Christianity is essentially a world religion . . . and is needed by the whole world. . . . The material should not be lugged in by the ears but help to add significance. . . . The five minutes a Sunday or 20 minutes a month talks to a whole department or school should not seek merely to add variety or furnish information, but to make religious education more vital by supplying the elements that are needed but too frequently omitted.

The new courses of study for the church school are inserting specifically missionary lessons or short units. . . . The present arrangement offers a great opportunity. Well qualified teachers can arouse such interest in the subject that outside work will be undertaken. This may lead to church schools of missions, independent discussion groups on missions, campaigns of missionary reading and special projects. The only way to secure time is to make the subject so attractive that people will give time.

The best way to deal with such a situation (where the atmosphere of local churches is depressing to the missionary spirit) may be to *transplant individuals temporarily to other climates such as summer conferences where they may catch the heavenly*

vision. Where this is not possible it may be best to concentrate on a small, select group. Under these conditions the temperature may be raised as it would not be for the staid majority.

Manifestly, missionary education will never be effectively integrated unless people will bestow brains and pains on the process. At the foundation of the whole matter must be the effort to bring people to care deeply for the thorough integration of missionary education. Churches which try to operate machinery without sufficient steam will surely be disappointed.

Then follow "Practical applications of integration for church organizations"; some "Practical questions for discussion" such as: the use of costumes, curios, stunts, etc., for entertainment or decorative purposes, employment of conventional methods, outlining a year's programs for a women's association so as to integrate their work into the whole program, best plans for linking up the Sunday school, etc.; "factors essential to integration"; some practical curriculum suggestions as to form, material and methods; "Overhead counsel and cooperation"; "Integration from the viewpoint of the denominational program"; questions proposed to executive boards of the Presbyterian, the Congregational and Christian, the United Lutheran and the Methodist Episcopal churches are given with summaries of the replies; and a very concrete specific section devoted to plans for children's, young people's and adults' programs in missionary education. This last is well worth the price of the pamphlet, which is only 25 cents. Send orders to Miss Leila Bagley, 810 Broadway, Nashville, Tenn.

Measuring Myself—A Missionary Efficiency Test

1. Do I have thoroughly Christian motives for my missionary activities? Are they definitely based on love for God and love for man?
2. Am I cherishing more brotherly ideals concerning other peoples each year? Can I see the worth of the individual regardless of his race or culture?
3. Do I carry these brotherly ideals into my daily relationships with people of other racial, national and social groups?
4. Am I adding an intimate knowledge of a race or people to my intellectual assets each year?
5. Do I feel that other people have a contribution to make to my life, or do I feel that missions implies a one-way relationship?
6. Does my conception of home missions include the Christian solution of such problems of our national life as social and economic justice, race relations and the alcohol problem?
7. Am I endeavoring to secure for missionary education its normal, integral place in the worship, the instruction, the offerings and the activities of all departments of the local church life?
8. Am I increasingly seeing and using opportunities for the disseminating of missionary knowledge and interest through the loaning of missionary books and magazines, the choice of hymns at meetings where I preside, the emphasis in my public prayers, the collecting and sharing of pictures, stories, pageants, plays, curios and costumes?
9. Have I read at least one book the past year in the general field of missions?
10. If I work with children or young people have I read at least one book on missions in my specific field?
11. Am I sharing my resources with the missionary cause in a systematic manner?
12. Have I made any actual contribution to the cause of missions during the past year other than my financial contribution?

—United Christian Missionary Society Leaflet.

Methods Briefs for Primary Teaching

Mexico: On table covered with serape or other colorful woven scarf, arrange pottery, plain or painted gourds, clay hats used as pin trays, cans of string beans, Mexican pictures cut from magazines, etc. Make posters of cut-out pictures to illustrate talks. Tell how the roving vegetable pickers live in poverty and squalor, children—working hard like their elders—do not even know the meaning of "home." Adapt stories from "The Laughingest Lady," by Elinor Cowan Stone; "From Every Tribe and Nation," by Belle M. Brain (using the story, "Dona Carmen, a Living Epistle") and denominational leaflets on the subject. Have the children cut small adobe houses from bogus paper and make a Mexican village on sand table or in window, adding trees, a donkey, chickens and children. Posters may be made of children feeding donkeys or chickens, picking beans or carrying hampers of them, and donkeys bearing panniers loaded with beans. Women may be making pottery. Have offering taken up by dark-haired boy in white suit with wide, bright sash tied over shoulder and under arm, the gifts being received in high-crowned beach hat with little balls on edge of wide brim. He may be assisted by girl with straight black hair, wearing red or yellow dress and bright scarf tied over hair. Chicken sandwiches, small servings of string beans with oil dressing, sliced hard-cooked eggs or small bowls of chile con carne, both of the latter served with crackers, may be used as refreshments. "Jesus Loves Me" and "Jesus Loves the Little Children of the World" are appropriate songs.

Indians: Give local color with pottery, baskets, beads, moccasins, tiny totem poles, etc., arranged on table covered with Indian blanket, and with bright posters made from cut-out pictures. Feathered headdresses may be made by the children from craft paper or even com-

mon brown wrapping paper, ornamenting with feathers and drawings with colored crayons. Large or small wigwams can be made from the same paper. Color long strips of paper first yellow, then orange, then brown (several children working on same strip), making all strokes in same direction. Soak paper two or three minutes in water, open carefully over bucket, drain off water and crumple between fingers as fine as possible. Spread flat on folded newspapers, coat with orange shellac, using large, flat bristle brushes which may be cleaned in alcohol, the shellac being diluted with alcohol if too thick. When dried this paper looks and feels like skin and makes a fine wigwam. Large one very effective made over framework of poles, tied together at top and fastened to floor. Fasten paper securely to poles at bottom and lace together with raffia or twine, using large raffia needle not too sharp. Have children draw on 9'x12' paper figures of Indians, wigwams, shocks of corn, fish, pumpkins, deer, bears, turkeys, ponies and large Indian heads. They may string popcorn or macaroni broken into small pieces, with disks of construction paper in lieu of beads, to be worn with the headdresses. They also enjoy making posters of wigwams or cliff dwellings, trees, corn, pottery, rugs, baskets, etc., these to be drawn, painted or done in paper-cutting. Let them bring such things as arrowheads, baskets, beads, shells, etc., from home. Indian nature writing always interests them and they like to learn the signs. Have dark-haired boy wearing head-dress and blanket collect offering in basket or jar. A box for some Indian mission may be packed. If a victrola is available, play such selections as the "Love Call," "Marcellina," etc. Use selections from "Hiawatha," "Lady Yearley's Guest," "Joc's Coals of Fire" (from "The Rules of the Game" by Lambertson), and various stories of mission work among Indians. Close devotional part of meeting with Indian stanza

from "The World's Children for Jesus." Refreshments of popcorn balls or plain popcorn, candy in shape of pumpkins or grains of corn. One may sometimes find little candy turkeys.

South America: Keynote, a large map of country with interlacing letters, A, B, C, for Argentina, Brazil and Chili, mounted down front. Leader points out location and tells something about each of three countries, then says she has a bag of gifts from South America from which the children, coming up one at a time, may select something. For this a going-away bag has previously been packed with a bone button, bone-handled toothbrush, leather coin purse, little red shoe, bill-fold, band from sewing machine, leather-covered book, jacket, chipped dried beef, gelatin, coffee, chocolate, cocoa, Chili pepper, mixed spices, orange, lemon, grapefruit, Brazil nuts, silver spoon, glass set in lieu of a diamond, ostrich feather, monkey fur, rubber bands, eraser, comb, phonograph record, bright feathers, sea beans, toy snake and other appropriate objects wrapped in tissue paper to look like gifts. Have each gift opened, laid on table and explained. When bag is empty, give talk on the country, discussing the things it needs from us — Bibles, religious literature, churches, Sunday schools, hospitals, etc. English books not available because the language is mostly Spanish. Names of missionaries may be given, prayer offered for their work and Bible verses found beginning with A, B and C.

The results of an imaginary trip to South America were visualized by the writer in an improvised moving picture — pictures pasted on strip of paper with explanatory captions, names of missionaries written and verses chosen for each country, the ends of this long strip being fastened to two broomsticks turned by boys to show the entire reel. The leader read all script aloud for the benefit of the little folks unable to read for themselves. Textbooks

for Indian and South American studies (which were used in the United Study Course last year) may be had from denominational missionary literature headquarters or the Missionary Education Movement, 150 Fifth Ave., N. Y., at 75 cents each. "Stories South of the Equator" will be found very helpful.

Groups not adhering to the current United Study courses may form their plans from such suggestions as the foregoing; while workers using the new topics of "Rural America" and "The Moslem World," noting the principles involved, may be aided in working out their presentations to little folks at the age when eye-gate, ear-gate and hand must be made teammates.

The suggestions are from Annys L. Allison's work among juniors.

The outlines raise the questions of the Church's responsibility in relation to social conditions, to what extent such responsibility can be formulated into a universally applicable system of Christian social principles, what our personal and group responsibility is, where we obtain our criteria and data in arriving at judgments, and how we can implement these principles in terms of social action. The programs are intended primarily for the monthly meetings of the women's organization, but have additional suggestions for their more extensive use in general group meetings. Pastors would find them helpful for the midweek church services.

* * *

"Prayer in the land of the fir tree and pine.

Prayer in the land of the fig tree and vine.

Prayer where the waves dash loudly and cold.

Prayer where the lion stalks fearless and bold.

Prayer in cathedrals whose spires tower high.

Prayer in kirks and cabins close by.

Prayer where two are gathered to pray.

Everywhere, everywhere, prayer today."

BULLETIN OF The Council of Women for Home Missions

EDITH E. LOWRY, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

"I Was a Stranger"

"For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee?" Matthew 25: 35-40.

"Move On, You!" *

"Traditionally the American people have regarded the stranger who asked for alms as a ne'er-do-well whose own fault it was that he found himself in such sorry straits. Let him help himself! Was there not opportunity and success for every man to take care of himself if he 'had it in him'?"

"The man who takes to the road today in quest of work carries with him, unaware, the ball and chain of the settlement laws of Old England. If work is not found and need develops, he suddenly finds himself in an alien community, unwelcome, with no legal claim for aid, with limited private charitable resources available to him, and with suspicion directed toward him as a dangerous character. The hospitality of the police station, the 'two meals and a flop' in a municipal lodging house or second-rate mission,

the curt 'Move on, you!' of the sheriff at the county line, or actual arrest and sentence to the workhouse or the chain gang, have been and still are the penalties too frequently exacted from the victim of unguided migration. Having no responsible agency to direct him to opportunity for personal employment, he drifts or is shoved in this direction or that.

"Not all those who move from place to place are mentally or physically competent to undertake to fend for themselves in a new field. But men are not always at fault for having no money saved on which to support themselves after months in the lumber camp, or on railroad construction, or following the crops. Often enough the wages for which they work are grossly inadequate to meet their needs. Compelled as they are to take the only jobs they can get, there are times when they need help from the society which tolerates these conditions."

The depression years of 1930 and 1931 saw a tremendous increase in the numbers in those illegally "riding the rods." Still more were "thumbing a ride." The budgets of private agencies which had been aiding these transients were steadily declining and the numbers needing help were steadily increasing. A National Committee on Care of Transient and Homeless was composed of individuals from national agencies concerned with some phase of the problem of transiency and homelessness. Through the efforts of this committee the Federal Transient Program was formulated.

By 1934, forty-four states and the District of Columbia had

transient bureaus and camps in operation—295 bureaus and 190 camps. With the reduction in relief spending in 1934-1935 came the order to the states "to close intake at the transient centers and camps and to liquidate the entire program as of November 1, 1935.

"During the 20 months of life of the transient program, state and local authorities had been completely absorbed in administering ERA, CWA, and various other related activities under 'emergency' legislation. No thought had been given to an adjustment of the old poor laws to meet new conditions."

"By March, 1936, many states had become thoroughly alive to the fact that it was not enough to ask for federal funds with which to meet the needs of transient relief, but that there must be a sharing of responsibility between national and state governments and that the states must face the fact that their own laws of legal settlement were, by their rigidity and lack of uniformity, creating some of the very problems of which all states complained."

Three interstate conferences have been held.

"In all these conferences the Committee on Care of Transient and Homeless† kept up a drum-fire on the objective of federal, state, and local responsibility in this field, together with emphasis on the basic remedies of 'surer direction and guidance' for men in search of employment. Unification of the laws of legal settlement throughout the United States was urged, as was the vesting of responsibility

* Excerpts from "After Five Years," published by the Committee on Care of Transient and Homeless, 1270 Sixth Avenue, New York, price 10 cents.

† The Council of Women for Home Missions is represented on this Committee.

in the state governments to determine settlement. The federal and state authorities were asked to provide the necessary funds with which to meet the relief needs of the unsettled person.

"Each of these conferences appointed a continuing committee charged with carrying out certain recommendations of the conference and with bringing the resolutions of the conference to the attention of the proper authorities.

"The Council of State Governments, meeting in its Third General Assembly in Washington in January, 1937, with representation from 45 states, adopted a series of resolutions favoring 'uniform and reciprocal state laws to iron out some of the conflicts in the field of social security.' It recommended a standard requirement of one year to gain settlement; a provision for retaining the old settlement until a new settlement was acquired; relief and service during any period of inquiry as to settlement; authority vested in the state public welfare department to determine settlement; funds available to the state for reimbursement of local communities for service rendered to transients; and approval of the 'Uniform Transfer of Dependents Act.' These resolutions, bearing as they do the stamp of approval of the official delegates from 45 states, constitute the crystallization in government of a sense of social responsibility for the non-resident."

May Luncheon for Church Women

On May 10 at the Hotel Biltmore, New York City, a really significant luncheon took place. There had been several May Day luncheons sponsored by one interdenominational organization for the missionary women of metropolitan New York, but this luncheon sponsored by the four interdenominational organizations through which church women have been working, symbolized a new epoch. The thought back of this effort

was a desire to express the spirit of the Preaching Mission—unity of effort for the Kingdom of God.

The four organizations, The Council of Women for Home Missions, the Women's Committee of the Foreign Missions Conference, the National Council of Federated Church Women and the Women's Cooperating Commission of the Federal Council of Churches, combined to bring together the church women of metropolitan New York. Nearly 700 sat down in fellowship. While the greater number were from metropolitan New York, including cities and towns in New Jersey, Westchester County, New York, and Long Island, there were guests from Poughkeepsie, New York; Stamford and Norwalk, Connecticut; Philadelphia, Pennsylvania; Washington, D. C.; the Bay region and Southern California; Atlanta, Georgia, and Toronto, Canada.

The luncheon was planned under the chairmanship of Mrs. Augustus Trowbridge, who was also the charming presiding officer. By her long-range planning Mrs. Trowbridge was able to bring to the luncheon group a cable message from India from Dr. E. Stanley Jones as follows: "Personal gratitude your significant move toward unity. Light in that direction. Follow it." Another cable message of blessing on the undertaking from Maude Royden and a third message from across seas, from Lady Astor, "All we who profess the Christian faith will unite when we understand and apply Jesus' message, 'Now are we the Sons of God,' and follow His command." President Mary E. Woolley was prevented by the one hundredth anniversary of Mount Holyoke College from being present. In her place at the guest table was Mrs. William Adams Brown.

Dr. Mary Ely Lyman, just returned from receiving an honorary degree from Mount Holyoke, brought a strong message on what church women can contribute toward bringing in the

Kingdom of God under the caption, "Thy Kingdom Come." Dr. Lyman said that to Jesus the Kingdom meant living the will of God and that His was one life lived in harmony with God. An ideal was held before this great group of city women to leave the distracting small things and live lives in harmony with God, devoted to the interests of His Kingdom. What could not be accomplished by this challenge to seven hundred women put into action?

The second speaker of the day, Rev. Joseph R. Sizoo, D.D., lately come to New York from Washington, D. C., brought rich experiences from his contacts with varying groups. All he found going back for satisfaction of heart-hunger to the Christian faith. Dr. Sizoo had as his topic "For Such a Day as This," and pointed out how Christian womanhood in such a time must meet the heart-hunger of the world for the Gospel. He said we have got to develop a new kind of heroism.

Dr. Robert M. Searle, as secretary of the New York Federation of Churches, offered the invocation, and the benediction was pronounced by Rev. William Adams Brown, D.D., Chairman of the Committee on Universal Life and Work.

In closing we quote from a letter of Dr. Brown's received after the luncheon, for it expresses what so many feel:

I do not know when I have attended a meeting which seemed to me more vibrant with thrilling possibilities. It was not merely the fact that the large company assembled was an indication of the resources of far-reaching and intelligent service which the Church possesses in her consecrated womanhood, but still more the fact that your meeting together, instead of separately, was an indication of your recognition that whatever differentiation of function may prove wise from the point of view of effective administration, the cause is at heart one.

May this cause which is one be served wholeheartedly by every woman who has taken the name of Jesus Christ upon her, and may she give herself entirely to Him in "Such a Day as This."

EMMA JESSIE OGG.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

EUROPE

The Bible in Spain

In the latest report of the British and Foreign Bible Society, reference is made to the triumphs of the Bible in Spain during the present conflict and distress. Although the civil war was raging in Spain for half the year with which the report deals, a circulation of 211,000 volumes was achieved. The Bible Society's depot in Madrid was kept open during the siege and the Society's agent remained at his post.

Evangelism in Belgium

Within the past few months, the Belgian Gospel Mission, founded by Mr. and Mrs. Ralph Norton, has opened seven new centers, making a total of sixty-six in which the Gospel is regularly preached. M. Vansteenbergh, one of the directors of the Mission, was converted from atheism in England during the war, through the reading of the Bible while in a hospital.

M. Vansteenbergh tells how one center was opened as typical of all the others: A brushmaker, living near Ypres, heard the Gospel at a meeting last June, was converted, and straightway asked if a hall could be opened in his village. With his small life savings, he enlarged a brick shed attached to his house, so that it is capable of seating forty people. On the opening day, sixty crowded in, and others stood outside the door listening.

—*Life of Faith.*

Jews Turn to Christ

The Barbican Mission to the Jews, London, reports that several hundred Jewish families in Rumania are prepared to accept Christ. This is largely due to

the influence of a book by the headmaster of a Jewish girls' secondary school whose study of anti-Semitism has led him to realize that the only solution to the Jewish problem is to be found in Christ. Two hundred Jewish families in Bucharest are prepared to become Christians, but the State church refuses to encourage the movement.

—*Watchman-Examiner.*

Religious Education in Sweden

The Lutheran Church is the State Church in Sweden and in all high schools and colleges religion is a required subject. It includes Bible study, church history, comparative religion and missions. School work begins every day with a religious service lasting about fifteen minutes, with a view to training pupils to do serious thinking on religious and ethical questions.

Teachers of religion are required to be members of the State Church. Great demands are made as to the teacher's personality; he must preach by his character the same ideals that he teaches.

—*The Christian Advocate.*

The Cross in German Schools

An order to replace the crucifix in classrooms in Germany with pictures of Adolph Hitler has resulted in great excitement and open resistance. *The Living Church* says:

The unyielding attitude of Roman Catholic parents forced the authorities at Konnersreuth to restore the crucifixes to the classrooms in that city. Upward of 100 irate townsmen marched to the home of the school superintendent and chanted in unison their demand for restitution of the Christian symbols. The intervention of the police, with drawn revolvers, failed to intimidate the townspeople. The upshot of this demonstration was an order from the local authorities to

restore the crucifixes to their original places on the walls.

In his May Day speech Hitler is reported to have declared: "I will not tolerate that the German people's authority shall be menaced from any quarter. . . . That holds good above all for the churches."

As to the children of Christian people he said:

We will take their children and will educate them to become new Germans. We will not permit them to lapse into the old ways of thinking. We will take them when they are ten years old and bring them up in the spirit of the community until they are eighteen. They shall not escape us!

—*New York Times.*

What of the Waldenses?

This oldest evangelical church in the world, a church that has withstood more than 30 organized persecutions, today has 250 churches and missions in Italy. Because of retrenchment in other churches, the Waldenses are carrying more responsibility for Christian witnessing in Italy than ever before. Last year they provided over 88 per cent of the money spent upon their Missions throughout Italy, their Hospitals, their Children's Homes, their Homes for the Aged, their College at Torre Pellice and their Theological Seminary at Rome. Their congregations are larger than ever, and Italians in increasing numbers are joining their churches.

It is clear that an evangelical agency, such as the Waldensian Church, is more needed in Italy than ever before.

AFRICA

Il Duce and the Moslems

A *New York Times* correspondent in Egypt declares the majority of Moslems are unal-

terably opposed to Mussolini's claim to be "defender of the Moslem faith." Sheikh Mustapha el Maraghi, rector of the thousand-year-old Azhar University in Cairo, and recognized as the ecclesiastical head of Moslems throughout the world, says: "Only a Moslem who believes in the religion of Mohammed and lives up to the laws of the Koran can be the defender or protector of Islam. No other person, no matter of what race or religion or nationality, can be our defender."

Their religion forbids Mohammedans from being ruled by non-Moslems, and those of that faith in the Near East are not at all interested in Mussolini's pronouncement.

Cairo's College for Girls

The American College for Girls at Cairo, administered by the American Mission in Egypt for the United Presbyterian Church of North America, is the lineal descendant of the first girls' school in all Egypt. The cornerstone of the first building was laid February 25, 1908. The original college building fund was raised through the personal efforts of its founder and first president, Miss Ella O. Kyle, supported by a committee in Pittsburgh and individuals in both Egypt and America. The largest single contribution was \$30,000, a gift from Mr. John D. Rockefeller, Sr. It is the most advanced Protestant missionary school for girls in North Africa, occupying a strategic position in a city that is the largest in the continent, and that is, at the same time, the intellectual and spiritual center of the Arabic-speaking Moslem world.

The student body numbers more than 400; courses include the whole gamut of a girl's education, from the Beginners' Department through the equivalent of an American Junior College course. Among graduates are found doctors, nurses, lawyers, musicians, teachers, office workers, an artist of note, Egypt's sole aviatrix, and a host of efficient wives and mothers.

Protestants Not Wanted in Tripoli

The medical mission for Moslems and Jews in Tripoli has been closed by Italian authorities, and the missionary doctor was ordered to leave the territory. For half a century the North Africa Mission has maintained this healing and preaching center, the only evangelical witness in the whole of Libya. Complying with Government requirements, the purpose of the mission was described as: "Explaining the way of salvation through the Lord Jesus Christ in obedience to His commands, and also endeavoring to show the love of God in our medical consultations."

A government ordinance of August 26 authorized the mission to continue under three conditions: (a) No religious propaganda. (b) Nurses to have Italian diplomas. (c) Premises to conform to Hygiene Inspector's regulations. The doctor was unaware of this Ordinance until it was read to him at the police station; after which, charged with disregarding its terms, he was ordered to leave and the Mission was closed.

—*Moslem World*.

Good News from Nigeria

H. G. Farrant, field secretary of the Sudan United Mission, gives an encouraging account of present conditions in northern Nigeria. Although a few years ago a missionary would be able to give the names and histories of all the converts, today that would be impossible. By far the greater number of converts of recent years have been won, not by Europeans, but by Africans. It is the aim of the Mission to "blacken" the work as much as possible. Thirty men with their wives and families are being trained at Gindiri for evangelistic work. Two centers in the heart of one Moslem district, which had not been available for missionary effort during thirty years, are now occupied. The opening of a new leper colony at Maiduguri means the possibility of reaching 1,000,000 people.

—*The Christian*.

Tea With Tracts

Dr. Burkitt of Nairobi in Kenya Colony, Africa, is a director of a tea plantation and at the same time carries on Christian work. He is promoting an East Africa Colportage Society for the distribution of Scripture portions and evangelical booklets among the blacks from many tribes who pass through on their way to mines and plantations. They eagerly read anything they can get in their own dialects. Dr. Burkitt has an attractive depot in Nairobi which he hopes to duplicate in other centers of East Africa. —*S. S. Times*.

WESTERN ASIA

After Fifty Years

Two reports from North Syria prove that progress may appear over a stretch of half a century, which cannot be seen from year to year. The first is that of Rev. D. M. Wilson in regard to Tripoli, written in 1853; the other, written fifty years later by Rev. F. W. March, who died last year after 60 years in Syria.

"We mention schools not because we have any, but to state the reason why we have none. Near the close of the last year our school in Tripoli was broken up by the Greeks. . . . At none of the villages is there any prospect that a school would open the way for a preaching station; and to sustain a school for the sake of the influence of the school alone, under any native teacher we can employ, we regard as a waste of missionary funds. . . . Since last spring the Christians have lived in constant fear of their Moslem neighbors, indeed a large part of the Christian population fled in midsummer to the mountains where many of them still remain. . . . If asked whether there be signs of a brighter dawn our answer would be very unsatisfactory."

"The Tripoli field has eight organized churches, most of which include groups of villages, so that the eight churches take in all the church members of the whole field. Each church has a native preacher. There are 23 outstations including 25 schools

which are visited regularly. In the eight churches are 767 members. . . . During the year, 31 persons have been received on profession of faith. The eight churches working together as a Presbytery have established a Home Mission work; a committee composed wholly of Syrians having been appointed to receive and disburse funds and direct the work. They have raised 9,000 ps."

—*Syria News Quarterly.*

American Mission Press

The year 1934 marked the centenary of the American Mission Press in Beirut, Syria. The Press was founded in 1822 on the Island of Malta for service in the Near East, but it was not until 1834 that it was actually moved to Beirut, where it has now completed over one hundred years of missionary publication and printing for Arabic-speaking lands. Its literature now goes to some twenty-five different countries.

Many missionaries and indigenous workers have aided in various ways. A zealous young Swiss has recently printed at the Press a useful leaflet, "How to Read the Bible." Dr. N. Nucho, Director of Hamlin Memorial Sanatorium, has distributed in the past several years thousands of copies of a tract on "Tuberculosis and Its Prevention," largely at his own expense.

—*Syria News Quarterly.*

Disturbing the Village

When a missionary came to a Moslem village in Syria, it did not take his trained-nurse wife long to tell him that much of the disease rampant in the town was due to the public fountain, where the women dipped hands and jars to draw the family water supply.

"It is the will of Allah that there should be sickness," said the village headman when it was urged that he take steps to remedy this condition. "You strangers are disturbing our village. Please go away and do not come back."

On second thought he shrewdly

suggested that since the missionaries had discovered the source of disease, doubtless they would provide a new and safe fountain. "Unfortunately," said the missionary, "our mission has no money for such projects, nor have we as individuals."

Finally it was agreed that if the missionary could provide the cement for a sealed fountain, the headman would provide the labor. Now the 2,000 people of the Moslem village get clean water and the Christians are welcomed as friends.

—*Monday Morning.*

INDIA AND SIAM

Seeing Below the Surface

"World travelers who visit port cities, stay in good hotels and follow guides may have an interesting time, but they learn little of human suffering and its amelioration," writes a correspondent of the *Christian Evangelist*.

"My saddest experience has been to note the look of fear, as well as suffering, in the faces of teeming thousands—a look born of ignorance, disease and undernourished bodies; a ghastly look of futility because there is no physician, no hospital, nurse or medicine; and worse yet, no courage that comes from the Spirit of Christ. In most oriental countries, as well as in Central Africa, there is probably no more than one trained physician to every 200,000 people.

"A few years ago I spent several hours with a medical missionary in India. This delicate woman gave herself and her service to people in their filth, ignorance and abysmal superstition and suffering, packed in poverty like rabbits in a warren. She dressed wounds many times after having taken out the maggots. She cleansed the fly larvae from the festering eyes of little children and bound them with healing lotions. She gave consolation and sedative to a dying man who had hold of the tail of the sacred cow which had been brought into the house to help in his dying moments. She comforted a wailing widow as she

threw herself on the body of her dead husband prepared for cremation. God knows what else she did in the name of Christ the Great Physician."

Physical Training for Women

The Physical Education College for Women in Bengal is an experiment financed in Canada. It has made a beginning with 16 pupils, Europeans and Indians, from various parts of India, women of good educational standing who think it worth while spending time and money to obtain this extra qualification. Even for girls, education is no longer confined to books; they are the healthier and happier for the change. Calcutta has had a physical education college for men for a few years, and its influence is already felt throughout the province. The girls' college will soon be as well known.

A recent demonstration of the College was largely attended by prominent people of Calcutta.

—*Indian Witness.*

New Methods in Rural Work

Evangelistic work in rural areas seems to be taking a new turn, and promises well for building up the Church. In general, the emphasis is:

- (1) Seek to concentrate evangelistic effort in villages and seek to build up the old Christian communities;
- (2) obtain a mediating leadership;
- (3) make a decisive and deep impression on *chaudhri* leaders by living with them;
- (4) aim to make them the firebrands that will set the villages aflame, and
- (5) get them to take responsibility for follow-up work.

It is a new experience for old converts from the sweeper class to live in the same tents with city folks, and "break caste" by eating with them. It is also a new experience for them to work to schedule and obey the call of the bell, and in the evenings to get the exercise afforded by games of football.

—*Indian Witness.*

Andhra Christian College

The United Lutheran Church of America and the Church Missionary Society of Great Britain have worked out a plan of coop-

eration in Andhra Christian College. The first C. M. S. professor will join the staff on July 1. Lutherans will provide a dormitory for C. M. S. students.

It is hoped that the American Lutheran Church Mission, the American Baptist Mission, the English Methodist Mission, the Canadian Baptist Mission and the American Methodist Episcopal Mission will also cooperate.

Women Elders in Siam

The Leper Asylum, Chiengmai, Siam, has the distinction of having the first women elders in the Presbyterian Church. Nang La and Nang Kan Gao were elected to eldership in April, 1925. At that time Siam formed two presbyteries of the synod of New York. These two saintly old women went about the duties of their high office with a humility and joy touching to behold.

There had been good reason for their election. Many leper women were so crippled they could not come to the chapel, and missed the comfort of the weekly service. These women therefore asked that two of their number be made elders to comfort, teach and administer sacrament to helpless shut-ins. The two most loved were Nang La and Nang Kan Gao. Nang La had been a wretched beggar. Her near relatives did not care for her and at the progressive signs of leprosy drove her away from her home. Her only recourse was holding out her twisted hands for alms. Then she found Christ and began to "serve the Lord with gladness."

Nang Kan Gao lived in Chiengmai where her husband was an elder in the church and she herself was a great Bible student and ardent Christian. Her husband died and Nang Kan Gao carried on alone. When it was discovered that she had leprosy, still in its early stage, she immediately started on foot to Chiengmai. Because the disease was caught in its early stage, it was arrested.

—*Siam Outlook.*

Fruit of Leper Work

Dr. and Mrs. J. W. McKean, now living in retirement at Claremont, California, were missionaries in Siam for thirty years, establishing the first organized work for lepers in that kingdom. About 2,000 lepers have since entered the asylum at Chiengmai. There are 450 there now and nearly all have become active, praying Christians, making regular contributions to the work out of their very limited allowance for food money.

A recent letter from Chiengmai Leper Asylum includes this statement: "Mr. Pia begs to hand to Dr. McKean two ticals and to Mrs. McKean two ticals to be used in God's work." (A tical is worth about 50 cents.)

—*Monday Morning.*

CHINA

"The Bread of Life"

A cracker manufacturer of Hongkong encloses in each tin of his wares, shipped throughout China and the Netherlands Indies, a small paper on which is printed in four languages—Chinese, Javanese, Malay and English—the text, "Jesus said, I am the Bread of Life."

When a representative of the British and Foreign Bible Society called on this man recently he showed him a drawer full of letters which he had received, asking for more information about this Jesus, "the Bread of Life." In reply, he always sends a copy of St. John's Gospel, with a personal testimony to its influence on his own life.

—*Alliance Weekly.*

Heathen Cruelty

Presbyterian missionaries report the execution of 80 members of a leper colony in Yeung-kong, Kwangtung Province, China, by civil and military authorities. These lepers lived in a little cluster of huts known as Happy Valley, and existed by their own efforts, aided by the missionaries. A lone survivor told of hiding in a sewer of the village while soldiers bound his associates, carried them to a hill

and shot them. Their bodies were dumped in a lime-filled trench, and the village was looted and burned. A smaller group was slain near Canton, and Canton authorities are also said to be engaged in making a round-up of all lepers.

Military authorities had long threatened to end the little Happy Valley colony in their efforts to wipe out the disease.

Mission to Chinese Buddhists

The Christian Mission to Buddhists is now fifteen years old. Its first headquarters were in Nanking, but in 1926 the center was moved to Shatin, near Hongkong. The influence of this work extends to every large monastery in China and even reaches Japan, Malaya and Formosa. Since the beginning of the mission over eighty Buddhist and Taoist monks of "lay-devotees" have been baptized as Christians and some have become pastors of churches. In addition, there are several thousand "Tao Yu"—interested men and women.

Until recently this work has been supported by funds from Norway, Sweden and Denmark, but it is expected that the Anglican Church will help next year. The plan is to form a brotherhood of converted Buddhist monks, already accustomed to celibacy, who will live together and be available for special evangelistic work among educated Buddhist lay folk in the cities, and among the hills of Yunnan.

—*Chinese Recorder.*

Results from Small Efforts

During her stay in China, Muriel Lester says the most remarkable piece of work she saw was the transformation of a village in twelve months. Two missionaries lived so close to the Chinese in fellowship and so close to our Lord in spirit, that by using only their spare time and spending almost no money they were able to evoke from the peasants of a neighboring village sufficient confidence, communal ambition and initiative to set up three schools, a library and reading room, a daily clinic, a

public exhibition of agricultural produce in which five or six other villages coöperated, and a group of voluntary actors, stilt walkers, conjurors, to enliven the long days of the New Year holiday.

A leading medical man had been helping the peasants near his hospital set up a credit and marketing cooperative. Amazed at the resourcefulness and reliability that was forthcoming he summed up his whole experience of China:

"There is no country like it. Here one gets such big results from such small efforts."

—*The Christian Advocate.*

Mui Tsai Slavery

For some years the British Government has been trying to end the practice called Mui Tsai, whereby young girls are sold into service—to work for the purchasing household without pay and without the right to leave. Yet in spite of legal enactments, ways and means have been found to continue the practice, which cannot be considered anything but a mild form of slavery. The recent findings of the Royal Commission appointed to investigate this matter make clear such a conclusion to any impartial investigator.

The *Manchester Guardian* gets to the heart of the problem when it says:

If it were possible to discover what girls are Mui Tsai, the present legislation in Hongkong and Malaya, properly enforced, would be sufficient to abolish the practice. The difficulty, as the Commission and all other investigators have realized, is that the possessors of a Mui Tsai naturally claim that the child is something else—an illegitimate daughter, a child left in their care by relations, or, generally, "an adopted daughter-in-law"—that is, a girl child adopted until she is old enough to marry a son of the house. The only practical measure that has ever been suggested to stop this is to register all adopted daughters-in-law and, if necessary, all children transferred from their parents' care. The Governments in Hongkong and Malaya have always resisted this on the ground that such measures would logically lead to the registration and supervision of every girl in the colony.

Better Conditions for Women

A Woman's Life Improvement Association is being sponsored by the Kiangsi provincial government. For six months the Association will investigate the living conditions of women in Kiangsi. Then plans will be worked out for the promotion of the welfare of women. From July, 1937, to June, 1942, is to be the period of enforcement. In the first year a home economics' school will be established. The second year will see the extension of the program to ten more districts: the third year to 20 more districts; the fourth year to 25 more districts; and the fifth year to 27 more districts, thus finally covering the whole province. Special stress will be laid on needs of farming and working women. Physical education, civic training, industrial and farming production, useful social activities and setting up of good habits will all receive attention.

—*China Critic.*

How Would You Answer This?

What is the proper way to decline taking a baby to bring up? This is what a missionary in Hainan would like to know, and here is why.

A young Christian mother has been much interested in the feeding and care of her baby, and came to the Mission at intervals with questions. She had asked for a book on "Care and Training of Children." Let the missionary finish the story:

"She was the first mother I had known to intimate that she was not fully qualified to bring up any number of children. But I had not seen her for several weeks, when she came up one Sunday after church. When I went downstairs to greet her, she said, 'I've brought my baby to hand over to you, so you can bring him up properly,' and she pushed him into my hands, continuing, 'I don't know how. I want you to teach him and feed him and train him—it wouldn't be hard for you. It's hard for me. I'm not equal to it. Oh, I'll pay you,' she added.

"I told her that the baby seemed well and strong, a fine-looking little fellow—I thought she was doing a good job. She said no, he was spoiled. She couldn't feed him properly, she couldn't train him properly—the grandparents wouldn't allow it. Every time she tried to correct him, they interfered and scolded her! I tried to sympathize with her, but I told her it was her job, and a tough one. If only there were any hopes of training the grandparents!"

JAPAN—CHOSEN

Intensive Rural Campaign

In experimenting with ways and means to carry on its campaign for "100,000 new men and boys for Christ in ten years," the Brotherhood of St. Andrew is giving a full half of its energy this year to stirring up activity in rural evangelism. An Institute for training rural workers will be held in Tokyo, August 16-21, when a well-planned, practical demonstration course will be conducted by rural workers in such problems as evangelism, woman's work, young men's work, church school methods, and health and occupational schemes. Only three rural workers, lay or clerical, from each of the ten dioceses, will be invited to participate in the first institute. The Onabake Mission was chosen as being best suited for demonstration purposes, being located five miles from the railway station, in the midst of a countryside completely populated by small farmers. This little mission was made possible through a gift of \$1,000 secured by Bishop Dallas, following his visit to Japan last year.

—*The Living Church.*

More Japanese Deities

To Japan's national pantheon, which is said to include "eighty myriads of gods," 1,148 new deities were added in solemn ceremonies last April. They were soldiers of the empire who had died during the past year.

The ceremonies in form and meaning have no Occidental

counterparts. The rites were carried out in darkness. Against the black background of the shrine the white-robed Shinto priests and military officers who assisted made striking, ghost-like figures. Three thousand members of the families of the dead and the highest officers of the army and navy were present.

First, the chief priest of the shrine invited the spirits of the departed to enter the sanctuary. Rites were held to felicitate the new deities on their elevation. In solemn procession, with a military band playing a funeral anthem, a small portable shrine, conceived to contain the spirits of the new deities, was carried through the courtyard to the main temple. All lanterns and other lights were extinguished during its passage. When the ark was placed in its proper niche the shrine lights were relit and offerings of fruit, vegetables and wine were placed before the new spirits.

Those deified in the recent ceremony brought the total so worshipped to 130,967.

—*New York Times*.

A Witness of Solidarity

Edward Adams writes from Taiku, Korea, of results that followed a week of tent meetings ten miles from Taiku, where a church had been established ten years ago, but they were ten years of struggle for bare existence. A little farther into the mountains are two more groups—about three miles apart—very much in the same condition. Too far from the main currents of Christian activities, and with the strong and overwhelming backward pull of a hostile society, it has been a discouraging struggle. A native pastor, four lay workers, two women and two men made up the Gospel team. For three days the tent was filled (500-800 people) morning, noon and night. Workers took turns in addressing the multitudes with time out only at meals. By Sunday night 140 decided to accept Jesus as Lord and Saviour. Two evangelists stayed to do follow-up work, and the next week 20 more decisions were made.

Even before the tent meetings the local congregation had felt the old church building inadequate, and had taken up a subscription, at great sacrifice, of one hundred *yen*. A wealthy Christian woman in Taiku who had grown up in that village gave another hundred. Following the Sunday service all joined in a parade. "A couple of hundred strong we marched a half mile to the river-bed," writes Mr. Adams, "We each, men, women and children picked up a stone according to our strength. We marched back to town, while non-Christians lined the streets to see the strange parade. We deposited the stones in the church courtyard, and then held a brief service dedicating these first offerings to the future place of worship to the one and only true God and His Son. It was a witness of solidarity among Christians."

Stages of Growth in Korea

The figures tracing Presbyterian Church growth in Korea since 1900 are significant. The first decade of this century saw a growth of 1,100% in adherents, but in the second decade the increase was only 3%. During the third, the figure advanced to 26%, while in the six years of this fourth decade there has been the almost unbelievable increase of 75.5%.

Baptized membership has not kept pace with this. While it was 1,000% between 1900 and 1910, the next decade shows 76%, the third 33%, and the six years of the fourth 24%. There were no native pastors in 1900; there were 40 in 1920; then an increase of 350% in 1920, of 127% in 1930 and 29% in 1936.

These figures reflect the great revival that followed loss of independence; the period of consolidation that followed, a period that has now passed and the Church seems to be entering another forward movement. Missionary work in Korea began in 1884; Christians now number 520,000. Since the total population is 20,500,000, each Christian must win 40 others!

—*Christianity Today*.

ISLANDS OF THE PACIFIC

Demon Possession in South Seas

A missionary in the South Sea Evangelical Mission, working in the Solomon Islands, thinks that those who scoff at the reality of Satan and demons, would revise their theology if they could be in a heathen village for a few days. He tells of a notorious old witch doctor whose mind was incapable of grasping spiritual ideas. When he was convicted of sin and he accepted Christ his mind cleared, and his joy was unbounded. But Satan did not easily release him. Next day a man hurried to the mission, crying:

"Come quick! Old Mae-hui shake-shake too much; old fella devil come back."

The old man was found grasping the rafters of his low dwelling, shaking the building with great power, and crying out in an unearthly way. Prayer was offered and soon Mae-hui called out, "Lord Jesus, save me from this devil's power." Immediately he fell exhausted to the floor and slept heavily for a few hours. He soon recovered and has gone on since a happy Christian.

NORTH AMERICA

Commission on Unity

Largely as an outgrowth of the National Preaching Mission, a new "Commission for the Study of Christian Unity" will carry on "a continuous educational program," both as to the "conditions that create the demand for a greater unity" and as to the various proposals by which unity may be achieved. The educational program would strive to produce attitudes favorable to an advance in unity, and readiness to give open-minded consideration to whatever plans seem most promising.

Some of the conditions behind the demand for greater unity are:

Overchurching in local areas.

Inefficient use of resources.

The meaninglessness of our divisions when transplanted to the mission fields, where new churches are being created.

The lack of moral authority in a Church which appeals for unity in the world at large, when it has such insufficient unity within itself.

Progress in Kentucky's Mountains

Rapid changes are being made in the Kentucky mountain communities. Many county seats are connected by good roads; rivers once crossed only by fords have been bridged. Many good schools have been erected.

The College at Berea operates a "book car." One who travels in it writes:

During my almost six years of traveling I have seen six new school buildings replace old ones. In three instances a two-room building has taken the place of a one-room school. With the new buildings, conditions have improved. The better light and freshly painted walls seem conducive to cleanliness. In one school a small kitchen has been equipped for serving hot lunches.

Transportation of pupils to county high schools is becoming more common. For the Cumberland National Forest the government has already purchased 300,000 acres, and plans eventually to buy a total of 1,338,000 acres, in seventeen counties of Kentucky.

There are still very many regions in which "the roads run up the creeks, and the creeks run down the roads," many regions in which one must abandon all thought of a car, and travel on mule back or in jolt wagon to one's destination at some settlement or schoolhouse.

WILLIAM J. HUTCHINS.

"Jackson Whites" in New Jersey

An isolated, backward group known as "Jackson Whites," living in New Jersey, a few miles from the most heavily populated section of the United States, present an ethnological puzzle. To the original Indian settlers were added at least two other strains; Hessian deserters who in fleeing from their British masters had settled in the hills and a part of the 3,500 women, some white, some black, imported under contract as camp-followers for the

British Army by a man named Jackson at the time of the American Revolution. Today one can find albinos, mulattoes, as well as combinations of these, and negroid and Indian features.

Little was done concerning their physical, mental or spiritual needs until the Episcopal Church began work there several years ago. Two years ago, Rev. Albert Chillson took hold of the work. He found malnutrition was widespread, high mortality among children and destitution in general. Mr. Chillson gained their confidence by repeated visits, and when he proposed a religious service in the near-by schoolhouse on Sunday afternoons they responded amazingly, both in numbers and in their participation in the services. So far, only a beginning has been made.

—*The Living Church.*

Saving the "Shreds"

Said Horace Mann in a lecture on education: "The ashes, shreds and wrecks of everything are of some value." A California reformatory is acting on this theory, and results are in sharp contrast to most misnamed "reformatories" from which youths commonly come out worse than when they entered.

At the Preston School of Industry, as this institution is called, the boys are "cadets" instead of "inmates." Its cluster of buildings, with campus and athletic field, resembles a pleasant little college. Bars and armed guards are only for a few sullen and vicious ones. The rest have classes and military drills, learn trades, and are made to feel that society is not against them, but on their side to aid them to become physically, morally and mentally fit for useful citizenship.

—*Evangelical-Messenger.*

Linguistic Research

Each summer there is held an Institute of Linguistics, for the purpose of training practical linguistic investigators, and to locate them among indigenous tribes whose languages have

been studied very little, if at all. The results of their research is then compiled, and used by government agencies, universities, Bible translation societies and scientific research societies.

This offers opportunity for service and discovery seldom surpassed in the realm of scientific research, as there are hundreds of extremely interesting languages about which very little is known, and long-sought secrets about the relationships of people and streams of migration. The Institute's headquarters are at 506 Commonwealth Building, Philadelphia, Pa.

The Mormon Program of Today

It is well to know just what the Mormons are up to in these United States:

1. Nearly 2,000 emissaries at work, without salary.
2. Using deceptive radio talks misleading many.
3. Using millions of copies of periodicals and tracts, all craftily written to lead people to believe things utterly contrary to the Bible.
4. Having a great building era; while it has already seven so-called "temples" costing an average of \$770,000, it is building soon a \$525,000 plant in Los Angeles, another in Idaho, a new meeting-house in Chicago costing half a million, besides its two \$100,000 ones there; has another planned in Philadelphia; owns Manhattan Congregational Church, New York.
5. Has doubled its numbers twice and one-third since the census of 1890 and teaches that it is to rule the world.
6. Has nearly all its Senior high-school students in its "Theological Seminaries" one hour daily.
7. Has millions of yearly income, from tithing and large secular business interests, with which to do all this.
8. Has enough control over its people to keep its proselyting force filled; every young man expected to serve two years or more.

—*Light on Mormonism.*

Economic Freedom for Indians

Hundreds of Navajo Indians met early in April in the Navajo capital, Window Rock, Arizona, to draw up a new constitution. They desire a Legislature instead of the old Tribal Council, which is claimed not to be representative of all the people. Some of

the delegates were draped in blankets, and some, college educated, appeared as business men. All discussions were in the Navajo tongue.

Seventy years ago this tribe numbered 8,000; today there are 50,000 members. Their reservation includes 16,000 acres in Utah, New Mexico and Arizona. Their land is rich in coal and oil. They own a million sheep, and their blanket business is approaching a million dollar industry. Their constitution will be submitted to the "white fathers" at Washington.

—*Alliance Weekly.*

Canadians Plan Federation

Plans for a Canadian Federation of Churches, fashioned somewhat after the Federal Council of Churches in the United States, have been sent to the heads of the Anglican, Baptist, Presbyterian and United Churches, the Salvation Army and the Disciples. This proposed federation would provide for "the setting up of some coordinating council, so that in matters of common interest we may have the means of expressing ourselves, through one voice, which could speak for the Protestant Church of our country."

It is hoped thus to formulate a united front of all Protestant bodies on social questions, such as war and temperance, and for national evangelical work.

—*Advance.*

Liquor Evils in Alaska

"The repeal of the Prohibition Amendment was a major calamity for Alaska," says Dr. John M. Somerndike, Secretary for Alaska under the Presbyterian Board. "Ketchikan, for example, with a population of less than 4,000, has 65 saloons where liquor is dispensed. Similar conditions prevail in every Alaskan town and city. It is claimed that nearly two-thirds of the shipments of Alaska steamship lines consist of liquor. Its devastating effects are seen especially among the native population. Immorality and every form of vice follow in the wake of this evil. Government and terri-

torial officials, as well as missionaries, are deeply concerned over the situation.

The Alaskan Native Brotherhood, a Christian organization, has appealed to the missionaries for help in applying such restrictions to the traffic in intoxicants as would afford the native people some measure of protection, and save them from the moral destruction with which they are threatened. Victories over temptation are being won by Alaskan church members, who are subjected almost daily to the severest tests of the genuineness of their Christian profession.

Point Barrow Hospital Burns

The hospital at Barrow, Alaska, erected in 1921 by the Presbyterian Board of National Missions, has been totally destroyed by fire. The patients were removed safely, but medicines and surgical equipment were destroyed. The loss is covered by insurance. Until July 1, 1936, when the operation of this hospital was transferred to the Office of Indian Affairs of the U. S. Government, it provided the only health service available to some 2,000 Eskimos.

Emergency quarters have been fitted up, and medical supplies and surgical equipment have been shipped by dog team from the Kotzebue Hospital. Mrs. Fred S. Klerekoper, wife of the missionary at Barrow, who is a fully trained, registered nurse, will respond to emergency calls. Encouraging reports have been received from the Klerekopers regarding the progress of church work in the Barrow area. With characteristic devotion, the congregation continues to carry forward the local program of community worship and service. —*Monday Morning.*

LATIN AMERICA

Evangelism in Mexico

A cooperative effort in widespread evangelism is being arranged, in which, among others, the National Bible Society of Scotland, the Scripture Gift Mission, the Evangelical Churches and the Latin America Prayer

Fellowship will take part. The campaign, lasting five or six years, is designed to reach the entire population of 16,000,000, which includes 3,000,000 of non-Spanish-speaking Indians. A large circulation of the Scriptures will be a feature of this great effort.

—*Christianity Today.*

In the West Indies

The Presbyteries of Puerto Rico and Cuba have been conducting evangelistic campaigns far more extensive than ever before. It is estimated that about 2,000 new members will be received as a result. These members have been trained for the most part in the Sabbath schools. The campaign has been carried on by the pastors after weeks of preparation.

The Presbytery of Cuba ordained two new ministers this year. They were members of the Sabbath school years ago, received their training from the mission schools of Cuba, and their seminary training in the Evangelical Seminary in Puerto Rico. One of them has established a church in what was formerly a garage, the only building available when he was compelled to move from a rented building, because of the annoyance of a public cafe. The garage has been transformed into a very attractive church auditorium. The young minister and his wife represent the new generation of Cubans, well prepared intellectually, thoroughly identified with their own people, and definitely committed to the ideals of the Kingdom of Christ.

—*The Presbyterian.*

New Deal in Dominican Republic

Long before the present government used the term "New Deal" it was a reality in the Dominican mission field, and sixteen years of united action on the part of United Brethren, Methodist and Presbyterian forces have proved its value.

Operating under four departments — evangelistic, medical, educational and social, the Board

for Christian Work in Santo Domingo has moved forward in a unified program which has reached every stratum of Dominican life, and has become a vital factor for improvement. There has been a substantial increase in the number of evangelicals. English Wesleyans are now incorporated in this union church, and this year there was held in Samaná the centennial celebration of the founding of the Wesleyan Methodist Church in that district among the English-speaking colored people, who had migrated there from Pennsylvania, New Jersey and the Carolinas in 1824. In 1837, England sent a pastor who founded a church with 60 charter members. The oldest member is 96 years old. Hanging on the wall of her home is this motto, painted by her husband: "Children United you stand deviled you faull. Children when this you see remember me—E. Anderson." Thus the idea of unity is foretold. —*Advance*.

Woman's World

The Presbyterian Board reports great progress in the West Indies during the last few years in the organization of women's societies in the churches. There are now 18 church societies in Cuba, with 491 members, reporting more than 700 meetings during the past year. On their own initiative they have conducted seven Sunday schools and distributed 7,000 pieces of literature. Each society has established a "wardrobe," collecting and distributing used clothing to the community. Miss Edith M. Houston, worker at large, reports that while visiting in the home of one of the members of the societies, she found the woman of the house examining her coat and murmuring, "It would make three little pairs of pants." She lost no time in rescuing her coat from the modern Dorcas.

Many of the societies have prayer groups, meeting once a month with the sole purpose of praying for the evangelization of Cuba. —*Monday Morning*.

Need for Nationals

The general situation in Central America directs attention to the need for national Christian workers. Efforts are being made to send Christian workers into several new Departments in Guatemala, El Salvador, Nicaragua and Honduras. Foreign missionaries will take part in the advance, but the importance of the Bible Institutes at Panajachel for Indians, and that at Guatemala City and at San José in Costa Rica for Spanish-speaking students, is increasingly apparent. Moreover, travel between the republics becomes more difficult by the application of measures chiefly designed to exclude foreign competitive immigration. News from Costa Rica indicates that the Government is taking drastic measures to limit the number of incoming missionaries; and the Minister of Foreign Relations of Colombia has also announced that no more missionaries are wanted in Colombia. His veto is particularly severe against any further increase of single women workers.

—*World Dominion Press*.

Belated Efforts in Guatemala

Roman Catholics are making every effort to regain lost ground in Guatemala. Their efforts are commendable in many ways: a better type of clergymen; more active rural work; better education for children; certain improvements in the quality of their press; and even a strong party within the church, working to purify the church, or at least to remove the objections that laid it open to complaint and favored the advance of the Evangelicals. Meanwhile, the evangelical cause continues to grow by leaps and bounds.

—*Guatemala News*.

In Southern Peru

Alex. Jardine, writing for *The Neglected Continent*, tells of a new Christian group at Macusani, southern Peru, who had sent a special request for an evangelist to visit them. Mr. Jardine responded and says: "We found the village occupied

in its annual feast and bull-fight. The constant noise and din of the drunken band all night long made sleep well-nigh impossible. With the governor's permission I was able to preach in the public plaza as well as sell books, before the bull-fight began. We had a good congregation and the people were quite keen to listen to our message.

"The governor is a slave to drink. His wife asked if we had a cure for this curse, and turning to the two boys with me, I said, 'Senora, there are two of them. Ask them,' and Matias Arela warmed my heart with his splendid testimony. He was a known drunkard, but is now a free man through Christ.

"A seven hours' horseback journey took us to Copapata, and here we saw the nucleus for a growing work. We visited other small towns and made contacts with some who are really keen to know the way of salvation. I always think of the town of Santa Rosa as the place where Satan's seat is. The people are exceedingly bitter against us and are very fanatical Catholics. In 1931 we held meetings there, but owing to continued persecution the Indians stopped coming. However, on this visit we had the joy of baptizing five from the town itself, who professed faith in Christ as Saviour. So keen were they that we held a convention there, that we did so. Some fanatical women turned up, hoping to disturb the meeting; but we sang hymns until they went off in disgust. They repeated the experiment the following day, but a terrible hailstorm drenched them and they made a hasty retreat. Not once were we disturbed again. Later, a son of one of these fanatical women who had attended the meetings for the first time expressed the desire to know the Lord.

Afro-Cuban Cult

According to the *Literary Digest* there is in Cuba a cult whose rites sound like a page from pagan Africa. Kidnapping white children and human sacrifice are a part of the cere-

monial. Forty of their witch doctors were arrested last December and twenty others are already serving long terms in the Government prison.

This cult originated at Sabee, capital of the West African slave coast kingdom of Whydah. It claims 500,000 votaries in Cuba, of whom 100,000 are whites.

Gospel Bus in Chile

For the past three or four years the Presbyterian mission in Chile has taken an active part in the work of distributing the Scriptures throughout rural areas by means of a gospel bus. They have made long trips through the country whenever weather permitted traffic away from the central highways. Hundreds of New Testaments have been left in the homes of country people, many of whom never leave their thatched huts. In each place the missionaries take the opportunity of telling the story of Christ, reading from the Bible itself, training new Christians, and opening new avenues of interest.

—*Presbyterian Banner.*

MISCELLANEOUS

Is Religion Losing Ground?

In the January *Fortune* appeared the results of a survey on the status of religion in the United States today, based on 4,500 interviews secured by *Fortune's* investigators.

An equal number of men and women were interviewed in all major geographical areas, in both rural and urban communities. The various economic levels were represented as follows: prosperous, 10%; upper middle class, 27%; lower middle class, 38%, and poor, 25%.

The question: "Is religion in America today gaining or losing ground?" The consensus of judgment:

Religion gaining	24.8%
Losing	49.9%
Same	17.2%
Has no influence	1.3%
Don't know	6.8%

Of those definitely believing that religion is either gaining or losing, *more than two-thirds*

(66.79%) are of the opinion that religion is losing ground.

World Religions

World Dominion has recently published tables as authentic as are available of the percentages and numbers of the religions of the world:

Catholic	350,000,000—17%
Orthodox	150,000,000— 7%
Protestant	230,000,000—11%

Of the non-Christian religions the Confucianists form 17%, Hindus and Moslems 12% each, with Buddhists, Animists, Shintoists, Jews and others making up the remainder of the 2,040,000,000 in that class.

Lutherans Go Forward

The American Lutheran Board of Foreign Missions in adopting its budget on April 22, removed a 10% cut in missionary salaries, and voted to send during the year one new or replacement missionary to each foreign field, and also to make to each field a special contribution of \$1,000 during the year (\$500 for British Guiana) for buildings or general work. Argentina gets \$1,500 because of special needs at Eldorado. The total financial advance for the year is \$30,000.

Other indications of renewed progress are the building of a church in Kobe, Japan, and three new buildings at Zorzor, Liberia. The erection of new buildings at Tsingtao, China, will proceed as soon as the Luther League of America has attained its objective of \$10,000.

A special effort to cancel the Board's debt is making headway. The treasurer was able to report that indebtedness had been reduced to \$80,000 by last March. The regular budget of the Board is \$471,727.

Baptist Gains

More than 17,000 persons, the largest number in one year in the history of the Foreign Mission Society of the Southern Baptist Convention, were baptized by the Society's missionaries and native workers last year. The Society has mission-

aries in fourteen different foreign countries. Of the 2,728 churches in these foreign countries, 2,000 are self-supporting. The total membership is 204,894. Rumania reported 6,050 baptisms, which was the largest number reported for the year.

—*Watchman-Examiner.*

Asia's Children in Sunday School

India has the largest Sunday school enrolment in Asia, with Korea a close second. There are 285,000,000 children in Asia under fourteen years of age (excluding Asiatic Russia), out of which number 2,800,000 belong to Protestant communities—that is one in a hundred. Only about one-quarter of these children have been touched by the Sunday school. Some have been receiving religious instruction in day schools, but such privileges in day schools are rapidly disappearing. —*Alliance Weekly.*

Women's Missionary Magazine

After years of discussion and planning, the *Women's Missionary Magazine* of the United Presbyterian Church issued its first number in August, 1887, with 2,300 advance subscriptions. Mrs. Sarah Foster Hanna had the honor of first advocating such a magazine. Mrs. W. Clark Hutchison, of Xenia, Ohio, was its first editor, and served for 27 years. She was followed by Mrs. George Moore, who served for 21 years. A fund raised as a memorial to her supplies illustrations for the magazine. It is now under the capable editorship of Mrs. J. P. White, formerly a missionary in Egypt.

O Lord our God, thy mighty hand
Hath made our country free;
From all her broad and happy land
May worship rise to thee;
Fulfill the promise of her youth,
Her liberty defend;
By law and order, love and truth,
America befriend!

The strength of every state increase
In Union's golden chain;
Her thousand cities fill with peace,
Her million fields with grain—
The virtues of her mingled blood
In one new people blend;
By unity and brotherhood,
America befriend!

AMEN.
—*Henry van Dyke.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Christianity in the Eastern Conflicts. A Study of Christianity, Nationalism, and Communism in Asia. By William Paton. 224 pp. \$1.50. Chicago, Willett Clark and Co. 1937.

This is a very timely book. Mr. Paton is a secretary of the International Missionary Council. Last year he made a trip which took him through the Far East, India, and the Near East. The letters which record his impressions are among the most informing documents of their kind that this reviewer has seen. At the insistence of his friends, Mr. Paton put the substance of those letters into book form. Here, then, is a record of what a thoughtful observer has seen of present conditions in the most populous parts of Asia. Mr. Paton's concerns are primarily missionary. He is, however, interested also in the setting in which missions must work. These chapters contain, therefore, pictures of trends in politics, economics, and thought which affect the life of the Church.

The book does not end with a travelogue. The author has properly added an interpretation. The second half of the book he terms "Reflections." Mr. Paton states what he believes to be the Christian message. He discusses the relation of Church, community, and State in the Far East. He describes the present condition of the younger churches as he has seen them. He also gives space to the relation of the Church to the changing social order. Mr. Paton is always soundly evangelical and always sees below the surface to the significance of the transient scene.

K. S. LATOURETTE.

Eastward. The Story of Adoniram Judson. Portrait. 8vo. 240 pp. Round Table Press. New York. 1937.

There is no more fascinating or more stimulating reading than good missionary biographies. They contain stories of adventure in new fields, sacrificial service, love and romance, information about new peoples and strange lands and customs, and the study of character development under many adverse conditions and toward high ideals. The life of Adoniram Judson, pioneer missionary to Burma, is such a treasure house. He has furnished material for many biographies, histories and historical novels in the past eighty-five years. This is a well written life history, documented, with clear purpose and abundant human interest. While not a spiritual interpretation, it is a sympathetic record.

The subject is too well-known to require extended comment. Going out with his young bride, in 1812, as one of the first American foreign missionaries, he found they were not wanted by the British East India Company that controlled foreign relations with India. Moreover, Judson and his wife decided that they could not work as Congregational missionaries but must work as Baptists. This cut them off from home support for a time. Forbidden to work in India, after they had come 12,000 miles and were five months away from home, finally after trying Mauritius and Penang, the Judsons found a "crazy old vessel" to take them to Rangoon. The trials, horrors, heroism, joys and sorrows, priva-

tions and achievements of the next thirty-seven years fill the volume. Judson's first wife died after fourteen years in Burma and he later married Sarah Boardman. After a few years she too entered into rest and Judson married a third time. The dangers and the difficulties overcome in pioneer mission work for Christ present a very different story from that of most modern missions. Those were the days of giants and of heroes and heroines.

The biographer is a graduate of Brown University and now professor of missions in Berkeley Divinity School, California. He naturally sympathizes with Judson's change to Baptist views, which was the immediate reason for the founding of the American Baptist Missionary Union. The biography is vivid and sympathetic, revealing the way God works to build up His Kingdom "in spite of dungeon, fire and sword."

The Israel Promises and Their Fulfillment. By Samuel Hinds Wilkinson. 195 pp. 8s. 6d. John Bale, Sons, and Danielson. London. 1936.

What is the teaching of the Bible regarding the future of the Jews? The answer would seem to be simple enough. It is in fact far otherwise. There are in general two main views held by Christians. One follows the Jewish interpretation of the ancient prophecies concerning Israel that there will be a reconstitution of the Jewish nation in Palestine under the Messiah when the Jews will reach the highest pinnacle of earthly dominion and glory. Some Christians maintain that this will be realized at the second coming of

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

Christ. The other view holds that the old covenant was abolished by Christ and under the new covenant the Church is the legitimate heir of the promises made to Israel. Instead of an earthly dominion and glory, the Church has come into possession of a spiritual Zion and a richer spiritual inheritance.

One of the ablest exponents of the latter view is Philip Mauro, whose volume, "The Hope of Israel: What Is It?" has had a wide circulation and a potent influence. It is because of this influence that Samuel Wilkinson has written his book to counteract its effect which he regards as harmful and misleading.

As director of the Mildmay Mission to the Jews, of London, Mr. Wilkinson brings to bear on the problem a deep interest in the Jewish people and the results of a life-long study of the Scriptures concerning them. He undertakes to establish on impregnable foundations the inviolability of the promises concerning Israel and the certainty of their plenary fulfilment. His book is a very valuable contribution to the study of the subject, but we wish that its message had been less controversial and less limited in its scope by the arguments which he seeks to meet. These books by Philip Mauro and Samuel Wilkinson are keen and interesting examples of diverse Biblical interpretation.

J. S. CONNING.

Mecca and Beyond. By Edward M. Dodd and Rose Wilson Dodd. Illus. 12mo. 222 pp. \$1.00, cloth; 50 cents, paper. Central Committee on the United Study of Foreign Missions. Boston. 1937.

Mecca, the "Forbidden City" to Christians, is a name to conjure with for Moslems. Dr. and Mrs. Dodd have both lived among followers of Mohammed in the Near East and have been in touch with them ever since they left Persia (Iran). This popular and well-written study book is good reading for it deals, not with abstract, but with concrete facts and incidents. First the authors view "the Moslem and his world" as a whole and show the remarkable changes

that have taken place. Arabia, Syria and Palestine, Egypt and Africa, Turkey, Iran, India and the Farther East are then considered specifically in illuminating chapters. While Islam is still considered an almost impossible field for Christian advance, this book gives an encouraging record of the progress made. The Moslem attitude to Christ is changing but Mohammed's followers are becoming more materialistic. The weakness and strength of Islam are clearly shown. The absolute necessity of life through Christ might be more positively stressed. Moslems who become Christians know that there is no hope in Mohammed.

Christ and the World Today. By Wm. E. Doughty. 12mo. 126 pp. Methodist Book Concern. New York. 1937.

Dr. Doughty was for some time a secretary of the Laymen's Missionary Movement and later of the Near East Relief. He is a man of missionary vision and a clear and convincing speaker and writer. This little volume describes the "New Age" in which we live—with its good and evil; "The Changing World" that offers a challenge to Christians; the "New Destiny" that is faced by the Church and the various nations and races; the "World Mission" of Japan, India and other lands; "America in the New Age" and its vast opportunity; the "New World Society" seen as the Kingdom of God and "Christ's Summons" to a new departure, calling for a new crusade.

It is a book of facts, carefully selected and interpreted to show the author's views as to why and how the world should be made over to conform to the spirit and purpose of Christ. The facts are impressive but we believe that the Bible leads us to expect the complete fulfilment of Christ's purposes only when He returns to reign.

Beyond Statistics. By Stephen J. Corey. 188 pp. \$1.00. Bethany Press. St. Louis, Mo. 1937.

Here is one of the best of recent missionary books, small in size, but large in value and in-

terest. Dr. Corey is one of the recognized leaders of the foreign missionary enterprise, and writes out of long and rich experience, first as secretary and now as president of the United Christian Missionary Society of the Disciples of Christ. His knowledge of missions is wide and accurate. He shows the wider range of world missions, "beyond statistics." His clarity of literary style, wealth of facts and illustrations, and cogency of argument make delightful reading. So good a book should have an index.

ARTHUR J. BROWN.

The Young Moslem Looks at Life. By Murray T. Titus. 8vo. 181 pp. \$1.00, cloth; 60 cents, paper. Friendship Press. New York. 1937.

Moslems are an interesting people. They follow one of the most positive religious systems in the world and are exceedingly missionary-minded. Many Moslem youth are wide-awake and are in training for leadership. In the first chapter of this study book for young people in America, the author introduces Mohammed Bey, a young Moslem of Kashgar, who desires to see the world by making a pilgrimage to Mecca. The book describes his experiences and reactions and shows that while his eyes were opened to many weaknesses in Moslems, his experience at Mecca overwhelmed him with Islam's greatness.

Dr. Titus then goes on to show clearly the main facts about Mohammed and his religion, the practices of Islam and the results seen in the family, in politics and religion. He closes with a Moslem view of Christianity and Islam's challenge to the world. Young people will do well to read it. They will then have deeper appreciation of Christ and Christianity.

What Is the Moslem World? By Charles R. Watson. 8vo. 207 pp. \$1.00, cloth; 60 cents, paper. Friendship Press. New York. 1937.

Few men know the Near East Moslem world better than Dr. Watson. He was born in Egypt of missionary parents and has been a missionary there for twenty years. In this adult mis-

sion study book he has given the main facts about the lands and peoples where Islam holds sway. He points out many peculiarities of the Moslems and the "gripping power of Islam." He also presents the main facts as to the contact of Christians with Moslems. Where Dr. Watson fails, we think, is in dealing with the weakness of Islam, its increased antagonism to Christ as known to Christians, and its supreme need for the Gospel. In looking to the future he calls on Christians to make better use of their resources, to understand the task and its difficulties, to use more strategy with a united approach to the problem. Missionaries to Moslems know that un-failing faith and prayer and loving sacrifice are required, but that the fruit must come from the Spirit of God opening blind eyes and bringing new life to dead souls.

In the Jungles of New Guinea. By Missionary R. Hanselmann. Illus. Pamphlet. Lutheran Book Concern. Columbus, Ohio.

New Guinea is still unknown to most Americans, in spite of the fact that it is an immense island and has great wealth and interest for explorers, anthropologists, scientists, exploiters and especially for missionary-minded Christians.

Mr. Hanselmann, a Lutheran missionary in the Mandated Territory, gives here his impressions of the flora, the fauna and the natives. A little is told about his experiences with them and the effective work of the Lutherans.

The Evangelical Handbook of Latin America. Paper. Quarto. 119 pp. 4s. Committee on Cooperation in Latin America, New York and the World Dominion Press, London. 1937.

With excellent maps, statistical tables, general information, and directory of missionaries in each of the Latin American countries, this volume gives valuable up-to-date information. Every one interested in the progress of missions in these twenty-one countries (including islands in the West Indies) should have this Handbook for study and reference. Most of

the churches and missions are included, with 2,298 missionaries. The information is unavoidably and unfortunately incomplete.

But, Until Seventy Times Seven. By S. May Wyburn. Illus. 12mo. 192 pp. \$1.25. Loizeaux Bros. New York. 1936.

The Water Street Mission, New York City, has long been known as a place where modern miracles are wrought. The story of lives and natures transformed and regenerated there have a perpetual thrill and will never grow old. Here the widow of the former superintendent, a true man of God, gives some of these wonder tales of city mission work, under the subtitle of three Biblical names of three superintendents — Jeremiah (McAuley), Samuel (Hadley) and John (Wyburn). These men are worth knowing and the stories of their lives and the harvest that resulted from their seed-sowing and watering furnish good illustrations for sermons as well as excellent reading. Here is a place where men were truly converted. They knew it and others knew it by the way their light shone before men and glorified God. Read these "wonder tales" and pass them on to others as a witness of the redemptive power of Christ.

Just Like You Stories. For Boys and Girls. By Mrs. Henry W. Peabody. Illus. 186 pp. \$1.50. M. H. Leavis. Boston, Mass. 1937.

Eye-gate is one of the most effective means of entrance into the mind and heart and soul. Wise guidance in a child's reading is therefore one of the most important avenues of learning. And yet multitudes of children today, even in Christian homes, are having their tastes vitiated, their standards lowered, and their future endangered by the silly, distorted and often degrading reading they find in newspapers and books. Dr. May Lazar, research assistant of the Board of Education, New York City, warns against many fairy-tales and "series books" that distort their ideas about life.

True stories of children, when

well told, always attract children and at the same time educate them and develop their human sympathies. A child naturally has no racial prejudices and can be deeply interested in the way children of other lands live and talk, work and play. Here, by means of captivating pictures on every page, with attractive verses and stories, the reader is introduced to children from Greenland, China, Japan, India, Africa, the Philippines and from Palestine. Here are friendly, attractive stories for very young children, suitable for use in the home and Sunday school, as well as by teachers of young children in day school.

Kill or Cure. By Muriel Lester. 135 pp. \$1.00. Cokesbury Press. Nashville, Tennessee. 1937.

This is an avowedly "peace tract," by the woman who has been called "the Jane Addams" of England and who had become internationally known not only for her remarkable Christian service in the tenement district of London but for her eloquent advocacy of world peace. In this little book she convincingly shows the utter futility of war and the urgent need of developing attitudes and methods for preventing it. Some readers may feel that she carries her pacifism to extremes, but they will respect her sincerity. Dr. Stanley Hunter adds an interesting biographical sketch of the author.

ARTHUR J. BROWN.

About the Old Faith. By Henry W. Frost. 12mo. 128 pp. \$1.25. Fleming H. Revell Co. New York. 1937.

In these days of new man-made cults and of militant unbelief there is need for short, clear studies in revealed truth. Those who are experimenting in new creeds need to avoid the toadstool variety of philosophy that carries death.

For half a century Dr. Frost has tested the brand of faith which he presents here in simple outline. It has, moreover, proved its value for two thousand years and continues to bring life and strength today to those who follow it. Here is an elementary volume for students,

rather than an advanced treatise on the Christian faith. Dr. Frost bases everything on the Bible, though in many cases the references are lacking. His general topics are: The Godhead, Christ, Man, Sin, The Scriptures, Fundamental Doctrines, The Church, Christian Experience, Christian Privileges, Christian Services, Vital Topics, The Unseen World, Prophecy and the Final State.

For most purposes the studies are too analytical. There is no argument but rather a series of numbered statements to set forth the author's interpretations of the Bible teaching. There are almost no extra Biblical illustrations or examples of the way these truths work out in life. Young people who wish to know what the Word of God says will find Dr. Frost's studies illuminating. Missionaries will also find them of real value to clarify their own thinking and as a textbook for use with converts.

Except Ye Repent. By Harry A. Ironside. 8vo. 191 pp. \$1.50. American Tract Society. New York. 1937.

The number of strong and convincing evangelical preachers seems to be diminishing rather than increasing, so that volumes of sermons, like this, are prizes worth having. Dr. Ironsides, pastor of the Moody Memorial Church, Chicago, is a powerful evangelical and popular preacher and a clear expositor. This series of sermons on Repentance won the \$1,000 prize offered by the American Tract Society. They are worth it—short, evangelical, Biblical, practical, arresting, adapted for present-day needs. This series takes up the meaning of repentance, Christ's call to repent, the teaching of various apostles and Biblical writers on the subject and the results of preaching repentance today. Ministers and missionaries will do well to study this volume carefully and to preach on the same subject often. It is too much neglected and too superficially treated. "Except ye repent, ye shall all likewise perish," are the words of Christ to religious leaders of His day.

Immensity. God's Greatness Seen in Creation. By Clarence H. Benson. Illus. 8vo. 140 pp. \$1.50. The Scripture Press. Chicago. 1937.

The wonders of God's universe can be grasped only faintly—its magnificence, its order, its design, its harmony in immensity and in minuteness. There is fine opportunity for unending study for it is a study of the works of God. Mr. Benson here gives glimpses of the wonders of astronomy and the lessons we learn as to God's character and purpose. The author is director of Christian Education Courses in Moody Bible Institute, Chicago, and is author of "The Earth, the Theater of the Universe" and other volumes. Here is a book that makes infidelity impossible to an honest, intelligent thinker. It is also fascinating reading and furnishes an immense amount of material for sermons. Every chapter is linked up to Bible passages and the closing chapter is on the "Star of Bethlehem"—not yet clearly identified.

Pioneering in Kwangsi. By W. H. Oldfield. Illus. 8vo. 208 pp. Christian Publications, Inc. Harrisburg, Pa. 1936.

Kwangsi is one of the larger and generally unevangelized provinces in southwest China. Here The Christian and Missionary Alliance has done and is doing a remarkable work among Chinese and aboriginal tribes. The courage, sacrifice, and perseverance of these missionaries have produced some remarkable results. (See the article by Rev. A. C. Snead in this issue of THE REVIEW.)

The Rev. W. H. Oldfield, one of the pioneers, describes vividly the land and people, the material progress in recent years and the work of the Alliance in its various stations and outstations. It is a story of faith, of courage, of adventure and of achievement. There are still millions who are unevangelized and one can travel hundreds of miles without seeing a Christian chapel. Some of the best work is being done by Chinese Gospel Bands that are trained and then go out to evangelize their fellow countrymen.

With Christ in Africa. By Rev. D. A. McDonald. Illus. 158 pp. 2s. 6d. Marshall, Morgan & Scott, Ltd., London, Edinburgh. Obtainable in America from Zondervan Publishing House, Grand Rapids, Michigan. \$1.00. 1937.

"The persons who say, 'Let the Africans alone; they are quite happy,' have never lived close to African life." For forty years (1892-1931), Rev. D. A. McDonald lived among the people of South Africa, daily adding to his evidence that "The dark places of the earth are full of the habitations of cruelty." The story of his life and work among the peoples of Kafraria and North East Transvaal reveals a genuine understanding and appreciation of the Zulus and Vendas among whom he faithfully and victoriously conducted his business of "life-changing."

From the point of general interest the effectiveness of the book is somewhat hampered by a too exact emphasis on the names of obscure places and people. But the genuineness, the whimsical naïveté and the splendid Christian vitality of the man make his narrative a real testimony to the joy of courageous Christian living.

FLORENCE LERRIGO.

Cross of Christ. By George P. Pierson, D.D. \$1.50. 173 pp. American Tract Society. New York. 1937.

This timely little volume is well worth a young Christian's examination and prayerful study. Dr. Pierson, for forty years a missionary in Japan, places the Cross where it should be, at the center, and he focuses the divine light of God's Word upon it from all angles—"from above, from the background, from its very self, from either side, from the foreground, from below, and from the ensuing centuries." In doing so he brings forward the essentials of the Christian faith that need emphasis and restatement at the present hour.

Dr. Pierson is well qualified for this work not only from a scholastic standpoint but also from personal experience. After

graduating from Princeton University and Seminary, he preached these truths in Japan and America. A. H. PERPETUO.

New Books

But, Until Seventy Times Seven. S. May Wyburn. 192 pp. \$1.25. Loizeaux Bros. New York.
 Christ and the World Today. Wm. E. Doughty. 126 pp. Methodist Book Concern. New York.
 My Servant Moses. E. Ray Cameron. 187 pp. \$1.50. Revell. New York.
 Then and Now in Kenya Colony. Willis R. Hotchkiss. 160 pp. \$1.50. Revell. New York.
 James Hudson Taylor. James J. Ellis. 96 pp. 1s. Pickering & Inglis. London.
 Pioneering in Kwangsi. W. H. Oldfield. 208 pp. Christian Publications. Harrisburg, Pa.
 Christendom and Islam. Their Contacts and Cultures Down the Centuries. W. Wilson Cash. 205 pp. \$2.00. Harpers. New York.
 Church Unity. F. H. Knubel. 86 pp. 75 cents. United Lutheran Pub. House. Philadelphia.

The Deeper Life. Max I. Reich. 115 pp. \$1.00. Wm. B. Eerdmans. Grand Rapids, Mich.
 Four Point Project Program. Based on Missionary Heroes Course No. 1. Theodore L. Conklin. 30 pp. Board of Education, American Baptist Asso. New York.
 God's Methods for Holy Living. Donald Grey Barnhouse. 93 pp. 50 cents. Revelation. Philadelphia.
 The History of Sin. Happy Though Poor. History of Temptation. Men Whom God Struck Dead. The Marks of Sonship. When Winter Comes. Donald Grey Barnhouse. 16 page leaflets. 10 cents each. Revelation. Philadelphia.
 Living in the Ministry of Song. Tom Jones. 180 pp. 2s. 6d. Pickering & Inglis. London.

Obituary Notes

(Concluded from page 337.)

Mr. Frederic F. Helmer, editorial secretary for North America for the China Inland Mission, died in Toronto, Canada, March 19. Mr. Helmer had filled various positions in the C. I. M., among others Publication and Prayer Union Secretary. He remodeled *China's Millions* and founded *Young China*.

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Bishop Lauress J. Birney, retired, of the Methodist Episcopal Church, died in Pasadena, California, on May 10 at the age of 65. He was born in Dennison, Ohio, and after graduation from Boston University School of Theology, served several pastorates. He was elected Dean of Boston University in 1911 and in 1920 was elevated to the Bishopric, with China as his special mission field.

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I will regard my lifework as my share in extending God's Kingdom. I will choose my lifework in accordance with what I can discover to be God's will, and not for personal selfish gain.

I will practice restraint and self-denial in all my personal habits.

I will keep my friendships on a high level, not conforming to lower standards of the world, but helping to lift the standards of my group to the best that I know, as God has revealed His way of life.

I will serve Christ through the Christian Church, doing all that I can to make it the effective instrument that it must be if God's world is to be truly Christian.

I will oppose the war system as murderous and selfish, and will work ceaselessly for the establishment of peace based on righteousness and love.

I will refrain from the use of alcoholic liquors, and will work to rid the world of the degrading liquor traffic.

I will treat those of all races as my brothers and sisters made in the spiritual image of God.

I will give myself to the creation of better economic and social conditions wherein every member of society shall have opportunity to earn a livelihood for himself and those dependent upon him and wherein every member of society shall have sufficient to meet his economic needs.

I will use my leisure time only for such recreation as is wholesome and will enrich and uplift personality, and will refrain from amusements which injure or degrade myself or others.

I will give of my time, as far as possible, to working for the building of a Christian world—in personal work, public speaking, writing, and circulating literature, and in every possible way evangelizing for Christ.

I will give sacrificially of my earnings and other possessions to support the enterprises which are working to build a Christian world.

I will conscientiously seek to obey the Will of God as revealed in His written Word and will put Him first in all things—that Christ may have the preeminence.

—Adapted from "The Evangelical-Messenger."

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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.

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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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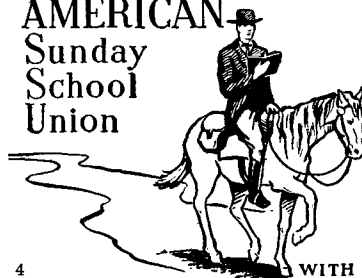
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Personal Items

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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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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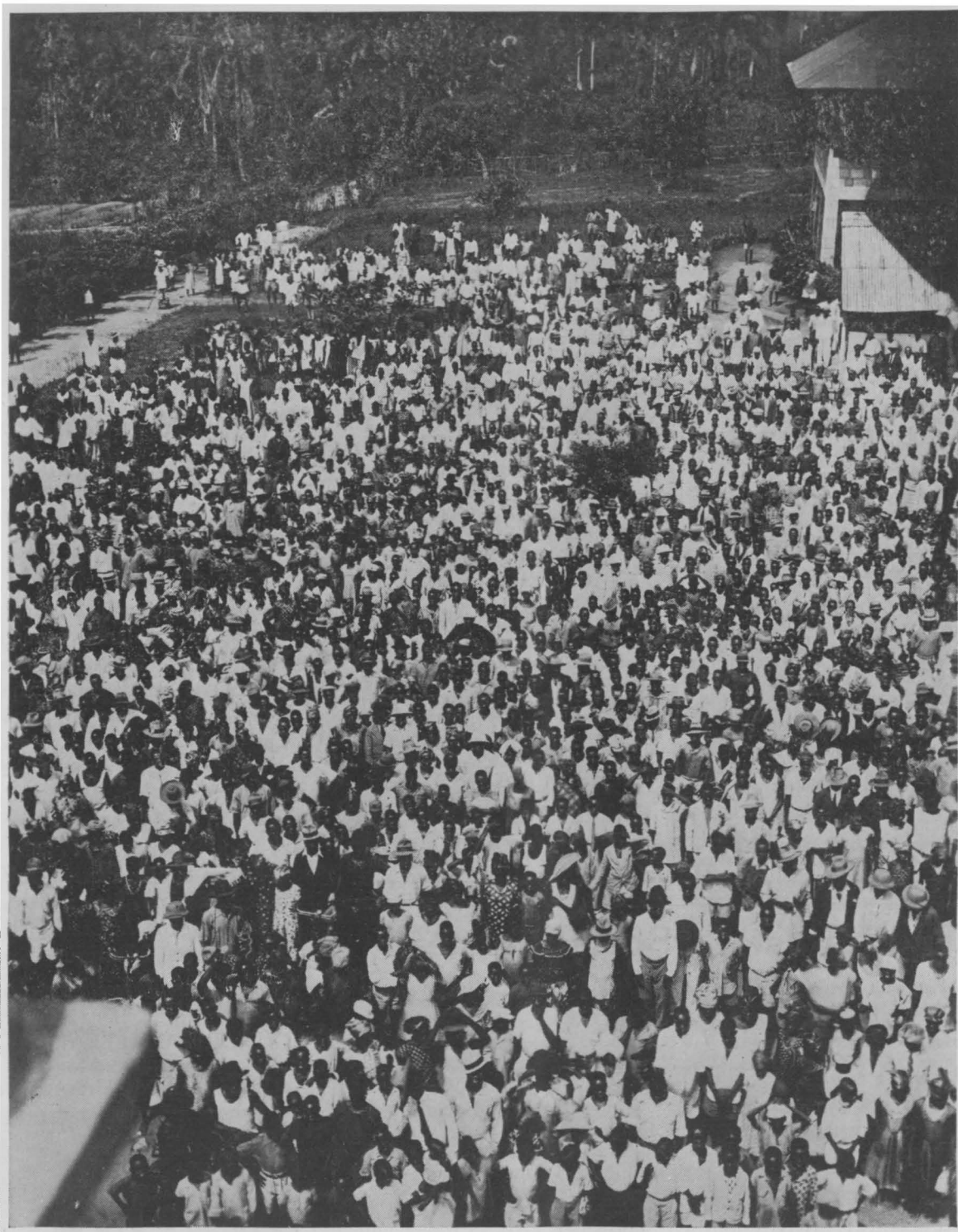
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(See article on page 422.)

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.

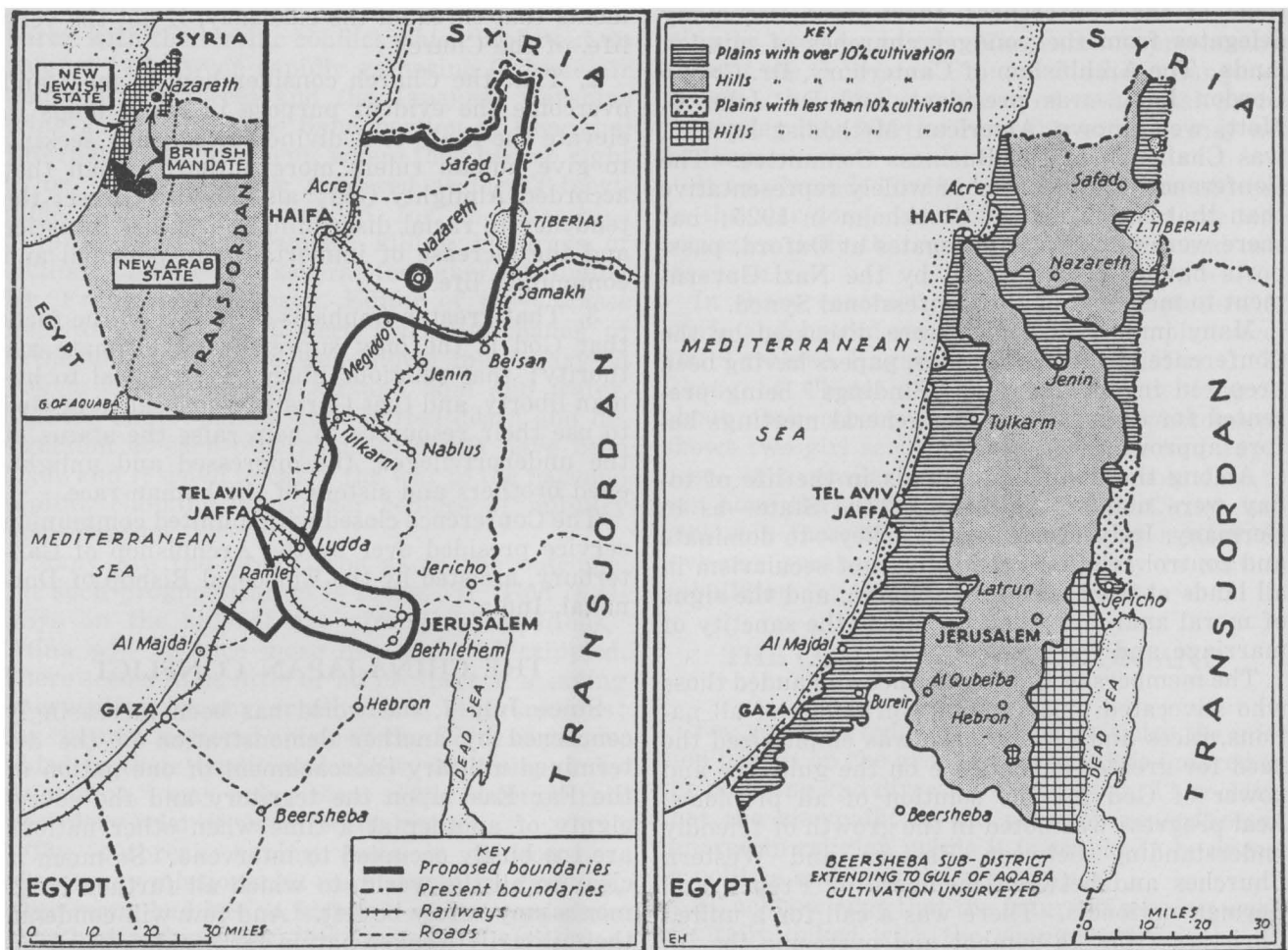
Today Palestine is again a scene of strife and a bone of contention between Arabs and Jews, between Christians, Hebrews and Moslems. As a result of the World War, England was given a mandate over Palestine and the Balfour Declaration promised the Jews an opportunity to develop their ancient heritage 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*.

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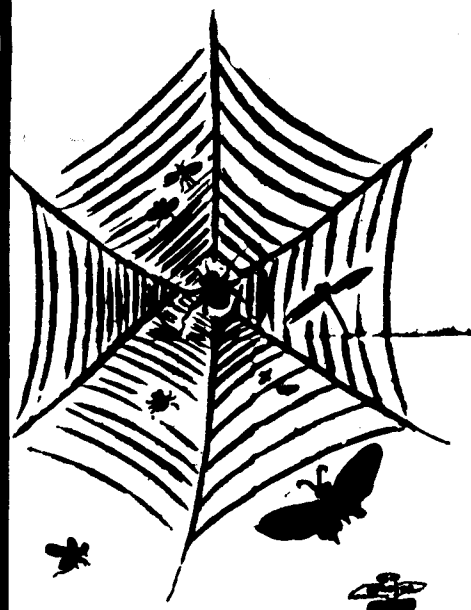
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Danger of Sin



Bondage of Sin



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."

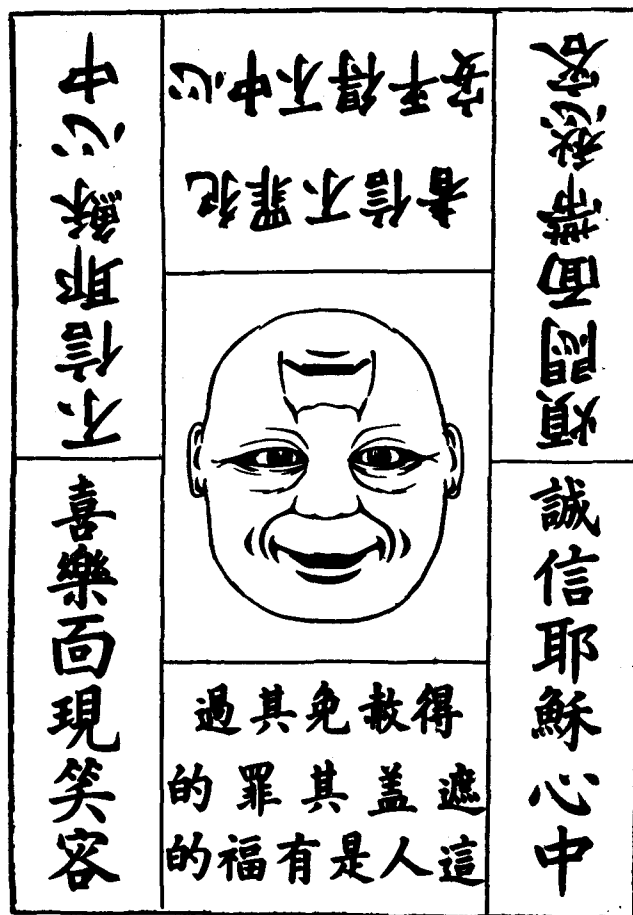
One poor fellow, lying on his bed in a state of extreme exhaustion was too far gone to speak, we were told. After several of the other sick ones in that ward had been spoken to, we sang a hymn, followed by a few words of explanation. Suddenly from one of the beds a man called out in quite a loud voice, "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."

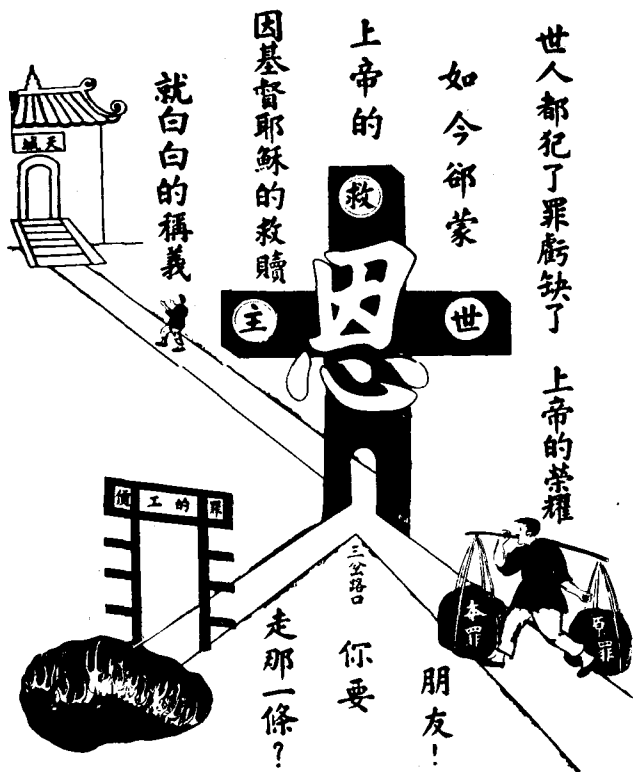
Here is another incident. On entering a small ward, we found a very sick man, an officer, to whom we spoke a few words of comfort and help. The following week we called in to see him again, and found his wife, who was a Christian, at his bedside. The patient being slightly better, we were able to have 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.

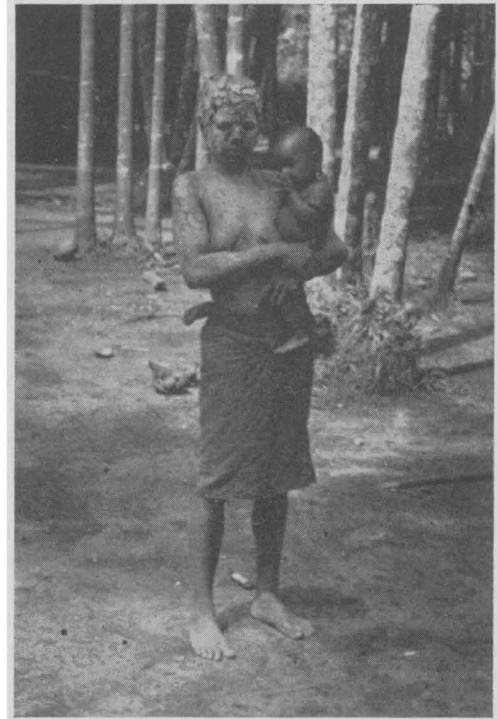
"Oh, we are too tired," some of us said.

"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^{*}

*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?"

* 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 co-operation 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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NOVEMBER

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OCTOBER-NOVEMBER-DECEMBER ISSUE

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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
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Best Books on the Moslem World.....	Samuel M. Zwemer

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THE MISSIONARY REVIEW the WORLD

Mohammedan World Number

The Moslem World Today	<i>Dwight M. Donaldson</i>
Some Trends in the Moslem World	<i>Edward M. Dodd</i>
Influence of Moslem Superstitions	<i>Davida M. Finney</i>
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Educating Moslems for Christ	<i>John Van Ess</i>
A Christian Doctor Among Moslems	<i>Paul W. Harrison</i>
The Power of the Printed Page	<i>Mabel H. Erdman</i>
My Experience with Moslems	<i>Frank C. Laubach</i>
Moslem Views of "Those Nazarenes"	<i>J. Lowrie Anderson</i>
Christian and Moslem Homes	<i>Eleanor T. Calverley</i>
How to Interest Christians in Moslems	<i>Estella S. Aitchison</i>
Best Books on Moslems and Missions	<i>Samuel M. Zwemer</i>

Dates to Remember

- September 27-October 1** — Dallas, Texas. Pres., Mrs. E. R. Alderson, 561 Goodwin St., Dallas, Texas.
- September 27-October 1** — Houston, Texas. Dean, Mrs. A. B. Haynes, 618 Highland Ave., Houston, Texas.
- October 2-6** — Triennial Convention. Women's Missionary Society of the United Lutheran Church. Buffalo.
- October 3** — Presbyterian World Communion Sunday.
- October 5-6** — Southern Mountain Child Service Conference; under auspices of Save the Children Fund of America, Inc. Hotel McAlpin, New York.
- October 5-6** — Warren, Ohio. Mrs. George Konold, 314 Scott St., N. E., Warren, Ohio.
- October 6-12** — Annual Meeting, Woman's Home Missionary Society, Methodist Episcopal Church, Seattle, Wash.
- October 14-15** — Interracial Conferences. Asbury Park, N. J.
- October 21** — Baltimore, Md. Mrs. David D. Baker, 410 N. Calhoun St., Baltimore, Md.
- October 24-31** — Presbyterian Centennial Week.
- November 7-11** — International Good-Will Congress. Boston.

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Personal Items

Dr. Iran Lee Holt, minister of St. John's Methodist Episcopal Church, South, St. Louis, Mo., and a former president of the Federal Council of Churches, has been appointed chairman of the Federal Council's new Commission for the Study of Christian Unity. The commission is to begin its work when sufficient financial support for it has been secured.

* * *

Dr. and Mrs. Ernest Lyons, veteran Methodist missionaries to the Philippines, have retired from active service. They went to Manila in 1903 from Singapore, and have seen in their thirty-four years of residence in the Philippines a most phenomenal growth of the evangelical Christian movement. In 1913 Dr. Lyons took the bar examination, thereby saving the church thousands of pesos for legal expenses, as well as enabling him to serve as advisor in critical situations.

* * *

Dr. Charles Stelzle has been appointed executive director of the "Good Neighbor League" in place of Dr. Stanley High, resigned.

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WORLD DOMINION OFFICES

156 FIFTH AVENUE

NEW YORK CITY

The Rev. George S. McCune, D.D., LL.D., for about 30 years a Presbyterian missionary in Korea and president of the Union Christian College of Pyongyang has joined the administrative staff of the Moody Bible Institute of Chicago, and will also teach and assist in the evangelistic program. Dr. McCune was also for a time president of Huron College, South Dakota, and brings real talents, experience and spiritual strength to the service of the Institute.

* * *

Mr. Dugald Campbell, agent of the National Bible Society of Scotland, is retiring as agent for Northern Africa since he can no longer undertake the long pioneer journeys on the fringes of the Sahara Desert, and other parts of Africa, as he has done for many years. He hopes to spend the remainder of his days in Johannesburg, South Africa.

* * *

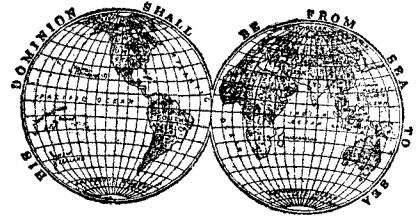
Mr. Arthur T. Upson, formerly of the Nile Mission Press, has returned to Palestine from England. He will be at Mt. Carmel until December 10, and subsequently at Fairhaven, Alexandria, Egypt. He plans to do missionary work and to give Bible readings in various places to help weaker Christians.

* * *

General Evangeline Booth left London on September 22 for a tour of the United States and Canada. After conducting the Salvation Army's annual Congress in Atlanta, New York, and Chicago, she will go to Winnipeg, returning to New York by way of Montreal.

* * *

Dr. H. H. Kung, the Minister of Finance in the National Government of China, and vice-president of the Executive Yuan (vice-premier in the Government), has recently visited America. He is an earnest Christian and stands next to the Premier, Generalissimo Chiang Kai-shek, in responsibilities and authority in the Government. Dr. Kung is a 75th descendant of Confucius, but in his life and work he has repeatedly testified to his faith in Christ and has taken his stand for Christian principles. Dr. Kung, as a representative of his Government, attended the Coronation ceremonies of King George and re-



ceived an honorary doctorate degree from Yale in June. At a meeting of the Associated Boards for Christian Colleges in China, he made a clear statement of his Christian faith, and of the part that that faith had in the release of the Generalissimo last Christmas.

* * *

Dr. Raymond C. Walker, pastor of the Market Square Presbyterian Church of Harrisburg, Pa., was winner of the \$150 prize offered by the Presbyterian Board of Foreign Missions for the best missionary sermon preached in connection with the celebration of the Board's centennial. Dr. Walker's subject was: "These Are the Great Days of God." Other prizes went to Dr. George E. Sweazey, of Danville, Ky., Dr. George Johnson of Lincoln University, and Dr. Paul F. Barackman, of Brooklyn, New York.

* * *

James Hardy Dillard, eighty-year-old president of the Jeanes Fund for the Improvement of Negro Education, has received the Theodore Roosevelt medal for 1937. This medal is given annually for human achievement or the development of American character. Dr. Dillard receives the award "in recognition of sixty years of wise and devoted work in behalf of the American Negro, and the creation of a better understanding between the white race and the black."

Obituary Notes

Rev. William Milne, a Presbyterian missionary stationed on the Island of Nguna, New Hebrides, was killed by a native April 27.

The native was the son of the chief of the village near the mission station, and he had seemed demented. He attacked several natives who ran to the mission station, where Mr. and Mrs. Nottage, missionaries from another island, were present on a visit.

The madman rushed at the missionaries with an axe and struck Mr. Milne with the axe.

Then the village chief commanded one of his men to shoot his son.

Rev. William Veitch Milne had served as a missionary in the New Hebrides for over 20 years. His fa-

(Continued on page 449.)

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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Editorial Chat

This number of THE REVIEW is devoted to the study of the Moslems of the world—their distribution, characteristics, influence and the extent and results of Christian work among Mohammedans. It is an interesting subject and will be studied by thousands of Christians in America this year. The articles we present are by experts—men and women who have spent years of service in Moslem lands. Other equally fine articles, crowded out of this issue, will appear in November. Look for them.

Moslem Women and Children—
Mrs. Herrick Young.

Encouragements in the Work—
Geo. Swan.

Testimonies of Converts from
Islam.

Sermon by a Former Moslem—
Sa'eed Kurdistan.

The Story of Sa'eed Kurdistan—
Christie Wilson.

New and Old in Moslem Lands—
A. T. Upson.

* * *

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Obituary Notes

(Continued from 2nd Cover.)

ther, Rev. Peter Milne, was one of the pioneer missionaries in the New Hebrides.

* * *

Dr. Claire H. Denman, who served as medical missionary in Siam for twelve years, died recently in Berkeley, California. He was first located at Chiengmai and later established and built the first hospital in Chiengmai. He was also editor of *The Laos News*, which later became *The Siam Outlook*. Being an ordained minister as well as doctor, he made numerous tours into the interior with both foreign and Siamese evangelists.

* * *

The Rev. Dr. Frank Rawlinson, Editor of the *Chinese Recorder*, was accidentally killed by the explosion of a bomb in Shanghai on August 14. He was at the time with his wife and daughter but they were uninjured. Dr. Rawlinson went to China under the auspices of the American Baptist Foreign Mission Society in 1902 and later became associated with the American Board (Congregational). He showed great ability in his editorial work and in his understanding of the Chinese. His death is a real loss to the cause of Christ in China and one of the tragedies of the conflict between the Japanese and Chinese.

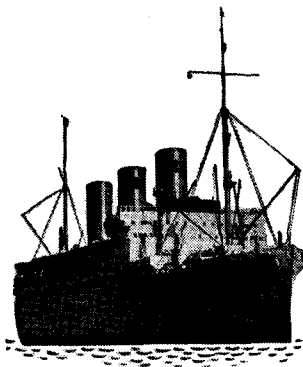
* * *

Ambrose Swasey, prominent Baptist and trustee of many educational and missionary enterprises, died in Cleveland, Ohio, recently, at the age of ninety. He was one of the world's leading scientists, having constructed the giant telescopes for the Lick Observatory, the United States Observatory at Washington and the Yerkes Observatory at the University of Chicago. He was also a generous supporter of interdenominational missionary work.

(Concluded on 3rd Cover.)

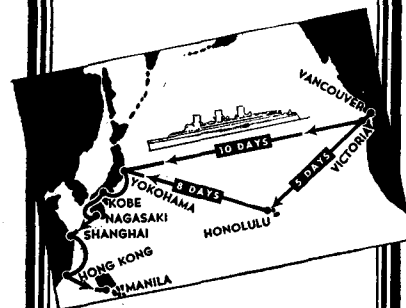
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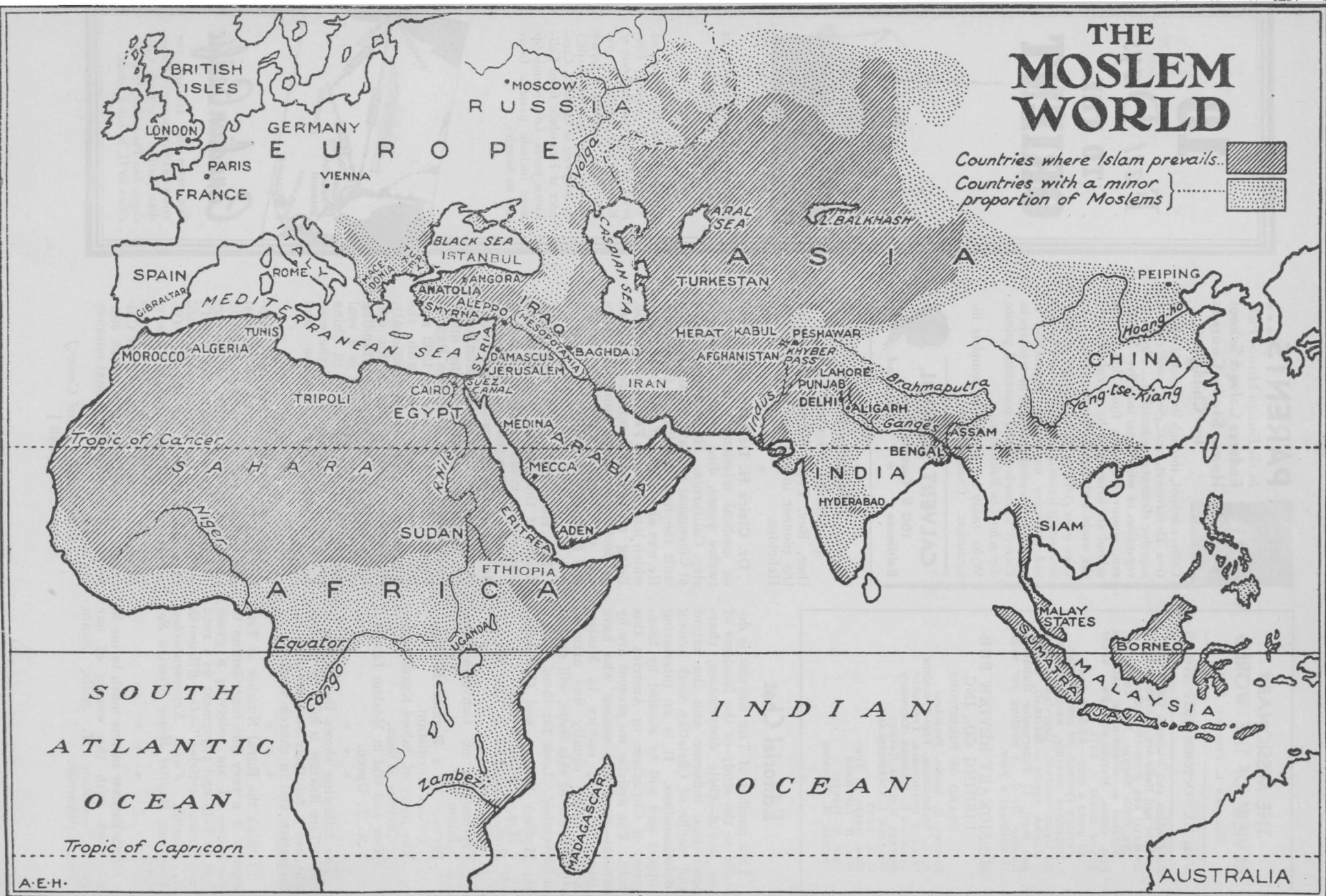
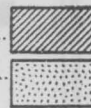
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THE MOSLEM WORLD

Countries where Islam prevails..

Countries with a minor proportion of Moslems }



THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LX

OCTOBER, 1937

NUMBER 10

Topics of the Times

WHY THIS INTEREST IN MOSLEMS?

Few people on earth are as difficult to lead to Christ as are the Moslems, and yet this year thousands of Christians in America and England will be reading and studying about the countries where the followers of Mohammed are most numerous, and about the work that is being done to win them to Christ. Multitudes of earnest prayers will be offered for their conversion and large sums will be given to support missions among them. Why?

It is not because of any personal gain to missionaries, or any desire for political, economic or ecclesiastical advantage. It is not because the work is producing large results or because the Church of Christ is moved by a spirit of imperialism for world conquest. There are at least seven reasons why every true follower of Christ should take a deep and practical interest in Moslems and Christian work in their behalf to the extent of earnest prayer and sacrifice.

1. The number of Moslems in the world and their wide distribution are challenging. At least one in every ten of the population of the earth is a Moslem. There are between 200 and 250 million of these people scattered over the globe. North Africa, Egypt, the Sudan, Turkey, Syria, Arabia, Iran, Iraq, Afghanistan, Beluchistan, Java and Sumatra are almost solidly Mohammedan. Millions more live in Central Africa, India, Central Asia, China, the Philippines, South Africa, Russia and Bulgaria. Many are found in other parts of Europe and in North and South America. These multitudes cannot be ignored.

2. They are people with positive and strong faith in God, as the one eternal, omnipotent Creator and Ruler of the universe. They believe in Christ as a unique prophet and in the authority of the Old and New Testaments. They believe in prayer, in almsgiving, in immortality, and have

many other points in common with the Christian faith. This too is a challenge. There is a foundation on which to build.

3. They are people of strong character. They take their religion and its obligations seriously. They are willing to fight for their convictions, to make sacrifices and even to die for their faith. They are not easily led to abandon their beliefs or obligations as they conceive them and are diligent in teaching their children to follow their Prophet. Apostasy is considered an unpardonable sin and in Moslem law it is a crime punishable with death. These facts constitute a challenge to Christians; they may be transmuted into Christian graces when touched by the Holy Spirit.

4. Moslems exert a great influence on the world for good or for evil. They constitute a real problem in Egypt and Turkey, in Iran and Syria, in Arabia and India. In lands where they are in power they offer great obstacles to progress of Christianity and to the promotion of peace and good will among all classes. They believe in a totalitarian Moslem state and in government control by force of arms. Their influence might be turned to the advancement of the cause of Christ and for the principles for which He stands.

5. More potent than any of these reasons is the fact that Christ died for Moslems; He died that He might give them the life of God. They are sinners and know it, though they have wrong ideas of sin and its expiation. Moreover, our Lord's command to "Go, preach the Gospel to every creature" certainly includes the Mohammedans today, even though there were none in existence when He first gave the command. There is no other way for Moslems to be saved than by Christ and the acceptance of His gift of Life.

6. Another great reason is the obligation that Christians have to Moslems because the contact of Arabians with a weak and distorted form of

Christianity was what led Mohammed to establish his new form of religion. If Mohammed had been truly and intelligently converted to Christ in his youth what a difference that would have made to the world! We owe Moslems a debt, both for the temporal things we have received from them and for spiritual truth we have failed to share with them.

7. A final reason for the support of Christian work among Moslems is the encouraging results that have come in the conversion of Moslems to Christ. Some outstanding trophies have been won in Syria and Egypt, in Iran and India. Every Moslem is supposed to be a missionary and, when won to Christ, should have the same zeal to extend their faith, in spite of persecution. What a wonderful example is Dr. Sa'eed Kurdistani, the Kurdish Moslem who has become a great Christian physician in Iran. Others are Kamil of Arabia and Michael Mansur of Egypt. There are multitudes more whose lights shine in narrower circles—but they are known to God. In Sumatra and other parts of the Dutch East Indies there are fifty thousand Christians who formerly were Moslems. They have their own schools and large self-supporting churches. The influence of Christ is permeating Iran, the Philippines, Africa, India, and many other lands to break down prejudice and build up an intelligent faith in Jesus Christ as the true revelation of God and the only Saviour from sin and its consequences.

Truly we as Christians have reason to preach the Gospel of Christ to Moslems, to carry on the work sacrificially and to expect that God will honor our fulfilment of His will, by bringing Mohammedans into the fold of Christ.

THE TRAGEDY IN CHINA

Apparently the Japanese have determined to gain control of China or of the northern provinces. Impartial observers who have followed the events that led up to the present conflict can see no justification for Japan's invasion of China. The excuse offered is the Japanese desire for economic development, their determination to suppress anti-Japanese feeling, and a desire to combat the communistic influence of Russia. They have taken a strange method for accomplishing these purposes. The first end might have been gained by friendly agreement and cooperation; the second aim is thwarted and made more impossible by each new invasion of China's territory and by utter disregard of China's sovereign rights. The third aim—to destroy communistic influence in China—can scarcely be achieved by methods that stir up the spirit of communism and seem to give reason for its promotion.

Japan feels conscious of her military strength

and evidently thinks herself able to defy the public opinion of the world. Her military party is ambitious to carry out its program, without much regard for justice. It is reported on good authority that ninety per cent of the Japanese are opposed to the invasion of China, but the people are kept in ignorance of the real situation by very strict censorship of the war news. Japanese Christians, and others with more enlightened and pacific ideals, are greatly disturbed over the aggressive policies of the military party that now rules Japan. These policies destroy the beneficial effects of the friendly advances made by such Japanese Christian leaders as Dr. Toyohiko Kagawa and Miss Michi Kawai. Apparently Japanese military leaders feared that China was growing in strength and was becoming united under the able Christian leadership of Generalissimo Chiang Kai-shek and so determined to strike while there was more likelihood of being able to achieve their purpose.

The modern war machine of Japan is much more perfect and complete than that of China. Airplanes make it possible to carry destruction far inland, and there seems little effort on the part of the Japanese to limit destruction to enemy fortifications and military forces. Already many thousands of noncombatants have been killed and wounded and peaceful villages have been destroyed by ruthless Japanese airplane attacks. Foreigners and foreign enterprises have also suffered. In the north Japanese forces have occupied Peiping and Tientsin and are pushing their campaign north to the Great Wall and south to the Yellow River. Without any declaration of war, Shanghai has been attacked with warships, airplanes and cannon. Even the International Settlement has suffered and many educational and missionary institutions have been bombed. The Chinese troops have offered brave and determined resistance in spite of their inferior equipment. They have now retired to their second line of defense on the west of Shanghai.

What will be the outcome of this invasion of China, no one can foresee. China is too great a nation and too large a territory to be conquered in a short time. The Japanese attacks have united Chinese as never before, even communists offering their service to the Nanking Government. China is fighting for her life and for the principles set forth by Dr. Sun Yat Sen, the father of the Chinese Republic.

The warfare is naturally affecting the missionary work in China. Reports come that the people in war areas are filled with fear and that there are signs of religious revival in many places. Christians meet to worship, in spite of danger, and pray earnestly for the guidance and strength-

ening of their rulers. The Protestant community numbers over one million and Roman Catholics report 2,702,000 on their church rolls. Foreigners in China number about 10,000, of whom over one-half are Protestant missionaries. Many of these have left China on furlough; women and children have been taken with other refugees to the Philippines; missionaries on furlough are being kept home and others are being advised to leave the danger zones. Probably by November first the number of missionaries on the field will be reduced to 2,500, but most of these will elect to stand by their flocks and to suffer and die with them if necessary. The missionary work most affected is in the area of Peiping, Tientsin, Shanghai and Nanking, although Japanese bombing planes have carried their attacks as far as Hankow in the west and Canton in the south.

The Christians in America and England can do most by upholding their missionaries and the forces of righteousness by prayer. Much suffering of innocent Chinese can be allayed through missionary and Red Cross ministrations. Gifts to meet present emergencies should be sent through the mission boards working in China.

THE BASIS FOR CHRISTIAN UNITY

Many movements are on foot for church union—on mission fields, in England and in America. Some of these are to unite denominational families, as in the Methodist, Baptist, Congregational, Lutheran, Presbyterian and Reformed bodies. Some unions have already been effected, while others are still being agitated. Other union movements, as in Canada, include different denominational groups, while still other communions, like the Protestant Episcopal Church eagerly advocate a united church but can conceive of it only on the basis of the acceptance of ecclesiastical ordination in harmony with their belief in the "historic episcopate."

All true and intelligent followers of Christ accept unity as the Christian ideal for which our Lord prayed three times in his high-priestly prayer: "That all may be one, as thou Father art in me and I in thee, that they may be one as in us"—they are given eternal life in order that they may know God and be sanctified, kept, perfected.

The recent conferences at Oxford and Edinburgh have again emphasized the ideal for unity and union among Christians, but seem to have found no new basis in which to realize such union. Human individuality, with differences of personal interpretations, tastes and methods of operation, must be recognized and respected until we all realize that union with Christ that can find full expression in the harmony of faith, love and service only as we realize perfect union in Him. In the

meantime we can all work for greater unity through the guidance of the Spirit and through loving cooperation in the work He has given His Church to carry forward. There is no room for jealousy, for a desire to rule or for personal ambition, rivalry, suspicion and selfishness in such unity.

Mr. Erling C. Olson, a New York business man, recently broadcasted over a network of stations some very helpful meditations on "Christian Unity," based on the one hundred and thirty-third Psalm. He said in part: *

The New Testament principle of fellowship and communion was beautifully expressed by our Lord, when He said, "Where two or three are gathered together in my name, there am I in the midst of them." One would naturally assume, therefore, that when any body of Christians meets together they would experience this delightful communion which the Psalmist so wonderfully portrayed, when he said, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" No one takes exception to *this principle*. It is good for capital and labor to dwell together in unity. It is good for any individual to enjoy the fellowship of other members of his group and preserve a spirit of unity. Such being the case, what an indictment it is against the Christian family when there are petty squabbles and when the spirit of discord and consequent disruption are present, as has been evident, particularly in recent years, even among men and women who actually have been born again by the operation of the Spirit of God and the Word of God. I am not talking about Christendom as we know it today. I am not talking about the vast body of Christians and non-Christians gathered together in one great melting pot. I refer to the *body of Christ*; to those who know that their sins are forgiven, who know that they have eternal life through faith in Jesus Christ, who know that they have passed out of death and into life and therefore know that the Lord Jesus Christ is their Saviour and have acknowledged Him as their Lord.

It is no wonder that the Church appears so impotent before the world when the members of the Church are at variance with one another.

There can be no united Church except on a solid foundation. I do not think it is possible to have unity between two groups of people, one of whom believes that Jesus Christ is the Son of God and the other believes that He is a mere man; or to have unity between a group that looks upon the death of Jesus Christ on the Cross as a divine transaction, wherein God made atonement for sin, and a group that looks on the Cross and the death of Jesus Christ as that of a martyr or a good man who died for a cause. There can be no real fellowship between such groups—but there can be unity between every member of the body of Christ whose feet rest solidly upon the fact of the deity of Christ and upon the death which He died upon the Cross.

In his letter to the Ephesians, Paul says, "I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

In the 16th chapter of his letter to the Romans, the Apostle gives a similar injunction: "Now I beseech you,

* Quoted by permission.

brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly . . ." That is a strange expression. Mark those men and avoid them, for they do not serve the Lord. They serve their own selves in their lust for preëminence, or their appetite for power.

Again, our Lord Jesus Christ, the fountain-head of all truth, in His great high-priestly prayer, recorded in the 17th chapter of John's Gospel, said, "Neither pray I for these alone, (that is, the apostles gathered around Him) but for them also which shall believe on me through their word; (that means us) that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the *world may believe* that thou hast sent me." What a terrific responsibility rests upon each member of the body of Christ to observe a spirit of unity, in order that the world *may know* that our Lord Jesus Christ is the Son of God and sent by Him to die for us!

When brethren dwell in unity we will determine that, instead of causing divisions, we will endeavor to keep the unity of the Spirit in the bond of peace. The Holy Spirit always makes for unity amongst believers in Christ, for He dwells in them.

SOME PRESENT-DAY CHALLENGES *

We are living in a world which is more or less in a broken state, when even the bravest are apt to grow despondent. The difficulties and problems are of many kinds—political upheavals and mass movements are ruthless in their disregard of Christianity; nations are dissatisfied with what they have seen of modern civilization, and are filled with bitterness and antagonism. But a new problem is becoming the most serious menace to Christianity, namely, a refined heathenism. Also, in their very antagonism to Western civilization, some non-Christian religions are absorbing the principles of the Gospel of Christ. While thus refining their own religion they still stand in absolute antagonism to the Christian faith. In the early days of the Christian Church, they, too, found that a purified paganism was more insidious and powerful even than an antagonistic barbarism.

We believe that these problems are not permanent, nor even paramount; they are passing phases; to followers of the Lord Jesus Christ, they constitute, not reasons for fears and misgivings, but a challenge.

First, there is the challenge of Islam. Mohammedanism is conscious of a solidarity and unity which does not exist to such an extent in any other religion. They have their sects and their divisions, but they are conscious of a brotherhood wherever they are. Today the Mohammedan world is restless, but it is more responsive to the message of Christ than it has ever been. Persecution and opposition exist, but nothing so clearly proves the power of the Gospel as opposi-

tion. In Java and Sumatra alone, where the Dutch Christian influence predominates, there are over 50,000 converts from Islam.

There is the challenge of Jewry—not a popular challenge but one we must face as Christians concerned with the spiritual welfare of the youth of the world. The key to the Jewish problem everywhere is the recognition of Jesus Christ as divine Lord and Saviour of all mankind. Fifteen million Jews are without the knowledge of the saving grace of Jesus Christ, and yet what do we owe to the Chosen People of God for the preservation of the Old Testament, and the knowledge of Christ and His Way of Life.

The challenge embraces many non-Christian lands such as India and China. There is the mass movement in India towards Christianity; whole communities are pressing forward to become Christians. The immediate need there is for Christian education and the greater development of indigenous leadership. China is plastic to new impressions and the greatest hope of the Christians of China is their vision of a Chinese indigenous movement adapted to meet the religious needs of the people, and effective in arousing in Chinese Christians the sense of responsibility for the extension of the Kingdom of God.

There is also the challenge of unreached areas in Central Africa, in South America, the Islands of the Pacific and other unevangelized fields.

Then there is the challenge of Europe today. In Central and Southeastern Europe Protestantism is fighting for its life. Nationalism and Communism are seeking to capture youth with teaching, much of which is subversive to the ideals of Christ and the best interests of humanity.

The needs of this weary, war-torn, restless world and the great opportunities that confront us constitute a challenge to every Christian. God is more concerned about the needs of the world than we are; the Christian teaching and training of youth is a great burden on His heart even more than on ours. One of the greatest words in Christian literature is "Immanuel"—God is with us. Here we find the motive and the power for Christian education. God loved, and when He loved, He served, and when He served, He sacrificed His best. There is but one service which is the service of the Kingdom of God; one race, and one Cross; one world of men, and one Kingdom; and one glorious, peerless, Saviour for the whole world.

This world is not going to be won except by great sacrifice. We must have the spirit which recognizes that only by entire dedication of ourselves and all our resources can we truly serve Christ. As Hudson Taylor once said, "Christ must be Lord of all or He is not Lord at all."

* From an address at the World's Sunday School Convention, Oslo, by Dr. James Kelly.

The Moslem World Today

By the REV. DWIGHT M. DONALDSON, D.D., Ph.D.,
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Missionary of the Presbyterian Church, U. S. A., 1915—

IT SHOULD never be forgotten that when the armies of Islam were victorious in Syria and in Persia, they took over the authority of the old Persian Empire. This ancient empire, under the Achæmenides, had been the scene of the far-flung adventures of Xenophon and the Ten Thousand; under the Parthians had held the haughty Romans at bay for more than two centuries; the same empire, under the Sassanidæ, was forced to give place to the conquering Arabs. Afterwards, when this famous empire of the East became Mohammedan, much of its culture and prestige survived to adorn the courts of the new rulers. Noble Persian families, some of them Zoroastrian and some of them Christian, furnished viziers and treasurers for the Caliphs, and scholars and translators for the libraries.

It is customary to ascribe the failure of the Crusades to a lack of effective cooperation among the leaders of the Christian nations. No doubt real unity in Christendom during the tenth, eleventh and twelfth centuries would have produced a different situation. As a matter of fact unity of action among the Mohammedans was but sporadic and short-lived; they too had repeated failures that were primarily due to dissensions among themselves. Time after time a new attack from the Christians would serve to bring them together. In the course of the Crusades, each generation seemed to feel that the East and the West were, through some necessity, fighting again. On each side religion was part of the war propaganda. Now that many hundred years have passed, we look back upon those long continued conflicts and see how they served but one fatal purpose in world history. Their one abiding result was to hand down to succeeding generations a heritage of hatred, suspicion and fanaticism. In their attitude towards each other East and West, for the most part, have shared this heritage.

While today there is no longer a great Mohammedan Empire, as in the days of the Crusades when the actual dominion of the Caliph extended from the Indus to the Atlantic, yet Mohammedan civilization has continued to prevail in vast areas that have come under the political and military authority of Western peoples. In order to help

maintain this political and military authority, it has come to be a matter of policy for Western governments to have strict regard for the cultural and religious preferences of their Mohammedan subjects. Whatever criticisms may be voiced against this Western domination, it will not be claimed by intelligent Mohammedan leaders that Christian faith and practice are being forced upon them.

There is now no longer a Caliph in Islam, since the Sultan of Turkey was compelled by his own people to abdicate in order to open the way for the Turkish Republic. Of the entire Mohammedan population of the world, about 240 millions, there are nearly one hundred millions who are living under the authority and protection of the British crown and forty millions ruled by the Netherlands in the Dutch East Indies. Of the remaining 100 millions, there are about thirty-two millions in the French colonies and protectorates, sixteen millions under the iron hand of the Soviet Republic, fifteen millions in China, and some four millions in the Philippine Islands, in Japanese possessions, and in Europe. There remain to be accounted for only about thirty-three millions, who live in the five self-governing Mohammedan countries, twelve millions in Turkey, eight millions in Iran (Persia), three millions in Iraq, six millions in Afghanistan, and four millions in Arabia.

H. R. H. Amir Saoud, the son of King Abdul Aziz, remarked recently that "it is not easy for independent countries to enter into a thorough federation with countries that are only partially independent." When he was asked about his opinion in regard to the suggested Middle Eastern bloc between Turkey, Iraq, Iran and Afghanistan, he said that "this would be a welcome development and would certainly receive our blessing," (*Great Britain and the East*, July 8, 1937).*

In any effort to classify and describe the vast

* A concise statement of the efforts of Christian missions in these countries may be found in W. D. Schermerhorn's recent book, *"The Christian Mission in the Modern World"* (chapter 10); and a most stimulating survey of the whole problem of missions to Mohammedans is given in Dr. S. M. Zwemer's *"Across the World of Islam."* Attention should also be called to an article in the July number of *The Moslem World*, which publishes "A Statistical Survey," by Carlo Gasbarri. This article has been translated from the Italian by Phillip T. Blackwood and it is probably the most up to date analysis of the question of the distribution of Mohammedans throughout the world.

group of mankind that make up the Mohammedan world, divided as they are into many sects and scattered in many countries, it is easy to make serious mistakes. Aside from the fact that accurate census reports are not to be had in some of these countries, a numerical survey of the adherents to any religion is apt to be misleading. There are millions of Mohammedans whom the puritanical Wahabis in Arabia and Iraq would not recognize as true believers. Likewise the self-satisfied Shi'ites of Iran and India can see little hope for those who rejected and dishonored their Imams. The modern reformers in India have suffered agony of soul when they realized the ignorance and superstition of thousands upon thousands of their own religious community, whose systematic veneration of fetishes and saints they regard as sheer idolatry. And orthodox groups in Egypt, who adhere to the Koran and the Traditions as interpreted by the four recognized schools of law, are indignant at the man-made movements of the Moslem "modernists." From any of these varieties of believers you may easily find a friend who will assure you, "In these modern times it is hard to say who is a Mohammedan."

Objections to Christianity

Notwithstanding these inherent difficulties, whether a missionary go to Cairo or to Constantinople, to Beirut or to Teheran, to Baghdad or to Lucknow, he will hear certain uniform objections to Christianity for example, that it has three gods, or that the true Gospel that Jesus brought down from Heaven is no longer extant. These objections are usually met best indirectly, in the course of calm and patient teaching and explanation of the New Testament. But almost everywhere we discover also that Westernization, in the form of secularism and nationalism, is making serious inroads on Islam. And if we read again the opinion of one of our foremost American orientalists, Dr. D. B. Macdonald, (*Aspects of Islam*, p. 12), we realize that what required discerning insight a few years ago is now written in the Islamic social structure so that one who runs may read:

Islam as a religion is not holding its own against the unbelief that is flooding in from the European civilization. Young men are growing up into crass and material forms of atheism; forms that the best intellectual life of Europe has itself thrown off. And as education spreads and deepens, as history vindicates for itself its place, as the moral feeling becomes more watchful and sensitive, so the legend of Muhammad will crumble and his character be seen in its true light. It is, then, for the Christian schools and preachers to save these peoples, not only for Christianity, but for any religion at all; to vindicate to them the claims upon their lives of religion in the broadest sense.

But Westernization cannot be depended upon to produce Christians. When perchance a Mohammedan youth has a father who disgusts his son

with pious cant and hypocrisy, that boy may come to regard as genuine the open honesty and fair-play that he sees in some Christian college. In such a case there is much for which to be thankful. The lad acquires the habit of the conscientious quest of truth for its own sake. But something further is needed. New eagerness to learn what is true must be directed into the spiritual realm as well, and this must be done by those whose ways of living he has come to admire. Here is an opportunity for the possible coordination of the boy's new life with the direct evangelistic work of the mission, or better still, with the agencies of the indigenous Church.

Another young man may show more interest and ability in social life rather than as a scholar. He may attend a Christian wedding in a beautiful garden in India. There he will see Christian young ladies moving about modestly but graciously, animated with gay hospitality, and talking freely with both ladies and gentlemen. When he returns to his dormitory room he may voice a protest, as I once heard such a man do, against the unreasonable restrictions of Mohammedan society, and ask, "How long will it be until we can have the same clean and natural and loyal family life the Christians have?"

Here also is a point of contact for some discerning Christian friend to show him, in the right way and time and place, that it is not what comes from the West but what comes from Jesus Christ that makes the big difference. This, however, will not be accomplished by mere assertion. A careful study together of the pre-Christian social standards of some of the modern Christian peoples may be necessary. The missionary's objective is not to suggest that one social culture be abandoned for another, but rather that the culture of every nation be submitted to the transforming power of the will of God as revealed by Jesus Christ.

In such circumstances a program of Westernization only would be hazardous and inadequate. And what has been said with reference to schools and colleges applies with equal force to mission dispensaries and hospitals. In this field also *getting somewhere* from the Christian point of view means getting beyond mere Westernization. There is something fine and noble in a Christian doctor's attitude toward his patients that witnesses to the spirit of Christ. It is this that enables him to work with patience and sympathy with people who are often unreasonable and exasperating. He has something else than the discipline of his profession, something that has for its purpose, not the white man's supremacy, not national honor, not personal distinction, but a deeply laid desire for the dominion of the healing love of God in the hearts and bodies of suffering mankind.

As we think of many famous cities in the Islamic world where missionaries are now working patiently and devotedly as true knights of the Cross, it is a sobering thought to realize over what a wide area they are scattered. We rejoice also in the strategic advantages they now have in this great crusade for the peaceful penetration of the love of God in Jesus Christ. Important and familiar cities in which they are witnessing, cities of more than 100,000 population according to the last issue of *The Statesman's Yearbook*, may well be mentioned:

Calcutta	1,485,582
Constantinople	740,805
Bombay	1,161,383
Cairo	1,064,567
Madras	647,230
Hyderabad	466,894
Alexandria	573,063
Teheran	360,000
Lucknow	274,659
Rangoon	400,415
Damascus	193,912
Delhi	447,442
Lahore	429,747
Smyrna	170,546
Cawnpore	243,755
Agra	229,764
Ahmadaad	313,789
Tabriz	219,000
Allahabad	183,914
Tunis	202,405
Amritsar	264,840
Howrah	224,873
Poona	250,187
Soerabaya	146,944
Baghdad	353,840
Diwaniya	341,068
Fez	106,838
Patna	159,690
Aleppo	177,313
Karachi	263,565
Meshed	139,000
Beirut	134,655
Ankara	123,699
Isfahan	100,000

Some of the most gratifying work for Christ is done in towns and rural districts that lie across the plains or in the mountain valleys beyond the cities. It is from these regions that hundreds and hundreds of patients come to mission hospitals; and country boys and girls come to attend mission schools. National Christians, sometimes accompanied by missionaries, go out and tour from town to town, or from village to village, having their part in modern apostolic witnessing. The fellowship of believers is beautifully shown when these men and women, often themselves converts from Islam, are able to be in the same little place for a while with some isolated Christian family, or to have a series of meetings with some struggling little group of new Christians. And when letters are exchanged afterwards, it is interesting to see that they write after the manner of the mission-

ary epistles in the New Testament, in their salutations, exhortations and farewells.

These national Christians also work with the missionaries in adapting Christian teaching to meet what has been called "the new Moslem apologetic and polemic." In their candid social and intellectual relations with Mohammedans of the present day, missionaries find that many are not as dogmatic as they used to be. Things have been happening to give them a broader background. They are inquisitive and receptive in the fields of history, of science, and of philosophy; and their opposition to Christianity is apt to be less bitter and fanatical.

On the other hand, if Moslems are irritated into explosively proclaiming their objections to Christianity, they may say things that are palpably specious and superficial. They may maintain that the Christian Scriptures teach that the blind and leprous are impure and that Solomon was an idolater. As the Mohammedan takes for granted the dogma that the prophets were sinless, they will insist that the Bible is in gross error in saying that David became a prey to temptations and that Aaron joined in the worship of the calf because of fear of the people of Israel. Like the Jews of old Moslems still exclaim that it is blasphemy to say that Jesus is the Son of God, that it is directly contrary to the Koran to say that one person can bear the sin of others, that it is immoral and foolish to say that "the Law is a curse," and naïvely anthropomorphic to speak of God as being "tired" or "repentant."

To counteract the considerable influence of Christian teaching among the students in the schools and colleges of India, the Ahmadi sect make such allegations as these against Jesus:

- That He was given to drunkenness.
- That He exceeded all bounds in vulgar abuse of the Jews.
- That He was a coward and afraid to face death.
- That He was disrespectful to His mother.
- That He was friendly with women of questionable character.
- That His teachings were too idealistic and impracticable.
- That He grew angry and lost His temper.
- That He was provincial, and that His message was only for the Jews.
- That He was weak and helpless.
- That His mission was a failure.
- That Jesus did not die on the Cross, and that there was no Resurrection.

But as a rule Mohammedan readers put a distinction between the Gospels and Christian propaganda literature. Many of them are able and ready to refute superficial and hostile objections to the character of Jesus. They feel too much of the significance of His life and teaching to let His character be smirched "by the pen of an enemy."

"It cannot be," as Dr. Murray T. Titus has observed in his book on Indian Islam, "that honest

truth-seeking Moslems will continue indefinitely to refuse to face *all* the facts, and pursue a policy of evasion of the real issues of history and life, even though such investigation leads to the questioning and study of the very sources of revelation itself. . . . The sum of it all is, that the highest revelation of God to man is through a living personality. That the modern Moslem apologist is becoming more and more conscious of the fundamental importance of this truth is revealed in the fact that he is emphasizing the personality and character of Mohammed as the means by which God's grace was shed upon the world, and as the fact of central importance in Islam. The problem, therefore, for the Moslem as for the Christian investigator, is to apply the same honest and fearless critical methods to the study of Mohammed and his revelation as have been applied to Jesus and the Bible," ("Indian Islam," Murray T. Titus, 1930).

For missionaries among Mohammedans, as for their supporters in the homeland, and for their colleagues from the national Christians in Moslem countries, the issue is clearly drawn; our purpose is "to give the light of the knowledge of the glory of God in the face of Jesus Christ."

A STATISTICAL SURVEY OF ISLAM*

Every good Moslem is, and in fact must be, a "missionary." In 1900 the Moslem world had at its disposal two hundred printing presses; today it has eight hundred and eighty. Out of a world population of 2,053,600,000, we can accept 240,000,000 as a figure for Islam.

Moslems in Asia are most numerous and include 17.9% of the population.

	Moslems	Percentage of population
Turkey	12,600,000	92
Syria	2,159,259	77
Palestine	557,649	70
Transjordan	2,850,000	92
Arabia	4,000,000	100
Iraq	2,640,700	96
Iran	8,830,000	95
Siberia, Kirghiztan, etc.	16,462,442	80
Afghanistan	6,380,500	100
British India	78,000,000	21
French Indies	15,000	5
British East Indies	2,025,000	47
Dutch East Indies	43,000,000	86
Philippine Islands	443,037	4
China	12,000,000	5
Chinese Turkestan	1,200,000	48

The leading Moslem country in Asia is India. *Moslems in Africa* number about 37% of the pop-

ulation, with sharp differences between the various region; in the Northeast they reach 82%, in the East 8%, in the West 32%, in the center 4%, and in the South only 2%.

	Moslems	Percentage of population
Morocco	5,215,000	97
Algeria	5,174,872	82
Tunisia	1,932,184	93
Egypt	11,658,148	91
Libya	1,205,000	94
Anglo-Egyptian Sudan	2,800,000	66
Mauritania	254,000	99
Senegal	915,000	75
French Sudan	1,061,000	42
Eritrea	225,000	56
French Somaliland	210,000	100
British Somaliland	300,000	100
Italian Somaliland	1,500,000	99
Ethiopia	2,500,000	37
French Guinea	1,045,000	66
North Nigeria	5,889,000	64
South Nigeria	1,940,000	25
Chad	925,000	72
Cameroons	500,000	25
Nyasaland	160,000	10
Kenya	1,000,000	40
Uganda	600,000	20
Tanganyika	400,000	10

By far the largest Islamic country in Africa is Egypt where, as in West Africa, the Moslem problems are of particular interest.

Since 1930 Moslem missionaries from the el-Azhar University in Cairo have been diffusing culture and orthodox doctrine among the Moslems of various countries. An American observes that the "Christians are talking about converting Africa, and the Moslems are doing it." Roman Catholic missionaries state that the Moslems succeed in making propagandists among their converts, while the Catholics cannot succeed even in instructing their catechumens.

Islam constitutes about two one-hundredths of one per cent of the population of *North America*, and one-eighth of one per cent of South and Central America, with a total of scarcely 135,583 members.

In *Europe and Soviet Russia* Moslems represent 2% of the total population. They include 584,000 in Albania, 1,337,000 in Yugoslavia, 690,000 in Bulgaria, and 2,400,000 in Russia.

There are no general organizations for all Islam with a purely missionary scope, and the attempt to create an Association for the Defense of Islam is a failure. The only organization of the kind, which will perhaps soon become international through increasing growth, is the Association of Moslem Youth, with headquarters in Cairo. An international movement has developed from heretical Moslem sects, principally from the Ahmadiyah of Qadian and Lahore (British India), and from the Bahai sect, of Persian origin.

* Condensed from *The Moslem World* (July, 1937), New York; translated from an article by Carlo Casfarri in *Il Pensiero Missionario* (Rome), December, 1936, by Philip T. Blackwood of Princeton, N. J.

Some Trends in the Moslem World

By EDWARD M. DODD, M.D., New York

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of the Presbyterian Church in Iran*

A GENERATION ago the world of Islam was still predominantly a unit. Though living under diverse national and political conditions, Moslems had a strong sense of their solidarity. Except for certain well established heresies or minor offshoots, and allowing for the beginnings of revised and modernized thinking which affected a relatively small group of intelligentsia, there were no outstanding divergencies in the Moslem road, or deep rifts in the Moslem front. In the main the religious road of Sunnis in India, Turkey or North Africa, for example, ran parallel, or rather they loyally converged on Mecca. The Sultan-Caliph was still on the Constantinople throne; and the faithful from Morocco to the Philippines, and from Bokhara to Cape Town, recognized and revered him as their head. It was still not wholly fantastic to talk of a general Mohammedan Holy war; indeed Turkey made an abortive attempt at this as late as the closing year of the World War. Moslems had not yet translated the Koran out of Arabic. The veiled and repressed status of women was still universal. Even in heretical Shiite Persia the Old Order was not visibly disturbed.

But what have we now? Shocks from without and revolutionary transformations from within, accentuated by the World War but largely representing the influx of the modern age, have shaken and confused the House of Islam. Turkey has gone secular and modern, while Arabia is Puritan Wahabi. The Caliphate has been summarily abolished, and there are no significant efforts afoot to re-establish it. Egypt has developed theological modernism; and Azhar University, the intellectual nerve-center of Islam, has been made over on modernized lines. The Koran has been translated for the use of Moslems into Turkish and is being translated into other languages. The veil has been largely discarded in Turkey and is officially banned in Iran. The Turkish National Assembly has now a number of women delegates; Egypt has a vigorous feminist movement. Turkey and Iran are busily harking back to their Turanian and Iranian origins, and are turning away from the Arabic-Islamic culture. In the Near East generally, except for Arabia, there is considerable disintegration in Islam.

As one surveys the wide reaches of the Moslem scene, and ponders the changes taking place, there appear to be four fairly well defined trends of the day. This observation applies chiefly to leaders, to urban centers and to youth. The vast rural bulk of Islam is still conservative, orthodox and relatively little changed. But where the city goes now the village will go presently, especially with the radio and the automobile and the printed page arriving everywhere. We are here concerned with these lead-trends to the future.

1. In the first place we have the conservative *status quo* plus the "Puritan" revival in Arabia. Externally or mechanically Arabia is being gradually modernized but religiously it remains orthodox, with the re-emphasis of the Wahabi Movement. The tale which at once illustrates the point, as well as the consummate skill of Ibn Saoud, has been told more than once. When it was proposed to install a telephone system in Riyadh, the desert capital of Saudi Arabia, the conservative religious leaders protested. The thing was not of the Koran and therefore not lawful. Ibn Saoud put the matter to the religious test. He suggested that a Mullah read the Koran into the telephone at one end of an experimental line and another Mullah listen at the other end. If the apparatus conveyed the sacred words, surely the thing was of Allah and lawful. How could one object to that? Needless to say, Riyadh now has telephones. Yet the ecclesiastical hierarchy is intact. One wonders how long this intellectual straddle can hold up, for Islam tends to give way or to be revised as it is exposed to the modern impact.

North Africa, west of Egypt, shares with Arabia the characteristic of Mohammedan conservatism, even though in the social externals of life it is also becoming Europeanized.

In Central Asia we have the complicated situation of conservative religious leadership, assaulted by the socially radical and religiously atheistic Soviet government and also facing a considerable feminist movement. The prospects are that the religious old order will be overpowered by the social new order. A real battle is on.

2. There is another group which we might call the reform or revision states, conspicuously illus-

trated by India and Egypt, each in its own way. They are formulating definite philosophies, which have been developing and spreading for a number of years, and which are changing and diversifying the religious picture. The outstanding contribution of India is the Ahmadiya movement. The net result in India, according to Mr. Murray Titus is reinvigoration. He concludes that in spite of divisions and weaknesses, "Islam in India today is better organized, better educated, more progressive, more reasonable and tolerant toward its neighbors than ever before in its history. Of Egyptian thought, Dr. Charles C. Adams of the American Mission says:

"Mohammedan modernism in Egypt may be said to have taken form as a definite movement during the last quarter of the preceding century, under the leadership of the late Grand Mufti of Egypt, Sheikh Myhammad Abduh, who died in 1905. It constitutes an attempt to free the religion of Islam from the shackles of a too rigid orthodoxy, and to accomplish reforms which will render it adaptable to the complex demands of modern life. Its prevailing character is that of religious reform; it is inspired and dominated chiefly by theological considerations. It differs in this respect from the reforms instituted by the Indian group of nationalist reformers, who aim primarily at a cultural movement, and the adjustment of Islam to the conditions of modern European civilization. The fundamental assumption, however, that Islam is a world religion, suitable for all peoples, all times, and all cultural conditions, is common to both movements."

In both countries there are strong social movements among women, which are attacking problems of health and well-being, of polygamy, divorce and prostitution. All of this is within the frame-work of the established religion.

These two groups, the orthodox and the revised, give no evidence of breaking away from Islam. They are making their social and theological adaptations from within. The state or the community is still a "church" state or a "church" community. ("Church" is of course used as the nearest intelligible counterpart—not because Islam has a church in the Christian sense.)

Both of these groups are strongly missionary. The Ahmadiya movement is very active and the Azhar is still a powerful propaganda center, with Africa as its chief missionary field. In India the new situation created by the Outcast movement away from Hinduism, and the Ambedkar announcement of their readiness to consider some other religion, appeals tremendously to this fundamental missionary urge of Islam, as well as having its important political hearings.

3. Other predominantly Moslem lands, like Iraq, Iran, and Syria, as well as Malaysia, might

be called the drifters. The drifting away from Islam is a part of what is going on all over the world—the drift away from all religion. In these Moslem countries the dominant interest is political and nationalistic. Nationalism is becoming the new religion rather than Islam: the ardors of loyalty, the mass demonstrations, the allegiances of youth—these are now channelled largely into nationalism. There is a wholesale drift of youth away from the old religion. Outward observances may still be maintained, though many of these are weakening, but the inner conviction is crumbling away. The movie theatre is found to be much more exciting than the Mosque; the radio broadcast is more intriguing to the younger generation than the call to prayer. Inert fatalism, the resignation of Islam, has a hard time surviving the automobile and modern medicine.

The Iranian Shah has made it unmistakably and dramatically clear that progressive nationalism, embodied in himself, rules, and not Islam. But there has been no official disestablishment of the latter. The youth of Iraq says that Mohammed was well enough for his day, but that he is now a back-number; let the religious hierarchy die in peace; they no longer count. But no official overt change has been made. Syria's consuming national interest is in the new political situation created by the transition from French mandate to independence. The races and religions in this polyglot country increasingly unite on the basis of Arab nationalism, which tends more and more to transcend religious and racial lines.

Similarly in far-off Java, one of the largest Moslem units of the world, there is a well-developed movement to return to the pre-Islamic National culture. There is a strong nationalistic movement, which is of far more vital interest to the younger generation than any religion. With them Islam is increasingly under criticism and in the discard.

4. Finally there is the radical state, Turkey, which alone has turned squarely away from Islam as an official institution. It has not turned *against* Islam, nor is it antireligious in general, but it has decided that, in order to become a modern and progressive country, it cannot brook the inhibitions, interference, and frustrations of the old Moslem order. Kemal Ataturk has therefore set up a secular state which, in itself, is a repudiation of basic Mohammedanism, because the Mohammedan system has hitherto claimed the whole stage. A typical independent Moslem country was *ipso facto* a religious government—a "church" state; the only law was the Moslem law; there was no concept of a separate civil law.

This radical national departure, coming from the country which had so long been the seat of the Caliphate, the spear-head of the whole Moslem

World, struck a body blow at world Islam. India and Egypt and the far isles of the Pacific reverberated with the shock. Turkey was branded as a renegade and apostate, but the fulminations were futile. Turkey went serenely and successfully on her way, and nothing has come of the scattered efforts to revive the Caliphate.

The course which Turkey has pursued has also had its admirers in other lands. Iran, for example, is very apt to follow the same patterns as her neighbor on her western boundary. There are not wanting those, among the younger generation elsewhere, who think that Turkey has really shown the way to do the thing.

The patterns of national development, though distinctively represented by national units, can

hardly be water-tight compartments. There is bound to be mingling and overflowing in this day of interchange and questioning and remolding. It is an intriguing question as to which if any one of these trends will prevail to any general extent.

It is, of course, incumbent upon the Christian enterprise to understand these trends, and the varied fronts which they present. It is one thing to deal with a zealous, intolerant Wahabi Bedouin of the far desert reaches and another thing to talk with an indifferent, agreeable, irreligious young government clerk in Iran, or Syria; it is still another thing to sympathize with an active woman social reformer of Egypt, who also presents the new Moslem apologetic; and again another thing to be a strictly inhibited missionary in Turkey.

Influence of Moslem Superstitions

By DAVIDA M. FINNEY, Ramleh, Egypt
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ONE of my earliest recollections as a child is of a Moslem sheikh who came to call upon my father. He sat alone in our drawing-room, waiting for father's return. I did not know he was there, and was wandering, rather disconsolately, down the hall when suddenly I was startled by a flurry of robes, quick breathing, and looked up to see the sheikh in full flight from the drawing-room door. When he saw me, he stopped precipitately, and muttered,

"An *afreet*! He blew down the chimney!" Then he continued more calmly, "Let me, if you please, sit outside here in the hall."

I remember glancing into the room, astonished at his fright and yet wondering if after all my mother might be wrong about *afreet*, and my native nurse right, and that I might now catch a glimpse of one. The sunny room lay silent and empty, however. No grinning *afreet* perched anywhere, not even on the little iron stove. Faith in my mother returning in a comforting wave, I murmured loftily:

"Pray be seated."

This incident was my first introduction to the fact that learned men as well as my nurse were afraid of spirits.

In conversation with many Egyptians, I have found one word an open sesame to a common ground of experience, and eventually to a feeling of intimate friendliness. We discuss the *bu' bu'*.

Nurses and mothers frighten their erring children with, "Be good or the *bu' bu'* will catch you."

Only about ten years ago I was dining with a number of Egyptian college students about to receive the baccalaureate certificate. Turning to the one on my right, I asked:

"What did you think the *bu' bu'* was when you were a child?"

"A negro giant," he told me, "with flashing eyes and a red mouth."

At once the group around us was adding detail upon detail. A discussion of *afreet* followed. Made a little uneasy by the vividness of descriptions given, I finally remarked:

"Isn't it a fine thing that today we need no longer fear the *bu' bu'* and the *afreet*!"

There was instant silence, and then the man on my right said,

"But you are a Westerner. We of the East know."

"But have you ever seen an *afreet*?" I asked incredulously.

To my amazement he nodded.

"One day," he said, "I was walking across a bit of waste land. Suddenly I saw an *afreet* approaching, very tall, clothed all in white. I looked to right and left, hunting for a place of concealment, but there was none. So I cowered down and hid my face until he had passed. One must always do that with an *afreet*; it is death to oppose him. Once a friend of mine, who happened to be armed,

met an *afreet* and in his fright fired at it. The *afreet* disappeared, but in a short time my friend was dead. If you oppose an *afreet*, within a year you die."

Over and over again in conversation with all sorts of Egyptians one is reminded of the fact that even today, for the mass of the population, *ginn* and *afreet* are real, a daily concern, terrifying. Modern education, the radio, the cinema, closer contacts with Europe, a constantly increasing use of newspapers, these factors and many others are rapidly modifying superstitious beliefs. Yet in fairness one must remember that these educative influences reach only the minority in any country where literacy is low. Even in educated folk, brought up by superstitious parents, such belief is instinctive and dies hard.

A few years ago the editor of a fairly well-known daily, then being published in Cairo, described to me his visit to an old convent.

"I went alone," he told me, "although the place was full of *afreet*. But," with quiet pride he continued, "I was not afraid."

It is the modern educated youth who more nearly achieve freedom from fear. I am not writing of Christians and well-traveled and well-read Moslems who for years have been unconscious of such fear. I write rather of the general mass, not the small group.

The women and girls with whom we come much in contact are dominated by fear of *el Mushohira* (literally, to be monthed), *the Ain* (the Evil Eye) magic, and spirits. These spirits may be *El Zar* (the Visitor), *El Ginn*, or *El Afreet*. The masses believe in certain charms to be said or used to counteract these evil influences. They think that one must be quick to observe, and punctilious in performing such rites, if one wishes to avoid injury.

The *Mushohira* gets its name, as far as I am able to discover its root, from *shahr*, month. The idea in its use is that escape from harm depends on seeing the new moon. The evil effects of the *Mushohira* fall upon certain groups of people and are brought about by certain people. Those most commonly recognized *Mushohira*, bringing evil, are: a mother weaning her child, called *El Qatif*; a man who has just shaved; a person just circumcized; one who is ill or with sore eyes; and a bride when she meets another bride. Those who suffer from such individuals are brides, pregnant women or mothers weaning a child, and the sick. The *Mushohira* is caused by other means, but less frequently.

If a *Qatif* approaches a bride or a pregnant woman, she becomes barren; if she approaches another *Qatif*, the milk will be stopped. To rid herself of this baneful power, the *Qatif* must see the new moon as soon as she has completely

weaned her child. Women threatened with harm may protect themselves by wearing a bit of palm stalk (*gareeda*).

No bride should be approached by a person just circumcized. A woman who has just lost a child or a *qatif* should not enter a house where there is a weaning child or one with sore eyes. If she does, it will become blind. My friend, Mr. Khaleel Armanios, the blind evangelist of Alexandria, has often been asked if he was blinded by a *qatif*.

Just after shaving a man must not approach a bride, a pregnant, nursing or weaning mother, if he has not previously met them, lest they become barren or lose their milk. Evil consequences may be avoided if the woman enters the room of meeting and walks around the man seven times. On the other hand, if he shaves in his own house with the woman close beside him no harm is done. Or the woman may take the razor used, soak it in water, and on a Friday when she bathes, pour the water over her body. Should her well-being be threatened by a *qatif*, or some other woman, she may escape harm by securing some blood from the other woman and placing it in her bath on Friday.

Mr. Khaleel told me of a family of his acquaintance who had a bitter quarrel with a neighboring family. One of the women had weaned a child but had not yet seen the new moon. Forgetting this fact, when her neighbor gave birth to a son she went to call upon the rejoicing mother. In a short time the child died, and, even worse, at the end of a year the mother was still barren. After much consultation and thought, the neighbor's visit was remembered. She was approached and agreed to do what she could to repair the damage. They took some blood from her hand, and the mother placed it in her bath on Friday. No good resulting, again the neighbor was approached and again gave blood, this time from her foot. Still no good resulting, once more she was approached, and asked to contribute blood from some other part of her body. This she indignantly refused to do, claiming that if she were the cause of the curse, blood from one part of her body would be as efficacious as from any other. Rapidly the quarrel grew, and for three years neither family has spoken to the other.

There are other unlucky deeds by which one person may bring evil upon another. If one crosses a river in boat or train and then at once enters where there is a bride, a sick person, a pregnant or weaning mother, injury will result. To avoid bringing injury, this person should remain in another room until the woman enters where the newcomer is and circles him seven times. Mr. Khaleel called recently in the home of a woman who once was visited by someone just after crossing the river. In a few days the woman became blind. To remove the curse, her brother took her in a

boat to cross and recross the river. He was told that at once her eyesight was restored. Constantly one comes across the effects of the *Mushohira*.

The *Ain* is injury brought about by admiring something not your own. This admiration is probably envious and therefore brings evil consequences. It is considered much more proper and considerate not to praise at all, but if impelled to do so one should preface the remark with "*Yikhzi el Ain*" (May God put the eye to shame), or "*Aini aleykum barda*" (My eye is cold upon you).

One man may say to another, "*Aini barda*, but you seem to be in excellent health." Then all is well. It is difficult to remember this instinctive shrinking from praise of anything a man holds dear. Nor is it easy to hold a baby in your arms and make no admiring comment. If your eyes are blue, better far not even to look your pleasure.

To be freed from the evil consequences of the *Ain*, it is thought necessary to secure a piece of garment worn by the envious one, or some dregs from his coffee cup. No offense must be given, so one must not let him know that he is suspected of having done injury. If it is impossible to secure a bit of his clothing surreptitiously, often it is possible to secure a bit through a bribed servant or a sympathetic friend. Sometimes people are startled to find a small piece gone from some valued garment. This snippet is burned and the smoke passed over the child. Coffee dregs are boiled and the steam is passed over the child.

As for vengeful spirits, the *ginn* and *zar* are considered always present. The *ginn* live usually in kitchens and bathrooms or in lofts where supplies are kept. The loft of a house in which Mr. Khaleel once lived was infested with rats. Neighbors visiting in the house heard scurrings and squeakings and were firmly convinced that *ginn* haunted the house.

A little Mohammedan girl once stayed in our home for some time. One day she went into the kitchen to get some water but came out hastily without it. When asked what was the matter, she said,

"There's an *afreet* in the pot on the stove."

Looking in, I saw the lid of the tea-kettle rattling furiously as the water boiled. When taking a bath, if suddenly startled or frightened, one may be sure that a *ginn* has taken possession of one's body.

Besides the *ginn*, the earth is believed to be inhabited by other spirits. These are divided into three main divisions; *El Sitt* (the woman), *El Seed* (the master), and *El Abd* (the slave). They are found everywhere, but especially in any open or waste piece of land. Here they busy themselves with their own affairs. If one is forced to cross such a piece of land alone, one may see and hear them. To avoid injury by them, one should

not speak to or interfere with them. If a person accidentally stumbles or falls to the ground there is grave danger that he has injured some of these spirits. The only way to appease them is to sprinkle the spot with salt, water, or even sugar and bread. Last week a woman stumbled in alighting from a street-car. She hastened to a friend's house, borrowed salt, sugar and water, returned to the spot and silently sprinkled it. To maintain silence is essential if the rite is to be efficacious.

People are especially liable to be possessed by spirits at certain times; at marriages, perhaps because at that time they are concerned about their appearance and frequently look in a mirror; when bathing, because they may inadvertently admire their bodies; when sleeping alone, as spirits always infest a solitary place; when going to bed in a worried or angry frame of mind, as the spirits find access easy at that time.

Should one become possessed by a spirit one must appease him and remove the cause of his anger. This is done by the holding of a *Zar*. There are special women thought able to reconcile the spirits. The one possessed gives such a woman an article of her wearing apparel. She places it beneath her pillow; during the night the offended spirit tells her the cause of his anger and also what gift will satisfy him. Next morning the woman tells the possessed person what the spirit wants — jewelry, a sheep, a new dress, or some piece of furniture. Many women take advantage of this custom to secure for themselves things they cannot otherwise obtain.

The *Sarukh* (the cry), is brought about through an unnatural death. If a man is murdered, the spirits which live in his blood, continue to cry aloud for vengeance from the spot where his blood was shed. There is no fear of evil consequences to the house if he dies away from home, otherwise it becomes infested with his *afreet*. In the case of any violent or accidental death, the spot where death occurs remains a place of danger to all passers-by.

These are some of the superstitions with which one comes in contact day by day in schools, homes, and in one's travels. Many sheikhs studying in the Azhar University are today electing the course in modern education, similar to that given by the Ministry of Education. Such men will not fly precipitately from a room when the wind blows down the chimney. A new day has dawned in Egypt, a fact which is being felt even in El Azhar University. Yet those who visit in homes all over the country, who deal intimately with men, women, and children, are forced to realize more and more clearly each year how great is the hold that superstition still has upon masses of the population in any Mohammedan country.

Why Preach Christ to Moslems?

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"IF YOU will only organize Christian missions to the heathen in my province, instead of attempting to convert Mohammedans, I will do everything in my power to further and support them, but I cannot approve or allow, at any rate at present, the opening of a mission to the Mohammedans." So said the governor of Nigeria, about thirty years ago. This policy was that of Lord Kitchener in the Sudan, of the British in the Malay States, and is not yet abandoned everywhere.

The validity and the necessity of carrying the Gospel message to Mohammedans have been questioned in times past and are being questioned today! The late Professor G. Kampffmeyer of the University of Berlin in "Whither Islam?" deals with the subject in the same attitude; his conclusion is that missions in the Near East among Moslems are as dangerous as they are futile and, for the good of humanity, should be discontinued.

Dr. Hugh Vernon White, a secretary of the American Board, in the magazine called *Christendom*, plainly states that "Christian efforts to evangelize the Moslem have met with signal and consistent failure. The response to such efforts today is negligible and there is little likelihood of any marked change in the near future. . . . The Christian Church ought to quit trying to make proselytes of Mohammedans. It should bring the best works of Christian service to the Moslem world in a spirit of ecclesiastical and theological disinterestedness."

Father T. Bennerth, writing in a Roman Catholic missionary magazine for April 1930 says: "As the conversion of the great bloc of Islamic nations to the Christian faith is not to be expected in our century . . . it is of the highest value that Islam at least maintains the belief in God in purified forms. If this refuge of belief in God should vanish, then Western Christianity will be threatened by a new seat of danger."

When we compare these statements with the verdict of the Roman Catholic Conference, held in Louvain in 1930, we find that there also the entire world of Islam is labeled "*le bloc inconvertissable*."

In view of such opinions and statements, what satisfactory reasons can be advanced for the va-

lidity and necessity of Christian missions to Moslems?

1. If the Gospel of Christ in its simplest form (which is also its deepest mystery) includes the Incarnation, the Atonement and the Resurrection then the world of Islam certainly needs our message for it is *news* and offers Good News to every Moslem. Islam is not a Christian sect or a Christian heresy. It is an eclipse of the Christ as revealed in the Gospel. It is an Arabian palimpsest superinscribed over the message of Jesus by another hand. Its categorical denial of the deity of Christ, of the crucifixion, of the finality of Jesus Christ as God's messenger and of His way of life through regeneration is evident from the Koran itself.

The analogy of Paul's attitude toward Jew and Gentile holds today as regards missions to Moslems and to other non-Christians. It was because the Jew had so much that was true and noble and yet needed the Gospel that Paul preached everywhere to the Jew first. Their theism, their knowledge of the Old Testament, their zeal for God, their passion for the Law did not invalidate their need of the Gospel but emphasized it. This implication would hold also for those Moslems of China, Africa and India who live in the midst of paganism or polytheistic ethnic faiths.

In the Near East and North Africa, we have an additional argument. *There* we are not merely trying to lead Moslems to Christ, but rather to *lead them back to Christ*. Here we have the argument of church history; the inspiration of the cloud of witnesses, the apostles and martyrs of the faith; and the very stones of ruined churches and monasteries would cry out if we were silent.

The Great Unoccupied Moslem Fields

2. The missionary forces have hitherto moved across or around this great Moslem bloc. The following areas, or countries in which the population is wholly or predominantly Moslem, are still practically unoccupied. The missionary conferences of Cairo, Edinburgh, Lucknow, and Jerusalem successively laid them all before the Church, but with little result—Afghanistan; the provinces of Hejaz, Asir, Nejd, and Hadramaut in Arabia;

Russian Turkestan; parts of Siberia, Bokhara; the eastern part of the Malay Peninsula; Socotra and the Moslem populations of Madagascar, Russia in Europe, British and French Somali-land, Tripoli in North Africa, the French Sudan; the Great Aures Mountains, the Saharan Atlas ranges, the central populous mountain regions of Morocco, and the vast Sahara itself. These unoccupied fields have a total population of approximately thirty-six million. How can we speak or sing of evangelizing the whole world and leave all this outside of the program of occupation for Christ?

Disintegration and Decay of Islam

3. A religion that once was the hope and glory of millions shows signs of breaking up. Old sanctions are disappearing. Their anchor-ground has proved insufficient in the rising tide of materialism and atheism. Some tell us that there are signs of a resurgent Islam and of revival of faith in Mohammed. But all signs point in the opposite direction. This year's report of the Board of Foreign Missions of the Presbyterian Church states: "There is now abundant evidence that the religion of Islam is slowly disintegrating."

The collapse of the caliphate, and the failure of all attempts to revive it, would lead to the conclusion that Pan-Islamism is dead. The policy of the new government in Turkey and the complete secularization of that republic points in the same direction. The Turkish press utters severe judgment on Islam and its Prophet, while one by one the old sanctions and customs of religion are publicly discarded. A few years ago a British official of high standing actually wrote to me: "*Islam as we once knew it is dead in Turkey; it is dying in Persia; it has ceased to carry real weight in Egypt; it may survive some generations in Arabia; but the basic truths of Christianity will in the long run even there prevail.*" Such judgment is undoubtedly somewhat premature but it is prophetic.

Islam faces a crisis in the lands where once it was dominant. Its efforts at propagandism in India and Africa "remind one of those sparse green twigs sometimes still appearing at the extreme ends of half-dried-up boughs in trees whose core has for long been decaying from old age." Islam suffers because it feels itself under the tutelage of the West. In Turkey it suffers by being violated in its own bosom; in Russia from Soviet persecution; and in Persia from a revolt against the Arabic language and tradition. Mustapha Kemal Ataturk of Turkey raised great expectations, but he has turned out a bitter disappointment for all Moslems. The disenchantment was cruel but complete. The high hopes fixed on Ibn Saoud of Arabia to revive the caliphate were

blasted. The Moslem World Conference held at Mecca, and afterwards in Europe, proved a failure; none of the resolutions was carried out.

The Dutch Orientalist, Dr. Van der Meulen, who spent many years in the diplomatic service at Jiddah, asks, "Are we standing at the eve of a revival, a renaissance of Islam? No, the phenomena do not point this way. Except for the Wahhabi movement in Central Arabia, it has all been a question of self-defense and resistance," (*Moslem World*, October, 1936).

Regarding the enormous area and population of Indonesia, Professor C. C. Berg speaks of "destructive forces that are at work against Islam all over the world." Of the favorable factors he says that they "might possibly result only in the long run in a decrease in the rate of decay," ("Whither Islam?" pp. 306-311).

The geographical expansion of Islam in Africa has often been exaggerated. The latest statistical survey shows a smaller proportion of Moslems in nearly every area in North-central Africa (*Moslem World*, April, 1936). Dr. Deaville Walker wrote a few years ago:

Within a comparatively short time, we pictured great pagan populations being rapidly Islamised. I am convinced that the position is wholly different today. Careful personal investigation in Sierra Leone and Mendeland, the Gold Coast and Ashanti, Nigeria, and in the French colonies and protectorates of Dahomey, Togo, and the Ivory Coast, have made it very clear to me that the advance of Islam is being definitely checked, and that today we are winning far more Africans to the faith of Christ than the Moslems are winning for their Prophet. Startling as this may sound, I believe it to be absolutely true.

What elements in Islam are today resurgent? Does the old Mohammedan law or jurisprudence any longer prevail under the new nationalism and the new state? Or has the purely Islamic-governed state disappeared even in Arabia and Afghanistan?

Has the social structure of Islam withstood the feminist movement and female education anywhere? Can we seriously speak of "resurgent forces" as regards polygamy, slavery, concubinage, and the seclusion of womanhood? Was the suppression of the age-old Moharram celebrations in Persia a sign of vitality in Islam? Is the religion of Islam showing a new vitality when three of its "five pillars" are crumbling? The daily prayers are no longer observed as they were ten years ago. The number of pilgrims to Mecca, in spite of new facilities by motorbus and steamships, has dwindled from 250,000 to 80,000. Mecca is losing its importance. Are the uniting forces that remain, the Arabic language and culture, the sense of brotherhood, the press and Al Azhar of Egypt—are these forces strong enough to counteract the disintegrating factors? Or will the progressive secularization of Moslem life rob

all life from the religion of Islam? Will the waning of the Dervish orders and their suppression, as in Turkey, continue?

The fact is that Islam has been severely wounded in the house of its friends. The younger Egyptian modernists, instead of building carefully on the foundations of reform laid by Jamal-al-Dinal Afghani and the great Mohammed 'Abdu, have ruthlessly undermined what remained intact. Mansur Fahmi, in his doctor's thesis, proved that Islam was progressively responsible for the degradation of womanhood. Dr. Taha Housain raised a storm of hostility by a book proving that much of early Islamic literature was a forgery, fabricated to prop up the Koran and tradition. "The story of Abraham and Ishmael building the Kaaba is all fiction." Ali Abd al Razik went even further, and in his book, "Islam and the Fundamentals of Authority," advocated the abolition of the caliphate, "which has always been a misfortune." Moreover, he proposed the complete separation of Church and State, and the abandonment of the vast body of canon law. (Adams, "Islam and Modernism in Egypt," pp. 254-265.)

When the best thinkers in Islam accept an honest historical research of all her spiritual property, it will mean a revelation of bankruptcy. When the foundations are destroyed, what can the righteous do? Only the real gold, the theistic spiritual values of Islam, will be able to withstand the heat of this inevitable furnace. A careful study of the whole question leads to the conclusion that as a cultural and even as a political force there is yet a future for Islam, but as a religious force the future does not look promising—*except in Christ* and His Gospel for Moslems.

The Response to the Gospel Message

4. This great response, as we see it today, should not surprise those who believe God's promises and who have experienced the final fruitage that follows the "patience of unanswered prayer." Others have labored, since the days of Henry Martyn, and now we are entered into their labors. Others have knocked long and loud and waited patiently before locked doors—now those very doors are nailed open. Eastern Arabia, Hadhramaut, and the cities of Meshed, Iran, and Riadh in Central Arabia, are outstanding examples.

The Bible has been translated into *all* the great languages of the world of Islam. It is the best printed of all books and has an ever-increasing circulation. One has only to read the annual reports of the two great Bible societies to realize the miracles of grace accomplished every year by the printed Word.

Every hospital and dispensary across the map from Tangier, Morocco, to the Borden Memorial

Hospital in Northwest China, reports that Moslem patients crowd the doors, kiss the feet of the Christian physicians, listen eagerly to the message, and that some at least find new life in Christ.

More and more thousands of Moslem youth are sitting at the feet of Christian teachers in every land. Day schools, boarding schools, colleges, and universities tell of an increasing number of Moslem pupils and of the leavening power of Christian education that reaches far beyond the curriculum and the campus area. Every one should know that the emancipation of Moslem girlhood and womanhood began in mission schools. It is not only unkind but ungrateful and unhistoric to trace these modern movements to hybrid sources. Christ alone removes the veil because He demands and imparts purity of heart. Moslems themselves have testified to this fact.

The great Christian literature societies and committees in Cairo, Constantinople, Teheran, Shanghai, across India, and in the Dutch East Indies are producing and distributing ten times as much literature as they did a decade ago. Illiteracy is decreasing. Education is becoming compulsory. The stigma of disapproval now rests on old superstitions that once had religious sanction.

There are public baptisms in places where formerly the "law of apostasy" would have administered public ostracism or private vengeance. In Java alone there are 75,000 Moslem converts gathered into Christian churches. In North India there are other thousands and in Persia we can truly speak of an indigenous church—weak still in numbers, but strong in the spirit of sacrifice and boldness of witness.

Those who challenge the validity and success of work among Moslems need to remember the lines of Arthur H. Clough:

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back through creeks and inlets making,
Comes silent, flooding in, the main.
For not by eastern windows only
When daylight comes, comes in the light;
In front the sun climbs slow, how slowly!
But westward, look, the land is bright.

While for years Christians have been battering against an impregnable position in North Africa, Islam has been steadily sweeping south and pagan tribes have become followers of the Prophet and have been lost to Christ. Suppose the Church had concentrated its efforts on these tribes in the rear of the Moslem position, and had flung a barrier of Christian churches across Africa, would Islam have made the progress it has southward? Might not the Church have found in Christian Africans, the allies who would have won far greater success than white foreigners can hope to achieve?

A. S. MCNAIRN.

The Christian Approach to Moslems

By PREBENDERY W. WILSON CASH, London

Secretary of the Church Missionary Society

HAS Christianity anything to offer Islam? In answer to this question, one group of people fall back upon the threadbare argument that "Islam is good enough for the Arabs." They do not think, however, that is good enough for themselves.

The question is sometimes put in a different way—What is there in Christianity that is not found in Islam?

The Moslem himself approaches the issue from a very different angle. He is certain that Islam has much to offer to the Christian world, and particularly just now when international affairs are so tangled and difficult.

The missionary meets the point by a bold and frank presentation of the Gospel of Christ as the only adequate religion for all the world.

A missionary recruit, going out to a Moslem field for the first time, is shocked to find that the Moslem is just as eager to convert him to Islam as he is to win the Moslem for Christ. This is only the first of a series of shocks. As he settles to his work he discovers for himself what he had always heard, that the Moslem is about the most difficult man in all the world to bring under the influence of the Gospel.

A survey of the past hundred years of missionary work among Moslems does not reveal appreciable progress in most areas. In one or two countries there have been remarkable results, notably in the Dutch East Indies; but against this success must be set the inroads of Islam into the Christian Church in the Near East. In Egypt it is estimated that from 500 to 800 Copts annually become Moslems. The history of Islam is one of ceaseless encroachments on Christendom, until now we speak of Bible lands, which were once Christian, as Moslem lands. The large proportion of the peoples of Syria, Palestine and Egypt are Moslems today. The Christian Church of North Africa has been blotted out. The formerly Christian areas of the Sudan are now solidly Moslem. And still the Church sends missionaries to Moslems and many are willing to give their lives to Moslem evangelization, in an effort to remove the reproach which lies at the door of the Church. And still the missionary, though often baffled and

disappointed, goes forward with undimmed faith and courage, proclaiming Christ and Him crucified as the only Hope of the world.

This difficult situation makes us pause and study afresh the task before us. First of all, nothing in this past hundred years in any way invalidates the Gospel of Christ. Men of many nations and races have found a new eternal and abounding life through Christ, the living Saviour. The experience of men converted in evangelistic campaigns in Europe or America is duplicated in the lives of Africans, Indians, Chinese, and many others. Revival sweeps through parts of India and Africa and tens of thousands find peace with God. But the Moslem world still stands like some impregnable rock, almost unshaken, and as a rule undisturbed by missionary witness. The reasons for this are many; some of them must be briefly stated. When the Moslem armies invaded the countries from Syria to the Sudan and North Africa they found a responsive body of nominally Christian men ready to join their ranks and to fight for them. The armies of the prophet were increased daily by many who saw in Mohammed a deliverer from the hated Byzantine rule. The Emperor used the Church as an imperial tool, and in the minds of most people Church and State were one.

There were also the divisions within the Church and the disruptive elements in its own ranks. The Roman and the Greek churches were separated and the Greek and the Coptic churches were no longer in communion with each other. The ornate ritual of the Eastern churches was contrasted with the simple forms of mosque worship. The pictures and images in churches gave the impression of polytheism, and the abstruse theological controversies still further weakened the spiritual life of the Church. The fact is that the Christian faith was so badly misrepresented by the Church of the day that people could not see Christ through the maze of ritual and ceremonial, the selfish ambitions of prelates and the secular encroachments upon the community. Race superiority was responsible for a good deal. The Roman or Greek pattern was stamped upon the churches everywhere. There seems to have been nothing in-

digenous in the Church of North Africa; and in Arabia there does not appear to have been any translation into the vernacular, either of the Scriptures or the Christian liturgies. In Rome people worshipped in Latin and, therefore, they had to worship in Latin in all North Africa; similarly, because in Constantinople the liturgical services were all in Greek, they had to be in Greek also in the Arabic-speaking world. Any approach to Islam by the Christian must take account of such facts. They are not dead matters of history but living issues today, and a study of them will help us in our evangelistic work.

The Gospel, it is true, needs no vindication. Once it is given a chance in the lives of men it proves itself, and its validity is recognized, but the method of presenting the Gospel is a very different matter; after the experience of the past hundred years it is surely evident that we must all face anew how we are to preach the Gospel in Moslem lands.

The Nineteenth Century missionary expansion was marked by a strong emphasis on individualism. Personal conversion was the note struck; evangelistic missions sought to pluck men as brands from the burning. No one who knows Christ as his Saviour and Lord would wish to weaken the appeal for personal conversion, but it must be admitted that there are other factors to be considered. Moslem converts in many cases have proved to be utterly unsatisfactory. Curiously enough a normal Moslem often became an eccentric Christian. Missionaries labored to win that convert and when he was baptized disillusionment set in. Instead of fitting into his new surroundings, often he proved to be restless and required a great deal of nursing. When discipline was even mildly applied he would fling off in a temper, renounce Christianity and go back to Islam. Most missionaries in the Near East have had this experience; but they have pegged away through heart-breaking disappointments always hoping that things would change and that a better type of convert would appear, as in fact he did from time to time.

The problem is not due to any failure of the Gospel, nor indeed to lack of faithfulness in the missionaries. The Message has been honestly presented to Moslems. A certain number have become Christians but many were failures. These are the facts. What is the answer? A survey of the Moslem world shows that in the Dutch East Indies, and to a certain extent in Persia, this unsatisfactory result does not obtain. If we examine the social environment of the converts, I believe that we shall find that, through the process of conversion, we have uprooted the Moslem, torn him from his own social life and transplanted him

into a new environment, utterly foreign to him. The strain of this social upheaval upon a young convert is so great that it develops any idiosyncracies and oddities in him and in the end drives him back to his old surroundings.

The history of Christian expansion down the centuries does not show that the nineteenth century policy was adopted in other periods. In earlier days people moved towards the Christian faith by communities, by families, and tribes. In doing so they became Christian without having had to suffer a catastrophic upheaval in their social life. Instead of being uprooted from their natural environment their social heritage was Christianized, while they lived in the same homes as before, carried on the same occupations, and met much the same people, yet things were different. The homes were transformed, they worked from different motives, and their relationships to others were new; a different standard of life came into the community through the coming of Christ. While such people found by personal conversion the way to God, yet they moved together, families were baptized, and communities received into the faith.

This contrast requires careful and detailed investigation. Is the cause of unsatisfactory converts in Moslem lands due to the break up of their social environment? If so, may it not be equally true that a wrong method has hindered the whole progress of the Gospel. Some years ago in a village in the Near East a large number of Moslem families asked for baptism. When I met them it was obvious that some were thinking of Christianity in terms of "loaves and fishes," but others seemed to be genuinely sincere. Once the news leaked out great pressure was brought to bear by the Moslems to prevent these men from becoming Christians. Large bribes were offered if they would remain Moslems. In the end some went back to Islam, but others accepted Christ. Now the point of this is that while the missionaries did emphasize personal conversion the converts came forward as families. They lived on as before in their own village and tilled their land. They were sufficiently numerous to remain as a community in the village. Instead of being driven from house and home, ostracized and disinherited, they continued in their old homes which now became Christian. Here the difficulties experienced so often, of abnormal converts, did not appear because in becoming Christian they still preserved their social heritage.

This line of argument raises several still bigger issues. The old method of missionary work was mainly an attack upon Islam as wrong and on the prophet as false in his claims, and by comparison a presentation of Christ as the only true Saviour.

The second half of this is all right. We believe Christ to be the only Saviour, but by contrasting Mohammed with Christ missionaries have created in Moslem minds an antagonism to Christ. Instead of a Moslem agreeing that Christ was superior he rather felt a kind of suppressed grievance against Him. Thus a wrong impression was created and a missionary found himself in the prejudiced atmosphere, which frequently led to a heated debate. As the situation hardened the controversial method became a very common one in missionary propaganda. Argument led to counter argument, and attack to counter attack, until the atmosphere was so strained that it was impossible to sit down quietly and to explain the Christian message without at once being involved in a bitter wrangle.

How Win Moslems?

How can I approach the Moslem without antagonizing him? First, I must understand his point of view, his spiritual aspirations, and what religion means to him. We often hear it said that Moslem prayers are a matter of words and formula because certain prayers are memorized and repeated five times a day. If therefore, as a Christian, I talk about prayer to a Moslem and at the same time believe that he has no real prayer life, I start from a prejudice and an assumption which will make fellowship with Moslems impossible. I have heard Moslems pray extemporaneously, with no set form, with every evidence of intensity and reality. Here is what one Moslem lays down as a rule about prayer:

Before the time of prayer comes the servant must be in a state of meditation and recollection, free from wandering thoughts and considerations, and the remembrance of aught save God alone. Those who enter thus upon prayer from the heart, intent only upon God, will proceed from prayer to prayer in that same state of recollection, and will remain therein long after they have ceased to pray.

There is here a depth of insight into the meaning of prayer that could at once form common ground between Christians and Moslems for a sharing of mutual experiences in prayer. Why should not our approach to the Moslem be by the road of prayer, by beginning with quiet and meditation, by a remembrance of the name of God, so that there may be between us a spiritual affinity which would make discussion easy.

Again can we not appreciate more the teaching of Islam on spiritual things? The Sufis have much in their writings that is curiously like parts of the New Testament. One writer says, "The Sufi is one whose heart is pure toward God"; another affirms that "Sufism is enmity to the world and love to the Lord."

As Christians we rightly place great importance upon the need of a personal spiritual experience of God. It would help us to study more carefully

similar experiences that Moslems claim to have. This may be illustrated from the eighth century in Khurasan, where a young prince had a remarkable vision. He was out hunting one day when he heard a heavenly voice calling him from the pursuit of pleasure to the service of God. This vision came to him three times and at the third appearance he fell to the ground and gave his life to God's service. He then walked across to a shepherd near by and exchanged his clothes and horse for the shepherd's woolen garments; without funds or material resources he set out on pilgrimage to Mecca.

Missionaries need to study more the meaning of Islam because the root idea of complete surrender to God contains a truth no Christian can afford to neglect. Moslem mystics glory in the will of God and the strength of their position is this acceptance of whatever God sends as right. Too often we have used the Koran simply for purposes of controversy, forgetting that it does contain the spiritual pilgrimage of one who started with undoubted sincerity and who wrought a reformation in his own land such as no one either before or since has ever been able to accomplish. The strength of Mohammed was not merely military prowess. He hammered out in the desert a conception of God that carried the Arabs to heights previously unattained, as he described God as the Eternal, the Great, the Glorious. He drew men to religion by saying, "Whichever way ye turn there is the face of God." He said: "All on earth shall pass away, but the face of thy God shall abide resplendent with majesty and glory."

Whatever may be our attitude toward Islam, we cannot help a Moslem unless we are really honest in our approach. If we trade upon his ignorance of either his or our faith, if we fail to see the elements of truth and reality in his religion, if we condemn him and his faith when we do not know it enough to pass judgment upon it, we are not honest.

There is a Christian way of approach to the Moslem which is noncontroversial, where we value all that is good in his faith and appreciate the spiritual values it contains. We need not give up any Christian convictions, nor need we deny our own faith to recognize a value in his. We can well begin by learning from the Moslems, by sharing our spiritual experiences with them in such a way as to enable them to share their experiences with us. We may find much common ground in our prayer lives, in our worship and in our conceptions of God. How surprised many of us missionaries would be if, when preaching about the indwelling of Christ in our hearts, we heard someone say, "I gazed into my own heart. There I saw Him. He was nowhere else."

Yet this comes from a Moslem. Often when we

get closer to the mystic we find a religious tolerance that puts some Christians to shame. There is a saying: "O Lord, none but Thyself can fathom Thee; yet every mosque and church doth harbour Thee."

Where does all this lead us? Not to any form of syncretism, but to a new sense of the values of all truth, even where that is found in another faith. It leads us ultimately to Christ who, in the end, must be the Crown of Islam. We lose nothing by recognizing broken lights of Him who is the Light of the World. We do not diminish Christ's glory when we see how God illumines every man coming into the world. It is true, as St. Paul has said, "God has not left Himself without witness." If we see evidence of the witness of the Spirit in some of the teaching of Islam and in the lives of

earnest Moslems let us not forget that the witness of the Spirit ultimately always leads to Christ. No man can say, "Jesus Christ is Lord," but by the Spirit. If we depend more upon the Spirit, and realize that God is at work in the Moslem world, we shall see our task in new proportions. We shall be content to let our lives be as living seed. We shall not fret if converts are few at the moment. We shall not worry if men call Mohammed, prophet. We shall see Christ supreme and alive, seeking to break through in spiritual revelation and power into the lives of men. As the living truth works in the hearts, we shall see men and women discovering a new meaning to life, as they learn that Islam must involve not only surrender to God, but to God revealed in Jesus Christ.

A FEW FACTS ABOUT ISLAM

Islam, more than most religions, reflects the personality of its founder, Mohammed. He was born in Mecca, near the western coast of Arabia, about 570 A. D. When he was about forty years of age, he had a series of experiences which he interpreted as visions from God. These ordered him to attack the idolatry and worldliness of his fellow citizens, and to proclaim one supreme God and a day of judgment. Converts at first gathered slowly, and they were subject to persecution.

In 622 A. D., the Hijrah, or Flight to Medina, took place, from which the Moslem calendar came to be reckoned. In Medina, Mohammed soon became head of the community and ruler as well as prophet. At the time of his death, in 632 A. D., not only Medina, but Mecca and practically the whole of Arabia, had accepted his doctrines.

The sayings of Mohammed, which are believed to have been dictated word for word to him by the Angel Gabriel, were later gathered together and they constitute the Koran. This scripture is divided into *Suras*, or chapters, arranged roughly according to length rather than in any chronological order. The Koran is the Bible of Islam, considered verbally infallible. Since it is often obscure, and since it failed to prescribe conduct or attitudes to be observed in subsequent situations that arose, it was early supplemented by Traditions as to what Mohammed said or did under various circumstances. These rules of conduct were, in time, codified into legal systems.

The five principal observances of Islam are: (1) the recitation of the creed—"There is no God but God, and Mohammed is his Prophet"; (2) worship, the set forms of prayer which are to be performed five times a day; (3) alms, a certain proportion of the income being prescribed from those of means for the benefit of the poor; (4) fasting from sunrise to sunset during the Ramadan; (5) making the Haj, or pilgrimage, to Mecca once in a lifetime by those who are able.

Among various prohibitions are intoxicants, usury, making of images, and games of chance. On the other hand, Mohammed's relations with women led him to permit four legal wives as well as concubines, and to recommend the seclusion of women. The Jihad, or war against countries controlled by unbelievers, has always been considered a duty. As in other religions, these observances have been much relaxed in practice.

In the first century of its existence Islam split into two principal sects, the Sunni, which is in the majority in most Moslem countries, and the Shia, containing the bulk of Persians, about half of Iraq, and smaller communities in other lands. In addition to these, there have been many other sects.

Moslem theology has emphasized the unity and power of God, and has been especially severe on anything that seemed like polytheism or idolatry. At the same time saint worship has been quite general; there is also much superstition, together with mystical or emotional exercises.—Quoted from *"The Moslem Faces the Future,"* by T. H. P. Sailer.

Moslem Reactions to the Gospel

By JAMES HALDANE, Mazagan, Morocco

Southern Morocco Mission; Author of "Missionary Romance in Morocco," "Morocco in Mufti," etc.

WHEN we present the Gospel of Christ to individual Moslems we find them reacting to our message in a variety of attitudes and tempers. When the reaction is born of fanaticism the man allows you the utterance of only a few sentences, after which there is a manifestation of petulance, rising to passion and finding its climax in vociferation and whirling gestures. The man's mind is infested with vitiated religious sentiments which, when stirred by an element that opposes them, make the body a medium for their manifestation and produce a condition akin to madness. In the presence of such a man the missionary is confronted with the question of what means he must employ to exercise these exorbitant religious notions from the mind where they are lodged.

Let it be said with emphasis that, whatever attitude we take towards the fanatic, whatever means we employ to deal with such malady, it must be based on sympathy. A display of irritation, an exhibition of caustic temper or rancor, far from mitigating the evil, will aggravate it. A movement from the basis of sympathy to attack religious enormities and delusions, as manifested by the fanatic, does not imply an unsteady tread suggestive of fear and helplessness. It means that we are approaching with love and understanding a victim who has been born and reared under the glare of superstition and religious infatuations, one who has come under the impact of a single idea which drives him past all other considerations.

In dealing with such men it may be necessary to adopt an attitude of silence, at least until some of their fierceness has subsided. In some instances one may detect, seeping through the crevices of a disordered mind, an occasional show of intelligence which casts a passing gleam upon the countenance. Just at that moment one may be able to shoot in a word like an arrow that will find its mark, touch the reason and stimulate it to accept the challenge of a new line of thought. And on occasion fanaticism may be countered by cajolery. But this experiment should not be tried by any but those who, through long contact with the people among whom they labor, understand the situa-

tion and have the means at their disposal to carry the effort to a climax.

Jeremiah, and other Hebrew prophets, acted sometimes in strange manner with a view to exciting their audience into a listening mood, and employed what we might call a sanctified guile to grip hearts which could not be reached by ordi-



A MOSLEM "HOLY MAN'S" HABITATION IN MOROCCO

nary means. Let me give an instance — one of many used in my work among Moors—to illustrate the method.

I was dealing with a small group of men while a number of others, who were merely spectators, sat beside us. There was a wild scene in which reason was caged and rowdiness became rampant. I tried everything within the range of ordinary methods used to calm them into a listening attitude but all in vain. I was faced with the alternative of doing something unusual to overcome this devastating display of fanaticism, or abandoning these men as hopeless material. I decided to imi-

tate the Hebrew prophets. Taking off my boot, ignoring my audience as if it did not exist, I filled it with stones. These I shook inside the boot, emptied them out and filled the boot again. With a show of much earnestness this process was kept up for sometime. Their interest was directed into a new channel; they could not understand what I was doing and were astonished that I had so easily tripped away from a serious theological discussion into the trivial business of shaking stones inside a boot. Their curiosity mounted until it could no longer be curbed:

"Whatever are you doing?" they asked.



A VISIT TO MOSLEM BEDOUIN

"You are all acting like madmen and I determined to help you out," I replied.

This had the desired effect for it suddenly struck them that their vociferation and whirling movements were, in the circumstances, as foolish and futile as shaking stones in a boot. Then at my invitation they squatted on the ground and together we examined calmly the message of Jesus.

Another type we meet is the man who reacts to our message with a cunning camouflage, whose aim is to humiliate the missionary. He makes a show of much earnestness and on occasion will sway his body to emphasize his concern for his soul. At the mention of forgiveness through Jesus Christ he will stare with the surprise of one who has just made a great discovery. And as the story unfolds he will say in a whisper, "Proceed,"

as if he were afraid that the usual tone of voice would be an interruption. With this show of intense earnestness he lures the preacher on, and just at the moment when we are ready to urge his surrender to Christ he rises up, draws his fingers through his beard, shakes the dust from his garments, exclaims in a loud voice, "There is no God but Allah and Mohammed is His prophet," and strides away with an air of triumph.

In some of our meetings, within doors and in the open, we have an audience that has come together by consent to extract some pleasurable excitement by engaging the foreign preacher in argument. On one occasion a number of young fellows came tumbling into my meeting for this purpose. As clearly as if the words had been chiselled on their foreheads I read, "We are here for fun." I put away my Bible, erected the blackboard, put down a sum in addition and invited anyone in the company to come forward, take the chalk and do the sum. Several came forward and attempted to add the figures but no one added them correctly.

"If ever you are to rise above being water carriers and laborers you must learn to count," I said.

So we continued the exercise until they became greatly interested and some could add up figures before we finished. I invited them to return the following week to learn subtraction.

"This is the way into an office and a good job," I heard them say as they talked among themselves. They were so pleased with their progress that they all shook hands with me before taking their departure.

The following week they walked into my meeting, some of them with copy books and pencils. We put simple subtraction problems on the board. Interest reached a climax when some of the more intelligent ones were able to find the solution to what I had put down. At this juncture I wrote on the board:

ADD TOGETHER:	FORMAL PRAYERS, FASTS, LUST, LOVE OF THE WORLD.
SUBTRACT:	DEATH.
RESULT:	NOTHING.

What a discovery this was! Addition and subtraction could be applied to theology.

Again this problem:

ADD TOGETHER:	SIN AND ITS CONSEQUENCES.
SUBTRACT:	THE REDEMPTION OF JESUS CHRIST.
RESULT:	FORGIVENESS AND ETERNAL LIFE.

This proved to be the beginning of an interesting work among those young fellows, some of

whom continued to attend my Bible class for years.

Then there is the polite man, the person who wishes to be courteous and who would treat an outburst of antagonism from any religious quarter as an outrage against good manners. When we introduce our Gospel to this type there is no display of opposition and almost no evidence of interest. He simply allows you to talk on, and says, "Yes," to everything. He is like a man who, busy with his own thoughts, will occasionally make a remark to the child that chatters by his side just to show that he is not displeased at its interruptions, although he finds nothing in its chatter to be cherished as valuable information. When we have given our Message and ask this man what he thinks of it, and what attitude he is going to take towards Jesus, he skirts the issue by inviting us to drink tea, or by diverting attention in some way calculated to close the subject.

What are we to do with that sort of man? Various methods may be employed in an effort to awaken real interest in him. I give one example:

"Well, let's go inside and drink tea now," said my Moslem friend after I had made a serious endeavor to point him to Christ. We sat down to sip tea and I put this question to him:

"I'm interested in Islam; what steps would I be required to take if I decided to become a Moslem?"

The question gripped him and he began to teach me with much solemnity. He had gone far when I injected extraneous matter.

"Are your shoes made of leather or cloth?" I inquired.

He talked on and every now and then I interjected some trivial question and gazed around me indifferently. He became annoyed and said:

"You are not listening."

"It doesn't matter, just go on," I replied. There was a spell of silence and then I asked:

"Do you consider me a bad listener?"

"You certainly are," came the quiet reply.

"Do you know who taught me to listen badly?"

"Say who?"

"The gentleman who sat with me outside the door a little time ago."

"So you are taking revenge?" he said with a grin.

"No, only trying to teach you a lesson."

A more interesting, as well as more hopeful, type is the man who has a real interest in spiritual matters and who is willing to make some real sacrifice to reach the assurance that there is a way to obtain God's forgiveness, an offer of Eternal Life. But there are difficulties in the way. The man is encumbered by an imaginative ignorance that dogs his steps the moment he steps out to meet Christ. He is embarrassed with the fear

that, if he gives Christianity a trial and it does not fulfil expectations, he may find the doors of the fold he has left barred against him. He wants to make an experiment with a new faith, for he is deeply conscious of the inadequacy of Islam to provide the assurance of pardon that he seeks. He is like a man who, dissatisfied with the job he

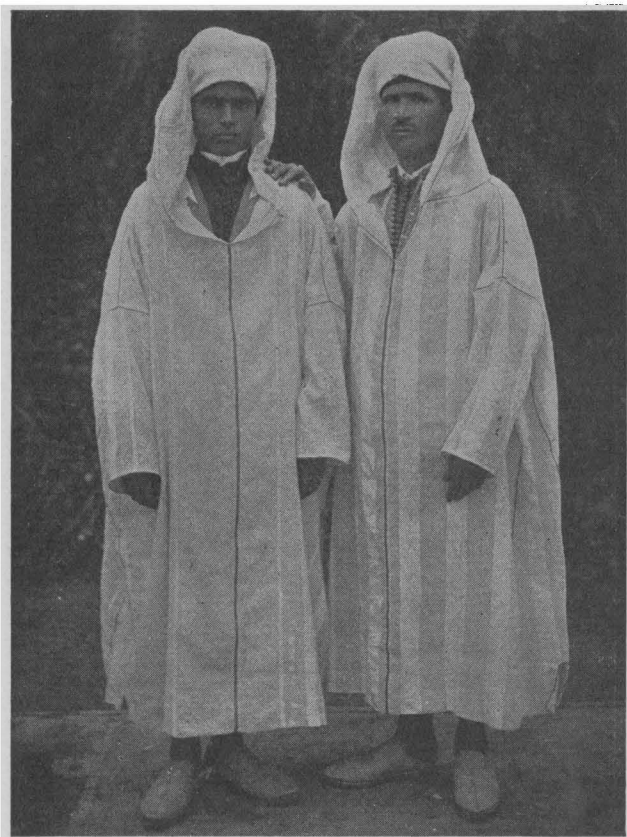


A MOSLEM FANATIC IN MOROCCO

has, would fain go out and search for another, but is afraid that should his quest fail his present employer might not take him back.

In dealing with this type, which is common enough, rush tactics do not succeed. In exalting the capital doctrine of the agency of the Holy Spirit in dealing with such men we must not overlook the means of patience and instruction from the missionary's side. To expect such a man, whose mind is sodden with superstition and cramped from bold thinking by ignorance, to take one long stride towards the objective we place be-

fore him is rather too much. He states his need, shows interest in the Gospel message, but shies at the suggestion that he should pass immediately over the chasm that separates Islam and Christianity. Every time the man is forced forward he reacts with caution.



HIGHER CLASS MOSLEMS OF MOROCCO

One more type is the man who meets all our approaches with deadly indifference. In extreme cases we are almost made to feel that we are speaking to a corpse! The man can be turned from one position to another, rolled over from one doctrine to another, without showing interest or resistance. There was a half silly man who lived in our village in the days of my boyhood. We used to tease him. He had enough sense to look after a cow but little more.

"Ah, Geordi," we would say, "did you give the cow a drink?"

"Yes," he replied.

Of course there would not be any water in the pail. We would continue.

"No," he would reply naïvely.

That silly teasing comes back to my mind almost every time I meet the Moslem type I am now dealing with. He answers "yes" and "no," according as we suggest, no matter how contradictory the replies may be.

Now think of fifty Moslems, a mixture of the

types enumerated above, gathered in a meeting where the Gospel is to be preached with a view to their conversion. Our aim is to gain a hearing from them all. It would simplify matters if one could separate them according to their class, and present the Gospel in a manner calculated to meet the particular needs of each section, but this is rarely possible. We must take the audience as we find it. In an effort to arouse the indifferent from their torpor we may say something that will unsheath the passions of the fanatic and so have a tumult before the meeting is well begun. Or if we stress the finality of the cross of Christ as a means of taking away sin we are likely to hear the muffled rumblings of some who consider it is their duty to counter this teaching by repetitions of Islam's creed. These cross-currents will in turn disturb the polite section of our meeting whose only desire is to conduct themselves in a proper manner, and who would probably rise up and go out if there was any sign of rowdyism.

To place such a meeting in the hands of an inexperienced missionary is to do an injustice to our cause. Some will say: "Preach the Gospel and leave it at that. Let them all have the pure Gospel: there our responsibility ends."

The fact is one considers the Gospel to be such a blessed thing, and such consequences hang upon its presentation, that it is felt to be a kind of sacrilege to offer it to a rabble.

In a meeting of the type I am describing there are two factors which determine what results will be produced. In the first place there is the factor of atmosphere; the missionary's first business is to create one that will harmonize with the exalted theme he desires to present. This cannot be



A HILARIOUS GROUP INTERVIEWING A MISSIONARY

achieved by a process of shouting and pounding. What means, then, must we use to create an atmosphere worthy of a serious undertaking such as presenting the issues of life and death as contained in the message of the New Testament?

The answer is: a vigorous and proper use of the native tongue of one's audience. There is no substitute for this. Accent is not a serious handicap, but to flounder about in a sea of foreign words is simply to tickle or irritate an audience according to its mood. An easy flow of language, studied and correct, has a tremendous effect. If one can prove to the listeners that he has not only an easy flow of their language, but also an understanding of its underlying significance and subtleties, the chances are in his favor for getting a good hearing. Sale points out in his introduction to the Koran that the success of that book is due in no small measure to the jingle of its words. The opening chapter of the Koran, when well read, sounds like the jingling of bells. If, then, we find the atmosphere in a meeting unsuited to our message, we must not imagine that we are false to our mission if we introduce some extraneous matter for the purpose of getting the proper conditions established. Here is a method I have employed times without number when faced with a meeting difficult to handle:

The audience is a mixed multitude—antagonism, hilarity, indifference and suspicion surge through the atmosphere, and one detects an effort on the part of some to scuttle the meeting. To introduce Jesus Christ in this atmosphere would be to give them the very opportunity they desire to wreck the meeting, for it would present the object for attack. Much to their surprise the preacher claims only that there is one God and He has no partners. The next step is to show that all the good things we receive in this life are from His hand. A sense of reverence asserts itself, for this is what they all believe. The next step is to show that many of the boons that reach us, coming from God, do so through the medium of our own labors, as for instance when we plough. "That," we say, "is why it is a good thing to have a trade." We then introduce lines from one of their own poets. This creates interest. There is now an atmosphere of reverence and interest. We quote the lines again and again:

<i>Mal jiddeen</i>	A parent's legacy
<i>Yiteem;</i>	Will finish hastily;
<i>Ma yibka</i>	All will fade
<i>Khîr snaa</i>	Except the trade
<i>Yideen.</i>	You handle daily.

It may be said that there is no Gospel in this. True; and there is no Gospel in a banner, a bell or a band. Yet these are constantly in use in Christian work for the purpose of creating interest and a proper atmosphere preliminary to introducing the Gospel. I have a whole collection of Moslem poems, proverbs and stories which I use almost daily in my meetings, for the same purpose as I use low gear in my automobile; that is, to get a start.

The second factor is, motive. I have not space to develop this point. The most ignorant audience, not to speak of those on a higher level, is concerned with the motive of the preacher. This concern is born, not of analysis but of instinct. There is an instinctive feeling of enquiry in every audience we face as to the motive of our preaching. That is why many missionaries will not develop any phase of work where money comes into play. Mercenary motives may easily be attributed, by primitive people, to money transactions accompanying Gospel services. (See the New Testament on this subject.)

My aim here is to show that natives are constantly watching our motives, and unless we can convince them that all our work springs from the *motive of love*, we labor in vain. That is why a warning about sin and its consequences, a reference to the futility of Islam or an exposure of its contradictions should never be carried out with any show of triumph, lest we give the impression that our aim is to score points. Even when engaged in disputation, as must sometimes happen, our words should be the breathing of love. Livingstone's achievements among primitive Africans were due, almost solely, to this fact: he convinced them, not merely that he was an honest man or a good man, but that he loved Africa and its people intensely.

With these two factors—a suitable atmosphere, and divine love in our hearts to supply the impetus for all our work—we may say, even when statistics deny their support, the faithful missionary of Christ "shall doubtless come again rejoicing bringing his sheaves with him."

DISTRIBUTION OF MOSLEMS

BY GOVERNMENTS

Total Moslems in the world—about	240,000,000
Moslems under British rule (including Egypt)	94,000,000
Moslems under other Western Governments	94,000,000
Moslems under Moslem Governments	38,000,000
Moslems under other Eastern Governments	14,400,000

DISTRIBUTION—BY CONTINENTS

America—North and South	130,000
Australia and Islands	1,030,000
Europe and Soviet Russia	12,000,000
Africa	53,000,000
Asia and Malaysia	154,000,000

INTERESTING HISTORICAL DATA

Birth of Mohammed, 570 A. D.	Death of Mohammed, 632 A. D.
Hejira (Mohammed's flight from Mecca), 622 A. D.	
Battle of Tours (defeat in West Europe), 732 A. D.	
Moslems driven from Spain (by Ferdinand II), 1492.	
Capture of Constantinople by the Turks—1453 A. D.	
Young Turks proclaim new Constitution—1908 A. D.	
End of the Caliphate (Turkey), 1924 A. D.	
Religious freedom in Iran (Persia), 1925 A. D.	

Educating Moslems for Christ

By REV. JOHN VAN ESS, D.D., Basrah, Iraq
Missionary of the Reformed Church in America

THE objective of missionary work is to bring Moslems to a saving knowledge of Christ. But what is "a saving knowledge"? Is baptism of converts the criterion of success?

Salvation is assuredly not merely a "ticket into the ark," so to speak. To "accept Christ" is not merely to assent to the formula "Christ died for my sins." Our Lord's constant emphasis on the Kingdom implies a King and an organization, with laws, implied strife and victory. This Kingdom begins on earth but will be an eternal Kingdom as its King is eternal. When a man is saved, therefore, he is saved not so much "from" as "unto"—unto Life, unto obedience, to fruitfulness, to harmony, to eventual and complete adjustment to God. The Cross is not merely a tragic drama on Calvary on a Friday afternoon in a city in Palestine. We read of the "Lamb slain from the foundation of the world," of the Word that was in the beginning with God, that was God. The Cross was eternally in the heart of God; Calvary was its tragic demonstration in time. The Atonement has a gigantic sweep, far wider than the salvation of a confessed minority. The Atonement is a process of divine dimensions, a process that began with God's eternal purpose of good, reached its supreme demonstration on Golgotha, and was consummated on Easter morning. "If Christ be not raised, ye are yet in your sins."

So I do not visualize myself as standing on a dock with a boat-hook, desperately grasping at the souls that come rushing by. According to my Lord's precept and example I work for individuals, but all the time I am conscious that those whom I may miss do not "drift beyond His love and care." Above the din and clatter of my clumsy efforts I hear Christ say "I have overcome the world"—the cosmos. And so I visualize the world, the whole cosmic order, the whole social, economic, political, as well as the religious set-up, as being brought into obedience unto Him. Anything else is defeatism and defeatism is treason. *Pro rege* is the device on my banner.

Physical death, then, can no longer be a criterion of anything either to me or the Moslem. My missionary work is only a beginning, and indeed will never stop. Christ promised a Life that now is and spoke of death that ceases to be.

With this as my creed, I go back tomorrow to my school. It is the last week of my twenty-fifth year as a teacher of Arabs. For twenty years this Christian school was on the crest of a wave of popularity. Being the first in this region, it has educated or at least vitally touched about three thousand young Arabs. Each of these has met Christ or heard His message in the vernacular from my own lips, months and years on end, in systematic and progressive Bible study. Hundreds of these young men have been absorbed into the political and economic life of the land, and you can count on the fingers of two hands those who have definitely gone bad. I can explain it only on the assumption that the light of Christ has somehow produced a change on the film of their heart and thought life.

And now has come nationalism. The Iraq Government, in its youthful exuberance, is establishing schools of all grades everywhere. They are good schools, well equipped and staffed. They have behind them all the prestige and resources of the Government. There are many respects in which, pedagogically speaking, I do not agree with the system. But the Government has the right to decide its own objective and to formulate its own method. In a missionary school I cannot compete with the Government on its own ground, nor should I. Two summers ago, driving along a country road in Michigan, I asked a farmer, "Where does this road go?" He replied, "Stranger, if you follow it long enough, this road will lead you to the cemetery." As Christians we are often in danger of going up the road to a mental cemetery, where lie the dead bones of dead controversies. As missionaries we are in danger of going up the road to a cemetery of method, if not of message. The famous Dr. Abraham Kuyper of Amsterdam said, "The fault of the Church is not that she made creeds, but that she stopped making creeds."

As a missionary educator, I am closing a chapter of twenty-five years, with no regrets, and with pleasantest memories, grateful that it has been my privilege to be a pathfinder, and looking around for new fields to enter and new paths to open. I am deliberately cutting out the top of my tree, so to speak, gradually eliminating the high school grades, and concentrating on the depressed classes

who comprise about two-thirds of the population. They do not come within the perimeter of the official vision, and will not do so for a generation. They are desperately poor but they are desperately in earnest. Their economic condition does not allow them to remain in school more than six years at the most, after which they must return to their villages or to their former economic plane, equipped, we trust, to lift up that plane to a higher level. Any higher education I leave to the government schools which admittedly qualify only for government jobs and already have reached the point of supersaturation. Out of the morass of this little problem I leave the government to struggle as best it may.

And so, after a quarter of a century, I stand again where I stood at the beginning. I am again teaching small boys in simple subjects, and am back in the daily irritations of discipline and routine. One of my former colleagues, a man of wide reputation, said to me: "Van Ess, I thought you had it in you to put up a college in Iraq." To which I replied, "I am really prouder of the fact that I had it in me *not* to put up a college in Iraq." With the rise of nationalism, missionary colleges are being forced to the wall. India may be an exception, though in the new constitution lurk ominous obstacles. That they have done a splendid service is undoubtedly true but how much room there remains for them is a serious question. But there remains a great deal of room at the bottom. This to my mind is the great challenge to missionary educators today. The greatest contribution we missionary educators can make is not in the doing of big things in a comparatively small way, but in the doing of little things in a big way. For that task we need all the mentality, and all the education and all the experience, and all the manhood, and all the linguistic ability, and all the humility, and all the spiritual equipment we can command. When the world's proletariat awakes, within the next generation, as it inevitably must, will men, by that time, be familiar with us and our message and our Lord, or will they, as in Russia, revolt against Christianity that has championed the rights of the privileged classes? If one great truth of the Cross of Christ is, in Jesus' own words, "I have power to lay down my life and I have power to take it again," surely we disciples can best preach that Cross in our own daily humiliation. I, for one, wish to bear witness to the compensation that comes from a humble effort in that direction.

During the past year I have had a daily experience, which you may explain as you like but which is, none-the-less, intensely real. As I teach the Gospel lessons to class after class, lessons which I have taught literally hundreds of times, a shaft of light seems to come from somewhere, certainly

outside of myself, illuminating the whole and shedding its power over myself and my pupils. But there is the phenomenon.

For years and years I had tried to present Christ to the Arab boys: His life, His Cross, His salvation. A young American, fresh from college, with the light of heaven in his eye and the smile of God on his face, came to join me for a short term. For fifteen months he taught the boys, lived with them, played with them, brothered them. Then, by an accident, God took him. The boys began to come to me and say, "Sir, now we understand what you have been trying to teach us about God; how He made Himself visible, and lived among us, and suffered with us, and died for us. We have seen it in Mr. Raymond. That is what God did." I awoke to the fact that we cannot make men hear the Atonement; *we must make men see it.*

I am quite unruffled by government competition and by decreased appropriations. Indeed, the depression and the consequent cuts have made me cut out a lot of underbrush, so that I can now see the path more plainly. Even the casual remarks of well-meaning friends that the school seems to be going backward, does not sting anymore. As a matter of fact, there is a far greater percentage of Moslems in the school than ever before, and all available space is filled. "Why are most of your boys barefoot?" asked a government inspector. "Why do all the barefoot boys come to me?" I answered.

Where now does all this fit into my pretentious creed? Next door to my house is an electric power-station. Into one end is fed the crude oil; out of the other end comes that strange, invisible, potent fluid called electricity. The cause is not at all commensurate with the result. The only function of the crude oil has been to be consumed. Somewhere along the line, in the dynamo in fact, it has been transformed into energy. It is carried miles away to the wharves where it raises heavy burdens and lights dark streets and houses. *I* cannot, and *we* cannot by education or any other method, change the world. But *we can* be consumed, willingly, humbly, gladly, for our efforts are made dynamic in the Cross. "I fill up on my part that which is lacking of the afflictions of Christ in my flesh."

Anyone who knew Turkey before the World War knows that there was not one ray of light on the horizon of missionary work among Moslems. In five short years, what happened? The Caliphate was abrogated, the Sultan was expelled, and a republic was established; Islam was dis-established, womanhood was emancipated, suffrage was made universal. The Turkish revolution came like a bolt from the blue. I have heard

famous professors of international affairs confess their inability to explain it. It seems plain to me, however. For eighty years the American missionaries had been working in Turkey, and prayers, the tears, the sighs, the labors, the gifts of God's people were consumed for Turkey. They were made dynamic in the eternal Cross of Christ; the energy was banked up behind the barrage of God's purpose until in His own time He let it loose on Turkey, and something more had to happen.

A couple of generations ago a young Chinese lad named Sun Yat Sen learned in a mission school in Honolulu the three uniquely Christian principles: Liberty, Democracy, Social Justice; today China is in the throes of a new birth. And so it is in India, and I believe in Russia. To me the great and humiliating fact about Russia is that the Church has let Communism steal her thunder of demanding social justice.

From the segment of a circle we can tell from the degree of curvature, not only how big the circle is but where the center is. And everywhere in the round world today we can see the segments being filled in, all centering in Christ, a gigantic sweep, a stupendous Kingdom of Divine dimensions.

So I go back to my little school tomorrow, confident of contributing a small but none the less a real part to one segment, and overwhelmed by a sense of unutterable privilege. How many baptisms? A greater missionary than any of us said: "Christ sent me not to baptize but to preach."

MODERN REFORMS IN ISLAM

The disintegration of Islam is true only in a very qualified sense. The old and primitive type of Islam is giving way to a new form of teaching and to an interpretation in line with modern Western ideas and philosophy. This new movement carries with it the vitality and momentum of youth, accompanied with the zeal, if not fanaticism, of the old Islam, so that, in a very real sense, there is revival in Islam.

This revival is most in evidence in Egypt, which is taking the lead among Moslem countries. It has actually carried along with it the great centre of Islamic learning, the Azhar University, that immobile institution which has for the last thousand years defied any scheme of reform. The curriculum of the University now demands the study of science along European lines, and of modern languages. Promising students have even been sent to European universities, and other startling

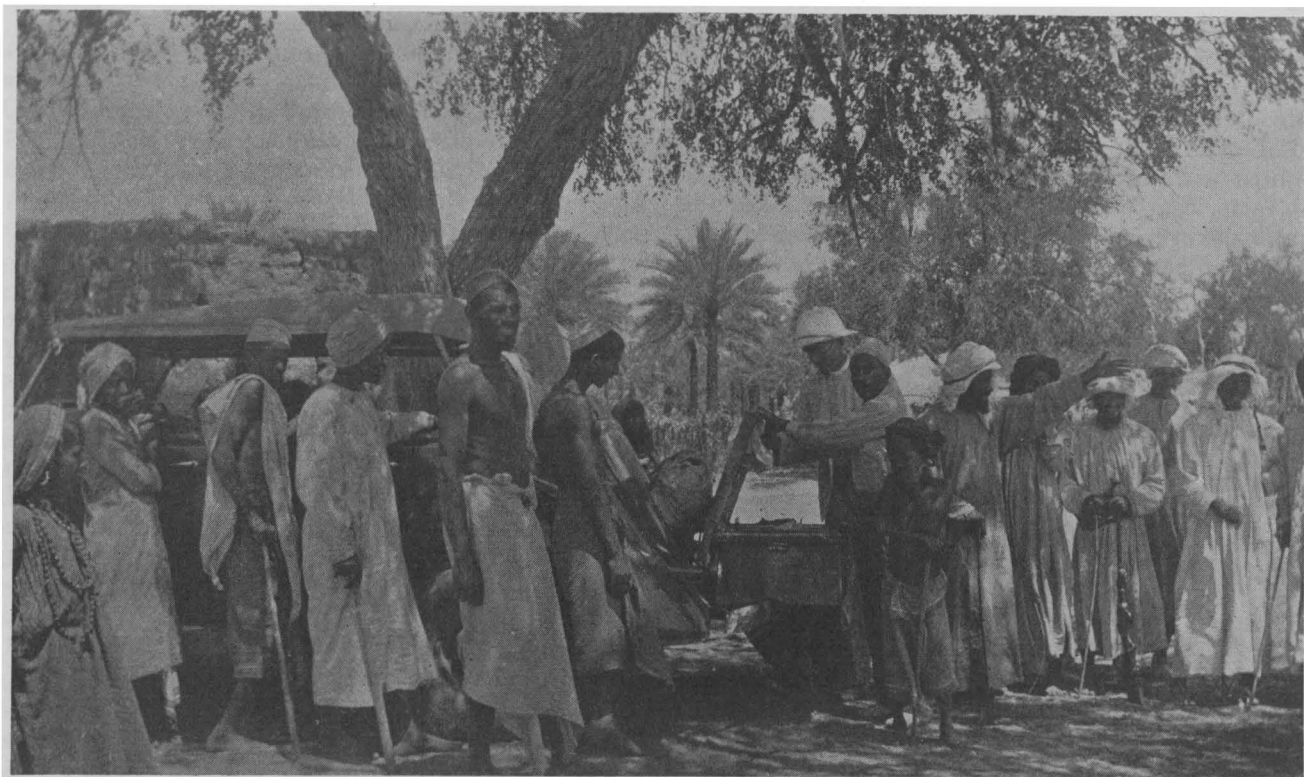
innovations, which seemed impossible a decade or two ago, are rapidly being realized.

Another innovation, the lawfulness of which has been hotly contested, is the translation of the Koran into English. After a lengthy debate in the secular press, the Government and the leaders of reform have gotten round the difficulty by affirming that while the Koran can never be translated into any other language, what is now being attempted is to translate the teaching of the Book especially for the benefit of the English-speaking peoples. The large increase of religious articles and debates in the secular press, both Arabic and English, is another noticeable development, and if to this we add the broadcasting of the chanting of the Koran several times a day, while Christians are not allowed to broadcast even a reading of the Scripture, we get an idea of the strength of the propaganda that is being daily carried on.

The remarkable growth in Egypt of Moslem religious societies to further the teaching of Islam from every aspect impresses itself upon Christian residents. The most active of these is the Young Men's Moslem Association. It is a regular centre of political and religious intrigue. The same spread is also noticeable in the Islamic periodicals and magazines, which are distributed far and wide, even in the remotest villages. This new movement has even reached the neglected southern European Moslems, and very recently these held a Moslem conference in Geneva, so that they should not be left behind in the reforms. Needless to say, Islam is being interpreted now-a-days in terms of Christian doctrine.

The agitation of the Feminist Movement against plurality of marriage, the prevalence of divorce (at present 47 per cent), and the neglect of children is but like a voice crying in the wilderness, which soon dies in the arid air of Islam. The greatest hindrance to Arab advance and the spread of Islam has been hitherto the wide divergence of views and the animosities among the different states, but the Alliance recently signed among all the Arab states and with Egypt joining them, presents a united Islamic front.

Islam is essentially a primitive religion, a fact of which all the leaders boast and emphasize on all occasions; no wonder if we see it breaking down under the demands of modern progress and civilization; they are trying to reconstruct it along modern lines. It will remain to be seen whether such external reforms will prove the revival or the death of Islam.—*Condensed from an article by an Egyptian Christian in Egypt, "General Mission News," 1936.*



TREATING PATIENTS AT A WAYSIDE DISPENSARY IN ARABIA

A Christian Doctor Among Moslems

By PAUL HARRISON, M.D., Muscat, Arabia
Missionary of the Reformed Church in America

"NO, I DO NOT believe in forcing religion down people's throats. I believe in medical missions though."

More mistakes it would be hard to put into two sentences. Ordinary missionaries force religion upon the sensitive innocence of the unprotected, whereas the medical missionary who has renounced the Devil and all his works, redeems them with pills, plasters, and catgut sutures.

Neither the minister nor his medical colleague is so foolish. None of us try to force anything on anybody. Those who are willing, we introduce to Jesus Christ, with as deep and discriminating an introduction as desire and background make possible. Christ's contact with them depends even more on the depth of our surrender to Him, and the radiance of our daily walk in His company. In the affairs of the spirit coercion is poison. Before us always is the beauty of Christ's example, as He led free men into a redeeming fellowship

with God. I have never met a missionary who was foolish enough to suppose that a man could be forced into Christian faith, nor wicked enough to attempt it.

And if any have illusions as to the redemptive capacity of Atebrin pills, and Elastoplast bandages, and Davis and Geck sutures, the medical missionary has none. Men with their hernias skillfully repaired, stab their neighbors just as ferociously in the bazaar, and marry their fourth wife, a baby of twelve, with just as animal a glitter in their eyes, as they did before. None watch the dreadful pageant of human ignorance, and sin and suffering, with quite so deep and terrible an understanding as the doctor, none know so well as he, that the wages of sin is death, and before it is death, it is disease.

And so the medical missionary thanks God with all his heart that he is as other men are; i. e., an evangelist whose life object is to bring Christ to

those who need Him. Ignorance has crippled the men whom Mohammed captured so many years ago. Sin has overcome them. Their diseases come from sin. So does their poverty which is almost worse than disease in these terrible areas. So, also, that emptiness of soul which makes the inner poverty of the rich, worse many times, than the outer poverty of the poor. If only Christ can fill some of these souls with the radiance of His Eternal life, they will be a light for the entire community, just as He promised. Yes, and in



AN ARAB CHIEF, WITH DR. HARRISON WHOM HE INVITED TO VISIT HIS TRIBES IN INLAND ARABIA

that radiant group, Christ Himself will find the one joy and happiness that men are capable of giving Him.

What part have the medical missionaries played in the great Eternal enterprise of carrying Christ to the Mohammedans? A genuine part and an honorable one. We go where no one else can. Harold Storm made a trip two years ago which included pretty well the whole southern coast of Arabia. With trifling exceptions, that whole section can be reached only by the medical missionary. And can the Gospel be preached on such a tour? It can. Last year in Sur, a wild and fanatical place, men listened to the Gospel every Sunday

afternoon, in the hospital courtyard, and on weekday evenings they saw Christ on the Cross through the stereopticon. Smooth sailing? Not always. A month ago our outlying dispensary in Nuchl, 75 miles from Muscat, was summarily closed, and we ejected. But the people there want us to return, and it will be only a short time probably, before we are back.

There are many areas in the world where the medical missionary is still a pioneer in the simplest sense of that word. No missionary except he can enter. Central Arabia is such an area. So is Afghanistan, and Tibet, and parts of Northwest China. Often even he can go only by special invitation, and very infrequently. Sometimes he can take his evangelistic colleague with him. Once I heard of a consecrated music teacher finding an entrance when even the Doctor was shut out. But the brunt of this campaign is carried by the doctors. They visit such places on medical tours, treat those who need medical help, present Christ to those who will listen, make many friends.

On occasion they are driven out, but they return, and eventually the Mission is invited to come in and establish a permanent station. Such a station may begin with only the medical missionary in residence. Eventually he is joined by his evangelistic colleague.

It is a great step in advance when a permanent mission station is established. Then the impact of Christian family life is felt, and that is by far the heaviest piece of artillery that we have. The difference between the Christian and the Mohammedan family is an apologetic which admits of no answer. But in this station too, the active medical work of the mission hospital has a great part to play. Dozens and scores and hundreds come to the dispensary. They do not become Christians, but they do become friends. And in the hospital itself men listen to the Christian message with a more friendly ear than elsewhere, and during their days of comfortable convalescence, the same message can be repeated many times, until some degree of comprehension is reached. Christ walks up and down the aisles of these primitive missionary hospitals, and the doctor succeeds in making Him visible to some of those who are his guests.

Abdullah was such a patient. He came with the largest ulcer of the year, and we have many ulcers by no means small. His measured six by four inches. Only the swollen condition of the foot made such dimensions possible. After three months he is nearly healed. Abdullah is one of those fine, sincere, gentle souls, who show that Christ is indeed the light that lighteth every man. The Gospel story was water to his thirsty soul. Abdullah is one of the fortunate few who can read. For weeks he was a hospital fixture, with his leg

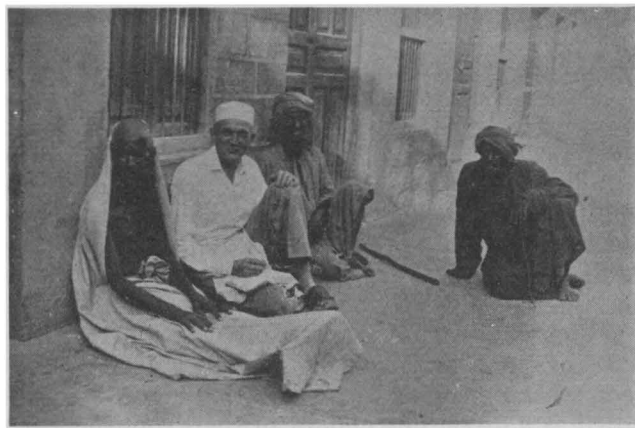
stretched out so it could lie in the sun, while he earnestly studied the New Testament. He follows Christ now, with deep sincerity, and just ahead is the realization that Christ and Mohammed do not walk the same road. Abdullah returned home two weeks ago. May God keep him.

Young men of the community make up the hospital staff. They are chosen after much elimination of inferior material, because they have unusual deftness of hand, and kindliness of soul. They are not Christians when they enter the hospital service. No such material is available. But some of these boys come to see Christ as He walks beside them, ministering to men and women who suffer. Mobarrek is such a convert. The whole town of Muttreh has been lit up by the beauty and simplicity of his Christian confession. Two of his comrades in the hospital have already followed his example, and the Sultan himself has listened to his testimony.

The medical missionary is a missionary in his own right. He is also a member of a mission station where team work is very important. The evangelistic impact of such a team can be very great. Only a small part of the preaching can be done by the doctor. Proclaiming the truth of Christ is the evangelist's task, illustrating the grace of Christ is the doctor's (though to be sure the evangelist does that too). The intelligent and effective mercy of the hospital is a Christian lesson of the first order. It is the hospital which makes the Christian Gospel intelligible. Moreover there are Christian lessons of no mean order in scientific medicine per se. Truth is one thing, and error something else. No one who assists at surgical operations doubts that for very long. The patients believe it too. Ignorance is one thing and discriminating knowledge something else, and no one knows that quite so well as the patient to whom an accurate diagnosis brings relief after many disappointments. Cleanliness is different from filth, a rule that holds in the realm of the spirit as well as in the world of bacteria. There is no antidote to superstition like the microscope. A louse there, looks far more dangerous than the evil eye itself.

The function of the medical missionary is a temporary function. He understands that. We do not send medical missionaries to Japan. Medical schools are making their appearance in nearly all of the Moslem countries. There is such a school in Teheran, Iran. There is another in Baghdad. They will give first class medical training. In such a country the medical missionary faces a new problem, and new problems mean new opportunities, if only we can see them with God's eyes. The place and the need for the medical missionary are passing away, but it will be years before the

emerging medical profession in these new states can reach full growth. In the meantime the medical missionary can take under his wing these new-fledged doctors, and to their science add ethics, and to their ethics compassion, and to their compassion, freedom from the love of money, and if when he has finished with some of them, these things be in them and abound, he will have made a very great contribution indeed. And the most



PATIENTS AT THE MISSION HOSPITAL

important members of this group which he trains, will be the Christian doctors who become under his hands, pillars in the church, and ornaments of the Kingdom of God.

The medical missionary is a member of the great eternal succession, through which from Abraham to Hudson Taylor, God has unfolded His program of Divine power and salvation. The Church of Christ has been set up in the Mohammedan world. In Iran she has reached the magnificent virility of youth. Even in Arabia the infant church has been born. Thus does the last citadel of human error and sin slowly open to the love of Christ. The medical missionary's heart is filled with gratitude that in this great adventure of the Divine Will, he has been permitted to have a share, and at times to carry the flag.

ISLAM AS A RELIGION

Moslem Creed: "There is no God but God and Mohammed is the prophet of God." Includes pantheism and animism.

Jesus is regarded as a human prophet inferior to Mohammed.

Materialistic and sensual Paradise.

Five supreme duties—witnessing, saying prayers (five times a day), almsgiving, the Fast of Ramadhan, pilgrimage to Mecca. (Also Holy War.)

Weakness or Islam—formalism, fatalism, militarism, sensualism, stagnation, polygamy, slavery, blind adherence to tradition.

Strength of Islam—belief in one supreme omnipotent God, loyalty to their faith, people of one sacred book, aggressive in witnessing, courageous.

The Power of the Printed Page

By MABEL H. ERDMAN, Beirut, Syria
Missionary of the Presbyterian Church, U. S. A.

A LITTLE old man with greying beard and kindly, smiling hazel eyes sits in a wheel chair on the veranda of a Home for the Aged in a near East city. His face is lined, but the lines are those of a thinker. He is talking to his Moslem neighbor — a thin, time-scarred old gentleman whose bed has been pulled out on the balcony. The first old man is telling something of his early life. A missionary friend listens while the tale is told.

"Years ago I lived in the Holy City where I was a keeper in a large mosque. I was a devout Moslem, wearing the green turban to which I was entitled as a direct descendant of the Prophet. Five times a day when the muezzin called, I prayed with the faithful. One of my duties was to clean and fill the many ornate lamps which hung in that mosque. I was also expected to collect the rents due from houses owned by the mosque. In these houses lived all manner of people, the better apartments being let to foreigners from whom we could demand a high rental. One of these tenants was a lady who lived alone. I wondered why she had left her far-away home to live among strangers, who, to judge by myself, loved her little.

"One day, quite accidentally, I learned why she had come. When she gave me her rent money she handed me a small book. I suspected at once that it must be an accursed book of the Christians, and had it not been for the precious money and the courtesy due a tenant of the holy mosque, I should have dropped the hated thing which seemed to burn into my hand. As soon as possible I bowed politely and left the foreign lady.

"There were other collections to be made that day, and lacking opportunity to do otherwise, I slipped the small book into my pocket. I forgot about it until later in the day when I sat alone in a shadowed corner of the great mosque. Curiosity overcame my fear and I opened the book surreptitiously.

"Many years have gone by now, but never shall I forget my first impression of the beauty of that story. It was the Gospel according to Saint Mark, and as by some outer force I was impelled to read through the verses which described John the Baptist, Christ's Baptism, His temptation and the calling of some of the disciples. Perhaps more

than all else I was impressed by the beauty and the purity of Christ's teaching and character.

"Suddenly I was covered with confusion. This thing which I considered beautiful, this story which was written in my own sacred tongue, was a despised Christian thing, a false book which they dared to set up in comparison with the holy Koran! Hastily I hid it lest I be detected.

"Days slipped by, during which I condemned myself on the one hand and indulged my curiosity on the other. Finally I decided that there was no harm in carrying the book about with me. After all, my devotion to Islam could not be questioned. I managed to read all of the Gospel of Mark, and then, still firm in my own faith, I made bold to visit the foreign lady again and ask for other books of the same sort. I do not know what impression I made upon her, but she received me kindly and without question gave me three other Gospels.

"In a short time I had read all four Gospels and then I secured the Book of Acts. It was not long then before I had to acknowledge that Jesus the Christ had won me as he had Paul of Tarsus, though my own conversion was much less dramatic. I was filled with a great longing to serve my Saviour and Friend, who had revealed God to me in a new light—as a loving Father to whom I was precious.

"So strong was my new faith, so compelling His plea to leave all and follow Him, that I knew I must make open declaration. The great mosque became an intolerable place; the copies of the sacred Koran, the shining lamps, the very rugs leered at me.

"I knew that I must turn my back on all this. My parents would disown me and disinherit me; my friends would seek to destroy me; my wife would have to do as her parents and mine decreed, and I should have to leave her and the children.

"Weeks and months slipped by as I hesitated. My life was comfortable, even luxurious. I was loved, respected, trusted. In giving up Islam I should be giving up all security and respectability as I knew them. But while I debated about this other Prophet and compared His life with that of Mohammed, I knew what I must do; and at last I did it.

"The result was all that I had anticipated, but though my suffering was great, I felt no sorrow nor regret. There were many new friends now to replace the old, whom I loved with a greater love than ever and forgave wholeheartedly when they persecuted me. Penniless, I left my home city with all of its dear associations, and traveled northward. Everywhere Christians who had heard of me welcomed me, but whenever I encountered those of my old faith, they reviled me mercilessly. I was refused shelter in every Moslem home; I was shamefully cursed and ejected from restaurants and all public places where I was known.

"For a time doubt assailed me. I wondered whether God had forgotten me. Things were strange as I traveled away from home; I did not slip easily into the new customs and religious practices. I missed my loved ones, particularly my sons, who would now grow up considering their father a renegade, an infidel, a betrayer of the faith. Perhaps these were the hardest hours of my life.

"But when my sorrow was deepest, when the outlook seemed blackest, God made Himself known to me, and I was able to rise up and follow Him with renewed strength and vision.

"Now after all these years I can testify that He has never forsaken me at any time and that He is worthy of every sacrifice made for His sake. I would not go back to the old life, with all of its security and material comfort, for all that the world has to offer. I have tried to witness to Him, to tell others of His love and beauty, and as life's shadows lengthen around me, I realize that I must work harder that no time be lost."

Thus the fascinating tale came to a close. Whenever he can do so, this truly converted believer reads from his "Beautiful Book" to his companions, and if we were there to see, we should note that many a face is softened, that new light comes into hard, cold eyes which have seen much bitterness and disappointment, for the Prince of Peace hovers near.

* * *

A few years ago a gay young man rode daily through the crowded streets of the northern towns of Syria, cursing and jostling the shepherds and other traders who came in from the desert to sell their produce. His bright, dark eyes sparkled as he drew rein, for he knew his power and his reputation for cruel justice. His uniform indicated that he was one of the gendarmerie, and well was he known in village and town and out in the far-away places of the desert. No danger was too great for him to face, no journey too distant for his strength. Bold, winsome, rash, J— was at once the terror and the pride of his associates.

Dark tales were whispered over backgammon boards and between sips of thick, sweet coffee— tales of clever thefts, of quick, sure fingers on knife and trigger, of amazing feats of horsemanship and of unbelievable endurance.

J—'s quiet, pale Armenian wife, whom he had taken from a refugee camp just after the World War, had borne him a son and a daughter; but for him there was no united family life; it had never occurred to him that such was necessary or desirable. His own mother had often sent him as a boy to carry supplies of money and food, to her father's home, against the inevitable day when her husband should tire of her. Many a day on the road he had met other boys, his friends, going on the same sort of secret errand. Home for J— meant shelter from rain and cold, even from enemies to some extent, but little else.

It happened one day that J—, natty in his well-fitting uniform, passed a meeting house in the center of his home town and saw a crowd of people assembled. Curious, he looked in and saw his wife and children there. Upon questioning some bystanders he learned that an evangelist had come from the far west to help the harassed Armenian refugees to return to their ancient faith in God and His Prophet Jesus Christ. J— was amused, and leaning against the rear wall of the building, listened while the foreigner read a story which seemed to be all about a new way of Life. The preacher then talked simply about repentance and salvation. It was all so easy to understand, so straightforward, that J— was amazed. The meetings continued for several days, and J— attended all of them, hearing little more than the simple Gospel story told in none-too-perfect Turkish.

That story was enough to change his life. From that time on J— knew that his old ways were not in keeping with God's will. To his astounded associates he declared his new faith as openly as he had boasted of his heinous deeds. He resigned his position with the gendarmerie, and rearranged his whole life. There was little he could do to earn an honest living, but he did what his hands could find to do, often enough working as a day laborer.

After their first amusement at J—'s new "stunt," his former friends and associates began to persecute him. Finding that he paid little heed to them, they spat upon him, kicked and reviled him; caused him to be thrown into prison. They were humbled and astounded the more when he turned the other cheek. He who had once been so quick to retaliate now bore the harshest treatment without reproach. His former powerful characteristics were changed and beautified. His restless energy led him on to greater and greater tasks and sacrifices; his splendid physique enabled him to endure great suffering and deprivation without apparent harm.

In quiet moments J— sadly counted the years of his life which had been spent in wickedness and riotous living, the blood-stained deeds of his impetuous youth, and he longed to recall them and dedicate them to God.

Some years have passed during which he has grown steadily in grace. He is tireless in his task of spreading the Gospel, his journeyings covering the breadth and the length of his native land. The bitterest of his enemies are being won over, one by one, for the old charm of J— coupled with this new, compelling love, is irresistible. Now and then there is one who still distrusts, even persecutes him, but to no avail. Into prisons, among castaways of all faiths, he takes Bibles and Gospel portions and religious tracts. At the doors of mosques, in the homes of rich and powerful sheikhs he preaches Christ and distributes literature.

Recently he was visiting some of the scattered hamlets on the edge of the north Syria desert when he met a man whom he had not seen for some years. At sight of that man J— thanked God and said,

"Brother, do you remember me?"

"Yes, indeed," responded the lean shepherd, his keen eyes narrowed in his weather-beaten face, "you used to be in the gendarmerie. I have not seen you lately, but I remember you well."

"Do you remember that once a goat was stolen from you?"

"Ah, my friend," laughed the shepherd, "a goat is often stolen from a shepherd in these parts. What can I do? The poor have no rights."

"I stole a goat from you once, and I thought I was clever to do it without being caught. My friends and I had a fine feast."

"You?" grinned the shepherd in mock surprise. "I cannot believe it."

"But yes, I did," averred J— in all seriousness. "And now I wish to pay for that goat, and to ask your forgiveness. Here is the money."

Overcome, the poor man who seldom sees even paper money, for he trades in kind and is always in debt to the money-lenders, exclaimed, "Is it possible that one steals a goat, is not caught, and then comes back to pay for it?"

"Yes; it is possible," responded his companion, "if one steals while he is in darkness and sin and then learns to know Jesus Christ."

What better sermon could have been preached to that poor, ignorant Bedouin of the desert?

Leaving the desert, J— went to one of the larger towns and was invited to meet the head man who owns more than three-fourths of the town's land and houses. He bears the important title of Sheikh and is a man of great influence.

Before long a crowd gathered, and J— took occasion to tell his story of Jesus and to distribute tracts. The Sheikh listened as attentively as the others, and when J— had finished he stood up and told an amazing story himself. J— later recounted this story to us in detail.

About three years ago the Sheikh went to the dyeing establishment of an Armenian Christian. On the table in the small shop lay an open book.

"What book is that?" asked the Sheikh, using Turkish as readily as his native tongue, Arabic.

"A Bible," answered the Armenian.

"Is it the good book of which the Koran speaks?"

"Yes," answered the Armenian, a bit on his guard with so staunch a Moslem leader. The Armenian, though fearless in his faith, had experienced something from the fanaticism of Moslems.

"Tell me about it," persisted the Sheikh with genuine interest.

"Let me read from it," answered the dyer; "it tells its own story better than I can."

He picked up the Book and read some chapters in Genesis. As he read the Sheikh received a new vision of the greatness and the power and the majesty of God as compared with the sinfulness of man. The Armenian saw that the effect was real and read on.

Later his customer returned and begged to borrow the Book. The dyer volunteered to secure for him an Arabic version, and with this copy in his hands the Sheikh began at the first chapter of Genesis and read through all of the books of the Old and New Testaments. When he reached the last verse of Revelation he began again and read as before.

After that second reading he was convinced that the only way of salvation is through Jesus Christ. Then one night he dreamed that his city was being destroyed because of the wickedness of the people, as Sodom and Gomorrah were destroyed. Great was his grief and helplessness when he turned away from the awful scene—and there he beheld Jesus upon the cross. He dreamed that he rose up, threw his arms about the bleeding feet and wept for his sins and those of his people.

So it happened that when J— came to this town the Sheikh took courage openly to declare himself a Christian. "Do not call me 'Sheikh' any more; I am a Christian, a follower of Jesus Christ," he declared to the crowd.

The Word of God is living and active, and sharper than any two-edged sword. Hebrews 4:12.

My Word shall not return unto Me void. Isaiah 55:11.

Surely the Word of God is a powerful witness to Christ and can be used to achieve great results if we can but put it into the hands of men and women everywhere.

My Experience with Moslems

By REV. FRANK LAUBACH, Ph.D.,
Mindanao, Philippines
Missionary of the American Board C. F. M.

FOR four centuries the Moros of Mindanao fought the same relentless war with the Spaniards and Filipino Christians that the Moros (Moors) of Africa had fought in Spain during the five centuries before Columbus discovered America. The annual war in the Philippines would commence as soon as the winds were favorable for the Moro vintas to sail northward, or for the Spanish galleons to sail southward.

When the United States took over the Philippines in 1898, we inherited this endless war with the Moros. American soldiers, with their greatly superior weapons, broke the power of the Moros and instilled in them a sense of fear and respect, though outlaws have hidden in the forests and performed exploits of murder and robbery every year up to the present day.

In the year 1915 my wife and I visited Lanao for the first time, hoping to establish a mission for the Moros. We found the air tense, the nerves of the officials taut, the Moros sullen, and rumors of impending attacks being whispered from ear to ear. We were told plainly that no Christian missionary effort would be tolerated as it would certainly add to the fanatical fury of the Moros. We left Lanao to work in other parts of the Philippines, awaiting a more propitious day.

It was not until 1929 that we felt the time had arrived. A large percentage of the trouble makers had been imprisoned or killed, and the Province had become comparatively quiet. Because there was no school suitable for the education of our son, and also because we were not sure how safe Lanao would be for women and children of missionaries, I left my wife and son in the northern part of the Philippines, and entered Lanao alone. The officials still expressed misgivings about any religious work being attempted, and permitted me to begin my work on the understanding that it would be educational and social, and not controversial. I was a missionary of Christ, with my lips practically sealed.

I asked a big-hearted American, Lieutenant Cramer, whether he knew a Moro whom I could trust. Cramer replied:

"There is a Moro who was convicted of murder and sentenced to serve for twenty years. Feeling that this sentence was too heavy, some of us ap-

pealed to the supreme court, entering a plea of self-defense. Our case was so well prepared that Pambaya was acquitted. He is now my fast friend and will be yours if I introduce him to you."

So this man Pambaya, who so nearly spent twenty years in prison, became my friend, taught me the Maranaw language, and has been our strongest bulwark ever since. He has toiled with us for countless hours in building up a Maranaw dictionary, has helped in the translation of the Old Testament stories and the Gospel of Luke, and has aided in the preparation of many other books. But his chief function is to keep his ear to the ground for signs of opposition and to make friends out of potential enemies. No missionary in a Moslem country can get on very well without some man of that type.



MORO GIRLS THINK THEY WILL DIE IF THEIR PICTURE IS TAKEN, BUT THEY TAKE A CHANCE TO PLEASE THE MISSIONARY

The first months, before I had found Pambaya, were among the hardest of my life. I did not seem to be able to get the right beginning. I climbed Signal Hill, back of my cottage, night after night, with no companion but my dog Tip, and remained until long after dark while the finger of God painted marvelous colors against the western sky. I recall the heartaches and the yearnings with which my eyes roved around the lake below me, where the Moros had their villages. The deepest spiritual experiences are born of pain, if one lets that pain drive him to God. Out of the loneliness of Lanao came some of the most precious soul experiences of my whole life. During one of these sunset trysts I was telling God aloud that He must

guide my pathway, for the obstacles were like mountains. I spoke aloud, for nobody could hear me but God and Tip. Then my lips began to speak to myself, voicing a new light which had come into my mind:

If you want these Moros to be fair to your religion, be fair to theirs. Study their Koran with them.

I told some of the Mohammedan priests that I wanted to study the Koran, and the next day my



MORO POET WHO WON A CONTEST

house was full of priests and hadjis with their Korans, all of them bent upon making a Mohammedan out of me. We found to our delight that there was much in common in our religions. Islam has about seventy-two prophets, of whom we found the names of sixty in our Bible.

Those who do not know the Koran will be surprised to find how it exalts Jesus. He was born of a virgin, according to Moslem tradition, but he was not crucified. In the Garden of Gethsemane, so the tradition goes, God said: "I will not permit

a sinless man to be crucified. That would not be justice." He snatched Jesus out of Gethsemane, and then changed Judas into the appearance of Jesus, and allowed the Jews to crucify Judas, as he deserved. The Koran teaches that Jesus now sits on the right hand of God interceding for men—more kindlihearted than the Moslem God. In Medina there are four graves: that of Mohammed; that of Fatima his daughter; that of Omar, the greatest Moslem missionary, and an empty grave. Tradition says that Jesus will return, will reign a thousand years, will die, and will be buried in that fourth grave.

What broke down the walls between the Moros and myself more than anything else was a pamphlet published by the Moslem Propaganda Society of India. This pamphlet was brought to me to show me how to become a good Moslem. To my delight I was able to translate into Moro, before all the priests in my house, these important facts:

Islam has four holy books:

- (1) Torah, or the books of Moses;
- (2) Jabur, or the Psalms of David;
- (3) Kita, Injil, or the Life of Jesus;
- (4) The Koran of Mohammed.

"I have studied these first three sacred books many years," I told my Moslem friends, "and will tell you all I know, while you tell me all you know about the Koran."

Two or three of the men studying the Koran knew English and so acted as interpreters for the others and for me. They began to ask for a class to teach them to read English.

"Our constant warfare with the Christians has left us far behind the rest of the Islands," they told me, "and we want to catch up."

The Moros had burned down fifty school buildings in the years just preceding my arrival, and were for the most part unfriendly to the schools. Yet they began to realize that they were harming themselves and nobody else by this attitude. I knew that for these adults the mastery of English would be a very long process, so I said:

"Suppose you learn to read your own language first with English letters. Then it will be easier to learn to read English."

This sounded reasonable, so we began to prepare lessons in the Maranaw language with English letters. Nothing had ever been printed in their language up to that time. We had to decide upon an alphabet. Fortunately the Philippine languages have adopted perfectly phonetic alphabets, and we followed these in all but one letter. We needed but sixteen letters in all.

At first we used the ordinary sentence method of teaching, but this seemed unnecessarily long for learning sixteen simple letters; so the Moros joined me in seeking a method better adapted to their own language. Month after month they

toiled with me, making positively exciting progress. As the course became easier the numbers who desired to learn increased, until at last hundreds came to the large old building we had purchased. Thus began the first of those literacy campaigns based on the principle of "each one teach five more" which have since spread to many parts of Malaysia, India, Africa, and Latin America.

The second year the highest Chieftain in southern Lanao asked me to attend a three-day feast which he was holding in celebration of the opening of his school for adults. He had moved out of his largest house and turned it into a school building. The day I arrived was Friday. Kakai Dagalangit, for this was the chieftain's name, asked me to accompany him to the mosque, and I accepted. I washed my hands and feet as is the Moro custom, and followed the chief into his mosque. He took me to the front prayer rug, placed a black hat—far too small for me—on my head, and said I was a "Christian pandita." By this brilliant name he hoped that Islam and Christianity might be reconciled. He returned my courtesy by attending our Christian church, dressed in a magnificent shining satin coat and trousers. Since that time I have accepted the invitations of many of the highest chieftains to attend their mosques.

Kakai Dagalangit has one of the most brilliant minds I have ever met. He asked me endless searching questions and told me the populations of all the principal countries of Europe—some army captain had told him what they are. This chieftain also made a contribution to education which may have very far-reaching effects.

When the depression came I had to call all my teachers and the leading chieftains of Lanao together and announce that the little money I had left would permit me to retain only three out of nineteen teachers. Kakai Dagalangit arose and said, with his usual brevity:

"This campaign is the most important thing that ever came to Lanao. It shall not stop. Every person who learns must teach five others. I will see that they do."

This is how it happened that we began the "each one teach five" idea, which proved a great success in Lanao, and has proven a cheap and effective method of reaching adults in their homes throughout the Philippines and indeed in every country I have since visited.

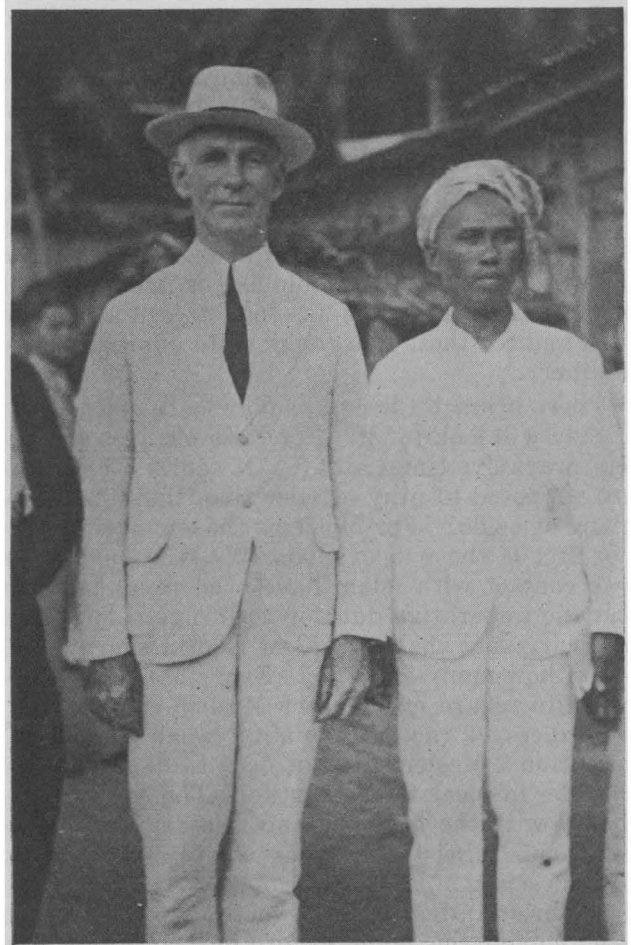
A literacy campaign along these lines has proven to be a very fine way to make friends. If you sit beside an illiterate and teach him with patience and real love in your heart, he grows more and more surprised at this new experience, and at last interrupts the lesson to ask:

"Why are you teaching me without pay? When

are you going to get your money back? Our imams will not teach us the Koran unless we pay them in advance."

This gives us our opportunity to tell the religion which under other circumstances they would be unwilling to consider:

"I have studied the wonderful life of Nabi Isa. From the time he awoke in the morning until he closed his eyes at night he spent every minute of the day helping people. He was always teaching



DOCTOR LAUBACH AND PAMBAYA, A MORO FRIEND

or encouraging, or defending or healing or saving somebody. That is a wonderful way to live. If everybody in Lanao lived like that we would have a paradise. The climate is perfect, but the people hate and fight and defraud one another. Because I see everybody must help everybody else, I am trying to teach all I can. And I have discovered the secret of happiness! When I was looking for happiness I could not find it. It escapes like the rainbow. And when I harm people I feel mean inside. But when I spend my day teaching people, my heart sings. Go out and teach others and do not take a cent for it, and see how your heart will sing!"

Thus we introduce Jesus at the point where He is most irresistible—His great burning heart and His loving service. We help people to *act* like Christians long before they think of becoming Christian in name.

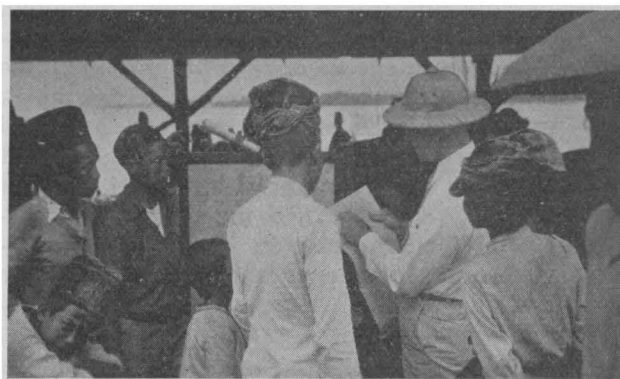
There was equal eagerness on the part of students from Irak studying in the American University in Beirut, and Iranians whom we met in Turkey. Now as I write from Dar es Salaam in East Africa, I am having one of the most thrilling experiences of my whole life preparing lessons and teaching Moslem men every morning, and teaching Moslem illiterate women every afternoon. A leading African Mohammedan imam is collecting the illiterates. With the memories of thousands of Mohammedans who have looked at me and held my hand in loving appreciation, I *feel deeply* as well as believe profoundly, that the day for embittering controversy is past. For centuries it was the fashion for the two religions to expose the worst features they could find or imagine about one another. The time has come to call a truce to this, and for these two religions to appreciate one another.

There is much Christians may learn from Islam if they will look for it. For example a good Moslem prays five times a day. Of course Christians are supposed to pray oftener than that—but how many of us do? For Moslems the one overwhelming fact is the will of God. We who have come into contact with Islam have been reminded that the one imperative duty of a Christian is to find and carry out the full will of God in every detail—but how many of us do? Every Moslem is supposed to regard every other Moslem as a brother, regardless of race, nationality, wealth, or social condition. Moslems do not need to be introduced in order to speak to one another! The Arabs intermarry with the Africans and thus make Moslems of them. Christian whites compel Africans to live in segregated sections of the African cities. The Christian teaching is exactly like the Moslem teaching on the point of brotherhood—but how many Christians practice it? On the other hand the Moslems are in tragic need of a vital contact with the Christ whom they hold in high esteem, but about whom they know so little. The more generously we appreciate their merits the more readily they will accept the Christian experience of Christ. In a very real sense therefore, we can speak of sharing with Islam.

Some people fear that words like these will paralyze missionary giving. But any person who stops giving for this reason does not need to read more ugly pictures about other religions; what he needs is a fresh experience of Christ. Those of us who have touched other religions know that never in any religion have men seen God so winsomely,

so tenderly, so perfectly as in the face of Jesus. Until men have known Jesus they have not known the best fact about God, that He is, that any being, even God, *can be* as good as Jesus!

Arabs are poor slipshod business men. Jews and Christians can beat them in business with the utmost ease—and do! Mohammed met Christians who told him wonderful stories about the lovely Jesus—and then proceeded to take advantage of him in their business transactions. The result was that Mohammed, one of the supreme religious geniuses of all time, loved Christ and hated Christians! If Christians had lived what Christ taught and lived, Mohammed might have become the greatest Christian since Paul. So ten thousand times over this planet one runs across instances



TEACHING MORO ADULTS IN THE MARKET PLACE

of the fact that Christ's chief enemies are Christians who betray Christ in their lives and their business relations.

We ought to be fair to Islam, for we need to ask mercy in judging Christianity. We have failed so tragically that we are asking the world to believe that "Christianity has never yet really been tried." We ask others to begin to try it, though Christian nations have never tried it themselves.

I often hear Christians in Asia and Africa say: "You can't trust any of them." I dare not tell that Moslem what I think of him, but I will tell you. What he means to say is: "You cannot trust any of them to allow you to despise them, outwit them, underpay them, ostracize them, and browbeat them." No, he is right, you cannot. Moslems are mirrors, giving back love for love, hatred for hatred, suspicion for suspicion, trust for trust. But so are all the people of the world—mirrors! And the majority of every nation are responsible if one treats them decently.

Nobody can appreciate how valuable it is for Christians and Moslems to cooperate in some such campaign as this, unless he has gone through the experience. Our experience in Lanao while seeking the best method of teaching Maranaw, was particularly fortunate. Letters began to reach us

from all parts of the world inquiring about our campaign. These letters were read to the Moros, who boasted inordinately about showing the world how to become literate. Some of the young men prepared a large map of the world, and ran green lines out to the countries from which letters were received. When three years ago we announced our plan of visiting other countries, all Lanao wanted to go along! Hundreds of datos came down to the seacoast, a distance of twenty-five miles, to bid us farewell. They crowded the deck of the steamer, making highly exaggerated but wholly sincere speeches. Then they selected the leading imam to pray while they held out their hands turning their palms alternately upward and downward as they responded to the prayer. Mingling Maranaw with Arabic the imam asked that this American friend, who had cooperated with them in making the easiest lessons in the world, should have the blessing of Allah as he introduced their method to other countries. They kissed me farewell, with their long Arab whiskers, and the imams said:

"We will pray for you in every mosque in this province, while you carry our method to the world."

Then the Mohammedans stood in silent reverence while the Christians prayed and sang: "God be with you till we meet again."

Only by some such sharing can one discover what wonderful and zealous friends the Moslems can be, and how "Christian" many of them are in spirit. Whenever we told Mohammedans about our Lanao friends they worked with tireless enthusiasm in preparing lessons in other languages. A dozen young Moslems and two missionaries worked almost night and day preparing Malay charts in Malacca. In Vellore India, the Principal of the Mohammedan Government School and his faculty struggled and toiled and sometimes nearly fought over the difficult Urdu. The President of the Arabic College in Madras gathered the great lights of Urdu in a most inspiring meeting, staged a successful demonstration, put fragrant flowers around my neck and made such speeches as I have not heard, no, not in all Christendom.

When the students of the Lahore Government Training College heard the story of the Lanao Moslems, several Mohammedan students followed me home and would not permit me to eat my lunch before taking the train. One of them wept as he begged me to change my program and visit Jind State at once! Two others hung on me resolutely until I promised to go to Afghanistan. They said they would write at once for the government to issue an invitation. I was as excited as they, for few foreigners and no missionaries enter Afghanistan.

Moslem Views of "Those Nazarenes"

By J. LOWRIE ANDERSON

United Presbyterian Missionary in the Egyptian Sudan

WHAT a member of one religious sect thinks of those of a different faith depends upon the prejudices in which he grew up, on his temperament and critical faculties, on his second-hand knowledge, and on the members of the other group with whom he is acquainted.

The average Moslem knows little or nothing about the Christians of America. Only once did I find interest in a moral issue in America, and that, strangely enough, in a small city where no European or American lived. We were on an evangelistic journey in 1934 and visited a town three days' journey from the nearest railroad. Discovering that some in the party were from America, a stranger sought us out to question us about our country. In the conversation he said,

"I am sorry that America rejected Hoover and took this other fellow." (What in the world does

a man here know or care about the elections in America? I thought.)

"But why?" I asked.

"Because Hoover was against liquor, and the other fellow is for it. I am sorry that America turned its back on Hoover and prohibition." (Intoxicants are prohibited by Moslem law.)

In the French consulate in London, awaiting a *visé* to our passport, we met a young Turk who had been a student in Paris and London, and was returning to his native land. He was interested that we were going for the first time as missionaries to a Moslem land.

"In recent years," he said, "Moslem countries have retrogressed. That is because Islam, our faith, has been weakened. Our great days of power were the great days of faith. When Moslems closely adhered to their religion they were

the leaders of the world. When faith decayed, so did their political power and intellectual leadership.

"In Christianity it is just the opposite. It is the nations who have abandoned the attempt to follow their religion that are at the forefront. France and England pay only lip service to their religion. They do not follow the ideals of Jesus. And because they have left these out, they have become great. This is always true."

In the Sudan, years later, I heard a strange variant to that same theme. The spokesman was not a graduate student, as the first had been, one who had traveled in Europe and was learned in the branches of Western science. He was a poor Sudanese black, who had traveled little if any outside his native region, and who knew how to read Arabic, but no other language. Our colporteur pointed him out, sitting in the shade by the side of the road, and said:

"That man I believe to be a Christian. He has read the New Testament many times, and he has bought some other books. He knows about Christianity, although he will not confess Christ."

We walked over and sat down on the log beside the black man. After introductions were over, the old man turned to me and said:

"You Christians are the queerest people in the world?"

"Why do you say that, Uncle?"

"I have read your books. I have read the Gospel through many times. I find that Jesus preaches peace. He tells his followers if they are smitten on one cheek to turn the other. He commands that when a man asks for your coat you shall give your cloak too. He says to forgive each other, and to love your enemies, and to pray for them. Is that not true?"

"Very true, Uncle."

"Before you Christians came to the Sudan, we thought we knew something about fighting. All our men learned how to use the sword and the spear and the javelin. Some of them knew also how to shoot a rifle. But that was nothing to what you Christians have shown us how to do. You fight with machine guns that kill people, not one at a time, but by the scores. You bombard towns with cannons fired from many miles away. You fight not only on land, but on the water, and under the water, and under the land. Nowadays you even fight from the air. Yet you claim to be followers of Jesus, who preached love to all men."

Acknowledging inconsistency of professing Christians, I tried to show the man my own conviction that nothing of Western civilization built on force will endure but that the teachings of Jesus are the only sure foundations for abiding life, in the East or in the West.

The man of the street in the Sudan has become interested in one report that has reached him, namely, that Islam is spreading in Europe and America. Where the report started I know not, but in every corner of the Moslem Sudan it has gained credence. In many different cities I have been asked if I knew that all Germany had abandoned Christianity and gone over bodily to Islam. This is probably how the news of the rise of Nazism and the Neo-pagan Movement in Germany has finally filtered into the broadcasting agencies of these simple people. I was at a loss to account for the origin of the report that in the United States five millions have declared themselves Moslem. Any attempt to deny the statement would be useless. Perhaps the Sudanese had heard about the recent movement among the Negroes in America to claim that they are not Negroes, but Moors, with a history not of slavery, but of conquest. When such Negroes dress in Arab costume and wear fezzes, worship Allah, and go through forms of worship, these things have no relation to Islam. But when we realize that they have done this to get away from the stigma white Christians have put upon their race and color, we need to be ashamed. Jesus quoted with approval the saying, "My house shall be called a house of prayer for *all* peoples." But it is hard to find a church in America without the color bar. No wonder Negroes prefer to be considered "Moors" and to profess Islam, rather than Christianity.

Although the Moslem in the Sudan knows and cares little about the Christians of the West, he has known his Christian neighbors. In Greece, Syria and Egypt the ancient Eastern churches still exist and their members can be found in every section of the Sudan. From these Christians the Sudanese buy their sugar and cotton cloth, and to them they often sell cattle or dates.

"Drunk as a Christian" is a metaphor that was not coined from imagination. The great Christian festivals of Christmas and Easter have too often been largely drunken orgies in the East. A Moslem funeral is marked with dignity and solemnity. "This is Allah's will," the mourners say, "and as His creatures we submit to it." But shrieking and wailing, cursing God for having taken the loved one, and every sign of grief and desolation mark the death of a Christian. No one would ever believe that they are followers of One who is the Resurrection and the Life. Often for years the Christians display the outward marks of grief and priests fatten on the superstitions of the people. He alone can intercede effectively for the sins of the people, and only when his palm is crossed. The keys of the future life are in his hand, and only gold will give him strength to turn that key. This the Moslem knows, and thanks Allah that he

needs no intercessor as he comes to God. For this reason he further despises the Christian.

Moreover, the Moslem usually knows little about the religion of the Christian, and what little he knows usually repels. Religious pictures, and the candles that burn before them, leads him to think the Christian little better than an idolator. Many Moslems believe that the Trinity consists of God the Father, Mary the Mother, and Jesus the Son. They reject this suggestion as vile and puerile. All are sure that the doctrine at least betrays muddled thinking. Nor has the witness of Christians to their own faith usually been strong. In the Sudan, because they are in the minority few have been willing even to discuss with Moslems the things they believe. Thousands of Moslems would die for their religion, and in the days of the Mahdi proved it by courting martyrdom. But when the same Mahdi ordered all Christians to turn Moslems on pain of death, they scurried like frightened rabbits into the folds of Islam. Many remained Christians secretly, and when the power of the Mahdi's sway was broken, confessed it openly again. It is the blood of martyrs, not the saving of life by apostasy, that is the seed of the Church. Sudanese hold to their faith so strongly, and count death so lightly, that they have no respect for people who change their religion as they do their cloak, when they meet the fierce wind of persecution. But the influence of the Eastern Christian churches on Islam is not all negative or detrimental to Christian progress. My experience in the Sudan has caused me to moderate my own views on this subject. The presence of the Christian in the Sudan, though he be worldly, is a constant reminder to the Sudanese of the presence of this other faith. Moreover he sees the Christian, not as the vile and wicked monster sometimes portrayed in their tales, but as a man in many ways similar to himself—with the same needs and aspirations, the same passions and temptations, much the same likes and dislikes, hope and fears. Moreover, he knows Christians to be people of "The Book," and that interests him more in the religion of Christ. Very uncertainly at times, but on the whole effectively, the Christian has raised the standard of monogamy in the Sudan, which many Moslems are coming to recognize as superior to their own polygamy and easy divorce. Christians have many faults and the Christianity they profess is often a caricature of the real thing. That their standard of religion and morals is far from that of the apostolic days. The Moslem of the street despises them, and not without cause, yet, all in all they have been an asset to the Gospel, and their scattering throughout the cities and towns of the Moslem Sudan is a preparation for the Gospel, even as the Dispersion of the despised Jews was a help to the spread of

the Gospel in the Apostolic Era. Moslems who have become acquainted with them have a better conception of what Christians are like than if they did not know any Christians.

Conversation with Moslem converts has confirmed my own observation. A convert who had learned to hate Christians, found those he met in school to be little different from Moslem boys, except that they had a better spirit of mutual cooperation. Eighty years ago in the Sudan, Arab slave raiders attacked a native village and took the women and children as slaves. Among the group was the son of the chieftain, a twelve-year-old naked savage, brighter than the rest. The Arabs called him Ibrahim. He attributes his conversion to Christ to a conversation he had while still a slave with an untutored Copt in a small village in upper Egypt. In half an hour the Copt explained to the inquiring black youth the mysteries of the Incarnation and the Trinity. The young man's heart went out to Christ who became flesh and tabernacled among men. His conversion was real, as is proved by Ibrahim's years of faithful service as a colporteur and evangelist in Egypt and the Sudan.

In recent years there has grown up a small Protestant community in the Sudan. Their interest in evangelism has thrown them into contact with the Moslem majority and their emphasis on the application of the teachings and spirit of Christ to daily life has not only given them a higher standing with the Moslems, but has influenced the members of the older Eastern churches. Moslems of the Sudan are thus having the opportunity to judge Christianity on its real merits more than ever before, as they see persons who seek to lead the Christ-life in their daily conduct.

"Never have I had a superior like this one," said a Moslem doorman at the Government office where a Protestant held a high position. "He is always polite, always considerate, and I believe that he takes a personal interest in me."

"The best loved in all Wad Medani is Mr. Toobia," said a Moslem to me concerning our Christian pastor. He is probably the most unselfish man in all the district—a man whose face and life are stamped with the marks of the Lord Jesus.

The Church Mission hospital in Omdurman, where Christian doctors give freely of time and strength and of their own souls to serve their Moslem brothers, has given many a new conception of what true Christians are. Perhaps the day is not far distant when the Moslem will say not that a certain Christian "is good enough to be a Moslem"—their highest compliment today—but that unselfishness in a Moslem is one of the marks of a Christian. Spirit-filled Christians can bring that change about.

Christian and Moslem Homes

By ELEANOR T. CALVERLEY, M.D., Hartford, Conn.

Formerly a Missionary in Arabia

AMEENA rocks her baby in an Arab cradle made of date-sticks just as the Moslem mother in the next mat hut rocks her little one. Next door the mother chants softly to put her child to sleep.

"La ilah il allah
La ilah il allah."

Over and over again from the first day of his life the Arab child hears these sacred words of the Moslem creed. "There is no god but Allah." For all Islam no other lullaby could compare with this in beauty or in soothing power.

The song which Ameena sings as she rocks her little daughter is a Christian hymn. Her neighbors are beginning to learn the words which they have heard so often.

My faith looks up to Thee
Thou Lamb of Calvary
Saviour Divine.

Does Ameena think of the meaning of those words? Does her faith really look up as she sings to her baby girl? Does her faith lift her above the level of the sordid life with its filth and misery and wickedness which is all about her little home? Does it make her home different; more lovely and more happy than the homes of her Moslem neighbors? Is Christ her saviour in a really practical sense? If so from what has he saved Ameena?

Eight years ago Ameena's first husband died. It was he who had taught the young wife to become with him a follower of Christ. Gently and with great patience year after year as he and Ameena lived together among neighbors who thought them traitors and infidels because they were no longer Moslems the husband shared with his wife the knowledge which meant so much to him. She was very shy and slow to learn but when her husband died she proved that his teaching had not been in vain. Although the whole Moslem community seemed determined to force her to return to her former religion and accept a husband of their choice, Ameena stood her ground. Even when death threatened, with back to the wall she persisted, never wavering in her witness for Christ her Saviour.

Years have passed and Ameena has another Christian husband now. At last her arms hold a

baby of her own. The Saviour Divine to whom her faith looked up during those days and nights of danger and suffering at the beginning of her widowhood is the One of whom her neighbors hear her sing. Yes, Ameena means the words. Christ is her saviour in a very real and tangible way. She knows from what He has saved her and she knows from what He has saved her tiny daughter who sleeps so peacefully without benefit of Moslem charm or amulet. Her little one is perhaps the only native child in the whole town and for many hundreds of miles around who will enjoy the advantages of a Christian home.



THREE ARAB BOYS AND A GIRL IN KUWAIT

Few towns in Arabia have the example of a home like that of Ameena. She and her husband are of slave descent, and for that reason are more independent than members of Arab families. Under the prevalent patriarchal system it would be difficult for the son of a family with social standing in a Moslem town to become a Christian. Even though a young man might be willing to live as simply as does the husband of Ameena, for him to take a wife of his own choice and establish an independent home where his bride could enjoy the privileges of Christian womanhood would seem to most Arabs an impossibility. For this reason, in Arabia at least, the only Christian homes with which most Moslems can compare their own are the homes of foreigners.

In Kuwait on the eastern coast of Arabia where it was our good fortune to make our home for

eighteen years, the missionary family was always an object of much interest and curiosity to the women of the town. For two years we lived in rented houses. These were built like other native houses with blank outside walls designed to protect women occupants from the gaze of men. The rooms surrounded a central courtyard which was open to the sky. When our new home was built with outside windows admitting sunshine and fresh air to every room many women visitors came to see the house whose arrangement seemed to them so strange.

"Which is your room?" they asked the missionary mother, thinking that she like themselves would have but one room to call her own.

"The rooms are all mine; you see the family shares them all. This where we now are is the living room where we sit together and visit with our friends."

"You mean the reception room for men."

"No, for both men and women."

"Surely you don't mean that men and women sit together in the room!"

"Certainly they do."

"And this," continued the hostess, leading her friends into the dining room, "is where we eat. With us, the mother sits at one end of the table and the father at the other end while the children sit at the sides."

"You cannot mean that you and your husband eat together!"

"Yes we do." That was hard for the guests to accept, for in their homes the men are served first and the women have their meal afterward.

"They tell us," persevered the callers, "that your children are all girls. Is that true?"

"Yes it is true."

"Won't your husband divorce you because you have no son?"

"No, he will not divorce me."

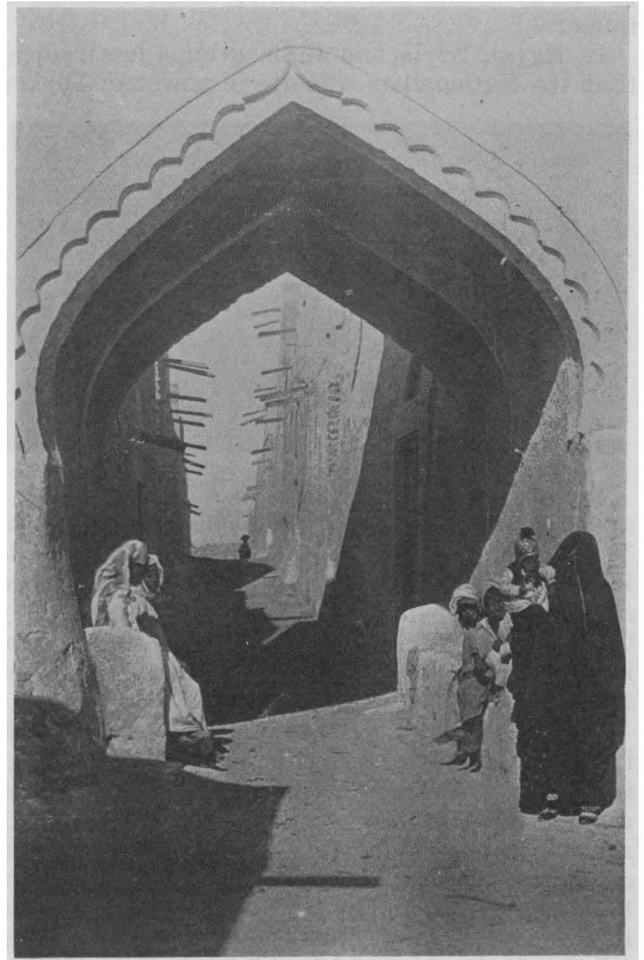
"Well then, won't he take another wife on your head?"

"No, in our country a man would be arrested for having two wives at a time. But I am thankful to say my husband does not even wish to take another wife."

"Oh! how fortunate you are!" exclaimed the visitors; and then, more wistfully, "How we wish that we were like you!"

Eastern Arabia is very conservative and is little affected by Western ways. The laws formulated in the Koran are still the rule for life. Polygamy is usual for those who can afford more than one wife and is also practiced by many who are poor. Early marriage of girls, not infrequently at the age of nine but more often between the ages of twelve and fourteen, is the established custom. A man may divorce his wife at will by simply

uttering three times the words, "You are divorced." His wife however has no similar right. Concubinage is taken for granted; slaves are both Negroes and white women from countries farther north. Women who live in the town, when in public must cover the entire face with a layer of black cheese-cloth through which they can see dimly although their features are not visible to others. A black cloak called an "aba" envelops their whole



ARAB WOMAN AT ENTRANCE TO AN ARABIAN TOWN

person from crown of head to feet, when on the street, excepting only one cheese-cloth-covered eye.

Few Arab women can read and fewer still are permitted to learn to write. Fatalism restrains any desire for progress or for change. What is "written" on one's forehead must be endured. Marriage and motherhood, especially the motherhood of sons are practically the only aim of existence for these women.

It is not fair to generalize about the home life of all Islam from conditions in a backward country like Arabia. Great changes are taking place in many Moslem lands. In Turkey, for instance, almost overnight through the adoption

of the Swiss code and the separation of Church and State Turkish women were released, in theory at least, from many of the restrictions we have mentioned. Legally, polygamy, the veil and unequal divorce laws have all disappeared. As a Turkish woman discussing modern social problems said,* "What was moral in my grandmother's day is now taboo, for instance polygamy; whereas the perfectly normal social relations of young people today would have formerly been considered immoral."

In Egypt, Syria and India groups less radical than the Nationalists who are in power in Turkey



BAHRAIN GIRLS' SCHOOL MADE OF DATE STICKS

are endeavoring to secure social justice for women by reinterpreting Islam. Laws set down in the Koran to meet seventh century conditions need not be followed literally in the twentieth century they believe. And so, although more slowly than in Turkey, the status of women is beginning to be raised in many Moslem countries.

In speaking of the effect of Islam on home life it is usual to consider principally the injustices imposed upon women. Educated Moslems are beginning to realize that in the system of polygamy and in seclusion and lack of education for women, men also suffer loss. In the face of opposition from his superstitious and hysterical women-folk a man is helpless to apply the discoveries of modern science to the care of his children. After losing child after child, in Arabia where the infant mortality is appalling, I have heard Moslem fathers exclaim in despair, "What can I do? The women are like cows!" Moreover, when men become educated in the Western sense as is happening more and more frequently in Iraq, for instance, they desire wives with whom they can enjoy companionship. Sons frequently refuse to accept their parents' choice of uneducated girls to be their brides. This fact perhaps more than any other induces fathers to send their girls to school.

Men students in Iran, I was told by the wife of an American professor in that country, are beginning to bring their young wives to call in the mis-

sionaries' home in order that they may become accustomed to the association of men and women in social intercourse and may learn to feel at ease in acting as hostess in their own homes.

Surprisingly enough the most violent opposition to changes proposed by feminists in the status of women in the home often comes from women themselves, especially from women of the older generation. There is something not only indecent but traitorous they feel in the new-fangled ideas of their sons. Virtuous women of Islam through all the centuries since Mohammed have gloried in submission to what they felt was Allah's will.

"We know the kind of life you Westerners live," said some Arab women returning from a visit in India, to a fellow passenger who talked with them on the ship. "We have seen life in your country pictured in the movies at Bombay." Then they described indecorous behavior of men and women together as they had seen it pictured on the screen. That sort of thing would be to their minds the inevitable result of discarding the veil and giving to women a position similar to that enjoyed by men.

That freedom has its perils cannot be denied. When the veil is taken from the face of women a veil of character to shield the heart becomes imperative. Western civilization, nationalism and feminism must all have their part in bringing social justice into Moslem homes; but all of these together could not do for Ameena and her home what Christ has done—that Saviour of whom she sings.

THE CHALLENGE OF ISLAM

To win Moslems for Christ is a task of supreme difficulty and many Christians regard it as one from which practically no results are to be expected.

Let it be admitted that it is the Evil-one's counterblast to the Gospel in the Eastern world. These very facts make the conversion of a Moslem to Christ one of the most signal illustrations of the power and grace of God. In Moslem lands there are today many men who once recited, five times a day, with passionate conviction, the Moslem creed, but who now, with equal sincerity, are preaching Christ. In Morocco alone there are little assemblies of believing and baptized natives, who manifest the gifts and graces of the Spirit. Such instances are a clearer proof of the triumphant power of the Gospel than the conversion of hundreds of those, who, for various predisposing causes, are eagerly stretching out their hands for the Word of Life.—*Condensed from a letter by Rev. E. J. Poole-Connor of the "North Africa Mission," printed in "The Christian" (London).*

* Quoted from "Moslem Women Enter a New World," by Woodsmall.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

"New Roads in Ancient Islam"

"To the majority of our church members, the Moslem World is an unknown sphere and therefore holds little interest. To us as leaders is given the opportunity of opening up this fascinating and most challenging problem facing the world mission of the Christian Church today."

"Glimpses of the Moslem World show us that change is the order of the day. Whether it be a surge of nationalism here, a welling up of religious fervor there, a zigzag course of progress and reaction elsewhere, or just an unheralded drift from the old moorings, there is something going on which is unprecedented in extent and scope in all the thirteen centuries since Mohammed. Modern civilization is flooding in on the world of Islam and changing the face of that world. . . . The great question is, 'Whither, Islam?' (From "How to Use," *Mecca and Beyond*.)

Our foreign mission theme is so rich in subject matter, so colorful in plans for presentation, so dynamic in possibilities that it would be wasteful to give space to prefatory remarks. Sampling the main study book or any of its supplementary volumes, or of the articles in the body of this magazine, may well be trusted to win students without explanatory "sales talk." The potentialities bound up in the theme, "The Moslem World," are explosive enough to rend Christendom, or powerful enough to furnish motive power for building the King's Highway through the Orient. So whether making this an entire unit of study or merely incorporating it into some addresses and programs, our readers cannot afford to turn it down because not representing a field of endeavor in their own denominational work.

As in last month's citation of helps for the home theme, materials are not all listed under their many publication sources, because of our space limitations,

but rather mentioned as they appear in the outlines for work and study sent in to this Department by various denominations. In this no discriminations have been made. Leaders in any communion have only to submit their materials for the Editor's examination, whereupon they will be given attention and publicity in the interests of the common good.

The Source Material

The main study book is, of course, "Mecca and Beyond," by Dr. and Mrs. Edward M. Dodd, priced at 50¢ and \$1.00. One of the most excellent "How to Use" booklets (15¢) the writer has ever seen furnishes the plans for young folks and adults, men and women alike. In addition to program outlines of the subject matter, complete worship services, poems and the like, there are suggestions for invitations inclusive of outline picture sketches, two complete dramatizations and plans for a variety of others, plans for use of life stories taken from the book, impersonations, imaginary broadcasts, airplane trips, etc., a ribbon demonstration, a candle lighting service, a "conversation" between a Moslem and a Christian, a "pageant of antiquity," a new "Riddle of the Sphinx," matching and other "tests," an "impersonation of the pyramids," questions for practical discussions and many other devices for making topics attractive and forceful.

Supplementary books:

"What Is This Moslem World?" by Charles R. Watson (\$1.00 and 60¢).
 "The Young Moslem Looks at Life," by Murray T. Titus (\$1.00 and 60¢).
 "The Christian Approach to Moslems," by T. H. P. Sailer—a study with teaching aids for adults (25¢).

"The People of the Mosque," by L. Bevan Jones—a scholarly and detailed study of Islam and a challenge to Christianity (cloth, \$2.00).

"Voices from the Near East"—written by Christian nationals (50¢ and 25¢).

"Young Islam on Trek," by Basil Mathews (25¢).

"Islam Awakens," by Herrick B. Young—a course for senior high school groups (25¢).

"Masoud the Bedouin," by Alfreda Post Carhart—stories of Bedouin life (25¢).

"Tales from Moslem Lands," edited by William W. Reid (50¢).

"Christian Adventures in Moslem Lands," by Winifred Hulbert—a study for intermediate groups (25¢).

"Doorways," by Mary Entwistle—stories for juniors (75¢ and 50¢).

"Musa: a Son of Egypt," by Perkins and Entwistle—a primary course (25¢).

"The Story of Musa," by Entwistle (25¢).

"Esa: a Little Boy of Nazareth," by E. Mildred Neville—for beginners (25¢).

A variety of others may be readily located from the listings of Boards of Missionary Education, or denominational publishing houses.

"Effective Ways of Working" with the Study Topics

The Central Committee on United Study of Foreign Missions, 186 Massachusetts Ave., Boston, Mass.:

Miss M. H. Leavis, its secretary, states that she has had great difficulty in securing the illustrative curios such as enlivened our study of Africa last year, receiving either nothing or novelties in too small quantities to be advertised, but that she is ready to furnish the following aids, in mimeographed form:

Life stories of the authors of "Mecca and Beyond"—Dr. and Mrs. Dodd 5¢
 Story—"He Sent the Comforter" (to be read and questioned upon) 5¢
 Poem—"Desert Thirst," by Mary W. Vassar (Moslem woman's dream of God) 3¢
 Poem—"Our Moslem Sisters" (communion story on "Has Any One Been Missed?") 3¢

Poem—"The Tapestry Weavers". 3¢
Plays—

"My Baby Is Sick," by Mary Vassar—two women and a doll 5¢
"Yesterday—Today," by Mary Vassar—mother and daughter dialogue 5¢
"Persian Proverbs and Wise Sayings" 3¢
"The Experiences of a Mohammedan in Christian America," by Mrs. F. G. Platt 3¢
Place cards—picture of "Mecca and Beyond" on green card with space for name each 1¢
A Window Transparency—the camels and the star (directions for making) 3¢

"The Mecca Certificate"—a beautiful reproduction in a series of four plates (9x22in.) of the certificate given to every Mohammedan who makes the pilgrimage to Mecca. The art work is fine and intricate. Explanation and translation accompanies certificate. 10¢.

Cash must accompany all orders for the foregoing materials.

Women's Missionary Society of United Lutheran Church, 723 Muhlenberg Bldg., Philadelphia, Pa.:

"Zahia"—dialogue between Mohammedan bride and school-mate 3¢ or 6 for 10¢
Special Program Helps to Use with "Open Windows" 15¢

This pamphlet is especially helpful in presenting the book to children. Its keynote is in the opening paragraph: "Through open windows that look out into the world, we see boys and girls in China and India, in Africa and Egypt, in Japan and Borneo. The stories of their lives and adventures are told so vividly that it is not hard to feel that we really see them through the open windows. The leader may also reverse the idea so that the boys and girls realize that children of other countries are watching us also. The book contains ten stories. Each may be told separately or some of the material may be combined and used for six or more programs. The leader's aim is to open the windows of a child's heart and help him to make friends with all people who pass by."

The ensuing pamphlet suggests ways for leaders to carry out the foregoing ideal, furnishes an outline guide for each program, hymns, prayers, Scripture, a long list of excellent group activities in the way of poster making, dramatizations and construction work, outline illustrations of posters, directions for making an international house or village, map work, plans for scrap books, etc.

A sample of some of the preliminary plans will furnish an idea of the method employed:

Introducing the idea of theme, the leader has the children—individually or in groups—look through the largest window near them, then tell what they

saw. She asks, "What if we could see all around the world through windows in all countries? Would you like to try it? Which countries would you like to see? Can you think of any friends you would like to meet?" A game is then played in which the children in the circle represent different nations and the child in the center chooses from whatever nation she prefers, the old tune, "Go in and out the Windows" to be used with words beginning, "Go round and round the nations."

"What We See First through Open Windows" shows a picture of Christ and the children of all races. Leader directs conversation to the idea of God's garden with differently colored flowers, these being the children of all lands. "We are going to visit this garden and enjoy these flowers." A song, "His Garden," is then sung. It is suggested that Friendship Paper Dolls be used in this connection (four dolls eight inches high, like real children of various oriental countries, price 25¢ a set).

Succeeding lessons emphasize the needs we see through open windows, ourselves through open window, "The World Looks through Our Windows—And What Does It See?" etc.

Auxiliary materials suggested and which may be ordered through the Lutheran headquarters are:

Picture Sheets in "Child Life of the World" each 25¢
Lutheran Picture Sheets on Africa, India and Japan each 5¢
Picture Maps of Africa, India each 50¢
Picture, "The Hope of the World" (Christ and the children) postcard size, 5¢; sepia, 35¢; large size in colors, 60¢
Picture games—India, Africa, China each 20¢
Pictures through Magic Windows—18 Bible pictures and verses in attractive form 75¢
"Friends in Everyland"—12 stories with large picture 25¢
Teaching Pictures on Rural Life around the World 50¢

Presbyterian Board of National Missions, Central Distributing Department, 156 Fifth Ave., N. Y. (Checks payable to Central Distributing Department of the Mission Boards):

In addition to the study books listed previously, with their respective teaching helps, "Fun and Festival from Moslem Lands" (25¢); "Primary Picture Stories—Moslem Children" (25¢); and a moving picture, "Islam in Egypt" are listed. Special attention is called to this last valuable item, which is a one-reel film taking approximately 15 minutes to show. The rental price is \$1.25 in 16mm. and \$2.00 in 35mm., plus transportation charges. *ordering from Visual Aids Division of The Westminster Press, 925 Witherspoon Bldg., Philadelphia, Pa.*

"Living Water" is a play taking 20 minutes, 13 women, 2 children (5¢).

The United Christian Missionary Society, Missions Bldg., 222 Downey Ave., Indianapolis, Ind.:

Has no work in Moslem lands but expects to devote two months to the study topics and will use materials to be mentioned later in the year. Their catalogue mentions "Moslem Children"—pictures at 50¢ per set, and a "Cut-out Sheet of Moslem Types" at 15¢.

Baptist Board of Missionary Education, 152 Madison Ave., N. Y.:

The graded missionary materials arranged by this board are for use in Sunday schools or organized groups of corresponding age interests. In ordering the publications listed, note that all materials marked (*) should come from the board headquarters as cited above, but books and other helps (inclusive of publications of other denominations) are to be obtained from the American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa., or its various bookstores.

Beginners:

"Esa: a Little Boy of Nazareth" furnishes the main story material. For visualizations, use "Friends in Everyland"—12 pictures with story on back of each, including "A Moslem Friend in India" and "A Friend in Turkey," 25¢ (listed elsewhere by its publishers, the Women's Society of the United Lutheran Church); "Posters of Moslem Children," 25¢; and handwork such as "Arabian Village Cut-out"—eight cardboard sheets with directions for coloring, 50¢; "Desert Life Panel Posters"—four brown sepia panels, 12x36, with colored cut-outs to be pasted on, 50¢; "Near East Painting Book"—seven pictures with coloring instructions, 10¢. Other stories recommended are "Just Like You" by Lucy W. Peabody—a book of stories from many lands, 25¢; "A First Book of World Friendship," by the same author—a collection of "Just Like You Stories" in six little books, \$1.50.

Primary:

The stories are found in "Missionary Stories to Tell," which contains two short stories from Moslem lands, \$1.00 and 50¢; "Our Little Friends of the Arabian Desert" (illustrated) which takes us to visit the children of a Bedouin sheik, \$1.00; "The Story of Musa," by Entwistle—eight illustrated narratives, 25¢; "Graded Foreign Mission Stories" (*), to be ready in December, 15¢.

The visualizations and handwork are "Children from Many Lands"—portfolio posters of children of 10 countries, 11x14 in., in colors, with verse for each picture, \$1.00; "Life in Moslem Lands"—21 pictures with descriptive titles, 25¢, and all the materials listed for the beginners.

Juniors:

The Stories are "Doorways," 75¢ and 50¢; "Graded Foreign Mission

Stories on Missions and World Peace" (*), 15¢; material from the primary section.

Visualizations and handwork include a picture map of the world—art map 30x50 in. with 23 small pictures to be pasted on, 50¢ "Cut-out Sheets of Moslem Types"—20 outline sketches with directions for coloring, 10¢; "Friends of the Caravan Trails"—suggestions for handwork on pp. 21-24, also sketches in insert sheet, 25¢; materials listed under primary section.

Intermediate and Young People:

Story telling from "Tales from Moslem Lands"—illustrated adventure stories, 50¢; "Masoud the Bedouin," 25¢; "The Beloved Physician of Teheran," \$1.00; "The Moslem World"—a book of facts about foreign missions (*), 15¢.

Visualizations and handwork include "Christian Adventures in Moslem Lands"—suggestions for handwork, 25¢; Set of Twelve Charts with graphs for blackboard work or poster making, 50¢ per set; Maps of the Moslem World, to be colored and wired for project purposes—wall map 30x46 in., 60¢; large outline map, 28x32 in., 25¢; small outline map, 11x14 in., 25¢ per dozen; and some of the materials for the younger groups.

There is one stereopticon lecture on the Moslem World, revised by Dr. Zwemer, entitled "The Spread of Islam." It rents for \$2.00 and carriage both ways. Address the Visualization Department, Council on Finance and Promotion, 152 Madison Ave., N. Y.

Plays: "Black Tents"—life among Bedouins in Syria; 4 boys, 3 girls, 20 minutes, 25¢; "Tara Finds the Door to Happiness"—life of Moslem women and girls in India; 2 women, 7 girls, 2 boys, 30 minutes, 25¢.

"The School of Missions"—a handbook of information on setting up a school, by William A. Hill, free (*).

Woman's Foreign Missionary Society, Methodist Episcopal Church, 581 Boylston St., Boston, Mass.:

"Complete Program Outlines for Auxiliaries" (woman's societies), giving suggestions and plans for a year's work, 25¢. This begins with a beautiful installation service for the officers and continues through Mohammedan studies including "The Moslem and His World," "North of the Sahara," "Christmas and the Christ's Land," "Behind the Bourka," "The Sword of the Moslem." Additional programs of universal application (omitting one specific to Methodist plans) are on "Christian College Students around the World," "World Citizenship," and "On the Road to Hangchow." May be used by groups in any denomination.

Excellent coordinated materials are:

"Go Ye," a year's devotional outlines, 15¢.

"Hostess Hints," covering menus and recipes for Arab cookery, 10¢.

"Traceable Sketches"—outlines of flags, suggestions for place cards, fruits, human figures, etc., which may readily be copied by tracing and used in a variety of social ways, 10¢.

"Islam," a dramatization with narrator and 14 characters—outstandingly informing and worthwhile, 15¢.

Sketches, "Mohammed" (4¢), and "Mohammedanism" (3¢).

Story, "The Forgotten Words," 5¢. Leaflet (easily dramatized), "A Kabyle Wedding," 4¢.

Young women have a course on "Highways and Skyways in Minaret Lands," including the textbook, for 60¢.

For Standard Bearers (of junior age), "Moslem Adventures on the Magic Carpet of Imagination" contains all necessary materials for a program of strong appeal to young folks, \$1.00.

"Doorways" (50¢) and its "How to Use" (10¢) are recommended for the younger groups, along with materials listed elsewhere in this Department.

Woman's Board of Foreign Missions, Reformed Church in America, 25 East 22d St., New York:

"Camel Bells"—complete programs including semi-dramatic and easily dramatized material, under the topics "Letters from a Saddle Bag," "Caravan Trails," "Oases" and "Behind the Lattice," 10¢.

"Playmates in Mission Lands"—attractive illustrated primer booklet on A, B, C plan, for very young children, and including Arabian features.

"Under Many Flags," 5¢.

"Silhouettes," 5¢.

"True-False Test on Arabia," 1¢ each sheet.

"Cross Word Puzzle on Arabia," 2¢ each sheet.

"Fun and Festival from Moslem Lands," 25¢.

Wall Map of Moslem World (60¢) and Outline Maps of Moslem World (large size, 25¢; small, 25¢ per dozen).

"Spiritual Adventuring" is a very worthwhile manual of worship for missionary societies, giving complete outlines, including poems and prayers, for a year's meetings, 10¢.

Additional Helps and Suggestions

Further missionary dramatics, obtainable from sources whose addresses have already been given herein are: "An Afternoon in Arabia"—10 young women and girls, taking about 10 minutes—5¢ (W. B. F. M. of Reformed Church).

"Christ or Mahomet—Which?" 4 scenes, 12 characters, 15 minutes—10¢ (W. F. M. S. of M. E. Church).

"Kasim"—modern life in Persia, 5 men, 5 women, 1 hour—25¢ (Missionary Education Movement, 150 Fifth Ave., N. Y.).

Oriental music suitable for Moslem studies includes "Where My Caravan Has Rested," "Till the Sands of the Desert Grow Cold," "Bedouin Love Song" and "Kashmiri Song," with other selections from collections of Oriental Music by Amy Woodforde-Finden. Inquire of any music dealer.

The Religious Motion Picture Foundation has now merged its interests with those of another concern and should now be addressed as Department of Visualization, Harmon Foundation, 140 Nassau St., New York. It has a large number of religious and educational moving picture films in stock, and each year additional ones on the current study topics are prepared with the help of an interdenominational committee.

Some Rural Programs

BY ANNIE ALLISON

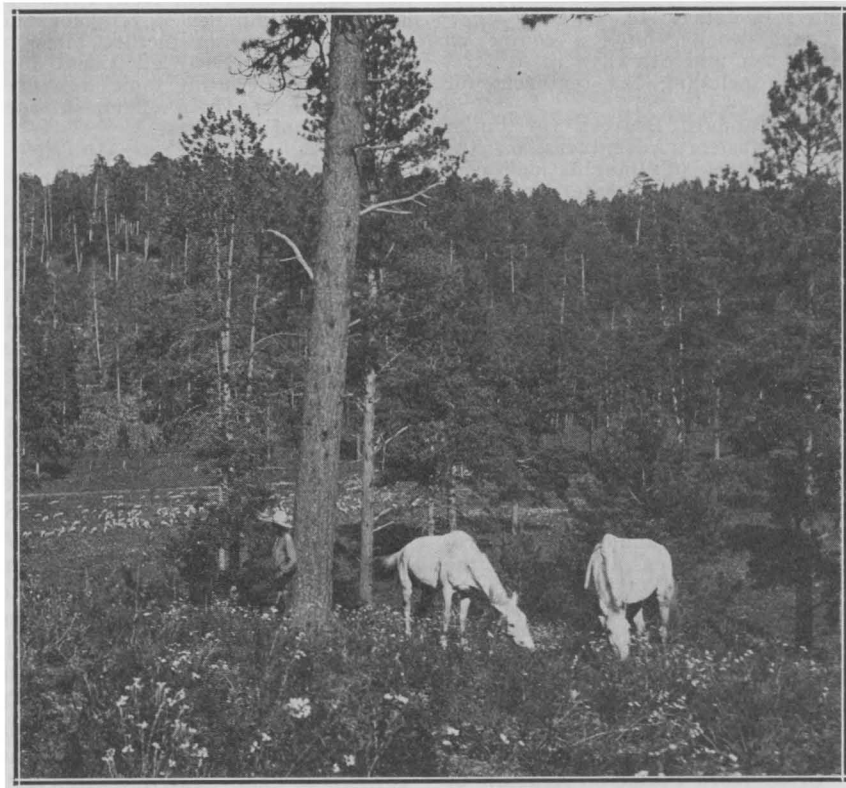
For primary pupils, make poster headed "Win Rural America for Christ," showing church, Sunday school, daily vacation Bible school, young people's meeting, hospital, orphanage, colporteur, etc. Dramatize some features. Have group of children pretending to fish or pick berries, and let lady enter and invite them to the D. V. B. S. which is to begin the next day. When children arrive, seat them in circle with lady in center to tell a good religious story. Pass paper and crayons and have children draw pictures to illustrate "God's Good Gifts" or "God's Beautiful World." Hymn, "Jesus Loves the Little Children of the World"; the Lord's Prayer; simple Bible verse such as "God is love," "Suffer the Little Children," etc., following with the circle talk and another hymn.

The brighter side of the hospital theme may be dramatized by having a child who has been cured waiting for his mother to take him home. Nurse wearing white dress, cap and apron and arm band with red cross on it is with him and teaches him a Bible verse. Child presently runs to meet mother telling how good people have been to him, about the cards, Bible verses, hymns, etc., which he will repeat when he gets home. At nurse's call the doctor enters and mother pours out her gratitude for a denominational hospital to which country people with very little money can send their sick children.

[CONTINUED IN NOVEMBER.]

BULLETIN OF The Council of Women for Home Missions

EDITH E. LOWRY, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK



A PRAYER

Teach me, Father how to go
Softly as the grasses grow;
Hush my soul to meet the shock
Of the wild world as a rock;
But my spirit, propt with power,
Make as simple as a flower.

Let the dry heart fill its cup,
Like a poppy looking up;
Let life lightly wear her crown
Like a poppy looking down,
When its heart is filled with dew
And its life begins anew.

Our Father, help us to root
our lives as deeply as Thy trees,
which grow so grandly; to rise
straight and true as Thy grasses,
which grow so simply; to make
the results of our living as beau-
tiful as Thy flowers. Amen.

"Services for the Open."

THE CHURCH AND RURAL AMERICA

This is the month when many of the women's societies will take up their studies of the home missions theme for 1937-38. The books this year are not only intensely interesting and challenging, but are vitally related to our national life and the critical period in which we are living. As many of the speakers at the Missions Institutes this summer have pointed out, we can no longer expect to hide our own family skeletons from the world, and unchristian conditions in our own country, and unchristian behavior toward other countries, prove a stumbling block to the foreign missionary as well to those at home who are trying to spread the Gospel of Jesus.

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Over half of the population of the United States is rural. Under what conditions do they live? What are their problems? What groups have special needs? How should they be met? Is the church meeting the needs of Rural America? What must we do to *Rebuild Rural America* that it may be a part of a great Christian nation of which we can be proud? What lessons can Rural America teach us today? The contribution of Rural America to urban life and the development of the nation has been great, as has been its contribution to the Christian Church, which has its roots in rural life.

CHARLOTTE M. BURNHAM.

STUDY BOOKS

For Adults

Rebuilding Rural America, by Mark A. Dawber.

Dr. Dawber has for years traveled the whole United States as a leader in rural church work. He reports graphically what is happening to rural America, and describes rural people and constructive enterprises that the churches are undertaking. A chapter is given to groups with special needs as the Migratory Worker, the Southern Highlander, and the American Indian. *Cloth, \$1.00; paper, 60 cents.*

The Church and American Rural Life, by Benson Y. Landis.

A leader's guide based on *Rebuilding Rural America*, containing many helpful suggestions for study groups for city and rural churches. *Paper, 25 cents.*

Migrant Laborers. They Starve That We May Eat.

Two million migratory workers on the road, in the fields and at the canneries; a challenging problem in the rural field with a description of a challenging program of action for the church. This composite study has been written by authorities in the church and secular field

and edited by Edith E. Lowry, Executive Secretary and national Director of Migrant Work. *Paper, 35 cents.*

For Young People

Highland Heritage, by Edwin E. White.

The book has literary charm and the task of the churches in rural America is vividly illustrated by what is happening as new highways and power lines are driven through the isolated valleys of the "horseback country." *Cloth, \$1.00; paper, 60 cents.*

Rural America Challenges Christian Youth, by Edwin E. White.

A leader's guide based on Highland Heritage containing suggestions for youth groups as an approach to the study of the church in rural America. *Paper, 25 cents.*

For Children

Missionary Stories to Tell.

Thirty-eight of the best missionary stories to tell to primary and junior children. *Cloth, \$1.00; paper, 50 cents.*

Lifting Today Above Its Past, by Grace McGavran.

An interesting and challenging course on life in the country places of America. This unit of work for intermediate groups contains selected background material and can be given without additional sources, although useful references are cited. *Paper, 35 cents.*

Ship East—Ship West, by Elizabeth Miller Lobingier.

This first volume of a new series of source books for primary children introduces them to the subject of world peace through stories and simple facts. Mrs. Lobingier is a skilled teacher and the author of *Stories of Shepherd Life* and other volumes. *Illustrated. Cloth, \$1.00; paper, 50 cents.*

For Reading List refer to the June number of THE MISSIONARY REVIEW OF THE WORLD, pages 334-335.

THE SETTING-UP CONFERENCE AT LISLE, NEW YORK

July 23 to July 27, 1937

After making my decision to devote my summer to working among the Migrants, the feeling came over me many times that I was going into this man-sized job with little knowledge of previous conditions, methods or results and was, therefore, over-

joyed to learn that I was to go to Lisle, New York, for a setting-up conference.

Nearly fifty migrant workers who are to serve in the Eastern Migrant camps this summer arrived in Lisle, a typical, peaceful, happy, country community, and were welcomed most graciously by our host and hostess, Dr. and Mrs. Richard Edwards. [This little community has a population of three hundred and our conference, plus a young people's conference, swelled the number to four hundred. You may well see that we overflowed the Inn, the conference rooms and the village homes.]



PICNIC LUNCH AT A MIGRANT CENTER

The first evening we met for vespers on a near-by hillside looking out over the valley below. This experience instilled in me a sense of quiet and inspired courage for the many hard days ahead. Later that evening, former migrant workers gave us a bird's-eye view of the work and their experiences in the migrant centers. These girls had worked very hard, had experienced many hard, long hours that must be put in in any center, and still were ready and happy to go forward into another year. How cheering this was for me!

Along about the second day a suspicion came into my mind that, perhaps, Miss Lowry was breaking us into this migrant work here at Lisle. We arose at 6:30 in order to arrive in time for breakfast at 7:30 and were kept busy each and every minute until 10:30 at night. During these hours, we had the opportunity of a varied program which included staff conferences, courses in Rural Sociology, Kindergarten Methods, Nursery

School Methods, Adult Education Methods, Round-Table Discussions on Work with Young People, Handicraft, Health Program, Infant Care, Nutrition, Methods in Work with Children, Methods in Recreation, First Aid and Camp Sanitation, and a discussion on our relationship to the community, the employer and the migrant.

By the third day, many doubts had come to my mind. Can I do all that these other people have done before me and can I put in these long hours each day?

For the last vesper service on Saturday evening, we climbed up to the highest point in this locality where we seemed to be on the top of the world. I felt, almost instantly, a great sense of peace steal over me. My doubts seemed to vanish during this vesper service and I felt a sense of renewed strength to carry on in this chosen work. "May I prove my mettle and may I bring these people the ideals and understanding that will enable them to come to a greater feeling of fellowship with God and an understanding of the meaning of Christian fellowship that will lead them into a more meaningful life"—this was my prayer.

One thing that Dr. Eric Thomsen said in one of his talks with us shall always remain with me. "If you suffer without succeeding, then some one after you will succeed without suffering and if you succeed without suffering, then some one before you has suffered without succeeding." This seems to sum up in my mind our work. Will we succeed now in our endeavors with these people, or will we pave the way for some one after us to succeed?

I cannot stop here without saying that I arrived at Whitesbog, New Jersey, twelve days ago and have worked as I have never before for such a long stretch of time, seven days every week. I find these people to be a happy, friendly, courageous, hard-working race who seem as little children in so many ways and who need our guidance and understanding.

HARRIET CLOSTER.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

INDIA AND SIAM

Toward Greater Efficiency

At Montgomerywala in the Punjab, a church committee is forming itself into small groups, each of which will tackle some particular need. For instance, three or four members are to form a hygiene committee to see that the village is kept clean and to teach the people to realize the need of sufficient light and air in their houses; another committee is to find out special cases of poverty resulting from illness or some other cause, and to report them to the church committee; and a third group will teach the people the privilege of giving, which few have learned.

The women are also assuming more responsibility. A Zenana Committee, some of them quite illiterate, take care of a weekly meeting, where one leads the devotionals, another reads the lesson, and a third gives a talk. Once a month there is a witness meeting, when any who have received special help witness to what God has done for them.

—C. M. S. Outlook.

The Salvation Army

Lord Willingdon, former viceroy of India, pays tribute to the work of the Salvation Army in that part of the Empire. He says he has watched this work for 16 years, and declares there is not a public official who would not express gratitude for such assistance as the Army is giving in humanizing, Christianizing and civilizing those who are thought to be beyond the reach of good influence.

Speaking of her visit to India, General Evangeline Booth says:

I never knew until I undertook this journey the meaning of the words, "The Son of man is come to seek and

to save that which is lost." In India Christianity is everything to the Depressed Classes. It is with them in their work, in their homes, in their fields. It has "found" them. Then Christianity has found the criminal tribes—men who were regarded as almost lower than the beasts, men who were guilty of unheard-of evil. I saw these same men giving all their power to help each other. I heard them sing, and saw men whom I had been told would never work, working for the sheer joy of doing that which was useful.

—The Christian.

A Practical Experiment

In the Punjab a different center is chosen each month, and all the congregations of the C. M. S. Mission, within a radius of eight miles, assemble. The men and boys form a procession which marches around the village singing psalms and hymns. Meanwhile the women and girls gather in the courtyard and sing. Then they are seated in an open space outside the village, which is decorated with colored paper flags, texts and mottoes such as: "Do not get into debt," "Learn to read," "Be sober." By this time the congregation has been swelled by a good number of non-Christians. There is more singing, an opening address explaining the object of the meeting, and touching on the brotherhood of mankind through the Fatherhood of God, addresses by two or three of the *manads* on the causes, effects and remedies of debts, illiteracy, poverty, and a closing address, giving the definite Christian message.

—C. M. S. Outlook.

Travancore's Floating Dispensary

Early this year the second floating dispensary which is to ply up and down the backwaters of Travancore, bringing help and relief to so many, was

launched on its first voyage and dedicated for its work of ministry. It is chiefly to the workers in the rice lands that this floating dispensary is sent, and their need is great indeed, as they are entirely without medical help. Many of their homes are quite inaccessible except by boat, and during the monsoon flood time thousands more are cut off; even food must be brought from great distances by boat. During two months of the monsoon no work can be done in the rice fields, and the people of the backwaters are faced with terrible want. No work means no money and no food. They borrow—and pledge away the whole of the next harvest to keep themselves alive till that harvest can be sown.

The voyage of the new boat is carefully planned. There are three "ports of call" to be visited each month. The boat is tied up, the stores and medicines are produced and patients begin to arrive. A clinic under the trees is held each day for ten days, then the boat is moved to another place, not to return for a year. Thousands of people, for whom medical help is available only from the two floating dispensaries, are ministered to for less than a month, then have to be left "as sheep having no shepherd."

—C. M. S. Outlook.

Festival of Lights

While there are many unlovely features attached to India's popular festivals, some of them have beauty and value. At Dasahara time children may be seen in the evening going about carrying various colored lights which from a distance have the appearance of being lanterns so arranged as throw out light through odd openings. An inves-

tigation discloses the contrivance to be simple enough. A small earthen vessel has been made with openings cut in the side in fanciful designs. Over this is pasted colored paper and the little oil lamp placed on the inside turns this crude lantern into something quite fantastic. It is the custom for children, especially of the servant class, to go with these lights to the houses of their masters and others from whom they expect gifts at Dasahara time. These children running about from house to house in the darkness with these lights make a very striking feature of the Dasahara festival. The children themselves greatly enjoy the part which they play, and even aside from the gifts which they receive, think the occasion one of great importance. Why not?

—*Indian Witness*.

Begging for the Gospel in Ceylon

A Five-Year Plan of Evangelism is being carried out in Ceylon, all the Protestant Churches cooperating. Recently, a long closed door unexpectedly opened in Eheliyagoda. A man came there from another district, bringing with him a Bible and a very limited knowledge of Christianity, but the little he knew he passed on. The people of Eheliyagoda are low caste, and were at once attracted to a religion where all men are equal, and were quick to see that Christianity would bring them social uplift as well. So they asked to be taught. One group of evangelists went from house to house; another held an open air meeting. New Testaments were eagerly bought. At these meetings, which continued, there would be two or three simple addresses, including one to the children, who are always present in large numbers. Between addresses the people would ask questions or explain their difficulties. At the end, the village headman would select points from the various addresses and compare them with Buddhist doctrines, pointing out the advantages of Christianity.

—*L. M. S. Chronicle*.

Bangkok Christian College

Bangkok Christian College is looking forward to the day when their plant will be moved to the new site. Ten years ago new property was purchased between Bangkok and Paknam at a location that seemed very remote. Today, with government highway improvement, the new site is only fifteen minutes distant from Bangkok, by motor car.

The staff now includes sixteen Siamese and three foreign teachers on duty, with a few others on furlough.

When the Educational Committee of the Siam Mission put on a Teachers' Institute at the beginning of the year, seventy Christian teachers from mission schools of three denominations were in attendance.

Nearly four hundred boys are enrolled this year and classes are overcrowded. The government curriculum for the lower grades does not permit the teaching of Bible in the regular schedule, so that subject is now taught before the opening of the official day in the first six classes. In the upper division there has been no need to make this change.

—*Siam Outlook*.

Siam Cares for Lepers

The Siamese Government has been watching with interest the chain of 23 leper clinics, laid out by Dr. J. H. McKean, Presbyterian missionary; and now proposes a plan to establish self-supporting government colonies in several sections of the country, with the same type of organization as now exists in mission clinics. The first step will be to train government doctors and assistants at the Chiengmai colony. Then a special leprosy officer and committee will be appointed to make a survey, do propaganda work among the people, and establish, as the first of the series, a large farm colony with up-to-date treatment.

If this plan renders mission clinics unnecessary, they will at least have served to stimulate the government to recognize and accept its own responsibility.

CHINA

The Challenge in China

Dr. Charles T. Leber and Dr. J. L. Dodds, new secretaries of the Presbyterian Board of Foreign Missions, recently completed a tour of the mission fields. Of China, Dr. Leber says:

"The country is magnificent in its possibilities and presents a tremendous challenge to Christianity. The lives of Christian faith and sacrifice that have been put into this land are bearing fruit. The whole nation is progressing but I have been especially impressed with the rise of Christianity. . . . It is inspiring to see how the Chinese leaders are reaching out into the areas of evangelism, Christian education, young people's work and social welfare. . . ."

"Mr. Arthur Rugh, formerly with the Y. M. C. A., but now working independently among the students at Yenching, made a survey of student thinking at Yenching. He held personal interviews with two hundred of the students and is amazed at the thinking they are doing along the lines of religion. They are even asking why no greater positive Christian approach has been made to them, though most of them are not Christian. A list was made of 500 questions which students are asking about religion. A group of educators are considering the possibilities of religious instruction being permitted in the schools. At a conference of Christian middle school principals in Shanghai the Mayor of Shanghai arose and gave testimony as to his Christian faith. He charged the principals that their duty as Christian principals was to make their schools Christian. One trembles to realize what a tragedy it will be if the Christian forces do not unite and do not move forward to meet the challenge of this present opportunity."

War Against Opium

China seems determined to wipe out the opium curse. On the eve of the New Year, before a large crowd at the famous Con-

fucius temple in Nanking, huge quantities of opium, and paraphernalia of opium addicts were burned. Long before this meeting, placards were distributed and posted on the doors of every house and shop, and slogans written on white streamers were displayed everywhere announcing:

1. Beginning Jan. 1, 1937, hopeless narcotic addicts will be executed.

2. Beginning Jan. 1, 1937, first-time opium smokers will be heavily punished; after being arrested three times, they will be shot.

3. Narcotic addicts who desire to escape these penalties should surrender themselves to the city clinics for treatment on or before Dec. 31, 1936.

Parades, depicting opium addicts being dragged to the gallows with the wailing families trailing behind, were also witnessed in the cities.

The regulation, control, purchase and sale of narcotic drugs for legitimate purposes in the country were placed in charge of Division of Narcotics, newly created bureau. Immediately the following measures were put into effect: (1) It restricted the issuance of certificates for the importation of narcotic drugs; (2) it prepared an estimate of kinds and quantities of narcotic drugs for the nation's medical and scientific use for 1936; and (3) it drafted measures for the control of sales of narcotic drugs.

In order to check recultivation of poppy in areas where poppy cultivation existed before but has now been absolutely prohibited, the "Measures for General Detection and Suppression of Poppy Cultivation" were issued.

—*China Weekly Review.*

Market Town Campaign

Generally speaking, China's vast population is grouped around market towns. It is estimated that there are some 40,000 market towns in China, and that an average of about twenty-five surrounding villages are fed by each market town. On market days, held every third day, the people of these villages flock to the market towns to do their buying, selling and "neighboring."

The "Oriental Missionary So-

ciety," interdenominational, is putting into operation a plan to send forth evangelistic bands of trained men and women to the market towns, let them locate there for about two weeks and from that as a center, visit every home in all the surrounding villages, and freely give the people the Word of God. They will also do personal work and preach on the streets of every village. They will return to the market towns in the evening, where special meetings are held in halls, temples, schools or homes.

These bands have already gone to sixty-four market towns and, as they have worked out from those centers, 3,482 villages have been finished. In these villages there have been 390,049 homes with a population of nearly two million people. In the 3,947 meetings held there have been some 691,657 people who heard the Gospel, besides having received 571,123 tracts and Gospels. As a direct result of this work, 12,906 of those who were dealt and prayed with, sought Christ as their Saviour.

—*O. M. S. Standard.*

Bible Exhibit

An exhibition of Bibles in Peiping this year evidenced China's interest in the Christian Scriptures. There were 300 entries, representing 69 languages and dialects, of which 17 were Chinese. Among the Bibles were some of a costly character, and others of priceless historical value. The volumes were lent by libraries, universities, individuals and various mission groups. The British and Foreign Bible Society lent the famous Morrison Bible of 1823 and the Morrison New Testament of that same date, printed from wooden blocks made 10 years earlier. There was also the first Protestant Chinese version to be published.

No volume, however, attracted as much attention as the Mandarin Bible loaned by Generalissimo Chiang Kai-shek—the one he used during his imprisonment at the time of the Sian revolt in December, 1936.

—*Monday Morning.*

JAPAN—CHOSEN

Church Worship

Church service in Japan has some interesting differences from American customs. The tray for offerings is always passed to the minister as well as to the congregation. If the usher fails to do this, the minister will walk from the pulpit and deposit his money. The sexes are separated in all church services: men on one side and women on the other. This was the custom in America a hundred years ago. For thirty years Japanese Christians have used a common hymnal. Methodists, Presbyterians, Baptists and Congregationalists all use the same songs of worship. —*Missionary Herald.*

Pastors Discuss Religious Topics

The Church of Christ in Japan held a Pastors' Conference at its theological seminary in Tokyo August 30 to September 4 as a part of the celebration of the fiftieth anniversary of the church. Leading pastors and teachers lectured on the following subjects:

The Creed of the Church of Christ in Japan.

The History of the Church During the Meiji Era.

Protestant Cedral Views of the Bible.

The Differences Between Catholicism and Protestantism as a Means of Understanding the Gospel.

The Main Currents and Problems of Contemporary Theology.

The Thought of the Old Testament Prophets.

The Church and Culture.

The Fundamental Principles of the Protestant Reformation.

Open discussions were conducted on The Pulpit and the Church; The Sunday School and the Church; The Pastor and His Readings, and The Church and Society.

—Translated from *Fukuin Shimpo.*

Kagawa Fellowship

The Kagawa Fellowship in Japan is an informal organization of about 150 Occidental friends of Dr. Kagawa living in Japan, whose purpose is to share with

Kagawa in the rich experience that God has given him; to study his program for the extension of the Kingdom of God, and as far as possible to cooperate with him in achieving this program. The fellowship assists Dr. Kagawa in the translation of his writings into English, gives information abroad and in Japan about his work, and endeavors to get whatever financial support for his program it can.

Effort is being made to obtain support for the promising Medical Cooperative Society in Tokyo, an interesting project started by Kagawa. More than seven thousand people are members of it. The society has a hospital with fifty-one beds as well as conducting a clinic, dispensary and visiting nurse service. Just now money is being raised to erect a residence for the nurses; the building will be called the Nitobe Memorial in remembrance of Dr. Inazo Nitobe. —*Christian Observer*.

"God Shelf" for Kitchens

One of the large department stores of Kyoto is displaying a model Japanese kitchen, equipped with electric icebox, gas stove, kitchen cabinet, and so on. On the walls hang an electric clock, a thermometer, and a small, but complete "god-shelf" for the spirit of the deity that presides over kitchens. The shelf is complete and up-to-date with miniature lanterns and dishes for the food offerings.

—*Living Church*.

Korean Christianity

Of the first seven Koreans to be ordained to the ministry in the Presbyterian Church, one was sent as a home missionary to the island of Quelpart. That church is now supporting 500 evangelists to unevangelized districts in Korea and to Koreans in Manchukuo, Peiping, Shanghai and Japan proper. The Methodist Church is also carrying on an extensive home mission work among Koreans in Manchukuo. When the Korean Presbyterian General Assembly was organized in 1912, three

missionaries were sent to the Chinese in East Shantung, China. This work has been maintained for 25 years and the Korean missionaries there are ministering to 25 churches and groups in which are enrolled 1,500 professing Chinese Christians.

The Korean churches are indigenous, self-propagating, self-supporting, but need more missionaries to help in the evangelization of 22,000,000 Koreans in Korea, a million in Manchukuo and 500,000 in Japan proper.

—*Korea Mission Field*.

Protestant Christian Membership

Of 410,000 enrolled Protestant Christians in Korea, 78 per cent are Presbyterians, 14 per cent Methodists and eight per cent of other denominations. Of the total number 210,000 are either baptized or members on probation. The remaining 200,000 are enrolled as professing Christians and are regular attendants.

With 3,880 churches and groups, the average sized congregation numbers about 100. The largest congregation in Korea is in the city of Sin Euiju with 4,000 adherents. The Sunday school enrolment of 316,000 in the Presbyterian and Methodist churches in Korea is about the same as the total number of professing Christians. Methodist and Presbyterian missionaries in Korea number a little more than 400. Many mission lands have a less number of missionaries in proportion to the population, but none have yielded a better return for the expenditure of time and money.

—*Presbyterian Banner*.

On Their Own

A Presbyterian church in Wiju, Korea, has a membership of 3,000. Not a cent of American money has gone into the work of that district for 20 years; no missionary lives within 20 miles of it. The people have erected and financed their own church and are sending missionaries across the border into

Manchuria, and helping to send them to China and elsewhere.

The Australian Mission

South Kyengsang, in which the Australian Presbyterian Mission has work, is the third smallest of the thirteen provinces of Korea. It is the most densely populated, the nearest to Japan and according to statistics it consumes per capita the largest amount of beer. These three circumstances present their own problems.

In 1914, when the mission of the Presbyterian Church, U. S. A., handed over this province to the Australian mission there were 101 churches, 1887 baptized members and 3,816 adherents.

Comparing these statistics with those of 1936, we find that now there are: churches 313, baptized members 7,941, adherents 26,955.

Each of the five stations has some form of institutional work. The Harper Memorial High School for Girls, near Fusan-chin, trains Christian leaders for church and school. The Vocational Farm School for Women seeks and saves those in moral danger and destitution, and the Paton Memorial Hospital in Chinju cares for the sick, especially the sick poor. There are also Men's and Women's Lower Bible Schools.

—*Korea Mission Field*.

ISLANDS OF THE PACIFIC

About the Philippines

Did you know that there are three classes of people on the islands, each of a different color? That the Chinese have been coming to the island for years, thus solving the employment problem, since a Filipino will not work until the money he has on hand is all gone? That 10,000 converts were received within ten years? That there are nine flourishing mission stations now in operation? That there are 7,000 Americans on the islands? That before American occupation funeral arrangements were always made before calling in a physician? That only one and

one-eighth per cent of the population are classed as Protestant Christians?

—*Monday Morning.*

Club Women in Polynesia

The Polynesians have been evangelized by Samoan Christians, who themselves received the Gospel a hundred years ago. While the men folk have fishing for excitement, the women have no activities which give interest and variety to island life. Miss E. A. Downs, principal of the Girls' School at Puapua, Samoa, suggested that they form Women's Clubs, and that they should work together for the general uplift of their village life, for the application of simple laws of health and hygiene, for mothercraft and infant welfare work, for the preservation of native arts and crafts, for social intercourse and religious expression. They decided to call their club "The Women's Committee," and on each island the pastor's wife was made the leader.

Returning to visit the islands, Miss Downs found the women no longer apathetic, but eager to show what they were trying to do. In Nanumea they had revived their art of making beautiful fans decorated with seabirds' feathers; in Nui the women were making mats with patterns of secret native dyes. In Nanumaga there was a new taro plantation which their Women's Committee had made in the face of a good deal of jeering from the men; the women had grown this much-valued food product by dividing the swamp into workable sections with walls of coral from the reef, and in them making soil from rubbish and rotting vegetation; Nanumaga had in the past been one of the poorest islands, and liable to famine, but here was a source of prosperity. The women of Niutao were especially interested in making soap from caustic soda.

Last year, the triennial church conference saw women delegates for the first time, eager to exchange ideas and report achievements, and to draw up a list of proposals for future develop-

ments. In ten years they have not only banded themselves into effective intelligent groups for mutual improvement, but they have transformed their village life.—*London Chronicle.*

NORTH AMERICA

Coordinated Missions

The International Foreign Mission Association of North America (composed of independent undenominational missions) brings together for counsel sixteen mission enterprises, under which some 2,231 missionaries are sent out. They administer over a million dollars annually, and go into many of the out-of-the-way corners of the world. The doctrinal basis of all these missions is: (1) The plenary inspiration and divine authority of the Scripture; (2) the Trinity, including the deity of Christ and the personality of the Holy Spirit; (3) the fall of man, his moral depravity, and his need of regeneration; (4) the atonement through the substitutionary death of Christ; (5) justification by faith in Christ, apart from works; (6) the bodily resurrection of Christ, and also of the saved and the unsaved; (7) the unending life of the saved and the unending punishment of the unsaved; (8) the personal, bodily and visible return of Christ.

Presbyterians in World Council

Last June Montreal, most Catholic of any large city in North America, entertained the General Council of the "Reformed Churches throughout the World Holding the Presbyterian System." The central theme was "The Church in Modern Life."

An advance was made in the unification of Reformed Christians. The Reformed Church of Denmark was admitted to membership in the Alliance, now comprehending more than two hundred church groups throughout the world. The Reformed Church of France announced the completion of union among all Reformed Churches in France,

and the imminent consummation of union with the Methodist Church of France. Nearer home, the Alliance welcomed a new member in the Evangelical and Reformed Church. The Reformed Church of the U. S. A., recently united with the Evangelical Church, was already a member.

The International Women's Council of Women's Missionary Societies was recognized as the women's section of the Alliance, with a provision that a certain quota of delegates shall be chosen from the women, with authority to hold sessions during the meeting of the council. Similar action was taken with regard to a youth section of those under 30 years of age, the delegates of this group being authorized to bring to the notice of council matters of deep concern to youth.

—*The Christian Century.*

Lutheran Church Leaguers

Interest in the education of youth toward international peace and continued support of mission work through a special project were the outstanding features of the twenty-first biennial convention of the Luther League of America at Springfield, Ohio, in July. The sessions brought together between six and seven hundred young people and leaders from the United Lutheran churches throughout the United States and Canada.

Climaxing the missionary project for the past biennium with a gift of more than \$11,000 for a community center building at T'ai Tung Chen in the foreign mission field in China, the Luther League of America adopted another \$10,000 project for the coming biennium. This time the objective will be the complete furnishing of a medical center established at Konnarock, Virginia, for southern mountaineers.

The Convention of 1939 will be held at Long Beach, California.

Bible Teaching in Kansas

Kansas City, Kansas, has completed thirteen years of religious

education of its school children. The Council of Religious Education, representing all denominations, sponsors this work. The Jews are interested but as yet not participating.

There are 74 church schools, enrolling 91 per cent of public school pupils. The courses are planned to correlate with the work of each grade in public school from October to the end of April. Classroom work includes Bible memorizing, Bible reading, Biblical and character-building stories and dramatization, notebook and expressional work.

—*Women's Missionary Magazine.*

Texas Wars on Evil

Texas legislators are out to "clean up." In special session they have outlawed pari-mutuel gambling on horse races, prohibited the operation of bookies, abolished dog races and instituted such an anti-gambling crusade as has seldom been seen anywhere in the whole country. The Texas supreme court has definitely ruled out lotteries. The *Dallas News*, the *Houston Post*, and other leading dailies have ceased the publication of racing results. In nearly all of the several counties voting by local option recently, liquor has been outlawed. Anti-vice squads are also being called into action.

—*Christian Century.*

"Church of the Lighted Window"

The Lutheran Church of the Redeemer in Atlanta, Ga., is gaining state-wide recognition as "The Church of the Lighted Window." It is the custom each night to light up the large colorful front window. The effect of the window is so unusual that it has attracted the attention of people throughout that section. A recent monthly publication of the Georgia Power Company, which lights the window, carried front-cover pictures of the church with particular reference to its beauty and the unique custom of lighting the window.

The pastor reports that so

many new people have been seeking association with the church during recent months that he has been completely "snowed under." Throughout the spring and early summer season every service has been conducted in a packed church, and with the coming of fall the pastor believes it may become necessary to conduct two morning services.

LATIN AMERICA

Liquor Ban in Mexico

Within ten years statesmen below the Rio Grande, led by President Cardenas, hope to complete the prohibition of alcoholic beverages. Governors of all states have helped by ordering municipalities to cease issuing licenses for saloons, to cut down the production of alcohol gradually but none the less surely, and to trim the sales through higher and higher taxes. The governor of Coahuila has gone even farther. He has acted to stop the vending of liquor on all trains passing through the state. The main line of the National Railways of Mexico, carrying many passengers between Laredo, Tex., and Mexico City, is affected, for the route for many miles lies through Coahuila, with a stop at Saltillo, the capital of the state. The governor gives this explanation for his order: vendors from passing trains have sold intoxicants to the villagers along the way, checking the good work that was being accomplished by means of prohibition in the country towns. Since the government now controls the railways, this order should be easy to enforce.

—*Christian Advocate.*

From Darkness to Light

A convert from heathenism in Haiti gave the following testimony on the occasion of his baptism: "From my earliest life I put myself under the protection of demons. I built a small house, and furnished it expressly for their reception. I had two sick children one of which had never walked from birth. I spent everything I possessed in payment to the witch doctor and in

sacrifices, without ever obtaining healing for my poor children. When my second child became dangerously ill, I went to consult a witch doctor and asked him if he could heal my child. He assured me that he could, provided that I would give him thirty dollars. I offered him twenty dollars, which he accepted. I paid him half the sum on the spot. But on my way back to get the balance of the money, a messenger came to tell me that the child was dead. I saw that I was being deceived by the devil. As a respected ancestor of my family was a Christian, I had often heard him speak of God, so I told my wife I was going to Port-de-Paix to find out about Him.

At a service held by the Haitian Gospel Mission at Port-de-Paix I first heard the Gospel.

After attending services for some time, one Sunday my wife said to me, "Wait for me, I am going also." Since then, not only has God in His mercy saved my wife and myself, but He has also healed my child who was paralyzed from birth.

—*Haitian Gospel News.*

Religious Census in Venezuela

The Government of Venezuela is making a survey and census of all religious work and workers in the country, collecting full data regarding the work of both Catholics and Evangelicals. The purpose is to decide on some policy regarding the admission of foreign religious workers. No disposition to oppose the work is indicated, but it is proposed to fix the number of those who may be admitted, and when that number is established, others will be admitted only when some of those at present in the country leave for furlough or other reasons.

In view of the tremendous need, it is hoped that new missionaries may be admitted, especially those who are accepted and waiting to enter.

—*Moody Institute Monthly.*

"Voice of the Andes"

Señor Manuel Aldama was born in the Basque Province of

Spain, trained for the priesthood, became Professor in the University of Santander, was converted to evangelical Christianity in 1925, and after instruction in the Bible Training Institute, Glasgow, was accepted by the Evangelical Union of South America, for work in Lima, Peru. Here he took up the editorial work of the Mission press and the translation of the Sunday school lessons. His mastery of Spanish and his familiarity with Romanism enabled him to contribute largely to the development of the Evangelical Church of Peru.

Recently, a call has come to him to full-time cooperation in the only Evangelical broadcasting station in South America, *La Voz de los Andes* (The Voice of the Andes). This Voice of the Andes operates from Quito, Ecuador, and was established some five years ago by an independent worker from Chicago.

The Board of the Evangelical Union of South America is setting Sr. Aldama free for this special service. He will combine with this ministry some service for the British and Foreign Bible Society throughout the Republic of Ecuador.

—*The Christian.*

EUROPE

"The Entrance of Thy Word"

A member of the Pocket Testament League was riding in an English bus with two other passengers—an elderly business man and a working man. The business man leaned across the bus and asked the woman, "Would you like to read my paper?" "Thank you," she said. "Would you like to read my book," holding out the New Testament. He took it, and after glancing at the page said, "Why did you give me this?" "Why did you give me the paper?" she countered. "Because the news is interesting this morning," he said. "My book is interesting every morning." He looked again at the book. "This is my mother's favorite text, John 5: 24. It is years since I have read it." The P. T. L. member

then asked, "Will you read the book if I give to to you?" "Gladly," said the gentleman, as he rose to leave the bus.

When he had gone, the working man said, "It is a funny thing, but that text was my mother's favorite, too. I have gone a long way on the wrong road since those days." The woman gave him a Gospel of St. John, which he promised to read, and went on her way praying that both might be touched by the Word that giveth Light."

—*Life of Faith.*

The Gospel in Spain

Opinion is divided as to the religious outlook in Spain. Some believe that opportunity for Gospel teaching will be assured if the government wins, while others are convinced that the government is not only anti-clerical, but anti-Christian. Representatives of Anglican and Free Churches of Great Britain went to Spain recently to gain first-hand information. They were given full liberty of movement, and upon returning to England reported as follows:

We found no evidence of an organized "Godless" propaganda such as exists in Soviet Russia. We were unable on inquiry to hear of any caricatures of God, of Christ, or of the Virgin and Saints, such as have been features of "anti-God" propaganda in other countries. On the other hand, members of our party found copies of the Scriptures offered freely for sale on street bookstalls. The situation in regard to religion in Spain was summed up to us by a very acute English observer of dispassionate views, one who knows Spain well and is himself a practicing Catholic, in the following terms:—"There is a strong anti-clerical movement but no anti-God movement in Spain."

—*The Christian.*

Evangelizing at Funerals

Great is the astonishment of Catholics in Belgium when they attend their first Protestant funeral. They are familiar with the pomp and ceremonies of their own funerals, the monotonous recital of the Latin liturgy, the gestures of the officiating priest and his apparent indifference to grief. At a Protestant funeral they hear things

they can understand, they are surprised by songs of deliverance, victory and blessed assurance; they are moved by the words of sympathy expressed by the pastor, and cannot believe their eyes when they see him mourn with the bereaved family. Thus it is that a Protestant funeral service conducted in a Roman Catholic country is a great opportunity to put the truth of the Gospel before the people.

About 2,000 people assembled for the funeral of a young mother, whose last words were, "Whether I die or live, I am the Lord's." The Mayor, the Town Council, the teaching staff of the high school with their 400 children, and many notables had gathered to pay homage to the deceased. The first meeting began at the home; another meeting followed at the Mission Hall, and the last one took place in the cemetery. At each place the Gospel was listened to by thousands who had followed the proceedings from half-past one till five o'clock in the afternoon. As a result, the evangelist had many requests for interviews.

—*Belgian Gospel Mission.*

Paul's Speech on Mars Hill

Unlike the ancients, tourists who go to Athens are not searching for "some new thing," but for things associated with the past. With this in view, one of Mr. Rockefeller's projects has been the restoration of the Parthenon; and because it is fitting that something far more significant than the friezes of Praxiteles should be remembered, Mrs. Josephine Demas, daughter of one of the most famous architects in Athens, has urged upon the municipality the enshrining of Paul's speech in the rock of Mars Hill. The press and a number of eminent Athenians have backed the proposal and the director of the Archeological Bureau has given his endorsement. He says that £350 to £400 is needed, and he hopes that the municipality will provide this "relatively insignificant sum."

—*Christian Advocate.*

Paid Persecutors in Galicia

The National Lutheran Council is authority for the report that agitators in Poland are being paid approximately 120 *zloty* per month to persecute members of the Lutheran Church and compel them to return to the Catholic Church from which they originally came. In a recent legal process it was revealed that one such agitator was offered a bonus of 50 *zloty* for every person he succeeded in intimidating to return. But even though there are constant difficulties and hardships the Ukrainian peasants are firmly steadfast, and manifest an ever-increasing interest in the Gospel of Jesus Christ.

Christian Convention in Italy

The Director of Spezia Mission writes: "Those who can go freely to Christian conferences and share the fellowship of kindred minds know little of the grave difficulties to be surmounted, the severe testing of faith, the patience, and the prayers involved in accomplishing such a gathering in Italy. But God worked what seemed to us miracles indeed, in breaking down obstacles."

Representatives came from far and near, and the organizers had their hands full, in arranging for the accommodation and the meals for those to whom they gave so warm a welcome.

The supreme point of the Convention was the service in the Church of Casa Alberto, which was crowded,—a long and wonderful service. It included the baptism of groups of those who, at La Spezia and at Leghorn, had recently found Christ, and ended with the celebration of the Lord's Supper.

—*Life of Faith.*

American Church in Berlin

Despite the fact that the American Colony in Berlin is growing smaller, the American Church in that city is growing stronger both financially and in influence. Truly American is the "Ladies Aid Society" in the form of an active Sewing Guild. The library connected with the

Church has extended its service and the social side of the Church as a colony center has not been neglected. Spiritually, there are the regular services, the Church Festival observances, and those on national holidays: Memorial Day, Fourth of July, Thanksgiving Day and the like. The names of Ambassador W. E. Dodd and Consul-General General Jenkins are on the Church Council roll.

—*Lutheran News.*

Religious Freedom in Russia

The much-heralded religious freedom promised by the new constitution of Soviet Russia turns out to be a disappointment. Four conditions must be approved before any church, now closed, is opened. The political reliability of the petitioners "must be above suspicion." The church must be more than 15 minutes' walk from a school, the condition of the building must be above criticism, there must be no protest from the local organization of the godless.

According to official Soviet figures, 14,000 churches and chapels were closed in 1935, and 3,700 priests, preachers and other servers of the churches condemned, twenty-nine of them to death.

On the other hand a renewal of spiritual life is appearing. In the province of Sverdlovsk the population have requested that atheist propaganda be stopped. This movement began in the industrial districts, where almost the whole population consisted of factory workers. Collections are held among the workers to restore the churches and rebuild them. A Czech correspondent writes that he found a newly built church in almost every village in the neighborhood of Moscow. In some of the collective farms, club buildings are being set up to get the church free once more.

Religious Interest in Russia

It seems unquestioned that religion is reviving in Russia to a degree disturbing to communists. *World Evangelization* mentions a town of 4,500 which has 30 religious organizations,

while *Pravda* laments the inactivity of the "Godless League."

This new life is particularly noticeable in the country. Heads of collective farms even conduct Church Councils, and other collective farms permit Bible reading, choir singing, and evening entertainments. It is also announced that the number of members of the Militant Godless League has decreased from 5,000,000 in 1933 to less than 2,000,000. Five anti-religious museums in the provinces have been closed. A correspondent in another paper notes that the jeering at religion has largely gone.

AFRICA

Student Alliance in Alexandria

Young Egyptian students are, as a rule, materialistic and irreligious; their education is of the sort to make them vain, shallow, selfish. For this reason Christian work among them advances slowly. But a young men's club known as the "Christian Alliance of Young Men," reports some progress.

Two Bible classes and other prayer-meetings are held weekly; Copts, Moslems and Jews sing hymns together and study God's Word; the numbers are increasing. Two young men have been converted recently, one a Copt, one a Greek.

The members of this Alliance are asked to sign a basis stating that they are uniting with other young men who know the Lord as Saviour, and desire to bring others into the Kingdom. Twelve members have signed.

—*Life of Faith.*

Medical Service to Felaheen

Dr. Harpur of the Church Missionary Society founded a hospital in Old Cairo 48 years ago which is still known to Egyptians, especially the *felaheen*, as "Harmel," a corruption of Dr. Harpur's name. The *felaheen* are a lovable and friendly people, though ignorant and superstitious; it is from this class that the majority of the patients are drawn. They are almost overcome by the strangeness of being put into

beds with sheets and blankets, instead of lying in a dark and dirty corner, surrounded with noise and clatter, the talking of relatives and neighbors, and the noise of animals and chickens. Arabic texts are painted in red on the white walls, giving a touch of brightness to the whole; instead of being thought too much bother to be looked after, the patients are treated kindly by the Egyptian staff of nurses.

Biblewomen and evangelists have prayers for half an hour in the mornings in the out-patient departments; for those in the wards prayers twice each day. Recently some of the Egyptian men nurses have been singing hymns and giving a talk on Sunday evenings to the patients in the men's hospital.

—*Life of Faith.*

Faith and Freedom

The February number of *Faith and Freedom* calls attention to the new constitution of the Soviet Union, in which many have seen the end of the struggle against church and worship; for protection of religious conviction is expressly guaranteed in the new project. This in no sense means that a change has come about in the attitude of official circles towards church and religion, or that the time of persecution is past. The Soviet attitude remains the same. The new policy means that those responsible must carry on with the eradication of church and religious life, though they must not thereby injure too greatly the religious conviction of the people. Stalin has said, "Why should one be actively unmerciful? One must explain the harmfulness of religion to the young with patience, and supply them with propaganda for a materialistic outlook as the only scientific one!" Communist patience will in future be set against Christian and religious patience; but the extirpation of church and religion is still the purpose.

Modernism in Islam

A conflict is going on in Egypt between those who would revive interest in Islam and those who

favor the Westernization of the country. There is a movement in the Egyptian University to introduce compulsory Moslem religious education and to abolish coeducation. The Dean of Arts in the University thinks there is nothing in the Koran against coeducation, while the Rector of El-Azhar University is against it.

The Westernizing faction ignores the Ramazan Fast, neglects the study of the Koran, seldom prays in the Masjids and encourages their women to discard the veil. An article in a pro-Moslem paper declares that "Most Egyptian households, especially those in high life, have no prayer-carpet, and no copy of the Koran, and do not know what these are."

—*World Dominion Press.*

Times of Trial

Protestant missions are rapidly disappearing from Ethiopia. Mussolini's own paper, the *Gior-nale d' Italia*, has carried a front page story predicting the end of Protestant work. The Swedish missionaries and three American independent missionaries have been expelled, and the property of the Sudan Interior Mission has been requisitioned.

The pastor of the Swedish church in Addis Ababa, Kes Badima, has grown old and gray in the service of his Lord, and knows what it is to be chained and driven from place to place for his faith. His son was killed during the riots. He spoke often of the keeping power of God, and of his longing for the day when his earthly pilgrimage would be ended. He told countless people how God had judged Ethiopia, and warned them against the final judgment. He encouraged those who were weak, gave liberally to the poor, and not even the great slaughter of February shook his faith in the least. —*Alliance Weekly.*

Ethiopian Situation

The United Presbyterian Board has not been willing to abandon established work in Ethiopia unless obliged to do so. They have been watchfully wait-

ing developments, avoiding unnecessary risk and exposure of missionaries, and at the same time gradually reducing expenditures in view of the uncertainties of the future.

The Italian Minister of Foreign Affairs has informed the American Ambassador at Rome that "The Italian Government has decided not to entrust to foreigners whatever may be the religion they profess, the work of establishing schools in territories of Ethiopia." The communication also states: "Should foreign missionaries wish to continue their other humanitarian and philanthropic activities, outside the field of education, their requests for permission will be considered in due time and after *de jure* recognition of the Italian empire is an accomplished fact."

Missionaries can scarcely see how evangelistic and medical work can be carried on successfully without at least some type of educational institution.

—*United Presbyterian.*

Liberia's Hinterland

The native population of Liberia, divided into many tribes, is about 1,000,000 of good, virile stock. The Liberians, who are the descendants of liberated Negroes brought to Africa by the United States and Great Britain about 120 years ago, now number about 12,000, and are the ruling group of the country.

The Methodist Church of America has been active in spreading the Christian message, and churches now number 102. The great need is to penetrate the thick bush country of the interior, where live most of the natives who have been practically unreached with the Gospel. A pioneer mission penetrated for 200 miles to Ganta and there organized a station a few years ago, and a road for 80 miles of this distance has been made. For three years a doctor and his wife have labored here, then sleeping sickness claimed them and forced them back to the States. A similar effort by another doctor and his wife was made three years ago to reach the tribes in the hinterland of Barclayville, situated in the

southeastern corner of Liberia. Sickness again defeated a fine work, and the workers have been compelled to return to the States.

The Firestone Rubber Company have cleared 70,000 acres of jungle and planted it with rubber trees, 15,000 acres of which are now bearing. This has greatly increased prosperity in Liberia.

—*World Dominion Press.*

Angola Leper Work

A large part of the work connected with the Camundongo Leper Colony, Angola, South Africa, is undertaken by the lepers themselves. It was considered impracticable to send nurses or orderlies from the station to the villages; the more intelligent Christian lepers were therefore taught to use the hypodermic syringe, and to administer chaulmoogra oil treatment. Only Christians, and those who can read the Bible and preach the Gospel, are sent out.

Christian lepers have also engaged in evangelistic work. Recently a party, many of them advanced cases, set out on a mission of testimony, traveling from village to village, telling what had been done for them, and preaching the Gospel. This combined medical and evangelistic work is meeting with great response. —*Life of Faith.*

Congo Prayers

A missionary has written down some of the prayers of men and women in the Congo. Here are two of them.

We have two hands each full of seeds, seeds of goodness and seeds of evil. Day by day we scatter these seeds. Father in heaven, help us to fill both hands with good seeds. Daily I seem to scatter evil seeds, and as yet I am not worthy to go and tell others of Jesus.

* * *

As the charcoal burns in the fire of the village smithy, and is consumed as it makes the iron hot, so let me burn out in Thy service, O God, my King and Lord.

—*Wonderlands.*

Young People's Prayer Circle

Between 500 and 600 people attended the fifteenth rally of the United Young People's Bi-

ble and Prayer Circle, a movement which has grown out of the evangelistic ministry of Mr. G. A. Gush, a colporteur-evangelist who was at one time a farmer, and who was converted during a mission conducted by Gipsy Smith in South Africa, about thirty-three years ago. Those who found Christ through Mr. Gush are to be found all over South Africa today; and there are hundreds, especially among the European population of the eastern Cape Province, where the Prayer Circle has been the result of a hunger for deeper spiritual life.

The Prayer Circle is an undenominational body made up of many praying bands in cities, towns and villages. The different bands meet on different evenings, and each has its own method and procedure; but twice a year there is a large gathering in a central place.

—*Life of Faith.*

Malagasy Centenary

Among this year's centenaries is that of the martyrdom of Rasalama, Malagasy Christian, in the reign of Ranavalona I, "tyrant queen of Madagascar." During her reign of thirty-three years from sixty to eighty professing Christians were publicly put to death; some were speared, others burnt, and many stoned. Later, 500 died from the poison ordeal. Of those who voluntarily confessed their Christian faith, 400 officers were reduced in rank and 2,000 were fined, while an unknown number suffered privation and undermined health as they hid away in mountain fastnesses, or up to their necks in rice bogs.

Rasalama, 39 years of age, sang cheerfully most of the way to her execution, and when reaching the spot where she was to be martyred, she asked permission to kneel in prayer, and in that posture she was speared to death.

Today, Rasalama's cottage still stands as she left it. There is a strong church here under the London Missionary Society, and Christians can worship without fear of consequences. It has been literally true that

"the blood of martyrs is the seed of the Church," for not long after Rasalama's execution church membership increased tenfold, and the adherents twentyfold.

—*The Chronicle.*

Call for Protestant Unity

Dr. Daniel A. Poling, international president of Christian Endeavor, told a group of hearers in Grand Rapids, Mich., recently that Protestant Christianity, instead of being in a position to conduct a successful offensive against the powerful forces opposing the Church, might be unable to maintain its own position. Among these opposing forces he cited militant Shintoism in Japan; a united Hinduism in India, Burma and Siam; a united, world Buddhism; Mohammedanism, shaking off its age-old superstitions; the German Neo-pagan movement, and Communism.

Under the slogan "Christ for the Crisis," Christian Endeavor has adopted a program of objectives that have to do with world peace, cooperation in the enactment and enforcement of law support for Christian missions at home and abroad, the furtherance of economic justice and racial good will, and the fight against alcohol and narcotics.

—*Presbyterian Tribune.*

Interesting Documents

The Life of Faith reports that half a million private journals and letters sent home by missionaries in Africa, India, China and the West Indies, during the last 140 years are to be reclassified by experts and preserved in fireproof rooms at Livingstone House, Westminster, England. This task will take two years. The documents include letters from the first missionaries to reach Tahiti, in 1797; from Dr. John Philip, who defended the rights of the Kaffirs in South Africa; Robert Moffat, during his pioneer days in Southern Rhodesia; David Livingstone; Robert Morrison, the first translator of the Bible in Chinese; W. G. Lawes and James Chalmers, of Papua; and from many others.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

TWENTY-FIVE "BEST BOOKS" IN THE STUDY OF MISSIONS TO MOSLEMS

PREPARED BY THE REV. SAMUEL M. ZWEMER, D.D.

Editor of "The Moslem World"; author of "Arabia, the Cradle of Islam," etc., etc.

Shortly after the World War a German scholar, Gustav Pfannmüller compiled a Handbook of Literature on Islam and missions to Moslems. It comprised over four hundred pages and over two thousand titles. Since that survey appeared, interest in Islam as a world problem, and in missions, has not decreased. For one who has himself written more than twenty-five books on Islam and Missions to be asked to select twenty-five "best" books is therefore somewhat an embarrassing task. New books (like new art, new wine, or new violins) are not always better than the old. Yet the latest view may be the only true picture of a scene that has witnessed kaleidoscopic changes. We have therefore selected some new and some old volumes, while scores of others here omitted are "best" in their own field. The titles marked with an asterisk are popular and suitable for younger readers also.

I. MOHAMMED AND ISLAM:

1. *Mohammed the Man and His Faith.* By Tor Andrae. Scribners, New York. 1936.

The latest attempt to evaluate Mohammed's character. It is fair and discriminating. Shows how much Mohammed owed to Nestorian Christianity.

2. *Mohammed and the Rise of Islam.* By D. S. Margoliouth. \$2.50. Putnam, New York. 1905.

The best brief life story of the Prophet; fully documented from original sources.

3. *The Origin of Islam in Its Christian Environment.* By Richard Bell. \$3.50. Mac-Millan, New York. 1926.

The writer gives the background of the new religion in Arabia and indicates the sources of its strength and vigor.

4. *Islam: Beliefs and Institutions.* By H. Lammens. 8s. 6d. Methuen, London. 1929.

A careful analysis of the creed and practice in Islam. Full of information and accurate in all its statements.

- *5. *The Legacy of Islam.* By Sir Thomas Arnold and Others. Oxford. 1931.

A compendium of what the West owes to Islam in literature, art, architecture, science, philosophy and culture. No other book contains such fascinating material on the "glory of Islam."

6. *The Koran* (translated). By E. H. Palmer. 80 cents. Pocket edition. Oxford University Press, New York. 1929.

The most idiomatic translation of the Koran with valuable introduction and good index.

II. EXTENT AND CHARACTER OF THE MOSLEM WORLD:

- *7. *Across the World of Islam.* By S. M. Zwemer. \$3.00. Revell & Co., New York. 1929.

A statistical and political survey of the Moslem world and its missionary opportunity. Lacks a chapter on the Near East and should be supplemented by Mas-

signon's *Annuaire du Monde Musulman*. Paris. 1934.

8. *Christendom and Islam.* By W. W. Cash. \$2.00. Harpers, New York. 1937.

A succinct account of the contacts between Christendom and Islam and the influence for good and ill mutually exerted by Crusades and conquests.

9. *An Eastern Palimpsest.* By O. Wyon. 2s. 6d. World Dominion Press, New York. 1928.

A brief account of missions in the Near East with maps and statistics.

- *10. *Moslem Women Enter a New World.* By Ruth Frances Woodsmall. \$3.00. Round Table Press, New York. 1936.

The most recent book on the subject and gives the brighter side of the picture. Needs to be supplemented by present-day reports of women-missionaries who live close to the illiterate masses.

11. *The Moslem World of Today.* Edited by John R. Mott. \$2.50. Doran, New York. 1926.

This consists of a series of monographs by missionaries and orientalists on present-day aspects of the problem, education, the press, medical work, etc.

III. MISSIONS TO MOSLEMS: THEIR VALIDITY, HISTORY AND CHARACTER.

- *12. *Henry Martyn, Confessor of the Faith.* By Constance E. Padwick. S. C. M., London. 1922.

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

The best life of the first modern missionary to Islam.

13. *Modern Movements Among Moslems.* By S. G. Wilson. \$1.50. Revell, New York. 1916.

Excellent, especially on Iran, but not quite up-to-date.

- *14. *The Persian Journey of the Rev. Ashley Wishard, etc.* By Elgin Groscluse. \$2.50. Bobbs - Merrill, Indianapolis. 1937.

A novel full of missionary appeal and interest.

15. *History of the Arabian Mission.* By Mason & Barney, 25 East 22d Street, New York.

An account of thirty years' pioneer effort in the hardest of Moslem lands.

16. *Vital Forces of Christianity and Islam.* 3s. 6d. Oliphant, Anderson & Ferrier, London. 1915.

Six studies by missionaries to Moslems on Method of approach to the Moslem heart.

17. *Indian Islam.* By Murray T. Titus. 12s. 6d. Oxford Press, New York. 1930.

A scholarly survey of the history, character and peculiarities of Islam in India, its distribution, and its present-day influence.

18. *Temple Gairdner of Cairo.* By Constance E. Padwick. \$3.00. Macmillan, New York. 1929.

The life of a versatile, scholarly and devoted missionary by one who is herself doing work for Moslems in all lands through Christian literature.

19. *The Reproach of Islam.* By Temple Gairdner. C. M. S., London.

There is no better textbook for all who desire to know Islam as it is and Christianity as it ought to be in witnessing for Christ. Not a lukewarm book, but full of fire.

- *20. *Young Islam on Trek.* By Basil Mathews. 25 cents. Friendship Press, New York. 1926.

This earlier textbook for mission study is so well written that

it deserves special mention. Full of inspiration.

21. *The Arab at Home.* By Paul W. Harrison. \$3.50. Crowell, New York. 1924.

One of the best books for the study of the Arab mind and soul by one who has lived close to this people and loves them.

- *22. *The Expansion of Islam.* By W. W. Cash. 3s. 6d. Edinburgh House Press, London. 1929.

An excellent, popular general survey.

23. *The Eclipse of Christianity in Asia.* By L. E. Browne. \$3.50. Cambridge University Press, London. 1935.

Here is the history of Islam's penetration and spiritual conquest of those lands in Asia where the Crescent has superseded the Cross. Scholarly yet most interestingly written.

24. *The Crescent in Northwest China.* By G. Findley Andrews. China Inland Mission, London. 1922.

Sketch of Missions in Northwest China.

25. *A Desert Journal.* By Evangeline French & Mildred Cable. \$3.00. China Inland Mission, Germantown. 1934.

This book is a type of many that tell of the daily life of Moslems and their attitude toward Christians in the great unoccupied areas.

OTHER RECENT BOOKS

Stocking Tales. A Book of Stories for Children. By J. T. Stocking. Illustrated by Winifred Bromhall. 119 pp. \$1.25. Pilgrim Press. Boston. 1937.

Dr. Stocking is a prince of story-tellers, with literary charm, a truly Christlike spirit, imagination and a love for children. He fascinates adults and young people as well. His death has brought a great loss as his life was a great blessing to many. These stories are a mixture of fairy tale and parable.

They teach a lesson without the necessity of pointing a moral. Children, parents and teachers will find these tales delightful and helpful.

Africa and Christianity. By Diedrich Westermann. 221 pp. \$2.25. Oxford University Press. New York. 1937.

Dr. Westermann of Berlin, the author of "Africa Today," is one of the best-informed and most interesting writers on Africa from a Christian point of view. He is professor of African languages at the University of Berlin and the material here presented was given in the Duff Lectures in Scotland in 1935. The author dwells on aspects of missionary work in Africa and the change this work is bringing about in the character, culture and condition of the people. He shows the old and new standards and ideals in family and community life; the influence of European commerce and control; the changes in religious faith and practice—from superstition, ignorance, fear, to belief in God as presented by missionaries. Dr. Westermann includes a chapter on Christianity vs. Competition with sects, with Islam and with secularism—not cheering to read; the growth of the Church; and the production of Christian literature. He does not hesitate to criticize missions constructively as a friend.

The information is general rather than specific for Africa is too large a continent to be successfully dealt with in one short volume. For a general view, however, this volume is highly commended. It shows the problems and the progress noted in two centuries of modern missions in Africa; also the forces for and against Christ and the Church, forces that must largely determine the future of this great continent.

Ablaze for God. By Mary W. Dunn Pattison. 317 pp. 3s. 6d. Japan Evangelistic Band, London. 1937.

This is the biography of Paget Wilkes written by his sister. Wilkes was born in Suffolk in 1871, was educated at Oxford with Temple Gairdner, J. H.

Oldham and Stuart Holden and went to Japan to work with Barclay Brocton in 1897. Later he became the leader of the Japan Evangelistic Band, an undenominational movement which emphasized direct evangelism and the "Second blessing." He was a man of great ability and of pure devotion, whose motto might well have been Henry Martyn's "Now let me burn out for God." He mastered the Japanese language and he inspired his associates, both Japanese and foreign, with his own zeal, and his consecration and sacrifice were a stimulus to many in the missions of the British and American churches. At home, in England or in Canada or in South Africa, he conducted missions for the conversion of non-Christians and for the deeper life of Christians. He was a Church of England evangelical and was a notable illustration of the great body of British Christians who move out on their own lines beyond the bounds of denominational action. He had the Keswick mind, with a turn of his own, and he served his Master with his whole heart and mind and soul and strength. To read such a life is to have one's own lethargy and reticence rebuked and to feel the glow of the New Testament discipleship at work amid the conditions of our own day.

Religion on the American Frontier. Vol. II, *The Presbyterians, 1783-1840.* By William Warren Sweet. 939 pp. \$3.50. Harper & Brothers, New York and London. 1936.

This volume by Dr. Sweet of the University of Chicago is the second in a series dealing with the different denominations on the early American frontier. The first volume dealt with the Baptists and the third is to deal with the Congregationalists. Part One (125 pages of this volume) deals generally with American Presbyterianism at the close of the Revolution, the Presbyterians and Westward Expansion, the cultural and educational influence of the Presbyterians in the Early West, revivalism and Presbyterian controversy, and the operation of

the Plan of Union between Presbyterianism and Congregationalism and the controversy growing out of it.

Part Two is made up of documents illustrating the frontier work of the Presbyterian churches—an immense wealth of source material. It is of course only a fraction of what is available and a vast deal is of necessity omitted, many times as much as could be included; one would rather have some of the omitted material than that which is included, some, for example, from the records of the old Pennsylvania presbyteries and from the period and area covered in Waddell's "Annals of Augusta County, Virginia, from 1726 to 1871." But we are grateful for the mass of old documents which Dr. Sweet has presented. They enable us to enter intelligently into the religious atmosphere of our country a century, and a century and a half ago, to realize the social and cultural conditions of that early time and, by such a term of comparison, to see how far on we have come in true religion and Christian charity.

ROBERT E. SPEER.

The Romance of a Doctor's Visits. By Dr. Walter L. Wilson. 128 pp. 1s. Pickering & Inglis. London. 1937.

This small, easy-reading volume is one of the "World-Wide Library of Famous Gospel Books." The author is a physician of some years' experience who but devotes much of his time to Christian ministry. For a number of years he regularly broadcast the morning Bible lesson over the radio station of the *Kansas City Star*, and was said to have an audience of a million people.

Here are twenty-eight short pen-pictures of different persons seeking salvation whom he led to assured faith by use of Bible passages. The cases represent all sorts and conditions of life, but the need and the solution are practically the same in all. The first impression on the reader is that every one of these people were seekers, conscious of their sin, and wanting peace. Some may say, "The people I

meet are not so ready to be led." Doubtless Dr. Wilson has also met many utterly indifferent to the Word of God, who needed to be awakened to a sense of sin. This is probably a selection of certain experiences that show the great truth to be presented in Bible words to sinners, namely the way of justification and peace through the atoning death of Christ. These true sketches are very informing because they show how thousands of people who have gone to church and have read the Bible for years, have never really understood the Gospel that Christ died for the remission of sin, and that we are not saved by our own goodness, but by faith in Jesus Christ. That is the one thing that stands out in this book. We must add this also that readers will be convinced that most Christians do not sufficiently recognize the sinfulness of sin, and the necessity of the shedding of Jesus' blood; therefore they do not feel impelled to seek the salvation of others. Finally, this book shows that Christians ought to know their Bibles and be able to diagnose a soul's need and offer the remedy. We should definitely study the book with this in mind. We may well note the Scripture passages used. Dull is the conscience of the Christian, either at home or on the mission field, that will not be moved to personal work by reading this book.

FRANK LUKENS.

Consider Him. By Vance Havner. \$1.00. American Bible Conference Association. Philadelphia, Pa. 1937.

For those that like a "stimulus" in Bible study and meditation and desire a greater fellowship with the Spirit of God, this book will be of great help. In it we find one hundred meditations on some of the great passages of the Bible. These meditations were gathered by a pastor from his everyday "walk and talk" with the Master and with his people in the parish. In a book form they will inspire a much greater parish. To ministers they will serve as seeds of thoughts for sermons.

A. H. PERPETUO.

New Books

Across Africa in a Lorry. W. B. Redmayne. 128 pp. \$1.40. Zondervan. Grand Rapids.

Books for the Traveler or Sojourner in China. Harriet Hardison Robson. 24 pp. 25 cents. American Council, Institute of Pacific Relations. New York.

Burmese Brothers. Story Lessons for Little Children. Eleanor Martin. 42 pp. 6d. S. P. G. London.

Fun, Fear and Faith. The Story of the Church in Burma. Ruth Henrich. 91 pp. 1s. S. P. G. London.

Cycle of Prayer and Praise, 1937-38. 100 pp. 6s. S. P. G. London.

Christ of the Countryside. Malcolm Dana. 128 pp. \$1.00. Cokesbury. Nashville.

Communism. John Horsch. 30 pp. 15 cents. B. I. C. Assn. Chicago.

The Land of Umbrellas. Lessons on the Church in Burma. Ruth Henrich. 92 pp. 1s. S. P. G. London.

Flaming Milestone. Report of the World's Conference of the World Alliance of the Y. M. C. A.'s. 115 pp. World's Committee, Y. M. C. A. Geneva.

Highland Heritage. Edwin E. White. 196 pp. \$1.00, cloth; 60 cents, paper. Friendship Press. New York.

Is Not This a Brand? Percy Rush. 96 pp. 1s. Pickering & Inglis. London.

An Introduction to the New Testament. Edgar J. Goodspeed. 362 pp. \$2.50. University of Chicago Press. Chicago.

Little Talks to Little Folks. Charles A. Puncker. 92 pp. 1s. Pickering & Inglis. London.

Lessons in Soul Winning. Will H. Houghton. 23 pp. Free. Moody Bible Institute. Chicago.

Medical Missions at Work. H. P. Thompson. 82 pp. 1s. S. P. G. London.

More Sources of Power in Famous Lives. Walter C. Erdman. 160 pp. \$1.00. Cokesbury Press. Nashville.

Work of the Chaplain in the Civilian Conversation Corps. Col. Alva J. Brasted. 48 pp. Command & General Staff School Press. Ft. Leavenworth, Kansas.

Women of the New Testament. Abraham Kuyper. \$1.00, cloth; 65 cents, paper. 95 pp. Zondervan Pub. Co. Grand Rapids.

The West Indies. H. P. Thompson. 70 pp. 1s. S. P. G. London.

The World, the Church and You. Outlines for Group Study. 34 pp. 3d. Edinburgh House Press. London.

Yahrbuch Der Ostasien Mission. 96 pp. Allgemeiner Evangelische-Protestantische Missionsverein. Berlin, Germany.

The Man that Changed the World. Frederick B. Fisher. 208 pp. \$2.00. Cokesbury Press. Nashville.

Obituary Notes

(Concluded from page 449.)

Dr. Edward M. Poteat, prominent in Baptist work both North and South for two generations, died June 26, at Raleigh, N. C. After a period of years as preacher, college president, and denominational worker, he went to China to be a professor in Shanghai College. His son, Gordon Poteat, is professor in Shanghai College; another son, Edwin M. Poteat, Jr., is a prominent pastor in Raleigh.

* * *

Dr. Danjo Ebina, Professor Emeritus of Doshisha University, died in Tokyo, on May 22. He first learned about Christ from Capt. L. L. Janes, and afterwards was a member of the first graduating class of Doshisha in 1879. He founded the Hongo Congregational Church in Tokyo, was its pastor until 1920 when he became university president. He was the author of many books on Christianity.

* * *

Emile Doumergue, for 66 years the leader of the French conservative theological group, died recently in France at the age of ninety-three. He was the author of the Life of Calvin in seven volumes, and contributed editorially to the leading journal of Protestantism in France. He was not in favor of church union for the sake of union. His was the phrase: "Fusion without proper evangelical basis is nothing but confusion."

* * *

Mrs. Elizabeth Murdoch Poage entered into rest at her home in Colusa, California, on July 4, at the age of sixty-one. For forty years Mrs. Poage had been an officer of the Sacramento Presbyterian and for nine years was president. The loss of her service is keenly felt for she had been faithful in the performance of responsibilities both little and great.

* * *

Dr. Frederick H. Wright, who rendered effective service in both the home and foreign work of the Methodist Episcopal Church, died June 11 in Ocean Grove, N. J., aged seventy-eight. He served as pastor of the Methodist Church in Rome from 1899 to 1905. Some years later he became superintendent of the Italian Mission Conference under the Board of Home Missions and Church Extension.

* * *

Mrs. Thomas E. Barber, former missionary in the Columbia Mission, Presbyterian, U. S. A., died in the Pasadena Hospital, Pasadena, California on June 2. Most of Mrs. Barber's time during her 25 years on the field was spent in educational and evangelistic work at Barranquilla, Bogota and Medellin.

* * *

Mr. William Philips Hall, for 26 years president of the American Tract Society, died on August 14 at Wallingford, Conn., in his seventy-third year. Mr. Hall was born at Stamford, Conn., on February 1, 1864. He was the founder and for many years the president of the Hall Signal Co., vice-president of the American Bible So-

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ciety, and president of the Bible League of North America.

* * *

Sir J. Charles Clegg, president of the British Temperance League for sixty-three years, died at Sheffield, England, June 26. His most recent efforts in the cause of temperance was the preparation of a booklet, "Out to Win."

* * *

John T. Underwood, founder of the Underwood Typewriter Co., and brother of Dr. Horace G. Underwood of Korea, died July 2. Mr. Underwood was a former member of the Presbyterian Board of Foreign Missions, president of the Buckhorn Association of Kentucky, and a generous supporter of work in Korea.

Gifts during his lifetime were continued in numerous bequests, among them: \$50,000 each to the Buckhorn Association and to Chosen Christian College; \$20,000 to the Orphan Asylum Society of Brooklyn; \$10,000 each to the Lafayette Avenue Presbyterian Church of Brooklyn, the Presbyterian Board of Foreign Missions, the Brooklyn Bureau of Charities and the Brooklyn Museum.

* * *

Rev. Wilhelm Zoellner, D.D., former head of the Church Affairs Department of the Nazi government and one-time leader in the ecumenical movements of Stockholm and Lausanne, died at Duesseldorf, July 17.

When, in December, 1936, Hitler warned Nazi leaders to cease their attacks upon Christianity, part of the credit was given to Dr. Zoellner, who was reported to have warned the government that its anti-Church program had gone too far.

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The Passion of Raymund Lull

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Dates to Remember

November 7-11—International Good-Will Congress. Boston.

November 19—American Section, Universal Christian Council for Life and Work, New York.

November 22—Annual Meeting, United Stewardship Council, Philadelphia, Pa.

November 22-23—United Stewardship Council Meeting. Philadelphia, Pa.

December 12—Universal Bible Sunday.

NATIONAL PREACHING MISSION

October 31-November 3—Cincinnati, Ohio.

November 4-7—Richmond, Va.

November 7-10—Nashville, Tenn.

November 11-14—Shreveport, La.

November 14-17—Tulsa, Okla.

November 18-21—Wichita, Kans.

November 21-24—Quincy, Ill.

December 2-5—Jacksonville, Fla.

Personal Items

Mrs. Orrin R. Judd, one of the Board of Directors of THE REVIEW, is the new president of the Woman's American Baptist Home Mission Society. From 1920 to 1921 she served as treasurer of the Board and for the past six years as 1st vice-president. Ten years ago Mrs. Judd wrote "Fifty Golden Years," the history of the Woman's Home Mission Society. She is a former president of the Council of Women for Home Missions.

* * *

Hugh R. Monro, LL.D., of Montclair, New Jersey, Vice-President of the Niagara Lithograph Company, has been elected President of the American Tract Society, to succeed the late William Phillips Hall.

* * *

Rev. Dirk Lay, D.D., after twenty-seven years of successful service as the "Apostle to the Pimas," is to become supervisor of Presbyterian mission work among the Dakotah Indians on the Pine Ridge Reservation in South Dakota. The work of Dr. Lay among the Pimas forms one of the most dramatic episodes in the annals of missionary service among Indian tribes. He has succeeded in developing strong congregations among them, each with its own house of worship and native pastor, trained to render efficient service. He has also been their successful advocate in their appeal to the Government for irrigation from the Coolidge dam.

* * *

Capt. Robert D. Workman has become Chief of Chaplains in the U. S. Navy, to succeed Edward A. Duff, Roman Catholic. He is a graduate of



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Wooster College and Princeton Seminary, and has been a navy chaplain since 1915.

* * *

Rev. A. J. Muste, after several years as leader of radical social groups, has returned to the Presbyterian ministry and has become Director of Labor Temple, New York City, succeeding Dr. Edmund B. Chaffee who died in 1936. Mr. Muste understands the labor movement and says that their materialistic objectives would be unsatisfying, even if attainable.

Obituary Notes

Dr. F. E. Dilley, medical missionary to China, died in Cleveland, Ohio, Aug. 9, 1937. He was in Peiping from 1907 till 1920, where he served on the staff of the An Ting Hospital for men and was a professor in the Union Medical College. In 1921 he was transferred to Temple Hill Hospital in Chefoo.

* * *

Dr. William Isaac Chamberlain, Ph.D., who retired in 1935 as corresponding secretary of the Board of Foreign Missions of the Reformed Church in America, died in New York City on September 28th. He would have been seventy-five years old on October 10th.

Dr. Chamberlain had been secretary of the Reformed Church Board since 1909. He was also a member of some twenty other boards and societies. (See Editorial on page 517.)

* * *

The Rev. Frederick Sheibler Miller, Presbyterian missionary in Chosen, Korea, from 1892 until his retirement last December, died in that city, recently.

Mr. Miller was 70 years old and

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a native of Pittsburgh. He was graduated from the University of Pittsburgh, in 1889, and from Union Theological Seminary in 1892. During his service in Korea Mr. Miller organized Bible institutes, served churches as pastor and managed evangelistic campaigns. He was author of several books on Korea published in America.

His widow, Mrs. Mary Lillian Dean Miller, also a missionary, survives him.

THE MISSIONARY REVIEW OF THE WORLD

DELANAV L. PIERSON, *Editor*

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Editorial Chat

The October number of the REVIEW—on Moslem lands—has had a very enthusiastic reception. About 1,000 special advance orders were received and many leaders are using them in their study classes. More valuable articles on the same subject appear in this issue—and more are to follow.

* * *

The Home Missions number on "Rural America" (June) has had a large circulation—about two thousand extra copies having been sold up to September 1st.

* * *

Readers still continue to express their high appreciation of the work the REVIEW is doing. Dr. William Bancroft Hill, of Vassar College, in ordering a quantity for distribution, writes:

"Your October number on the Moslems is a most able and satisfactory presentation of the subject."

* * *

Another reader says:

"I wish to express my sincere appreciation of this most companionable, interesting and instructive missionary magazine, as well as for its inspiration and encouragement. It is the only missionary magazine I am receiving here in the heart of Africa. The Articles concerning the "Bush" especially appeal to me as I am also working in the "Bush."

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French Equatorial Africa.

* * *

A CORRECTION—EGYPTIAN SUDAN

By some unaccountable error, two plates were interchanged and the



At left is one of the smaller A.S.S.U. cotton camp Union Sunday Schools. Below is a plank chapel in which numerous evangelistic meetings are conducted and many conversions have occurred. Our "Cotton Camp Evangelist" solicited the funds, and did nearly all the work himself.



The Tallest Cotton—

OF the United States—do you realize that it grows in arid Arizona? And do you know that the tallest men and women spiritually may grow from the boys and girls of the cotton camp section if we reach them soon with the Word of God?

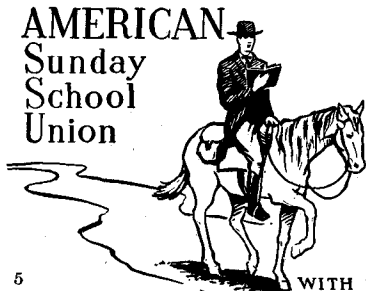
About eight years ago, Buckeye Valley was reclaimed by irrigation from a dry cactus desert and became one of the most fertile cotton-growing sections of the Southwest. Here hundreds of cotton picking families migrate from eastern cotton states, many of them remaining the year round. They live in tents and shacks. At nearly every little cross-roads store liquor is sold and single men and women of immoral tendencies are a menace to the boys and girls of these camps.

Through its district superintendent, the A.S.S.U. has established cotton camp evangelism. Tents and chapel buildings in some instances have been provided by the cotton growers. Many conversions have taken place among the young and some needed relief work is going forward.

The Arizona cotton camps are but one instance where wide-awake A.S.S.U. missionaries are entering opening doors. The youth of unreached rural America is our chosen field. Evangelical in purpose, non-sectarian in method, and true to the Word of God, for more than a century we have carried on this aggressive and needed evangelism. Our organization covers the nation. Heaven alone will reveal the tremendous results in eternal values.

Your church or Sunday School class could choose no nobler missionary project. \$12.50 annually establishes a class, \$25.00 maintains a Sunday School, \$50.00 annually supports work in an unreached community, and \$100.00 in a county. \$1200.00 annually supports an active A.S.S.U. missionary. For full information, address —

AMERICAN
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School
Union



5

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WITH CHRIST ALONG THE OLD BACK ROAD
ESTABLISHED 1817 PIONEER SUNDAY SCHOOL ORGANIZATION OF THE U. S. A.

wrong one used as a frontispiece for the September REVIEW. The picture intended for insertion was one of natives in the Anglo-Egyptian Sudan in the midst of picturesque rocks of the desert. The picture used was a plate loaned for another purpose by the *Review* and *Herald*, of Washington, D. C., and represents a camp meeting with 5,000 present in Iboland, Nigeria. These people are connected with the Seventh Day Adventist Mission.

* * *

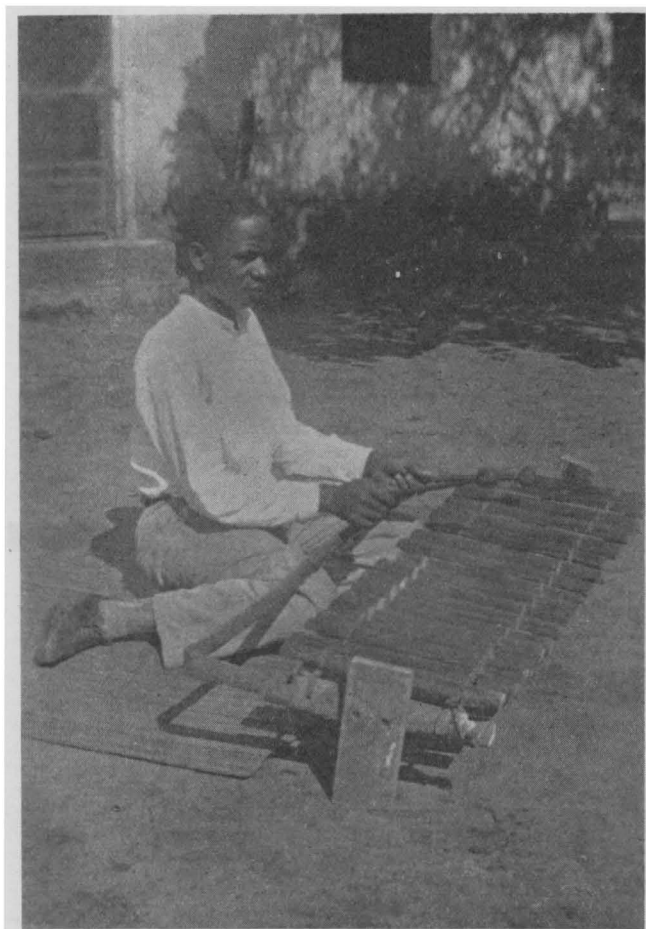
APPEAL FOR THE UNIVERSITY OF NANKING HOSPITAL

Since the Chinese Government (Central) Hospital in Nanking has been bombed and closed, the Uni-

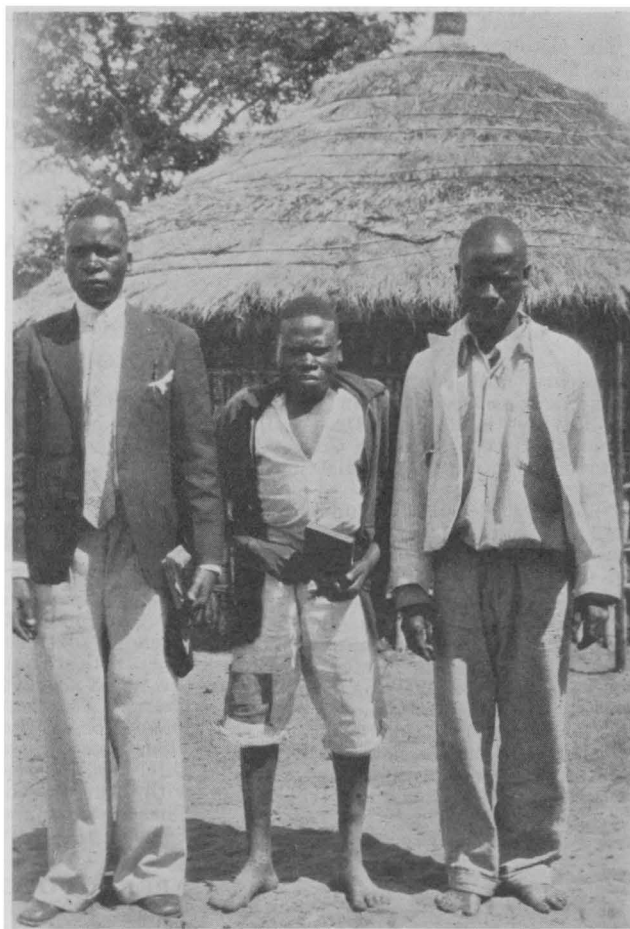
versity of Nanking Hospital is the only large hospital open in that city. Cabled appeals for help to meet the situation come with the endorsement of the American Ambassador in China. At least \$6,000 are needed for anti-tetanus and typhoid vaccines, as the supply in Nanking is now exhausted. There is also need for funds for an ambulance. Dr. Robert E. Speer, for twenty-five years President of the Board of Trustees of the University of Nanking, is now Honorary President. The Presbyterian, Methodist, Baptist, Disciples, and Congregational Churches cooperate in the work of the University, the American office of which is at 150 Fifth Avenue, New York City.



A SCENE IN THE CHRISTIAN VILLAGE OF MALATE, MOZAMBIQUE



NAZTALI MBANZI, A TEACHER, PLAYING AN
AFRICAN PIANO



VILLAGE EVANGELISTS IN PORTUGUESE
EAST AFRICA

(See article on page 524)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LX

NOVEMBER, 1937

NUMBER 11

Topics of the Times

"IN EVERYTHING GIVE THANKS"

At times this seems to be difficult, if not impossible. In spite of many dark days, King David took up praise for a life work, saying: "As long as I live I will praise thee." Again he said: "Thy praise shall continually be in my mouth."

In the midst of personal sorrow and troubles, in national distress and in world-wide conflicts, there are still reasons to give thanks to God. The Prophet Habbakuk lived in a time of great trouble. There were material desolations, national judgments, signs of devilish activity on every side; wrong-doing was rampant in Judea—violence, perverseness, lawlessness, immorality, injustice, strife, international warfare.

God seemed strangely inactive and silent and yet the prophet could utter a wonderful prayer of praise because God still ruled and His glory covered the heavens; even in wrath He remembered mercy; the earth also was full of His praise. He concluded with words that Daniel Webster pronounced among the most sublime in all literature, declaring, even in the midst of disasters and distress, "I will rejoice in Jehovah; I will joy in the God of my salvation. Jehovah, the Lord is my strength" (Habbakuk 3: 17, 18).

Stalin, and others who foolishly fight against God in Russia, know nothing of the psalmist's, the prophet's and the Christian's secret of peace and joy; the Japanese military leaders are ignorant of the God of Love; Hitler, in his determination to rule the Church and to obliterate God's decrees, overlooks the power of the omnipotent Ruler; Mussolini thinks only of temporal progress and material force; Spaniards, in their fratricidal strife, have little conception of the mercy and peace of God; at the same time millions in America are seeking political control and economic improvement for personal gain; and yet there are

here also great reasons for national and personal thanksgiving.

There is, first of all, the certainty that God, the Almighty and loving Heavenly Father, lives and rules; His will must be triumphant, even though ignorant and self-seeking men rebel.

There is the encouraging fact that men are not satisfied with evil. Ninety percent of humanity condemns selfish wars of aggression, such as Japan is conducting in China and as Italy conducted in Ethiopia. There is encouragement in the desire of many other leaders for peace and justice, as is revealed in the League of Nations and in the Hague Court, even though these bodies are too selfish, too weak, too fearful, or too much divided to act together to promote peace.

Great trials are offset by God's mercies that offer reasons for thanksgiving. There are spiritual compensations that come with suffering; the discipline of faith is promoted through trial; troubled souls are drawn into closer fellowship with God; disciples are weaned from love of the material world; the failure of temporal things to give happiness often leads to the transfer of life's affections from self to God.

The coming Thanksgiving season does not offer any occasion for self-satisfaction or for rejoicing in increase of material wealth; nor are there encouraging signs of a new reign of peace and goodwill among men. But a knowledge of the signs of God's working in the world will cause every Christian heart to give thanks. There are multitudes of enterprises effectively carrying on the work of Christ—the churches, missions, hospitals, schools; the Christian homes, the work for youth; the publication and distribution of the Bible and other Christian literature; the men and women who stand true to Christ in difficult and dangerous places—as in Germany, Russia, Spain, China, India, Korea and Moslem lands. We give thanks

for little children, so ready to love and be loved; we praise God for earnest, forward looking youth and for teachers who unselfishly give time to Sunday school work; we give thanks for the consecrated money dedicated to God's service and for the hundreds of thousands of men, women and children who are responding to the Gospel and are receiving eternal life through Christ in our city streets, and in prisons and penitentiaries, in home mission territory, in many of the dark places of the earth.

Every circumstance of life, where God is honored, not only teaches lessons in faith and fidelity, but suggests new causes for thanksgiving and praise. "In everything give thanks."

REVIVING THE STUDENT VOLUNTEERS

Even a superficial glance at the present world situation gives clear evidence that the missionary task of the Christian Church is very far from completed. There are more non-Christians in the world than there were one hundred and fifty years ago; many more than when our Lord gave His disciples the commission to evangelize the world. While the attitude of men toward Jesus Himself, as shown by millions in non-Christian lands, is much more sympathetic than it was even fifty years ago, at the same time the anti-Christian attitude of misguided leaders in what have been nominally Christian lands—such as Russia and Germany—has become vastly more aggressive.

In spite of great advance in the Christian missionary enterprise on the mission fields, for various reasons the coldness and indifference of very many professing Christians in America and Europe has increased in the last fifteen years. Clearly there is great need to arouse the Christian Church to new enthusiasm and sacrifice, in order that we may push the campaign to win a sympathetic hearing and an acceptance of the Gospel of Christ—with all its implications—both at home and abroad.

Fifty-one years ago the Student Volunteer Movement was founded for this ideal—to evangelize the world in this generation. It has been signally blessed and wonderfully effective in enlisting volunteers, in arousing the Church and in gaining friends and supporters for the cause. Recently the financial and spiritual depression at home, and complications abroad, have caused the Movement to lose ground. There has been even some talk of abandoning its active work or of changing its purpose and program. Lowering of ideals in some cases, changes in leadership and loss of support, have hindered progress.

Now, however, with the coming of a new secretary, Dr. Paul J. Braisted, there is promise of new life and power in the Movement. Dr.

Braisted is a son-in-law of Dr. Robert P. Wilder, one of the founders and first traveling secretary of the S. V. M. The new secretary was for some years a Baptist missionary in India and Burma and has been especially active in evangelistic work and Bible teaching among students. At a dinner, recently given in New York to welcome the secretary, Dr. Braisted showed his missionary vision and his grasp of the situation in a truly statesmanlike address. He expressed the conviction that the students of America today, as never before, are awake to the need of the world for a radical change in ideals, and for new spiritual power. He said in part:

"(1) As we approach students we must find the way of leading them to experience the reality of faith and fellowship with the living God. They need a vital experience of the power of Christ in their own lives.

"(2) We must be stirred by the fact that, in Christ, God is revealed and we must present a fully rounded life as a challenge to students and to all mankind.

"(3) We must speak frankly of the rugged demands that Christ makes of His followers for a life of rectitude, for temperance and self-denial and for sacrificial service.

"(4) We must seek to give students a truly Christian world-vision and to enlist them in a world-wide fellowship.

"(5) The immediate task of the Movement is to find new, consecrated and qualified leaders in the Church at home and in the foreign fields.

"(6) We must interpret anew to students the elementary and fundamental facts in regard to Christian missions.

"(7) We must bring living, spirit-filled missionaries into touch with students so that they may understand the opportunities, the obligations, the requirements and the rewards of missionary service.

"(8) We must look ahead and discover the new types of missionaries that will be needed to carry on the work under changing conditions ten years from now.

"(9) We must associate in the Movement, able Christian leaders of the churches on each field so that we at home may work with them for the evangelization and education of their people.

"(10) We must seek to win commercial, political and other representatives in foreign lands to Christ so that they will have the conviction that every Christian should be a lay missionary and should enjoy fellowship with other disciples of Christ.

"In this and other ways we must lay out a program and seek spiritual power to promote Chris-

tian unity, harmony and cooperation throughout the world."

Dr. John R. Mott, one of the earliest Student Volunteers, and for many years chairman of the Movement, made a powerful appeal for new cooperation, whole-hearted support and an adequate program to help evangelize unoccupied fields, to study the great world problems, and to present Christ as the only One who can solve these problems and meet the greatest needs of all mankind.

The Student Volunteer Movement has a new opportunity today. The secret of new life and effective service must be found in a clear vision of Christ's objectives, in new emphasis on the essence of the Gospel, in Spirit-filled leadership, and in devoted, sacrificial service, both at home and abroad. May God guide and bless Dr. Paul J. Braisted and his fellow workers.

WILLIAM I. CHAMBERLAIN

One of the most competent, trusted and beloved missionary leaders of the generation passed away in the Presbyterian Hospital in New York City, on September 28th, in the death of the Rev. William I. Chamberlain, D.D., Secretary of the Board of Foreign Missions of the Reformed Church in America for twenty-four years, from 1909 until his retirement in 1935.

Dr. Chamberlain was born into missionary leadership. His father was Dr. Jacob Chamberlain, one of the early missionaries to India of the Reformed Church and one of the most capable and picturesque missionaries and missionary advocates of the last century. He was one of the speakers at the Student Conference at Mount Hermon, Mass., when the Student Volunteer Movement originated and his addresses and power were among the inspiring influences which produced the Movement. Some of the missionary stories became classics.

William Chamberlain was born in Madras on Oct. 10, 1862 and from his childhood absorbed the missionary spirit. The Arcot Mission, to which his father belonged and of which he was one of the greatest leaders, was an extraordinarily efficient and well organized mission, conservative and educational, but at the same time animated through and through with the spirit and purpose of rich and thorough evangelization.

William came back to America for his education and was graduated from Rutgers College in 1882 and from the New Brunswick Theological Seminary four years later. He was always a devoted Rutgers alumnus and his college gave him the degree of Doctor of Divinity in 1912. In 1917-8 he was president of the New York Association of Rutgers Alumni. For three years after his return from India he occupied the Chair of Logic

and Mental Philosophy in the college. For many years he was a trustee of Rutgers—always active in its affairs. As an undergraduate he played on the college football team, and every interest of the college, especially all its religious interests, were of concern to him.

After his seminary course he returned to India in 1887 as a missionary of the Reformed Church in America. His complete mastery of the vernaculars, which was one of his mother tongues, his extraordinary intellectual ability, his warmth of character and his personal charm made him an ideal missionary. He found a mission almost



WILLIAM I. CHAMBERLAIN

ideally organized for its work. The evangelistic itinerating circuits were laid out with greatest care and steady and conservative policies were pursued with a view to the building up of living, self-supporting churches.

In addition to his full share of direct evangelistic work he gave himself to the training of an educated, Christian leadership. He established Voorhees College at Vellore in 1898 and served as its president until 1905.

He was recognized as a full member of the Indian community, enjoying the respect and confidence of all classes, serving by election on the Municipal Council and as Mayor of Vellore. He was a living refutation of the type of critic which regards missionaries as intruders, unwel-

come to the people and aloof from their common life. He concerned himself with all that affected the well-being and happiness of the people—sanitation, taxation, honest government, education. But above all and through all he was a minister of Christ, preaching the Gospel and building the Church. Under Lord Curzon's vice-royalty he was awarded the Kaiser-i-Hind medal, first class, for his service to India.

He returned from India in 1905 and after his service for three years at Rutgers, accepted the secretaryship of the Board of Foreign Missions of his church. Here for twenty-six years he administered the missions with wisdom and devotion, combining careful and conservative views with faith and courage. He possessed the confidence of his Church, was president of the General Synod in 1908-09 and again and again carried progressive policies with the trust of the Church. He was looked to as leader on all special occasions and he gave his Church a position of honor in the Christian world by the quality of his representation of it. In 1923-24 he was president of the Alliance of the Reformed Churches and in the field of foreign missions he was Chairman of the Annual Conference of the Foreign Mission Boards of North America and of its Committee of Reference and Council. In 1916 and 1920 he visited the missions of his Board and his interest took in them all. He had a very special interest in the United Mission in Mesopotamia, a union mission of the Presbyterian in the U. S. A., the Reformed Church in America and the Reformed Church in the U. S. When he visited Mesopotamia he was deeply moved by the plight of the Assyrian refugees. He was president of the Board of Trustees of Fukien Christian University and a trustee of the American University at Cairo.

Dr. Chamberlain was married to Mary Eleanor Anable of New Brunswick, N. J., in 1891. She died in 1929, leaving a daughter, Mrs. Alma Chamberlain Anderson.

Dr. Chamberlain was a Christian man through and through. There was in him no darkness at all. Always courteous and careful, he was nevertheless firm as a rock in all righteousness and clear as daylight in his convictions and their expression. There was a singular purity of nature in him that stood out as a quality of childlikeness and simplicity. He was one who commanded always and everywhere all men's trust, and who always and everywhere enlisted without effort their deepest affection. For years he was a director of this REVIEW and those who were thus intimately associated with him place on record their testimony to an able, devoted, noble Christian man.

R. E. S.

* * *

This man of God was versatile in his talents, steadfast in his life and beloved of all his asso-

ciates. The dominant note of his character was the heroism of his faith.

To the missionaries William I. Chamberlain was not only a wise counselor, a statesman of broad vision and a friend in every hour of trial or disappointment; he was a man whose deep religious convictions, in an age of compromise and doubt, were like a rock in a weary land. In one of his great missionary addresses on "The Fact of Christ" he made this memorable statement: "This greatest Master of religion was differentiated from all other teachers. Others claim to be the messengers of truth; He is the Message. Others claim to be light-bearers; He is the Light. Others claim to point to the truth; He is the Truth. All the data for Christianity are found in the one phenomenon—the fact of Christ."

Dr. Chamberlain's philosophical mind found its center and rest in the evangelical faith of which he was never ashamed and for which, on the platform and in missionary councils, he fought many a good fight. On the far-flung field of Christian enterprise in India and the Far East, in the lonely places of the Moslem world many hearts have been strengthened by his sturdy outspoken witness to the sufficiency of the Gospel.

He was one of the organizers of the American Christian Literature Society for Moslems and was its president for many years. In his unceasing labors for the Arabian Mission of the Reformed Church, and the United Mission in Iraq, he knew the burden of Islam and the "patience of unanswered prayer." The archers of criticism sometimes sorely grieved him and shot at the enterprise he loved, but his bow abode in strength and his arms and hands were made strong by the mighty God of Jacob. In his picture of the Alpine shepherds, as a type of the missionary at his task, he spoke words that are prophetic of the Alleluias in which he now has part:

When the sun is just setting and the peaks of the eternal snow become tinted by its dying beams, the shepherd who is highest up the mountains takes his horn and sounds through it a few simple but melodious notes signifying, "Glory be to God." Far and wide in the pure air floats the sound. The nearest shepherd hears and replies and from man to man, over the illimitable deserts of a hundred hills, passes on the sound of the worship. Then there is a silence, a deep dead silence, during which every head is uncovered and every knee bowed while from the stillness of the solitude rises the voice of supplication heard by God alone.

Again the highest shepherd sounds through his horn, "Thanks be to God"; again is the sound taken up and passed on from man to man along the mountains until, lost in the twilight, the shepherd betakes himself to his repose."

So do we give thanks to God and glorify Him for the inspiration that has come from this life of this true under-Shepherd of Christ's sheep.

S. M. Z.

The Effect of Islam on Childhood

By CHARLOTTE E. YOUNG, Teheran, Iran
*Missionary of the Presbyterian Church; Teacher in
Alborz College*

MILLIONS of children are born every year into Moslem homes, within earshot of the muezzin call. From babyhood, through the formative years of childhood, until early marriage perpetuates the cycle of Moslem traditions, customs, and superstitions, Islam is part of their everyday life. The ideal character for those who are brought up in this atmosphere is Mohammed; the standards which he has put forth in the Koran, as God's revealed will for mankind, are the guiding factors in their lives.

One sees God-given spontaneous joy and the sunshine of childhood among the beggar youngsters in the streets of Moslem cities. One recognizes the laughter and chatter of carefree happiness as the children skip and play in the walled harem gardens, or gayly trot along on their tiny donkeys to a garden picnic. And this same childish happiness is found in homes where the proud mother asks a manly little son or a demure daughter to pass the sweets to her guests, or where the doting father calls on his sons to entertain the company by reciting poetry.

All this one recognizes as a child's natural response to those God-given human qualities of parental-love—that elemental passion for children that brings with it the desire to shelter, protect and give security to the limit of the parent's knowledge and ability. The response of the child is as elemental as the love of the parent.

Alonzo Bunker has a different explanation for bright faces among Moslem children but recognizes that there are such. "The attractiveness of childhood among all races sometimes seems to be accentuated among less intelligent peoples; so that, before the fogs of sin and ignorance have blurred the image of God in which they were created, they show a strength and brightness more marked than in their more favored brothers and sisters in enlightened lands . . . one remembers that of these too it may be said, 'Trailing clouds of glory do they come.'"

But from their earliest years children of Moslem countries enter into the inheritance of their religion, and their religion is their handicap. In spite of modern methods of Western education taken up by their governments, in spite of higher

scholastic standards that have come from widening contacts with the Christian world—where such a large place is given to the child—they are still held back, imbedded and writhing in the mesh of superstition and the hampering effects of evil social customs that center in Islam itself.

Murray Titus in his book, "The Young Moslem Looks at Life," says: "Every one of the undesirable elements in Islam is something that is rooted in the religion. They are all lawful—polygamy, child marriage, easy divorce, the keeping of concubines, slavery." Mohammed participated in each one. There is not one of these outstanding



YOUNG MOSLEM READING THE KORAN

practices within the social system that does not reflect sorrow upon the life of a child.

From so much in current literature, in magazines, in novels, in psychological studies of childhood there comes to us the effect of unhappiness to children resulting from divorce, which seems to us least of the above-mentioned evils. A concrete example taken from modern life in Moslem lands will serve to illustrate conditions all too common resulting from these customs.

S— comes to us with her story—a girl who had received the highest degree in education that women of her country could acquire. She is an only daughter, devoted to her widowed mother

who in turn gave much. Her years of schooling—freedom to come and go among school friends of her own choosing—is much in the life of a Moslem girl. But there were limits; on the day when she and others of her classmates graduated unveiled before the large mixed audience and gave their orations, S—, in deference to her mother's wishes, delivered her oration from behind the veil. Her subject was, "The Care and Education of Children." In the audience, a gentleman of some standing in the educational world, was impressed. He sought her hand in marriage—through the medium of the family as was the custom. But, protested S—, "he already has a wife and children." Very well, divorce could be arranged if that was an objection. The mother was insistent—it was time that S— should marry. She had had many offers but none from so prominent and respected a man. And so, much against her own wishes, the union was effected.

"And are you not happy," I enquired, "Is your husband not kind to you?"

"Oh, yes; it's not that, he is kind, I have a pleasant home; enough servants and all that, but he married me because he wanted me to bring up his children. He didn't think their mother was doing it well. The children all live with us."

"But," said I, "isn't that a wonderful opportunity—you can put your theories into practice?"

"It is quite impossible," she replied, and there was bitterness in the girl's reply. "Apart from the fact that their early training has been all wrong, and a complete reconditioning of many habits is necessary, they are allowed each week to visit their own mother, who lives with the grandmother. There they are taught to despise me, quite naturally; when they come back, and for several days after each visit, they call me names—not of course in their father's hearing. They say it is not necessary to obey me, since I am not their mother. It becomes unbearable. My patience cannot endure it. My husband only half understands for he is away all day and cannot know what I endure. I could love the children, I could help them; but there is no chance."

Our sympathies are with this charming young woman; but what of the effect on the lives of that boy and girl so patently not responsible for their conduct?

Christian missions to Moslems have centered upon the uplift of the position of women even more than upon improving the condition of childhood; and with good reason for, with a higher standard of motherhood, many of the sad effects upon childhood can be eliminated. In "Mecca and Beyond," by Dr. and Mrs. Edward M. Dodd, we read of the Javanese Princess, Raden Adjung Kartini who grew up in obscurity and seclusion

but who longed to serve her sisters. In one letter she writes:

The Mohammedan law allows a man to have four wives at the same time. And though it be a thousand times over no sin according to Mohammedan law and doctrine, I shall forever call it a sin. I call all things sin which bring misery to a fellow creature. . . .

There was a woman who became wife number two of a native official. The first wife, who was not quite right in her mind, after a little went away from him, leaving behind a whole troop of children. Number two became his official wife and was a painstaking, loving mother to her stepchildren; she was very diligent and worked hard to save something from the income of her husband so that later they would be able to educate his children. And it was thanks to her that the sons turned out so well. Now I come to the thanks. Once when her husband had gone to the city he came home late at night and called his wife outside. A guest had come with him for whom she must care and make ready a room. The guest was a young woman, and when her husband told her that the guest was his wife and that she, his older wife, must henceforth share everything with her, she was at first stunned, for she did not understand. She only stood and looked at him. But when the frightful truth penetrated to her brain, she sank without a single word to the ground.

Ellsworth Huntington draws the contrast so clearly that we take the liberty of quoting from his book, "The Pulse of Asia":

Mohammedanism, as every one knows, inculcates the seclusion of women, and makes of her nothing but a stupid drudge to do man's work, or a light plaything for his pleasure. Wherever people of Moslem faith gather in towns and cities, as I have seen them in Turkey, India, Persia, Asiatic Russia, and Chinese Turkestan, this ideal prevails. In the crowded villages and cities women can do their work behind high mud walls, and can be confined to certain unseen rooms when male guests visit the house. The support of the family does not depend upon them, and their activities are almost wholly dependent on the will of their husbands. It is rarely necessary that they should leave the house, and when they do, there is usually no work to be done and it is easy to keep their faces covered. Even the peasant women, who must work in the fields, keep aloof, and come in contact with men but little. Only the very poor, or those who are confessedly immoral, go about in public with uncovered faces. The evil effect of all this has been often described and needs no comment.

Dr. Richter, in summing up the causes of decay in Islam, puts the chief emphasis on the moral deterioration due to polygamy and the low ideals of home life. He says: "Sound family life is impossible. The children grow up in the poisonous atmosphere of intrigue, fleshly lust, bad language, and shameless licentiousness. They are polluted from youth up."

In "The Arab at Home," by Dr. Paul W. Harrison, we find the following:

The boy grows up in an atmosphere of intrigue and suspicion, the furthest possible remove from any idea of cooperation and brotherly love. The whole environment is charged with exaggerated sex desires, and at the age of twelve, he wants to get married. It is better that he should, for so worse evils are averted. He has no in-

terest in education, nor have his parents any great interest in it for him. He may learn to read the Koran and if he is especially fortunate he may go on to learn to write as well. But the home as we know it simply does not exist, and until it does, all hope for solid progress is futile.

One must remember that Moslem childhood does not last long. As a matter of fact, according to Moslem law, the child has no period of adolescence. Boys and girls go directly from infancy into manhood and womanhood, and the age of childhood is limited only by physical development. There is no thought of the immaturity of the mind. At the first signs of puberty childhood ceases and manhood and womanhood have begun.

Among educated Moslems, and there are of course an increasing number in every country where Islam is strong, it is gratifying to know that child-marriage is one of the first of the social evils to be attacked. The illiteracy of the masses remains, and will remain for years, a challenge to the enlightened people of these lands, as well as to us who are their brothers in Christ. Even so, the illiterate children will be benefited in this respect because of the laws of their governments concerning child-marriage—compulsory education and slavery. These laws have come not because of a reinterpretation of the Koran or the life of Mohammed—(though that has had to be done by a few of the faithful in order to rationalize the present order), but because of the influence of the spirit of Christ working through the social system of even nominal Christian governments.

A New York State high school boy in reading some of the latest mission literature, written for the study of the Moslem World, recently remarked to his teacher:

"Of course, I didn't know much about Islam before but it really isn't such a bad religion, is it?"

"Not such a *bad* one," replied the teacher, "but is there a better? Have you as a Christian child profited by being born a Christian? Are there things you would have missed had you been born in a Moslem country? I don't mean material things, but spiritual things that have contributed to your happiness, just because they are Christian?"

"That goes without saying," said the boy, "and of course we have Christ for our standard—but the rules for a religious life that Mohammed gave his people were not so bad, were they?"

The teacher directed the lad's attention to the traditional Moslem creed and the Moslem ritual and asked him to study and compare the effect of that creed and ritual upon life and conduct with the effect of the Christian faith and standards.

Because of its very definite effect upon the child life of the Moslem world, it is well to consider

the creed of Islam in this connection. Mr. Murray Titus has outlined it for us in "The Young Moslem Looks at Life":

I believe:

That there is no god but Allah;

I believe:

In his angels;

In his books;

In his apostles, and that Mohammed is the last of them;

In the Last Day; and

In the predestination by Allah of good and evil.

There is no question about the majestic idea of the unity of God found in Islam. Though he is often on the lips of the faithful as "The Merciful, The Kind," there is never any idea of a nearness



CHILDREN NEAR DAMASCUS

to his creatures, shown in the spirit of fatherhood, or in love and sacrifice for his children. Much is lost from the spiritual life of childhood when we take from the idea of God that of a loving, heavenly Father who cares just as much for a little child as for a king or queen. Our Christian children are made to realize this blessing as they are taught to come directly to their Father in simple prayer life. Moslem children must memorize a ritual in a language which, except for those in Arabia, is quite unknown to them. There is reverence for the ritual but never any reverence or respect for the name of Allah. The effect upon the conversation of children, who have never considered the Third Commandment, is often shocking to those who have been taught to revere the name of God.

With the establishment of government schools the old "maktab" is disappearing. This "maktab" in years gone by was the only type of education. It was run by the priest, with the Koran as the textbook; but in the Moslem world today it no longer is an influence upon youth. There is left nothing that is being done specifically for the child by way of religious education. Compare this with the time, effort and funds spent throughout Christendom, not only for the religious education of children, but also for their joy and happiness and fellowship in the life of the church, and we realize the results of the love of Jesus for little children. We believe in God, the Almighty, as does the Moslem; but our creed gives us also "The Father, and Jesus Christ, His only Son, our Lord"; because of Him, and the guidance of the Holy Spirit, we are led on to probe and to prove the length and breadth, the heights and the depths of the love of God for His children.

Around the Moslem statements, "I believe in his angels" and "I believe in his books," has grown up that great cult of magic against which every Moslem child has to fight as he acquires a knowledge of modern science and more civilized forms of living.

A modern child psychologist could write volumes on the effect upon children of the ever-present talisman that is worn to keep off "the evil eye." One never forgets the fear in the eyes of children, and of educated parents too, as they tell tales of *jinn* and of the different kinds of devils and angels.

Jinn, the genii of "The Arabian Nights," are a sort of intermediate species between men and angels. There are both good and bad jinn, and they are created from fire. They assume various shapes, grow large and small at will, attack unsuspecting human beings, and are the cause of unending fear in the hearts of multitudes of Moslems who believe in their power over men. The average Moslem in Arabia, India, Iran or North Africa is amply prepared to verify the old tales of the *jinn* with chapters out of his own experience.

Murray Titus tells how, in Calcutta, an old Moslem servant threw up his job of pulling the fan, or *punkah*, which was worked by hand before the days of electricity. The reason he gave was that on the previous night a *jinn* had hit him a terrible blow on the back of his head; he would stay there no longer. The truth was that as he was sitting with his back against a brick pillar he fell asleep, and the person for whom he was pulling the *punkah* awoke in a great perspiration, for the night was terribly hot. Since this was not the first time the old man had stopped pulling, his master rose from his bed, took a bottle of smelling salts and, quietly stealing up behind the

pillar, held it under the old man's nose. At the first whiff the old man threw his head back quickly and of course hit it against the pillar. Being entirely unaware of the real cause of all that happened, he believed to his dying day that he had been the victim of some *jinn*.

These *jinn* are said to inhabit wells, bath houses, abandoned dwellings and certain secluded regions. The Koran says that the *jinn* were interested auditors of Mohammed's preaching, and that a company of them was converted to Islam. When a Moslem declares his belief in *jinn*, as real beings, he means it literally.

It is the rare Moslem child who does not wear a talisman of some sort. Many of these are small metal cases, bound to the arm or ankle, containing a *sura* from the Koran. It is common knowledge that the chapters from the Koran which are most often selected for use as amulets, and put in small cases, are Surahs 1, 6, 18, 36, 44, 55, 67, and 78. There are five verses in the Koran, called the verses of protection, *Ayat-el-Hifdh*, which are most powerful to defend from evil. They read as follows:

The preservation of heaven and earth is no burden unto Him.

God is the best protector.

They guard him by the command of God.

We guard him from every stoned devil.

A protection from every rebellious devil.

Think of the effect on Moslem children who study physiology and chemistry in modern schools and at the same time are taught to believe in and reverence amulets and charms. Ordinarily the ink used for writing amulets is saffron water, rose water, orange water, the juice of onions, water from the sacred well of Zemzen, and sometimes even human blood! The one who writes the amulet must be a holy man, in the Moslem sense of that word. Arabic books on the subject (and these books are printed by the thousands), explain as follows:

The diet of the one who prepares charms depends on the kind of names of God which he intends to write or recite. If they are the terrible attributes of Allah, then he must refrain from the use of meat, fish, eggs, honey, and musk. If they are His amiable attributes, he must abstain from butter, curds, vinegar, salt, and ambergris.

By believing in the "Books," a Moslem also includes the *istikhara* (the cutting of the Koran), especially when it comes to matters of health and concerning medical treatment. This often is the means of deciding plans for business, or in considering whether to accept employment, to form partnerships, or make journeys. Mrs. Dwight McDonaldson tells the following story which illustrates this point.

A child is brought to a doctor and his case is diagnosed as one needing an operation. The

parent is so advised and arrangements are made for the child to enter the hospital. However, excuses are made at the last minute; the doctor is assured that the child will be brought the next day. He does not return. Days, or maybe weeks, later the child is brought for the operation. The story is that the *istikhara* repeatedly came out against the operation and that the child could not be brought until there was a favorable result.

This belief in *istikhara* is part of the belief in the predestination by Allah of good and evil. This naturally breeds a spirit of fatalism and has perhaps, more than any other one thing, accounted for the stagnation and backwardness of Moslem countries. It accounts in large measure for the high death rate among children. Eighty-five per cent of the children born in Iran die before the age of twelve, according to mission doctors. If a child becomes sick, it is God's will. If there is no doctor to be had, it is "Kismet"—a word constantly on the lips of Moslems.

A common custom in Iran among the illiterate is to take a child to the public bath as soon after its birth as the mother is able, a matter of from one to three days. If one remonstrates that the infant may catch cold the answer will be—"God gave us the child, He will take care of it." If the child dies of exposure, they say: "God did not desire it to live."

An intelligent young Iranian teacher, only a few months ago, was talking with a group of Boy Scouts who had just won second honors for their group in a competitive exhibition. Said he:

"Now, you young gentlemen know that had all of our troop been here on time, we would have won first place by a great margin. Is it not too bad that the dilatoriness of some kept the group from realizing its ambition?"

"Oh, sir," came the reply, and it was immediate and characteristic: "but it would have made no difference; God did not decree our winning first place, so why discuss it?"

This attitude of mind, bred in children from infancy, cannot fail to work against those interested in real progress. It is a stumbling block in the pathway of youth and a weight upon their feet that tends to drag them down into century-old ruts.

Those who have lived with children and youth in Moslem countries are always unanimously sure that, in the physical world, the law of the survival of the fittest is outstandingly at work. It is true also in the psychological world. Christian leaders from the West must constantly bear this fact in mind and be patient and sympathetic because of it.

The children of Islam learn from their environment deep and fundamental qualities of patience,

of courtesy, of hospitality—beautiful and commendable characteristics that are attributable to the fact that they are Orientals, as well as that they are Moslems. Islam has fostered reverence for an Almighty Holy God, a basis from which Christians may lead on to teach that larger conception of the Father who desires *all* His children to live in peace, and to grow in grace and in the knowledge of their Lord and Master, Jesus Christ.

GROWING INTEREST IN PERSIA

By Dr. S. M. Jordan of Teheran

About thirty years ago a sermon by W. St. Clair Tisdall was printed in Persia and almost created a riot. Today Christian literature is distributed and causes no disturbance. It is calculated to appeal to the young men of Persia.

A former student of the American mission college at Teheran, after serving six or eight months as an officer in the Army, was asked: "Was there any discrimination against you, because you are a Christian?"

"No," replied the young man. "In fact it seemed the other way. My officers often invited me to tea and, after we conversed on things, asked me: 'How do you come to think that any religion is necessary and why have you adopted Christianity?' That gives me a fine chance to explain how I came to be a Christian. There are only a few of my friends who seem to have real faith in Islam. Five or six are Christians."

The first time that I suggested we have a Moslem, who had become a Christian, preach in the church at Teheran, my associates said it would cause a riot. Finally Dr. Sa'eed Kurdistani was asked to preach the next Sunday. "It will cause a riot," he answered.

"You are a Christian; why should you not cause a little excitement?" I asked.

"I will consult the King," he answered, meaning the heavenly King.

Next morning he accepted the invitation, saying, "If it is God's will that I should preach next Sunday morning, I will do my best." He preached on Naaman, the Syrian, and the "leprosy of sin." The sermon was printed and for years has been giving a message of peace and conviction to the multitudes of Persia. Since then eight different Christians who were Mohammedans have preached to congregations made up almost entirely of Moslems. Two or three years ago we elected a converted Mohammedan as Moderator of the Church. During Easter week eight evangelistic services were held in Teheran. In the police department there is one baptized Christian and he was assigned to be present at our meetings.

Christian Villages in Mozambique*

By the REV. JULIAN S. REA, Portuguese East Africa
Missionary of the Methodist Episcopal Church

EVEN among African missionaries we find that the term "Christian Village" needs explanation. Angola, in Portuguese West Africa, has Christian villages; also the other large Portuguese colony of Mozambique. We will deal with such villages in the Inhambane country in Mozambique, also known as Portuguese East Africa.

Christian villages began to spring up about fifty years ago and each year new ones appear. Some have dropped out and few remain in the same location for more than five or ten years. But there are now more than two hundred in the Methodist Episcopal Mission, besides a large number of Free Methodist, Nazarene, Swiss Presbyterian, Anglican, English Methodist and American Board villages and also some from Ethiopian movements.

Look at some of these villages. There is Malate. It is Sunday morning, and classes are grouped outside for the lesson study period. The neat little church is just out of the picture, but the pastor's home shows at the left. The houses of two other village families show in the background. In all there are ten families in this village and others come to the services from near-by kraals. This is a young, growing village. About January, 1933, four of us, one a missionary, knelt in the shade of a tree about where that pastor's house is now, and prayed for God's blessing on the spot chosen for a new village. Two of the men were leaders of near-by villages. The fourth was Elias who had asked permission to start this new place. Within six months the village was well started and a church of mud, poles, and grass was built and dedicated.

Elias had lived in another village where the leader had fallen into sin and had been expelled. Often in such cases the people will stand by their leader, but Elias asked to be permitted to move with his family from the village which the other man's sin had destroyed and to start a new village.

Rafael had quite a different experience. He had never lived within a Christian group, but as a boy had attended one of the schools in a Christian village. Part of the day he was learning to

read the Testament and to study its meaning; the rest of the time he witnessed the sin and degradation of a polygamous and spirit-ridden, drunken home. He chose the Christian way. He had just been received as a probationer in the village church when the Government called him for military service and sent him to faraway Portuguese Macao in China. Through all the temptations of such a life he remained true to his Christian vows.

I first met Rafael when he returned to his father's house, married the girl they had arranged for him, and was trying to teach her and a small group of friends and relatives. Each morning or evening they assembled under a tree or in Rafael's house for prayer and on Sunday went to the Christian village where he had first learned of Jesus. We were happy that Rafael and his friends should be witnessing in that heathen kraal. Some meetings were held with his old father and his father's wives. The missionary was satisfied, but Rafael was not. He went to his village pastor-advisor with his problem, saying, "We do not want to move into any existing Christian village, for we like our own Ximangani country, but our children are in constant danger in my father's village. They see the vile dances and hear the teachings concerning witchcraft and spirits. Even our wives are only nominal Christians. They obey us when we tell them to come to church, but if the Government should call us away again or we should have to leave to find work how could they follow the Christian way here? Will you let us go and build together in a new place away from all our heathen friends and relatives?" So pastor James Manyiki went and set the matter before his missionary. Now, there are six other families associated with Rafael, and he is installed as the evangelist of the village.

Simoni is a cripple who lived in a well established Christian village. One day the request was made to allow Simoni to go and help the people in a section south of Manjowu where he lived. A Portuguese farmer owned a huge strip of land in that area, as much as an American county, but would not allow any Christians to assemble in his domain. Simoni said that he had found a small section in the centre of this vast property which

* See Frontispiece for illustrations.

was owned by a Moslem Indian. This man, although a follower of Mohammed, said that he would be glad to allow Simoni to live on his land and teach or preach Christianity. Our advice was:

"Do not go with the idea of building a Christian village, but go and live as a witness; teach and preach to all who will hear. Do not draw the attention of the Government to yourself by starting a village, or incur the enmity of the white landowner by drawing his people away to build in a village with you."

But the fact is, Simoni has allowed families to build with him, and the place is called a new village, although officially it is only a "class."

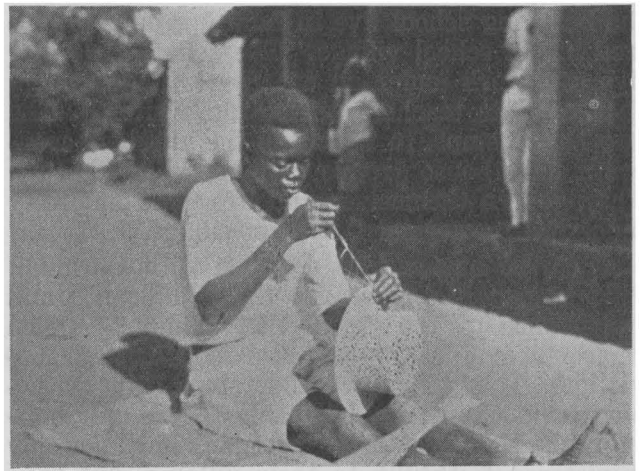
These are three of the smallest and newest of the 200 villages in our mission. The native Christian leaders have attempted to insist that all church members must live in one of these villages. The missionary has not always stood for such a regulation but sometimes the Government has found it convenient to favor it. The thing which the missionary has done is to back the village elders in all attempts to discipline wayward villagers. Usually the offence is a concrete sin, such as drinking, smoking, adultery, attendance on heathen ceremonies or calling in witch doctors. Any act that the evangelist and his committee feels to be contrary to Christian behavior and the vows of a Believer may end in a church trial. Usually the governmental or tribal authority can be appealed to to support actual expulsion when necessary.

One cannot generalize on the attitude of the Government toward these Protestant villages. There has been persecution and some seemingly impossible and unfair regulations as to the educational qualifications of the evangelist. On the other hand, some administrators have been proud of these better villages and have used them as show places, fruits of their own good Government. Such officials aid the Christian village leaders and have even helped them secure grants of land to assure permanency. Often they have urged the most able evangelists to become voters as regular citizens. Still, there has always been a tendency to limit the extension of Protestant villages, especially in new areas. This may be because of outside pressure. There are a few Roman Catholic villages, but almost always a village of Believers is made up of Protestants.

In most of the Inhambane country, when more than three or four families have built together, especially if the houses are white, neat, and laid out in rows, it is a Church village. The old tribal system, with its habits and customs, was so completely destroyed that the villages were dissolved and people scattered to live each family near its

own fields. So today a large village, to say nothing of a large Christian village, is unique; some of them have as many as sixty or seventy families.

Naturally these compact, ideal units have been seized upon by the European mission leader with his bent for organization. The village of Christian families is the real unit of the church organization, support, and government. Eight to thirty villages make up a circuit traveled by an ordained African elder. But the real spiritual nurture is given by the evangelist of each village. If small, a village is constituted a "class" in the true Wesley sense. If large, several classes will be organized. The regular class dues and special offerings of the villagers provide about half the church budget. Mission funds are now only given to supplement these local funds, all to be administered by the finance committee of the circuit. Most matters of



A HAT FACTORY IN MOZAMBIQUE

discipline and regulations are settled by the village elders who are elected locally and are approved by the quarterly Conference. A very serious matter goes to the circuit elders and may eventually call for missionary judgment.

The evangelistic, educational, and even the medical program of the mission, has benefited greatly by this Christian village set-up. Morning and evening prayers, as a village gathering, have proved a wonderfully effective way of bringing people, slightly removed from heathenism, into an understanding of what Christianity is and can be. There have been phenomenal conversions, but the miracle of these African Christian villages is the slow solid growth of men, women and children in the Christ-way of life. We do not infer that the villages always live up to their name, or are as the villagers wish, but we are glad that the early missionaries had vision enough to encourage this unique African development.

A more ideal educational unit could hardly be imagined. Even today the people of the Christian

villages are called "learners" more often than "Believers." If an old man wants to excuse himself for not heeding the Gospel he will invariably say, "I am too old to *learn*." Boys and girls by the thousands have learned to read their Testaments in these village schools. Educators might scorn the methods and ridicule the equipment, yet the great essential "something" is there which modern universities may lack.

Some Remarkable Happenings

Nothing gives better proof of the significance of these villages than the fact that most of the institutional work of the mission has fitted into that mould. The village leaders and their families that have come in for training at the Central Training School live in a village which is in itself both a laboratory and experiment station. Even the boys chosen by the various village councils and sent to the boarding school live in family groups organized into a school village. The school girls also live and work under an excellent village system that delights teachers, girls, and visitors. The two leper camps, in which all the missions cooperate, have house groups with the village set-up. They govern themselves and life goes on pretty much as in a normal Christian village.

One who has had no dealings with Christian villages can hardly realize the significance and importance of the "evangelist family." Often their only qualification was zeal and Christian conviction. They may have understood little of theology or doctrine, and been able to read only haltingly the New Testament, yet many have not only ministered faithfully to their villages, but have sent out spiritual sons and daughters to start new villages.

In our training we attempt to preserve all the old zeal and devotion, but to set it ablaze with a deeper understanding of the Christian faith and a knowledge of God's Word. And as these families go back into their villages this faith and knowledge is bearing fruit in many ways. Most significant is the better home life. The old evangelist told his wife that she was to be a Christian; she obeyed her lord and master. This new man has a consecrated partner as eager and intelligent as himself. His attitude toward his people is changed; he is a good shepherd now, instead of a petty chief.

The Christian village was often merely non-heathen, with only certain negative teachings to distinguish it. The religious meetings and the school were the only positive contributions to the surrounding neighborhood. Recently some remarkable things have happened. Only three samples follow.

Tinoce, an evangelist with the training of a

nurse, has actually been called to take maternity cases in heathen kraals. Naturally he had to do and be something more than ordinary in the Xikokotsa village before such an unusual call could come.

Samson, trained leader in an Inharrime village, has been asked by the old chief to lay out rice plots for all of his people along the river and to show them how to plant and care for the rice.

A big paramount chief looked to Danieli to teach him and his people to stack peanuts.

One government official asked the missionary about releasing several Kambini trained evangelists to work under him in a program of general and economic uplift.

There are a few definite things we are trying to do through and within these Christian villages. But it must be remembered that this is by no means a Utopian set-up or an ideal organization projected by the missionary or African leaders onto native life. Better houses was one of the first things, and is still a marked characteristic of a Christian village. To make the place beautiful has been slower, perhaps because of a difference in beauty concepts.

To a missionary some of these Christian villages have had a barren cleanliness, less pleasing to the eye than the picturesque clutter of the heathen kraal. But the problem which has caused most concern is idleness among the Christians. That is a kinder name than the white man usually uses for the break that comes in an African's activities when he switches over from the old to some new way of life. Talk only seemed to provoke more talk. Lectures on industry might set a hundred Africans to work producing similar lectures to their friends and neighbors on the need of industry. Agricultural *demonstrations*, with teaching, have been much more successful. Generally the Christian villager has better gardens than his heathen kraal neighbor. Some have livestock, but that has been a serious problem; many Africans have gone back to heathenism because of village quarrels over goats or chickens. In some parts of the country a new type of village layout is helping and makes for improvement in sanitation and other lines.

The New Type of Village

There are many arguments, especially from the evangelists, against spreading the villages out, but the change is inevitable. The people want cattle for plowing and need space for goats and chickens. The majority of the men in that section of Africa depend on work in the Johannesburg mines in order that they may get together any large sum of money such as is needed to pay for a bride, to buy European clothes, cattle or a plow.

The missionaries have long contended that this dependence on the gold mines is detrimental to character. It has fostered the idleness that has seemed to us to mark the Christian more than the heathen. But arguments seldom affect a change. The little village exhibits of the past three years have done more than talk to get the village people to pick up again their own arts and crafts. They are going back to the excellent African habit of always having a little basket weaving or whittling to do. The first sorry little collection of crooked pots, rickety chairs, and a few wooden dishes, spoons, baskets, sewing and tools, might have delighted an anthropologist, but did not speak well for the results of fifty years of Christian influence and missionary training. But each year the Christian villagers understand better what the exhibits are for and a real pride in good workmanship and display is developing.

It may hardly seem necessary to worry about play in a community where you are trying to persuade people to do more work. But, especially in the larger villages, this is the case. Music and drama have been introduced to fill an evident gap. The most progress has been made through encouraging African action songs with the smaller children. Story-telling is another African art which is being revived. Hymn singing was about all that was allowed at one time in the villages but now, with this new use of the old songs, musical instruments are again finding a place. The best is their xilophone, or African piano.

The stressing of better agriculture and hand-work to bring economic security, music and play to add to social enjoyment, village nurses and clinics to improve health, do not mean that worship is being given a minor place. The villages were mostly started to facilitate group prayer, worship and religious instruction.

A great deal of study has been given at Kam-bini to the problem of daily worship and adequate religious instruction. Perhaps the most significant help has come through the development of worship for special occasions. The "seed consecration service" at the beginning and the "harvest festival" at the end of the agricultural season have made worship a much more integral part of all village life and far more understandable to the kraal people who flock in for these special meetings. An act of worship at the time of a mother's "coming out" has come as a natural adaptation of something good in their old customs. Home and village dedications have been developed into significant Christian ceremonies to replace older ones that had a good idea but included much evil association with witchcraft, drinking, and licentiousness.

Of all village events the most exciting and pleasant are, perhaps, the "big meetings" when one village acts as host to all the other Christian villages of that circuit. Then for two or three days no one lacks for work, social life, or enthusiastic, joyous worship. One of our villages is seen at its best in one of these big meetings.

A Korean Missionary Gives Thanks

By MRS. GEORGE H. WINN, Seoul, Chosen
Missionary of the Presbyterian Church, U. S. A.

THANK the Lord for more intimate contacts with non-Christians in Seoul City—in factory, at wedding feasts, in homes of non-Christian friends, and in my own home.

Thank the Lord for his gift of faith to our children, that gift which we cannot bestow and which fits for any circumstance which may befall, and gives us a freedom that we could not otherwise have in giving strength to others.

Thank the Lord for word received recently that Mrs. Archibald Campbell, of Kankhai, though tied down by the care of an invalid father, and no foreign doctor in residence, went each evening to lead the women of a Bible class of a hundred then in session in a song service. She suggested that

when doing the washing they sing "What a Wonderful Saviour Is Jesus, My Jesus"; when ironing, "Wonderful Words of Life"; while patting a baby to sleep, "Moment by Moment"; when at the interminable task of sorting and ripping the cotton-lined clothing for the laundry, "I Must Tell Jesus All of My Troubles."

Thank the Lord for the various folk contacted on the ship as we returned from seeing our sons and daughter off for America. There was the middle-aged man with a wife and five stairstep children, the eldest twelve, on their way to Tibet, whither they felt called of the Lord. Whatever any narrow human opinion as to the probabilities of return at all commensurate with the investment

involved, thank the Lord for that man's hearty "We've got a great God and He is able" when on every side folks tried to turn him back.

Thank the Lord for the existence in the world today of a couple willing to start out for a place five weeks' slow journey overland even after going as far as they can up the Yangtse, a destination as far from Hongkong, to which place only they had money to take them, as Hongkong was from the Minnesota farm they had sold to help meet their expenses to Hongkong. The man was not impractical. Being a German he could speak several languages and was skilled in handcraft of different sorts and could play several instruments. There is little doubt that he can obtain employment in a port city should they be in difficulty. In the depths of a life wrong in every way he had been converted in the streets of Chicago, after that was married, and they are not without evangelistic experience since for the last twelve years traveling in a truck they have spent the larger part of their time trying to go to places in the West where people have no opportunity for a church service unless they travel many miles.

Thank the Lord for seeing a hard-boiled, plastic-surgery faced World War veteran, who said he did nothing but travel in the South Seas and other places, going back to America to accumulate some more pension when his money was exhausted, his conversation a line that made us wince, twice return from shore trips with toys for those children, that poor face all transformed by the change in his eyes as he became a child with them, and gave himself to making them happy.

Thank the Lord for letting me see the table steward, an Oriental, and even the cook the other side of the window, stand at attention and the veteran bow his head as those children in their childish trebles sang twice through before each meal their thanks to Father, Son and Holy Spirit. The redeemed of the Lord were saying so.

Thank the Lord for the sixteen callers who came that first day after our return to this empty home, even though some of them came with the difficult question, "What do you do when all of your grain is gone and you're going to have no harvest this fall and over and above that the flood has obliterated the field you expected to plant in the spring."

Thank the Lord that my disappointment in not getting to the November station meeting was His appointment because a young hunchback had taken that particular evening for walking the painful steps from her house to mine. Some years ago she fell backward from a seesaw, knocking a vertebra out of place. After months in a cast under Dr. Y. S. Lee's care her first real walk was to attend the farewell service for us when we left

on furlough. While we were gone, on account of poor food and doing too much (had she not had food and a good rest in the hospital!) she developed a hump and she still dislikes going about by day in the streets because she is so apt to meet some old acquaintances of hers or her family's who have not seen her as she now is. This time her errand was to tell me with smiling delight of the Lord's goodness in that her mother had been baptized the previous Sunday.

Thank the Lord for those who coming to our door on business, assisting us in stores and other places in very different walks of life have accepted, with apparent pleasure, illustrated copies of the Gospel of Mark in Japanese, and copies of the Gospel of John and simple books with pictures telling the Gospel stories, and many copies of the Japanese tracts, "How to Overcome Poverty" and "How to Overcome Failure," and Korean leaflets on the "Treatments of Colds" and on "How to Pray."

Thank the Lord for much literature of very many kinds gladly received in the Licensed Vice District, where we were much distressed to find houses which had been for rent a few years ago rebuilt and reoccupied and new buildings being erected and more building material being brought in.

Thank the Lord for pleasure given to little children being brought up in such surroundings by the clean Christian picture cards sent us from America. The children hold out their tiny hands for something and we cannot bear to give out other literature, to be torn up perhaps if the child is too young.

Thank the Lord for the words of one of the Korean guests at our Thanksgiving dinner which was followed by a little circle of testimony. He expressed his gratitude not only for the unexpected opportunity of keeping Thanksgiving which he had observed for so many years in America, where he became a Christian, but for the opportunity of meeting a whole roomful of people whom he had never before seen who were trying to live for Christ. It was interesting to hear him say, in reference to the five months' old son of the Severance Hospital Evangelist whom his parents had brought with them to dinner—"Nobody could beat that baby in disposition or appearance—his mother knows how."

We thank God for the testimony at that same time, so frank and humble, of another fine young man as to God's goodness in restoring him to a childlike faith, after philosophical questionings.

We are thankful for Field Day at the mission school of 400 lads and for the marvelously better physiques we see on all sides, than could be seen twenty-eight years ago when we came.

We are grateful for the fine meeting of the district committee and their enjoyment of the dinner provided for them, and exceedingly grateful to them and their families for a thousand kindnesses shown Mr. Winn when he is in the country.

Man man kamsa hawita (literally ten thousand times ten thousand)—boundless thanks that, as I looked down the path for my husband nearly two hours late for his committee meeting, my gaze was finally rewarded. In two inches of newly fallen snow the bus in which he was riding and another one from Seoul skidded just as they were passing each other, escaping a terrible compact with breathtaking narrowness. Another time it just missed crashing into a house in the endeavor to avoid a sliding truck. Next day as he went back he saw an auto which had skidded with disaster.

What is worse than an itinerating husband? Recently our grandson who seems at 17 months to be manifesting his maternal grandfather's itinerating proclivities returned from the end of the block looking innocent and hugging a wet paint sign, and next day was returned in the arms

of a white-faced neighbor because, not having mountains to ascend like his grandfather, he had climbed a long flight of outside steps in pursuit of a cat!

There is perhaps a lesson in a poem written from the midst of the worst of Japan's slums by one, whose severest critics rarely go where such things may be seen, as he dwells among them with his family in one room—

Penniless

A while
I can foodless live;
But it breaks my heart
To know
I CANNOT GIVE.

Penniless

I can wrap in rags
But I—
I cannot bear to hear
STARVED CHILDREN CRY.

Penniless

And rain falls . . .
But trust is true
Helpless I wait to see
WHAT GOD WILL DO.

The Passion of Raymund Lull

By KENNETH G. GRUBB, London, England

Joint author of "Religion in the Republic of Spain"

NEARLY seven centuries have passed since Raymund Lull, the first Christian missionary to the Moslems, set out on his lonely quest. The world, as seen in the light of missionary endeavor, has greatly changed since then. Printing has been discovered; the Renaissance, the Reformation and the Counter-Reformation have followed one another in close succession. The Roman Catholic empire of Spain has faded, and the power of Protestant nations has arisen to preeminence. Kingdoms have given place to republics and republics to dictatorships. No longer does the Moor hold the great cities of southern Spain. The sea-route to India has linked east and west, and by canals, dug by men with their machinery, the continents have been brought together. Where Don John of Austria gathered his fleet against the Turk, tourist steamers ride at anchor today. But still the challenge which Raymund Lull gave his life to face remains unsolved. The Moslem world is still in very large part solidly resistant to the power of Christian love and the penetration of the Christian message.

Seven centuries then have passed by since this Apostle to Islam was born in Palma, the capital of Majorca.* It is difficult for us to picture what life in the Middle Ages must have been. Since that time a new continent has arisen out of the Western Seas and men have been lured to new adventure by the sound of breaking of Southern Seas. The boundaries of heaven, inlaid with stars, have sunk back into illimitable space; and all forms of thought and ways of life have passed through lasting changes. In the aisles of dark churches, where silent knight and abbot sleep in stone, and in the sound of mediæval church bells we catch something of those men of yesterday, but they cannot come to us, nor can we go to them. But we know, through the lives of such as Lull, that the problems of the human heart were fundamentally the same, that the figure of Jesus evoked then as now the same response from consecrated hearts, and that, strangely enough, one of the

* There is some dispute about the exact date, but the Lullian Society of Majorca agreed to celebrate the Seventh Centenary in 1935.

great problems of world evangelization, the Islamic challenge, was essentially the same.

A few years before Lull's birth Majorca itself had been reconquered from the Moors. His father, in fact, was one of the knights that accompanied James I of Aragon in the Reconquest. Palma was at that time one of the most active and busiest ports of the Mediterranean, and shipping from all the coasts of southern Europe and northern Africa mingled in the harbor. The beautiful signorial residences of the town today, its magnificent cathedral, and its *Lonja*, or exchange, bear witness to its prosperity. Here, where Moslem and Christian mingled in the streets with the tolerance that was characteristic of that age in Spain before the Inquisition, Raymund spent his early life. It was that of a profligate and sinful young man who cared nothing for the restraint of his religion. The story of his conversion relates that he was in love with a beautiful lady of Palma, and while he was composing verses to her there was granted to him a mystical vision of the sufferings of our Lord. "Suddenly," says the most modern and the ablest of his Anglo-Saxon biographers,† "when his whole understanding was engaged and occupied in the composition of his vain song, he chanced to look up," and there, at his side, was "the figure of our Lord Jesus Christ hanging upon the Cross." He himself writes in one of his poems—

But Jesus Christ, by His great clemency
Five times upon the Cross appeared to me,
That I might think upon Him lovingly,
And cause His Name proclaimed abroad to be,
Through all the world.

The undisputed fact is that while still comparatively a young man, he abandoned the world and took the habit of a Franciscan friar.

From this time onwards Lull became a Knight-errant both of faith and knowledge. In the course of his journeys he visited France, Italy, Cyprus, Armenia and Africa in His Master's Service. He made use of these travels to gather information, to enrich his writings and to deepen his own religious life. But his real object was to make known his *Ars Magna*, or method of converting Moslems, either in disputations with Moslems themselves, or else among Christians whom he sought to stir up to zeal in this holy cause. His long life, passed in one of the romantic centuries of the Dark Ages, was spent in ceaseless activity until he met his death by martyrdom at Bougu in North Africa, in 1314, at nearly eighty years of age.

Lull's energy was prodigious. He is said to have been the author of over 500 works, which cover a vast number of subjects, but deal mainly

with the defence and exposition of the Christian faith, and current mediæval knowledge. Between October 1313 and May 1314 he prepared over thirty treatises setting out his views of Christianity. He wrote poetry, "contemplative" works, and "romances of Christian evidences." His *magnum opus* is the vast "Book of Contemplation," an encyclopædia of mediæval philosophy, theology and natural science, as well as a lively description of Catalan society of his time. This book of nearly a million words also contains an extended *apologia* for his choice of a missionary career. For centuries after his death his reputation was supreme, and it even survived the Renaissance. His followers credited him with being the inventor of nitric acid, the discoverer of the Great Elixir, and the foreshadower of the discoveries of Columbus!

But the outstanding characteristic of Lull's long life, and one which will forever commend him to the memory of his fellow Christians, was his devotion. Whatever the cause which engaged his attention, the pursuit of knowledge, the attainment of the mystic's union with God, the conversion of the Moslem, or the preparation of other missionaries, he pursued it with unceasing consecration. He had no time either for the careless or the learned trifler. He moved toward his goal, whatever it was, without pause and without regret. This is a characteristic devoutly to be desired today, when a thousand conflicting interests are apt to distract the attention and divert the judgment. Lull possessed devotion in a remarkable degree, and for this reason his name will be remembered when those of others of his age are lost in the records of the past.

Two aspects of Lull's life are of special interest: one is his labor for the conversion of Islam, and the other his pursuit of the mystical path of union with his Lord. In these are well illustrated the man's weakness and his strength. For the conversion of Moslems he relied particularly, and in accord with the spirit of the age, on a process of intellectual conviction. His *Ars Magna* was a compendious guide to all truth, a restatement, analysis and defence of the Christian faith, which, as he himself thought, set forth Christianity in so incontrovertible a manner as to serve as an infallible instrument for the conversion of the world. From this *Ars* he compiled a vast number of simpler expositions for the use of the unlearned. He expresses his confidence in this method in his own naïve lines:

A science I have found that's new,
Whereby comes knowledge of the true,
And falsehood's followers grow few.
Infidels now their creeds will rue—
Tartar and Saracen and Jew—
For God therewith did me imbue.

† Mr. Allison Peers.

The history of Christian missions to the Moslem is sufficient to show the error of this misplaced confidence. The will wears more impenetrable armor than the intellect, and cannot be taken into captivity except by the use of more spiritual weapons, by much prayer, by sacrifice, by the way of humility and love. Lull did not by any means overlook the use of these hidden but powerful weapons, but he regarded his *Ars* as the special means through which the great end which he sought, must be accomplished. After completing this weighty compilation he reascended Mount Randa, where he had received his original "divine illumination," to pray day and night for four months that it might be used "to the honor of God and to the profit of the Holy Catholic faith."

More interesting and significant perhaps today was his attempt to train missionaries to carry on his work. On the cliffs of his lovely island, at the spot known as Miramar, he founded a missionary college, where he gathered thirteen Franciscan friars. Day by day they gathered round to talk with their teacher, or wandered with him through the pines and among the tortuous stony paths. Far below them, the lipping of the blue waves among the old grey rocks made pleasant music in their ears, and called them across the seas to those lands which, like their own, had known both Cross and Crescent, but unlike theirs, had never been reconquered for the Cross.

As a pioneer of the inner life Lull holds a unique place. This mystical quality in his thought and devotion finds its highest expression in the little "Book of the Lover and the Beloved," Lull's one undoubted masterpiece. Though nearly the smallest it is undoubtedly the greatest of the author's many works, and it contains in comparatively few pages, the essence of his religious experience. It is the most widely known of all his writings and can be read today in six languages. In general tone and depth of feeling it reminds the reader of the Gospel of St. John, and it must take rank among the more profound documents recording the Christian view and practice of the mystic way. On every page it is concerned with a truer understanding of the ideal of union with God as the goal of the spiritual life; its description of love as "the desire for the Beloved as being the end of the will," is both comprehensive and satisfying. It stretches the use of language to the full in its boldness of expression, but its words are the words of one who himself put to the proof the power of love, and spurned the lower way of self-preservation and self-protection.

This book shows clearly that the real motive that constrained Lull to a long life of service and devotion was the love of Christ. By it the Chris-

tian disciple was brought inside a life of passion and enthusiasm, of suffering and glory, for the expression of which words did not suffice, but only a body broken and blood poured out. Love, to Lull, was life in its ultimate purpose; it possessed the irresistible power of a physical force; it was a sharing of the "cup" by which alone the triumph could be shared. It was natural that love should desire a reward, but to love—that was in itself the highest reward. So, through ecstasy in prayer, through trials in service, love passes on to the life union and the lover goes unto his Beloved.

Lull's whole life, and the reverence in which his memory is held today, are a testimony to the tremendous moral force which is generated by complete self-surrender to God. He was not free to choose whether he would confer the benefits of his outstanding intellectual and spiritual powers upon other men; it was his duty, and necessity was laid upon him. His attributes of character were gifts from God, and anything which he had to give was not in the nature of benevolence but atonement, atonement for the bitternesses of the age, for the hostility between Christian and Moor. His great adventure of love began and ended in his sense of the profound obligation to be among men as one that serveth.

The all-compelling nature of this motive is evident in all his thought on his great mission to the Moslem world about him. "I see many Knights," he says, "going to the Holy Land beyond the seas and thinking that they can acquire it by force of arms; but in the end all are destroyed before they attain that which they think to have. Whence it seems to me that the conquest of the Holy Land ought not to be attempted except in the way in which Thou and Thine apostles acquired it, namely, by love and prayers, and the pouring out of blood and tears."

Many of Lull's deepest meditations were formed during his wanderings in his own native island of Majorca. Indeed, it would have been difficult for him to find, in the lands bordering the Mediterranean, a spot which by history and environment was more suited to such a purpose. Islands, many a time, have given to the world pioneers of thought or action. Here in his native Majorca, with the tinkling of sheep-bells among the bushes and rocks, with the quiet splash of friendly waters in the little caves, with the pervasive odor of the southern pines, and the company of a boat or two fishing in the bay; here, when the afternoon sun declined over the sea and lit the towering peaks above, bare in summer, snow-touched in the winter, or when the light itself both molded stark outlines and created radiant backgrounds as it fell on the islets and stretching promontories, this

pioneer would walk, and meditate on those themes which by his treatment have enriched the common spiritual heritage of mankind. Behind all his dreams was the tireless beating of the waves, the soft but eternal murmur calling him again to launch forth on the knightly quest for men and God. And around him was a solemn silence, a silence which could be felt, like the silence of Horeb or of Calvary, or of all places where God is present and flesh is subdued.

THE WAR AND MISSIONS IN CHINA

The effect of the present armed conflict upon missions and Christian institutions in China has been shattering, especially in some areas. Educational institutions have been the first to suffer. Out of a total of 499 educational and cultural institutions, research institutes, libraries, museums and observatories, 84 per cent are in the coastal provinces, including 17 out of 21 American supported colleges and universities. Seventy-eight of the 105 colleges and universities, with enrollment of over 50,000 students, are in war areas and 23 are in Japanese occupied territory. Seven of these have been wholly or partly destroyed by Japanese bombing, including Nankai University, Women's Normal School and Hopei Technical Institute in Tientsin, National Central University in Nanking, and Chung Shan University in Canton. Che Chih, Tung Chi and Fu Tan Universities in Shanghai are completely destroyed. The University of Shanghai, founded by the Northern and Southern Baptist missions, with property value of \$800,000 U. S., has suffered from large shell holes in the main buildings and from looting of faculty residences by Japanese troops.

In the Peiping and Tientsin area of north China most schools are attempting to reopen under serious difficulties because of Japanese restrictions upon educational freedom and the arrests of certain teachers and students.

In Shanghai, where fierce fighting still goes on, educators are doing their best to conserve the institutional work that is left. The University of Shanghai has found temporary quarters in the International Settlement. Medhurst College of the London Mission, schools of the Southern Baptist Mission, in addition to many government and private schools, are in the war area. St. John's University, founded by the American Episcopal Mission, is near the fighting lines. The policy of continuing educational work during the crisis has the strong support of the Chinese government

which realizes that it must maintain morale and build for the future.

Hospitals, especially, are urged to keep open. There are 297 foreign doctors and 207 foreign nurses in the 232 mission hospitals, half of whom are American. These hospitals cared last year for over 200,000 in-patients and about 3,000,000 out-patients. The Seventh Day Adventist Medical Center in Shanghai has been destroyed. St. Luke's in Hongkew has moved its staff and equipment into the International Settlement. Margaret Williamson Hospital had to be evacuated. Japanese airplanes bombed the Mission Hospital of the Disciples' Mission at Nantungchow, 50 miles northwest of Shanghai, killing two Chinese doctors, three nurses, eight other workers and five patients, and demolishing the hospital. All hospitals near the war areas are crowded with wounded soldiers and civilians and the Chinese Medical Association, which includes in its membership practically all western-trained doctors in China, is cooperating with the government in the supply of doctors.

The work of the Church is naturally much affected. Shanghai, the nerve center of Christian organizations in China, is now to a great extent cut off from the rest of the country and it is difficult to send funds to the interior.

Thousands of churches not in areas of fighting will be affected by troop movements and bombings, by diminished sources of native support, by restrictions upon activities and by the general strain of war. But reports indicate that most Chinese workers are facing the situation courageously and that there is a revival of faith and of the spirit of prayer in many sections. In larger cities interdenominational committees for relief work are being formed. Sian, Taiyuan, Chengtu, Changsha, Anking, Wuhu and Wenchow have reported that Christian work is being continued without interruption. The American Branch of the China Inland Mission, which has the largest number of missionaries in interior provinces, received a cable (September 16) saying "Inland all safe." Many churches in north China are caring for refugees from war zones.

The general feeling in China among missionaries is that this is not the time to desert their Chinese friends and fellow-workers. This attitude is being supported by most missionary societies, in America and in England. Dr. E. E. Brown of Wuhu General Hospital writes, "We share our work in peace times with Chinese colleagues; why should we not share in time of danger?"

FRANK W. PRICE.

Early Work Among the Indians

One Hundred and Fifty Years of Service Among Native Americans

By G. E. E. LINDQUIST, Lawrence, Kansas

*For ten years Missionary-at-Large, Society for Propagating
the Gospel Among the Indians and Others in North America*

ON NOVEMBER 19th this year the oldest incorporated missionary society in America celebrates its sesquicentennial. Organized in the days when no restrictions were placed on long titles, it has been known throughout its 150 years as "The Society for Propagating the Gospel Among the Indians and Others in North America." Brought into being as a missionary unit within a few months after the American Constitution was adopted, it seems to have been imbued with something of the youthful vitality and commendable daring of that memorable document. It has thus an honorable place among the early undertakings in the newly established nation. The spirit of independence had been born among a people "no longer subjects in a Province, but citizens in a Nation."

A Pioneer Spirit

A pioneer spirit antedated this organization in sending the Gospel to "the heathen of New England," as is evidenced in the somewhat sporadic attempts of sundry individuals and societies whose activities have come down to us in such quaint reports as those contained in "New England's First Fruits" (1643), and "The Day Breaking if not the Sun Rising of the Gospel with the Indians (1647)." It must be remembered that in the 17th and the early part of the 18th centuries missionary societies, supported by churches as we know them today, were not in existence. Missions were either sponsored by the Government, coincident with Colonial expansion, or by individuals possessed of Christian and humanitarian zeal for those "sitting in darkness and in the shadow of death." Thus "amid the stir in thought and deed at the rise of the English Commonwealth" there came into being the corporation known as "The President and Society for Propagation of the Gospel in New England" (1649). History records the work of John Eliot, "the first apostle to the Indians," as well as other pioneers who were representatives of Puritan devotion and missionary zeal. "From physic for the body to medicine for the soul, from aid to the primary

school in the wilderness to the support of the college" (for example, Samson Occom and the founding of Dartmouth), were but a few of the activities promoted by this Puritan Society which had its roots in Mother England.

The American Revolution naturally meant the virtual cessation of English effort in behalf of aborigines in the new republic. Nor had the distractions of war (French and Indian as well as the Revolution) tended toward the promotion of Christian missions. Wars never do. True, as early as 1762, sporadic efforts had been made to establish a missionary society on New England



THREE CHEROKEE CHIEFS WHO VISITED LONDON IN 1762

soil. A considerable fund was collected and a charter obtained from the Colonial government; but when "the act of their incorporation was sent to England for allowance, the Archbishop of Canterbury, jealous lest this should interfere with the society established in Great Britain, or perhaps unwilling that persons not well affected to episcopacy should obtain a new influence and power by this means, obtained from the King a negative on the incorporating bill."

The zeal of "the Christian gentlemen of 1762" was greatly abated at this rebuff, and the Revolution occupied their attention later, so it was not until 1787 that another attempt at organization was made. The immediate occasion for this revival

seems to have been due to Scottish influence. Dr. Peter Thacher, historian for the Society in 1798, describes it in the following graphic manner: "In the year 1787, a commission from the society in Scotland, for propagating Christian knowledge, was received by a number of gentlemen in Boston and its vicinity, to superintend the funds of the society which were devoted to Christianizing the aboriginal natives of America. Ashamed that more solicitude for this object should be discovered by foreigners than by themselves, these gentlemen revived the former plan, and associated for the purpose of forming a society similar to that in Scotland. They petitioned the General Assembly for a charter, which was granted them, with the adequate powers, at the close of the same year, 1787."

A Colonel and a Governor

Whether this new society would have survived the financial depression of post-Revolution days without the substantial aid of an army colonel is not easy to determine at this distance. However, Col. John Alford of Charleston, who was desirous that the "Aboriginals should be both civilized and Christianized," had set aside a considerable part of his estate for this purpose. Richard Cary, his executor, writing to the members of the Society in 1789, says: "Having honored me with his power to act, I have often heard him speak with concern of the state of the Indians, how gentlemen in England were at great expense in having the Gospel propagated among them (the Indians), while we, in this country, were inattentive to this important concern." It developed that Col. Alford's bequest amounted to \$10,675.18 in "real dollars" (rather than "nominal dollars").*

Among other most generous early contributors to the funds of the Society was Hon. James Bowdoin, "afterward Governor of the Commonwealth" (whose name is perpetuated by Bowdoin College). Thus, sixteen years after its establishment, twelve benefactors had given \$17,514.51. By 1803 the total funds were \$23,417.35, and its income \$1,145.83. That some "contract relationship" with the Commonwealth of Massachusetts must have obtained in those early days is evident from the historian of that period who states that "for many years" an annual grant was received from the Legislature. It is not indicated what these grants involved in dollars and cents, nor when the grants were discontinued.

In the first period of its existence the Society supported four missionaries among the Indians (Cape Cod region and Martha's Vineyard), eight-

een in the District of Maine and two on the Isles of Shoals. The original benefactor, Col. Alford, had been concerned with "the dark, benighted parts of the land," especially the destitute parts of Maine. Consequently, until 1836 the Society helped to support missionaries and preachers in the frontier settlements of that state and on the Isles of Shoals "where the inhabitants could not alone maintain the regular institutions of religion."

Aside from "the free preaching of the Gospel to the poor and the destitute," the early missionaries were charged with the distribution of "useful, human literature." Accordingly, the chronicler of 1804 was able to report: "In prosecution of these salutary purposes, the Society since the year 1787 have purchased and distributed (except a few remaining in hand for the same purpose) 607 Bibles, 1,151 Testaments, 1,649 Spelling Books, 801 Psalters, 2,310 Primers, 140 Watt's Psalms and Hymns, 768 of Doddridge's Rise and Progress of Religion in the Soul and 9,898 other books, mostly pamphlets, but many large and valuable treatises, making in the whole (if we include what were given to the Indians) 17,324."

Schools in the Wilderness

It has been well said that the early-day missionary advanced into the bounding wilderness with the Bible in one hand and the textbook in the other. A task of immediate concern, therefore, was the establishment and support of schools, especially "in those towns where there were but few inhabitants, and those few not in circumstances to support a teacher." The instructors were "men of piety, experience and other qualifications, to lead in religious services on the Lord's day; that so parents and children may derive benefit from their labours."

All efforts in this direction were not eminently successful, as is evident from the daily journal of the first missionary teacher (Mr. Little) sent to Penobscot Bay in Maine. He speaks of opening "a free English school," near the borders of Indian Old Town, and after inviting the Indians and getting in touch with the chief Sachem, a French priest arrived on the scene. This representative of religion, however, was evidently not in favor of "free English schools" among his constituents, for after conducting a council with them, the results were reported to Mr. Little as follows: "That a small part of them were desirous to have their children taught the language and manners of the English, but all of them were apprehensive that their religion would be in danger; (they also) wished to know why their children could not be taught to read and write by a master of their own religious persuasion." Mr. Little,

* It is interesting to note in this connection that Col. Alford also endowed a new professorship at Harvard College of "Natural Religion, Moral Philosophy and Civil Polity," called by the name of "Alford's Professor."

finding the object of his free school "clouded by unforeseen occurrences and events," withdrew "down the river" where his services were more acceptable.*

These ambassadors and propagators of the Gospel were "rugged individualists" in an original sense and may aptly be called "prophets of the long road," the sobriquet attached to Francis Asbury of Methodist pioneer fame. Perhaps we may apply to them the words used to describe Methodism's first bishop: "They sat at the feet of some of life's greatest teachers, such as pain, hunger, cold, opportunity, a vast wilderness and a few great books. God, nature and solitude were among their instructors." Far and wide they traveled, often afoot, eager to bring the Good News to Red Men and White Men alike in the scattered settlements. Thus we read of Mr. Oliver (Report of 1805), who during six months spent in the service of the Society, "traveled about 1,200 miles, preached 133 sermons, visited 196 families, and baptized 7 children."

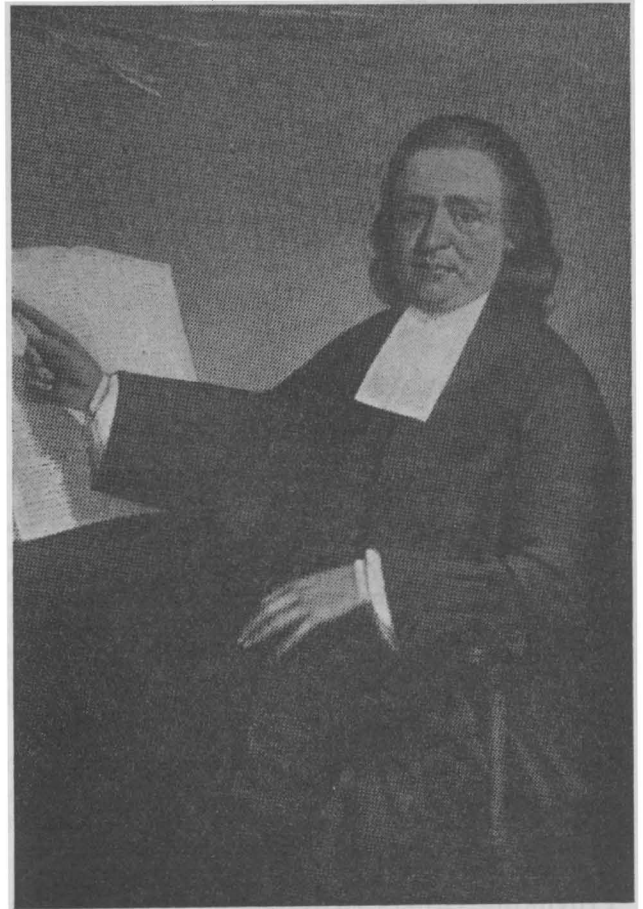
Instructions to Missionaries

Very specific were the instructions to missionary candidates. Imbued with the urgency of their mission as "propagators" of the Gospel, they were to spend as little time as possible among those "already enjoying the ordinances of religion." There was to be no duplication or overlapping of effort. They were not to abide in the cities but rather were to seek out the rural folk. Furthermore, the Gospel was to be preached freely, without "any reward" from those to whom they ministered, excepting necessary support. They were not to "attempt the purchase of lands" or engage in any secular business, lest the people should suppose them to be governed by interested motives. Many instances of "entangling alliances" might have been avoided in the mission field if similar counsel had been consistently followed from that day to this! No large salaries were received and none were expected. The laborer was to be worthy of his hire—nothing more, nothing less.

In the face of these practical suggestions the missionaries were not sent forth blindly on their tasks. Consequently, the secretary could with propriety incorporate in an annual report the following: "They may have erred in their judgments, but we know that their intentions have been pure." This is not an unworthy tribute and would not be out of place in a modern personnel report.

That the consecrated and untiring labors of

these missionaries were not to go unrewarded is evident from a number of items in the annual reports. The truth of the old saying that where certain conditions are fulfilled certain inevitable results will follow, was repeatedly verified. Perhaps no better illustration need be cited than that of Rev. John Sargeant's work among the Oneidas where one-third of the tribe "were determined to join his congregation at the commencement of the year" (1805). In his report to the secretary he "expresses strong hope, by the blessing of God, that the two parties (Pagan and Christian) may



SAMSON OCCUM, KNOWN AS THE "PIOUS MOHEGAN"

be united, both in civil and religious views. If these prospects are realized, it will rejoice the hearts of all, who wish well to the poor, benighted heathen of our country."

The founders and directors of the Society were interested in ameliorating the "civil conditions of the Indians" at a time when strong pressure was being brought to bear on the Government for their western removal. Rev. Jedidiah Morse (Secretary 1802-1810) conceived a plan for "Education Families" which were to constitute groups of Indians living under a community economy and under the guidance of Christian leadership which

* Indians still residing at Old Town, Maine, are taught by Roman Catholics who have no doubt continued in succession from the time of Mr. Little's first visit until the present.

should gradually develop their capacity for individualism.

He stated that he used the term "Education Families," rather than "Mission" so as not to offend the opposers of missions and because the phrase "Education Families" well described the purpose of these associations. He was wise in his generation. Morse sought assistance from the Federal Government from the appropriation of \$10,000, first made available in 1819, for aid to private schools engaged in Indian education. Morse's project did not involve removal on any extensive scale but did require that



INDIAN YOUTH—NURSERY SCHOOL, MONTANA

individuals and families gather at certain points where they could cultivate land sufficiently fertile to afford a living for the groups in which the educational work was to be carried out. A certain amount of segregation from the whites was considered essential to the success of the proposed educational program. Each community was to have its own school and church and even a central school of higher education comparable to a college was planned. Morse even suggested in a report to the president the ultimate foundation of an Indian state which should be self-governing.*

Contemporary records of the Society do not record what success attended Dr. Morse's efforts. Perhaps the country was not ready for a consistent carry-through of the experiment.

"Provoking Others to Love and Good Works"

The Society may with apparent justice lay claim to be a forerunner of missionary organizations, established in the early part of the 19th century (several of which have celebrated their centennial in recent years). Rev. Eliphalet Porter, pastor of the First Church in Roxbury, mentions this in his "Discourse," delivered November 5, 1807: "We have been the probable occasion of *provoking others to love and good works*, to the charitable contribution of their worldly substance, and to the forming of associations for the purpose of promoting the common salvation." In fact, the modern missionary movement came into being,

indirectly at least, as a result of the impetus furnished for the conversion of the North American Indians.

While the primary concern of the Society was the evangelization of the Indians, notable efforts were also directed to the "benighted dwellers in the wilderness" of Anglo-Saxon and even Nordic heritage. In 1840 when, according to the Annual Report, the Society was already styled "ancient and venerable," missionary work was prosecuted as far west as Chicago, Burlington and Quincy. Of Chicago it was thought necessary to describe the location as "in the north part of the State of Illinois." This might give present-day Chicagoans something to think about.

The membership of the Society was limited to fifty members, "who were to have perpetual succession," according to the charter and was made up of representatives from various denominations. No sectarian restrictions have ever been placed on the missionaries, save that they should be "men of the Protestant religion, of reputed piety, loyalty, prudence, knowledge and literature, and of other Christian and necessary qualifications suited to their respective stations."

In the membership roll we find names familiar to students of American, political and ecclesiastical history. Among those who have served as presidents are: Hon. Oliver Wendell (1787-93); His Excellency James Sullivan (1800-06); Chief Justice Lemuel Shaw (1837-61); Rev. S. K. Lothrop (1878-85); Rev. A. P. Peabody, who served at the time of the Centennial year (1887). Those who have served as members and directors include Rev.



INDIAN WOOD CHOPPERS AT DWIGHT MISSION

Nathaniel Emmons, Rev. Eliphalet Porter, Rev. Jedidiah Morse, Rev. David Tappan, Samuel Parkman, Esq., Rev. William E. Channing, Hon. Daniel Webster, Rev. Francis Parkman, Hon. Roger Wolcott, Hon. James P. Melledge, Rev. Phillips Brooks, Rev. Francis G. Peabody, and Rev. George A. Gordon. For many years Dr. Charles W. Eliot, former president of Harvard University, was the honored head while his son, Rev. Samuel A. Eliot, has served for years as a member of the Board of Managers and is still an active member.

* Extract from "A Continent Lost—A Civilization Won," by J. P. Kinney, p. 50.

Naturally the early efforts of the Society were largely restricted to New England; but as the Indians moved (or were moved) westward the Society continued its activities among them. Thus the Cherokees (Dwight Mission in what is now Oklahoma) were helped, the Oneidas in New York and later in Wisconsin, the Ojibways in



INDIAN LEADERS RETREAT AT LAKE TAHOE

Michigan, the Onondagas, Senecas and St. Regis in New York, the Ottawas, Potawatomes, Delawares and other groups, loosely designated at that time as "western Indians." Included in "the others" were struggling churches and pioneer institutions in "the regions beyond." The centennial historian mentions, for instance, the Wesleyan Seminary and Albion Seminary, in Michigan, Lawrence University, Wisconsin, Scandinavian Mission in the same state, the Canada Missionary Society, Drury College, Missouri, and the Riggs Institute, South Dakota*

"New Times, New Duties"

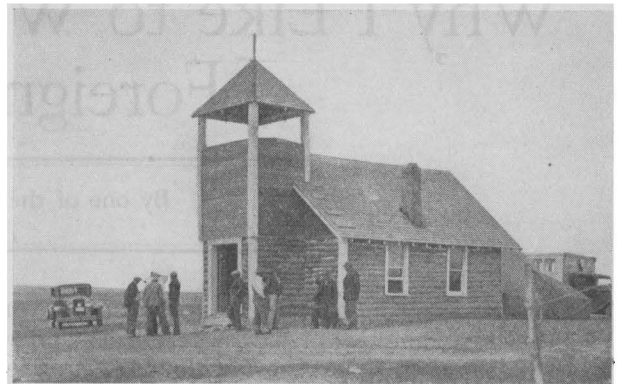
With the advent of other mission schools and the organization of denominational Home Missionary societies, it soon became apparent that a shift in the main emphasis of the work might wisely be stressed. Instead, therefore, of sending itinerant missionaries to the outposts of civilization or using the Society's funds toward aiding already existing institutions, it was determined (beginning with the work of Rev. Arthur P. Wedge in 1911) that one field representative be designated to cooperate actively with missionary and governmental agencies in promoting a better understanding of the Indian people, especially in view of the period of adjustment and assimilation through which they are now passing.

Any one who knows the American Indian is well aware that he moves slowly, although things

may be moving around him in a vertiable whirligig. Whenever a group of Indians are rushed into a new course of action, or when something is put over them in a hurry, there is invariably an unfavorable reaction. This is true of sudden legislative action, of abrupt and sudden changes in their mode of living. Witness, for example, the building of commodious frame houses among the Apaches, to replace their crude *wickiups*. The casual traveler on a visit to the reservation finds a number of these houses boarded up and abandoned. He learns that a death has occurred and the "ghost fears" are at work. The house building program was well intentioned but premature and did not take into consideration the superstitions still prevalent among those people. Numerous other examples could be given—the change from the carefree camp life to the static conditions of reservation life, from buffalo hunters to agriculturists, from trapping to truck gardening, from boarding schools to day schools, from nomadic life to community life. How can one account for the present chaotic conditions among the Navajos and elsewhere except on the basis of sudden changes, promises lightly made under the influence of high pressure campaigns by neophytes, eager to put across "new deals" but utterly ignorant of Indian psychology, history and backgrounds?

A Cooperative Approach

In the Indian missionary field, as well as in any other, the time for a narrow partisanship and bigoted sectarianism is past. The present day calls for a cooperative spirit and approach. This



INDIAN CHURCH ON ROSEBUD RESERVATION

Society, in view of its long and continuous history, its traditions and achievements, has an increasingly unique opportunity to further every effort looking toward cooperative work among our Indian brothers.

The task is not an easy one. Any program, no matter how constructive and enlightened it may be, is bound to meet with opposition. A brief

* A limited work for Negroes was also promoted, principally carried on through aid to such institutions as: Wilberforce University, Ohio, the African Methodist Episcopal Missionary Society, Howard Free School for Colored Persons, National Theological Institute for Colored, Washington, D. C.; Hampton Institute, Hampton, Va.; Lincoln Institute for Colored Persons, Missouri; Woodville Farm School, Georgia, and Claflin University, South Carolina.

quotation from the minutes prepared by Peter Thacher, secretary of the Society (January, 1798), will serve to emphasize that the original purpose and program must still be the spirit in which we address ourselves to the new and challenging tasks of today.

Notwithstanding the discouragements which have attended almost all the attempts to Christianize the Indians, the Society feel it to be their duty still to continue them. Their funds will not admit of sending missionaries into distant parts of the continent, or to seek out those nations of Indians who are wholly unconnected with the white inhabitants. Their attempts are confined to those tribes interspersed among the white inhabitants, or in their neighborhood. The wish of the Society is to propagate and cherish the spirit of Christianity in the minds of those people, and, as their means and opportunity will admit, gradually to disseminate Christian knowledge among more distant tribes.

What of the Future?

The Society's centennial historian, Henry F. Hunnewell, records his impressions in the following language: "Already the history of corporations in this country is showing that age, even of a century, not only does not impair usefulness, but can add strength and give promise of a future with increased means and extended operations." This would seem to be the only justification for endowments and foundations—that they go "from strength to strength," not being content to rest on their laurels but ever seeking new avenues of approach, accepting new and challenging situations, and with renewed youth and vitality going

forward on a mission of service to share their own best vision.

On the seal of the Massachusetts Bay Colony there is engraved the figure of an Indian, standing on the New England shore in an attitude of waiting, saying, "Come over and help us." His need was real and vital. On the seal of the Society for Propagating the Gospel among the Indians and others in North America there is engraved a cup which may very well represent "the cup of salvation." Inscribed on that second seal are the immortal words of Zechariah 4: 6, "Not by might, nor power, but by my Spirit." In the providence of God, and through the medium of this Society, the cup of salvation has been offered to the American Indians. Today many of our Red brothers who have tasted that cup rejoice in the life-giving Gospel. It is a most precious gift for it does not perish with the taking. They too have come to realize, and have so expressed it to the writer, that the greatest gift which their White brother has brought them is that of the Gospel of Jesus Christ. It has not come "by might, nor by power." Often frail human emissaries have been the visible means. It is not merely accidental that Indians speak of God as "The Great Spirit." With increasing understanding they follow the poet who speaks their language:

Speak to Him thou for He heareth,
And spirit with Spirit can meet;
Closer is He than breathing,
Nearer than hands and feet.

Why I Like to Work for the Board of Foreign Missions

By one of the Clerical Staff at 156

PEOPLE in general seem to have a very peculiar idea of what we do here in the offices of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. Frequently have I heard the remark, "Your work must be very interesting. But you don't get much business experience, do you?"

One of the many reasons why I like the work is because of the very varied experience. To begin with, our work covers an annual business of \$3,000,000. These millions are received from hundreds of thousands of people, individually or in groups, by legacy or annuity, in the form of

currency, checks, stocks, bonds and real estate. Although not in the treasurer's department, in my own department I have an opportunity to learn how money is handled, since we must carefully account for these millions of dollars and show how they are expended. They must be budgeted, not only in United States currency, but also in the currency of the sixteen different countries where our work is conducted. As the money is used for salaries of missionaries, evangelists, teachers, doctors, nurses, and native workers; for the buying and repairing of properties; for the running expenses of churches, schools and hospitals, I learn

about the many phases of our work. Besides this, office correspondence covers almost infinite details relating to the welfare and work of 1,400 missionaries and their families, such as travel to and from the fields, finding homes and schools for those on furlough, advising study courses for children and adults, making purchases and shipping them to various points throughout the world, arranging for medical examinations and medical care.

What ordinary "business" office can offer such an experience covering currency, budgeting, real estate, stocks and bonds, law, building construction, agriculture, medicine, education, purchasing and shipping, publicity, and their many coordinated lines of work?

Besides this, I like to work for the Board because I receive a liberal education through my daily tasks, and by contacts with those who have traveled widely, studied deeply, and accomplished much. For example, through our regular routine, I can get a broad vision of the political, social, economic, educational and religious life of many nations, not to mention their geography and philosophy. This one Mission Board has work in sixteen different countries, and contacts with practically every part of the globe. Anyone, by reading newspapers and magazines, can gain a general idea of the situation in foreign countries—provided the newspaper reporters are expert historians and statesmen, writing with unbiased eye, and also provided that the foreign correspondents are not hampered by government censorship! But how much more information, detailed and truthful, do we receive from our missionaries who are in the midst of events in those countries, and in consultation with native leaders. These leaders know they can frankly discuss their affairs with no fear of political intervention and embroilment, but with the assurance that the advice given is in the best interests of their own people, sound, and free from ulterior motives. Where but in these offices could I have access to the past and present histories of movements such as the Japanese-Korean situation, the Spanish civil war, the status of the Camerouns, the evolution of Iran, the new freedom for Turkish women, the changes in China and India, the Mexican totalitarian state? And all this, not by doing library research, but simply through daily correspondence and contacts with Americans and natives who have been in the thick of these events.

In this same way I learn of the educational advance of other nations, the fight against illiteracy, what the government is doing towards compulsory education in rural sections and in cities. If those governments are using mission schools as models for their own work, employing our teachers as staff supervisors, there will be a change in the

history of that nation; the coming generation will have a different outlook, as their moral, ethical and mental life is influenced through the standards of the greatest teacher of all, the Christ.

I do not need to read books written by travelers who skim over a country in a few weeks. Many of our missionaries are famous writers, educators, scientists. Their books and reports make fascinating and authentic reading for, since our religion cannot be explained to a people without a knowledge of that people's own background, our missionaries must thoroughly study that people's own religion, mode of living, customs and psychology. They must know their language, their history, their thought processes, as well as the physical land and its influence. At this end of the line, through their correspondence, reports, and books, I get a cross-section of it all, a rapid digest of their many years of intense labor and study.

I like to work for the Board because I not only receive a wide business experience, and a liberal education, but even more because my employers help me to learn how to meet life in a finer way, and in the last analysis, that is the most important thing that can be done for us. Outside the office my life is irrevocably bound up with that in the office. I do not need to shut my desk at night as so many of my friends do, with the thought, "Thank goodness, I can forget this until tomorrow." I do not want to forget it, and I couldn't if I would.

All business offices have their financial difficulties, since the business of business is to bring in financial profit. We, too, need money to carry on our world enterprises. The depression did not pass by the churches nor the church members. But during these past years, I have seen courage and faith that has made my heart sing. Disappointment? Of course! Our leaders are human, but their faith in the supreme Leader has made the attitude and atmosphere of our offices during these extremely difficult years a very different thing from that of the many business offices I have visited.

And the little things about the office—what of them? After all, I spend the major part of my life here. Why should not, therefore, the little things be as important here as in my home—the courtesy, the efforts for our comfort; the thoughtfulness, and the realization that our superior officers consider us human. When salaries were cut, I knew that it was not done, as in so many places, to take advantage of the economic crisis, and I was confident that when conditions permitted, every effort would be made to restore them. If I make a mistake in my work, the air is not blue with profanity. Neither is it blue with smoke!

Into every office, death comes at some time, either to a worker or in a worker's family. In our office, where we are in personal touch not only with the executive and clerical staffs and their families but with 1,400 missionaries living in hazardous places, news of death comes perhaps more frequently. The heartbreak of cables announcing the loss of some loved one half way across the world, an accident to a child sent home to school, earthquake and famine and dread disease, as well as the perils by land and sea—all this we know. But the way sorrow and tragedy are met, in the strength and comfort brought down from On High—this is not seen in every office. And when it comes our turn to face trials, can we fail to apply what we have seen and learned, to our own lives?

All have difficult problems to meet, but here almost every letter brings with it a personal problem, a call for advice. Our leaders, through years of experience in the daily solving of such problems, have gained great wisdom, sympathy and understanding. When my own problems arise, and they have been legion these past years, I follow their methods as best I can; and if more mature advice is needed, I can always discuss my problem with them, in the certainty that thoughtful consideration will be given it, and all their experience placed at my disposal.

Above all, I like the spirit of cooperation among the executives themselves, as well as between executives and clerical staff. Things are done in committee, not individually. The minority knows how to yield, and all are willing to be guided.

All these are intangible things. But I like to work for the Board because of their fair treatment along tangible lines. Long before the New Deal and its Social Security Act, we had a pension

system based on length of service and salary. Although there are only about 60 of us, we have a Clerical Staff Organization which has charge of all matters touching our welfare. Requests and complaints go through a clerical staff committee, which in turn brings them before a committee of the Board, where they are carefully and conscientiously discussed, and the answers are reported back to us. Salaries are scaled according to position and years of service. Vacations vary with length of service, to a maximum of four weeks. We have the privilege of consulting the Medical Secretary, and he helps us secure necessary aid through private physicians or hospitals. We have a pleasant lunch room with all necessary kitchen equipment, a delightful rest room, the use of the missions library. We are not stinted on light or heat. Almost every office has its growing plants, and is as cheery as an office can possibly be.

We have an annual dinner for executives and clerical staff, Christmas parties, department get-togethers, special lectures and addresses, and the privilege of extended vacations for travel.

Our fifteen-minute noon-time prayer meeting is not taken out of our lunch hour, but it is our privilege to attend. This is not only a pleasant break in the day, but a refreshing of soul and spirit that has its favorable reaction upon our physical bodies and on our work.

Summing all this up, I like to work for the Board of Foreign Missions because I am treated as a co-worker and friend, because I receive not only a tangible salary but great value in intangible things, and because, since my employers command my highest respect and the Cause for which we work has my deepest love, I can give to them and it my unstinted loyalty.

Christians and the New Life Movement

By MADAME CHIANG KAI-SHEK

The Leading Woman in China

A LETTER from the Church of Christ in China has reminded me how much responsibility we Christians should carry in bringing New Life to the people around us. Let me quote: "The Bible Women's Association of Canton has issued a prayer card with the design of the New Life Movement and the Cross. Their aim is to have a League of Prayer of at least a thousand who promise to pray for China each

morning as they arise. On the first day of issue two fathers bought cards for each member of the family so that the children might form the habit of praying daily for China."

The cross in the background of the New Life Movement! It has always been there, and the subject fascinates me. Praying daily for China! That is something that we can all do. One man in government service told me that he uses the

three minutes of silence, observed in the regular Monday morning Memorial Service, to pray for the nation's leaders.

Not long ago, in the Officers' Moral Endeavor Association at Nanking, a friend came face to face with a painting of Christ that vividly revealed the crown of thorns. Drops of blood could be seen on the forehead and chest, and the visitor threw up his hands and said: "What a sad picture!" To my husband and myself the cross means not sadness, but triumph. Without it there could not possibly be New Life for any of us. If you read carefully through the public addresses that the Generalissimo has delivered during the past three years, you will notice that sacrifice, blood, and the sweat of labor, are referred to frequently as the only way out for individuals and the nation. The cross is the centre of his life, hence his appeal to the churches and the Christians throughout the nation to take responsibility in living the New Life and passing it on to others.

After his return from Sian, the Generalissimo decided to give more and more time to the development of character through the New Life Movement. It is with this in mind that he undertook to organize the Headquarters at Nanking. There was a time when some thought they might make a political instrument out of the New Life Movement, but this can never be. It must forever remain a movement within the hearts and lives of the people encouraging them toward fuller cooperation in the tasks that face us as a nation, and slowly but surely building character that will stand the test of time, and that will never again allow us to stoop to the evils that have afflicted society so long. If we Christians should be busy about any task, surely it is this.

The mystical element in religion must have value for some, otherwise so many great people in history would not have followed its gleam. To me, however, religion is just life as it must be lived by ordinary mortals, but with the humdrum tasks of every day being performed with greater cheerfulness because of an inner faith in God. It is the daily renewing of our faith, our courage, our vision, the better to grapple with what the day may bring forth.

The organization of the Kiangsi Christian Rural Service Union, slightly over three years ago, appeared to some as a strange and new step for the church. To the Generalissimo and to me it seemed the natural thing for Christians to do. A very great responsibility rests upon us so long as the farmers and workers of many provinces have little opportunity to secure the bare essentials of life.

Christians throughout China should cooperate in living and extending its principles. "Be not

conformed to this world, but be ye transformed by the renewing of your mind." I always want to add, and in so doing transform society until we mould it nearer to our heart's desire.

* * *

George W. Shepherd writes: General Chiang Kai-shek has issued an official invitation to Christian churches to cooperate with the Movement, particularly in the field of social service. Some Christian groups have since expressed themselves as feeling that these regulations might eventually lead to some local New Life Movement Association assuming that it could exercise control over the life of the church.

Significant changes have been taking place. These changes may be summarized as follows:

1. The New Life Movement shall not become a political instrument in the hands of any party or clique. It belongs solely to the people.
2. The staff at New Life Movement Headquarters and in the local associations have no official rank. They have no authority to issue documents and regulations other than those which come from the President.
3. The chief emphasis of the Movement is to be upon the development of character through living the principles of *Li, I, Lien, Chih*. "New Life is not something to promote, but a life to be lived."
4. The New Life Movement is distinctly a Movement and not an organization primarily concerned with establishing and perpetuating itself as a permanent institution. The Movement will cooperate with and assist all agencies at work on improving the social life of the people.

It should be very clear from the foregoing that the New Life Movement is not a rival of the church and cannot do the spiritual work that only the church is qualified to do. At one time, friends of the Movement suggested that it solicit members who would pledge themselves to carry out its principles, but the President replied that every citizen of China is automatically a member of the Movement. The living of New Life principles is hence the obligation of every citizen. It cannot draw circles of inclusion or exclusion unless it draws a circle around the whole of China.

There has been an awakening on the part of Chinese Christians in their responsibilities toward the State. The development of a modern government in which they can place their confidence has had much to do with it. The attitude of local officials in inviting the cooperation of the church in rural reconstruction and in health work has also contributed toward good will and created an atmosphere in which Christians are more at home. Prayer services for national leaders, and for the nation, in times of crisis, have also fostered the interest of the rank and file of Christians in the welfare of their country. Undoubtedly the New Life Movement in its bold stand for righteousness, justice, and honesty, has greatly encouraged many

a despondent Christian, and given him a distinct feeling of self-respect. Now thousands of Christians are praying daily that God will deliver China out of all her troubles.

Work by Christian groups in prisons, military hospitals, orphanages, and settlements, is all very much appreciated by New Life Movement Headquarters, and reports on progress and problems will receive careful attention. Social service by Christian groups everywhere is highly desirable, particularly where New Life may be born from within. "Except a man be born again" he cannot see New Life. After all the genius of the church is to give men a spiritual rebirth and send them out to fight life's battles equipped with the whole armor of God. Others can do many of the obvious things that need to be done, only the church can give spiritual life. The church must not become so busy about other things that it runs the danger of neglecting its main business of remaking men.

The New Life Movement gives the church a large place in Chinese society, and a standing that has not been previously so frankly acknowledged, but it grants this status believing that the church and its institutions have spiritual vitality. The New Life Movement does not mistake the church for a mere social service agency. It knows that within Christianity there is a life of both quality and quantity, for it can be passed on to the masses.

* * *

Z. K. Zia, a Chinese Christian, writes: The New Life Movement has made an impression on officialdom as well as on the people of China. How deep is the impression?

The New Life Movement, as it is, comes from the higher authority down to the rank and file.

It has an odor of formality and external authority. I do not say that they are not helpful, but they are not enough. New Life must come from the changing of hearts. That is not to be accomplished by posters and addresses only.

As Christians, we must do our best to help the cause of the New Life Movement. It has many interesting and instructive points. Then when we realize the perspective, we ought to contribute to it the unique teaching and message of Christianity. The thing that the New Life Movement lacks is spiritual force. It gives us a lot of platitudes: but it has no technique for the attainment of spirituality.

Then the Movement lacks a central personality. We worship Jesus Christ. The New Life Movement has no concrete example to follow, it seems to be a collection of teachings. It is high time for us Christians to preach Jesus Christ and his Gospel.

We must not merely preach the Gospel, we must live it out ourselves, especially those of us who are supposed to be leaders in church or public life. If we do not shine for Christ, who will? God has wonderfully used some of us, and has given us power too. Why not demonstrate to the nation that only a Christian Movement can really save China? This seems to me the biggest challenge.

For some concrete suggestions, I mention the following. We can help the cause of the New Life Movement by linking it to our Christian message in the Christian Broadcasting Station, or in our Christian magazines, or even in our churches. Do all we can to make the New Life Movement a success. When it is properly broadcasted and linked up with Christ, I believe that its moral and spiritual standard will be lifted.—*Chinese Recorder*.

Fruit from Seed-Sowing in China

Extracts from a recent letter of ORPHA B. GOULD
Missionary of the Presbyterian Board of Foreign Missions,
Paotingfu, North China

YOU should see the smile on the face of Miss Tso Shou Chen, the latest arrival in my home. She left a good position in Shanghai because she believed that God told her to come to Paotingfu. The superintendent of the Shanghai school wrote to tell me what a blessing she had been, and how God had marvelously used her there.

This young woman is from a wealthy Buddhist

family, her father being a provincial official. She was formerly strongly anti-Christian and anti-foreign. Now, like the Apostle Paul, she calls herself the "chief of sinner," because she had berated and even cursed the name of Jesus. At one time she recalls saying to a friend, "You worship Jesus; you might better worship me."

During her third year at Yenching University she was converted and left immediately for the

Bible School in Nanking. She was graduated last spring, and now has no other aim in life than to do the will of Him who has called her to go forth with the glorious message of salvation. She is a beautiful, talented and refined young woman and her messages are tender, wooing, cutting, straight to the point. She turns down all offers of a salary. Since her conversion, she has won most of her family to Christ. Her great aim is to reflect the glory of the Lord and to be changed into His image (2 Corinthians 3: 18).

* * *

A Chinese evangelist, Mr. Pan, at our retreat last fall, led the main meetings, his face and his message and his prayers all witnessed to his loving, vital touch with his Lord and Master. He spoke of Life, with a capital L straight up and down with God, and then across to others, with power that went straight home to the heart.

We went to the Man Ch'eng district to hold a three days' retreat for the Christian leaders from the surrounding villages. Thirty to forty were present and all expenses of food and travel were joyously cared for by the Christians in that district. Not one cent came from the mission.

Later we started on our eleven weeks' evangelistic trip. We stopped at eleven centers and visited forty-nine different villages, where we gave at least one Gospel message, handing out tracts or posters to those who could read. On every side we were met with the plea, "Come to our village; this is the truth. We want to understand!"

One morning, at the village of Lu Chia K'ou, an old man of sixty came to tell us how the Lord had blessed him. He had gone home the evening before, called the family together, knelt on the *k'ang* and had led them in prayer, confessing their sins. Then they tore down their idols. His heart was filled with the joy the Master had promised

and later several other believers were added to the Lord. While we were at this village, a married daughter came home for a visit and heard about Jesus for the first time. She went back to her village, and the next day a man came earnestly entreating us to come to their village. We went there the following day and the people listened earnestly to the Message, inviting us to come and live in their village. We returned six weeks later and found that five homes had torn down their idols before we arrived, pledging themselves to believe in the true God. The day we arrived, although it was sleeping, no room was large enough to hold the crowd that came. They stood in a shed all afternoon and evening and listened hungrily to the Message. Several families decided to become Christians and have held services every Sunday since.

At the next village we visited, the Christians—all poor farmers—had built a chapel with two rooms. Every detail of the chapel told of the time, effort, and thought they had put into the work. Fifteen to twenty were present at the early morning prayer meeting and the evangelistic meeting was packed; many stayed over for the evening Bible class. One day, at a street meeting in Tsang Ts'un, a lady came up saying, "I want to believe in Jesus." She had been a sun worshiper and then had turned to idols, to the moon and stars, but could find no peace and had come to the conclusion that they were not God. Eagerly she listened to the Gospel, made her decision, and went away rejoicing in her new-found Saviour.

In one district, one of our evangelists met an elderly man, and asked him if he had heard of the true God and His Son, Jesus. The old man said, "This doctrine is the truth. Two years ago, a man handed me a tract about Jesus and every day, before reading it, I was my hands." He asked us how to pray and was very ready for instruction.

THE GOSPEL FOR JAPAN

Takeshi Muto, formerly a professor in Aoyama Gakuin, and now pastor of an influential Methodist student church in Tokyo, express his views as to "The Christian Message in Relation to Japanese Thought" in the *Japan Christian Quarterly*. Both capitalism and communism have failed in Japan, he says, because of their lack of social justice and inability to bring economic improvement. Both have disregarded Japanese ideals and history. All Japanese thought has been greatly influenced by Confucianism, Buddhism and Christianity, for the Japanese are inclined to adopt and adapt any new ideas or inventions that they find helpful. They need the Christian message—especially in the following aspects:

1. Japan must learn the Christian idea of a living, loving God, the Father of all mankind—not merely a national God.
2. Christians must preach the ideal of universal peace. We must fight militarism.
3. The Christian message is Christ Himself. Japan needs, not theological dogma, but Christ Himself, incarnation of God's fatherly redemptive love. Christ gave Himself for us; that is the whole of our religion. Japan needs the living Christ. When we receive Him other benefits follow as a matter of course.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

A Day in Scandinavia

As one of a series of World Friendship projects, the Girls' League for Service of Grove Reformed Church, North Bergen, N. J., recently sponsored a "Day in Scandinavia" at the church house. Main reliance in getting up an authentic exhibit and program was placed on near-by Swedish Lutheran and Norwegian Lutheran churches. There had been no previous contacts between the Grove Church and the Swedish congregation, but the Norwegian and the Grove had a bowing acquaintance through several Sunday evening union services. Part of the plan was to cement new friendships.

The Swedish friends furnished the afternoon program and the Norwegians the evening; the exhibit was open continuously from three until eleven p. m. Ranged on counters, extending the length of the church hall and draped over screens behind them, were fine pieces of Hardanger needlework, homespun woolsens, colorful tapestries which the Scandinavian owners generously stripped from their beds, windows and walls when they caught the idea we were trying to convey—the artistic and cultural contributions their peoples make at home and over here. They loaned treasured old gold and silver tableware, copper coffee sets and teakettles, handturned candlesticks, a spinning wheel over 200 years old, etc. Each article was labelled with the name of the owner and its history. Wearing native costumes, several women stood behind the counters explaining the different articles. There was a brisk sale of Swedish cookies and of several varieties of Nor-

wegian and Danish baked goods, of which the proceeds went to the Scandinavian churches. A Brooklyn importing firm sent hundreds of samples of the thin, crisp Swedish rye bread, which found ready takers.

The display of articles loaned by the Scandinavians was augmented by some brought back by teachers in the community who had traveled in northern Europe.

At four o'clock, a group of boys and girls of Swedish descent, in costume, sang several folk songs, closing with the national anthem, as the whole audience stood. At eight-thirty, an octette of men from the Norwegian congregation sang several songs á cappella, and a soprano gave solos by Grieg and other Norwegian composers. Motion pictures, borrowed from the Norwegian and Swedish steamship lines, were shown, these being furnished without cost, as were a number of colorful travel posters that decorated the hall.

About 300 people attended during the day. A cafeteria sold coffee, tea, cocoa and home-made cake at five cents an item. Admission to program and exhibit was 15 cents. About \$50.00 was cleared; the closer acquaintance with the Scandinavians in our towns and the fraternal feeling generated between Christian congregations hitherto almost strangers could not be bought for many times that sum.—FLORENCE GORDON, Weehawken, N. J.

(In an early issue descriptions of a series of public Nationality Nights in the interests of World Friendship will be given. Note Miss Gordon's statement regarding the free use of moving pictures from the various steamship lines. Some of the best pictures may be obtained by churches in this way, without expense.)

Wanted: Adventurous Missionary Material

In view of the appetite for stirring ideas, among children from nine to fourteen years of age, I have often deplored the fact that there is so little adventurous missionary material available. In talking to this age group not long since I gave the story of a friend in India who had shot a tiger that attacked a girl in her school; when Miss Fales arrived on the scene, the animal had the girl on the ground with his mouth at her throat. The missionary drove him away with a huge stick but knew she would have to get him later or he would return and do more damage. Laying part of a lamb as a decoy, Miss Fales sat outside the compound late at night until the beast returned, whereupon she killed him with one shot from her rifle. The children listened to this story with the keenest interest, especially when they learned that the brave missionary was alone with 60 children in an area about the size of Indiana.

This year we are studying Africa; and as the leader of a children's group knew of my conviction that we should first interest the pupils in the people and country, bringing in missionary ideas only casually, then make the appeal in the name of the Gospel later, she asked me to give a map talk on Africa. I used the June, 1935, issue of *The National Geographic Magazine*, inclusive of its excellent map, telling stories gleaned from reading two of the Martin Johnson books. The children were so absorbed that they listened with open mouths. I said a great deal about the animals,

such as that telegraph wires must be strung on very high poles else giraffes will run into them; why lions are thickest in the tall grass; the diseases the natives get from ticks and the tsetse fly, etc. That led up to the need for missionary doctors and the suggestion that some of my hearers might be called to become medical missionaries. I have tried hard to find more of this human interest material. I am hoping **THE REVIEW**—from which I have learned so much this past year—may be able to fill the void.*—MRS. GRACE W. BENHAM, 1308 Lafayette Ave., Columbus, Indiana.

New "Tools in Type"

In view of many requests for programs and devotional exercises, as well as auxiliary program material, the Department Editor has examined the new publications sent in from various sources and can recommend as available for general use the following, which either have no denominational references or an amount easily elided:

Baptist Board of Missionary Education, 152 Madison Ave., N. Y.

"Four-Point Project Program based on Missionary Heroes Course No. 1," covering actual hand projects in Map-making (Livingstone), Life-saving (James Chalmers), Boating (Grenfell), Handicraft (Mackaye) and eight other hero-biography projects, with full directions. *Invaluable for boys.* 25c

"Six Worship Services Based on 'The Way of the Witnesses,'" prepared by Margaret Holley Tuck. 15c
"Christian's Progress" (also on "The Way of the Witnesses")—five programs by Anna Canada Swain and adapted for women's societies and senior young people: "The Missionary Pattern," "To All the World," "The Missionary Motive," "The Way

* The Department Editor happens to be familiar with "The Missionary Heroes Course" which is put out by the Baptist Board of Missionary Education and is in three grades or sections. It is replete with just the material Mrs. Benham wants. Inquire of that Board at 152 Madison Ave., New York, and receive catalogue list and instructions as to expense and where to send orders. Several books are published by J. B. Lippincott, Philadelphia, such as: "Romance of Missionary Heroism," "Heroes of Missionary Adventure," etc. The books by Jacob Chamberlain, "In the Tiger Jungle," etc., and the lives of such African missionaries as Hannington, Mackay, Livingstone, and Mary Slessor, furnish abundant material. See also the lives of South Sea missionaries—John G. Paton, James Chalmers and Charles W. Abel.

Can anyone else tell the inquirer, by writing her direct, what further is available?

Is Not Easy," and "To Be Continued." 15c

"We Can Change the World" (Swain), built on Mathews' "Shaping the Future": "Can Crusaders Change the World?" "The World We Face," "Revolts and Realignments," "Revolution for Christ" and "That's a Dream." 15c

"Opening Windows on the Christian World of Tomorrow" (Swain)—six programs on "Missions Tomorrow," by Latourette: "Our World Today," "Our World and Christian Missions" (two programs), "Why and How Is This New World?" "Does the World Need Christ Today?" and "How to Meet the Challenge." 15c

* * *

The United Christian Missionary Society, 222 Downey Ave., Indianapolis, Ind.

"School Bells Ringing 'Round the World"—study and program packet for young people and seniors in the Young People's World Friendship Project: informational and story leaflets, plays and other dramatizations and impersonations, problem and panel discussions, original parables, poster suggestions, etc.—a wealth of ready-to-use material well adapted to the age interests. 50c

* * *

Board of Foreign Missions of the Presbyterian Church in America, 156 Fifth Ave., N. Y.

"Friends Far Away," by Charlotte C. Hudnut—outline for 10 sessions as supplemental to graded S. S. courses, vacation Bible schools or as independent program material and including studies of heroes, Mexicans, Japanese, Chinese, Siamese, Hindus, Syrians, Africans and a final Friendship Ribbon Demonstration. Excellent story and dramatic material for juniors. 10c

Free catalogue of "Motion Pictures for Church Use," furnished by The Westminster Press, 925 Witherspoon Bldg., Phila., Pa.

* * *

The United Lutheran Missionary Society, 1228 Spruce St., Phila., Pa.

"Six Programs on Stewardship for Boys and Girls," by Emma Gerberding Lippard—each complete in itself with talks and stories, activity suggestions, poster outlines, projects, list of stewardship stories, leaflets, playlets, hymns, responsive readings, etc., but the six forming a constructive series calculated to make the child feel his responsibility to God. Excellently adapted to the age interests. 20c

"Where It Will Do the Most Good"—world-wide missionary playlet by Laura Scherer Copenhaver. 6 characters. 10c

"To Live and Grow," dramatic Indian Lace Day presentation, with impersonations of Thread, Hook, Doilies, Vines, etc. 5c

"The Story of Life," by Zoe Isa-

belle Hirt—booklet interpreting to adolescents the meaning of sex in terms of plant and animal propagation. 15c

"Lenten Week of Prayer Packets"—five good daily program sheets and one of suggestions for leaders, for use in Week of Prayer meetings or among shut-ins. 30c

"Friends in Everyland"—set of 12 large pictures for juniors, with stories and activity suggestions on reverse side. 25c

* * *

Women's Board of Missions of the Reformed Church in America, 25 E. 22nd St., N. Y.

"Spiritual Adventuring," a manual of worship for missionary societies—six complete worship programs on "Source of Power," "Spirit of Love," "Spirit of Service," "Stewardship of Life," "Stewardship of Money," "Prayer and Our Missionaries," with series of choice prayers at close. 10c
"Lamps of India" and "China's Gateways"—good dramatic exercises. 10c each

"Talking Pictures of Japan"—series of word pictures concerning its history, the place of Japanese women in the development of Christianity, etc. 10c

* * *

Woman's Home Mission Society of the M. E. Church, 420 Plum St., Cincinnati, O.

"The Book Beautiful," a year's worship services for young people, prepared by Lillian Vogel and covering: "Beauty and Strength," "Beauty and the Greatest Artists," "The Beauty of Thankfulness," "The Beauty of Peace," "The Beauty of Silent Snow," "The Beauty of Wisdom," "The Beauty of the Changed and Unchanged," "The Beauty of the Lilies," "The Beauty of May Day Happiness," "Beauty in a Garden," and "Beauty and Recreation." Well adapted to the interests of youth. 15c

"Modern Missionary Journeys Program Book," including not only the studies on the home mission topic mentioned in September but also civics and Christian citizenship, a peace program for Christmas, a Lenten service, stories of youth, health through mission hospitals and an excellent mite box program. 50c

"Early Missionary Journeys Worship Services," by Marie Wells Clapp—a real study of the main events of Paul's life. 15c

* * *

"Ship East, Ship West" (\$1.00 and 50c) and its guide book (10c), both by Elizabeth Miller Lobengier and intended for primary and junior children, cannot be too highly praised as a peace study. Subject matter, type, illustrations all of the highest order. A number of denominations have submitted it as one of their outstanding studies. Order through your denominational literature department or from The Friendship Press, 156 Fifth Ave., N. Y.

A Live Project in "Rebuilding Rural America"

One of the outstanding needs revealed in our current home mission study is that of abandoned mining regions. Dr. Leeland J. Gordon, Professor of Economics in Denison University, Granville, Ohio, felt the need of bringing home to his students the stark realities back of the statistics which meant so little to upper-income-class young folk. So he conducted a series of trips to the coal mining regions of Southeastern Ohio where men were in utter despair—

Unemployed men, unemployable men maimed and mutilated while mining coal for us to warm our homes; heartsick and weary mothers struggling to keep the appearance of a home; gaunt faces of sickly, undernourished, barefoot children unaccustomed to the taste of milk or meat—sights of utter misery and destitution which the students could not stand. What had been a crowd of carefree students in holiday spirit became a silent group on the homeward journey, completely overwhelmed by the human tragedy they had seen. The trip had changed their whole outlook on life. . . . Upon their return that small group told their story and others caught their spirit. In answer to an invitation, 70 men and women—ten per cent of the student body—met on the top floor of Doane Hall to organize their plans. That was the beginning of the Dillonvale Project. Since that time nearly 100 students, faculty members and townspeople have gone to Dillonvale, providing food, clothing, garden seed and entertainment, while many times that number have participated indirectly, sending clothing and cash contributions ranging from five to twenty-five dollars. The girls have voted to eliminate desserts at certain meals so that their dessert money could be used to buy milk for growing children. The social service committee of the Y. W. C. A. has been the leading group in initiating and carrying out this plan. They set up a workshop for the renovation of clothing and toys. They have given benefit dances and sold doughnuts at football games to raise funds. They have given the children of Dillonvale Christmas and Halloween parties and shared in a Thanksgiving party which provided bread and meat to 500 families who otherwise would have had little or nothing to eat.

During the summer of 1933, Wilfred Eatough conducted a daily school for seven weeks, supported by funds raised largely by Denison students. Seventy boys and girls attended the school, learning something about woodwork, needlecraft and nature

study. At the same time 400 families were provided with garden seed purchased at cost, enabling them to supply themselves with fresh vegetables for several months.

The Dillonvale Project has spread beyond the campus and beyond Granville. Ohio Wesleyan and Miami University students have joined in the work. A group of public school students in Minneapolis sent clothing and toys for the Christmas party and another group of Hi-Y boys in Columbus shared their contributions. The project is bigger and more vital now than ever before. It has become a Denison tradition. . . . No one associated with the project is under any illusion as to its importance. All realize too keenly that it is merely scratching the surface. But having seen the need, everyone returns with a profound conviction that whatever can be done, no matter how small, must be done. At the same time everybody associated with the work sees the larger problems of organized state relief and elimination of underlying causes. Increasing emphasis is being placed on attempts to secure for these people the public relief to which they are entitled. And more effective study of the economic problems involved in seeking not only to remedy such conditions but to make them impossible, follows active participation in the work.

In the final analysis probably the ones who gain the greatest benefit are not the ones who receive but those who give help. They catch a new meaning of Christian service and brotherhood in their field work in economics. Perhaps their generation will learn to meet these economic problems with more wisdom and real Christianity than have the generations preceding them.

The foregoing excerpts, quoted from an article by Dr. Gordon appearing in *The Denison Alumni Bulletin*, indicate how faulty is an economic system with such sore spots as these, and how both students and communities may be led to take hold of temporary alleviation with a view to study means for permanent cure. This is real home mission work which will enlist those who are indifferent to evangelistic work—or who think they are until they come up against the basic needs.

Rural Missions for Primary Children

(Concluded from the October REVIEW.)

Dramatizations may be informal or have added charm of simple costumes such as aprons, sunbonnets, overalls, straw hats, etc. Lemonade and cookies may

be served at end of D. V. B. S. representation if desired. For activation, pack box of crayons, paper, pictures, scrapbooks, scissors and such like to send to some denominational hospital or country Sunday school.

For "Our Mountain Missions," draw on blackboard or poster some mountains and cut out church, school, hospital, etc., etc., and arrange against the background, printing name under each. Cut out overall boys and sunbonnet girls, men and women, some of latter with babies in arms, and arrange them as if going to school or church. Sing "God Bless Our Native Land." Read selection from Sermon on the Mount, or tell Annie Fellows Johnston's beautiful story, "Joel, a Boy of Galilee." Tell stories of mountain work and pack box for some mission with toys, clothes, crayons, etc. Little girls wearing sunbonnets made of bright crepe paper and little boys in overalls may give an attractive exercise, "A Mountain School," with older girl as teacher. Spelling class learn a few words appropriate to this subject; reading class have simple selections about mountain missions; geography class locate some mountain mission stations on map; sewing class start squares of patchwork that may be finished at home and made into a quilt for a mountain orphanage; and the singing class may give "There Is a Green Hill Far Away" or a hymn about mountains. Small baskets of cookies may be served at "recess." An exhibit of woven and patchwork quilts, baskets and pottery is effective.

ANNYE ALLISON.

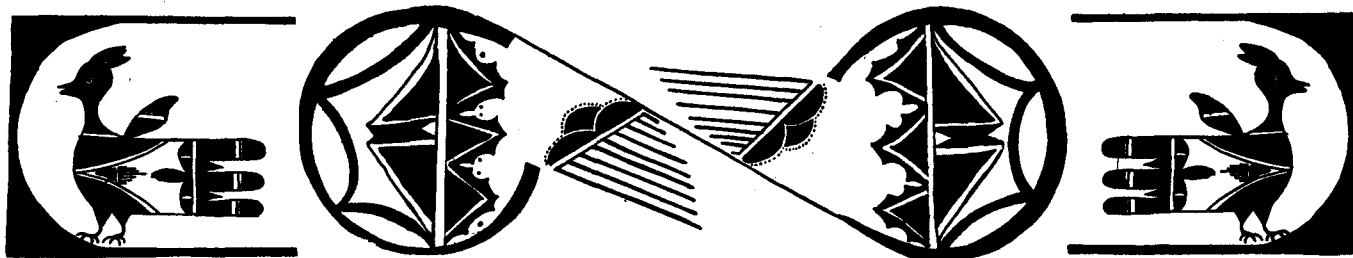
Richmond, Va.

* * *

The Christian who begins to tithe will have at least five surprises: At the amount of money he has for the Lord's work; at the deepening of his own spiritual life; at the ease in meeting his own obligations with the nine-tenths; at the preparation that tithing gives to be a wise steward over the remainder of his income; at himself that he did not adopt the plan sooner.

BULLETIN OF The Council of Women for Home Missions

EDITH E. LOWRY, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK



We Give Thanks

Prepared by CHARLOTTE MARY BURNHAM

Prelude:

"Praise to God and Thanks
We Bring."

Call to Worship:

DAKOTA OR SIOUX HYMN

Many and great, O God, are Thy things,
Maker of earth and sky.
Thy hands have set the heavens with stars,
Thy fingers spread the mountains and plains.
Lo, at Thy word the waters were formed;
Deep seas obey Thy voice.

Grant unto us communion with Thee,
Thou star-abiding One;
Come unto us and dwell with us,
With Thee are found the gifts of life.
Bless us with life that has no end,
Eternal life with Thee.

Paraphrased by Rev. Philip Frazier of the Dakotas.

Hymn: "We Praise Thee, O God, Our Redeemer."

Tune—Kremser, 12, 11, 12, 11.

We praise Thee, O God, our Redeemer,
Creator,
In grateful devotion our tribute we bring.
We lay it before thee, we kneel and adore thee,
We bless Thy holy name, glad praises we sing.

We worship Thee, God of our fathers,
we bless Thee;
Through life's storm and tempest our Guide hast Thou been.
When perils o'ertake us, escape Thou wilt make us,
And with Thy help, O Lord, our battles we win.

With voices united our praises we offer,

To Thee, great Jehovah, glad anthems we raise.

Thy strong arm will guide us, our God is beside us,

To Thee, our great Redeemer, forever be praise. Amen.

Julia Bulkley Cady.

RESPONSIVE READING:

Leader: Thy beauty, O God, is upon us; Autumn splendor everywhere! Days lucid with vision, or dim with mist, haze and smothered sunshine.

Response: We thank Thee for Thy gift of the Autumn, for the beauty of the world and the joy of the harvest.

Leader: Thou hast made our life a summer sowing, an autumn harvest, too short for hate, and only long enough for the love that lifts the load we all must bear.

Response: Yet we know that there are men with hate in their hearts; there are armies that make men enemies instead of brothers; there are nations that in pride and arrogance defy Thy laws in the world. There are many in our own land that suffer from injustice, greed and poverty.

Leader: Forgive us, O God, the envies, suspicion and misunderstandings which have blinded men and nations and thrust them asunder. Purify our hearts

and teach us to walk together in the laws of Thy commandments and in the ways of human friendship and true brotherhood.

Response: Teach us to give honor where honor is due, regardless of race, color or creed, following what our inmost heart tells us to be Thy will. Deepen our respect for unlikeness and our eagerness to understand one another, that we may transcend our differences. May we gladly share the resources of Thy world with all Thy children, working together to build Thy City upon earth.

Leader: We thank Thee most of all for Thy gift of the Holy Spirit which makes men care for one another, for the power of Thy love that drives out that which is greedy and mean in human hearts. We are grateful for those who are working all over the world to bring peace and a more abundant life to Thy children everywhere. Strengthen our hearts and our hands to help them in their great task.

Response: Solo—When Thy Heart, with Joy O'erflowing.

Tune—Bullinger 8, 5, 8, 3.

When my heart, with joy o'erflowing,
Sings a thankful prayer,
In thy joy, O let thy brother
With thee share.

When the harvest sheaves in-gathered
Fill thy barns with store

To thy God and to thy brother
Give the more.

If thy soul with prayer uplifted
Yearn for glorious deed
Give thy strength to serve thy brother
In his need.

Share with him thy bread of blessing,
Sorrow's burden share;
When thy heart enfolds a brother,
God is there.
Theodore Chickering Williams.

The Prayer of an Indian Girl

Help us, O God, as people from all countries to live together in this great world-nation. May we forget difference in color and language, and work for the ideals of freedom and brotherhood.

Thou art our Father, we are Thy children; show us that our hopes and fears and aspirations are one. Forgive the suspicions and misunderstandings which have blinded us; teach us to walk together in Thy commandments, and in the ways of human friendship. *Amen.*

At Work in Government Indian Schools

Thousands of Indian American young people are in government boarding schools, many of them far from home, friends and pastor; several thousand are studying in secondary and vocational schools to become the Indian leaders of tomorrow—teachers, nurses, clerks, cattle-men, agriculturists, tradesmen, housewives. Some will go on to college and become lawyers, doctors, ministers, teachers, social workers, etc. Hundreds are ill with trachoma and have been sent to boarding schools where they may receive medical care and an education; others are orphans or from broken homes.

The Joint Indian Committee of the Council of Women for Home Missions and Home Missions Council ministers to thousands of these young people through the interdenominational work carried on by trained Directors of Religious Work who are placed in these schools to become the friends, teachers and guides of these children, not only giving them a thorough religious education and training for

Christian leadership, but helping these young people, caught between two civilizations, to understand and work out new adjustments in every area of life.

Indian youth presents a challenge to us today. They have potentialities and opportunities for good or for evil that are far greater than has been possible for other generations of Indian youth. They, too, will have a part in Rebuilding Rural America.

Just how are our interdenominational workers trying to meet these problems in the schools in which they are stationed? Let us look through some of their reports. From the Pacific Coast comes this one:

School started yesterday with an increase of fifty in the student body, making about 450 in all, about a third of them trachoma patients and many of them grade school youngsters. A separate dormitory has been opened for them. . . . There are many more full-bloods than I have ever seen before and quite a number of Alaskan students. . . . My program is to include a girl's and boy's club, a story hour for the youngest ones, and Sunday School classes for all ages. We will use the older students in the Teacher Training Class which was started last year, for teachers for the younger children. Then I have asked for a choir practice evening, one for Young People's Societies, one for Teacher Training, and a social evening once a month. I am looking forward to a better year with the student Y. M. and Y. W. groups. We hope to have a cabinet retreat at the Log Cabin this Friday evening to work out our programs for all the young people's groups. . . . The superintendent asked me if I would have the trachoma patients for chapel Sunday evenings and I said I would be glad to. You see we have a school chapel which is really a school assembly each Sunday evening in the auditorium at seven o'clock. . . . He feels that the little folks should not be out so late. . . . and his plan is to have their chapel at 5:30. It will be both Catholic and Protestant children.

This young woman, a graduate of one of the best schools of religious education, has worked for three years in this government boarding school under the Joint Indian Committee. Of her work one member of the Committee who visited her recently writes:

She has won the real respect of the superintendent, the faculty, and the confidence and esteem of both boys

and girls. She knows the ministers in the town near by and has good contacts. She has been to the district Young People's Conference with a number of her Indian girls, had a number of church groups from town at times on the campus. . . . communion by town ministers, joint meetings with town groups, clubs for girls and boys, and other activities. . . .

All directors are doing splendid work in carrying the Christian message and way of life to these young Indian Americans.

Is it worth while? Let us read some other reports:

Last fall our Indian Girl Reserves Club and Arts and Crafts Club girls made paper caps and dressed pencils to sell at our Benefit. Later on they made baby clothes, small children's dresses and quilts for their Christmas boxes. A few girls are working on curtains for certain rooms in the chapel. The Christmas boxes were sent to the Migrants in the cotton fields. The boys as well as the girls helped to make toys for these boxes. Another box was sent out to the Navajos, to one of their former schoolmates to distribute. . . . The young people have put on a program at the county hospital about five times during the year. They have taken four old men at the hospital as their Sunshine Friends.

We have many reports like the following, showing the fine work many former students are doing:

Leadership Training Classes—I feel that it was the most successful activity we conducted during the year. . . . Have just learned of two loyal members of the class, who, during the summer, helped to start and lead at their reservation station among the Navajos, an Indian Young People's Society, giving very able support and help to the missionaries in carrying on the work."

Another at his Pueblo home cooperated with the missionary in conducting a "returned student's" program, being one of the speakers.

Still another, a Navajo who says he wants to be a missionary to his people some day, got in touch with missionaries at his home immediately and has served a part of the summer as interpreter and helper to two missionaries. . . . Am anxious to hear from some of the others.

Fifteen National Home Missions Boards unite in program and financial responsibility for this interdenominational Christian education and leadership. Through offerings on the annual World Day of Prayer, church people share in maintaining and increasing this home missions work.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

LATIN AMERICA

Fetishism in Haiti

A Bible distributor in Haiti writes:

Here we are always face to face with devil worship, known as Voodoo, or *Z'ange*, and we praise God for many conversions from this evil cult.

One day, about six weeks ago, a man came to my home, his face deeply lined with trouble. He had lost all his children but one, and said that the demons were after that one. He begged me to go to his home and destroy all his fetishes.

On my arrival I found the man himself busy with a hoe, trying to locate things that the Voodoo priest had buried in his garden several years before. He had been working since before dawn and had dug a large hole, but there was no sign of the objects. When he had worked until noon he gave up the search and together we went to the little house that he had built for the demons. He had gathered together a pile of fetishes, including eight earthenware water jars, three pairs of bowls used in worship, six china covered mugs, and a small black stone which was supposed to be very powerful. After singing a Christian hymn, I took a hammer and commenced to smash the jars. It was a sight to see the man's face clear as we broke the last of the fetishes and he realized that the power that had held him all his life in bondage was at last shattered.

The Power of Testimony

The testimony of Christian women in Buenos Aires is proving the most effective means of winning other women to Christ. An Argentine who had seen her Christian neighbor under great strain and provocation marvelled at her patience and calm; this awakened her to a realization of her own lack of peace, and she sought to know the Lord Jesus Christ.

Another Christian brought her neighbor to talk to the missionaries at the close of a meeting. The woman was an Italian, who understood little Spanish,

but after hearing the Gospel, she said through an interpreter, "This touches my heart. I feel it is the truth, and I long to understand better."

Among recent converts is a strict Catholic, who wanted to know why she had been taught so many false doctrines, and who asked the missionary to answer many questions about the Word of God. Another said, "This is the first time I have ever heard the Gospel. Could I be saved now?"
—*Life of Faith.*

House to House Bible Work

Bible distribution in Mexico reports progress. One of the workers writes:

We have now covered the capital of this state, Michoacan—which is Morelia, a city of about 40,000 inhabitants. There was much prayer in advance, in which all our Fellowship Group joined, and we were overjoyed to see how God opened doors in that fanatical city, torn between Romanism and Radicalism. About 3,500 Gospels were placed in the homes, 300 New Testaments were sold, and about 25 persons manifested their desire to receive Biblical literature.

One woman, when offered the Word of God, said, "No. I don't want to have anything to do with that book. It is not authorized by the Church." But as she listened to the worker tell how God had lifted him, tears began to flow and finally she said: "Oh, if that book can do that for you, perhaps it can give my husband and me new life. Come on Sunday and talk to us together."

Another instance was that of an old woman in Santa Ana who said: "This is the book I have needed. I never have heard such words, and I know for a fact that the Lord Himself is speaking by means of this little volume."

Mexico and Her Children

For the first time in Mexican history, a sustained effort is being made to provide schools for all the children. It is not easy to create a national educational system, to place schools in dis-

tant villages and in crowded towns. The wonder is not that Mexico has fallen so far short of its hopes, but that considerable gains have been won. The Mexican treasury is poor—the total national budget is less than many a second-line American city. Trained teachers are few. There is steady opposition from the Catholic Church. Priests and laymen join in denouncing the public school as atheistic and corrupting.

Mexico is also fighting child labor, and starvation wages.

—Hubert C. Herring.

Opportunities in Chile

William M. Strong, of the Soldiers' Gospel Mission of South America, writes of what promises to develop into a new religious movement in the Chilean army.

"Several soldiers in a 'Charabuco' regiment in Concepcion have banded together to pray for their comrades' salvation in a series of meetings that we propose holding next month in a little Gospel Hall near the regiment. The meetings will be only for soldiers of the two regiments in Concepcion. Our regular military Gospel meetings are held inside the barracks, but this is a new thing we are trying in order to establish a more permanent work among the soldiers themselves during our absence, as we are only able to reach each regiment once a year.

"Another opportunity has arisen in the same city among the English business men who have invited the writer to give a series of Bible talks in the English club. We have already given the first of these talks and it has apparently aroused a good deal of interest."

Gift and Prayer

A young native Christian worker of Central America had gone into an exceedingly needy district, without the slightest promise of support. A friend became burdened with a desire to have a bit of financial fellowship with this self-sacrificing young man. The idea seized upon this friend to keep before himself a small bank in which he would daily deposit ten cents through denying himself something he otherwise would have purchased, and when putting in the money, to send up a definite prayer for the recipient of it, and for the work he is doing.

This little plan accumulates \$3.00 per month, and at the same time serves as a reminder for thirty times each month, lifting the heart in prayer to God for the phase of work in which the donor may be interested.

South America's Three Classes

Mr. Alexander Jardine divides the people to be evangelized in South America into three classes: First, the forest Indians, living on the banks of the rivers and in the vast and dense tropical forests, many of them hostile to civilization. Second, are the educated residents of Buenos Aires, Rio de Janeiro, and other cities and villages. For these, house-to-house visitation and the printed page are used.

The third class consists of Indians living in the highlands of South America, Peru, Ecuador and Bolivia. For years work had been carried on among the people with very meagre results. It had been said they were too ignorant, stupid, downtrodden and poverty-stricken, after four centuries of oppression from the white man and the Church of Rome, to be reached by the Gospel message. At the beginning of the work, missionaries had been looked upon as mere white people come to exploit and lead the Indians astray. After a time, however, little groups began to spring up here and there, the Church became evangelistic, a missionary church, and people

"gossiped the good news of salvation," bringing their families and friends to hear the Word of God.

—*The Christian*.

EUROPE

Among the Hop Pickers

England has a Hop Pickers' Mission. From Kent, chief hop-growing county, comes the 68th annual report of this mission containing many incidents connected with last year's work, which indicate that many conversions have resulted. The mission had six medical centers in use. These were visited by nearly 2,000 patients, most of whom were children.

The Church of England Temperance Society commenced work among Kentish hop pickers more than half a century ago. Seventy-five camps in East Kent are regularly visited by the workers; about twenty dispensaries are in use, five of which travel about wherever they are needed; Sunday schools and lantern services are held, while social work is carried on on sound, practical lines. The committee is anxious to develop its dispensary work.

Other hop-picking areas have workers who visit the pickers at their work, and hold Gospel meetings among them in the evenings. Their ministry is much appreciated. —*The Christian*.

British Colleges and Religion

Churches in Great Britain have begun to feel more responsibility for the student world, and in addition to the "Group Movement" there are now in many universities and colleges, denominational societies established with the idea of caring for their own church members who have come to study. Students themselves, such as have church affiliation, are becoming more conscious of their membership.

The gulf between those who call themselves Christians, and those who do not, seems to be widening, and the position of the doubter to be becoming more and more untenable in a world where

problems of injustice, poverty, crime and war must be faced.

—*Dnyanodaya*.

A Belgian Centenary

A century ago there were only eight Protestant churches in Belgium. Four of these had a membership of foreigners only. Through the influence of an agent of the British and Foreign Bible Society the Christian Missionary Church of Belgium was formed, known as the Belgian Evangelical Society. This movement has grown until today there are forty-six churches and mission stations in the cities and country districts. At the centenary celebration more than 3,000 members of the church gathered from all parts of Belgium. About thirty representatives of Protestant churches in other countries addressed the gathering. —*Alliance Weekly*.

Children's Mission in France

France has a "Children's Special Service Mission," with its center at Sumene. The work is carried on in collaboration with churches of all denominations, and organizations for young people are increasing considerably. Five camps were held last summer, and follow-up work includes the formation of Scripture Union branches. Several hundred boys and girls between ten and fifteen years of age have found their Saviour.

Similar groups have been organized in India; members promise to endeavor to win others. Sikh, Moslem, Parsee and Hindu girls have been reached, and the student life of India is increasingly being brought into touch with the claims of the Gospel. In one week-end camp, over 100 men and women students gathered to discuss problems of the Christian life.

In the Kikuyu country in Africa the Gospel message has been conveyed to children by means of lantern lectures.

—*The Christian*.

Liberty Promised by Franco

Word comes from London that complete toleration of religious

practice and education is promised to Protestants in Spain, if General Franco can make this régime effective. It is also stated that the Protestant school and church in Salamanca, in Nationalist territory, have been handed back to Protestant hands, and complete liberty of action extended to the Protestants in charge. —*The Living Church*.

Crisis in German Missions

Such are the restrictions imposed by the Nazi Government on the export of money that the work of German Protestant Missions in India, Burma and Ceylon is seriously threatened. Only sufficient support is allowed to be sent from Germany to maintain German Nationals, with the result that all grants from home for the support of native workers have ceased. The Gossner Evangelical Lutheran Church in Chota Nagpur, and the Jaypore Evangelical Lutheran Church in Orissa, have had to close schools and cut drastically the already meagre salaries of Indian workers.

The National Christian Council is bringing the facts to the notice of Protestant churches in Europe and America.

It appears that the Confessional Church has recently handed Hitler a strongly worded protest regarding the Nazi attacks on Christianity. It reminds him that their solemn warning of 1936 has gone unheeded, and demands the immediate removal of restraints against the Christian youth work, lifting of the prohibitions against gatherings such as the Evangelical Weeks, and release of the hundred pastors now in prison.

As originally planned the protest was to contain an ultimatum to the effect that the text of the factual protest would be printed in booklet form and distributed throughout Germany. It is not known whether the ultimatum was actually sent, but as yet the Church has had no reply.

Seeking a Common Front

In Austria, Protestant and Catholic forces are joining hands

to save the world from the enemies of Christianity. In a recent issue of Austria's leading clerical daily, *The Reichspost*, were two articles, one from a Protestant pastor, the other from a Catholic priest, both pleading for cooperation. The editor, an aggressive champion of Roman Catholicism, after referring to an appeal of Sir Henry Lunn for the creation of a united Christian front against "the coercive dechristianizing of Europe," quoted a letter to the *London Times* in which Archbishop Hensley states that Pope Pius XI had already urged all believers to aid one another in defense against the storm of godlessness.

The Protestant contributor, Dr. Ernest Koch, says: "Respect for each other and love toward one another is the only possible conduct for Christians. We are responsible for one another and supplement each other, whether or not we are conscious of it. We belong together. Therefore, clear-seeing men on both sides are calling: 'Hands across the trenches.' We owe that to each other for the sake of our nation and especially for the sake of the Church. Our enemies are trying to make the chasm between confessions as deep as possible so as to beat us, one at a time."

—*The Christian Century*.

Anti-Semitism in Poland

The persecution of Jews in Poland continues to be far worse than that in Germany, though not as much publicized. In 1936, more than 1,000 Jews were injured in riots and persecutions in Poland, the country which has the largest percentage of Jewish population of any land in the world. In some towns there has been a wholesale destruction of property designed to make it impossible for the Jews to live. For the first time in the history of Poland, Jews have been branded officially as being racially inferior. In Lithuania the press is claiming that the country is too poor to support all its population. The remedy suggested is the expulsion of the Jews.

—*Revelation*.

Militant Godless Activity

Russia's League of Militant Godless has recently been attacked by the Kremlin for neglecting its job. A recent decree demands the "uncovering of counter-revolutionary machinations of priests and sectarians carried on under cover of using their legal rights as guaranteed by the new constitution." It further states that "only patient explanation of the contradictions of science and religion, and the reactionary rôle of religion and the church, and daily political work among believers can overcome religious faith."

The apparent imminence of a genuine religious revival has produced this counter-offensive.

AFRICA

Bible Society in Ethiopia

For more than a century, the British and Foreign Bible Society has been interested in the publication of the Scriptures in the various languages and dialects of Ethiopia. Although the Bible House in Addis Ababa was looted just before the Italian occupation in May last year, the work has been carried on with unusual success since that time. Seventeen thousand volumes of Scripture were circulated last year. The agent, Mr. Bevan, was given to understand that he might remain to continue the work he has carried on for the past sixteen years, but suddenly he was ordered by Italian authorities to leave, and given only three weeks in which to wind up his affairs.

A Bible School had been established in Ethiopia, to train students in the Bible, and to teach them to work with their hands that they might be self-supporting evangelists to their own people. That work also is ended.

Before the expulsion of the missionaries by the Italian Government, every member of the native missionary society and every student of the Bible School had been arrested and thrown into prison; many have since been shot, others deported, but not one had been set free, and

those who are in prison are expecting death at any moment.

Advance in the Sudan

Last year the Sudan Interior Mission opened more stations than ever before; more converts were won than at any previous time. A little group of workers are still in Ethiopia, and have not given up hope of providing that land with the Gospel. It is said that native converts in Ethiopia are increasing more and more. Nigeria has opened more widely than ever; this will afford a field for many workers expelled by the Italians.

War in Spanish Guinea

Spanish Guinea has had an echo of the conflict in Spain and the Christian workers, huddled in the interior, have heard the sound of flight and pursuit on the road at the base of the hill near where they were, have been threatened with the closing of their public assemblies, have been watched for any sign of their taking sides, but they have been kept from harm. This, the smallest colony in Africa, has a total area of 10,036 square miles where live about 90,000 people. There are eight organized churches, 989 church members, two African pastors, forty outposts and twenty-five village schools. At present, only two missionaries and their wives are at work there.

—*United Church Review.*

Pimu Hospital Nurses

Work in a Baptist Mission Hospital at Pimu, Belgian Congo, would not be possible without the help of six "boys" of the same tribe as most of the patients. Two are trained nurses, described as "the mainstay of the tremendous amount of work that has to be done day by day." In addition to in-patients' work and emergency operations, these two have given an average of 120 injections a day. Another attends to the ulcer dressings each day. "This is a job which never ceases to call forth my admiration," writes Dr. Price, the hospital head. "For one thing it is

quite foreign to the native mind to be solicitous for the ulcers of one's own family, let alone of other people's. I honestly believe that he does it as an expression of the change that Jesus has made in his life."

Lastly, there are three "pupil-nurses." Their keenness is shown by the fact that whereas they only receive food and clothing and a small "bonus" at the end of each year they spend in the hospital, they might have been earning good wages elsewhere.

Quite unknown to Dr. Price, the three of them have been gathering for family prayers at the end of their day's work, taking it in turn to lead in prayer.

—*Life of Faith.*

Success Calls for Education

Dr. Albert I. Good, Cameroun pioneer, says: "No mission can be successful in such a country as Africa without education." The Presbyterian West Africa Mission today has approximately 35,000 boys and girls attending 1,200 mission schools. Some have to walk five or more miles to and from school daily.

There was a time when, because of native fear of the white man's medicine and trust in the witch doctor, infant mortality claimed more than 50 per cent of Africa's babies.

Since 1894 there has been gradual transition, from the binding fear of the witch doctor's power to faith in Christian medicine; from hesitation about seeking help from the white doctor to the present crowding of hospitals and dispensaries with those sick in body and soul; with nearly 45,000 coming annually for treatment and to hear the Gospel.

Unity in the Congo

Rev. John Morrison, of Luebo, worker of the Southern Presbyterian Board, sees as one of the fine things of Congo work the fact that a Christian Church, loyal to Christ alone, is being built up. If a native leaves the territory of one mission and goes to another, his membership card is sufficient to admit him as a

member of the other Christian body; there are no denominational differences. Where a native convert sees different methods of administering the sacraments, he learns that there are different modes, but one significance, and when he sees a body of missionaries from all over the Congo enjoying the fellowship of the Lord's Supper together, he begins to understand the universality of the body of Christ.

The constant exchange of native teachers and missionaries between the different missions is of value in teaching that we are indivisible in Christ.

—*Christian Observer.*

WESTERN ASIA

Turkey Needs God

Turkey stands in great peril today. She does not see the relevance of God to life. In the first flush of national revival she thinks she has done and can do all that is necessary to maintain her own life.

She seems to be impressed with the Western effort to dismiss God and religion from life and thought. Her official attitude toward religion is non-committal.

"Islamic faith and culture have failed. Let's try secularism," she is saying.

The Turk's will to live and learn, and his drive toward democracy have stamped Turkish achievements of the last fifteen years with the mark of authentic vitality. But democracy is not enough. Self-respect is not enough. Patriotism is not enough. Education is not enough. God alone is sufficient.

Turkey is tempted by bitter experience to say that every nation must fend for itself and let the devil take the hindmost.

"Turkey faces West," as Halide Hanum says. It is not Western religion that she seeks, but Western science. There are those within the Turkish nation who recognize the fact that a thoroughgoing revival of Turkish national life demands spiritual as well as political, economic, and social rebirth.

The world community needs a strong and beneficent Turkey. Her influence has already set a new tradition of peace in the Balkans. Her national rebirth has helped to restore faith in our common humanity after the years of harrowing war.

The very strategic geographical position of Turkey makes her a potential bridge between the East and the West.

It is more suggestive to think of her as the hub of the Near East. An amazing number of new ideas radiate from her in all directions—to the Balkans, Egypt, Syria, Palestine and Arabia, Iran, Central Asia and even Russia.

The Turk belongs to our human family; he has tested capacity for leadership; he stands a dominant figure at one important crossroads of the world; and he faces a great crisis in his own inner life. How can he be won for God and to the things that make a people truly great and strong? The people of Turkey have never had a clear vision of Christ. His real face can be disclosed by loving kindness and sincerity and disinterestedness, to make God in Christ a reality.

—*Fred Field Goodsell.*

INDIA

Bishop Azariah of Dornakal

Bishop Azariah, who sails for England, November 3d, after two months in the United States, is the first native Indian bishop of the Church of England. There are now two others. Rt. Rev. Vedanayakam Samuel Azariah was consecrated Bishop of Dornakal in 1912. He was a delegate to the World Missionary Conference of 1910 in Edinburgh, out of which grew the World Conference on Faith and Order. Bishop Azariah visited Australia last year for the centennial celebration of the first Anglican bishop's consecration there. He attended the two church conferences of the past summer in Oxford and Edinburgh. Cambridge University awarded him the LL.D. degree in 1920.

The diocese of Dornakal has a population of over two million, mostly Hindu. The Bishop's Church people, coming into the Church in large numbers, are simple villagers; his clergy, mostly Indian with a small foreign staff, have thickly populated fields to cover and are handicapped not only by numbers but by lack of education among the village people, and lack of equipment for their little mud churches.

With such humble circumstances as a realistic basis, the Bishop's interests and his influence have grown church-wide in India, and world-wide. Pastoral care and training, the development of a truly Indian branch of the Anglican communion with native Indian forms of worship, the betterment of village life, the constructive guiding of Christian thought in India throughout the maze of politics and nationalism, church unity in India and in the world—for all this he is constantly laboring.

Keeping the Masses Ignorant

Political propaganda fills the ignorant minds of India with the belief that there are no poor people in England, since "all the money is taken from India to feed them, leaving Indian people with no clothes on their backs." Mr. Banks illustrates this by the following story in the *United Church Review*:

As I was watching the fireworks in connection with the Coronation, a lad of about sixteen dressed in the hand-woven cloth which Mr. Gandhi advocates, accosted me. "Why have you not gone to England for the Coronation?" he asked. When I said I could not afford to do so, he replied, "You can travel for nothing, so why did you not go?" He was convinced that people could travel in England without paying railway fares, and would scarcely believe me when I told him it was only railway officials who have free passes. He was astonished to learn that I had not seen King George VI. "Why not? can't you go and see him whenever you like?"

Truth-Seeking Sadhu

Rev. C. G. Navalkar sends this incident, reported by a colporteur of the British and Foreign Bible Society:

A few months ago while I was going about in Jalna I met a Hindu sadhu or holy man, belonging to the Mahar caste. He was from a village about 18 miles from Jalna and was on his way to a sacred place, Paithan, on the banks of the Godavari. This sadhu was a constant pilgrim to sacred places, such as Pandharpur in the Sholapur district and to Paithan. When I met him, I had a long talk with him on the merits of Christianity, but he remained perfectly silent. After some days he returned from Paithan and I again met him. He asked me to tell him about Jesus. I told him about the life of our Lord beginning from His birth to the Resurrection. He listened to it all most attentively and after I had ended exclaimed, "Now I have heard everything and I feel satisfied." After that he visited me several times. Once he said, "Really, my life has been spent in vain. Now I know that Jesus is the true Saviour." He then broke the rosary or string of beads round his neck and purchased a copy of the New Testament. Since then he has ceased to attend Pandharpur, and is now an earnest student of the New Testament and a seeker after Truth.

Telugu Women to the Rescue

Telugu Baptist women raised Rs. 400 toward keeping the hospital at Sooriapet open and properly staffed. Otherwise, it would have been obliged to close its doors. Dr. John S. Carman writes from the Hanumakonda Hospital that this tragic possibility was stopped by "one of the most hopeful forward steps that has been made by our Indian Christians during the first year of the new century of Kingdom progress among the Telugus."

—*Watchman-Examiner.*

Third Moslem City

Hyderabad is the third Moslem city in the world. It is equal to Madras in size. With its great Osmania University it attracts students from every part of India.

Australian Anglicans have a mission there; a part of this work is St. George's Grammar School, where 300 boys and 200 girls are being trained for leadership. This school is a base from which the aristocracy, officials and students in the towns, who are all Moslems, are reached. An Indian clergyman has been specially trained for evangelistic work among Mos-

lems. A book room has been opened where the educated Moslem can read Christian literature and discuss it.

—C. M. S. Gleaner.

Salvation Army Converts

The Government of India has marked its appreciation of a remarkable work of the Salvation Army in the Andaman Penal Settlements, by the award of the Kaiser-i-Hind medals in gold and silver to their officers, Major and Mrs. Sheard. Six hundred brutal outlaws, 120 of whom were convicted of fifty murders and of robberies totaling £22,500 worth of goods have become a law abiding, thrifty and prosperous community. Some of the more desperate characters were the personal servants of the officers. Many former murderers have become Sunday school teachers and Gospel preachers.

—World Dominion Press.

Literacy in Siam

Siam has a higher literacy percentage than India, Burma or China. Compulsory education for the first six years is being made effective all over the kingdom as rapidly as possible. A system of vocational schools is projected, and there is a growing interest in physical education. A national stadium is being erected in Bangkok; and Siam, never before represented in the Olympic games, expects to send a strong contingent to Japan in 1940.

—Christian Century.

CHINA

War Brings Revival

It is reported that foreign and Chinese Christians packed churches of all denominations in war-wrecked Shanghai during the rain of shells, giving evidence of unprecedented religious revival. Pastors shortened their services to minimize danger to parishioners from unexpected bombardments. The peril of ever-recurring air raids was considered so great that preachers reduced their sermons in English

and Chinese to simple exhortations to bear the trials and tribulations of the war bravely. A few churches closest to war areas were closed.

Missionary Possibilities

Rev. C. Darby Fulton, Executive Secretary of the Southern Presbyterian Board of Foreign Missions, in commenting on the situation in the Far East says that the present trouble there, while accompanied by many elements of danger, need not necessarily retard the progress of missionary work. It is conceivable that in some ways the effect may be just the opposite. Through newspapers and other sources it is reported that there is a vast turning of the people of Shanghai and other stricken districts to the consolation of Christianity in this emergency. Then, again, missionaries are having a superb opportunity to prove to the Chinese people their genuine sympathy, friendship and devotion.

He points out that in Japan vast millions of the population are out of sympathy with the imperialistic policies of the military régime. This has been proven two or three times by the overwhelming majority of anti-government representatives that have been returned to seats in the Imperial Diet. In this opposition to militarism and aggression, the relatively small but influential Christian constituency in Japan is a strong nucleus. Letters from our missionaries reveal that despite the national crisis Japan is facing, the spiritual hunger of the people is evident, and there are untold opportunities for reaching men and women with the Gospel.

—Christian Observer.

No More Inferiority Complex

Rev. Alexander Paul, Executive Secretary for Oriental Missions, United Christian Missionary Society, writes from mid-Pacific, bewildered at what he saw in China, although war had not yet broken out when he left. One of the transformations he noted was the emergence

from an inferiority complex; the Chinese have found themselves.

As to the Christian program, Mr. Paul says that Christianity plays such a small part in the life of the country that it is difficult to say how much of a contribution Christian ethics is making to the uplift of China. However, many of the leaders in all walks of life have in some way been touched by Christian institutions, whether it be the church, schools or hospitals. For the most part, the church program relates itself to the needs of the community. Mr. Paul believes that western materialism is permeating China more rapidly than Christianity.

—World Call.

Christianity in China

One of the field directors of the China Inland Mission firmly believes that the Church of Christ has been so firmly established in China that even if all missionaries had to be withdrawn, the work of evangelization would go forward. Missionary activity has been seriously handicapped during the past ten years by Communist influence. There has been general lawlessness.

Another worker in China draws attention to the fact that the past two or three years have been the most encouraging in the China Inland Mission's history, and suggested that the devil was angry at the progress which had been made. Thus behind the earthly conflict was the spiritual, and there was urgent need for prayer. Every great advance of the Kingdom of God in China, he said, had been born out of apparent tragedy, and the present setback may well be the preparation for another great step forward.

—The Christian.

Interdenominational Mission Society

The Chinese Missionary Society, organized in 1918, now has 15,000 subscribing members and has become nation-wide. Once in three years its General Conference meets which elects the Board of Directors of twenty-one members. The last meet-

ing of the General Conference attended by sixty-six delegates, was in August, 1936, at which time the following three-year plan was adopted:

Double the workers in the field.

Open a Bible school in Yunnan.

Open work in Tibet.

Open more day schools.

For the Bible school a principal has been secured and a building is under construction. Three candidates have applied to be sent to Tibet where work will soon be opened.

From 1918 to 1931 work was conducted in two missions, Yunnan and Heilingsiang, Manchuria; but during the last five years missions have been opened in Szechwan and Mongolia, thus making three missions now under this society. During the nineteen years of the society's work forty missionaries have been sent out. At present there are thirty-seven missionaries of whom seventeen have gone out from Shanghai, twelve are local paid workers and eight are workers without salary. Among these are five doctors and seven teachers working in their respective fields.

—*Chinese Recorder*.

Medical Education

The general trend of medical education thus far in the twentieth century has been in the direction of concentrating this work in a smaller number of centers, and giving greater strength to each of these. Medical education in China has received support from three sources in addition to that from mission boards: (1) the Rockefeller Foundation; (2) philanthropically-minded individuals in North America and Great Britain; (3) the Chinese people and government.

At the present time medical education is being carried on under Christian auspices at six centers in China. In addition to the Peiping Union Medical College, these are as follows: At Cheeloo University, Tsinan; West China University, Chengtu; St. John's University,

Shanghai; Hackett Medical College, Canton, and Woman's Christian Medical College, Shanghai.

The number of trained Chinese physicians and surgeons is less than 5,000. They are serving throughout every part of the Chinese Republic, and are rendering an incalculable service to their people. They are manning Christian hospitals, entering government medical service, going into private practice, and teaching in medical schools. But their number is far too small, for China has only one physician with modern training for every 95,000 people, whereas the United States has one physician for every 785 people.

—*Presbyterian Survey*.

Hospital Inspection

Recently a group of sixteen hospital administrators, from almost as many provinces, undertook, under the auspices of the Ministry of Education, a trip through North and Central China to inspect outstanding hospitals. The Commission traveled for six weeks through eight provinces, making a study of about 45 hospitals. The purposes were to make a start in the matter of setting up minimum hospital standards for China, and to offer individual members of the Commission, some of whom were from isolated centers, the stimulus of a fairly comprehensive view of the rapid advance of modern medicine in China.

The inspection included 15 Protestant Mission Hospitals. Government hospitals are all relatively new. Some impressions of a member of the group are:

That there is a distinct and deliberate trend in China toward state medicine and government control of all teaching and practice of both medicine and nursing.

That the government is facing the problem of health for the people of China, conscious of its difficulty and magnitude, but determined to assume responsibility for it and do something about it. The broad lines of its nation-wide program, along lines of curative medicine, public health and medical education, have been laid down, and a surprising amount of progress

has been made during the last five years.

That there is a rapidly growing enthusiasm for modern medicine in China at present, both in the Government and among the people. During the last twelve months the Government has spent two million dollars in erecting new hospitals alone, and many millions in subsidizing and promoting medical work.

That in some of the larger cities the inevitable competition between government and mission hospitals is beginning to be felt. Nearly all mission hospitals are handicapped by small poorly-paid staffs and the necessity of being self-supporting, while government institutions at present are coasting along on large subsidies.

No "Rice Christians" These

The history of missions in China has shown that it requires more time to convert a Chinese to Christianity than some other Asiatics, but that when he is converted he holds to his new faith with a tenacity which persecution seldom shakes. While it was to be expected that some would fall away, the behavior of Chinese Christians under the baptism of blood and fire in the Boxer uprising eloquently testified to the genuineness of their faith. The uneducated peasant was not behind his cultivated countrymen in devotion to duty. Of the hundreds of Christians who were taken inside the British Legation in Peking, not one proved false to their benefactors.

—*Watchman-Examiner*.

JAPAN-CHOSEN

University Religion

Five thousand students at the Imperial University in Tokyo, one of the best equipped educational institutions in the world, when questioned as to their religion, revealed the following facts: Confucianists, 6; Shintoists, 8; Christians, 60; Buddhists, 300; Atheists, 1,500; Agnostics, 3,000. Of 30,000 students in the government universities, 27,500 are reported as having no religion.

—*Japan Christian Quarterly*.

Are the Japanese Peace-Minded?

Sir Herbert Marler was formerly Canadian envoy at Tokyo,

and is now Canada's representative at Washington. In a recent interview with Lady Marler her testimony to Japan's love for peace strikes a strange note, but she asserted she found the majority of the Japanese people "peace-minded." She commended the marked influence of Christian missionaries in Japan, stating that while many of the Japanese who attend Christian schools may not formally adopt Christianity, they learn Christian principles and are regular church attendants. Christianity to the Japanese is a definitely living thing, with a message for the individual, which is not found in their native religions. Lady Marler also praised the work of the Women's Peace Association in Japan, with a membership of about 250,000.

—*Presbyterian Tribune.*

"Forward—Day by Day"

While Japanese and Chinese soldiers are killing each other, Japanese and Chinese Christians are uniting in strengthening the witness of the Church. Plans for publication of *Forward—Day by Day*, the Forward Movement manual of Bible readings and meditations, in Chinese are under way. Two students at Central China College are helping in the task of translating the manuals from English to Chinese. The Chinese are finding Japanese translations of Forward Movement literature helpful in the work, as many of the Japanese characters are pure Chinese characters.

The Rev. Charles F. Wiston, of Central China College, is in communication with Prof. Paul Rusch of St. Paul's University, Tokyo, who is aiding with the Japanese publications. More than 55,000 copies of the Japanese *Forward—Day by Day* have been placed in the hands of Japanese families. Forward Movement efforts to reach the millions of rural inhabitants in Japan are meeting with success.

—*The Churchman.*

News, Not Views

Newspaper evangelism, started by W. H. Murray Walton, is

maintained by his Japanese colleague, Rev. M. Murao, under a Board of Directors of the Japanese Church and the Church Missionary Society. There are now three major dailies (and several smaller papers) which publish daily religious articles. It is considered more effective to publish news, rather than views. News about Christian activities has greater weight than essays upon Christianity.

—*Life of Faith.*

Scholarships at Chosen Christian College

Last April, Chosen Christian College received 153 new students, 84 in the Commercial Department, 42 in the Literary Department, and 27 in the Science Department. Of these, 60% are Christians. Many of these, as well as students already in college, are barely able to find the money necessary to get an education. Many work, some few have had scholarships provided by friends in America and by Korean friends. A gift made by Mr. C. S. Kim of Seoul last winter will provide four scholarships. On March 21, Mr. S. K. Cho announced that he would give 20,000 yen each to Chosen Christian College, to the Severance Medical College and to the Korean Posung College. The following day he paid half this sum to each of the institutions concerned, promising to pay the remainder in May. With additional help contributed, the college expects to be able to supply 36 scholarships.

Mr. Cho's gift is the largest which the college has ever received from Korean sources. Coming from a young man who is not himself a Christian, it shows something of the esteem in which this college and the Severance Medical College are held by the Korean people in general. —*H. H. Underwood.*

One Thousand at Prayer Meeting

Midweek prayer meeting in Pyengyang has probably the world's largest attendance, rarely falling below 1,000 and

often reaching 1,400. It is worth going far to hear Korean Christians pray. They bow with their faces to the floor and pour out praise, confession and supplication as those who know what it is to have daily audience with God. —*Monday Morning.*

ISLANDS OF THE PACIFIC

Island Problems

About 100 delegates, representing major mission enterprises (except Roman Catholic) attended a Pacific Missionary Conference in Sydney, Australia. Emphasis was placed upon the need for indigenous churches, undivided by denominational differences. Said one speaker: "We are not concerned only with establishing small Christian communities here and there, linked with the Church of the West, and retaining forms and worship and Christian practice peculiar to the West. We must reorganize the Island Societies of the Pacific on a Christian basis, and integrate them into one great Christian fellowship."

With regard to education, it was agreed that it is the ultimate responsibility of the governments concerned to educate their citizens. As governments take over this task, missions must withdraw, but taking care that religious teaching and influence are adequately safeguarded, especially by insuring the Christian character of the teachers.

—*Pacific Islands Monthly.*

South Seas Martyrs

Lawes College takes its name from a great pioneer missionary of the London Missionary Society in Papua. Here Papuans are trained as teachers, preachers and handworkers. They live in neat cottages and raise their own food. Their wives, too, are preparing to preach as well as to teach. There is a beautiful little college chapel in which are two stained glass windows, memorials to Dr. James Chalmers and Oliver Tomkins, who suffered death by martyrdom at the same time. Above the communion table is another memorial window. It contains four tablets with

the names of eighty-two Samoan and South Sea missionaries who died in the service of Christ in Papua between 1871 and 1899. Some of these missionaries, themselves not long removed from primitive savagery, were clubbed or speared to death, some died from fever or pestilence. If this memorial were brought up to date, the number would probably be twice as great.

Preaching Mission in the Philippines

The Philippine Commission on Evangelism is working on plans for a Preaching Mission to be conducted in a similar manner to the National Preaching Mission in America. Included in the plans is a visit from Dr. Stanley Jones in February, or earlier. His contribution to such an endeavor will be invaluable, especially since he was one of the outstanding leaders of the movement in America. His visit to the larger centers in the Islands will stimulate the four-year program of evangelism, began last year. —*N. C. C. Bulletin.*

Honolulu's Missionary Home

Hundreds of missionaries pass through Honolulu, and many of them may be interested in knowing of the establishment of a *Bible Institute* and Missionary Home. The Bible Institute is to be interdenominational and interracial. The Missionary Home Staff desires to meet every steamer and "take all the missionaries and their restless children for the day, part of it to be spent on the sands at Waikiki, and a part in a drive to the Pali, and for some a quiet rest in the Missionary Home." Those interested may write to E. B. Turner, 2436 Oahu Avenue, Honolulu.

NORTH AMERICA

Preaching Mission Follow-Up

Schools in Christian Living are under way as a follow-up of the National Preaching Mission. They seek to provide, not a community substitute for the local church's program, but the most competent assistance which

united Christian forces can bring to the local church in undertaking its task.

Four basic areas of human relationships are recognized: Christian Family Life; The Church and Its Program; Community Issues Calling for Christian Action; and The Mission of Christianity in the Modern World.

The necessity of a deep personal religious experience is stressed. This is done through common worship experiences, through addresses, and through a continuous recognition by all leaders that personal religious experience underlies effective participation in Christian living in social relationships.

A Manual on the National Teaching Mission explains the details of a School in Christian Living as conducted on either a community or a local church basis. For information, write the International Council of Religious Education, 203 N. Wabash Ave., Chicago.

Moody Institute Expands

It is fitting that in this year of international commemoration of the birth of Dwight L. Moody, founder of Moody Bible Institute, Chicago, that a new and more suitable building be erected to house the Institute's activities. A number of old buildings on La Salle Street that served the Institute in Chicago for twoscore years as dormitories, have been torn down and a twelve-story Administration Building has been begun. The needs of an enlarging student body have made expansion necessary.

Administrative activities, heretofore scattered among thirty-eight buildings, will now be gathered into a compact arrangement that will make for economy and efficiency. Besides numerous business offices, and lecture and reception halls, there will be a spacious library and reading rooms. A completely equipped printing plant will occupy a part of the basement, which will also provide additional dining room space. Radio equipment has been modernized so as to double its service area.

"Farther With Christ" Mission

The Evangelical Church has launched a "Farther With Christ" Mission. Beginning September 19 a group of bishops began a tour of nearly thirty strategic Evangelical centers in the United States and Canada. The next step in the mission will be in the local churches. It will be an attempt to enrich the spiritual life of the whole church through ministers and lay leaders. The women of the church are asked to take part; and young people who have thought clearly about life and its problems, and who earnestly desire to give themselves to making the world more Christian are asked to join in these meetings.

—*Evangelical-Messenger.*

Unusual Country Parish

Rev. and Mrs. L. A. Zimmerman, graduates of Kansas Agricultural College, twenty years ago, started a ministry of pulpit and farm at Cedar Cliff, N. C., and the result has been startlingly fruitful. They bought a farm on credit, started living in a log cabin, with only muscle and brain as equipment. Little by little the debt was lifted, a new and attractive house was built.

During these years of hard work on the farm, the ministry to the people has been in four centers, and in two of these four new meeting houses have been built, erected by the efforts of the people and their minister. Two services each Sunday and three prayer meetings each week at distances of from four to six miles from the home are held. In the special services held, more accessions have been received than is the average of the church in general. A program of Vacation Bible Schools is maintained, beside socials and entertainments. Standards have been raised and the minister's home is a much frequented center.

The Tennessee Valley Authority made an aerial survey of the mountains and a short time later one of their agents from Norris Dam drove up to the farm and asked what those strips on the land meant. They had noticed it on the map. A new kind of

farming for the mountains had been tried—strip farming; a strip of corn twenty-five feet and a strip of grass to avoid erosion of the land. To terrace the land would be too costly, but these strips attained the same result. So impressed was the Authority that it asked our preacher-farmer to visit the university and explain it to the classes. W. E. FINLEY.

Georgia Buys Bibles

The State of Georgia, through its board of education, will purchase 800,000 Bibles for school children of Georgia as a means of inculcating religious principles and offsetting communistic tendencies.

The motion for the purchase of the Bibles came from Governor Rivers, who stressed the need for Bibles in the schools of Georgia, saying:

"The growth of Communism is a menace we of Georgia have got to watch, and the best weapon with which to combat it is the Bible. Communism teaches Godlessness. Our form of government contemplates the worship of God as a religion and as an act of citizenship."

It is reported that each member of the new 10-man board arose and indorsed "100%" the suggestion and motion of the governor.

It was the governor's suggestion that the Bible be furnished to all school children in the state, from the first grade through high school, and the Bible so furnished to become the property of the child and to remain in his possession throughout his school life. —*Living Church*.

Lutheran Intensive Drive

A campaign for new members which leaders believe is more comprehensive than any similar program ever undertaken by a church in the United States was initiated on September 7 by the United Lutheran Church in America. Full responsibility for plans, which have required ten months' intensive work, are in the hands of Dr. F. H. Knubel, of New York City.

The announced purposes of the

campaign are to make "enrolled" and "active" membership synonymous by reenlisting lapsed members, and to achieve a great expansion of its program of service through increased support. Lutheran Church leaders characterize this movement as "an answer to the challenge of that spirit of 'defeatism' which was born amid the depression." It is also an answer to widely publicized claims that the Church has ceased to be a potent factor in American life. In order to present the plan effectively a schedule of regional meetings has been arranged.

Current Periodical Trends

The *Sunday School Times* has made an analysis of the attitude of this nation's popular magazines toward religion, and finds that the percentage of articles indicating an approving attitude towards Christianity has definitely declined since 1900. It appears obvious that Christianity has "dropped into a state of being severely criticised and opposed." This is especially true in the so-called intellectual type of magazine.

The magazines whose contents reveal such a trend are ones whose names are familiar to almost every reading household, and whose circulation totals many millions of copies. They are considered to be the best available current periodical literature. It is inevitable that to some extent the nation's thinking will be molded by these periodicals. Perhaps no more effective antidote could be suggested than to urge the placing in every home a well-edited Christian paper.

MISCELLANEOUS

Let Us Pray!

Dr. Ralph E. Diffendorfer, of the Methodist Board of Foreign Missions, has issued the following call to prayer in view of the bitter struggle in the Orient.

Let us pray for our missionaries in Japan and China. Some are in imminent peril. Some are in isolation and bewilderment. All are faced by unexpected problems and difficulties. *Let us pray* for their safety, their

guidance, their success in representing the Lord Christ, even in what seems impossible situations.

Let us pray for our fellow Christians in China and Japan. Many of them have been led to the Saviour by the missionaries whom we have sent to them. They are the children of the Church. They are confronted by possible suffering and by temptations subtle and powerful. *Let us pray* that they may be led and strengthened by the Holy Spirit in bearing their witness to Christ, in finding the right course for them as Christians to pursue, and in being faithful to the end.

Let us pray for the rulers, the leaders and the people of Japan and China. If ever men needed to be taught of God what pathway to follow, it is now. War, whatever its outcome, will not assure the peace and the progress of the Orient. Only as China and Japan attain some common standing-ground of genuine good will, of mutual respect and mutual helpfulness, will there be any solution of the problem of the Far East. *Let us pray* in humility and after self-examination, for these lands, that they may come, albeit through bitter experience, to that better understanding which will prepare the way for a glorious future—a golden age of freedom and justice and peace, which is none other than the kingdom of God.

Also, a group of missionary executives in New York in consultation regarding problems resulting from the Sino-Japanese struggle made the following recommendations:

We are united in our realization of the need of prayer. We write, therefore, urging that through all the denominational channels there go forth a call to prayer for China and Japan, so that at this time of grave crisis a great volume of intercessory prayer may come before the throne of God from the Christians of America.

Planning a World General Assembly

Arrangements for a conference to be held in Holland were initiated by a "Committee of Fourteen," appointed by Oxford and Edinburgh, at a meeting in London, August 19, which elected the Archbishop of York as chairman, and Dr. Samuel McCrea Cavert and Canon Leonard Hodgson as secretaries.

The World Council plan contemplates a General Assembly of about 200 representatives of cooperating churches meeting every five years, and a General Assembly executive committee of about 60 representatives meeting every year.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Christendom and Islam. By W. Wil-
son Cash. 205 pp. \$2.00. Harper
and Brothers, New York. 1937.

Prebendary Cash was formerly a missionary in the Near East and has studied Islam for over thirty years. He has written several volumes on the subject and these chapters were given as the Haskell Lectures at Oberlin School of Theology in 1936-7. He naturally writes of Islam from a Christian standpoint. It is one of the best books on the subject in recent years and gives a vast amount of information about Mohammed, his religion, his followers and the results of Christian missions. Read especially the chapter on "The Christian Answer to the Moslem Quest."

Three Typical Beliefs. By Theodore Gerald Soares. 111 pages and index. \$1.50. The University of Chicago Press, Chicago. 1937.

This little book is of considerable beauty, both in its format and in its style. The author, who is Professor of Ethics at the California Institute of Technology and minister of the Neighborhood Church in Pasadena, is a member of the Board of Preachers of Harvard University. The "Three Typical Beliefs" which he discusses are Roman Catholicism, Fundamentalism, and Liberalism; and the book, therefore, has just three divisions, each dealing with the beliefs of the particular faith under discussion.

This is the only treatise of liberal authorship the reviewer has ever seen that discusses Fundamentalism with true tolerance and genuine respect. The same thing, to a lesser degree, is true for the treatment of Roman Catholicism, although

Romanism usually fares better at the hands of Protestant Liberalism than does Fundamentalism. It is refreshing to find a tolerant Liberal who does not believe that all Fundamentalists are bigots, who appreciates the greatness of the conservative theology, and who does not caricature its noble features.

The reading of the book left the distinct impression that the weakest chapter is the last, in which the author presents the Liberal view and therefore speaks for his own faith. It is plain that his opinions have been colored by a rather full acceptance of radical Biblical criticism. His view of the Old Testament is naturalistic, while his view of the Lord Jesus has definite unitarian and humanistic leanings. But he sets forth his opinions with tolerance, grace, and considerable balance.

One's response to a discussion such as this is necessarily colored by the faith that he holds. To the conservative reader at least the presentation of Liberalism will be far less convincing than that of either Roman Catholicism or Fundamentalism.

FRANK E. GAEBELEIN.

The Church Through Half a Century.
Essays in honor of William Adams Brown by former students. \$3.00. 426 pp. Charles Scribner's Sons, New York.

This composite volume was issued in Dr. Brown's honor on the occasion of his retirement from active service in Union Theological Seminary, New York City. He well deserves every word of appreciation and praise which it contains. He has been a theological teacher who held fast the great catholic, evangelical faith of the Church and

taught it with scholarship and skill and sympathy to the new generations. He has been a sincere and devoted Christian man, who practiced and taught the reality of prayer. He has been no cloistered student but has taken his full part and more in the practical work of the Church in missions, in true evangelism, in cooperation, in national and social service. These essays describe the fields of Dr. Brown's interest and work and tell a little, but only a part, of his effective and fruitful service. In a time of uncertainty and fear Dr. Brown has been a rich influence of stability and courage and hope. And now in his ripe age he is one of the open-minded and forward-looking advocates of the larger unity and wider service of the Christian Church, building on the past a yet greater future.

R. E. S.

Dr. Bob Hockman, A Surgeon of the Cross. By Kathleen Hockman Friederichsen. 102 pp. 50 cents. Zondervan Publishing House, Grand Rapids. 1937.

As one who knew intimately Dr. Bob Hockman and who had much to do with him in the Red Cross during his last months on earth in Ethiopia, I heartily commend this life story to every young person seeking to follow Jesus Christ.

Mrs. Friederichsen brings out the interesting fact that in early life he was not a good student but that the jolt he received by failing in an examination brought out his determination to succeed. He ended his course at the head of his class in the medical college. This is encouraging for those who are inclined to be discouraged. A few months be-

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

fore the invasion of Ethiopia by Italy, at a consultation of ten of the best known doctors in Addis Ababa over a puzzling case that resisted treatment and an operation, Bob gave a summing up of the evidence and medical probabilities that was really masterful.

Mrs. Friederichsen has brought out Dr. Hockman's essential manliness and sweet temper as well as his devotion to duty. What a wonderful combination, and one that commends our Lord Jesus Christ to young people who are so quick to see sham. The name of Bob Hockman is entitled to stand amongst the heroes of faith of all ages. His life reminds us of Ralph Tidrick, another missionary hero of the United Presbyterian Church, who was in many ways like Dr. Bob and who met death by being mauled by a wounded lion. Heroic death encourages others to heroic life.

There are a number of misspelled proper names and technical terms in this book and some statistics that should be revised. The "poetry" is not of sufficiently high quality to merit inclusion in such a noble record.

TOM A. LAMBIE.

Japan Today. Edited by T. T. Brumbaugh. 500 pp. Kyo Bun Kwan. Ginza, Tokyo. 1937.

Here is the thirty-fifth issue of the Japan and Formosa Christian Movement Year Book. It has been published under the auspices of the National Christian Council and is now issued by the Fellowship of Christian Missionaries. This year book deals with Christian missions and religion in Japan and also with the political and social problems, economic conditions and intellectual life and thought and education. There are statistics and lists of missionaries and their stations. The authors of various sections include eight leading Japanese and thirteen missionaries. Naturally the volume says little about Japan's campaign against China but the editor deals briefly with Manchuria and Japan's withdrawal from the League of Nations. There is a crisis both in domestic

conditions and in foreign relations. The Japanese military aggressive program is strongly criticized. The movements toward Church union and educational trends are presented in valuable surveys.

The Japanese Christians are following the flag of the empire by taking the Gospel to the South Seas (Caroline Islands), to South America, the Philippines and Manchuria. The book is not as valuable in the vitality of topics treated as are many previous volumes. Several types of work and organizations presented are only indirectly missionary—such as the Mutual Aid and Fire Protection Association. The obituaries and directories occupy 77 pages—one fifth of the volume. The statistics show that there are now working in Japan 54 societies, and 986 Protestant missionaries (232 ordained and 481 in evangelistic work). There are about 1,750 organized churches of which 950 are self-supporting. Protestant Church members are reported at 230,000.

The story of work in Formosa, where there has been a revival movement, is of particular interest.

C. T. Studd, Athlete and Pioneer. By Norman P. Grubb. Illus. 8vo. 266 pp. Zondervan Pub. House. Grand Rapids, Mich. 1937.

This stimulating biography of the famous British Cambridge cricketer and missionary to Africa has already been reviewed in these pages (April, 1934). It is worth reading as a story of courage, faith and sacrificial service.

Latin America. By Samuel Guy Inman. 8vo. 462 pp. \$3.75. Willet, Clark & Co. Chicago. 1937.

Dr. Inman has been a student of Latin American affairs for over thirty years. He has worked as a missionary of the Disciples Church in Mexico, has been secretary of the Committee on Cooperation in Latin America for twenty years, has traveled frequently in Mexico, Central America, the West Indies and South America and has written many books on the subject.

Probably no one is better informed on "Latin America and Its Place in World Life."

Dr. Inman has given us a monumental work as a result of his study, observation and experience. He first, in Book One, describes Latin Americans and briefly reviews their history; in Books Two and Three he describes the new forces at work in labor circles, among students, Communists, and Evangelical missions. He looks into the future in an attempt to discover the outcome of the revolution in Mexico and Uruguay.

There is a list of important historical dates, some explanatory notes and useful annotated bibliographies on each section. The index occupies eight pages.

Probably to those interested in Evangelical missions the least satisfactory portions of the book are those dealing directly with this subject. Considerable space is devoted to Communism and its growing strength, less to Roman Catholicism and its moral and spiritual weaknesses. It seems an over-statement to say that in "countries like Brazil, Argentina, Uruguay and Mexico the churches begun by missionaries have now become independent of foreign control, electing their own bishops and other ecclesiastical authorities, and working out their own programs." This seems to give the impression that this independence and self-support has been attained in all these and other countries.

For a general picture of the present situation, for information on politics, economics and the factors that influence the future of Latin American lands, this volume by Dr. Inman will prove most useful, but there is little direct information on Latin America's spiritual need or missionary work and the Evangelical outlook.

"None Other Gods." By W. A. Visser't Hooft. 185 pp. Harper Bros. New York. 1937.

This little but very worthwhile book was written by one of the clearest-minded leaders of the younger student generation who is also a man of positive

Christian faith. He writes for a contemporary mood. There are perhaps far more young people in America than he recognizes who hold fast to the historic catholic faith of the Evangelical churches without any great disturbance of mind, and there are, alas, many at the other extreme with whom such a valid presentation as this brief book contains will be in vain. Between these groups, however, there are many in our colleges and universities who, either thoughtfully or thoughtlessly, are swayed by the mass tendency which Visser't Hooft describes, who need just such a trenchant, penetrating message as is provided here. One might appropriately call it a convincing argument, but the author's conception of the Christian mission is that it is a mission not of argument or of apology, but of witness and of witness to great facts, the fact of God's historic revelation in Christ and His present availability in grace. This book is such a witness and one could wish that it might be honestly pondered by the present student generation throughout the world.

R. E. SPEER.

THE FIRST MORAVIAN MISSIONARY SOCIETY IN AMERICA

The Sesqui-Centennial celebration of the re-organization of the Society for Propagating the Gospel Among the Heathen (Moravian) is to be observed by a service in the Central Church, Bethlehem, Pa., November 7. The address will be delivered by John R. Mott, LL.D., Chairman of the International Missionary Council. The self-sacrificing devotion of the early Brethren "for the Saviour's sake, and the salvation of poor souls" has made possible "World Wide Moravian Missions." The first missionary society of the Moravian Church in America was founded on August 19, 1745, called "*The Society for the Furtherance of the Gospel*" and was fully organized November 28, 1754. No earlier record has been produced of any such missionary society formed elsewhere

in the new world. Missionary efforts in the colonies prior to this time had been undertaken only by societies or congregations in Europe.

Bishop Levin Theodore Reichel, in his manuscript entitled, "The Early History of the Church of the United Brethren, commonly called Moravians, in North America, A. D. 1734-1748," in an enumeration of the sources of revenue to meet the various expenses of the time, wrote: "A third source of income was the Society for the Furtherance of the Gospel, founded by Bishop Spangenberg and consisting mostly of friends of the Brethren. From August 13, 1745 to December 31, 1747, this Society collected for missionary purposes £454. 13s. 5d., a not inconsiderable sum for those times."

The late Bishop Edmund de Schweinitz, in his "Historical Sketch of the Society for Propagating the Gospel Among the Heathen, 1787 to 1887," says: "There existed a society founded much earlier by Bishop Spangenberg in August, 1754. It originally numbered thirty members but many more were added in the course of time, representing all, or nearly all, the American churches of the Brethren."—J. M. Levering, in "*The Moravian*."

New Books

- Across Africa in a Lorry.** W. B. Redmayne. 128 pp. \$1.40. Zondervan Pub. Co. Grand Rapids, Mich.
- Aflame for God.** Story of Pioneering Amongst Cannibals. Eva Stuart Watt. 125 pp. 40 cents. Marshall, Morgan & Scott. London.
- Child's Bible in Bible Words.** Nina Kayser. Illus. 266 pp. A. J. Holman Co. Philadelphia.
- Church Planting in Madagascar.** W. Kendall Gale. 88 pp. 1s. World Dominion Press. London and New York.
- Keswick Convention Report.** 1937. 2s. 6d. paper, 4s. cloth. 300 pp. Pickering & Inglis. London.
- Latin America, Its Place in World Life.** Samuel Guy Inman. \$3.75. Willett, Clark & Co. Chicago.
- A Mighty Winner of Souls—Life of Charles G. Finney.** Frank Grenville Beardsley. 192 pp. \$1.50.

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- American Tract Society.** New York.
- Stand Up and Preach.** Ambrose Moody Bailey. \$1.50. 142 pp. Round Table Press. New York.
- White and Black in Australia.** J. S. Needham. 174 pp. S. P. C. K. London.
- Mann of the Border.** D. Emmet Alter. 188 pp. \$1.00. Wm. B. Eerdmans Pub. Co. Grand Rapids, Mich.
- Yesteryears.** Hallie Paxson Winsborough. 224 pp. 50 cents paper, 75 cents cloth. Committee on Woman's Work, Presbyterian Church in the U. S. Atlanta, Ga.
- Hadramaut—Its Challenge.** W. H. Storm. 8 pp. 2d. World Dominion Press. London and New York.
- Golden Grain Diary.** (Vest Pocket and Standard Editions.) 1s to 6s 6d. Pickering & Inglis. London.
- Glorious Living.** Informal Sketches of Seven Women Missionaries of the Presbyterian Church, U. S.
- Compiled by Hallie Paxson Winsborough and edited by Sarah Lee Vinson Timmons. 318 pp. Committee on Woman's Work, Presbyterian Church, U. S. Atlanta, Ga.
- The Great Commission.** Robert P. Wilder. 116 pp. 2s. Oliphants. London.
- An Ambassador in Bonds—The Story of William Henry Jackson, the Blind Priest of Burma.** Mary C. Purser. 64 pp. 6d. S. P. G. London.
- Japan Christian Year Book—1937.** 500 pp. Committee of Reference and Council. New York.
- The Two Ways.** A Play for Any Season of the Church's Year. A. L. E. Williams. 53 pp. S. P. G. London.
- The Nestorian Churches.** R. Aubrey Vine. 224 pp. 6s. Independent Press, London.
- Early Japanese History.** 2 vols. R. K. Reischauer. \$7.50. University Press, Princeton, N. J.
- Lectures on Japan.** Inazo Nitabé. 405 pp. 7s. 6d. Benn, London.

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Dates to Remember

December 12—Universal Bible Sunday.

January 2-9—1938 Universal Week of Prayer.

NATIONAL PREACHING MISSION

December 2-5—Jacksonville, Fla.

Obituary Notes

The Rev. John McDowell, D.D., Associate Director of the Department of Social Education and action of the Board of Christian Education of the Presbyterian Church, U. S. A., and formerly moderator of the General Assembly of the Church, entered into rest on November 13th after undergoing a major operation. Dr. McDowell was born in Scotland in 1870 and was brought to America by his parents when two years old. He was graduated from Mt. Hermon School and from Princeton University and after a special course in the Theological Seminary was pastor successively of churches in Steelton, Pa.; Detroit, Michigan; Newark, New Jersey, and Baltimore, Maryland. He was Religious Work Director during the War and in 1919 became a secretary of the Board of Home Missions, later the Board of National Missions, of the Presbyterian Church. He was a popular speaker at summer conferences and was author of several volumes, including one on Dwight L. Moody, one on "The Christian Spirit in Industry," and one on "Christian Essentials." He is survived by his wife, and one daughter, Mrs. Robert C. Cory. A biographical sketch of Dr. McDowell will appear in an early issue of THE REVIEW.

* * *

Dr. Frank W. Bible, the Central District Home Base secretary of the Board of Foreign Missions of the Presbyterian Church, died in Chicago, Ill., November 15th after an illness of several months. He was born in Milesburg, Pa., July 18, 1877, and after graduation from Park College and from Auburn Theological Seminary, he went as a missionary to China in 1904. There he taught in the Hangchow Christian College for fifteen years. On his return to America in 1919, he became associate general secretary of the Committee of Reference and Council for the Foreign Missions Conference of N. A. and in 1924 was elected district secretary of the Presbyterian Board. Dr. Bible made a tour of the world in 1930-1. With his extensive knowledge of conditions both at home and abroad, he rendered valuable service in promoting foreign missionary interest.

* * *

Anna Pierson McDougall, the wife of Mr. Walter McDougall for twenty years the treasurer of the Missionary Review Publishing Co., entered into the Life Beyond on Sunday, November 7th, following a serious operation.

Mrs. McDougall was born in Detroit, Michigan, June 13, 1869, the daughter of the late Arthur T. Pierson and Sarah Frances Benedict. Subsequently she lived in Indianapolis, Philadelphia and Brooklyn, moving to Upper Montclair, New Jersey, in 1917, where she made her home with her brother, the Editor of THE REVIEW. She married Mr. McDougall in 1928 following a year and a half spent in Japan with her sister, Mrs. Frederick S. Curtis, and with her friends of the Kwato Mission in Papua. For forty years Mrs. McDougall was active in various forms of Christian work in connection with the Church and various missionary organizations. For some years she has been the volunteer Promotion Secretary in America for the Kwato Mission of Papua.

* * *

The Rev. Dr. Paul W. Koller, for nine years executive secretary of the Board of Foreign Missions of the United Lutheran Church, died November 11th at Baltimore, Md., at the age of 65.

Dr. Koller was born in Glen Rock, Pa., and educated at Gettysburg (Pa.) College. He attended Gettysburg Theological Seminary, was ordained in 1897. After serving pastorates in Cleveland, Ohio; Hudson, N. Y., and Mansfield, Ohio, in 1921 he was named president of the Lutheran Synod of Ohio. In 1928 he was elected to the post he held at his death. He had served as a member of the committee of Reference and Council of the Foreign Mission Conference of North America, and had been a member of the Missionary Laymen's Executive Committee and the executive committee on cooperation in the Near East. He also had served as president of the conference of Foreign Mission Boards of Lutheran Churches in America.

Surviving are his widow, Mrs. Mary B. Koller, and a daughter, Miss Katherine Koller, Professor of English at Bryn Mawr College.

* * *

The Rev. Dr. Robert George Boville, founder of the Daily Vacation Bible School movement in the United States and director of the world-wide organization for the religious education of children, died in Yonkers, N. Y., on November 8th. Dr. Boville lived in Riverdale, N. Y., and was eighty-three years old.

Dr. Boville was born in Belfast, Ireland, and came to New York from a pastorate in Hamilton, Ontario, in 1901 to become secretary of the Baptist City Mission. That same year he began the nation's first daily vacation Bible schools. He found a group of young college and seminary students who were willing to donate their vacation time to religious training for these children. One thousand children were enrolled the first year.

Dr. Boville traveled throughout the country organizing Bible schools. By 1916 the movement had spread and the organization was incorporated as the International Association of Daily Vacation Bible Schools. Missionaries in the Orient requested that the move-



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ment be extended to foreign lands and Dr. Boville spent a year in the Far East founding schools.

* * *

Canon Streeter, provost of Queen's College, Oxford, and Mrs. Streeter were killed in a plane crash in Switzerland, September 10. Dr. Streeter was a scholar and theologian of high ability. His writings have been widely read in this country.

* * *

Bishop William H. Heard, of the African Methodist Church, died in a Philadelphia Hospital September 12, at the age of 87. He had attended the World Faith and Order Conference in Edinburgh, and while there experienced difficulty in obtaining hotel accommodations. Dr. Temple, Archbishop of York, offered him the hospitality of his home.

* * *

J. Harvey Borton, a Philadelphia business man, well known in religious circles, died on October 30th in the Pennsylvania Hospital, Philadelphia, following an operation. He was born at Rancocas, New Jersey, sixty-five years ago, and lived at Moorestown, N. J. He was connected with the Hajoca Corporation, manufacturers of plumbing supplies, and was a member of the Executives Association of Philadelphia.

Mr. Borton was an active member of the Society of Friends and a frequent speaker at the Sunday services at Girard College. He was also chairman of the council of the Victorious Life Testimony, which directs the work of the Pioneer Mission Agency, the Keswick Colony of Mercy, Keswick Grove, N. J., and summer conferences held at Keswick Grove; chairman of the board of trustees of the Belgian Gospel Mission; and a member of the board of directors of the Sunday School Times Company. His wife, Alice McClure Borton, and a daughter survive him.

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DELAN L. PIERSON, *Editor*

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Editorial Chat

The Editor and Board of Directors of THE REVIEW extend very cordial Christmas greetings to our readers, missionaries and other Christian friends in every land. The picture of a warring world is a sad commentary on humanity's response to the Gospel of peace, but the very fact that mankind shows so little evidence of acceptance of Christ and His Gospel is a compelling reason for carrying His message of life and love to every part of the world by the power of the Holy Spirit at Christmas time and without ceasing.

This and other numbers of THE REVIEW give encouragement by telling how this work is being done and how God is making the work fruitful.

Read the back cover of THE REVIEW for our special offer.

* * *

THE REVIEW is to publish Dr. Speer's new book—a life of George Bowen, one of the most unique and remarkable of all the missionaries to India, who died about fifty years ago. Note the announcement on the back cover.

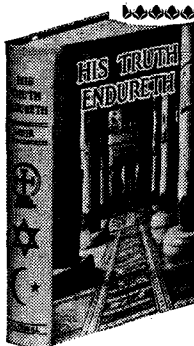
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"I want to congratulate you on your Rural (June) issue. You have assembled a lot of fine material on the rural church."—*Dr. Wm. R. King, Executive Secretary of the Home Missions Council.*

* * *

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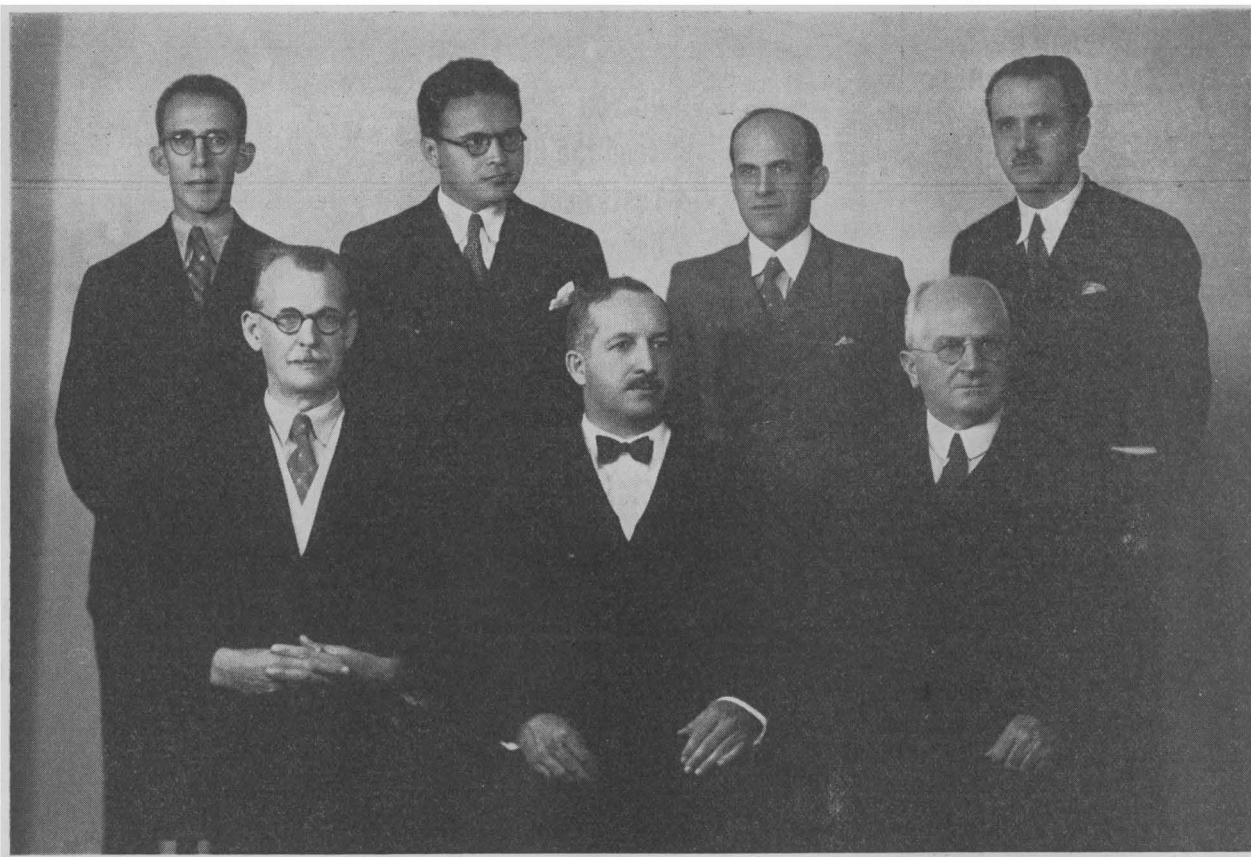
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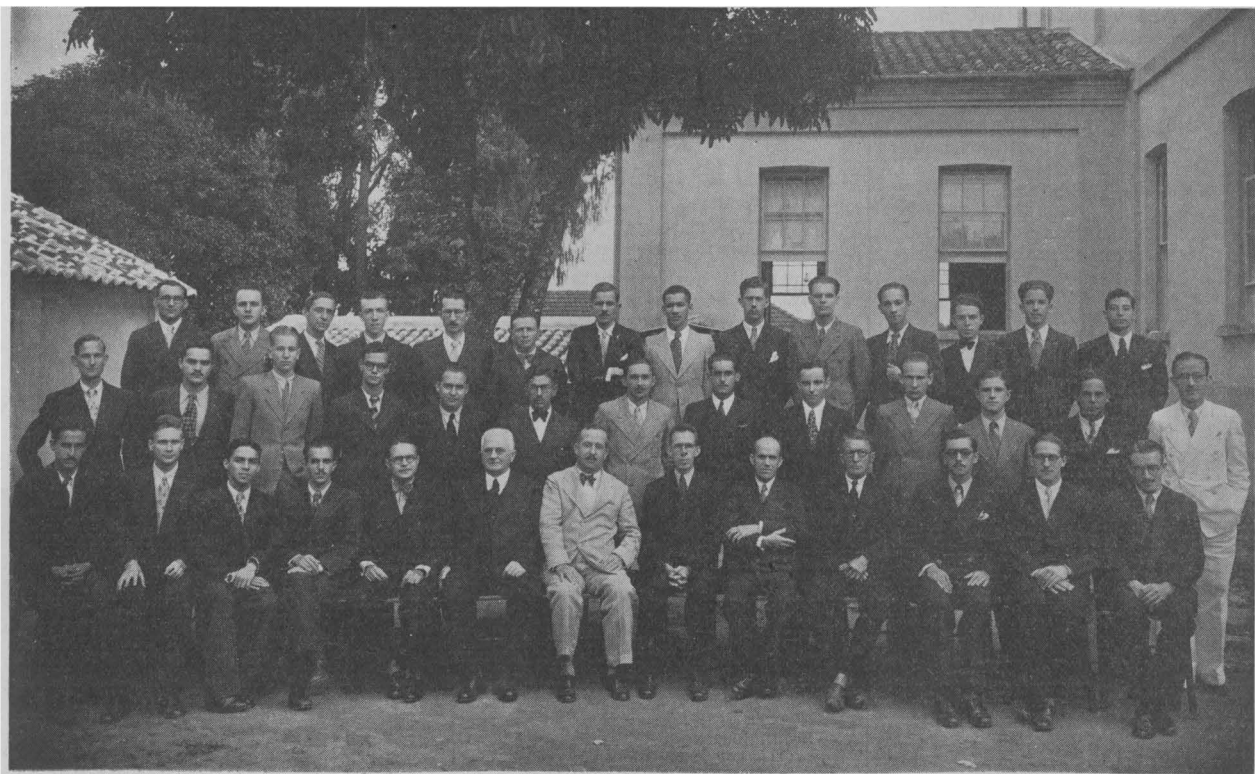
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EVANGELICAL TEACHERS IN CAMPINAS SEMINARY—FOREIGNERS AND BRAZILIANS



STUDENTS AT THE CAMPINAS THEOLOGICAL SEMINARY, BRAZIL

(See Article by Dr. Miguel Rizzo, page 576)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

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Topics of the Times

WAR AND MISSIONS IN CHINA

The Chinese armies in the Shanghai area began (on October 27th) a well-executed retreat from their first lines of defense to a second line south and west of Soochow Creek. This brought the fighting into areas adjacent to the French Concession and Nantao, the old Chinese city, and forced the evacuation of St. John's University, St. Mary's School for Girls, The Seventh Day Adventist Sanitarium and other institutions. The effects of the severe struggle have been felt on the edges of the International and French settlements and from stray shells falling into these settlements. Many mission and interdenominational organizations were forced for a time to move from their offices near the Bund. Communications with inland China have been maintained by bus and motor car service. An increasing number of missionaries who were sojourning temporarily at other ports or summer resorts have been returning to Shanghai and some have gone on to their inland stations. A large missionary colony, chiefly mothers and children, is now in the buildings of the Shanghai American School. The National Christian Council, mission headquarters and other central offices are keeping in touch with missionaries and churches in the interior by means of radio and a limited mail service which has been remarkably efficient considering difficulties of transportation. Chinese churches in the settlements and out of the immediate fighting zone are continuing their regular services of worship and are undertaking many forms of relief work. The presence of hundreds of thousands of refugees in Shanghai, who face the winter without food and shelter, constitutes a grave problem.

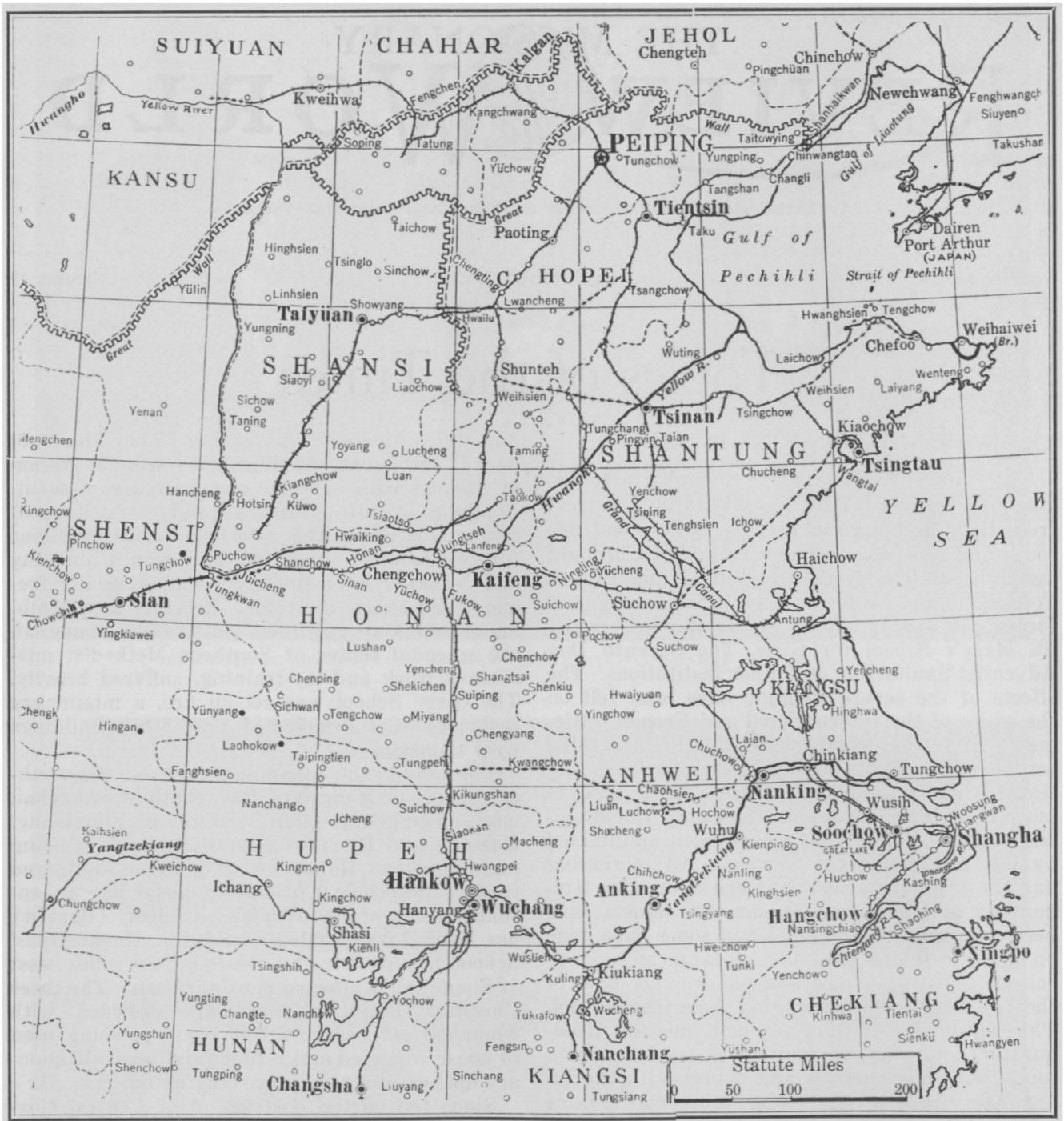
Nanking is 200 miles northwest of Shanghai, Hangchow 150 miles southwest. These three cities form a triangle which is becoming a great Ver-

dun, the Chinese troops saying "They shall not pass!" and Japan pouring in a continual stream of soldiers with superior mechanized equipment. Bombing of cities, railways and other lines of communication in this area has been continuous for two months. Soochow, Kiangyin, Chinkiang and Nanking have suffered from especially frequent and severe air raids. Recently in a bombing of Sungkiang, 50 miles southwest of Shanghai, the splendid center of Southern Methodist missionary work and lay-training, suffered heavily. The Girls' School was set on fire, a missionary residence was demolished and other buildings were damaged.

The landing of Japanese troops on the northern shores of Hangchow Bay, south of Shanghai, may endanger mission centers at Sungkiang, Kashing and Huchow. Christian work is being maintained at Hangchow and cities south and west. Hangchow Christian College has an enrollment now of 500, Wayland Academy (Baptist) has over 1,000 students and the Union Girls' School has re-opened. Soochow, 50 miles west of Shanghai, is affected more seriously. The three Christian hospitals there are crowded with wounded and Soochow University is being used to house wounded and refugee civilians. Missionary doctors and nurses are staying on.

Since the partial destruction of Central Government Hospital in Nanking by an air raid on September 25 the University (Drum Tower) Christian Hospital has had to carry a double burden of medical aid and relief work. This hospital has cabled word of its desperate need for medical supplies, especial anesthetics, tannic acid and anti-tetanus serum. Other mission hospitals in the three eastern provinces of Chekiang, Kiangsu and Anhwei are meeting heroically the emergency demands upon their services, with diminished income from fees and serious shortage of supplies.

The University of Nanking and Nanking The-



PRINCIPAL AREAS COVERED IN THE JAPANESE INVASION OF CHINESE TERRITORY

On November 11, the Japanese had moved their armies in the north as far west as Taiyuan, Shansi Province. Their line extended south of Peiping, nearly to Tientsin. From Shanghai they had moved south on the road to Hangchow, and were marching west to attack Nanking. The cities named show the principal Protestant mission stations; the location of other stations is marked by circles. Railroads completed and under construction are also indicated.

ological Seminary have re-opened in Nanking with about a third of their normal enrollments. Ginling College is carrying on some of its work in connection with Hwachung College in Wuchang and St. John's University at Shanghai. Government educational institutions are more and more moving to central and west China and there is

also an increasing exodus of students from the coastal provinces westward. So far the Chinese Government has encouraged schools to continue and students to pursue their studies wherever possible, believing that China must keep on building for the future. As a consequence, Hwachung College, Yale-in-China at Changsha and West

China Union University have enrollments far above the average.

The National Christian Council sends encouraging news from churches all over China, even those in fighting areas. Christian relief committees are being organized in many cities. Missionary work in central and west China is going on more normally and Szechwan and Yunnan seem to be the safest provinces so far. Air raids have extended as far inland as Hankow, Wuchang and Changsha. After an air raid on Wuchang which reduced a poor section of the city to shambles and which came near destroying the Methodist Mission Hospital, a Hankow newspaper reported, "Scores of operations and amputations were performed by candle light at the Methodist Hospital owing to the electric light system failing. There is a lamentable shortage of doctors and ambulance workers."

Air raids have continued on the coastal cities of Fukien and Kwangtung with especially devastating effect in Canton, but no serious damage to mission property has been reported. One mission hospital in Kwangtung has been struck. Fukien Christian University and Hwanan College in Foochow and Lingnan University, Canton, are open with limited enrollments but with morale high.

Yenching University in Peiping and other Christian schools in the Japan-controlled area have opened and the number of students is steadily increasing. Few of these students, however are from central and south China and all educational work is conducted with peculiar difficulties. Business has been hard hit in the invaded territory, unemployment is increasing and Christian institutions and churches which depend upon contributions and fees will all suffer. Letters coming through, however, tell of great faith and courage on the part of Christian groups. Paoting, the capital of Hopei, an important center of mission work of the American Board (Congregational) and Northern Presbyterian Mission, suffered from a heavy siege and looting as the Japanese line moved southward. A small group of missionaries stayed on and ministered to the suffering. Tehchow, another American Board mission center in northern Shantung, has been captured by Japanese troops and Changteh, a mission center of the United Church of Canada in northern Honan. The Japanese advance will probably be halted for the time being at the strong defenses along the Yellow River. The fighting is coming close to Tsinan, the capital of Shantung. There are fears that attacks on the Shantung coast may force the Chinese armies to abandon Shantung province but at the present writing the defense is strong. Cheeloo University at Tsinan, in which thirteen American and British missions cooperate,

is moving part of its work including the Medical School to west China. The Northern Presbyterians and Southern Baptists have extensive work in Shantung. Some missionaries of these and other missions are staying in the interior, others are at the port of Tsingtau keeping in close touch with their Chinese co-workers and making occasional visits inland. The Southern Presbyterian Mission which works in north Kiangsu still has missionaries at Haichow, at Suchow the important railway junction and at Tsingkiangpu. Missionaries are remaining in considerable numbers in Honan Province and the United Church of Canada has recently decided to send some missionaries back who have completed their furloughs.

Cities in northern Shansi where missionaries reside have been bombed and as this article goes to press news comes of the Japanese seige of Taiyuan, the capital. The American Board and Church of the Brethren missions have important work in Shansi. Taiku and Fenchow, south of Taiyuan, are centers of American Board educational, medical and evangelistic effort, including the Oberlin-in-Shansi schools. Christian work here is much disturbed but a group of missionaries have refused to leave and are doing what they can to help alongside their Chinese colleagues.

From Great Britain come reports that British missions are holding their own. The China Inland Mission is not returning missionaries or sending new missionaries for the present. Detailed news from inland stations comes through slowly.

On September 21st the National Christian Council of China adopted the following resolution which was later broadcast from Shanghai, "Along with the material relief we must give is the spiritual uplift of the nation. The soul of China is at stake. An effort should be made to keep up the morale of the Chinese Christians, so that their Christian faith, hope and love may not be destroyed by the terror of war. What China needs at present is a reinforcement of spiritual power, and that power Christianity alone can give. Since this war is going to put a strain upon the resources of the human soul as well as on material resources it would seem important that we should bring together all Christian forces available for the task of deepening our spiritual resources, leading people to look up and find God a very present help in time of trouble, assisting the churches and schools in clear thinking about the issues raised by this conflict, and giving them comfort, healing and strength."

Dr. E. Stanley Jones, who was in Shanghai when hostilities broke out there, and went to Manila instead of starting upon his projected six months' evangelistic tour of China, has now gone from the Philippines to central and west China

for a month of evangelistic meetings, at the request of Chinese Christian leaders.

Chinese leaders, both Christian and non-Christian, have expressed in many ways their appreciation of the service missionaries are rendering in the present tragic situation, and have urged that missionary work be continued at all costs. Most of the mission boards are raising special funds for emergency needs in their own fields and are also supporting the general campaigns for relief work in China sponsored by the Federal Council of Churches, American Red Cross, China Famine Relief, and other agencies.

Since the war may continue for a long time, possibly several years, mission boards are beginning to adjust their policies to the special conditions. Whatever changes may be necessary in methods of work there seems to be no plan of withdrawal. Missionaries on the field and mission societies here are determined to carry on in war as well as in peace. FRANK W. PRICE.

EVANGELIZING COLLEGE STUDENTS

One of the most serious problems of the present day in America and other lands is that of winning the youth to an intelligent and whole-hearted allegiance to Christ and enlisting them unreservedly in His service for mankind. It is estimated that there are at least sixty million youth in America under twenty-five years of age. Of these not more than one half are under any definite religious instruction. The Sunday schools enroll about twenty million but much of the Christian training received there is haphazard and very inadequate. Some of the finest youth of the land go to our colleges and other higher educational institutions to prepare for life and work. When they leave home most of them are interested in knowing God and they are apt to have an ambition to use their lives to good purpose; many lose both this interest and ambition in college. A report issued by the "Council of Church Boards of Education," giving the results of a recent comprehensive survey of college youth in 1,171 American institutions of higher learning, shows that 88 per cent of these students acknowledge some religious preferences, but only about sixty per cent of them regularly attended any religious services while in college. Many are indifferent and some state that they are opposed to God and religion.

These facts show a serious situation and a great need and opportunity, especially since these youth ought to be future leaders in political, educational, economic and religious life. Twenty-four out of 1,458 institutions in nine states reported that it was illegal in those states to inquire into the religious preferences of students. Other institutions

refused to allow the facts as to their students to be made public.

In one prominent university, where there is a beautiful \$2,000,000 chapel and a college pastor, two-thirds of the students said they had not attended chapel once that year.

The religious influences surrounding students are of special importance since the United States Government acknowledges God as the supreme ruler and the students of one generation largely mold the life and character of coming generations.

How can our students be reached with sound religious teaching and won to Christ? The greatest need is for truly Christian instructors, but there is also a loud call for greater spiritual vitality in the college churches, in chapel services, and in the Christian Associations. There is need for better cooperation between the colleges and home churches from which students come. Parents and even pastors often seem to be impassive or indifferent as to whether or not their young people give any attention to spiritual things while in college. Much more interest is shown in their intellectual standing, their athletic games and their social events such as college dances. How many parents would spend a week-end to attend college chapel?

In view of this situation it is of especial interest and importance to note that the National Preaching Mission, which last year toured the country without making much impression on the colleges and universities, is this year undertaking a University Christian Mission especially among students. Dr. John A. Mackay, the new and vigorous president of Princeton Theological Seminary, is chairman. The following statement reveals the purpose and plan of this Preaching Mission.

Due to the dominance of a naturalistic philosophy in so many university centers, unprecedented religious illiteracy among students, combined with increasing manifestations of spiritual hunger, the responsibility of the Church is overwhelming. . . .

Aimless liberty is palling upon many who seek an abiding loyalty for their devotion. They are looking for a Master in whom they may believe utterly, and for a cause to which they may commit themselves with sacrificial abandon; they seek light on the perplexing framework in which their lives are set; in growing numbers they demand to know what Christianity is and what it has to offer.

Such a situation is a clear call to united Christian action. The University Preaching Mission will undertake three major tasks: It will deal with false conceptions about Christianity which are current in university circles. It must also make plain that Christian faith is fulfilled only in Christian life and action, and that it is relevant to all issues in society which involve the welfare of human beings. The mission will aim to bring forcibly to the attention of students the implications of the Christian message for all spheres and phases of life, and to set forth the vision of a world Christian community as the sole hope of saving a sinful world.

A Kurdish Christian Prophet

The Story of Dr. Sa'eed Kurdistanî as Told to J. Christy Wilson, Tabriz, Iran

WE PULLED our chairs up beside the fire in his Teheran home. I had long awaited the chance for this interview with Dr. Sa'eed Kurdistanî, perhaps the most noted convert from Islam in all Iran. The story of his life (here told as nearly as possible in his own words) is a human interest document of importance. The sidelights also show the thoughts and the heart of a true Moslem and how such an one may be led to Christ. The beloved doctor began:

"I was born in the year 1863 in Senna, a city of Kurdistan. My father was Mullah Rasul; he was from the village of Buzan, near Sulemanieh. My mother's name was Mahenisa, meaning 'Moon of Women.' For seven generations our people had been Mullahs (or Moslem teachers) of the Sunni sect.

"My father conducted a school for children which I attended. I was known as a very precocious child, and at six or seven years of age I was reading the Koran. The people thought that the Angel Gabriel had taught me in a dream. By the age of nine I was reading the poems of Sa'di and astonished everyone.

"When I was about ten, it occurred to me that it was not right for the Kurds to pray in Arabic, and not understand what they were saying so I endeavored to put the regular prayers into Persian poetry. When eleven years old I began to study Arabic with men who were more learned than my father. At twelve or thirteen I became a follower of the 'Naqshbandi' sect of dervishes and went to their meetings. Their leader was named Sheikh Mohammed.

"I was very regular in my prayers and attendance at the mosque. I intoned the call to prayer and also the prelude to the prayers of the leader in the mosque. I pursued other studies, the laws of Islam and religion in Arabic. I still have a copy of the '*Feq*' which I wrote and read as a boy.

"When I was about ten years old a great famine came over the country. Thieves broke into our house and stole almost everything we had. My father with my brother Kaka and me started on foot on a seven days' journey to the region of Meriwan, west of Senna. There was food there and we stayed with relatives. My mother remained in Senna. We returned after a few months to our home to find cholera raging there. My mother died a short time later. Our house was at the outskirts of the town and there was a spring

of pure water near us. None of us came down with the cholera.

"As a boy I was always busy with books. I read the Persian poets and was so well versed in Arabic and Persian that, when my father died, when I was thirteen years of age, the *Imam Jumeh* placed the white turban on my head and made me a teacher in the same school where my father had taught in the mosque.

"My father was a very pious Mohammedan. I can never forget his supplications to God at midnight. He said that he had the promise that, at the resurrection, he would be raised to the platform of Joseph, because as a youth he had fled from the same sin as Joseph, under similar circumstances.

"Father used to tell us stories of the mystic saints when we were children. During the famine he found a sum of money, but sought out the owner and returned it though we were ourselves in desperate need. Years later the great difficulty of my brother Kaka in accepting Christianity was what would become of father, for he thought he must be among the saved. Finally I helped him to solve the difficulty by saying that if we live up to the light we have, our future is in the hands of a just God. I had very early acquired from my father a deep sense of the reality of God.

Contacts With Christianity

"There were seventy or eighty Roman Catholic Assyrian families in Senna and the bishop used to come from Mosul to visit them. I got a part of the Old Testament in Persian from an Assyrian Catholic, named Fatah Petros, a deacon who had sympathy with the Protestants. He knew the whole of the Psalms in the ancient Syriac. At one time the bishop found some Protestant books in his library and burned them. I read a good deal of the Old Testament but did not get much help out of it. I did not admire the worship of the Catholic church, and put them on the same plane with idol worshippers. I prayed daily for my ancestors who had suffered but had accepted Islam, and thanked God for the great benefit I had received from them. I was devoutly thankful for Islam and considered it the very truth as compared to Christianity. But I was ever a searcher. Finally I obtained a New Testament in Persian from a man who had been in Teheran. I read it and asked the Catholic priests why they had taken

out of it the references to Mohammed. I was shown the last verses of Revelation, but I told them they had put that in to make people think it had not been changed. At one time two Assyrian colporteurs came to Senna, but I did not talk to them or get books from them. I also taught a boy whose father was Assyrian, and his mother Armenian. The more I saw of Christians, however, the more I was confirmed in my Islamic views.

"Then Kasha Yohanna of Sulduz came to Senna with two colporteurs, Shemisha Seyad and his son. Kasha Yohanna asked for a Persian instructor and I went to teach him. But I did not wish to give the salaam (Greeting of Peace) to an infidel. Shemisha Seyad told me that they also were 'people of the book' and that therefore it was lawful for a Moslem to give them the greeting of peace. I had no answer, and so, as a hypocrite, I used to greet the Christian colporteurs half under my breath with the words: '*Sahum ile kum.*' This sounded like the greeting of peace but means 'May a sword come upon you.'

"Kasha Yohanna, whom I taught early in the morning before his school, had the Psalms in Syriac and a copy in Persian was given to me. Shemisha Seyad led in prayer, and I heard a real Christian prayer for the first time. I was astonished to hear him pray for his enemies. There was no swinging censor—just a spiritual prayer. Shemisha Seyad and his son went on to Kerman-shah and I continued teaching Persian to Kasha Yohanna. I wanted to learn other languages, so he taught me Syriac. We used the New Testament as a textbook.

"Kasha Yohanna was a very bright man. The Jews used to come to argue with him. He asked me to take the Persian Bible and look up references as the Jews looked them up in Hebrew and Kasha in the Syriac.¹ I was deeply impressed by the wonderful evidences of fulfilled prophecy concerning Christ. When I showed the New Testament in Syriac to my brother, he was displeased and told me not to study it. But I continued to do so in secret. Marking in a Persian Bible the prophecies we had read, I showed them to my brother, saying: "These must be about Mohammed for no one else could be worthy of such references. Let me study this branch of knowledge and we shall soon be able to turn all the Catholics and Jews into Mohammedans. I interpreted the prophecies according to my own ideas and clustered them around Mohammed until I came to the words in Isaiah, 'A bruised reed shall he not break, and the smoking flax shall he not quench.' I could not apply these words to Mohammed.

"Then the life of Kasha Yohanna began to affect me very much. He was truthful, honest—and

in fact quite the opposite of what I saw in our own Moslem religious leaders. My conscience awoke and I felt very miserable. I was about sixteen years old at this time. Once I asked Kasha his idea of Mohammed but he did not wish to tell me. I assured him no harm would come and finally he gave me some hints. Often as I taught the Koran I saw that the things he had hinted as to faults in the life of Mohammed were confirmed. I got more miserable and became uneasy about the character of Mohammed. One evening, as I was going to the mosque to call the faithful to prayer, the idea came to me: 'What if Mohammed is not true?' I banged myself on the head with my fist, and said, 'You should be cursed for such a thought concerning the holy prophet.' I went to the mosque for the ablutions and prayers but came home very miserable.

Mohammed or Christ?

"In my despair I burned the calves of both legs, so that the scars will be there to my dying day. According to this Kurdish custom I took an irrevocable vow, first, never to go to Kasha Yohanna again or argue religious matters with any Christian; second, to live a holy life. I was ashamed, for I knew that the life of Kasha Yohanna was better than my own. I gave up going to him but I felt very miserable. Whenever I saw him on the streets he was like Jonah to me, and in my heart I knew that I was wrong. His life, so in accord with what he believed and taught, had affected me so that I could not sleep. At last I went back to him and renewed my inquiries about passages in the Bible.

"One night I was very miserable during prayers in the mosque. Realizing my sin I went home and fell on my face in the dust of the hallway. I prayed God to guide me to the Truth, as he was the Saviour of the lost. Then I went back to Kasha and studied both the Bible and the Koran. I took some of my difficulties to the *Imam Jumeh* and others, but was not satisfied with their explanation of the Koranic passages. After four months of such study, the Light broke in upon my soul. I can never thank Him enough.

"How happy the old man was when I confessed my faith in Jesus as the Saviour. My not going to the mosque or getting up early for prayers made my brother Kaka uneasy. Several people came to our home and argued with me but I took the Christian side and defeated them. Though I did not say I was a Christian, Kaka took up his rifle and wanted to kill me. For some time things went on in this way, growing more difficult all the time. People were talking about how to kill me.

"At last I felt I must let Kaka know of my new faith and I wrote a letter to give my brother. I feared it would mean certain death and went out

¹ Missionaries to Moslems may well note the methods of Kasha Yohanna—a great evangelist and preacher.

in the yard and prayed to God. Then I went back and gave Kaka the letter. He read it and began to tremble. Another man who was there burned the letter on a castor oil lamp in the room. I confessed my faith again and begged Kaka not to argue while he was so angry. I would gradually explain to him. If he killed me I was a martyr. If he let me live I might help him. We went to bed under the *kursi* and when my foot touched his, he roused and said, 'Get away, dog. A dog of a man cannot live in a house.' It was midnight and we could hear the wolves howling about, but I had to leave at once. Some of the Roman Catholics knew I had become a Christian, and I went to one of their houses, but they feared to let me in. At last a Catholic woman, named Sherin, took me in. In the morning I went to my school in great fear, especially of Kaka. He thought I would attend prayers in the Catholic church, so he took his gun and sat in a shop across from the church intending to shoot me as I entered. Life in the town was miserable.

"About April, in the year 1882, Mr. Hawkes, of the American Mission, came to Senna with Agha Hyeem, the Jewish convert, and a colporteur named Johannes. One day when I was in his room, about fifty men ran into the yard to kill me. The Lord had so ordered that the son-in-law of the *Imam Jume'h* was there and he took me home without allowing the people to touch me.

"About this time Fatah, who had first given me the Old Testament, came back from Russia. An Assyrian preacher in Ardabil had lent him '*Mizan ul Haqq*,' '*Tariq ul Hayat*,' and '*Meftah ul Asrar*,'² books that were a wonderful help to me.

"Mr. Hawkes went back to Hamadan, and he wrote me inviting me to come. He would teach me English and I could teach him Persian and Arabic. But how was I to get permission from my brother to go? I showed the letter and told him it was sure death for me to stay in Kurdistan. He knew this was true and at last he accompanied me to a river and carried me through on his back. He deposited me with the muleteers and we started on our troubled journey.

"Later I found that a relative of ours, who owned villages along the way, had told Kaka he would bind me and bring me back, but like Saul he had gone away to hunt his asses. Next day the people wanted to kill Kaka for having sold his brother to the foreigners. So my brother and a bosom friend of mine came on a day's journey after me and found me reading Christ's Sermon on the Mount in Persian to the muleteers. They told me at once that unless I should go back Kaka would be killed and our house would be ruined. I said I would not go. Kaka knew how I loved my

Bible so he took the saddlebags that contained my books. I went after him and wept. He told me I must go to the great Sheikh and renounce Christianity; otherwise he would be killed and our house destroyed. Kaka began to torture and beat me like a dog. Though I repeatedly kissed his feet he would not give back my Bible. How delightful are Gods comforts! Persecution is the better life, much more wholesome!

"My brother saw that I was determined. Both he and my friend wept, but they left the saddle-



DR. SA'EED KHAN KURDISTANI

As He Appeared When Winning His Way to Recognition as a
Prominent Christian Physician in Teheran
He Was Recently Put Into Prison by the Iranian Government
for His Christian Faith and Courage

bags and went away. It was indeed a painful separation. I went to bed and wept bitterly, thinking that perhaps I would better go back to the village of our relative. I even thought of returning to the Sheikh to renounce my faith to bring peace to all of us. Then like a flash of lightning Jesus' words came to me, 'he who does not renounce . . . even his own life is not worthy of me.' Then I lay down and went to sleep. How I thank Him for the revelation of His presence.

"Kaka went home and said he could not reach me. The people of the quarter collected and a

² The three great books by Dr. Pfander. Though written a century ago they are still classics in their field.

brave rider was chosen to go after me. He had his horse saddled and ready to start but at that moment his master sent for him. When the latter learned what he was about to do he sent him off in an opposite direction on business connected with his property.

"I came to Hamadan and there I learned English. In September of 1882, Miss Montgomery and Dr. Alexander and his wife came to Hamadan. With my bit of English I interpreted for Dr. Alexander and so fell into the practice of medicine. I also continued to teach in the school and with Mr. Hawkes. People from Senna came and tried to get me out by a trick to kill me. I had many conversations with Bahais and others. I still had difficulties with many passages of Scripture but I got great help from Mr. Hawkes and from the home life of Dr. and Mrs. Alexander. Miss Montgomery read and explained the New Testament, Mr. Hawkes gave me very helpful spiritual books to read, but still I had a thousand and one difficulties and could not find real satisfaction. I was like a child who loves his parents but is not able to explain it. I loved the Lord Jesus passionately. Often I wished that Mohammed's words were true, that such a beautiful person as my Lord and Saviour was not tortured on the cross. One day I came across a hymn by Frances Xavier,

"My God, I love thee not because—
I love thee because thou took my place."

From that moment I knew that He took my sin, and became sin for me that I should be the righteousness of God in Him.

"After a year Kaka paid me a visit. Later he came to stay. It is not true, as has often been said, that Kaka came to Hamadan to kill me. We had many long discussions. After several years he was converted when I was able to allay his doubts about my father. He was not sanctified until troubles came and he broke his knee; like Jacob he finally became lame but a true Believer.

"In 1888 I was married to a Nestorian girl, Rebecca, the daughter of Kasha Shimun of Geogtapa. The whole town made a demonstration during the month of Moharram and notices were posted on the mosques and in the bazaars. The governor quieted the town by a trick, without my knowledge. He told the people I had deceived a Christian girl and wanted to make her a Moslem. Persecution finally drove me with my wife to Teheran. Even there the mullahs of Senna wrote a letter to the Turkish Ambassador to have me put out of the way, saying that I was a blight on Islam.

"In Teheran Dr. Potter, with his beautiful Christ-like life, was a great help to me, as were also the ladies of the mission station. While there I determined to go to Europe to study, leaving my wife and two children in Hamadan. On the way

I became very homesick and wanted to return. But I thought, if God would settle my difficulties and satisfy my longing soul I would go on. The answer came that He would.

"I had a medical certificate from Teheran and had practiced in Hamadan, but I wished to become a really good physician. I was attracted to Sweden by some good people but I could not agree with the views of my friends there in some matters of doctrine. So I went to London, still feeling that I was in darkness. I read how Agrippa thought Jesus was dead, but Paul argued that He was alive. I thought: that is enough for me; Christ is alive.

"None of the great men in London solved my difficulties. Then I came among some poor workers who studied their Bibles, and in their company every difficulty was solved. God gave me understanding of mysteries, prophecies and all. Ah, my soul rejoices in Him. Thank God for all His mercy.

"I studied for two years at Cook's School of Anatomy and Physiology. I attended post-graduate lectures and demonstrations. In 1895, after my studies there, I returned from London to Hamadan and took up medical practice. We have had three children: Sarah, who is now the wife of a Christian physician in Hamadan; Samuel, who married an American girl and mixed the royal blood of the Kurds with that of the Americans; and Lemuel, who died in London. His name means 'portion of God' and that he was.³

"In Hamadan at one time I took the Dr. St. Claire Tisdall's book, *Yanab ul Islam*,⁴ to a Mujtahid. Many people thought that I had written it, as they thought that no other Christian in Persia knew enough languages, nor enough of Islam to write it. When persecution broke out against me the Governor Ein id Dowleh took me to his own house and helped me to leave town. I fled to Teheran after the Mujtahid had issued the death sentence against me. Later, after I had become a well-known physician in Teheran, I returned to Hamadan and this same Mujtahid called on me. He said, 'You have made a lot of money in Teheran. You ought to give me half, because I was the cause of your going to Teheran.'

"The second time I located in Teheran, Ein id Dowleh was Governor of Khuzistan, where I had been his private physician. I was in Teheran when Ein id Dowleh became prime minister. He wrote a letter to many of his friends saying that I had come to Teheran and he wished people would give me a trial. When the prime minister says

³ I made two other trips to England for the purpose of further study. On the first of these I took my son Samuel with me. On the second I met Sir William Osler, and some of my letters to him are published in his biography.—*Sa'eed*.

⁴ "The Roots of Islam," by Dr. St. Claire Tisdall.

anything the people are ready to do it in a hurry. So I stepped immediately into a practice with the aristocracy and best families.

"I was able to speak for Christ to the prime minister and to the leading men of the country. Dr. S. M. Jordan asked me to preach in the church but I asked if he did not think it too soon. He said, 'All know you are a Christian.' So I prayed over it and I think I was the first convert from Islam to preach in that church. The greatest thing I can say is that the Lord Jesus Christ loved a great sinner. He saved a brand from the burning, and He loved me to the end in spite of all my sins and failures.

"In 1912 I made a return journey to Kurdistan. While I was in Hamadan a note came asking me to visit a wealthy man in the mountains. I immediately wrote saying that I could not do it. But as I was waving the letter to dry over the fire I said to myself that I had not first prayed about the

matter. When I prayed, I received my answer and wrote that I would come if they would promise me security from attack. I went and was used to cure the great man of blindness. The mullahs of Senna sent eighteen men to kill me, but they did not succeed. My escort heard of their plans and wanted me to change my cap to disguise my identity. The man who had charge of the attempt was later brought by the government to Teheran, and showed that he has been very much ashamed. He often calls on me and I give him Christian books and tracts.

"The missionaries sent an evangelist to Senna, who was no doubt sent to Assyrian Catholics and Jews, but I, a poor Kurd, was most blessed. Praise be to God. How wonderful are His ways. I have told you the good things of my life. If I should tell you everything you would not want to write it down or look at me. But Jesus forgives me all. How good is the God whom we adore."

A Sermon by a Converted Moslem

Based on the Story of Naaman in 2 Kings, Chapter 5

By SA'EED KURDISTANI, M.D., Isfahan, Iran

A MAN may have high place in the public eye and perhaps may gain a national reputation; he may through his business exceed his highest hopes in accumulating wealth and property; he may acquire great honor in his own country, reaching the highest military rank and possessing medals and titles from the great nations of the world. In other words, a man may reach the exalted position of Naaman, who was of the first rank and commander-in-chief in the great country of Syria. Yet of what avail was all this to Naaman? For he was a leper. In the same way it makes no difference what the rank and reputation of a man is in the world, if he is a sinner. Ah, this one thing ruins everything for him; it changes all the joy of the world to sadness, and turns the sweet cup of pleasures into bitterness and deadly poison. How unfortunate is he who at the time of death owns nothing but money and fame, when he must undergo the just judgment of God and realizes that he is a sinner and has no certainty! Of what benefit were all Naaman's medals and possessions to him? What joy does he have as he gazes at the signs of his leprosy and watches the exudations from his open sores?

Leprosy has no cure, but he who suffers from it sees it gradually attack all his members until his whole body is unclean, full of sores and decaying. His face becomes hideous, his fingers drop off, his voice is hoarse and weak, and his members lose all sense of feeling. He becomes repugnant, even to his own brother and sister. And this is a true picture of the ruined condition of the man whom sin holds in its power. The unfortunate sinner, like the leper, sees that all his efforts and all his search for a cure to his disease of sin are without avail, and that its horrible results are daily on the increase.

My friends, how awful and accursed a thing sin is! Perhaps you have often longed that you might grow better, but you perceived that you really grew worse. In all Syria and in the capital of its great king there was not found one physician who could cure Naaman's disease. In all the earth there is no remedy for sin; in no tribe or nation will you find any man who has a cure for it. The whole world is a huge leper house with all its inhabitants infected. Both kings and beggars are sinners.

It is remarkable how God has chosen the weak-

est things of the world for His work. We see that it is a little maid, a captive and servant in the house of this great man, who is the means of bringing a message of joy to the great general of Syria. She said: "Would that my master could go to the prophet in Samaria to be cured of his leprosy." In the same way I say to you: "Would that you came to the blessed Jesus that He might cleanse you of your sin."

I beseech you, when you hear this name, not to be so unpolite as to stop listening to me, but think a little and realize that I also, like you, was afflicted with the leprosy of sin, yet, through faith in the expiation and the shed blood of Jesus, and through His resurrection from the dead, I have found eternal salvation, and thousands of others who were like me have also come to Him in confidence and have found a perfect cure. You know that you are a sinner and that up to now neither you nor a single one of your acquaintances can make bold to say that you have found salvation and are safe from the just punishment of God. How then is it that I and thousands like me have such certainty that we are safe from this punishment and will forever live joyfully in the holy presence of God? Is our confidence without a foundation? Is our joy purely imaginary? Give careful attention and think whether a person has ever found lasting happiness through imagination alone. And this thought is also worthy of your attention, that perhaps you, too, through divine favor, can find deliverance from the terrible disease of sin and attain salvation.

Naaman finally came to the prophet Elisha, but notice that he came in the way that man comes, standing at the gate with his horses and chariots and bearing gifts. Man likewise thinks that by his good works and his charities he will be received by God. He presents to the King with his dirty hands a flower from the King's own garden, and expects a reward! But Elisha wanted none of Naaman's gifts and praises. One cannot sell the salvation of God. Elisha sent him a message: "Go, wash in the Jordan." He would not go as far as the gate to meet the general, but contented himself with a message. Salvation today also must be by faith, not by seeing with the eye, for Jesus Christ, the healer of sin, has sent the message of peace through His Word. Whoever hears it in faith receives salvation.

The river Jordan is a symbol of death, and for the leper Naaman there was no other remedy but that he dip seven times in the river of death. I can say to you that in all the world there is no other way by which a sinner may find healing but by the death of Christ. His blood alone can cleanse

from sin. The command to wash in the Jordan made the leper angry. Man is always displeased at the remedy God has chosen for sin and wants instead the cure he himself thinks is good. He prefers his own worthless prescription to the dependable and efficacious prescription of God. "Are not Abana and Pharpar, rivers of Damascus, better than all the rivers of Israel?" In the same way, the unfortunate moral leper says: "Are not the teachings of my own religion better? It says to me: Keep the fasts and all the regulations. Complete the ceremonial washings. Pray all night. Go as a pilgrim to far places. Is it not better to wash in these great rivers of my own religion than to have faith in this word of God about the death of Christ?" Very well, my friend, wash, wash, wash in your own rivers, but among all the millions of men who have done this, show me one person who has become clean from sin. With all earnestness I say to you that there is not one who certainly knows that he is among those who are saved.

Naaman's servants said to him: "If the prophet had ordered you to do some great thing, would you not have done it? How much rather then when he said to you: Wash and be clean?" From all the peoples of the world there is evidence of the lengths to which men will go in their search for salvation—long pilgrimages on foot; costly offerings, even of their own children; self-immolation beneath the chariots of the idols. To what extremes will they not go in the hope that their sin will be forgiven? But God will admit of only one way of cleansing.

Finally, Naaman went down into the Jordan and washed, and his flesh became clean like that of a little child. So with those who are washed by Christ. How clean and spotless are these new creatures! Oh, that you would, with the eye of faith, perceive that you may go under the waves of death with Christ and rise with Him from the dead, freed of all the spots and wounds of your leprosy. Then will you be able to exhibit to God and the world the countenance of a new man and show forth heavenly qualities through your words and deeds. That this is God's remedy for sin and your chance of a cure is plain from His own Word, where we read: "For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away. But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus" (Rom. 6: 5.).

The First Five Centuries of Christianity^{*}

A Review by SAMUEL M. ZWEMER, D.D.

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THIS is undoubtedly one of the great books of the year, and if the author completes his ambitious plan, it may well prove the standard work on missionary history of the twentieth century. As now planned, the work is to be incorporated in six volumes of approximately 150,000 to 200,000 words each. Volume I covers the period to the Conversion of the Roman Empire, about the year 500 A. D. The second volume will cover the thousand years between 500 A. D. and 1500; the third, from 1500 A. D. to 1800. The last three volumes are to be devoted to the 19th and 20th centuries. Volume IV will deal with the general movements in Europe and America conditioning the expansion of Christianity during the last century and a half. Volume V will cover the spread of Christianity in Latin America, Africa, Asia, and the islands of the Pacific. Volume VI will conclude with a retrospect of the entire work, summarizing the conclusions.

Except for its anachronistic jacket (supplied by the publishers), this scholarly production is in every way attractive and worthy of its great theme. On the jacket, however, we have a John the Baptist figure preaching to a group of men in Moslem turbans, palm trees and a minaret in the background, and the whole in a frame surrounded by heterogeneous crosses! The breadth and scope of the first volume is large enough to startle the thoughtful reader at the very outset, for Dr. Latourette is dealing with the philosophy of history as well as with history itself. He proposes to answer seven questions in this and the succeeding volumes:

- (1) What was the Christianity which spread?
- (2) Why did Christianity spread as it did?
- (3) Why has Christianity suffered reverses and at times met only partial success?
- (4) By what processes did Christianity spread?
- (5) What effect has Christianity had upon its environment?
- (6) What effect has its environment had on Christianity?
- (7) What bearing do the processes by which Christianity spread have upon the effect of Christianity upon its environment and of the environment upon Christianity?

The fact that this first volume supplies the answers to these searching questions makes it a textbook and source-book on the science of early Christian missions, as well as a history of the enterprise.

Dr. Arthur J. Brown's masterly volume on a Century of Presbyterian Missions is in comparison with the scope of this one volume as a beautifully engraved cameo showing all the particular detail of one Society's work in one century. Here is a massive canvas not only portraying a panorama of apostolic zeal in many lands and many centuries but transfused and transfigured by the miracle of all history—the Incarnation—which at the outset throws its bewildering light on the whole scene. Miracles in the technical sense, and according to prevailing Protestant theology, ceased with the Apostolic age.† But in that age and in the message that came from the lips of the Apostles, miracles had a supreme place; for as Archbishop Temple remarks in his latest volume, *Basic Convictions*: "The only Jesus for whom there is any historical evidence at all is a supernatural and miraculous figure."

The literary sources available for the history of primitive Christianity may be fragmentary, as Harnack states in his great work, *The Mission and Expansion of Christianity*. But he goes on to remark: "How extensive they are compared to the extant sources at our disposal for investigating the history of any other religion within the Roman Empire!"

In our opinion an anti-supernaturalistic approach to these primary documents in the New Testament mars the treatment of the sources both in the case of Harnack and also to some extent in the volume before us. Professor Latourette expresses his own evangelical faith in the supernatural character of Jesus Christ and what he wrought and taught, at the close of chapter four, in words that seem to conflict with his earlier statement in the Introduction and in Chapter One where he "has endeavored to conform to that kind of objectivity extolled by the school of history in which he has been trained." That school appar-

^{*} A History of the Expansion of Christianity (Vol. 1): *The First Five Centuries*. By Kenneth Scott Latourette. Harper & Bros., New York. 1937. 412 pp. \$3.50.

† *Counterfeit Miracles*—Benjamin B. Warfield.

ently accepted the Evolutionary hypothesis that "religion is a comparatively late phenomenon in the life of mankind"; that a creature which may be termed human emerged about 1,200,000 years ago (page 2); that "the Israelites thought of Jahweh, their God, as a tribal divinity" (page 33); that belief in personal immortality developed slowly and late in Israel (p. 36); and that "fragments of discourses, pithy sayings, parables, and incidents, some of them put together without regard for the correct sequence, make up large portions of the first three Gospels and the fourth is chiefly an interpretation" (page 46). And we see our David in Saul's armor again when he writes: "The question is often raised as to what was new in the teachings of Jesus. For practically all, if not all, of the specific precepts and beliefs attributed to him it is possible to find precedent in the pre-Christian literature of his people. What Jesus did was to penetrate into the heart of the moral and religious concepts which he had inherited from the past and to pick out what seemed to him essential. He performed this not in any systematic fashion. He wrote no book in which he attempted to give permanence to his ideas. . . . The novelty of Jesus must be sought, not so much in fresh principles, but in his phraseology, in what he emphasized, and especially in what he was as revealed in his words and deeds."

Naturalistic Explanations

It is refreshing to find the author himself wholly dissatisfied with such naturalistic explanations when he sums up the reasons for the triumphs of the Gospel at the close of chapter four: "The more one examines into the various factors which seem to account for the extraordinary victory of Christianity, the more one is driven to search for a cause which underlies them. It is clear that at the very beginning of Christianity there must have occurred a vast release of energy, unequalled in the history of the race. Without it the future course of the faith is inexplicable. That burst of energy was ascribed by the early disciples to the founder of their faith. Something happened to the men who associated with Jesus. In his contact with them, in his crucifixion and in their assurance of his resurrection and of the continued living presence with his disciples of his spirit, is to be found the major cause of the success of Christianity. That experience and that assurance were transmitted to succeeding generations. Why this occurred may lie outside the realms in which historians are supposed to move. One reason is probably to be found in the continued study of the earliest written records of Christianity and in the effort to preserve intact the belief and the experience of the circle of apostles

who had been the intimates of Jesus. Whatever the cause, that the stream flowed on is clear. It is the uniqueness of Jesus which seems the one tenable explanation of the fact that Christianity is the only one of the many Jewish sects to break off from the parent stem and outstrip it in size and influence. . . . In Jesus, therefore, and in his death and the conviction of his resurrection and of moral and spiritual rebirth and immortality through him, is to be found the chief reason for the triumph of Christianity. Without Jesus Christianity would not have sprung into existence, and from him and beliefs about him came its main dynamic."

It is cause for regret that in the treatment of Apostolic Christianity the historian failed to emphasize the axiom laid down by Mandell Creighton in his introduction to the Cambridge Modern History (Vol. I, p. 5): "In the vast and diversified area of modern history the point of view determines the whole nature of the record or else the whole work sinks to the level of a mass of details uninformed by any luminous idea. The writer who strives to avoid any tendency becomes dull, and the cult of impartiality paralyses the judgment."

In the extensive and valuable annotated bibliographies for each chapter we miss, for the earlier chapters, well-known conservative evangelical scholars both on the history of religion and on the Apostolic age while the extreme liberal school of thought is conspicuous. One receives the impression of a certain lukewarmness that is incongruous in the portrayal of Christ our Lord and Paul his great missionary Apostle. There is no substitute for the missionary passion even in mission history.

No reader will find the style of this work dull or the treatment uninteresting. The only other history of missions comparable to it is that of Harnack which covers only the early centuries and has long been out of print in America. The chief value of these scholarly chapters on the early history of Christianity lies in the interpretations which Dr. Latourette makes of the facts so carefully collated and documented. It is a philosophy as well as a history of missions. What the Roman Catholic historian, Schmidlin, indicated in a paragraph is here expanded and illuminated, namely the difference between early, medieval and modern missions. During the first five hundred years the area covered by Christian missions was the Mediterranean basin and the Church had a narrow and insecure base for a wide field of action. During the medieval period the area included all Europe from a broader and firmer base. Modern missions has crossed the seven seas and reached out to all races. Early missions were largely spon-

taneous, incidental and individual in their method; medieval missions conducted by a church hierarchy were cooperative and social; modern missions, both Catholic and Protestant, are both individual and social. Early missions had for their object peoples of like race and culture; medieval missions dealt with like races but of lower culture; modern missions have approached all races of every level of culture. Early missions aimed at the conversion of individuals; medieval missions sought the conversion of the masses; modern missions deal with both and with the social structure of society.

The periods into which this *magnum opus* is divided are therefore logical as well as chronological. The author has the rare talent, exhibited in his earlier *History of Christian Missions in China*, of an unprejudiced judgment together with true catholic sympathy for all sorts and conditions of Christians. Amid the mass of factual detail he never loses hold of his central theme and argument, namely, the gradual expansion of Christianity as Divine light and leaven in the world. This is not a history of dogma, nor of ecclesiastical

councils, although both have their place. It is not concerned primarily with the decline of the Roman Empire, nor with the result of Gothic invasions. It traces the mighty work of God's Spirit through the Church and individual believers to the consummation of His eternal purpose. The end of the first five hundred years is prophetic of the onward march. Dr. Latourette says:

In our hurried pilgrimage through the first five centuries of the spread of Christianity we have watched that faith moulded by element after element of its environment. Left to begin its career with a minimum of organization, without a literature, and with no formulæ with which to define and defend its content, and thrust into a world in which syncretism was the fashion, Christianity might well have seemed foredoomed to absorption and to lose whatever distinctiveness it may have inherited from the teaching and the story of the life, death, and resurrection of its founder. . . .

At the close of its fifth century of expansion Christianity was in a very different position than at its outset. From being one of the smallest of Jewish sects, it had become the religion professed by the majority in the most populous of the cultural areas of mankind. Never in the history of the race had so complete a religious revolution been wrought in so short a time among so large a proportion of civilized man.

MY AFRICAN FATHER*

My father's children did not love him. They feared him very much. My sisters feared him even more than we boys. If we offended him, such as drinking the dregs of his palm wine or standing near any of his wives, he thrashed us unmercifully. We dared not lift our eyes when he was near.

When he was a young man he became a hunter. After he excelled in shooting he swore an oath that he would not marry until he had killed a man of the Bakembe clan; so he went to the witch-doctor whose advice he followed. After he had prepared the war feast, the warriors, the only ones invited, ate and danced in their ceremonial dress. Then my father took his gun and crossed the river to the Bakembe clan. He stealthily walked to a certain hut and removed the bark that closed it. There lay a man and his wife, fast asleep. He prayed to his gun, "Oh gun, pick off this man and this woman!" The gun sounded. It killed the sleepers. Immediately the hut caught fire and the whole family perished—not one was left to plant a lily bulb (commonly used to exorcise evil spirits). When he returned to his village he danced and sang the songs of warriors for which he was given much goods. With this he obtained his first wife.

Later, my father became a great "medicine man" and a priest of both the Ngé and Um cults. He sacrificed his mother to become a priest of the Ngé.

Father married twenty-four wives, but he allowed only one of them to cook his food for fear of poisoning. When the sun was high in the heavens his favorite wife would set a stool out in the street of our village. There my father sat down while she brought hot water, bathed and rubbed his body with redwood powder. One day he killed his brother because he took from him one of his wives.—*Zacheus Body-hardened*.

* *Drum Call*, West Africa.

Evangelical Work in Brazil

The Rev. MIGUEL RIZZO JR., Sao Paulo, Brazil

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THE history of the evangelization of Brazil could be divided into three phases: first, efforts made by the French in the sixteenth century; second, beginnings made by the Dutch in the seventeenth century; and third, the definite establishment of the work started by American missionaries in the nineteenth century.

The first two attempts would furnish abundant material for many very interesting narratives, but the specific purpose of this article does not permit me to write more than a few words on that subject.

The first evangelical preachers and lay workers who landed in Brazil were sent by the Reformed Church of Geneva. The French Government was then in possession of the country, recently discovered. These pioneers were martyred by Villegagnon, a cruel adventurer who found that the Protestant preachers, whom he himself had called to Brazil, were not servile instruments to carry out his political program of oppression against the inhabitants; he therefore persecuted and put them to death.

The record of the noble courage and unbroken fidelity of these preachers, although written in blood, is one of the brightest pages of the religious heritage of Brazil.

The efforts of the Dutch Christians were more successful. They organized a Synod with more than twenty preachers, established schools and did much social service on behalf of the poor and sick. When they were expelled from the country by the Portuguese all the evangelical work they had built up vanished. The Jesuits who came after them have tried to defame them and to discredit the great work they established. When the history of the nation is written from a critical and unpartial point of view their work will appear in a clear light. The rehabilitation of their memory is already being promoted by expert historians.

After these two unsuccessful efforts in establishing a permanent evangelical work came the American missionaries. The first of them was the Rev. Ashbel Green Simonton, who landed in the field he had chosen in 1859. There he organized a really great work. Through many years the First

Presbyterian Church, in the capital of the country, has been one of the greatest missionary agencies of South Brazil. He organized the first theological class from which came three preachers who did a very considerable amount of work. He wrote sermons which fed the piety of the first converts. He published a journal which is yet a model worthy to be imitated by the modern evangelical press. All this work was done in the short period of eight years. He died when he was thirty-four years old, but his blessed memory is still highly venerated by all evangelical workers of Brazil.

Many other American missionaries have followed and have been working earnestly at the side of national preachers for years. The work established on such solid foundations has reached considerable proportions. The Presbyterian Church of Brazil has now 1275 preaching stations with 330 church buildings, 294 organized churches, and 144 ordained preachers. It receives, on an average, 2500 new members every year and has 35,199 communicant members and 30,114 children on its rolls. The Sunday schools include 3183 teachers and 39,476 pupils. The theological seminary in Campinas has 37 students and seven teachers, while more than 80 other students are preparing to go to the seminary. For many years the Presbyterian Seminary of Pernambuco has been sending many preachers to northern Brazil. Almost all churches and missionary stations under the control of the Presbyterian Church in central and south Brazil are now supplied by graduates of the seminary at Campinas.

A missionary society, sponsored by the Church, supports a missionary in Portugal and hopes to send another to that country next year.

In order to understand the real opportunities and the great needs of the Brazilian evangelical field, we must have in mind, among other things, the following facts:

In many regions of the country new areas are being populated so that the traveler who a few years ago passed through some of these regions will be surprised to see the hamlets and villages where previously he had seen only forest. A popular expression in Brazil is that, in certain zones, "cities are sprouting out quickly." This

growth offers a great opportunity to the churches. In many of these regions the Roman Catholic Church has not the same influence it exerts in other places. When this church begins work at the same time as the Protestants we generally have advantages. Experience shows that many people, moving into a new place, are more ready to hear the Gospel. Some of the settlers of new regions have lived in cities where it was not easy to hear a Protestant preacher because they had to face the criticism of friends and relatives who could not understand how anyone could leave the religion of his father. Moving to a new place, these people find themselves in a new environment in which the obstacles to hinder attendance at Protestant services are much fewer than where they formerly lived. In regions recently opened up, evangelical work is growing considerably. If we can use efficiently such opportunities as these, the new cities now being organized will be very different spiritually and morally from the older cities where it is so difficult to preach the Gospel because the people are proud to be "traditional" Roman Catholics.

1. Brazilian evangelists are working actively in some of the new areas. Many Presbyterian missionaries are opening the way into the far interior and are establishing work even in places where the population is very scattered.

2. Another fact worth while considering is that many years ago great numbers of German immigrants came to Brazil and brought their pastors with them. The religious service was conducted in German, which now, in many cases the children do not understand. They are Protestants but they cannot understand the service conducted still in the language of their fathers. In one region occupied by our missionaries there are tens of thousands of people in such condition. One of the missionaries, Rev. Harry P. Midkiff, has now thirty-five congregations in one of these new areas and many more places offer opportunities for preaching; but a man must not attempt to cover too much ground. Can the Church be indifferent to the spiritual destiny of such a multitude?

3. The intellectual classes of Brazil are now more inclined to listen to the Gospel.

A few months before leaving Brazil, I received a call from a person sent by one of the intellectuals of the country who had been president of the State and is recognized as an outstanding defender of the Roman Catholic Church. He sent his representative to ask me to interpret a passage of the Bible. He explained that he had already made the same request of many of the cultured priests of the city and they had not succeeded in giving him a satisfactory explanation of that dif-

ficult part of the Gospel. His letter shows clearly that his mind is preoccupied with religious problems.

Another fact: a few months ago I was invited to visit an engineer high up in one of the departments of the Government. He wished to present a subject which could better be studied at his home. I went to his house and he explained that before her marriage his wife had intended to be a nun and that all her family were very devout. He had in his library a Bible which she read; immediately her conception of religion changed. She was in great trouble because she could not now accept the teachings which for so long had been the guide of her life. She even thought that her spiritual trouble must be a temptation of the devil. She went many times to see her priest but he could not answer her questions satisfactorily. She finally asked him about her new view of Christ, and he said: "The Christ you are introducing to me is a Protestant Christ." She had never talked with a Protestant but now she became curious to meet one. That was the reason I had received the invitation to visit the husband. She and her children are now connected with my church and, through her, the door seems to be opening to many others in high places in the city.

Still another fact: at a religious meeting in one of the churches of Sao Paulo a lady was taken ill during the service. We found that there were six medical doctors in the audience. That is remarkable when we remember that the Roman Catholic Church is doing all it can to prevent people from attending Protestant churches.

The manager of the largest bookstore in the city where I live is a regular attendant at our meetings. He told me that now they are selling more religious books, imported from France, than ever before. Most of these books are written by Protestant preachers.

I could state many other instances, but these are sufficient to show that among the intellectual classes of Brazil there is now more interest in the religious question than ever before. Even in the Roman Catholic Church we can observe a change in the attitude toward the evangelical churches. There are, of course, still many persecutions. A few months ago two of our buildings were burned—one in Alpinopolis, Minas, and the other in Pinheiros, Pernambuco. But generally the educated priests do not now use against the Protestants the expressions they formerly did. Recently one of the outstanding priests delivered a great eulogizing speech about Erasmo Braga, a very well known minister, before a selected audience in the Municipality Theatre of Sao Paulo.

4. Besides the Presbyterian Church there are many other Protestants working in Brazil. The

total constituency, according to the last statistics is 200,000 communicant members; generally there are families and relatives and friends who through them receive their religious influence, so that it seems to me that it is not an exaggerated estimate to multiply that number by five. This makes a million persons in Brazil under indirect influence of the Gospel. The population of Brazil is over forty-two millions so that the quantity of salt is yet very little in proportion to the mass it must season. If we want to win the country to Christ we have before us a task of gigantic proportions. But we surely will face that duty.

Such facts speak for the spiritual life of the Church in Brazil. The missionary spirit of

people is remarkably developed. The Sunday School is generally very well attended by young people and adults. Many of the churches have a very well organized work in religious education. The habit of family worship is not so widely spread as it should be, but many families are very scrupulous in maintaining it. There are in all the churches groups of strong Christians and they have a blessed influence on the whole.

The ancient name of the country of Brazil was "Land of the Holy Cross." We hope that this name in the future may be applied to it, not as a geographical designation, but as a symbol of the power of the Christ of the Cross to redeem the souls of its children.

Forty Miles from a Hospital—in U. S. A.

FIFTEEN years ago, fired by the needs of a remote neighborhood in the Tennessee hills, a woman opened a two-bed "hospital" in an unpainted shack without furnace or plumbing. The little village was far from railroads, and the main highway was a hog-wallow after rains. But there were wild trails and one-room cabins

The story of those adventurous years can only be hinted at here. There were day and night calls in all weathers; swollen streams that must be forded on horseback or muleback; canyons too steep and rocky for even a mule to find footing. Patients were brought in from long distances on extemporized stretchers; babies were delivered by the light of log fires. Many homes lacked the most primitive conveniences, or what we call necessities; yet out of such homes are coming splendid specimens of young manhood and womanhood.

Working under its own Board of Directors, Uplands—for so the institution was christened—has undertaken a many-sided piece of definitely Christian rural betterment work at Pleasant Hill, and has carried it on with unflagging zeal in the face of formidable difficulties. Clinics and dispensaries, public health teaching, inoculations, the care and feeding of babies, first aid, home nursing, and the growing and canning of vegetables to correct the traditional diet of dried beans and cornbread—all have a place in its constantly expanding program. What this harbor of refuge has meant to hundreds, stricken by sudden illness or involved in the accidents common to the mountains, can never be told. The work is Christian but non-denominational, and supported largely by voluntary contributions. It has grown to a health center with ten buildings, thirty hospital beds, an x-ray machine, and a corps of trained workers. It is still carried on by its founder, Dr. May Cravath Wharton, whose ability, devotion, and vision, together with her record of achievement, are convincing evidence that its work has only begun.

DORA READ GOODALE.

Pleasant Hill, Tennessee.



DR. MARY CRAVATH WHARTON

aplenty, with typhoid, tuberculosis, pellagra and hookworm, burns, broken bones and gunshot wounds.

Pooling her resources with those of two friends, she put up a \$6,000 building—chartered under the State Charities Act and irrevocably dedicated to public welfare and community service. Everything was very simple and plain. The back country was still "the wilderness"; the nearest hospital was forty miles distant.

In the Midst of European Revolutions

By PROFESSOR ADOLF KELLER, D.D., Geneva

*Secretary of the Central Bureau for Inter-Church Aid
for the Evangelical Churches of Europe*

THE peace and tranquillity of the Christian Churches have come to an end in Europe. The Church idyll is over. It may still exist in some hidden corners, in remote villages, in countries far away from the thoroughfare of modern ideologies and conflicting political powers. On the crossroad of the life and thought of the European nations the Churches have to fight for their material and spiritual existence.

There are only a few countries on the European Continent where nation and Church are more or less identical and where most of the citizens also members of the churches. This may be the case in certain Roman Catholic states and in the Scandinavian countries. In Norway, for instance, the Church Government or administration is identical with the State Department. In Sweden nobody could, until recent times, just leave one Church without entering another one. In Finland, 99% of the nation are members of the National Lutheran Church. The relation between State and Church is hardly a problem or a conflict in these countries.

But even in certain Roman Catholic countries like France and Italy, a large part of the nation has given up church membership or active participation in church life. In France, for instance, the Roman Catholic Church claims not more than ten millions out of forty-one millions of the inhabitants; the Protestants count hardly one million. Where are the other thirty millions of the French people? Germany counts officially forty millions of Protestants out of sixty-five million inhabitants. But before Hitler came into power one could count sixteen millions of Socialist and Communist votes and it is well known to what extent the Christian Church lost membership in continental Labor. A French student of theology, A. Reymond, lived six months as a worker in factories of French industrial cities and made a study of the religious conditions in the labor class. His impressions were that the large majority of the French labor classes not only have given up church membership but they no longer know what the Gospel is or what Christ means for mankind.

Wherever Marxism and Bolshevism, with their materialistic philosophy have become predominant

in labor circles, an anti-god or godless movement has sprang up, as one can see in Russia and Spain.

What does this mean? It means that the Church of Christ is no longer made up of the majority of the population in modern nations, but represents again, as in the time of the Roman Empire, the little flock, a minority struggling for its life against modern indifferentism and secularism. This minority is ridiculed by the modern skepticism which prevails in many of the cultured class as well as in labor circles; the masses are advised by them to "leave heaven to the sparrows and to the parsons."

If Christianity is no longer a predominant power in many countries, it becomes again, as in primitive Christianity, a missionary group. The missionary task disappeared or was forgotten where the Church comprised a majority of the people, where everybody by birth or by custom was a more or less active or convinced member of the Church. Today the Church is again confronted in the midst of "Christian lands" with her original missionary task. The Gospel must again be preached, not only to the heathen in dark continents, but to millions of modern heathen who have been baptized or educated as Christians, but for whom Christianity has lost its meaning.

The new missionary task with which the Church is confronted is taken up afresh by the Churches themselves and by religious groups who undertake a preaching mission similar to that sweeping over the United States. The Confessional Church in Germany actually considers the German people as her first missionary field. A special committee under Herr von Thadden is organizing "Evangelical weeks" in the large cities for bringing again the Gospel to the land of the Reformation. These gatherings draw new thousands in the largest churches and assembly halls who wished their evangelical witness to off-set the vague national religion which hardly deserves the name of being an offspring of Luther's faith. These "Evangelical weeks," the largest missionary propaganda undertaken in Germany, were continued until the Government forbade them and put the leaders in prison.

The voice of the German Churches could not be

silenced by such administrative measures. The Christian people hear the Evangelical message from the pulpit, in private assemblies and by a living and encouraging witness mouth to mouth. The Church in Germany shows in these times of conflict that she lives alone on the Word of God and recognizes no other Sovereign than her Lord, Jesus Christ. The former compromise between Church and State which led the German theologian Richard Rothe to the thesis that the Church would be dissolved in the State, has come to an end and now the Church is drawing a clear boundary line between her divine message and its implications and the claims of Caesar. The Church recognizes the State as a divine order to which she owes obedience according to God's law, but she refused to betray the Gospel to a State philosophy or a modern pagan or half-pagan myth, such as it is developed in Rosenberg's "Myth of the Twentieth Century" and in other modern nationalistic religious movements.

Evidently, it needs that peculiar courage which faith has always shown to defy a totalitarian State and to remind the omnipotent State that the Lord is God and the Supreme Sovereign. This courage has awakened new leaders like Barth, Dibelius, Koch, Niemöller and many others who say again with Luther: "Here I stand, I can no other." They prefer to go to prison rather than betray their faith. Persecution has quickened the life of faith and isolation gives back to the Church her original independence from the world.

In Italy a similar philosophy of a Fascist State seems to have concluded a compromise with the Roman Catholic Church which has a privileged position and accepted a large endowment of 1700 millions lire in the famous Lateran Treaties of 1929. But a compromise in spiritual matters always contains germs of future conflicts. Already it becomes manifest that Church and State in Italy are becoming two rival and competing powers in the sphere of education and marriage. Mussolini tried to escape a conflict by establishing his doctrine of the "two sovereignties"—that of the State for temporal matters and that of the Church for matters spiritual. He has shown much diplomatic skill in meeting the spiritual claims of the Church and not only granted her the privilege of being the national religion, but introduced the New Testament into the schools and concluded a favorable concordat with the Vatican. At the same time he granted religious liberty to the Protestant minorities, especially the Waldensian, in the treaty, "I Culti Ammessi" in 1929. The question today is whether Mussolini can protect for the future the Waldensians from the consequences of an unfavorable interpretation of the treaties by the Roman Catholic clergy defending

the thesis that confession is allowed but that public discussion and propaganda of religion is forbidden.

The same thesis is found in the Bolshevik religious legislation and its interpretation by the Bolshevik party. Religious propaganda, therefore evangelization and missions, are prohibited in Russia while atheistic propaganda is allowed. This prohibition is only one aspect of a religious persecution. The law, especially the new constitution, does not speak of it. Religious liberty is granted on paper, but in practice the elements of a religious persecution are seen in the following facts: The importation of the Bible into Soviet Russia is prohibited; the free preaching of the Gospel is prohibited; thousands of priests, bishops and Protestant ministers have been killed, banished, or sent to the concentration camps in Siberia and near the White Sea. All religious education before the eighteenth year is forbidden. Innumerable Church buildings have been alienated from their religious use and are transformed into museums, cinemas, assembly halls, variety theatres or are so heavily taxed that the congregation has had to give them up, as is the case with the last Reformed Church in Odessa. Of two hundred Lutheran pastors working in Russia before the Revolution, today only five or six are still in their villages and nearly every week their friends in Western countries receive letters according to which new arrests take place.

From an external point of view the Church in Russia has come to an end although hundreds of church buildings are still open in the large cities and are crowded on Sundays. The official structure of the Church is shaken; the patriarchate, the Synod, the Episcopate, the theological academies, the influence on public life. But it is a wonderful and paradoxical experience that the Church today is saved by the Russian Christian mothers. They are the most influential and faithful missionaries of the present time. They teach their children, often in a very elementary way, what the Church can no longer teach and they continue the faith and Christian tradition of that deeply religious people. These simple farmers—poor, uncultured, despised people—have a large share in the spiritual revival which exists among the Russian people today. The Russian writer, Berdjajev, declares that Bolshevism is the child between Marxism and the deep religious mysticism of the Russian people. Marxism is an outcome of Western culture. Mysticism is the natural life of the Russian people and it seems that Western influence has not been able to overcome the great natural gift of religion, even in a crude form, which the Russian soul has maintained for centuries. It is to be hoped that the time will come

when the Russian Church can again undertake the greatest missionary enterprise in Europe — the evangelization of the Russian people by the Bible and the preaching of the Word of God.

Already four windows are opening in the Orthodox Church towards Western evangelical Christianity. The first is that the Orthodox Church begins to preach. At our ecumenical conferences we have heard more than once a sincere evangelical witness from the mouth of an Orthodox preacher; where the priests remain silent, the laymen, simple men and women, begin to preach. In the former Raskol, through the Stundist Movement, the Russian Orthodox Church has had a Reformation of her own which could not be quenched and is still alive among the Gospel-Christians.

The second window opens through the theological studies which Orthodox theologians began at Western Theological Seminaries. Following such studies these Orthodox theologians have shown a remarkable independence. They have not only learned from Protestant theology but have defended and expounded their own faith with an original theological skill and sincere conviction. Men like Father Bulgakow, Florowski, Wyszeslavzev, Cassian, Zander and Zenkowski at the Orthodox Academy in Paris, and such theologians as Zankow in Bulgaria, Arseniev in Konigsberg and Alivisatos in Athens have the merit to have opened a new understanding of the Orthodox Church to Western Protestants.

The third window is opening in the present-day Youth Movement in the Orthodox Church. It became hopeful with the fact that the Western Christianity refrained from proselytizing the Orthodox Church, at least that part of it which is collaborating with that Church in the ecumenical movement.

The fourth window may be seen in a beginning of social work within the Orthodox Church. Such social interest in the former mystical, hierarchic and sacramentarian Church might have spared Russia a revolution, as Methodism did to England in the Eighteenth Century. The beginnings are weak, but hopeful.

The Church of Christ is going through dark times in these European countries shaken by revolutions, but the Divine light shines in this darkness and the Church is again going through that marvelous experience which St. Paul expressed in the words: "When I am weak, then am I strong." The revolution has revolutionized men's inner life and martyrdom, wherever it happened, has again proved to be the real seed of faith in Christian churches.

The Church of Christ has again become the little flock, but this little flock is a real Church of faith. The Church is becoming poor like her founder who had not whereon to lay his head, but she has become spiritually blessed. She is persecuted in many places but she feels again that she is bearing the Cross which her Master has carried.

These European Christians are suffering in their terrible poverty, in their isolation and persecution. They are the "unknown Christian," which the wealthy, powerful and busy Churches in the West so easily forget. Their answer to the world is silence and martyrdom. They can hardly speak. It is, therefore, the task of their happier but perhaps, less blessed brethren, to speak to them, to comfort them in their terrible loneliness, to strengthen their faith in their vicarious suffering and to show them that evangelical solidarity which is a privilege and a necessity of the Christian life. Such solidarity was recently declared at Oxford and Edinburgh to be one of the urgent ecumenical tasks of present-day Christianity.

SHALL WE KEEP ON ASKING GOD?

BY THE LATE JAMES H. MCCONKEY

More than half a century ago George Müller, that prince of intercessors with God, began to pray for a group of five personal friends. After five years one of them came to Christ. In ten years two more of them found peace in the same Saviour. He prayed on for twenty-five years and the fourth man was saved. For the fifth he prayed until the time of his death, and this friend too came to Christ a few months afterward. For this latter friend Müller had prayed almost fifty-two years!

But someone says: "How long shall we pray? Do we not come to a place where we may cease from our petitions and rest the matter in God's hands?" He alone, and not we, must decide when we shall cease from petitioning. We may stop praying for someone because we receive the answer or we stop because we believe God has given His answer. The faith of our heart is as sure as the sight of our eyes, for it is faith in God. More and more as we live the prayer life we come to experience and recognize this God-given assurance, and know when to continue our petitioning.

The Dilemma of Japanese Christians

By the REV. T. T. BRUMBAUGH, Tokyo, Japan
Missionary of the Methodist Episcopal Church Since 1924

CHRISTIANS and idealists of Japan are "on the spot" of public scrutiny even more at home today than abroad. Every Japanese is required by his Government, and the people who support it under the Constitution of 1868, to give absolute and unquestioning obedience to the nation and its rulers. The highest moral principle in the Japanese code of ethics is loyalty to emperor and empire. Consequently when his government, in a crisis such as the present, seeks to obtain assurances of loyalty from the various religious bodies functioning in the land the National Christian Council of Japan, representing two hundred thousand Christians of various affiliated denominations, feels obliged to assure Government and rulers that the Christian Church "pledges itself . . . to render faithful services to the State."

None who read farther into this recent declaration of the Japanese National Christian Council can fail to note, however, that there is deep regret and chagrin that Sino-Japanese relations have drifted into the sorry mess of today. Japanese Christians feel their own share in responsibility for all this; they call for a movement of spiritual regeneration within Japan, one which may bring Christians and non-Christians alike to consciousness of guilt as well as to a sense of God's will in the present situation. As regards the crisis within Japan they are determined to show the nation and those in the empire's military service that Christians minister to all those in need, whether physical or spiritual, and they join fervently in prayer that the conflict may speedily be ended and in such a way as to make for permanent peace and friendship between China and Japan.

All this may sound pitifully inadequate to those hoping to hear a more positive voice out of Christendom; yet anyone recalling the attitude and official statements of Christians in America and Great Britain during the World War may find in this declaration some reason for gratification. There is here no breath of hatred for China, no suggestion of national glorification, no attempt to sanctify war. There is, rather, a deep sense of remorse that, in spite of Christian and other idealistic efforts for peace, open warfare has come between Japan and her neighbors, and there is a desire to mitigate the horrors of war while praying for its swift conclusion.

This is not only a wholesome change from the attitude of Christians in all other wars to date, but it is in great contrast to the positions taken by other religious and cultural bodies in Japan. Without exception, Japan's thirteen religious sects of Shinto have been vigorously supporting the nation's military policy on the Asiatic mainland; they have indeed been centers of the combative nationalism of the past half-dozen years. Buddhism also, while never so unrestrained in gratification of desires, has given unquestioned support to all Government policies and certain sects and Buddhist groups have by popular subscription raised large funds for the purchase of airplanes to be given to the imperial army and navy.

In Christian circles the Roman Catholic Church has also recently been very active in assuring the authorities of its unswerving loyalty to the Government in all temporal affairs, this being an effort to overcome the suspicion that has rested in Japanese minds ever since Catholicism was stamped out of Japan in the sixteenth and seventeenth centuries for alleged connivance with Rome and other capitals of temporal power in Europe. Protestants have occasionally taken up the cudgels for nationalistic expansion on "Deutschland-über-alles" patterns; but the unprejudiced observer cannot fail to observe a much more moderate and international attitude throughout Christian groups and "spheres of influence" in Japan than is found elsewhere.

Christians and other advocates of world fellowship in Japan today are in a serious dilemma. They have been drawn to the Christian faith and its humanitarian ideals because it seems so obvious that only such a world community under a unitary and loving Divine order can solve the stupendous problems of life in the modern world—personal, social, economic, and others. But they are puzzled and baffled by the fact that European and American social and national life, in spite of many centuries of Christian background, is not actuated by Christ-like motives. The Japanese feel themselves the victims of white supremacy throughout the earth, and Christians cannot deny it. They see that this form of white imperialism has been built up largely by military power and that, whereas certain groups of Christians have in recent years been renouncing further aggres-

sion by such violence, not one "Christian" nation, or even one sizable group of Christians, has repudiated its nation's obvious determination to keep for itself all the advantages acquired so largely by force. This not only applies to the land and available resources of Christian nations, which compare so to Japan's disadvantage with its vast population and narrow confines, but it is especially clear when one compares the standards of living of Christian peoples in the West with those in the Orient.

The gist of the matter is that Christians in these favored lands do not concern themselves with the removal of obvious inequalities and injustices, and that they and their governments have deliberately set economic obstacles that hinder the efforts of the Japanese to solve their own problems by peaceful means. The charge of Japan's nationalists can scarcely be refuted, that Christianity and international idealism have not been concerned with a practical and just solution of Japan's stupendous problem of feeding seventy millions of people from a tillable area in Japan proper equivalent to the Western two-thirds of Ohio.

Christians in Japan also find it difficult to understand an attitude of mind on the part of Western peoples which will complacently tolerate the vast extent of both economic and political imperialism that obtains today in China under European and American responsibility, and at the same time regards with such horror all Japanese effort to solve Japan's economic problem by similar though perhaps more thorough-going methods. Here we note the difference, if any, between expansion by the usual methods of economic penetration and that openly supported by military force. Japan cannot forget that only ten years ago America and Great Britain requested Japanese naval cooperation in Nanking to save our nationals and our property from the confusion attendant upon the northward advance of Chiang Kai-shek's armies. Artillery barrages were then laid down around the Standard Oil compound to protect Occidental lives and property with a disregard for Chinese life and interests not unlike that for which Japan's army and navy are condemned today.

In brief, Japanese lovers of peace and world fellowship are in a tight place. They are opposed to any blood-thirstiness in their national program but they are truly and proudly Japanese. Perhaps we have expected too much of a nation only seventy-five years out of feudalism and a careful pupil of western forms of national development. It would seem to one acquainted with the New Testament that Western Christians might well recall Paul's injunctions to the Galatians: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meek-

ness; considering thyself, lest thou also be tempted. Bear ye one another's burdens and so fulfil the law of Christ."

It is to Christianity's eternal credit that by evangelization, education and the natural penetration of the humanitarian ideals of Jesus the people of Japan, China and all other as yet non-Christian lands have been awakened to their need of a more abundant life, material and spiritual. It will be a hard blow to Christian prestige if now awakened Japanese decide that Christianity cannot or will not undertake to provide for these needs. We may condemn as unchristian and immoral the methods that Japan is employing in China in her efforts to attain her own economic salvation; but if Christendom cannot indicate and demonstrate a better way, then our testimony will be to them as sounding brass and clanging cymbal. The Christ-spirit, even when exercising moral restraint as in the present effort to restrain Japan in Asia, must be redemptive. Let American Christians not overlook or neglect the redemptive quality of their faith.

WHAT CHINESE CHRISTIANS SAY

Dr. Chester S. Miao of the National Christian Council of China says: (1) Everyone should do his best to steady the morale of his community and help to secure peace and order. (2) We should endeavor to carry on our daily work and help others to do their regular work. (3) War conditions are a breeding ground for rumor and propaganda. Let us do our best to act as agents for reliable news and for the dissemination of truth. (4) There is no better time than this to bring home to our people the Christian message of the cross of suffering. We need faith to sustain our hope and to endure suffering. (5) Let us launch a movement in every city for raising relief funds and needed materials for suffering people. (6) Let us pray for peace and the advancement of the cause of Christ. (7) Let us show that we love justice and seek to manifest the love of God.

The Chinese Christian leader, Mr. C. K. Lee, gave this answer to a student who asked why we should teach Christianity to China when it has the ethics of Confucianism:

"There are three reasons. First of all, Confucius was a teacher and Christ is a Saviour. China needs a Saviour more than she needs a teacher. In the second place, Confucius is dead and Christ is alive. China needs a living Saviour. In the third place, Confucius is some day going to stand before Christ to be judged by Him. China needs to know Christ as Saviour before she meets Him as Judge."

Faith Working by Love in Japan

The Story of the Omi Brotherhood

By WINBURN T. THOMAS, Tanaka, Kyoto, Japan

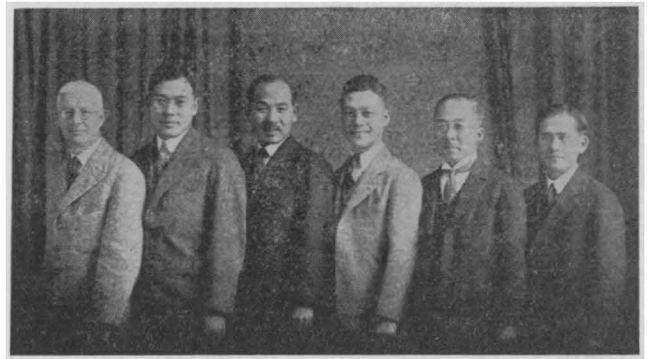
ONE of the most interesting places to visit in Japan is a small village in the province of Omi, an hour from Kyoto. While the country is rich in picturesque scenes and in historic treasures, many tourists, with only a few days to spend in Japan, take time to visit this town on the shores of Lake Biwa. These visitors come to see the Omi Brotherhood, "a nonsectarian experiment in rural evangelization." A Yale University professor, who had seen the work, exclaimed, "It is one of the most interesting social experiments in the history of Christianity." An American philanthropist said, "This is the most interesting missionary story I have ever heard." A French atheist after spending several weeks in the village wrote, "I have never seen or heard anything like this. You really believe. Although I haven't yet a consciousness of God or an understanding of Jesus Christ, I could join your Brotherhood today, believing in you."

The Omi Brotherhood is no new form of monasticism, for it is very much a part of the world's life. It conducts a successful business; its members speak over the radio; it carries on evangelistic work over a large area. Instead of being wholly Japanese, it includes among its workers, Americans, Koreans, Chinese, and nationals from other countries. While members of the Brotherhood refrain from the use of tobacco and alcohol stimulants, they are not ascetic. In a country where even Christianity is too often looked upon as a festal observance, a life insurance for the future world, theological speculation, or a matter of sectarian loyalty, the Omi Brotherhood represents Christian life and the purpose of the group is experimentally to demonstrate the power of Christ in daily life and conduct.

Over thirty years ago, William Merrell Vories came to Japan to teach English in a government academy at Hachiman. Not content with instructing the boys in his native tongue he started a Bible class. This move went unnoticed until some of the boys decided to become Christians. Later money was provided for the erection of a Y. M. C. A. in which to carry on Christian activities. When the building was nearly completed the opposition was so great that Mr. Vories was asked to resign from the school or to give up his

Christian work. This might have sent other less enterprising evangelists back to America; but not so young Vories. He determined to give up his teaching salary and to remain in Hachiman until he had helped his young disciples to attain spiritual maturity. The situation forced him to become an independent, self-supporting missionary.

Some of his young Japanese friends stood by Vories, sharing their school allowances until outside aid arrived; one of the young students shared his room with his teacher. Some of these young men are today active members of the Brotherhood; their fidelity is much like that of Japanese retainers for their lords.



VORIES, YOSHIDA, NURATA, H. SATO, MIYAMOTO, KOCHO
WHO WERE TOGETHER IN THE ACADEMY IN 1905
(Photo taken in 1930)

Fortunately Mr. Vories had studied architecture and it was not long before he received some small commissions to design and erect mission buildings. Later he became so busy that he was obliged to engage a staff of assistants. In the thirty-two years since the establishment of this Brotherhood, Mr. Vories and his assistants have designed over a thousand buildings, including some as large and well known as the Daimaru department store in Osaka. A score of draftsmen are busy in the Omi Hachiman office and branch offices are maintained in Tokyo and Osaka. The vast evangelistic program centered about this village has been carried on with the aid of Vories' "little pencil." Not only has the income from this branch of the work enabled him to finance its evangelistic program, but the office has introduced many badly needed housing reforms.

The next project undertaken was to provide building materials and equipment. This necessitated the organization of the Omi Sales Company which imports and manufactures hardware, refrigerators, household furnishings, and other



LUNCH TIME AT THE KINDERGARTEN, OMI MISSION

modern equipment. Probably the most profitable venture was acceptance of the Oriental sales agency for Mentholatum. Japanese druggists at first refused to handle the product, but it has now become almost a household necessity throughout Japan. Two small incidents show how widespread its use has become. One day while the writer was visiting a movie studio, a leading lady fell and bruised her arm during the "shooting" of a scene. Immediately one of her fellow actors called to the "makeup" girl, "Bring the Mentholatum." Again, at a country hotel, when a member of our party accidentally slipped on a rock and bruised his hands, a maid produced a small can of this salve and all was well. When the packages of Mentholatum are put up by the Brotherhood, a Bible verse and an invitation to correspond are included in each package. As a result many Japanese have been led to Christ.

Evangelism and business are united in the members of the Brotherhood, and the two forms of work are carried on side by side. On the second floor of the general offices in Omi Hachiman, the newspaper evangelism and publication departments are conducted. Several full-time workers are busy preparing Christian magazines and books, and in sending out Bible lessons and literature to those who inquire about Christianity or who are taking correspondence courses.

These various business enterprises, begun only as a means of financing the evangelistic work, have been the direct means of promoting evangelism. Even in the building operations, super-

vised by Dr. Vories, all strictly observe Sunday, a practice hardly known in Japan. In some cases this has resulted in one day in seven being granted as a holiday for all employees, notably in the case of one of the large department stores. The Brotherhood factory at Omi Hachiman demonstrates Christian commercial principles. Employees are treated and paid as though they were children of God rather than as economic slaves to be exploited. The workers receive the benefit of city wages while remaining in the country.

Some results of the mission work of the Brotherhood are seen in its churches, Y. M. C. A., gymnasium, and sanitorium. One of the finest tuberculosis hospitals in Japan, conducted by the mission, is located at the foot of a hill overlooking a plain that leads to Lake Biwa. One day a member of the Brotherhood was told that he had tuberculosis. To care for him and similar cases the first section of a sanitorium was constructed; this has now developed into a modern hospital with thirty workers and eighty-five beds. Doctors estimate that one person in seven (some say as many as one in three) in Japan is a tuberculosis case, but many have good prospects for recovery.

The Brotherhood is non-sectarian, and its members are free to join any denomination they choose, but the local Congregational church is



THE TUBERCULOSIS SANITORIUM—OMI HACHIMAN

most closely connected with the work. This connection dates from Dr. Vories' earliest days in Japan when he was invited to speak on Sunday mornings to a small group of persons who gathered in a private home for worship. Within a

few years this group was able to erect a chapel and to call a minister. One of the unusual things about the work is that a collection is never taken at the meetings; those who wish to contribute drop their offerings into a small receptacle at the rear of the auditorium. The congregation has grown so that the worship services were recently transferred to the large gymnasium of the community house, in the front part of which there is a day nursery and a kindergarten.



IN THE MENTHOLATUM PACKING ROOM

A comparatively recent innovation of the Brotherhood work is a girls' high school. The higher education of Japanese boys has been taken care of by government institutions, but girls have been left to shift for themselves after graduation from grammar school. To care for their needs in Omi province a former residence was remodeled and a girls' high school begun with an enrollment of about fifty young women. Three separate buildings house the dormitory, dining hall and class rooms.

The most recent building is a new Y. M. C. A., where the work is in the hands of a full-time secretary and where classes are conducted for the village and Academy boys.

One unusual feature of the work is the "Galilee Maru," a motor launch used on Lake Biwa. About 100 Brotherhood workers carry their activities into six other places around the lake, conducting church services, Sunday Schools, Y. M. C. A.'s, kindergartens, cooperatives, and agricultural conferences and experiments.

The Omi Brotherhood expresses William Merrell Vories' dream of a "complete independent mission enterprise, of such a variety of activities as will reach all classes of people in a given locality and will develop its own support on the field." In the Omi-Hachiman area of 1,616 square miles, with a population of 700,000 living in one city and 1,376 towns and villages, the Brotherhood's aim is—

1. To preach and practice the Gospel of Christ without reference to denominational differences.
2. To completely unify the work in a fellowship of all workers, regardless of nationality or race.
3. To evangelize communities unoccupied by any other Mission, and under no circumstances to overlap with the work of such a Mission.
4. To evangelize rural communities, as the most conservative element of mankind and the most probable source of leadership.
5. To seek, enlist and train leaders and Christian workers.
6. To promote social betterment—including temperance, social purity, Christian marriage customs, industrial, physical and sanitary reforms, and definite work for the neglected classes.
7. To study and experiment with new methods of Christian evangelization.

The Japanese authorities that formerly persecuted and opposed the work of the Brotherhood are now loudest in the praise of Dr. Vories for through his efforts, he has put Hachiman on the map, has employed a large number of its people, and is gradually raising the economic, moral and religious level of its citizens.

"GENTLEMEN OF THE JURY!"

Some years ago a prominent French jurist was attorney for a murderer. In his final address to the jury he said: "Gentlemen of the jury! My task is very easy. The accused has confessed; a defense is impossible, and yet I want to add a few words. There, on the wall, I see the picture of the Crucified Christ and I pay homage to Him. There hangs the picture, in this hall of justice, where you condemn the guilty. But why do we not hear anything of Him in our public schools to which we send our children? Why does the murderer, for the first time in his life, see the Crucified One here in this hall, where the law will punish him? If the attention of my client had been directed to the Crucified when he sat on the benches of the school, he would not now sit here facing disgrace and infamy. Yes, it is you, gentlemen, whom I accuse. You that brag, with your education and your culture, and yet are barbarous, who spread atheism and lust among the people, and then are astonished when the people reply with crime and vulgarity. Condemn my client, gentlemen. You have a right to do it. But I accuse you; that is my duty."

Children Naturally Love to Give

By the REV. JAMES F. RIGGS, New York

*Field Committee on United Promotion,
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WITH rapt attention the children listened. The speaker knew children's interests. He was fascinating. In closing his address he asked if anyone present wanted to help the cause of Christian education to continue the work described. Eagerly the hands went up. Then the minister rose and said, "These children are poor. They have no money except what working fathers or mothers provide for them. It is not reasonable to ask them to give to any cause. In fact they need many things themselves."

The speaker was surprised, as well he might be, since the children did not appear to be in need or impoverished. However, with a smile he inquired if he might ask a question. When this permission was granted he said, "How many of you children go to the movies?" Every hand was raised. "How many of you go on an average of twice a week?" Many hands shot up. "How many go at times more often than that?" A few hands were held aloft. Then turning to the pastor he remarked, "I feel sure that it would be no hardship for them to share in Kingdom enterprises."

But two long, searching thoughts filled his mind. Why do adults deprive children of the privilege of giving? And why do older people so often present vital work in a manner uninteresting to youth?

Children love to give. They give to what they are interested in. The Church however very generally expects interest, but often does not work creatively to generate it. Usually young people have not the remotest idea of what they are giving to when they drop their offering in the blue Sunday school envelope, or in the church collection plate. Like their elders they give as a matter of course, as a bit of church routine. Consequently they do so without any enthusiasm.

The Theory and Practice of Stewardship

Usually stewardship is not taught in any practical way. As a result the rising generation realizes only in the vaguest possible manner that God is the source of all blessings through the years, including the gift of life itself. As a result all the daily benefits are accepted as a matter of course. It is necessary that stewardship should be taught, and practiced too, if it is to mean anything vital to the child. When parents and teachers have a

plan for such instruction, and make it interesting by calling attention to what it does to character, the child responds naturally and gladly. This does not apply to money alone, but to any service rendered as well. Money is merely the tool most frequently used. Stewardship both in theory and practice covers many aspects of the Christian experience.

Schools of stewardship with classes for youth, stewardship dramas, interesting biographies of generous givers are all assets in the development of true Christian stewards. Youth learns from them that the giving of self, service, substance, for the propagation of the Gospel is not a matter of likes or dislikes. It is an imperative. When properly taught this conception becomes as natural as it is beautiful in the child.

One church quickened this sense of obligation to the causes represented by the church program through the making and showing of a set of slides on giving. These revealed in the form of charts and graphs what the average person spent for luxuries like amusements, tobacco, candy, as contrasted with the amounts contributed to Church, Sunday school, Christian Endeavor, etc. The effect of these slides was very convincing. When this was discussed in Sunday school classes and age groups it resulted in a number of increased pledges accompanied by heightened interest in the cause.

Conventional giving is not only without thrill; but is likely to be very short-lived. It will cease at the first opportunity. The child's money will be absorbed by any secular cause or object which is appealing. Children are eager to do what is interesting. They are right in expecting, if not requiring, that they should get some degree of satisfaction out of the causes which they help to support. They ought to know why they give, as well as what they give to in supporting church work. If the basic reasons presented to them are stated in terms of life, alert in meeting human needs, the children will respond wonderfully. There is nothing which appeals more deeply to a child than to know that he is meeting a real need. Sympathies are ever ready and near the surface in childhood. Youth yearns to do worthwhile work to help others.

A far more wonderful response, than is gen-

erally the case, will be generated if the principle of learning by doing is used to acquaint the oncoming generation with the causes to which they contribute. An intermediate group was expected to aid in the support of the mission boat "Princeton," which ministers in so many and varied ways on the tooth-like Alaskan coast. As the youngsters knew very little of the "Princeton," or the work it was doing, their giving was sluggish and had never reached the amount pledged. Often the offering was "forgotten"; or just a few pennies were given. However, when a manual training teacher agreed to help the group to make a small model of this boat out of scrap materials from the department stores, the change in attitude was amazing. Boredom and lethargy gave place to the keenest interest. Attendance became almost 100% even at week-day meetings. The group devoured eagerly stories of the service rendered by this boat. The giving came up without any visible effort or special pledging in excess of the amount pledged. To these intermediates giving became "alive." It is spontaneous when interest is behind it. Jesus' words were once more fulfilled, "Where your treasure is there will your heart be also."

Tested and Helpful Methods

Among the other helps in developing interest in benevolences are moving pictures showing the work supported. These may be secured at nominal expense from many of the Mission Boards. Dramatic presentations of evangelistic, medical, educational work, carried on by children's gifts are also valuable. Missionary progress may also be portrayed dramatically. Animated biographies of famous missionaries are often used with excellent effect. There are in addition exhibits of curios; and costume meetings in which the clothing of the country aided is used by the speaker and ushers. These educational settings have a very great appeal.

Hand work is always alluring to active boys and girls. Sometimes stories are told while the work is going on. Or the young people may carry out a visual program in the form of exhibitions of what their money accomplishes. One church put on a series of tableaux of this sort. Another wrote up and acted out its entire benevolence budget with the aid of the young people themselves under the direction of two or three adult advisers. Medical service was shown by a hospital scene with the children impersonating the doctor, nurse and patient. Education pictured a teacher cooperating with a class in working out a special project.

All these are but forms of the practice of Stewardship. This is essential to the present-day church in a changing world. In an era when men prominent in financial circles, like J. P. Morgan,

John D. Rockefeller, Jr., say that in the next generation we shall have no more concentrated wealth, it is essential that the Church build up a multitude of small but vitally interested givers. In days to come their interest will make them "pillars" of the Church.

Young people today are more versatile and more mature for their years than in any previous generation. Youth marches on! May it be with the Church — because their imaginations and hearts have been captured by the challenge of bringing the abundant life of Christ to underprivileged people. Thus youth may learn to identify itself with Kingdom causes.

MESSAGES FROM D. L. MOODY

If you cannot do some great thing, you can do some little thing for Christ.

God is ready and willing to work, if we are ready and willing to let Him, and to be used by Him.

What we want today is the spirit of consecration and concentration. May God pour out His Spirit upon us, and fill us with holy enthusiasm.

Many people are afraid of the word "enthusiasm." Do you know what that word means? It means "in God." The person who is "in God" surely will be filled with enthusiasm.

If the Lord sees our faith for those whom we wish to be blessed, He will honor it. He has not disappointed the faith of any of His children yet.

It is far better to get one hundred men to do the work than to do it one's self. Only when the rank and file of the Christian churches are enlisted in active service for Christ will His Kingdom advance as it should.

In all ages, God has delighted to use the weak things. Paul wrote to the Corinthians that God uses foolish things, weak things, base things, and things which are not. But if we are leaning on God's strength we have more than all the strength of the world.

Compare our opportunities of serving God with those of the early Christians. Look at the mighty obstacles they had to encounter and surmount. Let us grasp these opportunities to serve Him; then we may expect great things. He will not disappoint us.

Let us not give heed to gloomy and discouraging remarks; in the name of our great Commander, let us march on to battle and victory. "Be of good courage and let us behave ourselves valiantly for our people and for the cities of our God; and let the Lord do that which is good in His sight.

An African Bishop in Africa

The Story of a Missionary's Journey

By R. R. WRIGHT, Jr., Woodstock, Cape Province
Bishop of the African Methodist Episcopal Church

COMING to South Africa a total stranger to people, language and customs, I found it highly necessary to acquaint myself as quickly as possible with my work, and decided that the only satisfactory way was to travel by automobile. I was fortunate in getting as chauffeur a young Zulu, who spoke very correct English, also Afrikaans, Sesutho, Xosa, Zulu and two or three other dialects; an expert driver, a good mechanic familiar with the geography of South Africa. We took with us maps, guide book and other books and references; an Afrikaans grammar, dictionary and Bibles in Afrikaans and English. We drove from beautiful Capetown through the grape-growing districts of Paarl and Wellington to Bain's Kloof, where we gradually rose to a height of 2,000 feet above sea level. This gave us a fine view of ocean and mountains, and villages lying in the gorgeous valleys. We descended amidst even more beautiful scenery to Worcester, 82 miles from Capetown where we lodged with the Rev. D. P. Gordon, who went as a missionary to this place thirty-two years ago. The result of these years of labor are partly seen in a comfortable church building which can seat 400 people, a three-room school building with 215 pupils, four teachers, and a mission house of seven rooms. The school is now recognized by the Government. Mr. Gordon is now 69 years of age, and is honored by all for the Christian service he has rendered.

Accompanied by Mr. Gordon, who also has supervision of churches on many farms in the vicinity, we visited the school at De Wet. Here were two teachers, with 110 pupils in the one-room church building, which had a dirt floor and benches for about half the children. All seemed underfed. I had prayer, said a few encouraging words, consulted with the principal and departed for De Doorns, fifteen miles away. Here again I found the same type of building, teachers, equipment and pupils. The pastor, Mr. Legolie, an earnest man past middle age, with little education, but with great zeal, had not only organized this little church, but churches on six farms. He had over 200 members to whom he ministered con-

stantly, walking many miles each day. We took tea in his small cottage, which was a marvel of cleanliness.

Here Mr. Gordon left us and we proceeded to Beaufort West where I was to lay the cornerstone of a new church. We found the ceremony postponed because of the sudden serious illness of the aged minister. We visited him and spent the night in the home of an old colored seaman, who looked like the old-time pirates we read about when we were children, but who, in spite of tattooed arms was indeed a kindly old gentleman and an elder in his church. This was our first experience of sleeping in a "location"—an area just outside a city, set apart by the municipality for the habitation of natives, and sometimes other colored persons; the ground is owned by the city, which often builds the houses and the people pay rent to the city. These houses are usually two or three rooms, built of mud in the crudest fashion. The supervision is usually in the hands of a white "location manager." As there are over 200 "locations," one can find all types of character in these managers, from outrageous exploitation to kindly paternalism. In some "locations" there are a few beautiful homes which the people were allowed to build for themselves. But the fact that they cannot own the ground and that they may have to move at any time, is most discouraging. "Locations" were originally designed for natives who were brought out of the country districts, away from their native tribal life to work for the whites, and whom the whites would not allow to live in their cities. This forced segregation has brought on many problems for which have been found no adequate solution. The municipality gives to each church a plot on which it may build an edifice to be used as a church and school. Native education is in the hands of the church at present. With all the efforts of the churches there are hundreds of children out of school and it is estimated that 2,000,000 native children in South Africa do not go to any school. The problem of education is indeed large.

At Kimberley, the diamond city, we found an intelligent pastor who had built a new church and

planted flowers around it, a very unusual thing. The churches all joined in welcoming us, and I found here, as everywhere else, a close bond of sympathy between denominations. An Anglican presided, the white Dutch Reformed minister made the principal address of welcome, and the Dutch Reformed colored band played revival hymns to dance rhythm. Brother Nantlahla gave us the manuscript for the African Methodist Hymn Book on which the Rev. C. Nyombolo, now deceased, and he had worked for twenty years. Our next stop was at Wilberforce Institute, our leading educational institution in South Africa, founded in 1909 and named for the famous English antislavery agitator, William Wilberforce, and for Wilberforce University in Ohio, whose early graduates are now leaders of our church here.

After devotional exercises at the Institute, I left for the administrative capitol at Pretoria. Here I met officers of the Native Affairs Department, of the Department of Education, and of the Immigration Office; I explained my work and the purpose of my presence in South Africa. I found all the officers without exception not only courteous, but sympathetic with my plans, although when I expressed my intention to build a Teacher Training College in the Transvaal, one said it was "rather ambitious." Since then, however, a 12-room building has been started in faith, and workmen are going forward. Our members have themselves given me over £750 (\$3,750) in support of this effort, notwithstanding their poverty. We proceeded to Johannesburg next day and I consulted with business firms as to materials to start our building. Thank God, I succeeded in getting credit for more than £600 (\$3,000) worth of material from one firm, whose managing director said, "We have never let natives have more than £50 or £60 credit; but I am impressed with your purpose, your plan and your organization, and will take the risk." My next discussion was with the Inspector who had expressed doubt that natives could erect such a school building. In fact, the specifications read, "All skilled work shall be done by Europeans; i. e., white mechanics." I, however, got permission to have it read, "By competent mechanics—," and am proceeding with mechanics of my own race, much to the surprise and satisfaction of the Inspector, who has publicly praised the work.

I conferred with Dr. J. Dexter Taylor, of the American Board, at his home in Johannesburg. He is a member of our Board of Trustees of Wilberforce Institute and I have found in him a true friend and guide. He has been in South Africa over 30 years and he is loved by the natives and respected by the Europeans. He is a leading spirit

in the South African Council, the South African Institute of Race Relations, the Bantu Men's Social Center, and in nearly everything that concerns the welfare of the natives around Johannesburg.

In the Johannesburg gold mining center, called the Rand, from a third to a half of the world's gold supply is mined. Here are over a third of a million natives taken from every tribe in South Africa, detribalized, underpaid, underfed, living in the world's worst slums—a contrast of poverty and wealth, ignorance, superstition and enlightened Christianity, perhaps nowhere else seen. Here the churches have their hardest task, and the A. M. E.'s are trying to do their part. At several places in this gold mining region I called together the ministers and discussed educational work and the extension of our church work. We have over 125 preaching points on the Rand and Transvaal.

When I preached I usually had two interpreters, one each for Xosa and Sesutho, sometimes three and once four. Many Moody and Sankey hymns, as well as the great hymns of all churches, are translated into these tongues and sung to familiar tunes. "Praise God from Whom All Blessings Flow," may be sung to the tune of "Old Hundred" in English, Afrikaans, Zulu, Sesutho, Xosa, etc., at the same time. Nearly every African in the Rand understands simple English, but is at home in the vernacular. The African native does not "shout" as does the American Negro. He listens very attentively; he prays fervently, always sings all the verses of a hymn, assembles for worship promptly and does not want to stay too long.

On the Rand I met all types of natives, the lowly and highly intelligent. There is only one native physician who was educated in America, one lawyer, no dentists, one accountant, many primary teachers, a few nurses, a few politicians, editors and business men. All were anxious to hear about the American Negro, and I was kept from morning till night answering questions about America.

In all, I spent ten days on the Rand. My next stop was at Bremersdorp in Swaziland, where at midnight, under a perfect African starlit sky, I met King Sobhuza II, Paramount Chief of the Swazis. He gave me a hearty welcome to his country. Far through the night we discussed religion, education and the general economic and social life of his people. I shall never forget this meeting, nor the man, still under 40, a philosopher, scholar and statesman. I met the Queen Mother in her kraal, consisting of over 400 huts of thatched roofs, surrounded by high cane fences. She received me seated on the ground, encircled

by her advisers. Our interview lasted nearly an hour. I was guest in the kraal of Chief Ben Nxumalo, uncle of King Sobhuza II. The Chief went to America in 1928 as a delegate to the A. M. E. General Conference, and got many modern ideas, some of which he has tried to put into practice. The National Training School is a new venture of credit to the Swazis.

We have fifteen schools in Basutoland, but the government gives grants only to the older churches—the French Mission, the Anglican and Roman Catholic churches; all are doing such good work that Basutoland, I was told, has the largest percentage of native school attendance in all South Africa. Some of the most powerful chiefs are members of our church and have given land and buildings for schools, which we have been inadequately supporting. I was guest of Chief Seiso Maama, who gave the ground for Maama Memorial Church which I dedicated in the presence of 1,000 people who had come from mountain fastnesses to witness the ceremony and partake of the chief's hospitality; he killed several oxen for the occasion. As we were leaving, the chief and his wife asked me to join them in holy wedlock after the Christian fashion; this I promised to do when I returned to Basutoland. We proceeded to Johannesburg and to Evaton to inspect our new building. At the insistence of one of my presiding elders I visited the Western Transvaal. At one place, I was surprised to find the most prosperous looking natives I have seen. My host owned in his own right 1,800 acres of land, and I met a group of men who owned or leased over 10,000 acres. They were anxious that the church purchase several large plantations and move the people on them, thus giving them better protection and a better chance for worship, education and economic improvement. While their argument was apparently sound, I was not able to give them much hope, so far as the church is concerned. I sincerely hope that some Christian organization may become interested in the economic improvement of these people.

After a brief rest we returned to Wilberforce to hold the executive board meeting of the women's missionary organization, headed by Mrs. Maxeke, a graduate of Wilberforce University in Ohio. With her husband she has labored nearly forty years in South Africa. I was pleased with the earnestness and intelligence of these native women. Next day I laid the cornerstone for the new building at Wilberforce Institute and received contributions from the natives of nearly \$500. Two thousand people attended and it is estimated that 90% of them contributed. The inspector of native schools was the only white man present. Then we returned to Basutoland and performed

the marriage ceremony for Chief Seiso Maama and remained for the festivities. Mrs. Seiso Maama is a woman of beautiful character and high ideals. Her husband, unlike many other chiefs, has only one wife and is a devoted Christian preacher.

At Morija is the hundred-year-old French mission which has done more than any other mission to develop the Mosutos language and literature. We visited its famous printing plant where more than twenty-five natives do printing for all denominations in South Africa. The French mission encourages native African initiative in a way worthy of imitation. At Maseru we saw in the Government offices the first black stenographer and typist since we left America.

We saw very few naked natives, except children. We met none who had not heard of Jesus. We heard testimony to the two hundred years of heroic missionary endeavor, and also the great influence of a recent visit of Dr. John R. Mott to South Africa. I have met most of the outstanding leaders of all denominations, and all seem conscious of the great work still before them, not now so much of securing acceptance of Christ but of putting Christianity more into practical life. We who know how hard this is in America, especially where the darker races are concerned, can imagine the task before earnest Christian leaders in South Africa. As much work needs to be done among the whites as among the blacks, if there is ever a satisfactory answer to the question, "*Shall Africa Be Christian?*"

I have repeatedly asked myself during this journey, "What can the American Negro do?" The answer is, "Much." Wherever I have gone people have said, "Tell us about people in America," no matter what the occasion. So the American Negro is an inspiration to the African—he wants improvement in living and an outlet for the "more abundant life." The rapid growth of the A. M. E. Church is due to this fact. However, very few American Negroes are in South Africa. I have not met a dozen who came here during the past twelve years. American Negroes trained in social work, in agriculture, as well as in religion, could help the native and the country at large, if they come under cooperative, rather than under denominational auspices. The task is far too great for the individual church.

I have supervision of over 430 preaching places, separated by nearly 3,500 miles and reaching every tribe of Africans, representing the work of forty years. But I need helpers. The harvest truly is plenteous but the laborers few. Pray that God may move the hearts of more Americans of African descent to come over and help their benighted African brothers and sisters.

A Ponca Breaks Paths for Choctaw

A Chapter in Rural Education for Indians in Oklahoma

By the REV. COE HAYNE, New York
The American Baptist Home Mission Society

Scores of young Christian Indians are accepting positions as teachers in schools in most difficult communities, amid desperate poverty and privation, which they must share, that they may be of service to their people in the name of Christ. Going to their stations under appointment by the Department of Education of the Indian Service, with foreknowledge of the conditions they must confront, they endure the cold in poorly equipped school buildings and the loneliness in remote places without complaint. In many localities Indian children would be without school privileges today were it not for the enlistment of these young Indians in this pioneer educational enterprise.

The Special Indian Day Schools in Oklahoma are served by one teacher each. In these schools they find that "teacher" includes many professions. Often they are asked to give advice in native disputes; their judgment is sometimes followed and sometimes not. They assist at times of birth, illness or death, not only the Indians but also the whites within the community. They offer plans on how to run a home, farm or chicken hatchery. They are athletic directors in the community. You find them some evenings within their schoolhouses cutting the children's hair. Wherever aid is needed these teachers are called upon to help.

The experiences of Louis Rhodd, while conducting a rural school in a neglected Indian neighborhood in Oklahoma from 1934 to 1936, bring into sharp relief the spirit with which many forward-looking Indian youth are meeting their Christian responsibilities. Mr. Rhodd, whose former home was Pawnee, Oklahoma, was educated at Bacone College and the University of Oklahoma, the first Ponca Indian to obtain a college degree. He was appointed by the Office of Indian Affairs to conduct a school among the Choctaw Indians at Bascome, Oklahoma, in September, 1934.

From the Agency of the Five Civilized Tribes in Muskogee, Oklahoma, he was conveyed by automobile to the location of his prospective activities. The Agency man drove away, leaving the Ponca and his traveling bags in front of a dilapidated little Methodist meeting house, abandoned these many years. Nearby stood a newer edifice in

which the Choctaw church worshipped. The old shack of a building had been given to the Indians for a schoolhouse. And Louis Rhodd had arrived to open the first school for the Choctaw at Bascome. One side of the building, lacking window frames as well as window panes, was open to the weather. There were cracks an inch wide in the warped and decaying flooring. There were no seats or desks in the building. A small platform at one end of the room indicated that it had once been used for public gatherings.

Asked whether or not he felt like turning his back on such a school equipment, Mr. Rhodd said: "I was glad to have such an opportunity."

Soon the Ponca was joined by a young Choctaw who from his home a quarter of a mile distant, had seen the automobile stop in front of the old church building. The Choctaw introduced himself by saying that he suspected that the newcomer was the man who was to teach the school. He invited Mr. Rhodd to go home with him assuring him of a lodging there over night and possibly longer. The father in this Choctaw home did not give an immediate answer to Mr. Rhodd's request for a permanent abiding place. During several minutes he gave no sign that he had heard the question. When he spoke it was to speak disparagingly of the food his home could offer. When Mr. Rhodd assured his host that he would be glad to share with the family whatever comforts were available and to pay for same, the desired permission to board and lodge in that humble home was granted.

Mr. Rhodd began at once to repair the old church building for school purposes. Although under appointment by the Indian Office he did not hesitate to appeal to Mr. Walter Haggard, Pittsburg County superintendent of education, with offices at McAlester, Oklahoma, for assistance. Mr. Haggard had a new floor put in the school, the doors, windows and steps repaired and the schoolroom painted white. On opening day thirteen pupils were enrolled—later the number reached nineteen, all members of the Choctaw tribe, twelve of whom were fullbloods. Of this group only three had been to school before. The ages ranged from four to seventeen years.

During the first two weeks Mr. Rhodd did not

have textbooks suitable for beginners. There was a total lack of paper, pens, ink, pencils and blackboards. For classwork he depended upon the children's experiences and knowledge of the country and his own resourcefulness. He told stories and encouraged the children to talk concerning their people and their surroundings. He conducted hikes; names of trees, rocks, crops and towns in the locality were listed; maps of the neighborhood were drawn; health topics pertaining to school and homes were discussed. At the end of two weeks each pupil was supplied by the county with textbooks, writing tablets, ink, pen points, pen holders, pencils, erasers and crayons. The schoolroom was equipped with blackboards. The Indian agent had sent some government books that were used as supplementary material. The equipment sent by the county included a basketball, two soft balls, bats and some lumber used in making see-saws and backboards for basketball goals.

The first community gathering at the school was an old-fashioned pie-supper given to raise funds to purchase baseball equipment. The ball games that followed brought the Indians and white people together in clean entertainment, promoting a better understanding between the two racial groups.

The parents were unable to provide proper diets and clothes for the school children. Money appropriated by the Indian Service and Pittsburg County provided hot noon lunches for all enrolled. The clothing collected by Bacone College students came as welcome Christmas gifts.

Four families moved from a distance of twenty miles or more, leaving fairly comfortable homes to live in hastily built shanties so that their children might attend school. The winter of 1934-1935 was a cold one but during the severest weather no family moved back to a warmer house, preferring to endure hardship with the school children. Mr. Rhodd helped to seal the shanties with building paper.

Adult education was made possible through an alliance between the homes and the school. Through the cooperation of the children health instruction was transmitted to parents.

This Ponca instructor has something very definite to say about health:

Good health gives better character, greater usefulness, increased ability to perform our daily tasks. To let a child suffer from ill-health when he might have a strong, healthy body is foolish.

One of the first centers of interest around which useful learning may start is the school lunch period. This provides an activity that has a permanent and a far-reaching result. He is taught the proper posture at the table, the correct use of the spoon, knife and fork, and other desirable habits. The older children are given an opportunity to wash the dishes and clean the room after lunch.

I have visited Indian homes and seen school children that were five and six years old correcting their parents' table manners.

Good habits such as inhaling pure air, refraining from spitting on the floors, coughing or sneezing in the faces of others, adequate rest and food, and in general a well-regulated life will do much to prevent T. B.

In another important matter the cooperation of the parents was secured. As the Indian child is extremely shy and self-conscious the lack of knowledge of good English is a real handicap to him. In all the homes the native Choctaw language was spoken when Mr. Rhodd arrived on the field less than three years ago. The aid of the parents was gained to increase the use of English within the homes. In the Choctaw Indian language there is an order opposite to that of the English. The children had a tendency to speak the English in the same order but they worked hard with the language and by Christmas time the second, third and fourth grade pupils were writing letters to friends in English.

Within the schoolhouse has grown a small library consisting of books on history, poetry, bulletins pertaining to farm and home, newspapers, magazines, and also religious reading material. Both the state and national governments issue bulletins on various subjects that are always obtainable free of cost. The Department of Agriculture tells the farmer how to fertilize the soil, select seed, fight insects, pests and plant diseases, plan farm buildings, care for stock and poultry and market their products. Bulletins are also issued in behalf of the housekeeper, telling her how to care for the health of her family, feed children, preserve fruits and vegetables for winter use and how to take care of perishable food. By collecting these pamphlets and making them available, Mr. Rhodd helped the Choctaw people to obtain expert advice in many situations confronting them in their isolated communities. Once a month the people come to the community house to discuss the problems within the community, and especially the work which the school is trying to accomplish.

Concerning these community forums Mr. Rhodd reported:

Such problems as conservation and prolongation of life; knowledge and control of domestic life; knowledge and control of physical environment and creative activities are discussed with much spirit within the school, church and homes. Such discussion of problems provides an activity that has a permanent and far-reaching result. We are gradually laying a suitable foundation for the day when this community will insist that all its members conform to certain standards.

The Choctaw church board, at Mr. Rhodd's request, consented to have lessons of the Sunday school taught in the English language.

My Missionary Obligation

By M. E. RITZMAN, PH.D., Reading, Pa.
*Professor of New Testament and Missions, Evangelical
School of Theology*

DR. A. J. GORDON used to say that he stopped praying that the Lord Jesus would have compassion on a lost world. "I seemed to hear him say to me," said this man of God, "I have had compassion on a lost world; now it is for you to have compassion. I have given my heart; give your heart."

Dr. Gordon was right. Christ came into the world, a missionary from Heaven to earth, to show us God's infinite love and compassion. He lived and taught and spent His days in blessing the humble poor and His nights in prayer. The Evangelist tells us that "when He saw the multitudes, He was moved with compassion." That was the mind that dwelt in Christ. But He was rejected by His own; betrayed by priest and disciple. He agonized in the Garden and confronted there the archenemy of our souls. He bore the scourging, the hissing, hooting, and spitting. He staggered under the weight of the cross, died on it, went into our sepulchre and rose more than conqueror. Now He stands on Olivet. Angels beckon Him. The Father is waiting for Him. With outstretched hands He tells to His disciples that all power is His, and bids them, therefore, to go everywhere and tell the Good News to all the nations. Then the heavens receive Him. All power was His, therefore they were to go. That was before Pentecost. The missionary idea came into the world with the birth of Christianity.

In spite of these "marching orders," in spite of the missionary enthusiasm of the early Church, we have the staggering fact to explain that though more than sixty generations have come and gone since our Lord gave His message, out of every three persons in the world, two are practically without knowledge of Jesus Christ. The need of these hundreds of millions is indescribably great. Most of them are living in ignorance and darkness, steeped in idolatry, superstition, degradation, and corruption. While the so-called non-Christian religions furnish some moral principles and precepts of value, they do not afford adequate standards and motives by which rightly to guide the life, nor power to enable one to take the step between knowing duty and doing it.

What is the great thought of Christ with reference to this great mass of people who know Him

not? What is his supreme purpose regarding His Church? We find it summed up in that categorical imperative, "Go ye." Jesus' first command to his disciples was, "Come ye after me, and I will make you fishers of men"; his last was: "Go, make disciples of all the nations." Discipleship and apostleship are one and inseparable. We learn but to teach; we know of Jesus but to tell of Jesus; we commune with Him but to communicate Him. Only so far as His Church accepts her responsibility for teaching all nations to observe all things whatsoever He has commanded her, may she experience the fulfilment of His promise, "Lo, I am with you always."

Some are prone to think that only the more pious and zealous Christians need be witnesses. But to make Christ known must be the commanding purpose of every Christian. The early Christians understood their Master's meaning, and when they were scattered abroad, they went everywhere preaching the risen Lord.

Because Christ's heart longed for the salvation of all men, because He died on the cross to save every man, Christianity is distinctively and essentially missionary. The missionary enterprise is not a by-enterprise, a mere incident in our modern life in which a few enthusiasts take an interest and of which they are making a fad. The missionary work of the Church is not secondary, but primary and supreme. It is not a work which must take its place among other works, that may be done or neglected according to our mood. If it is true that the eternal Son of God took upon Himself man's nature and lived on this earth and died upon the cross for the sins of mankind, there is no other fact in history to equal it, and it must be told everywhere.

It is therefore impossible for the Church to live in disobedience to the last command of Christ, and remain Christian. Obedience to Christ is not less an essential to salvation than trust in Him as the atoning-Saviour. Christians should live up to their profession by making it their first and highest concern to "preach the gospel to every creature." They must either be missionary Christians or they will soon be missing Christians. Tested by the words of Scripture, *the Church is Christian and Christ's so far, and so far alone, as it has*

obeyed and is obeying the Lord's last and supreme command. In this day too many feel they can obey whatever command of Christ it pleases them to obey, and disobey whatever command of the Master they do not choose to obey.

It is a historic fact that the Church has prospered according as she has cooperated with God's plan to give the Gospel to every creature or has declined to do so. Individual churches and whole denominations are examples of this. Weak churches with missionary zeal soon become strong churches, whereas a strong church that is antagonistic or apathetic toward missions, finally becomes a weak church. Nor is this strange, for what interest can Christ have in the declaration of a man or a church that they believe in Him as the Son of God and the universal Saviour, when they repudiate that confession by denial of that Saviour's mission to the race? Dr. James I. Vance has well said, "The church that ceases to be missionary can no longer be evangelistic; the church that ceases to be evangelistic can no longer be evangelical; and the church that ceases to be evangelical may well doubt whether it is Christian." Dr. Albert Schweitzer, of Germany, one of the great Christian philosophers of today, and now serving as a medical missionary in the heart of Africa, says that our Western civilization is doomed without a dominantly unselfish world interest. How much more necessary is it that the Church have such an unselfish world interest! Yea, verily, it is utterly impossible to separate Jesus Christ from this world-wide missionary interest, and the church that tries to do so may well write "Ichabod" over its door, for its days are numbered.

The loss of its world vision will more quickly bring death to the church at home and obedience to our Lord's last command will vitalize and quicken her life. If the church of today would have the power of God come mightily upon her, if she would know her Lord's intimate presence, she must receive it in the pathway of larger obedience to the missionary command of Christ. Cutting down our missionary force, closing up fields, reducing our missionary work to a minimum to save expense, is no way to receive God's blessing. Only as the Church makes heroic sacrifices to meet its missionary obligations, only as her membership has something to sacrifice for, only as we give our best, can we expect the Christ of God to walk with us in the way of blessing and prosperity.

The church at Antioch was an informed and obedient church. They fasted and prayed and sent forth the best they had, and as a result the church became one of the greatest churches of the centuries. The old mother church at Jeru-

salem never seemed to catch the world-wide missionary vision, never seemed to apprehend that the Gospel is for everybody and everywhere. They wanted to keep their best workers at home, and, so far as we know, never sent men or money to evangelize the heathen. While it weakened and declined, the Antioch church flourished like a green bay tree until in the time of Chrysostom half of the city of more than 200,000 population was Christian. What was the difference? One fell in line with God's plans for the world-wide propagation of the Gospel and God blessed and prospered and gave it mighty power. The other did not fall in line with God's plans and he withheld his power and the church suffered and at last disappeared.

There are other reasons that compel me to be missionary minded. There is no place where one can invest his life where it counts for as much as in the mission field. Shortly before Dr. John E. Williams met his death at the hands of a Chinese soldier at Nanking on March 24, 1927, he was asked by his wife, as they stood one evening looking at the lights of Nanking University to which he had given so many years of missionary service, "Jack, if you had known all you know tonight, would you do it over again?" Quick was his answer: "Yes, a hundred times over! Where else could I have invested my life in a way that would have brought me such large returns?"

Is it not the irresistible logic of the Christian conscience that we are bound to share what we have which we know to be universally good? The better it is the more we are bound to share it; and since Christ is infinitely the best we have, we are more bound to share Him than by any other obligations in the world.

Paul felt this when he cried, "I am debtor both to Greeks and barbarians." Why? Paul felt he had something which the rest of the world needed and must have for its redemption. What a challenging motive this should be for us! We have received more than millions upon millions of our fellows. Therefore, according to the Christian principle, we should give more. We are "debtors." If we believe that in Christ alone is found the truth that satisfies the intellect, the power that regenerates the life, and the hope that illumines the future; if we believe that to men's need of Christ there is no exception, and to His power to save them there is no limit: if we believe that He is the gift of the Father to all, that He died to make atonement for the sins of all, that He has been lifted up to draw all men unto Him—then we must believe that our first duty is to give the knowledge of this Saviour to all mankind. Verily, we are "debtors." Are we ready to pay our debts?

The Apostle Paul meant much the same thing

when he said, "We also believe, and therefore also we speak." He who has convictions of any truth important to others, is ever moved to make that truth known. You can judge of the sincerity of a man's convictions by the ardor of his proclamation. In this there is nothing peculiar or arbitrary. The astronomer discovers a star, and straightway desires to give his discovery to the world. The honorable medical man who discovers a sure prophylactic during the progress of an epidemic, would be insanely selfish if he did not proclaim it. As soon as any conviction of important truth becomes central and vital, there must come an immediate and irresistible desire to utter it; then sacrifice is gladness and service is joy. The early Christian Church believed in the sinfulness of man's nature, in the atoning power of Christ's sacrifice on the Cross, the regeneration of the soul of man by the Holy Spirit and in the judgment to come, the issues whereof are eternal. Under the pressure of these truths, the early Christians could not but speak, for the truth was a fire in their bones and neither dungeon nor stake could turn them aside from their purpose. Neither austere climate nor violent opposition could restrain the mediæval missionaries who believed these same truths and they went forth to Hun and Goth and Teuton. Because our forefathers in America and the early pioneers of our own church, believed these fundamental doctrines of the Christian faith, they went forth with heroic sacrifice to preach the Gospel in our western states and then on to China and Japan and other lands. Men may say that they were mistaken, but there is the fact—they believed, and therefore they also spoke. Can we do less than they; or are we doing less because we believe less?

But above all, there is driving power in the love of Christ. What was it that drove Paul from the Eastern end of the Roman empire to the Western, preaching and teaching and suffering

and at last dying the martyr's death? He says it was the love of Christ that constrained him. What was it that drove David Livingstone through Central Africa again and again? What was it that kept John G. Paton in the South Seas when the savages again and again tried their best to kill him? What was it that impelled Adoniram Judson in his heroic sacrifices for Burma? What was it that steadied Robert Morrison, during the long years when China resisted like a rock? What was it that drove Dr. A. L. Shelton repeatedly to Tibet until he lost his life at the hands of a bandit? Their abiding motive was the love of Christ which constrained them. Does it constrain us? Do we love Him with a love that surpasses all human loves?

Some years ago an American young woman was called to China. She was the only child of her father, precious to him beyond expression. After a tremendous struggle with his own heart, that father gave up his daughter for China. On the night when she was bidding farewell to church and friends, the father was asked to say a few words. At first he could not speak; then he said: "Friends, you all know me, and you all know my Susie, and you all know what she has been to me all her life, the very light of my eyes, the joy of my heart. Jesus Christ wants my daughter in China and she is going. All I can say about it is this—I have nothing, nothing too precious for my Lord."

Have you? Have I? Have we anything in heart or life today that we cannot willingly, gladly, give up to win men to Christ? May God bring us all to that heaven on earth, where, looking into His face, we can truly say, "I have nothing too precious for Jesus Christ, my Lord." When all who profess His name can say that, there will be no more missionary debts, there will be no lack of volunteers; our missionary problems will be solved.

A PRAYER FOR MISSIONARIES

O Lord Jesus Christ, the desire of all nations, who didst come down from heaven to seek and to save the lost; grant Thy blessing, we beseech Thee, upon thy missionary servants who are carrying the light of Thy Gospel to the dark places of the earth. Preserve them from every danger to which they may be exposed; from perils by land and sea, from persecution and pestilence, from discouragement in their labors, and from the devices of the adversary. May they see thy work prospering in their hands; and do Thou hasten the time, O gracious Saviour, when the multitude of unbelievers shall be gathered into Thy fold, and when all in every land who neglected Thy salvation shall be converted unto Thee. And to Thee, Lord Jesus, be the praise, unto whom, with the Father and the Holy Spirit, be all honor and glory, world without end. *Amen.*

Testimonies of Converts from Islam

Sent by STEPHEN O. KOOBYAR, Tabriz, Iran

I WAS formerly a very bigoted Moslem and had a reputation as a woman of religious zeal. I had made a thorough study of the rules and ritual of Islam and spent my time day and night in keeping those things which I believed to be my duty, especially in fasting during the special month and daily prayer and almsgiving. At the same time I continually implored God to save me.

"Nearly twenty years ago severe family trouble came upon our home, so that I had to flee and found shelter with a widow who had formerly worked with us as a servant. At this time one of the American missionaries opened a small school in our district, which was entirely Moslem, and became a teacher there. For the first time I found and read the Old and New Testament. My condition was changed and finally the light dawned in my heart. I accepted Christ as my personal Saviour. It was my need that first led me to Christ.

"After I was forced to leave my home I was most despondent and lived a life of gloom until I found Christ and this was changed to continual joy and happiness and assurance. Just as the sun is not appreciated until one has known the darkness, so it took trial and trouble as a background to make me appreciate the light of Jesus Christ."—*From a lady who has been a Christian for fifteen years.*

* * *

"Fourteen years ago there were six people in our family. My mother had become a Christian and the others were all Moslems. I was by far the most zealous of the whole family in the Mohammedan faith and during the month of fasting I would arise before daylight to prepare my own food as I would not eat during the day. At times I argued with my mother to persuade her to return to Islam. She did not ask me to become a Christian but urged me to read the New Testament. This made me even more fanatical. I went to the mosque and sat at the very foot of the pulpit when the *mullah* preached and joined in the prayers very earnestly. I had some very close friends who were Bahais (a reformed Moslem sect) and they urged me to attend their meetings and presented the claims of their faith. I became very unhappy and, being little more than a child, my mind was filled with superstition. I prayed

that if Islam were true I should see the proof in my dreams, and if Bahaism or Christianity were true that I might see other evidence. It so happened that my dream that night pointed to Christianity and the next night the same thing took place. Still I was not convinced.

"Later I went into a closet to change my clothes. It was dark and the feeling came over me that I must fall down upon my knees and pray. I did so, not being able to resist the power that impelled me. I poured my heart out in prayer and then came a vision of Christ. It was as though I were drawn to Him by a power above my will to resist. From that moment there was not the slightest doubt in my mind that the claims of Christ were true. I told my mother and asked her to make arrangements for me to study and be baptized. She asked whether I were certain that Christ was my one and only Saviour and my ground of hope for time and eternity. I replied fervently that I had absolute assurance. Her beaming face showed me that she was praising God.

"I began to study the New Testament with a new spirit and, after a period of probation, I was baptized. Christ has sustained me through all my trials and I know that He is the highest revelation of God. There are many great things in Christianity, but the greatest is that Christ is able to change life and make a new person; all things become new in Him."—*A young lady, twelve years a Christian.*

* * *

"This servant was born a little more than fifty years ago into a village family. My parents were godly people though neither of them was able to read or write. My father had made several pilgrimages to the Shiah shrines of Islam. I was especially beloved, as I was an only child. My parents were neither very rich nor very poor, but wanted to give me every possible advantage. When I was six years old they placed me in the village school.

"They wanted me to learn to read and write. If they had a child who could read the blessed Koran it would be a great act of merit for them in this life, and they believed that the reading of the Koran after their death, would atone for their sins. From earliest childhood I had a desire for religious things and my talents seemed to lie along

this line. When I had passed the first grades in the village school, the teacher suggested to my parents that I was worthy of all the education they could give me and asked them to send me to the city school. I went there and did well in my lessons until I was considered worthy to study the higher branches of Islamic law and religion. I entered with zeal upon these studies.

"After some time I heard that certain *mullahs* and *mujtahids* were not true in their faith. Though they kept up the appearance of being true Moslems it was rumored that they did not believe the very things they taught and that their lives were not in accord with their doctrine. I went to a leading priest who was said to be a 'liberal' and asked him a number of questions. His answers only served to increase my doubts and I worried more and more about my faith in which I was supposed to be a teacher and leader.

"The thought came to me, 'How can it be that the most educated people of the world in Europe and America, with all of their science and invention, can be mistaken about their religion?' My first contact with Christianity at this time was through a Christian priest. Later I met a member of the Evangelical church who received me as a real brother. Our hearts became knit together and I became his disciple. I learned from him of my own sickness of sin and the remedy in Jesus Christ. From that time to the present every advance in spiritual truth has shown me in more bold relief my own shortcomings. It is only in Christ that I have found peace in my heart; He has shown me my sin and need and also the atonement for sin through the sacrifice of His cross.

"I should be happy at some time to set down in detail my experiences, that perchance this road which I have traveled, from a priest of Islam to one who has surrendered all to Christ, might help some brother to find the Way."—A former *Mohammedan Mullah*.

* * *

"I was born in a family which was not religious. Even as a child I had yearnings for spiritual opportunities which I saw meant much in the lives of other people. When I was young my mother died and my father placed me in the dormitory of the girls' school of the American Mission. Later my father died and I was left an orphan.

"In the school there was a Moslem girl who constantly kept asking me why I did not perform the stated prayers and read the Koran and keep the fasts. I had never learned to do these things as I had not come from a family that paid much attention to religion. We had Bible lessons in the school, and this girl and I read these merely because we must, but we did not pay attention. As time went on certain things in the New Testament

captured my attention and interest in spite of myself. I was miserable for a time, wondering whether truly salvation were in Islam or Christ. Finally the words of Jesus came to me with special force, 'Come unto me all ye that labor and are heavy laden, and I will give you rest.' I found the truth of this promise in my own life. I came to Him and found rest. From the day that I gave myself to Christ my troubles became less and my heart became joyful; my load became light, and I found myself making progress in joy that Christ alone can give. I believed in the God who gave His only begotten Son to be the atonement for the sins of the world, and in Christ who bore the burden of our sins upon Himself and died upon the cross to ransom us, to save us from destruction and bring us salvation and life everlasting. Among the race of men there is no other free from sin who could save us from its guilt and power. Salvation and forgiveness is found in Him alone. Christ took up His abode in my heart and I found comfort in every trouble. He gave me salvation and freedom from the death of sin.

"So I give praise to God that He has led me out of the darkness into His eternal light and has provided a Saviour who has made perfect atonement for my sins and those of the whole world."—A *young mother*.

THE TOUCH OF CHRIST TODAY

Among the hills of Galilee,
Through crowded city ways,
The Christ of God went forth to heal
And bless in olden days.
The sinning and the sad of heart
In anxious throngs were massed
To catch the great Physician's eye
And touch Him as He passed.

We have not in our hours of need
His seamless garment pressed,
Nor felt His tender human hand
On us in blessing rest;
Yet still in crowded city streets
The Christ goes forth again,
Whenever touch of human hand
Bespeaks goodwill to men.

Whenever man his brother man
Upholds in helplessness;
Whenever strong and tender clasp
A lonely heart doth bless,
The Christ of God is answering
A stricken world's demands
And leading back a wandering race
By touch of human hands.

The New and Old in Moslem Lands

By A. T. UPSON, Rayleigh, England
*Author of "High Lights"; Former Secretary of the
Nile Mission Press*

DURING the thirty-seven happy strenuous years spent among the Moslems of the Near East, there were many signs that "The old order changeth, yielding place to new." During the last few years, the pace has quickened and tendencies are now more clearly seen.

In recent years certain things have passed away. We have great sympathy with the Eastern demand to abolish "Foreign Privileges." But as the East grows more nationalistic, what will be the fate of such encouraging meetings as one held in Iraq, when about fifty men listened to an address on "Christ, the Ransomer by His Blood"? What would have been the fate of my oldest colporteur, Yaqub? * What would have happened to the seven converts from Islam in those days? Ere a dozen years are past, we shall be discussing "The Passing of the *Foreign* Missionary" from all Moslem lands. What a call to us to "Work while it is called 'Today.'"

But Islam remains; in fact, is more active than ever. In Egypt Islamic broadcasts are made, by radio, twice daily. For the first time, they have legalized preaching in the open-air, i. e., in the squares of Cairo. But on what subject? The claims of Christ? Certainly not; Islam, and Islam only, is to be preached. Does one wonder that the annual drift from the Coptic Church to Islam, which was 1,000 a year in my day, is now 1,500 a year?

Bigotry and Persecution Remain: The expulsion of Dr. Liley from Tripoli, Barbary, and the half-dozen workers from Abyssinia are fresh in our minds—perhaps because the victims were Europeans. But what of the native believers in Morocco and other lands? Even in England, an overseas student refused recently to accept a copy of the New Testament because of persecution.

Disease and Sin Remain: For the first time in thirty-seven years' service, I was recently pelted with clods of dirt in a Syrian village. I was not hurt, though hit with dust and earth about seven times, yet it was an uncomfortable experience. The reader may ask, "Are they still as backward

as that?" Yes; but look at their surroundings in which they have been reared. Most of the villages there have two water-holes, one for humans, and the other for cattle which they befoul as beasts will do! But the village referred to has only *one* water-hole for cattle and men!! Is it any wonder that typhoid fever is rampant there? Is there any worse sanitary condition in any part of the world? Yet the local people say that they absolutely refuse to come under the rule of Damascus, some eighty miles off!

Opportunities Remain: The Nile Mission Press colporteur car still goes to the south of Algeria, and Miss Grautoff, of the Algiers Mission Band, still goes to an oasis 380 miles to the south to do "men's work." The colporteurs in Egypt are still plodding on. And in spite of the nationalism of Iraq and Iran there is more receptivity among the Shiah Moslems than in some lands.

Further, some new opportunities seem to be developing. For instance, the German Carmel Missions hold an annual conference for Arab priests of the Greek Church. For several years a well-known Moslem convert has been greatly used of God there.

Faithful witnessing remains. Not only is it true that "When God buries His workers He carries on His work" but also, when political conditions render it unwise for the foreigner to remain in a country God carries on His work. How? He has His 7,000 that "have not bowed the knee to Baal." One still tours Lebanon and North Syria, and most Moslems know that he is a convert from Islam. There are other Moslem converts holding meetings in Egypt.

A very remarkable testimony was, unwillingly, perhaps unconsciously, borne by a Moslem convert, a former friend of mine. On leaving the Protestants, through marrying a Roman Catholic, and drifting into unbelief, he still watched us. In 1931, when I went to Jerusalem, he wrote a four-page article warning the people against me, and saying, "The reason this man (Abdul-Fady) is dangerous is that he belongs to a group of people who *never know when they are defeated*, but just fight on!"

* His striking story is told in Mr. Upson's book, "High Lights in the Near East," 2/6 M. M. & S. London; \$1.00 Zondervan, Grand Rapids, Mich.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

Missions and World Peace

Thus far only incidental reference has been made in this Department to the third mission study theme for the current year—*World Peace*; but its great importance needs no added emphasis in the setting of the present world situation; nor can any argument for its fundamental connection with the foreign missionary enterprise be required when we consider the devastated properties and impaired personnel in many evangelical missions which it has taken centuries to build up. Practically every denomination which has sent its new missionary literature to the Department Editor for inspection majors the theme. Earnest preparation has been made to implement the purposes and sentiments of the Christian Church in America. As the birthday of the Prince of Peace draws near, the time is particularly opportune to stress the plans and literature. A few sample programs, alone, in our pages would be quite inadequate to the need. Every church should approach the consideration of the subject with broad, deep preparation and plans laid for a coordinated effort among all departments of activity, from primary department of the Bible school all the way through senior and adult organizations and inclusive of the pulpit.

For younger children we have already referred to "Ship East, Ship West," by E. M. Lobengier (Friendship Press, N. Y., or your own denominational literature bureau; \$1.00 and 50c), giving the choicest of stories and facts on world peace; leaders among junior groups may well make this a starting point, following with other material

readily available. For older groups, for the weekly prayer meeting, contests, rallies, special emphasis programs, contests, debates, addresses and, probably best of all, panel discussions in which a group seated on the rostrum converse informally after an opening lead by a chairman, and, avoiding pro and con discussion, exploit various sides of a subject previously well prepared upon, in conversational style, the audience being allowed to participate after the topic is well opened—through all these means inclusive of pastoral sermons, purposes may be awakened and lines of activity mapped out to make the world peace-minded. Community rallies and contests in speaking or essay writing are invaluable and lend themselves particularly to an endeavor whose motif must be Christian Brotherhood and its method cooperative. For adults a very effective plan is the circulation of standard books on the subject, a regular church library being a worth-while investment of the Lord's money. It is a cheap move to pass the responsibility for the outlawing of war onto munitions makers, "capitalists" and that ambiguous group called "the moneyed interests." They have their part in the continuation of the war game; but they are at most only a symptom of a much deeper malady in the heart of humanity—self-seeking, pride and the lack of brotherhood. The following listing of available material is only partial but will at least pave the way to a larger consideration of the subject which lies in the very heart of Christ's mission:

BOOKS

Why We Went to War, by Newton D. Baker. Harper Brothers, \$1.50.

The Far Eastern Crisis, by Henry L. Stimson. Harper Brothers, \$3.75.

A Place in the Sun, by Grover Clark. Macmillan Co., \$2.50.

We or They, by Hamilton Fish Armstrong. Macmillan, \$1.50.

Vital Peace, by Henry Wickham Steed. Macmillan, \$2.75.

On the Rim of the Abyss, by James T. Shotwell. Macmillan, \$3.00.

And We Are Civilized, by Wolfgang Ackerman Covici Friede, \$2.50.

War—drawings and etchings, by Kerry Eby. Yale University Press, \$2.50.

Victories of Peace, by Gill and Pullen. Friendship Press, \$1.00 and 50¢.

World Peace and Christian Missions, by H. E. Fey. Friendship Press, 35¢.

Educating for Peace, by E. M. and J. L. Lobengier. Pilgrim Press, \$1.50.

America Must Act, by F. B. Sayre, Asst. Secretary of State. World Peace Foundation, 75¢.

Highways to International Good Will, by Walter W. Van Kirk. Abingdon Press, 50¢.

What Can Christians Do for Peace? by T. A. Green (syllabus for church discussion groups). Pilgrim Press, 25¢.

Write to the Foreign Policy Association, 8 West 40th St., New York, for other special pamphlets. The Women's International League for Peace and Freedom, 1924 Chestnut St., Philadelphia, Pa., and The National League for the Prevention of War, 532 17th St., N. W., Washington, D. C., also have the greatest profusion of "ammunition" against war, much of which the Editor has used or inspected and found well adapted to its purpose.

Your own publisher will doubtless be glad to order any of the foregoing books for you.

PICTURES, STORIES, PLANS

Friends in Everyland—12 pictures with story on back of each, 25¢.

Never Again—group of eight Everyland stories of world friendship and peace—printed and bound suitably for any library. 50¢ per copy. *Suitable for gift book.*

Friends of All the World Series: Book 1, for children eight or nine years of age, *Children of Other Lands*, 85¢. Book 2, 10 to 11 years of age, *The Way of Friendship*, 85¢.

Book 3, 13 years of age, **Heroes of Friendship**, 85¢.

Friendship Paper Dolls—Four dolls eight inches high, like real children of Korea, China, Japan, India. Change of costume for each doll, in three colors. 25¢.

Order foregoing from Women's Missionary Society, United Lutheran Church in America, 723 Muhlenberg Building, Philadelphia, Pa.

Graded Foreign Mission Stories on Missions and World Peace. Baptist Board of Education, 152 Madison Ave., New York, 15¢.

A Junior Teacher's Guide on World Peace—projects and program activities. Friendship Press, 25¢.

Children from Many Lands—posters of children of 10 countries with appropriate verse for each. National Council for Prevention of War (address given above), \$1.00.

Graphs, Program Materials, Illustrated Booklets and Discussion Material. Foreign Policy Association, 8 W. 40th St., New York. Headline books, 25¢ each; program materials, 15¢ each.

Posters on World Peace—"The Better Way," 24 x 36 inches; "Security Through Federation," 18 x 12 inches. World Peaceways, 103 Park Ave., New York, 5¢.

American Posters on World Peace, five titles, size, 12 x 12 inches. American Friends Service Committee, 20 S. 12th St., Philadelphia, 10¢ each.

English Posters on World Peace—over 30 titles, size, 22 x 30 inches (imported by Friends Service Committee); sets of 13, \$1.50; each poster, 15¢.

How Shape the Future for Peace?—excellent program analysis and plan on page 13 of **How Can We Shape the Future?**—a discussion course for young people by Margaret Holley Tuck, based on Basil Mathews' **Shaping the Future**.

That's a Dream—similar plan and outline, page 10 of **We Can Change the World**, for Women's Societies and Senior World-wide Guilds, based on Mathews' **Shaping the Future**.

Both the foregoing to be ordered from the Baptist Board of Education.

PAGEANTS AND DRAMATIC SKETCHES

A Peace Program for Juniors, by Jane Gilbert. Baptist Board of Education, 5¢ each, or three for 10¢.

Send to The National Council for the Prevention of War (address already given) for a long, very complete list of pageants and plays on Peace, for children, young folks and adults. Write your own literature headquarters for many others we cannot list here.

It is suggested that each woman's society should prepare an especially worthwhile program inclusive of a convincing pageant, if possible; have a supper

at the church (or otherwise) and invite the men to attend. Make it "strong meat," not wishy-washy sentiment such as does not appeal to "the brethren."

If you value the well-being of your own children and those of others; if you would make our country a shining example of the effort to live the peace teachings of Jesus Christ; if you would remove the greatest present obstacle to the progress of foreign missions, do something at your earliest opportunity and follow it up with more education and more practical projects.

Missions in Moving Pictures

The Harmon Foundation (with which the Religious Motion Picture Foundation was merged) has among its declared purposes: "To produce socially valuable motion pictures for educational and church use" and "to serve as a clearinghouse for information on the most effective use of motion pictures and other visual aids in church, educational and related fields." Its catalogue shows a most comprehensive library of silent films—educational, dramatic, missionary, on religion and life, life situations, social and economic studies, the arts, etc. The very large list on "The World and Its Peoples" and "The Church in Action" covers missionary themes. Those which the Department Editor has used in schools of missions proved excellent. They are usually made in cooperation with missionary authorities, and each year leaders on the current foreign study themes are brought out. As mentioned previously in this department, "Islam in Egypt" fits the study of Mohammedans. It depicts the mysticism and learning of Mohammedanism in Egypt, the intense loyalty of its followers, its strong customs and laws of life. Exteriors and interiors of various mosques are shown, the call to prayer is given and "the faithful" shown responding. The freedom of girls in an Egyptian school is contrasted with the degraded posi-

tion of women of Islam. The 16mm. film rents for \$1.25 and the 35mm. for \$2.00.

"Padre Sahib"—a new study of the Moslem world, produced by William L. Rogers and wife, with advisory service from the Motion Picture Committee of the Missionary Education Movement (4 reels, 16mm., silent) is a story of everyday missionary life in northern India. It offers vivid insight into the problems and needs of all Christian missionaries. The action of this picture centers in a typical community of Moslem Indians. A Moslem woman rebels when her husband brings home a new wife, taking her small daughter, Zebada, whose eyes had been healed by the doctor. She seeks refuge with the missionaries. Later action of the picture is concerned with the efforts of Zebada's father to force the marriage with Karam Bege, to whom he had betrothed her in return for 500 rupees. The action of this picture gives an opportunity to develop the daily activities of the Christian missionaries in this atmosphere. Rental, \$4.00. Order all films, as well as complete catalogue, from The Division of Visual Experiment, Harmon Foundation, 140 Nassau St., New York. All the new films may be purchased in copy by church boards for use in churches of their own denomination, prices to be quoted on request.

Helpful New Literature

The Woman's Missionary Society of the Evangelical and Reformed Church, 416 Schaff Building, 1505 Race St., Philadelphia, Pa., has recently sent for inspection some leaflets and pamphlets which will be helpful in any denomination.

A stewardship packet containing a variety of leaflets:

"What's in a Chance?" (leaflet against gambling), 4¢.

"Alcohol Advertising Appraised," 4¢.

"What Price Repeal?" 5¢.

"There Lies the Way," containing instructions for anti-war instructions for children, 6¢.

These four Christian Citizenship leaflets sell as a packet at 15¢.

"The Rainbow Pageant," a thank-offering service, 15¢.

"For Such a Time as This," pageant presenting the United Christian Adult Movement, 10¢.

"The Call of the Hills," play presenting scene in mountain cabin (mistakenly accredited in a former issue to the Lutherans), 5¢.

Woman's Missionary Society of the Evangelical Church, Third and Reily Sts., Harrisburg, Pa.:

"Men Discuss Missions," a heart-searching demonstration to be staged by the best men of the church, 5¢.

"Leaven on Noisy Creek," a dialogue by two mountain women, 5¢.

Dramatic plan for Mother-Daughter Banquet, 3¢.

Story leaflet, "When the Prince of Peace Won," 3¢.

"Going Farther with the Master," an excellent devotional series of 12 leaflets, 15¢ per set.

"They Also Wait," a mountain sketch in two acts and with 10 characters, 12¢.

"A Mountain Woman's Fight for Life," a missionary pantomime, 15¢.

"Suggestions for Creating Atmosphere in Program on Southern Mountains": in Japan, in China, in Nigeria, West Africa, and among Italians in America, 5¢ each.

The Baptist Board of Missionary Education, 152 Madison Ave., New York, has brought out the following excellent programs and study outlines for adult and young people's groups:

"The Way of a Witness," a Project Course in Personal Evangelism, by Margaret Holley Tuck, based on "The Way of the Witnesses," 25¢.

"How Can We Shape the Future?"—a Discussion Course, by Margaret Holley Tuck, based on "Shaping the Future," 25¢.

"The Future of Missions," a Project Course in World Evangelism, by Margaret Holley Tuck, based on "Missions Tomorrow," 25¢.

"We Can Change the World," five programs by Anna Canada Swain, based on "Shaping the Future," 15¢.

"Six Programs," by Dorothy A. Stevens, based on "Rebuilding Rural America," 15¢.

The following are for 'teen age young people:

"Seein' Things," by Mabel A. Silke, 25¢.

"Hills and Veils," by Irene A. Jones and Mae Deal Shane, based on "Highland Heritage" and "The Young Moslem Looks at Life," 25¢.

Nationality Nights

A HOME-FOREIGN PROJECT

We live across the Hudson from cosmopolitan New York, in a polyglot community, but those of different national back-

grounds have few real contacts. Our series of Public Nationality Nights, intended to promote a world point of view, started when we suddenly realized that though our denomination works among Hungarians in New York and New Jersey, we knew nothing about them—actually less than of the Arabians and East Indians whom it serves far away. So we set about preparing a Hungarian evening.

The Hungarian-American Society, Radio Center, New York City, arranged to let us have a valuable display of embroideries and other handwork. A leaflet from them gave material for a brief reading on "The Hungarian Love of Art." *Etude*, Oct., 1930, and a bibliography from the Foreign Language Information Service, 222 Fourth Ave., New York, listing *National Geographies* with articles on Hungary, provided data for another article on "The Hungarian Love of Music." Our church board sent material for a third short paper on "Our Church and the Hungarians."

Local resources were used next. Two of our members had their piano teacher give them Hungarian duets. An organization of church singers, invited to prepare two numbers, chose Liszt's "Liebestraum" and Brahms' "Around the Gypsies' Campfire." A young woman of Hungarian descent agreed to teach the girls the national folk dance, the czardas, and a lovely folk song, "The Old Gypsies" (Marks Music Co., 225 W. 46th St., New York, victrola record 20749, Arten Cigany). She sang the last verse in Hungarian. She also danced the czardas with the girls, wearing her picturesque costume in red and green, the Hungarian colors. A local music school taught a small orchestra of its students a Brahms dance and the national anthem.

Letters explaining the plan were sent to the two Reformed Hungarian pastors in another county, with a request for information about their congregations. They offered to come personally, bringing art objects from the homes of their people.

When they arrived, we found they had packed their car with treasures of silk, china, wool embroideries, pottery, etc., for which they had combed their congregations. We spread out their beautiful things alongside the collection from New York (which we had insured for one day for \$200).

About 150 attended our Hungarian evening on a snowy night. The program came first, interspersed with readings and musical numbers, then our pastor introduced the brother clergymen, who brought greetings from their churches. As a thrilling close, all stood while the little orchestra played the Hungarian anthem.

Opportunity was given to view the remarkable exhibit of handwork and to talk to the visitors. So on 15-cent admission and 5-cent cafeteria refreshments we made friends and cultivated friendly attitudes, and took in over \$20.00; for, passing along the tables displaying the art works, one came naturally to a long table filled with cake, sandwiches and coffee and a cashier at the end.—FLORENCE GORDON, *Weehawken, N. J.*

("An Evening in Japan," by this same writer, will appear in an early issue.)

HOW MISSIONARY INTEREST BEGINS

One of the greatest givers of our generation was asked how it happened that he made such large gifts to missions. "It didn't happen," he replied. "When I was a boy my mother taught me to give a part of every dime and every dollar. The only thing that has happened is that I have more dimes and more dollars now!"

Katherine Scherer Cronk said: "We might say to the hosts of church members who are indifferent to missions, 'How did it happen that you took no interest in missionary work?' 'It didn't happen,' they might truthfully reply. 'When we were children there was no missionary training in our Sunday school and no missionary society in our church.'"

BULLETIN OF The Council of Women for Home Missions

EDITH E. LOWRY, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

Peace in Our Time

God of the nations, near and far,
Ruler of all mankind,
Bless Thou Thy people as they strive
The paths of peace to find.

The clash of arms still shades the sky,
King battles still with king —
Wild through the frightened air of night
The bloody tocsins ring.

O Father! from the curse of war
We pray Thee give release,
And speed, O speed the blessed day
Of justice, love and peace.

—*Presbyterian Hymnal.*

Compassionate Father, whose eyes are in every place and whose heart is burdened with the sin and suffering of Thy children, while we go forth in safety and comfort to our work, we remember our brethren in lands where war is bringing anguish and poverty and pain and death. God of justice, deal sternly with them who have drawn the sword, and bring home the guilt and folly of violence. God of pity, look in mercy on the helpless victims of strife and on them who are made to slay those against whom they have nothing. Make sensitive our consciences to know ourselves involved in and responsible for a world where greed of gain and lust for power move us and our brothers in every land. By the shame and misery of strife, lead us to repentance. By the persuasions of the cross draw all men to the more excellent way of love, and lead the nations in paths of righteousness for His name's sake, who is the Prince of Peace.

—*Henry Sloane Coffin in the Presbyterian Tribune.*

Church Women in the Peace Movement

In these days of "undeclared wars" and acts of aggression by

militant nations in utter disregard of their commitments through treaties and peace pacts, and at a time when the United States is feeling its way toward a renewed sense of its responsibility to share in the world effort to prevent war as the only sure way to permanent peace, it is well to remember that there are organizations and groups of people who are actively engaged in building the peace movement in this country and in trying to find a way to banish war from the earth.

The churches are taking an increasingly active part in this movement, condemning war as sin and utterly futile as a means to settle international disputes. The organized women of the churches are also working for peace in ever increasing numbers, and are making their influence felt in their communities. Believing war to be destructive of all those forces which make for human brotherhood, and the bringing in of the Kingdom of God, they are working to create a public opinion opposed to war, and in favor of peaceful methods to effect needful changes in international relations.

Church women find their place in the peace movement through their connection with the Council of Women for Home Missions, the Woman's Committee of the Foreign Missions Conference, and the National Council of Federated Church Women, all of which have departments, or committees of international relations, and through these represent church women in certain of the national peace organizations. Most important among these are the National Committee on the Cause and Cure of War in which eleven women's national organi-

zations participate, and the National Peace Conference which includes more than forty peace societies and organizations with departments of international relations, such as the Federal Council of Churches and the women's interdenominational agencies. Thus a certain unity has been given to the peace movement and a great force has been created which should ultimately, in spite of discouragements and set-backs, lead the people of our nation towards the goal of a warless world.

New Materials for Peace Education

1. Marathon Round Tables 1937-1938.

The National Committee on the Cause and Cure of War has prepared the following courses for use by those who wish to participate in Marathon Round Table Discussion Groups:

Plan A—"United States and the World."

This is the basic course for those who wish to study world peace machinery and the relation of American foreign policy to such world organizations.

Individual kits \$.75.

Group kits \$2.50.

Plan B—"Adequate National Defense—What is it?"

This course considers national defense in terms of moral, political, military and economic armaments, and is linked up with the Campaign for World Economic Cooperation of the National Peace Conference through the use of the Headline Book of the Foreign Policy Association "Peaceful Change—An Alternative to War," which is the basic book for that campaign. Through the use of these Marathon materials church groups will be cooperating not only with the National Committee on the Cause and Cure of War, but with the National Peace Conference' Campaign

for World Economic Cooperation, and it is hoped that great many of these Marathon Round Tables will be formed this year by churches, clubs, and community peace groups.

Individual kit \$1.00.

Group kit \$3.50.

Write for further information to the Council of Women for Home Missions, or to the National Committee on the Cause and Cure of War, 70 East 45th Street, New York City.

2. "*Peace in These Times*," is the title of a series of four programs of worship and discussion on the causes of war and the way to peace published by the Presbyterian Board of Christian Education, Philadelphia, Pa. The four programs, "Jesus, Christians and War"; "The Way to Peace"; "Nationalism vs. Patriotism"; and "What Can Christians Do?" are intended to arouse church people to a will to peace and a determination to work for peace, and may be used as the basis for group discussion, or as four consecutive programs for meetings of church groups, men or women. They are especially good for a Woman's Missionary Society. *Price 25 cents.*

3. Another new set of programs is that published by the Council of Social Action, 289 Fourth Avenue, New York City, under the title "World Peace." This is a packet containing a study outline, a Worship Service, pamphlets and reprints, among these being "*Five Sectors of the Peace Movement*" by Fosdick, an article on "*Neutrality or Collective Security*" and one on local Peace Councils. This packet is arranged for church groups, men or women. *Price, 25 cents, plus postage.*

4. Of special interest to church members is one of the headline books of the Foreign Policy Association called "Church and State" with the Study Course which accompanies it. For those who are concerned with the situation in the churches of Europe in such countries as Germany, Italy, Spain, and Russia, this study has great value. It is written in collaboration with some of the leaders at the Oxford Conference on Church, Community and

State, to acquaint church people with the struggle through which their brothers are passing and its relation to international relations. *Price 40 cents, Foreign Policy Association, 8 West 40th Street, New York.*

The International Peace Campaign

In the year that has intervened since the Brussels Congress when the International Peace Campaign was organized, many of the countries of the world have, through their peace organizations, joined in this movement, and today there is a truly international peace movement, which through Peace rallies, National Peace Congresses, and public meetings of many kinds, is trying to bring pressure upon governments in favor of peace; believing that if the people of the world unite for peace no government will dare to lead a nation into war. Weakened by the absence of the peace societies of Italy and Germany, the people of the other countries of Europe where the International Peace Campaign is strongest, are nevertheless working together for peace by collective action and are a mighty force in building public opinion in their respective nations. The churches have a leading part in this movement, bringing the influence of the Church to bear upon this problem.

In the United States an American Committee to cooperate with the International Peace Campaign has been formed. This Committee consists of those organizations which favor international cooperation to prevent war and believe that the United States should participate in such international efforts within the limits of its commitments under the Kellogg Pact, and that the four principles adopted as the program for the International Peace Campaign must be interpreted in the United States in the light of our national policies. The American Committee is planning to enter into such activities as may fit into the American peace program and thus to join hands with the thousands of

people throughout Europe and Asia who are working together for peace. The World Alliance for International Friendship through the Churches is a member of the American Committee and the Council of Women for Home Missions has also signified its intention of joining in this movement believing that the work for peace should be world-wide and that there is strength in uniting with the people of other nations in this great cause.

From time to time the women of the churches will hear of the work of the International Peace Campaign and those who are interested in keeping in touch with it may subscribe to the bulletin sent from Geneva every few weeks to tell of the work being done in all the countries where the International Peace Campaign is functioning. Write to the International Peace Campaign, Palais Wilson, Geneva, Switzerland. *The subscription rate is three Swiss francs.*

At this Christmas season there is fighting and death by violence in China, Spain, Ethiopia and perhaps other places, and men of goodwill seem powerless to stem the tide of hate and selfishness which lead to war. Yet millions of men and women hate war and are working for peace, and have faith enough to believe that eventually goodwill will triumph and international justice put to an end some of the "sore spots" which lead to war.

The women of the churches in missionary societies and in other church organizations, believing as they do in human brotherhood and in goodwill between men and women of all nations, all of whom are equally children of God, the Father, gladly share in this work for peace with their brothers and sisters in other lands, and pray with them for the realization on earth of the Christmas message: "On Earth Peace, Goodwill to Men."

—Elinor K. Purves.*

* This Bulletin has been prepared by Miss Elinor K. Purves, Chairman, Cooperating Committee on International Relations for the Committee on Women's Work of the Foreign Missions Conference, the National Council of Federated Church Women, and the Council of Women for Home Missions.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

EUROPE

Bible Reading in France

The Société Centrale Evangelique reports 17,527 Protestants in its various preaching centers, a 15% increase over 1935.

It is interesting to note that when M. Chasles, a Roman Catholic, an archivist and well-known scholar, paid a chance visit to a small Protestant chapel in Paris, he gained such an interest in the Bible that he wrote a book, *The Bible for Catholics*, which has had a wide circulation. He has also been lecturing at the Sorbonne on the Bible, and earnestly recommends the reading of the Bible to his large audiences.

The Bible in Germany

The conflict between Christianity and Nazism goes on, with more church leaders arrested from time to time. For over six months in 1936 the colportage of all religious literature, including Bibles, was forbidden, the secret police giving as the reason that communists, under cover of selling religious books, were distributing their propagandist material. Only in parts of the country where the prohibition was not strictly enforced were colporters able to continue more or less their usual activities. Yet in spite of this, and the growing propaganda against the Bible in the press, the total number of copies circulated by the British and Foreign Bible Society colporters, was considerably higher than in the previous year.

—*World Dominion Movement.*

Opportunity in Albania

In Albania Moslems constitute 70 per cent of the people; next come the Orthodox, numbering 20 per cent, and lastly

the Roman Catholics, 10 per cent, out of a population of about 1,000,000.

Protestant work is represented by a small Evangelical mission at Kortcha. Its particular work of preaching, Sunday schools, circulation of the Scriptures and religious literature enjoys the benevolent regard of the authorities. The mission, however, has no legal status. Albania recognizes that national stability and progress is best assured by granting wide liberty for religious instruction and helpful spiritual influence to youth. The immediate strengthening of evangelical work is now possible, if the men and the means are available.

—*World Dominion Press.*

"Remnants" in Eastern Europe

Protestants have a constant struggle to maintain Evangelical work against the fanatical foes of all religion on the one hand, and unfriendly governments on the other. Lutheran and Reformed are minority groups, in some countries "remnants," often desperately poor; but they are not only holding their own, they are winning converts by thousands, notably in the Ukraine (Southern Poland), Austria and Czechoslovakia. Most of the people are simple-hearted, unlettered land workers, scattered thinly over the country.

The greatest need is for competent leadership. The Central European Bureau of Inter-Church Aid, an ecumenical committee of which Dr. Adolph Keller, of Geneva, is secretary, is doing much to organize the converts and provide such leadership. A prime need is to provide a Bible in the Ukraine vernacular and the British and Foreign

Bible Society is giving aid towards the translation, printing and circulation of the translation. A hymn book in the vernacular is also being compiled.

—*The Christian.*

AFRICA

Southern Morocco

Someone has said that to offer the Gospel to a Mohammedan is "to ask the proudest man in the world to accept something he hates from someone he despises." In the face of such opposition as this, workers in the Southern Morocco Mission have proclaimed the Gospel for fifty years.

Morocco — only three-and-a-half days' journey from England — used to be a Christian land, but is now in the firm grip of Islam. It is peopled by those who pride themselves that their religion wiped out Christianity. An encouraging sign of progress today is the eagerness of the children to learn to read and write. The work of the mission centers in boys' classes, a book shop and preaching in Moroccan market places.

—*Life of Faith.*

A Step Toward Temperance

In South Africa a British Commission has ordered that 202 of the 220 saloons be closed in accordance with the Liquor Act of 1928, a measure which provided that after ten years the licenses of no saloons were to be renewed unless they had been converted into restaurants or hotels. Few have been so converted. Unfortunately, the legislation allows them to continue as wine and malt houses. Nevertheless, the closing of such places to the sale of whiskey and brandy is regarded as a step to-

ward temperance. Church and social organizations are hailing the move with satisfaction.

—*Alliance Weekly and Christian Advocate.*

Sunday Schools in South Africa

More than half the total increase in the membership of the world's Sunday schools has been in Africa. In the Union of South Africa, especially among the Europeans, the Sunday school is a live and progressive institution. This is one of the reasons why South Africa has been chosen for the next World's Sunday School Convention.

The Wayside Sunday school has grown tremendously during the past two years, and reaches thousands of children who would otherwise be outside the influence of the Church. It is estimated there are 2,250,000 children in South Africa who do not attend Sunday school, largely because of the distance to the nearest church.

—*South African Outlook.*

Italy Controls Ethiopian Church

The Italians have announced that the Coptic Christian Church of Ethiopia is no longer under the control of the Coptic Patriarchy at Alexandria, Egypt.

Corrado Zoli, former governor of Eritrea, announced that bishops of key cities of Ethiopia, such as Addis Ababa and Aksum, will either be named by the Coptic Church of Ethiopia and confirmed by the Italian Government, or be named directly by the Government. The announcement further stated that it is possible that the right to crown the Emperor of Ethiopia will be given to the Roman Catholic Apostolic delegate to Addis Ababa instead of the Coptic Bishops of Addis Ababa and Aksum.

—*The Living Church.*

First Nuba Mountain Church

Pioneer Christians in the Nuba mountains have completed their first church building.

"A group of interested Nubas

gathered to watch something entirely foreign to them—the Bishop laying the cornerstone. The ground plan of the church was drawn with the help of a Nuba Sheikh, whose workmen dug the foundation. In the evening, after the laying of the cornerstone, a mud wall had been built, about two feet high. The walls grew daily; they were molded in red mud one day, the workers patting the mud gently with stones to prevent cracks. When the walls were finished a special polish, consisting of a thin layer of mud rubbed with a wild nut, was applied.

"Meantime, arches for the roof were being made. Some brought grass for thatching; others long poles on which to rest the arches, and still others made palm leaf ropes to tie the roof. The old men hacked long tree trunks into seats, these to rest on mud pillars a foot high. Ninety people can be seated." The church was dedicated with these words:

"We here dedicate to the glory of God this building, to be called 'The Church of Christ, the Good Shepherd,' to the extension of His Kingdom, to be the place where the Sacraments are administered, and to be the House of Prayer for all the peoples of these hills, in the Name of the Father, and of the Son, and of the Holy Ghost."

—*C. M. S. Outlook.*

A Worthy Centennial Goal

African Christians in the Cameroun are out to win 15,000 new believers as their contribution to the centennial observance of the Presbyterian Board. In some of the village chapels, writes Dr. W. C. Johnston, secretary of the Mission, the Christians have given up the long anticipated privilege of hearing visiting evangelists and missionaries, and sit outside after bringing their non-Christian friends to the gathering. At the close of one meeting, the missionary asked Christians to leave, so that he could talk further specially to the non-Christians. No one moved. He repeated his request, urging the Christians to withdraw. Then someone explained that there were no

Christians there; they were all outside, having given up their places in the chapel to their friends, so that the latter might hear the words of life. Already, more than 20,000 have signified their wish to become Christians. The next problem is to train them in Christian living.

Spanish Guinea Is Quiet

Moorish troops have gone from Spanish Guinea, since there is nobody left to kill! Communication with Spain has been reopened; Spanish steamers come and go, but business is practically at a standstill.

The attitude of the authorities to the Evangelical missionaries is favorable. There is no official frowning upon the 35 catechetical schools, as the Government thinks that results similar to those in the Cameroun, where missions have produced thousands of literates, will be desirable in Spanish Guinea.

The centenary of the *Mission Evangelica de Guinea Espanola* is being celebrated by a joint campaign of the mission and the Native Church to win 15,000 natives to Christ. Three months were spent in preparation and prayer. During the succeeding three months 11,000 men and women turned to Christ. Nine new communities have been supplied with evangelists in the past two months, who are fully supported by the native church.

—*World Dominion Press.*

Self-Support in Africa

There is a steady movement toward self-support in the African churches. The Methodist Church of South Africa is now independent, so also is the Baptist Church. The Bantu Presbyterian Church is moving in the same direction. Last year the Dutch Reformed Church contributed over £96,000 for missions, and its mission churches and native Christians raised £20,000 and £2,375 respectively. It is making every effort toward reviving family worship. Illiteracy is the outstanding hindrance to Christian work.

—*World Dominion Movement.*

Sunday School Convention— 1940

Great interest is manifest in eastern and southern Africa in the prospect of having the World's Sunday School Association meet at Durban in 1940. Durban's climatic attraction, its accessibility and conveniences; also the financial guarantee offered by its mayor all pointed to the wisdom of the choice.

Following the precedent set in former world conventions, South Africa will have approximately fifty per cent representation in the convention, the other fifty per cent coming from other parts of the world. It is estimated there will be 2,500 delegates. Probably Africa will have more representatives in this world gathering than have been found in any similar world conclave in previous years.

WESTERN ASIA

Educational Project in Syria

To promote a consolidated plan of education in Syria, plans are under way for the organization of the Evangelical College of Aleppo, Syria, a joint project of the American Board and Presbyterian Missions, and the Syrian and Armenian Churches. It is hoped the school will become indigenous, making both support and administration the responsibility of the local Christian groups.

Future of Transjordan

If the partition of Palestine is carried into effect by the British Government, Transjordan will come into prominence. Since 1921 the country has made rapid progress, and the official attitude to missionaries, doctors and educators has been uniformly appreciative. The Arab Government has offered generous financial help to rebuild the hospital of the Church Missionary Society at Es-Salt, and will give it a free hand.

Moslems send their boys and girls to the mission schools at Amman, and the goodwill of the Emir and his counsellors can be counted upon by all who will

lend a hand to uplift their people. —*World Dominion Press.*

New Clinic in Baghdad

One might suppose than 6,000 patients would keep a woman doctor busy enough, but Dr. Abushadid of Baghdad is asking for more by opening a clinic for women and children.

Dr. Abushadid is a graduate of the Presbyterian Mission School in Beirut, and was asked by the Iraq Government to organize health work for women and girls in that country. Starting with the six thousand girls in the public schools, she is developing the work still farther in the recently opened clinic. In the School of Home Economics she gives her students practical experience in the care of children by conducting a nursery where the girls are responsible for the day and night care of a number of babies; thus carrying out the tradition of the school.

Peace Pact in Near East

Iraq, Iran, Turkey and Afghanistan, in a document of ten articles, have undertaken to keep peace among themselves and to assist one another in all matters of common interest. The pact is valid for five years, a period which may be renewed indefinitely, and it will be registered with the League of Nations. The pact doubtless is a response to movements toward wider liberty, more religious tolerance and general progress. Iran might be called the key to the arch which supports the Moslem edifice in the Middle East; yet there is more real religious liberty in Iran at the present moment than in any of its neighboring countries. A Moslem in Iran may become a Christian not only without suffering death, which is the unchanged Moslem law, but the civil power will protect him in the exercise of his individual liberty of conscience. —*World Dominion Press.*

One In Christ—Iran

At the world-wide communion service held in Hamadan last year, five languages were used

in the course of the service, showing in a striking way the unity and diversity of Christians. The invocation was given in English, the language of the chief missionary sending countries, and of the country giving the invitation to this service. Isaiah 53d was read by a Jewish Christian elder in ancient Hebrew, the tongue in which our Master must have read and pondered it. Prayer was offered in Syriac, by an Assyrian elder, Syriac being the nearest living language to the tongue in which Jesus spoke and in which he prayed. A passage from 1 Cor. 12 was read in Armenian, this language being that of the first nation in history to become a Christian nation; and finally, prayer was offered in Iranian, the language of the country in which the meeting was being held, a country that is learning to sing His praises.

Arabia's Slaves

A recent report shows that Arabia has at least a million and a half slaves. A large proportion of this number came from the Sudan and Abyssinia.

Slaves are openly bought and sold, the markets for women of beauty being specially conducted and developed. A recent edict of Ibn Saoud, king of Saudi Arabia, forbids the importation of slaves by sea, and even by land, unless it is proved that the importee is already a slave. Children born of slaves are themselves slaves.

—*Christian Century.*

INDIA, BURMA, SIAM

Missionaries Not Wanted?

A new regime in India seems certain to affect missionary work there, according to a *World Dominion* bulletin. A reformed Hindu paper, the *Arya Samaj*, recently issued a statement that India does not want Christian missionaries any more. It admits the present progress of Christianity and declares that the strong religious fervor of the missionary is the most important of the various reasons for his success. It laments the

materialism of many Hindus, and appeals for a new realization of the Hindu faith.

Changes in 20 Years

Thirty-five Indian student teachers were recently asked what noteworthy changes had taken place in South India in the past twenty years. The first eight changes which follow are arranged in the order of the strength of the vote; caste distinctions are disappearing; untouchability is being rapidly discarded; child marriages are decreasing; female education is extending; co-education is becoming more common; the public is taking much more interest in education; the demand for home rule is more widespread and insistent; work for rural reconstruction is multiplying; epidemics are being mastered; Indians are replacing British officials; India has come into the bicycle-bus age; Gandhi cannot stop the whirl of machinery; houses are improving; women are entering public life; personal habits are changing; the Christian community is steadily growing and taking much more responsibility; and socialism and communism are spreading.

—*World Youth.*

School for Home Builders

"The case for village girls is hopeless," bluntly said a student in the missionary's Bible class in Allahabad, India. Unquestionably, village houses were unsanitary; there was too much jewelry and too little water; there was sickness, unbalanced feeding of the household even when poverty did not preclude variety; there was quarreling, indecent talk, and a stolid indifference to conditions. Such was the background against which missionary wives at Allahabad Agricultural Institute have started a school for village homemakers. No such school exists in the United Provinces. Neither building, money nor staff is available. But the school has begun. "If we can't find a corner in the Institute classrooms and laboratories," said the mission-

ary women, "we'll use our own houses as classrooms. If there's no money to spare for teachers, we'll do the teaching ourselves. If there's no dormitory for the women they can fit into the girls' boarding school somewhere." So the school has begun: a two-year course for training village women in home making, child care and Christian living.

An Answered Call

Anglican church funds, on behalf of Mass Movement work, will be used first to send teachers to villages that have been begging for them; next to provide for the intensive training of volunteers and others to equip them to deal with new inquirers. A third item will be to provide houses for pastors and teachers, and help towards the erection of headquarters' churches; a fourth item is the extension of medical service.

Great care will be taken to avoid using this money to build up work which could not be maintained by the Indian church in the future.

—*C. M. S. Outlook.*

Opportunities in Sind

Last year was memorable in the history of Sind, not only in that it became a province but that the Christian Church scored advance. Money was raised by sacrificial giving for an enlarged and beautified church.

The greatest advance is in the fact that the Karachi congregation of the Church of England Mission has accepted responsibility for the maintenance of all the evangelistic work at present being undertaken in the district. Members of the pastor's committee have taken a keen interest in the leper asylum at Mango Pir, twelve miles from Karachi, and for three years have visited it regularly, preached to the patients, and shown their love in many practical ways. Others have gone in the evenings to the many quarters in the city where the poorer Christians live, and have taken part in regular services for them. Others have begun to teach in the Sunday

school and have made it more worthy of the church.

Workers in Karachi are convinced that bazaar preaching is a real test of a church's life. Usually, crowds are so interested they refuse to disperse. Last year fifty non-Christians were baptized, in contrast to the one or two baptized four years ago.

—*C. M. S. Outlook.*

Indian Preachers' Conference

In an effort to encourage personal testimony and more dynamic preaching, a "Preachers' Conference" was held at Bareilly, in September. Two groups were invited—a large group of pastors from the main pulpits and a small group of good preachers. Each day there were two sermons in Hindustani and one in English, as well as a round-table discussion on preaching. Thus by example and precept something definite was done in inspiring and instructing preachers. In order that the results of the conference may be available to those who could not attend, and be preserved for future reference, it is planned to issue a printed report, incorporating a synopsis of each sermon and a gist of each statement made in the discussion.—*Bishop B. T. Badley.*

Progress in Toungoo

At Toungoo, Burma, the outstanding piece of work for the year was a Daily Vacation Bible school in the village of Kelinsait. An old Christian living in that village had a son and three daughters who had attended the mission school at Toungoo. They asked the mission to open a vacation school there and gave all the support they could. As a result five people were baptized at the close of the school, and five more acknowledged their faith during the services at Christmas. Within nine months this village has gained ten Christians, and others are convinced of the truth of Christianity.

Much of the credit for this belongs to two Christian Burmans, a preacher and a Bible woman.

—*Watchman-Examiner.*

New Bible School in Siam

The need for native evangelists in East Siam has been keenly felt for some time. Accordingly, a Siamese Bible School was established last year in Korat. A group of six men and one woman comprised the first class. The beginnings were neither sensational nor pretentious. Lacking a class room, students met under the missionary's home. There were no dormitory accommodations, so students had to be quartered in various places about town. These arrangements were inconvenient and far from satisfactory; but a very profitable seven months of study were passed together.

This project is an outgrowth of the keynote "Go Forward," adopted at the Siamese Regional Conference. —*The Call*.

Faith with Works

Three years ago the Church of Christ in Siam was organized. Ninety-nine and a half per cent of the Siamese Christians had no real idea what it was all about, but those who did comprehend the significance of it had faith and were ready to back it up with works. The church constitution was two years in the making.

An outstanding move of 1936 was the appointment of a Revival Committee of two, whose mission it was to visit as many as possible of the churches, to hold meetings and stimulate Christian life and activity. The American Bible Society paid the expenses of a third member of this committee. Stewardship was their major theme. The results were astonishing. Tithing was started or increased in many communities, and the spiritual life of many individuals was greatly stimulated.

A second advance step has been the adoption of Pitsanuloke Station by the first General Assembly as its own project under a wholly national staff. The Church in Siam has also assumed full responsibility for the work of the Charles T. Santvoord Hospital for three years on a contract similar to that in

operation at Pitsanuloke. A Five-Year Plan of Advance has been adopted. —*Siam Outlook*.

CHINA

Progress in China

When I went to China fifty years ago the period of early seed-sowing had not entirely passed away. The difficulties were numerous and visible results were few. The people were still conservative and did not welcome new ideas. But the period of sowing produced great results. The Church in China has not grown and is exerting every effort to become self-reliant. It is willing to assume responsibility and desires to increase the Chinese ministry. There are Christian congregations of one thousand people that are entirely self-supporting.

—*F. L. Haws Pott, St. John's University, Shanghai.*

Mission Situation

Most of the missions in China expect to carry forward as much of the work as can be helpfully continued. Missionaries, especially men, will remain at their posts so long as they can serve those in distress. The Boards at home will accord them a large degree of discretion, and in case of danger they may withdraw to safety.

The Presbyterian Board authorizes the withdrawal from danger zones of aged and infirm missionaries, of mothers with children, and of all those not suited to serve under hardships that may be inescapable. The China Council and the mission executive committees are expected to make wise allocation of the reduced personnel.

Evacuated and furloughed missionaries, prevented from returning to China, will be used to strengthen temporarily the understaffed missions in neighboring countries until they can return to their own fields.

Educational Missions

Fifty-one per cent of all the Chinese college graduates listed in the Chinese *Who's Who* are products of Christian colleges.

Nearly seventy per cent of the men who are now determining the policies of modern China are graduates of Christian colleges.

Education is one of the chief aims of the present government, which has accepted the responsibility of providing universal elementary education for 70,000 children. This, however, is barely one-tenth of the school-age population.

About fifteen per cent of the higher education in China is handled by Christian colleges and professional schools. Nine per cent of the college students, and twenty-four per cent of the professional students attend Christian institutions.

—*Christian Advocate*.

Communion Under Difficulties

The Rev. David S. Tappan, of the American Presbyterian Mission in Hainan, tells of a communion service in the mountains.

"To prepare the communion elements we were at our wits' end. There stood the crude table but for a cover all they could find was bed drapes not yet used; no cups but some made for wine and used in heathen idol worship. Pastor Wu pointed out the verse in 1 Cor. 10: 21: 'Ye cannot drink the cup of the Lord and the cup of devils,' and applied it instantly. But when it was proved the cups had not yet been used in idol worship, they were accepted.

"No tray for the cups, so a huge wicker sieve used for sifting rice was brought in. No bread, so the missionary took some of his supply of twice toasted bread from his lunch (fresh bread would have been mildewed in the dampness). No grape juice, so a tin of American orange juice, also from his lunch, was stirred full of native brown sugar and answered the purpose.

"Nearly one hundred mountain folk caught a glimpse of their Lord that day, and somehow I feel that He was as much at home at that table as at any communions in America with their perfect appointments."

Chinese Medical Association

The Chinese Medical Association was formerly made up almost entirely of foreigners, but as fast as Chinese doctors became qualified they were admitted. Now the percentage of Chinese members is very large. At the last conference about 70 per cent of the 900 attending were Chinese, states Dr. John E. Lenox of Chengtu, West China.

JAPAN-CHOSEN

Masses Want Peace

S. Hirakawa of Tokyo, speaking recently before the Friends' World Conference in Philadelphia, declared that 90 per cent of the Japanese are opposed to the war with China. The present invasion is motivated by a militaristic clique which is trying to protect the Manchoukuo venture, an experiment that has thus far proved a colossal failure. Japan is spending much more money in Manchoukuo than she is getting out of it. Another speaker, R. Yamano, said that the only place in which desires for peace may be published is in the Christian denominational press.

—*Christian Advocate*.

Conditions in Japan

A correspondent from Japan says that the absence of civilian hatred is one mitigating feature of the grievous war situation. Chinese by thousands are still living in Japan and going about their work unmolested and in perfect safety. According to a recent report not more than 6,000 out of the 30,000 living in Japan have yet returned to China.

But the dilemma of a Christian Church in a country at war is pressing with peculiar intensity upon the Christians. Insignificant in numbers, and with the onus of a long inherited suspicion of disloyalty still bitterly held by many people, the Christian movement now for the first time in a national crisis finds its leaders called in council on equal terms with the representatives

of the vast Buddhist and Shinto constituencies.

Salvation Army Rift

A rift in the Army has become an open break. A group of officers, representing the younger leaders, but themselves men of mature age and rank, demanded drastic changes in the Japanese organization. The revolt is definitely a nationalist movement, protesting against what is alleged to be a condition of subservience to the control of the foreign headquarters, and command in London. It is also a protest against the Salvation Army's military organization, with its uniform, its army terminology and its dictatorial system. Also it is a demand for more emphasis upon the religious aspects of the work, and less upon the social and relief phases. The recalcitrant officers have been dismissed or have withdrawn, and have now formed one more Christian denomination, the "Japan Gospel Evangelistic Association," modeled after the two branches of the Holiness Church.

—*Christian Century*.

Remember the Frogs

A solemn service in commemoration of the sacrifice of 100,000 frogs which had been used in the past year in biological and anatomical experiments, was held in Tokyo in July. Sixty professors from Keio University participated and a monument representing two bullfrogs in stone, with a tribute to frogdom in general, was unveiled. The service was held in a Buddhist cloister with much incense and beating of gongs.

By way of contrast the British and Foreign Bible Society have celebrated the translation of Scripture into the one thousandth tongue, a feat that outdoes anything any single university has done.

—*S. S. Times*.

Bible Reading Koreans

Bible Institutes are popular in Chosen. At Chai-Ryung last winter, 455 men were enrolled

for one month, and 405 women for two and a half months. At Pyengyang Institute, 80 men enrolled for nine months' study. The Presbyterian Theological Seminary also reports one of the largest first-year classes in its history. Two young men have been commissioned as foreign missionaries; one is laboring in Shantung, and the other in Manchukuo among Chinese and Chinese-speaking peoples.

A Korean named Chang, who, as a boy of 12 watched crew and passengers of the steamer *General Sherman* struggle out of the water, only to be beaten to death by the mob, is now an old man over 80. Last year he stood by the same Pyengyang River and showed to one of the secretaries of the British and Foreign Bible Society the place where one of the passengers, Mr. Thomas, a colporteur of the National Bible Society of Scotland, threw to the crowd copies of "a red-bound book"—the New Testament in Korean. He also showed him a beautiful Thomas Memorial Chapel, marking the place of martyrdom and told how, in his own lifetime, there had sprung up a Christian community of over 260,000 with 4,200 places of worship.

—*World Dominion Movement*.

ISLANDS OF THE PACIFIC

Spiritual Currents in Java

According to the Evangelical News Bureau of Holland, three outside factors have influenced the spiritual currents in Java in the last decade: first, the awakening in Eastern Asia after the Japanese victory over Russia, and the national-cultural independence efforts in British India; second, the influence of the politico-religious movements in Egypt, Arabia and British India, seen in the existence and development of trade societies that have become more political organizations; and third the influence of communism. Ever since 1917, the *comintern* has striven to connect the class-struggle with the nationalist movement in the East. Its revo-

lutionary propaganda activity first reached Java via the native students' union in Holland. Vigorous action on the part of the government during the last four years has largely put a stop to this undermining force.

The attitude of missions towards these spiritual currents cannot be merely that of an interested spectator. They will have to deal with the great complexity of moral questions with which the people of Java have to wrestle in these days by preaching the Gospel of God's Kingdom.

Character of the Papuans

The *Evangelical News Bureau* in Holland says there are two opinions about the Papuans of Dutch New Guinea. One is that they are heartless, cruel and murderous; the other, that they are good, friendly and even pleasant people; those who know them best agree with both opinions. The Papuan has really two sides to his character. One is human, that is why the Papuan is hospitable, friendly and desirous of peace. The other side is demoniac, devilish. Sometimes, however, the Papuans' acts are bad only in our eyes, but are good in their own opinion. They, themselves, feel the conflict in their being. They know the difference between good and evil.

Effective missionary work is not possible without an accurate knowledge of the people. Therefore the first demand is: get to know the people, their language, ethics, laws and religion. Without winning their confidence, far-reaching influence over them is impossible.

Australian Aborigines

Missionary leaders in Australia are considering the problem of the 77,000 Aborigines with great care. This is attributed to a change in public opinion.

Some of the questions that have come up for discussion have to do with aboriginal customs—what should be allowed and what forbidden; the overlapping of

mission spheres and the need for an advisory committee to work toward closer cooperation of government, churches and missionaries. It is hoped that a policy may be adopted broad enough to cover the different conditions in the various states on the protection and control of the nomadic tribes, their gradual development and restoration of racial pride and confidence, the uplifting of the half-caste, the suppression of abuses and protection from exploitation.

—*Anti-Slavery Reporter*.

Education in the Philippines

Bishop Mosher of the Philippine Islands, who attended the Episcopal General Convention in Cincinnati, said:

Now that the Philippines are independent, they need an army and must get the money for it somehow. It is education that will pay the price. The government has closed the 5th, 6th and 7th grades in the public schools. This throws out great numbers of boys and girls. We have 1,200 pupils in our day schools. After the children finished the 4th grade, they formerly went to the public schools. Now the Roman Catholics are getting them; they have the funds to have dormitories and to equip their schools.

Clinics Had to Be "Sold"

Dr. D. J. Ago, Filipino physician at the mission hospital in Legaspi, P. I., could give some practical suggestions on "selling" a new idea to backward people. Wishing to establish clinics in a new area, Dr. Ago first called on the local church members, taking plenty of time to explain his plan.

Then he had to persuade the municipal authorities that he was not trying to undermine their prestige. Next, the local drugs shops had to be convinced that the clinics would help, not hinder, their trade. The dentist had to be drawn into the project, and lastly, each of the above had to be persuaded to serve as advertisers of the proposed clinic. When all this was done, the shyness and fear of the first venturesome patients had to be dealt with. Then, at last, word spread abroad that here was help for

many needy, and the clinic was crowded each day.

Congregational Work Grows

The American Board reports a very successful conference of workers in Dansalan, Mindanao, P. I. There were 130 delegates. Much time was given to prayer, meditation and praise. In the business sessions much attention was paid to the extension of the Kingdom in unoccupied areas. A real Home Mission program was adopted. Statistics revealed marvelous growth during 1936. Twenty years ago there were three congregations and two Sunday schools in other places. Today, the North Coast Conference alone has 48 churches and chapels and gave \$5,500 for the work of the Church. In all three conferences of Mindanao about 1,000 new members have been added to the churches.

Filipino Evangelical Strength

From the beginning, Filipino Protestant churches have emphasized the value of the Gospel in their hospitals and dispensaries; Boy Scouts and Camp Fire Girls; services for prisoners, for lepers and relief of various kinds. The most potent influence in winning people to Christ has been the private life and character of Protestant Christians, and their public stand on moral issues. The lives of both the leaders and the members of the churches have furnished the strongest testimony to the truth of their message. Evangelicals also have a good record in public morals. The fight against alcoholism was started and carried on almost entirely by them; protests against public dance halls and prostitution come largely from the same source; campaigns against the cockpit and other forms of gambling originate with the Protestants.

Other elements favoring Protestantism are the general advance of education, the large number of educated, liberal nominal Roman Catholics who have no vital church membership but

believe in God, and the strongly anti-Fascist attitude of Evangelical Christians. They offer a reasonable faith to hundreds of thousands of young people in the schools.

—*Christian Century*.

NORTH AMERICA

Students As Evangelists

Because they feel that a true Christian life is the only answer to the problems facing college students everywhere, the students of Wheaton College, Illinois, have sent 15,000 copies of St. John's Gospel to the students of the University of California. Each copy is inscribed with the statement: "This little booklet will help us all to win in the game of life."

Theodore Benson, senior at Wheaton College and president of the Scripture Distribution Society there, says: "Our purpose is to discharge our responsibility as Christian students to these our fellow students. We know of no more effective way to reach the student world than to present them with the Word of God."

Survey of American Girls

A composite picture of the American girl, 1937 model, is presented by General Foods, Inc., as the result of an effort to discover facts about future homemakers. From a questionnaire, submitted to shoppers in half a million retail food stores, it appears that six out of every ten American girls between the ages of 18 and 25 attend church regularly.

Reasons given for non-attendance were:

Too lazy	36.5%
Lack of interest	28.5%
Too busy	19.0%
Inconvenient	9.2%

In answer to the question: "Do you consider it more desirable or less desirable, than it was in your mother's day, to take an active part in church affairs?" replies were given:

More	37.3%
Less	26.3%
Same	35.7%

To Raise Standard of Ministers

After a two-year study, a commission of the Disciples' Church introduced a resolution at the International Convention in Columbus, Ohio (October 28), proposing the following minimum requirements for ministerial ordination:

1. Good moral character and personal fitness for the ministry.
2. A full college course or its equivalent and, if possible, graduate training in religion.
3. Experience in Christian work which shows real leadership, vision, pastoral qualities and preaching ability.

As matters now stand, a person without even a high school education may be ordained in the church. Opposition to these requirements is expected from a group of conservatives who will contend it would be a step away from the church's historical congregationalism, and toward ecclesiasticism. Furthermore, because of their independence local congregations would not be bound to observe the requirements.

Juvenile Crime Deterrent

Here is a suggestion in the field of crime prevention. Juvenile court workers have discovered that many children who are brought into court are charged either with stealing toys or stealing money to buy toys. Out of this grew the idea of establishing a toy-lending "library." One has been operating for several months in Kansas City, Mo., and a second one is now being prepared there by women of Grace and Holy Trinity Cathedral.

The play room in the parish house is to contain the collection of toys, new and "reconditioned," which the women have been collecting. Any child in the neighborhood may have a "library" card, signed by parent or guardian, entitling him to borrow a toy. When it is returned in good condition, he may take out another. The toys will be sterilized on return.

"Fellowship in Bible Reading"

The chaplain of California State Prison at San Quentin

writes the Pocket Testament League of the religious work carried on at the prison.

There is an organization here in the West known as the "Fellowship in Bible Reading," whose aim is to get as many Bible readers as possible each year during the month of October to concentrate in reading a certain Book of the Bible each day during the month. This year the Book of Romans has been selected for special reading and studying. Those joining agree to read at least four chapters a day in Romans during October, or as another choice they may read Romans through in one reading at least once a week during October, or they may agree to read Romans through daily during October. Here in the prison 143 have signed up to join the Fellowship in concentrating on the book of Romans during October. Six of those signing up are inmates on the condemned row, who are facing execution shortly. The number of inmates who have joined the Fellowship by no means takes in all those in the prison daily reading a portion of the Bible. There is a lot of Bible reading here in the prison by the inmates.

Religious Radio Programs

The Federal Council is sponsoring a new program of radio religion. In addition to the two regular programs of religious worship on Sunday which have been broadcast for several years there will now be a daily program of a rather different character from 12:00 to 12:15 every weekday of the year. These noonday messages will be inspirational and educational in character, addressed particularly to the public. The same speaker will be heard each Monday for a period of three months; another speaker each Tuesday, another each Wednesday, and so on through Saturday.

The Foreign Missions Conference is cooperating in this presentation.

America's Spending

The National Committee for Religion and Welfare Recovery has prepared a chart to show that the American public gave 30% less to churches, 29% less to general benevolences, 24% less to community chests, and 18% less to colleges in 1936 than was given from the smaller incomes of 1932. On the other hand, expenditures for jewelry,

theaters, cigarettes, automobiles, army and navy, whiskey, radio and beer increased from 25% to 31%. —*The Living Church*.

Land of the Unexpected

Think of a church service at which every inhabitant of a village is present; where every worshipper sang all the hymns from memory! Rev. C. O. Weber, Moravian pastor of Winston-Salem, N. C., found this among the unexpected experiences of a visit to Alaska.

When he arrived in a village to speak in a church, the bell was rung long and vigorously. To his delight he found the congregation eagerly drinking in every word of the message and no watches pulled out to check the time. He was amazed to hear Eskimo Christians pray in public fluently, and to note the expressions on their uplifted faces. This is his answer to the question he is often asked: "Are results worth the time and money spent?"

—*Moravian Missions*.

From Communism to the Church

A. J. Muste, who has recently become minister of Labor Temple, New York, succeeding Edmund B. Chaffee, has issued the following statement:

I return from the left wing political movement, from radical Marxism, from passionate secular idealism, which made me condemn the Church as conservative, as retarding progress, as martyring free spirits. I return to the Church! Why? Because these years of experience have taught me that the Church of the redeemed is the only great redeeming agency. The nucleus of any effective movement against war, against a social order based on the spirit and method of war, will have to be composed of those who by the grace of God, and insight into the meaning of the Cross, have renounced the spirit of war; first in their own hearts and then and therefore, in all relationships of life; of those who know the overcoming power of prayer and humility and sacrifice; of those who are not led astray by the will to dominate or destroy anyone, because Christ lives in them. The Church often fails in this, but I see no other agency doing it at all. That is why I return to the Church.

—*Federal Council Bulletin*.

Creek Indian Christians

The Indian has come a long way in spiritual development, as evidenced in a recent meeting of 1,000 Creek Indians near Eu-
faula, Oklahoma. The preacher was Roly Canard, chief of the Creeks. Although a university graduate and a master of English, Canard preferred to speak in his native tongue, as do most of the Creeks both in private and in public. Only the text, which was repeated many times with emphasis, was spoken in English: "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Around the tabernacle and church building were smaller arbors and sheds under which were long dining tables. Beyond these outdoor dining and cooking quarters were the tents of the hundreds of families who had come for the four-day meeting.

Without a leader, one Indian after another starts a hymn if he feels the urge and others join in. Another common practice is for all to pray aloud at the same time. Often this unison of prayer is for some common object, such as the recovery of a sick brother, or the missionary work of the association. After a few minutes all voices are silent save one, and the prayer is concluded by this one petitioner.

—*Southern Baptist Home Missions*.

The Gifts of the Indian People

Because the Indian people have felt that usefulness without beauty is not enough, they have created beauty in design, symbolism, color, rhythm and poetic thought. For our use they have brought corn and other foods and herbs, they have broken trails for us and taught us ways of living in the out-of-doors.

To value character above possessions, to consider one's tribe above oneself, to appreciate the achievements of others, to welcome the stranger, to respect childhood and age, to feel always a self-respecting pride of

race are characteristics of the Indian people.

Their belief that, although life is mysterious in all its manifestations, yet it can be trusted if human beings act in cooperation with it, may be the secret of the Indian characteristics of poise and restfulness, quiet strength of character, a keen sense of humor and delight in the gay and joyous. Unhurried by life's demands, they take time to think clearly and concretely. Expecting its constant changes, they face the world with courage.—*The National Board Y. W. C. A.*

Health Education at Sitka, Alaska

A new departure in health education for both boys and girls at Sheldon Jackson School, Sitka, Alaska, has been more thorough testing for tuberculosis, which is greatly on the increase among the native population of Alaska. In Sitka government school last year, 78 per cent of the children were found to be infected. This is partly due to poor living conditions; partly to the lack of recreational facilities, but alcohol is probably the largest contributing factor.

One phase of this health experiment is the isolation and special care of a group of twelve tubercular suspects. This group has a special table in the dining room. Their dishes are segregated and sterilized. Each suspect is isolated in the dormitory and is given a special rest each day. —*Presbyterian Banner*.

United Christian Council of Alaska

A United Christian Council of Alaska with representatives from the Congregational-Christian Churches, the Metlakatla Christian Mission and the Methodist Episcopal Church has been organized and incorporated in the State of Illinois.

Formed on July 10, the Council will be an elastic, interdenominational group designed to promote closer cooperation among the participating denominations at work in Alaska. The sponsors hope and expect that other

denominations will later join the Council. It marks a distinct advance in a cooperative approach to home missionary tasks.

Among the practical developments that have resulted is the launching of the Alaska Marine Mission to serve the vast, hitherto neglected territory in Alaska.

LATIN AMERICA

Sunday School Influence

Brazil, Argentina, Chile and Mexico have each their own national Sunday school missionary engaged in developing Sunday school work. Textbooks in Spanish and Portuguese are being prepared for the training of Sunday school teachers. In Argentina alone over 2,000 young people have undergone training for Sunday school and Bible class work. From the start, the Sunday school, for both adults and children, has been one of the most successful agencies of the evangelical movement.

It is estimated that there are now more than 2,000,000 people connected with Protestant churches in South America, and freedom of thought and expression has been greatly increased.

Work Goes on in Mexico

In spite of restrictions, Protestant missionaries remain in Mexico, doing effective work, in some respects even better than before. Here are some new methods that have been adopted.

In one of the best restaurants of Mexico City, "Wednesday Breakfasts" are arranged by Dr. Wallace, a Presbyterian missionary, and Professor Baez Camargo, Secretary of the National Council of Evangelical Churches. Members of the intellectual classes are invited to the breakfasts, and invariably listen with deep interest to messages on vital topics by Christian leaders.

Mr. Norman Taylor, also a Presbyterian missionary, is doing splendid work among soldiers. He visits the camps in his motor-car, entertains the soldiers with a portable wireless set, and then gives a Gospel talk. It is usual for many of the sol-

diers to buy copies of the New Testament and ask for prayer. Other missionaries keep in touch with college students. Full use is made of the press and book shops. —*The Christian*.

Forward in Colombia

The Synod of Colombia was duly organized in Bogota on July 29, a milestone in the history of Presbyterian missions in that country. Rev. Julio Hernández, pastor of Second Church, Barranquilla, was elected moderator; Rev. E. G. Seel, secretary, and Rev. Gustavo Villa, treasurer. Delegates from the three presbyteries, with the help of a map, indicated their fields of activity and the limits of their territory, also the regions to which they hoped to extend the preaching of the Gospel. It was shown that if the work is continued with enthusiasm, soon no one will be able to pass through Colombia without touching some evangelical territory.

The importance of having a well-organized seminary for the theological and pedagogical training of national workers was made clear; in fact, all the proposals, plans and projects were directed toward a great central purpose, and gave the idea of the different pieces of a jig-saw puzzle which only needed to be fitted into place to reveal the ordered whole.

—*Colombian Clippings*.

Cuban Schools

The educational problem in Cuba has yet to be solved. Government high schools and universities are closed, and a few mission schools have been the only secondary schools open during recent troublesome years.

Among the boarding students this year at the Baptist *Colegio Internacionales* are Carlos Manuel and Flavio de Céspedes, two grandsons of a former president of Cuba and great-grandsons of the Cuban patriot and first revolutionary president, Carlos Manuel de Céspedes. This is a testimony to the confidence placed in the school.

—*Watchman-Examiner*.

Matto Grosso, Brazil

The definite aim of the Inland South America Missionary Union is to reach the Indian world, and its purpose is to carry the Gospel to tribes not included in the plans of other organizations. One can scarcely believe that regions on this earth still exist where men live as "Children of Eden," ignorant of the existence of a world outside their own. The heart of Matto Grosso, Brazil, is such a region, and its evangelization has for years been the hope of the Inland S. A. Missionary Union.

The first missionary expedition of the Mission was launched in 1926 when possibilities were gauged. In 1934 another start was made. A third expedition resulted in the erection of a mission station. This third expedition covered 2,000 miles in 75 days. Thirty-four days were spent in canoeing. The main purposes of the journey were: to visit the circuit of Indian villages and to introduce the pioneer missionaries — the Big White Chief and the White Mother; to choose a site suitable for the mission station and to devote some time in building a mission house; to reestablish friendship with the fierce Kamauras, whose hostility had been of nine years standing, due to a breach of promise made by an explorer. They had closed their tribal portals to every outsider, including foreigner and Indian.

Requests are now coming from the Indians themselves asking for the "good people," meaning the missionaries, to come in and live with them.

—*Amazon Valley Indian*.

Fascism in Brazil

Evangelical churches of Brazil are thoroughly alarmed over the increasing menace of Fascism. Organized about five years ago, mainly with Italian and German descendants or naturalized citizens, Fascism soon gained the support of many liberals and young leaders in the Protestant churches, who not only came out openly for the cause, but distributed literature among fellow churchmen.

Methodism voices its apprehension in the *Expositor Christao*:

"Every Protestant or Evangelical is, by nature, a liberal democrat. It follows, therefore, that Fascist violence will be aimed against the physical life of the Evangelicals, in case it wins out in Brazil. Millions of Brazilians are under this threat, among them the great majority of the Evangelicals." The two branches of Presbyterianism—Independent and Synodical—have condemned all extremist regimes.

The Congregational Church went farther, and adopted the following resolutions: "(1) No pastor shall be permitted to affiliate himself with the Fascist party. (2) All churches which have members who are already Fascists shall exhort them to abandon such a doctrine; but if they persist in remaining such, they must be cut off the church rolls. (3) Any church which allows Fascists in its membership, shall be excluded from the union."

—*Christian Century*.

Demand for Books

Dr. R. E. Diffendorfer says that in South America the rapid progress in secular education has gone far beyond the ability of the Evangelical churches and the missions to follow the new intellectuals with an adequate Christian message. These groups know philosophy, political economy, economics and sociology, educational theory and practice, and especially the physical and social sciences. To reach these groups by the sole method of preaching and organizing churches is to lose the opportunity. Books need to be written by Latins or translated from English, and from other languages on the Christian message of the world today. He further says that the scarcity of reading material in some languages is so great that many boys and girls lapse into illiteracy after having completed the work of the primary schools.

—*Christian Advocate*.

MISCELLANEOUS

Church Council Discusses War

Should America go to war with Japan? Is China guiltless in the present slaughter? Will dictator nations crush democracy? These questions were put to Methodist leaders in Chicago recently. Bitter condemnation of the smugness of democracies in not considering the economic needs of over-populated nations now enslaved by dictators vied with vehement denunciation of the bombing of Chinese cities. Some advocated swift and complete embargoes; others saw embargoes as useless and vicious. All inveighed against America resorting to arms to curb Japan in China.

Dr. Elbert M. Conover, of Philadelphia, advocated a lighting embargo on war material, including oil and other elements vital to fighting, while Rev. N. A. Christensen of Oakland, Cal., was just as positive that an embargo is useless, dangerous and evil, because it imposes the punishment on the people least responsible for war, and leads almost inevitably to war. Diplomatic and social ostracism eventually can apply sufficient pressure to break any nation's ruthlessness. Such ostracism is slower, but more drastic in effect.

Sacrificial Giving

Missionaries see the world's desperate need at close range. Nearly \$5,000 out of their personal incomes has been contributed by Presbyterian missionaries to the Centennial Fund of the Board of Foreign Missions. If their average gift were equaled by each of the 2,000,000 Presbyterian church members at home, the reply of the Church to the General Assembly's urging "that the churches and individuals make a sacrificial response" to the appeal for a \$1,000,000 Centennial Fund would make a total response of at least \$10,000,000. Every member of the Board and of its executive and clerical staff has contributed to the Centennial Fund.

Anti-Semitism

A conference held at Princeton, N. J., in September on the Jew and the Presbyterian Church went on record as urging the Presbyterian Church to speak out clearly on the dangers of anti-Semitism to the Church itself, and to take its full share of responsibility for the relief of the social, human and spiritual needs of the victims of anti-Semitism, wherever found.

The purpose of this Conference was to appraise the work for the Jews now being carried on by the Presbyterian Church through the community or neighborhood center, and through the parish approach, whereby churches are urged to extend their services and welcome to Jewish neighbors; to consider the problems arising in connection with it; and to develop a more adequate and effective program.

—*Monday Morning*.

Problem of Mission Property

One of the problems of the establishment, and relationships of an independent national Church to the home board has to do with the fact that in almost every mission field new national or ultra-nationalistic regulations are affecting the tenure or title or terms of mission property holdings. In Mexico many clear titles have been simply wiped out by the Government, with no remuneration or redress. Elsewhere increments of value have been denied or imperilled. In many lands the national churches are disposed to argue that all mission property is held in trust for them, even though it was wholly provided from the west, or by people who gave it, not for the endowment of the Church in some one land, but for use in the evangelization of the whole world.

—*Presbyterian Banner*.

"To myself a heart of steel;
To my fellows a heart of
love;
To my God a heart of
flame."

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

A Bible Believing Church. The Nevius Plan for Mission Work, Illustrated in Korea. By Charles Allen Clark. 8vo. 370 pp. \$2.00. Christian Literature Society. Seoul, Korea and E. C. Heinz, 3624 Fifth Ave., So., Minneapolis. 1937.

Are missionary executives proven to be too satisfied with conservative, old-time methods? Are they and the missionaries too hesitant to break loose from conventional lines and to pioneer in missionary activities? As a matter of fact most modern missionary work has broken away from Apostolic New Testament methods and has attempted to establish occidental institutions in lands where life is more simple and primitive. Dr. John L. Nevius, for many years a missionary in China, strongly advocated a return to apostolic methods; this was forty years ago. He emphasized evangelism rather than institutionalism; an indigenous church with early self-support and self-government rather than continued foreign control; and spiritual emphasis on Bible lines rather than higher intellectual training to reach secular standards. The Presbyterian mission in Korea early adopted the Nevius ideals and methods and the results have been among the wonders of modern missions. Dr. Clark describes these methods, how they have been applied and the effect. Numerical results show 180,640 new converts to Christ in nine years. This is equivalent to 70 new parishes, each with an average of 300 believers every year. Here is the story of how this was done without a large staff of foreign workers or the expenditure of large sums of foreign funds.

It is a thrilling story that

gives new courage; greater zeal and stimulates faith in spiritual methods. The work is one of the most outstanding examples of mission work in the world. It is well organized but does not spend its strength on machinery. There is life in the organism.

Every missionary in every field will do well to read this important report. The methods need not be slavishly copied but they teach lessons that could be put into practice in other fields also. Churches at home would also profit by a fresh study of these ideals and by adopting many of these methods.

Japan in American Public Opinion. By Eleanor Tupper, Ph.D., and George E. McReynolds, Ph.D. 465 pp. \$3.75. Macmillan. 1937.

Some time ago it was pointed out that history centered first in the Mesopotamian region, then around the Mediterranean basin, then on the Atlantic coasts, and finally in our day on the Pacific. This progress westward followed the migration of the Japhetic races. There was also a great migration eastward, until now mankind has almost filled the earth. Japan and America are turning back on themselves. It would be well if each could do the turning gracefully; it would be better if they could do it in the Christian way. "Japan in American Public Opinion" recounts the way Japan has been turning for the last few decades, as observed by authors and editors in America. The book is an encyclopedic source book of facts concerning political changes in China and Japan, and in America *vis-à-vis* these two countries. The volume

is the result of painstaking study, marked by discerning analyses. The journalistic sources which underlie the body of the text have this unique feature that they present the contemporaneous opinions of the editors. Rather than say that the book is well documented, it should be said that it is in the main—and professedly so—documents with interpretative comments.

The history sketches for the reader Japan's emergence from her centuries of seclusion and proceeds to detail what she learned from the West—the way we live, what we know, what we believe and how we fight. What we condemn in Japan's use of modern engines of war, on the earth, in the air, and under the sea, she learned from the West. In condemning her appropriating policy, we condemn ourselves.

The volume, in conducting us through the phases of the problem of the Japanese in California and Hawaii, the wars with China and Russia, the annexation of Korea, through questions of immigration and naval quotas, the Japanese Monroe Doctrine, the 21 demands, the Lytton Report, and the like, leads us up through the intricacies of Japan's operations on the continent of Asia to the summer of 1937.

To statesman, merchant, and missionary the volume is a valuable storehouse of information. It presents both sides of the situations and should have on both sides of the Pacific a wholesome influence on those to whom facts have the major appeal.

G. P. PIERSON.

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

Then and Now in Kenya Colony. By Willis R. Hotchkiss. 160 pp. Price, \$1.50. Fleming H. Revell Company, New York, N. Y. 1937.

"It is given to few men in this wonderful century of development to have witnessed the growth of a colony from relative savagery to a high degree of civilization." That privilege has been enjoyed by Mr. Hotchkiss in Kenya Colony on the East Coast of Africa. He went to Africa forty years ago "not because men were heathen and in need of civilization, but because men were sinners and needed a Saviour."

In the process of presenting that Saviour the missionaries have found that Africans, accepting the Christian way of life, have assumed many of the more desirable qualities of our civilization. The author shows also that the white man's ideas and methods are not always helpful. Often Africans who have come in contact with the new environment of the cities, far from the restraints of village life and tribal connections, find it difficult to withstand the temptations and are greatly demoralized by influences which they do not understand and to which they cannot adjust themselves.

The effectiveness of Christ in changing the lives of men is disclosed when Mr. Hotchkiss says: "One conviction alone has remained not only unaltered, but confirmed with cumulative force throughout the years, and that is that the Cross of Christ is the all-sufficient answer to the problems of Africa, as to the rest of the world."

CLARA L. BENTLEY.

Christian Faith and the Science of Today. By J. H. Morrison. 8vo. 228 pp. \$2.00. Cokesbury Press. Nashville. 1936.

Here is a book that will repay any intelligent man or woman for reading. Ministers, teachers, missionaries, and others who are sometimes disturbed by the claims of modern science, or ill-informed or half-baked exponents of scientific theories, will find here a scientific but sane and reverent study of the facts

of nature and of man's place and purpose in relation to God.

Dr. Morrison is one of the outstanding Christian scholars of Great Britain. He is too big a soul and too sane a thinker to be classed either as a Fundamentalist who defies or ignores science, or a Modernist who abjectly surrenders to science and ignores the evidence of God's revelation of truth. The dictum of authority "Men of science tell us" is but a poor substitute for "Thus saith the Lord."

These seven studies were in part given as Cunningham Lecturers in New College, Edinburgh, in 1936. They take up the wonders revealed by the microscope, the telescope, radiation and chemistry, the mysteries of science, the supernatural, evolution and the "ascent or fall of man." They are interesting and clear, scientific and reverent, sane and honest. The most eminent and up-to-date scientists are freely quoted. Many of them honestly admit that "science is completely baffled" to explain such things as whence came matter, motion, life, and man. His view of miracles is that they are not contrary to nature but transcend our knowledge. He views Christ as unique, "a veritable incarnation of God." He believes that evolution is only a theory and has been very much overworked, is often misunderstood and takes too much for granted. "Redemption, not evolution, is the Christian watchword." He holds that the "Christian doctrine of the fall of man is not necessarily in conflict with the findings of modern science. . . . When man sinned he fell, and suffered a permanent moral disablement. . . . Christian optimism is based on redemption, not on development; on the divine grace that sends help from above, not on any power in man to evolve."

This volume would be a good antidote to the false and hasty conclusions of science (falsely so-called) as taught in many of our schools and colleges. Extremists on both sides will no doubt disagree with some conclusions but they cannot dispute

the facts stated. The index is confined to names of authorities quoted. A bibliography of reference books would be exceedingly helpful.

Definite Experience. By A. S. Wilson of New Zealand. 128 pp. Marshall Morgan & Scott, Ltd. London.

In our daily experience and teaching we are prone to emphasize faith, if we are introspective in our thinking, and works if we are retrospective. In his timely volume Mr. Wilson brings faith and experience, or "faith and works," into a beautiful and convincing harmony. He shows that to be filled with the Spirit is not only a privilege of the Christian but is necessary for a fruitful Christian life.

On page 74 we find this harmony brought out clearly. Mr. Wilson says that Romans 8:13 is "one of the deepest teachings of the Word on sanctification. Sin remains in the body to the end. The deeds of the body, each sin, as it seeks to rise up, can be put to death. It is the presence of Christ, through the Holy Spirit that does this."

Holy living is emphasized throughout the book. Chapter seven on "Be filled with the Spirit" should be noted as outstanding. The author's use of the phrase "Bringing in the Kingdom," is post-millennial.

A. H. PERPETUO.

Men of the Outposts. The Romance of the Modern Christian Movement. By Herbert Welch. 8vo. 261 pp. \$2.00. The Abingdon Press. New York. 1937.

There is no more stimulating reading than good biographies—history teaching by example. The life stories of great and godly men and women reveal God working in human life. Here are twelve fascinating sketches and interpretations of nine men and three women who gave their lives and used their talents sacrificially to advance the cause of Christ among mankind, especially in mission lands. They include pioneers—Xavier and Livingstone; evangelists—John Wesley and William Taylor; educators—Wm. Clark of Japan and Isabella Thoburn of

India; doctors—Christie of Manchuria and Schweitzer of Africa; Christian social reformers—Verbeck of Japan and Mary Slessor of Calabar; and home base leaders—Bishop Wm. M. McDowell and John R. Mott. Only two of the twelve are still living and working on earth. The least known is William S. Clark; all are worthy of more intimate acquaintance. There is variety in their characters, their fields of service, their types of work; all were actuated by devotion to Christ and by a desire to help their fellow men and to bring them into harmony with the will of God.

Dr. Welch is a bishop of the Methodist Episcopal Church and was for sixteen years in Japan. These studies, given as lectures at Drew University, are well written; they offer valuable illustrative material for sermons as well as interesting half-hour fireside readings. The index reveals a wealth of topics and personalities that have contributed to the onward march of Christianity.

Negro Year Book. An Annual Encyclopedia of the Negro. 1937-8. Edited by Monroe N. Work. 8vo. 575 pages. \$2.00. Tuskegee Institute, Alabama.

This ninth edition of the year book is exceedingly valuable because of its comprehensive and up-to-date information on the subject and the arrangement of topics which make it easy for reference.

Both students and general readers will find it good reading and worth owning. For example, the section on "Some Achievements of the American Negro" shows their economic progress, their intellectual and cultural accomplishments, their inventions and standing in the field of sports, as well as in business, politics and religion. On the other hand, the Negroes' crime record is not ignored. The famous "Scottsboro Case" is dealt with impartially and its significance is indicated.

In the section on the "Church Among the Negroes" (30 pages) we read that "more than 6,000-

000 Negroes out of 11,800,000 (or about 50 per cent) are not members of any church." The percentage is larger in urban centers. "This constitutes a challenge to the churches for a united march against sin and for the salvation of souls." Among the religious sects reported are "Black Jews," Moslems, "Faith Eternal" (Father Divine), and Moorish sects. The largest number of Negroes are members of the Negro Baptist Church (1,950,296 members). Other churches with over 100,000 each are African Methodist (6 branches) and white Methodist Episcopal.

The section on "The Negro in Poetry and Fine Arts" is very interesting—including "the origin of the tango."

More might be said to advantage on the Negroes' missionary work at home and abroad.

Mann of the Border. By D. Emmett Alter. 188 pp. \$1.00. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 1937.

This story of a medical missionary on the Northwest Frontier of India, among the wild tribes of the Afghan borders, is written by a missionary of the United Presbyterian Church. He does not make clear whether the stirring incidents described are based on fact or whether they are only fiction. The champion for Islam, a fanatic Mullah, meets the Doctor at first by open opposition and violent words and threats; then they meet at a wrestling bout where American dash and jiu-jitsu overcome the brawn and weight of the stalwart Afghan. Finally the Mullah's followers are won by Christlike love and service. The story is well told but the missionary approach is not ideal.

S. M. Z.

The Foundations Must Stand. By P. E. Kretzmann, Ph.D., D.D. 123 pp. Concordia Publishing House, St. Louis, Mo.

This small volume dealing with the inspiration of the Bible is a veritable arsenal for the defender of the faith. Its author is a professor in a seminary of the Lutheran Church and evi-

dently writes with the Lutheran constituency especially in mind. The book, however, has a timely message for evangelicals of every name. The position of the author will be regarded by many as extremely conservative, but it is temperate and scholarly. He does not contend that the writers of the Bible were mere amanuenses whose personalities were submerged in the communication of the divine message. What is insisted upon is that the writers were preserved from error of statement and that no view of inspired communication can be intellectually sound in which inspiration does not extend to words which correctly express the truth. To hold that only the thought is inspired raises the serious difficulty as to whether the mind is capable of entertaining any intelligent conception which does not take form in words.

The most valuable portion of the book, however, is not the discussion of varied positions touching the question of inspiration, but the author's careful examination of the internal evidence which the Scripture itself affords. We could hardly suggest a more painstaking and satisfactory digest of this evidence, unless it be found in the large volume by Gaussen bearing the title "Theopneustia." In the light of powerful evidence the open-minded reader will realize how much more consistent and logical is the author's view than are any of the prevailing alternatives.

HUGH R. MONRO.

Scripture Calendars for 1938. Pickering & Inglis. London.

Each of these calendars carry a daily Bible message and some of them have also helpful comments by such well-known preachers and authors as Bishop Moule, C. H. Spurgeon, D. L. Moody, Arthur T. Pierson, James Stalker, C. I. Scofield, F. R. Havergal, J. R. Miller, Adolph Saphir and Alexander McLaren. They are mounted on attractive, lithographed picture cards made for hanging on the wall. They make very acceptable gifts, rang-

ing in price from 1 shilling to 2 shillings, 6 pence. each.

There are also almanacs with Scripture texts and "Golden Grain Diaries (1s. to 6s. 6d. each), and Christmas cards 15 for 1s. 9d.).

A Mighty Winner of Souls: The Life of Charles G. Finney: A Study in Evangelism. By Frank Grenville Beardsley, Ph.D. 192 pp. \$1.50. American Tract Society, New York. 1937.

No man was more used of God in his day and generation than the subject of this biography. Tens of thousands of people throughout the United States were brought to Christ through his preaching. He reminds one of the Scripture that says: "His ministers a flame of fire." The author was Professor of Theology and is now Chaplain of the Missouri Society S. A. R. His knowledge of Church History is adequate for a proper presentation of this life and its background. He portrays Finney as a winner of souls, as an evangelistic leader, as pastor of a church and also tells of his connection with the founding of Oberlin College. In the words of the Preface: "Nothing will serve to promote an interest in evangelism more than a study of the lives and measures of the men who were successful in winning souls in the past, not that we may attempt to reproduce their methods, but that we may catch something of their spirit and discover those principles which underlie all true evangelism." Well worth reading, and full of inspiration.

S. M. Z.

India 1934-35. 8vo. 145 pp. 50 cents. Government Press. Delhi, India; British Library, 270 Madison Ave., New York. 1937.

This official report, presented to the Indian Parliament, deals with agriculture and industry, commerce, finance, communications, defence, politics, health and education, and scientific surveys. The wealth of information gathered is especially important for the Government and those engaged in education. Nothing is said about religion but all the topics are closely related to the

life and progress of the people of India. Reports on cholera, smallpox and plague show an increase. Leprosy, venereal diseases and tuberculosis are also studied. The information on Government education is meager.

The Heart of the Christian Faith. By Francis Shunk Downs. 209 pp. \$1.50. American Tract Society. New York. 1937.

This little volume deals with the cardinal verities of the Christian faith, making its appeal to the heart more than to the head.

Dr. Downs, as a preacher in the First Presbyterian Church of Berkeley, California, ministers to large bodies of university students, and gives here a series of sermons on doctrinal themes. His chapter on "The Inspired Book" dismisses apparent discrepancies as due to errors in translation or errors in transmission, and meets not at all the problem of an inspired and infallible Canon without an infallible Church to select it. The book moves into a much stronger position in the second chapter on "The Person of Our Lord Jesus Christ," where Dr. Downs lays his finger correctly on "the central issue of controversy in our generation." Here is a cogent array of testimony to the deity of Christ.

It is both the strength and weakness of the book that it is filled with quotations, many of them marked by vigor, beauty, and truth. In some places the frequent selections are like pearls gathered from many sources and strung on the thread of the author's argument.

In the midst of an unoriginal treatment of great Biblical themes, are found illustrations that have telling force or clarifying power. Dr. Downs shows his homiletical gift and ability to organize his material.

Laymen who have had little evangelical teaching and young people who need a warm and concise antidote to the popular and superficial lectures of some iconoclastic professors that tend to weaken faith, will find much help in this little volume. Its chief virtue lies, as Dr. Wm.

Hallock Johnson suggests in his introduction, in the manner by which the argument in each chapter is turned into an appeal.

J. WESLEY INGLES.

Ali Lives in Iran. By Caroline Singer and Cyrus LeRoy Baldrige. Illus. 72 pp. \$1.75. Holiday House. New York. 1937.

This fascinating story of a little boy and girl (Fatima) who lived in Iran, as Persia is now called, is based on firsthand observations made during a motor journey of 5,000 miles in Iran. The book is most attractively printed, and illustrated with marginal drawings. Children who read will be captivated by it and will learn to understand their Iranian brothers and sisters better through their lives pictured here. Jewish Isaac, Zoroastrian Cyrus and Christian Luke are also introduced with good effect.

Full Assurance. H. A. Ironside, D.D. .125 pp. 75 cents. The Bible Institute Colportage Assn. Chicago. 1937.

One of the largest Protestant congregations in America—more than three thousand—regularly attend the ministry of the author of this book at the Moody Memorial church, Chicago. This small volume of sermons explains this remarkable interest; it deals with a vital truth in terms which are readily understood. Dr. Ironside is an able expository preacher and the wide influence of his sermons suggests that this type of preaching has sustained interest beyond other more "modern" types.

The aim of the author in the present volume is to lead Christians into an experience of entire assurance of salvation through Christ—a high objective. Each of the ten chapters is founded on one of the great assuring promises of Scripture and there is pointed illustration and searching comment to bring the truth home with power. The popular essays on ethics and social behavior are shallow substitutes for the satisfying spiritual realities presented in this book.

H. R. MONRO.

The Parables of the Gospels: And Their Meaning for Today. By Hugh Martin, M.A. 251 pp. \$2.00. Abingdon Press, New York.

This interesting interpretation of the Parables, by a leader in the Student Christian Movement of Great Britain, approaches the subject from the standpoint of present-day needs and issues. His purpose is to furnish a book suitable for teachers in the classroom and the pulpit, and not to supplant larger standard works on the Parables. An introduction, on the character of the Parables is followed by a treatment based on the translation of Dr. Moffatt which is used as the text. It is always reverent, sometimes incisive and frequently portrays a canny insight into the application of the Parables to our own day; for example: "We are still building on sand. The Great War saw the collapse of the imposing edifice of nineteen centuries of 'Progress.' And so little have we learned the lesson that the few slender gains we thought we had wrested from the wreck, are now disappearing."

Our chief criticism is due to the brevity of some chapters. Only three pages are given to the Unjust Steward and seven pages to the Prodigal Son. This means a very inadequate treatment of the greatest of all our Lord's Parables. On the other hand, the book abounds in careful exegesis. The parable of the leaven is held to refer, not to evil, but to the Kingdom of God.

S. M. ZWEMER.

Twelve Clever Girls Who Became Famous Women. By H. A. W. Hamilton. Illus. 12mo. 95 pp. 1s. Pickering & Inglis. London & Glasgow. 1937.

Some of these women are widely known—like Queen Victoria, Frances Ridley Havergal, Mary Slessor, Mrs. Ann H. Judson, and Florence Nightingale. Others, not well known in America, will also repay closer acquaintance. They were all remarkable for their nobility of character and for their useful service. Their life stories will be especially inspiring to young girls.

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New Books

Apostle of Japan, Samuel Isaac Joseph Schereschewsky. James Arthur Miller. 264 pp. \$2.50. Morehouse Pub. Co. Milwaukee.

Daily Guidance, Fairlie Thornton. 31 pp. 6d. Pickering & Inglis. London.

Everyday Life in Burma. Pictures to be colored. 1s. S. P. G. London.

India in 1934-35. 50 cents. 145 pp. British Library of Information. New York.

Japan in American Public Opinion. Eleanor Tupper and George E. Reynolds. 465 pp. \$3.75. Macmillan. New York.

Japan Today. T. T. Brumbaugh. 500 pp. Kyo Bun Kwan. Tokyo.

Men of the Outposts. Herbert Welch. \$2.00. 261 pp. Abingdon Press. New York.

Miracles in a Doctor's Life. Walter Lewis Wilson. 122 pp. B. I. C. Assn. Chicago.

The Nevius Plan for Mission Work. Charles Allen Clark. 372 pp. \$2.00. Christian Literature Society, Seoul, Korea, or E. C. Heinz, 3645 5th Ave., South, Minneapolis.

Negro Year Book—1937-38. Monroe N. Work. 575 pp. Negro Year Book Publishing Co. Tuskegee, Ala.

On the Holy Mount. Joseph Pearce. 95 pp. 1s. Pickering & Inglis. London.

Twelve Clever Girls Who Became Famous Women. J. A. W. Hamilton. Illus. 96 pp. 1s. Pickering & Inglis. London.

Under New Management. Raymond H. Benton. 128 pp. 1s. 3d. Pickering & Inglis. London.

The World from a Window Garden. Grace E. Pulling. Illus. 90 pp. S. P. G. London.

John Wesley's Awakening. James Richard Joy. 50 cents. 124 pp. Methodist Book Concern. New York.

Ali Lives in Iran. Caroline Singer and Cyrus LeRoy Baldrige. Illus. 72 pp. \$1.75. Holiday House. New York.

Religion on the American Frontier. Vol. II, The Presbyterians, 1783-1840. William Warren Sweet. 939 pp. \$3.50. Harpers. New York.

The Study of the Bible. Ernest Cadman Colwell. 184 pp. \$2.00. University of Chicago Press. Chicago.

Stocking Tales. Stories for Children. J. T. Stocking. \$1.25. 119 pp. Pilgrim Press. Boston.

Three Typical Beliefs. 115 pp. \$1.50. University of Chicago Press. Chicago.

Why Worship. Muriel Lester. 25 cents. 43 pp. Cokesbury Press. Nashville.

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Year Book of the Society for Propagating the Gospel Among the Heathen. 120 pp. S. P. G. London.

Personal Items

Rev. Irwin W. Underhill, Jr., the only Negro missionary in the foreign service of the Presbyterian Church, was recently elected a fellow of the Royal Geographical Society for his splendid work among the pygmies in Africa. He is a graduate of the School of Finance of the University of Pennsylvania and of Princeton Theological Seminary. He received the degree of doctor of divinity from Lincoln University recently.

* * *

Dr. James Kelly, secretary of the World's Sunday School Association, recently visited Bulgaria in the interests of religious education. He also visited Yugoslavia to confer on the reorganization of Christian youth work so as to place it on a more stable basis.

* * *

Dr. John H. Finley, editor of the *New York Times*, and Dr. Arthur H. Compton, winner of the Nobel prize for physics in 1927, and professor of physics at the University of Chicago, have been appointed co-chairmen of the laymen's committee of the \$10,000,000 sesquicentennial fund for Christian Education. This fund is to stabilize the financial situation of 54 Presbyterian colleges and 52 university centers where the Presbyterian Church through its Board of Christian Education maintains pastors.

* * *

Mrs. Henry W. Peabody, formerly a missionary to India and of recent years well known for her effective activity in behalf of peace, temperance and missions has been requested by the directors of Madras Christian College for Women, Madras, and the directors of the Women's Christian Medical College, Vellore, South India, to go to India for the celebration of the twentieth anniversary of Vellore Medical College of which Dr. Ida Scudder is president. In 1920 Mrs. Peabody was chairman of the Promotion Committee for securing buildings and equipment for seven union Christian colleges for the women of the

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* * *

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