

JANUARY, 1938

THE MISSIONARY REVIEW WORLD

Influence of Christ in History

Kenneth Scott Latourette

From Mine-Boy to Moderator

Life and Character of John McDowell

Modern Demands for Foreign Missions

Charles E. Maddry

The Missionary Message for Today

Julius Richter

Medical Work in Arabia

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The Bible and Koran Contrasted

E. W. G. Hudgell

Christian Morale in War-Torn China

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Dates to Remember

- January 2-9—Universal Week of Prayer.
- January 4-6—Foreign Missions Conference, Toronto, Can.
- January 9-12—Annual Meeting of the Home Missions Council and the Council of Women for Home Missions, Marble Collegiate Church, New York City.
- January 11-14—General Missionary Council Methodist Episcopal Church, South, Savannah, Ga.
- January 12—Inter-seminary Conference on Human Relations, Chicago Round Table of Jews and Christians, Chicago.
- January 19—Annual Meeting, American Waldensian Aid Society, St. Nicholas Collegiate Church, New York City.
- January 19-February 18—Florida Chain of Missionary Assemblies in 15 centers, beginning at Deland and ending in Tallahassee.
- January 31-February 6—Founder's Week Conference, Moody Bible Institute, Chicago.
- February 9—Annual Meeting, Missionary Review Publishing Co., New York.
- March 4—World Day of Prayer.

Obituary Notes

Mr. Marshall Broomhall, who had been connected with the China Inland Mission for nearly fifty years, died in England on October 24th, in his 72d year. He was a nephew of the late Hudson Taylor and went to China in 1890. In 1900 he was appointed Editorial Secretary of the Mission, which position he filled with efficiency for twenty-seven years, until his health compelled him to retire. Later, he resumed the editorship of *China's Millions* and wrote a large number of valuable books on missions in China.

Dr. R. A. Hutchison, for thirty years General Secretary of the Board of American Missions, United Presbyterian Church, died in Pittsburgh, Pennsylvania, on December 11th, of a heart attack. Dr. Hutchison was born seventy-five years ago and after being graduated from Monmouth College and Xenia Theological Seminary, Ohio, became pastor of the First United Presbyterian Church at Altoona, Pa. He was moderator of the General Assembly of his church in 1926.

Mrs. Mary B. Hoy, a missionary in Japan and China for the Evangelical and Reformed Church for more than a half century, died at Hankow, China, Nov. 5, in her seventy-fifth year. She helped to found the girls' school now known as Miyagi College. In 1900, Mrs. Hoy established the girls' school at Yochow, China, and later devoted herself to women's work at Huping. After Dr. Hoy's death in

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1927, she taught at Huping Agricultural Normal School.

Rev. Yaroo M. Neesan, in charge of the Assyrian Episcopal Church in Flint, Mich., died in November at the age of 84. He was born in Iran, attended a Presbyterian School at Margawar and at 21 was selected by the American Bible Society to sell Bibles in Assyrian, Arabic, Hebrew, Persian and Turkish—all tongues which he spoke fluently. He was a man of keen intellect, rich background of experience and unusual Christian character.

Dr. Chas. W. Gordon, better known as Ralph Connor, died at his home in Winnipeg, on October 31st at the age of 77. Dr. Gordon won fame as the author of "The Sky Pilot" and other popular stories of missionary work and life in the Canadian Northwest. He was the son of the late Daniel and Mary Robertson Gordon. He was born in Indian lands, Glen County, Ontario, September 13, 1860. His father was the missionary of the Free Church of Scotland and after the son was graduated from Knox College, Toronto, he became a missionary to the lumber, railroad and mining camps at Banff. In 1894 he became pastor of St. Stephen's Presbyterian Church in Winnipeg and in 1921 was moderator of the Canadian Presbyterian General Assembly.

John D. Rockefeller's Philosophy

The late John D. Rockefeller, Baptist layman and founder of the Standard Oil Co., at various times made known his views of

wealth, religion, philanthropy and other topics. Some of these ideals which made him successful are:

I have always indulged the hope that I should be able to establish efficiency in giving, so that wealth may be of greater use to the present and future generations.

* * *

One of the most important of the elements which go to make up civilization is the progress of morality and the Christian religion.

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Do all the good you can.

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Editorial Chat

The New Year dawns with many clouds overhead and on the horizon, but the sun still shines—the Sun of Righteousness—on the world of time and nature that God made, and on the world of men whom Christ came to save. The Editor and the Board of Directors extend their very hearty Christian greetings to all the readers of *THE REVIEW* and to the missionaries and Christians in every nation, race and tongue. There is evidently more need than ever to spread the Good News of the love of God and the salvation offered through Christ. This is the work for which *THE REVIEW* was established sixty years ago and for which it is conducted today. We work and pray together for this end.

* * *

A new Director has been elected to *THE REVIEW* Board to take the place of our beloved friend and fellow worker of many years, the late Dr. William I. Chamberlain. The new Director is the Rev. Paul J. Braisted, Ph.D., the recently appointed Secretary of the Student Volunteer Movement. It is especially fitting that Dr. Braisted should serve the missionary cause, through *THE REVIEW* since his wife, Ruth Wilder Braisted, is the granddaughter of Royal G. Wilder who founded *THE REVIEW* and owned and edited it for ten years. Dr. Braisted is a graduate of Brown University and served as a Baptist missionary in India and Burma for about ten years.

* * *

Our year's program includes a number of articles preparatory to the next International Missionary Conference to be held in Madras next December,

the condition of war in China making it unwise to plan for it in Hangchow.

The special Home Mission Study Number (June) will deal with *Christ and American Cities*; the Foreign Mission Study Number (October) will deal with the important topic: *The Christian Campaign in India*.

In the other months *THE REVIEW* covers the world, home and foreign, and keeps our readers in touch with the main current events and missionary problems, great personalities, the progress of mission work, the unoccupied or neglected field, the best methods for promoting interest and the current missionary literature.

* * *

One reader writes: "There is no piece of literature that I get that has great value as a source of illustrations of what the Gospel is doing right now in our world than that section of *THE MISSIONARY REVIEW OF THE WORLD* called 'Our World-Wide Outlook.'"—*W. E. Forsythe, Caledonia, Mo.*

Personal Items

Dr. Conrad Hoffmann began his duties with the Board of National Missions of the Presbyterian Church, U. S. A., in charge of Jewish Evangelization, on September 1. Dr. Hoffmann will give nine months to this work, and by a special arrangement the remaining three months will be spent in Europe on behalf of the work of the International Committee on the Christian Approach to the Jews.

* * *

Dr. and Mrs. Fred MacCallum are retiring after 40 years' work under the American Board in Turkey. They plan to spend their remaining years in the Levant. One son is a missionary in Constantinople; a daughter is college librarian in Smyrna.

* * *

Dr. and Mrs. John E. Merrill, American Board missionaries at Aleppo, Syria, have retired from active service. Through four decades they have interpreted the Christian missionary spirit among churches of Cilicia and Syria.

* * *

Dr. D. C. Henry is one of the missionaries of the United Presbyterian Church still able to live and work in Addis Ababa, Ethiopia. Mrs. Henry and her children have received permission to return.

* * *

The Rev. Mark A. Dawber, D.D., Superintendent of Town and Country Work of the Methodist Episcopal Board of Home Missions, has been elected Executive Secretary of the Home Missions Council to succeed the Rev. William R. King, D.D., who is resigning because of serious illness. Dr. King has been the efficient and loving Executive Secretary of the Council for the past ten years.

* * *

Dr. Henry McDowell, a colored missionary working under the Amer-



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ican Board of Commissioners for Foreign Missions in West Africa for nearly 20 years has become director of Lincoln Academy, Kings Mountain, N. C., a work conducted under the auspices of the American Missionary Association. Kings Mountain is called "The Negro Northfield" and is a boarding school for Negro boys and girls. In the summer the campus is used for conferences.

* * *

Dr. William E. Doughty, formerly one of the secretaries of the Laymen's Missionary Movement and later of the Near East Relief, has been made Grand Commander of the Greek Order of the Phoenix in recognition of his twenty years of service to the people of Greece and the Near East refugees. The decoration was conferred by the Greek Minister to the United States.

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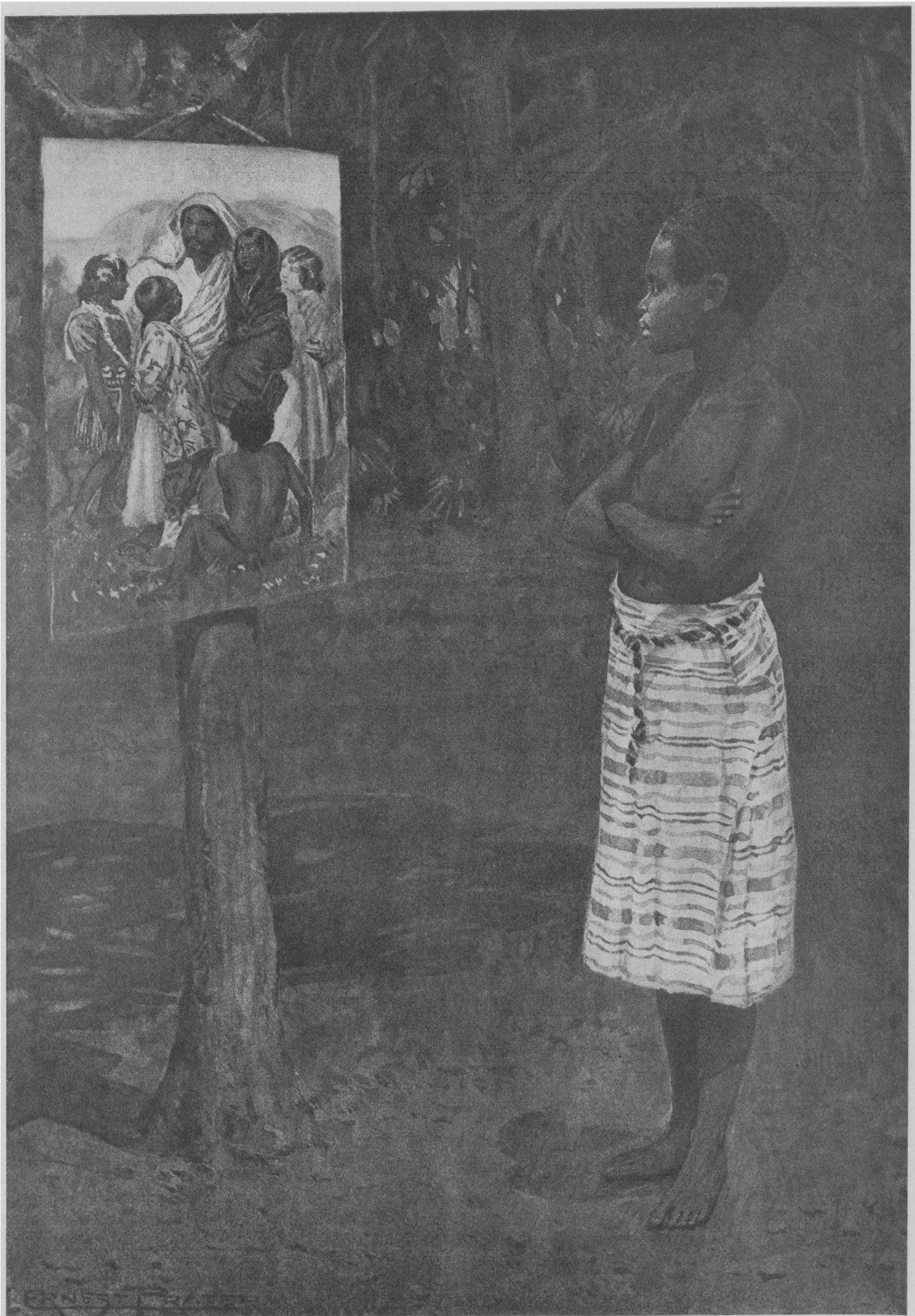
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THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXI

JANUARY, 1938

NUMBER 1

Topics of the Times

CLOSED AND OPEN DOORS

Looking back over the past year we see many tragedies, disappointments, lost opportunities and doors closed or closing to the messengers of Christ and to true religious liberty. There is Korea and the Japanese effort to force Christians to take part in obeisance at Shinto shrines; there is China, with the Japanese invasion, bombing of hospitals, schools and villages, the diversion of money and life from a constructive program and the efforts to destroy a truly efficient Chinese government; there is Japan with its strong militaristic party in control and their determined effort to stifle freedom of thought and expression on the part of the people. There is Iran where the shah, Riza Pahlavi, has made himself dictator and is clamping down on religious freedom and on all effort to oppose his selfish and narrow-minded program. There is Palestine, with the bitter conflict between Arabs and Jews and the still unwelcome British proposal to make separate Moslem and Jewish states. There is Turkey, with its more enlightened dictator but prohibiting the teaching of religion to all youth under eighteen, thus handicapping the home and the school, the mosque and even the Church. There is Russia, with its increasingly materialistic program, its atheistic rules and its anti-Christian propaganda and its "purging" of the country by the death of leaders suspected of being antagonistic to the Stalin government. There is Germany and the Nazi government seeking to control the Church, introduce pagan traditions and worship and to stifle faith in the historic Church and obedience to Almighty God. There is Spain with its homicidal strife, the interruption of Christian life and work, the closing of some partly opened doors by communistic, Roman Catholic and military activity, and the impoverishment of the country. In North America there are tragedies in economic life, with

labor warfare and anti-religious activity in some circles. Mexico is still holding doors closed against missionary activity from outside countries but is easing up on regulations against the right of religious assembly. Other Latin American countries still seethe with unrest but open conflicts are prevented by strong men in power. All over the world the greatest obstacle to the progress of Christian life and activity is in the lifeless or lukewarm churches, that have "a name to live but are dead," and in the divided, lifeless and stony-hearted Christians who are so only in name. The scandals on Christendom are always the greatest obstacles to Christian progress.

But on the other hand, all is not dark and lifeless as we look back nor as we look forward to the New Year. What gloriously bright gleams there have been in the faithful Christian life and testimony in every land — in Japan and Chosen in spite of government regulations; in China in the midst of invasion, bombings and death; in India where political strife has brought unrest and "untouchables" are seeking social and religious freedom; in Iran, Arabia, and Mesopotamia where Christians are constantly being born in the midst of fanaticism and in spite of bitter opposition; in many parts of Africa where the Christian Church is growing through the work of African Christians; in Germany where Evangelical pastors and people are ready to suffer imprisonment for conscience sake; in Great Britain and Europe where Christians from all the world and all Protestant and Eastern churches united in brotherly conference to bring better understanding and closer fellowship in faith, life and work. In North America the results of the Preaching Mission and Christian Youth Movements are still felt and are building for the future. In Mexico the evangelical work goes forward, carried on by Mexican Christians among the youth and even among the sol-

diers. In Central and South America the Gospel light also shines brightly in many obscure corners. Chile reports effective evangelism among soldiers and sailors and Indians; Brazil has Evangelical self-supporting churches with over a thousand members each. After all, the most effective work of Christ is carried on not in dramatic ways in great assemblies, but through the power of the Spirit of God shining out of individual lives in the homes, the churches and the communities in each country.

But what of the doors of service for Christ that open out into the new year? Was there ever greater opportunity to show what Christ can and will do to set right this disordered world, if only His followers are ready to leave all and follow Him? What might not this new year—with Christ—show in the establishment of peace in China and Spain; of religious freedom in Japan, Chosen, Iran, Arabia, Turkey, Russia, Mexico and Germany; in producing the fruits of education, brotherhood and justice in Egypt, Ethiopia and other parts of Africa; in promoting political peace in Latin America, and economic peace and spiritual revival in North America?

This coming year offers new and rich opportunities in the World Missionary Conference at Madras next December; in the coming student revival meetings in American colleges; in the revitalizing of churches, Christian organizations and institutions all over the world, but most of all in the opportunity to open individual hearts and lives to the power and control of the indwelling Christ. "Behold I have set before thee an open door and no man can shut it. . . . If any man hear my voice and open the door, I will come in to him."

"THE WAR TO END WAR"

There probably never was a period in the history of mankind when so much thought and money was being spent on warfare, past, present and future, as there is today—nineteen hundred years after the coming of the Prince of Peace. Instead of peace and goodwill among men, there are murderous conflicts going on in Spain and China and more are threatened in Europe, Asia, Africa and in the Americas. There were many who believed that the great World War was such a deadly and decisive conflict that "civilized" nations in future would be persuaded to settle their disputes without arms. But a "war to end war" is an idle dream. It is no homeopathic remedy; no inoculation that prevents taking the disease in worse form. Warfare unleashes human passions; it stimulates greed, hatred and a desire for revenge. This has been proved by the course of events in Germany, Turkey and Latin America.

It will continue to prove true in Spain, in Russia, in Ethiopia and in China. The only way to end war by murderous warfare is to exterminate all opponents; even then new antagonists will arise and attempt to put down the victor who depends on physical force to maintain his supremacy.

A "war to end war" is rightly ridiculed today. It is as futile as is Japan's campaign to cure Chinese unfriendliness by a murderous invasion of Chinese territory. You cannot cure hatred by hatred, or overcome evil with evil. It is nineteen years since "peace" was declared in Europe; the Treaty of Versailles was signed by conflicting nations; the World War was supposedly brought to an end; the victors thought that they had been able to make it unprofitable, if not impossible, for Germany, Austria and Turkey ever again to consider renewing the conflict. They were believed to be too weak to take revenge.

Jesus Christ came with a message of peace to the world and showed the way to establish and maintain goodwill among men. He gave His life to make peace between men and God and to establish the rule of love, and yet how little we have shown our desire for peace and goodwill. There are still conflicts not only between men of different nations, but also between those of different races, social and economic strata and ideas!

We hate war and yet there are things worse than war—even worse than armed conflict and death. Dishonor, disobedience to the laws of God, and cruel disregard of human rights are worse than war. A truly righteous and strong government must endeavor to put down lawlessness, even by the use of force. "The powers that be are ordained of God." As long as thugs and thieves ply their trades, armed police are necessary—locally, nationally or internationally. Such a condition is not ideal and does not make for lasting peace, but lawlessness should be made unprofitable.

There is only one way to end war and that is to establish the rule of love, to disarm the mind and heart by taking away men's desire to fight one another. There is only one way truly to conquer an enemy and that is to make him a friend. We are "more than conquerors" when we overcome evil with good. This can be brought to pass when men give their full allegiance to Him who loved us.

We hate war and yet there is war in which we believe. It is a warfare that is in full harmony with the Spirit of Christ and with the Will of God. It is the Christian war against all evil—the war against selfishness and greed; against hatred and cruelty; against crime and lawlessness; against intemperance and lust; against sickness and ignorance and degrading poverty; against godlessness and all forms of evil.

Men are belligerent by nature. Little children, as soon as they want something they do not possess, or find that someone else stands in the way, fight their battles with a cry, with words, or a blow. But children and adults can be taught a better way than to overcome by physical warfare. There is a conquest by love, by truth and by surrender. To "fight the good fight of faith," we need only courage and the whole armor of God. The moral equivalent of war is the fight against evil, within and without. It is the fight for truth and for righteousness; the battle to carry out the loving Will of God. This is the "war that will end war." When love takes the place of hate, and good takes the place of evil, the Kingdom of God will be manifest on earth.

IS RELIGION DECLINING IN AMERICA?

It is difficult to compare one generation with another. Statistics do not tell the whole story—as to crime, customs, religious faith or Christian progress. Each man's vision and information is limited, especially in spiritual matters. Only God can know man's heart and only He can judge rightly. Nevertheless air currents, weather vanes, barometers, social investigations, vital statistics and church attendance reveal some conditions and tendencies. They are worth considering carefully.

There are some conditions in America that are encouraging and there are also tendencies that are disturbing—politically, economically, socially and religiously. These tendencies downward should be studied carefully and corrected wherever possible. Among the disturbing factors are those that indicate dependence on physical force rather than on righteousness to settle economic and international disputes. There is an increase of divorce and a lowering of moral ideals; the growth of the gambling spirit, the development of lawlessness and the spread of intemperance are disturbing. The progress of atheism and materialism are evident, especially in some colleges and among those with radical ideas. There is a decrease in Sunday school and church attendance among all classes. In general the growth of extravagance and self-indulgence is coupled with indifference to the revealed will of God as the standard for faith and life. At a recent National Laymen's Conference it was pointed out that Christian church membership has declined in proportion to the growth in population. Mr. Roger W. Babson, former moderator of the Congregational Council, has said that Protestant church membership is declining to an alarming degree. Others believe that he has based his statements on incorrect or insufficient data, but Mr. Babson states that official church figures include millions who have now no vital connection with the

churches in which they are reported as members. His statements as to the decline of Protestantism in America may not be wholly correct but it is clear to any one who investigates the facts that church and Sunday school attendance and vital interest in Christian life and service have not progressed but have declined,—especially in the larger ecclesiastical bodies.

Some of the reasons for this decline may be briefly stated:

1. Decline of religious interest and responsibility in the homes.
2. Increase of rationalism and materialism in schools and colleges.
3. Increase of worldliness and self-indulgence in social life, with evidences of insincerity or hypocrisy in many professing Christians.
4. Indifference to spiritual things on the part of many in the church and out. This is fostered by unwholesome fiction, theatricals and motion pictures.
5. Increasing ignorance of God and lack of vital faith among young and old. The Bible is sadly neglected and misunderstood.
6. Absence of vital spiritual preaching of the Word of God and lack of effective Christian service in many churches.
7. Lack of unity among Christians and failure to show true brotherly love among those of different classes, denominations and races.

Christian leaders need to recognize these spiritual ailments and we should all earnestly and prayerfully seek the remedy. Christianity, as professed today, has too often become formal and dead. So-called Christian nations have ignored Christ's teachings as to righteousness and peace. Larger church attendance, better preaching, even Bible teaching and social service, do not in themselves provide the remedy. We are coming to recognize more and more that the first need is personal spiritual revival, with surrender to God and a vital relation to Christ; second, there is need for new, more earnest and intelligent study of the Bible as the Word of God; third, we need true prayer and obedience to the revealed will of God. Finally, Christians must unite more whole-heartedly in loving fellowship, in witnessing to Christ and in devoted service to mankind.

There is power in Christ and His Gospel to transform the world. There is evidence of spiritual vitality in the Church and in multitudes of Christians. They are still the "salt of the earth" but too much of the salt has lost its savour or is confined in salt-cellars, not scattered to counteract corruption. Christians are still the "light of the world," when Christ loves and shines through them, but too many are hiding their light or it

burns dimly, in a small circle, with a poor dying flame that cannot lighten even their own homes, much less the dark corners of the earth.

An observer at the recent conference on Evangelism, held at Northfield, Massachusetts, reached the following conclusions: (1) We must recognize that the desperate situation in the world today cannot be remedied by reformation but only by redemption and regeneration. (2) Definite decision must be made to accept redemption in Christ producing a new character and not merely improvement along the old ways of life. (3) To accept Christ means to adopt His teachings as the practical plan of life in social, industrial, and international relationships, as well as in personal conduct. (4) A definite Biblical foundation is needed in thought and preaching. (5) Evangelism must be carried to the people wherever they are and applied to their needs. This involves street preaching, personal interviews, pastoral contacts, clinics for personal problems, etc. (6) This is the work of the laity as well as the ministry. (7) Evangelism must be world-wide, not merely local.

EVANGELICAL CHRISTIANS IN ITALY

The *British Weekly* says that "so far as liberty of worship is concerned matters are worse for Evangelicals in Italy than in Germany." Under a law promulgated in 1929, the following religious organizations were recognized by the State and allowed to conduct worship in their own way: the

Roman Catholic Church, with special privileges as the National Church, then, in addition, the Waldensian Church, the Methodist Episcopal and Baptist Churches, the Friends, the Seventh Day Adventists, Plymouth Brethren, the Salvation Army and the Spezia mission. No other denominations are allowed in the country.

It is common rumor in Italy that the Vatican helped to finance the Abyssinian war. In return, it seems to have demanded that the civil authorities should restrain all Protestant denominations. The first result was the disappearance of many independent missions and churches, which were merely extinguished in conformity with the law. Particular attention has recently been paid to one independent work estimated to number some 50,000 adherents but one that has been a particularly aggressive and successful evangelistic movement, and was spreading rapidly. A short time ago no less than 1,000 of these people were placed under "house arrest," not allowed to leave their village or town, and being obliged to report themselves daily to the police. Nevertheless they manage to hold meetings in caves and other secret places.

Attention was next given to those denominations recognized by the State, whose status is nominally guaranteed. The country is governed according to the exigencies of the moment. The Vatican seems just now to be directing its activity chiefly against three organizations—the Waldensian Church and its missions, the British and Foreign Bible Society and the Salvation Army.

RUSSIA'S NEW DRIVE AGAINST RELIGION

Press reports from Moscow state that a new drive against religion took place in the Soviet Union to prevent the December influence of the Church or the clergy on the more susceptible voters in the elections. The first elections under the so-called Stalin constitution, now a year old, were held December 12. The clergy were accused of conducting an insidious propaganda campaign for the revival of the sorely oppressed Church. It was charged that their aim was the election of friendly deputies in the local Soviets and in the chambers of the new Supreme Soviet.

Trade unions, in particular, were urged to revive the fight against religion. Their newspaper, *Trud*, re-emphasized its purpose "to expose the counter-revolutionary machinations of the clergy and believers." The clergy of Russia, whether they are Evangelical pastors, Orthodox or Catholic priests, Jewish rabbis, or Mohammedan mullahs, are openly called parasites by the official organs of the Soviet Government and the Communist party and are designated as actual and potential enemies of the regime. Though the trade unions were enlisted in this new campaign against the churchmen, the drive aimed most particularly against the Church's influence among the peasants since the Government seems to have had more difficulty suppressing religious expression among the peasants in the rural areas than in the cities.

Recent indications point to a determined revival of religious interest in Russia in spite of the most persistent efforts on the part of the Government. An indication of this trend is the fact that four years ago the Militant Godless League numbered 5,000,000 members. At present there are only 2,000,000 enrolled. Dispatches also note that in Russia today there are more than 30,000 religious organizations of various faiths.—*Lutheran News Bureau*.

The Influence of Christ in History

By PROF. KENNETH SCOTT LATOURETTE

*D. Willis James Professor of Missions and Oriental History
in Yale University, Author of "The First Five
Centuries of Christianity"*

WHAT has been the influence of Jesus upon the human race? Is it waxing or waning? These are crucial questions. Upon the answers which we give to them depends in part—although by no means entirely—our attitude towards Jesus. Out of them, too, arises to a large degree our attitude towards Christianity and towards the outlook for civilization. If Christianity is losing in vitality, if it is a declining factor in human history, then the prospect for the future of the faith is dark, and if the human race goes on, its civilization will depart farther and farther from ideals which we think of as Christian. If, on the other hand, Christianity shows more vigor as the centuries pass and leaves a broadening and a deepening impress on mankind, then we can have more confidence as we face the future, both for Christianity and for civilization.

Any full answer to these queries would require a much larger space than the editor could permit. Even a full summary of an answer would demand a volume. However, it is possible to sketch in brief compass the broad outline of a summary.

In general the answers can be stated as follows:

(1) (This may seem so obvious as to be a banality.) Through the centuries the influence of Jesus has been potent and beneficent. (2) (This also is a commonplace.) Never in any age or in any large group of humanity has that influence been dominant. It has been one among many. Always it has met opposition. Always it has had to confront elements in human nature and in society which are in complete opposition to it. Indeed, as the influence of Jesus has grown, the antagonism has become more pronounced. (3) In each of its major periods Christianity has successively had a more profound effect upon the societies in which Christians have been numerous. (4) Never has Christianity been quite so vigorous and never has the influence of Jesus been more widespread and more effective than in the past century and a quarter.

The substantiation of these answers, as we have suggested, would require a volume. Here we can give it only in the broadest outline. We must proceed chronologically. What is required is historical perspective. We need to see more than a

generation and even more than two or three centuries to determine trends.

In general, the history of Christianity falls into three main epochs. First are the initial five centuries, in which the faith had its inception and in which it won the population of the Roman Empire. Then, second, approximately a thousand years in which geographically about as much territory was lost as was won but in which Christianity had a large share in shaping some new cultures. Third and last, a period which began about the year 1500 and which is still with us (although some suspect that it is now coming to a close), in which Christianity experienced fresh internal life and expanded geographically beyond all previous limits.

The first period is often regarded as the greatest in Christian history. The achievements were indisputably remarkable. In it the Church came into existence, became second in strength only to the state, and proved so vigorous that it survived the state. In it the New Testament was put into writing, and Christianity, beginning apparently as an obscure sect of Judaism, spread until it became the religion of the vast majority of the Roman Empire. The effect upon the culture of the Roman world was profound. The ancient cults of the gods, to which the state had given its powerful support, were erased. The deities of pagan antiquity remained merely as memories and the ancient mythologies survived only in the literature of the pagan ages and as literary allusions and devices. Laws were modified to take account of Christian principles, although not greatly until after the end of the period. A new literature was created, that of Christian devotion, apology, and theology, and new philosophies — if one may so designate Christian theology — came into existence. A new art and a new architecture, although often incorporating pre-Christian forms, were created. Christianity aided in the processes which brought about the disappearance of certain amusements, notably the combats of the arena. As its most outstanding contribution, the Christian faith gave rise to transformed lives. A Paul and an Augustine of Hippo are only the more distinguished examples of those who through a cataclysmic experience passed from moral and spir-

itual defeat and impotence to triumphant living. An Origen of Alexandria and an Ambrose of Milan are, in turn, better known instances of those in whom the change, while real, was wrought in less spectacular fashion—in an Origen by Christian nurture.

Great though the changes were, most of the main outlines of Græco-Roman culture were but little altered by Christianity. The vast majority of Christians entertained no thought of destroying the existing order or even of withdrawing from it or of thoroughly reforming it. Many of the early Christians partly separated themselves from the world. Some sects, such as the Marcionites, were pronouncedly ascetic in matters of sex. During its earlier centuries the Church tended to be made up of communities apart—of the world but not fully in it. Before the first five centuries were done an appreciable minority had entered the monastic movement, thus, in theory and to a large extent in practice, renouncing secular society and embarking upon what appeared to them to be a purely Christian life. Moreover, in the first five centuries after Christ the structure of Græco-Roman society and of the Roman state underwent extensive modifications. However, in the main, most of these modifications were not due to Christianity. The vast majority of Christians more nearly conformed to the world about them than they or that world were transformed by their faith. After Constantine the state controlled the Church much more than the Church controlled the state. After originally holding themselves aloof from the army, Christians reversed their attitude and saw no inconsistency between their profession and service in the legions. Nor did they make any great effort to mitigate the horrors of war. Slavery largely disappeared, but chiefly from other reasons than repugnance to the institution on Christian grounds. Some of the traditional amusements, such as the theatre, while still unpurged of many features contradictory to Christianity, were as popular with the nominally Christian populace of the fourth and fifth centuries as they had been with pagans of earlier days. Even in the realm of religious practices and beliefs many attitudes and some customs carried over from pre-Christian days.

Threatened Collapse of Society

In the next period, that from A. D. 500 to A. D. 1500, the story is somewhat different. From the sixth through the ninth century the very existence of Christianity was threatened by the collapse of the society with which the faith had come to be closely associated. The Roman Empire dwindled to the Byzantine Empire. In Western Europe invasion after invasion of pagan barbarians wiped

out Roman rule and with it much of civilization. From the Southeast came the Arabs, carrying a new, vigorous faith, Islam, and occupied Syria, Palestine, Mesopotamia, Persia, all the northern shore of Africa, and practically all of the Iberian Peninsula. In the lands conquered by the Moslems the churches shrank in membership and in some places disappeared.

Yet, in spite of this threat, Christianity not only survived in many of the areas which it had formerly occupied, but, winning the pagan barbarians who threatened to overwhelm it, it also spread into Northern Europe far beyond the former borders of the Roman Empire into vast regions which before the year 500 had never heard the name of Christ.

New cultures arose in Northern Europe. They grew up partly under the ægis and inspiration of the Church and in them Christianity was more potent than ever it had been in the Roman Empire. The Church became the vehicle by which much of the culture of the Græco-Roman world was transmitted to the peoples of Northern Europe. It was the nourisher of arts and letters. Under it the universities of Northern Europe arose. Princes called themselves Christians and took oaths at their coronation which obligated them to rule as such. The Christian conscience did not fully accept war, as it had in the fourth and fifth centuries, but through the Truce of God and the Peace of God strove to regulate it and reduce it. In chivalry a combination of Christian ideals with the warrior's profession was made in the attempt, probably seldom consciously expressed, to Christianize the latter. The family came more fully under the control of the Church than it had under the Roman Empire. The relief of the poor, the sick, and travellers, and the protection of widows were largely through the Church and were almost entirely the outgrowth of the Christian conscience. As in the Roman Empire, so in Northern Europe, the pagan cults disappeared. As in the Roman Empire, moreover, popular religious movements broke forth from time to time, evidence that the impulse which came from Jesus was still fresh, and noble spirits arose who bore unmistakably the peculiar impress of Christ.

Even in lands under the control of Moslems, Christianity was not without its effect. To be sure, where Moslem law against apostasy was enforced, as it was in regions in which the state was Moslem, any extensive leakage from Islam to Christianity was impossible. In such lands, moreover, the Christian churches, on the defensive, slowly lost ground. However, wherever Christian rulers permanently regained possession from Moslems, Islam disappeared more completely than

did Christianity in many a region permanently under the control of Moslems. Then, too, in Moslem lands Christians often had a profound influence. Moslem mysticism, or Sufism, came into existence and was molded in contact with Christian monks and hermits. Christians in Mesopotamia translated into Arabic the works of the great Greek philosophers, so that Aristotle, who reached Western Europe in part through the Moslems, had first come to the Moslems from Christians. It was from Christian physicians that Moslem Arab physicians first learned much of the lore which made them famous. What is called Arabic art appears largely to have been at the outset the creation of Christian artisans in Egypt.

At the close of the fifteenth century Christianity again appeared to face a dark future. From the outside it was menaced by Moslem Turks. The Turk, indeed, took that ancient bulwark of Christianity against the Moslems, Constantinople, and in time overran Southeastern Europe. In Western Europe, where Christianity retained its greatest stronghold, the faith seemed threatened by internal decay. Medieval culture, largely the product of Christianity, was disappearing. With the Renaissance came humanism, much of it pagan and hostile or indifferent to Christianity. A large part of the clergy were morally corrupt and a hissing and a byword to all honest folk. For a time the Roman Catholic Church was divided through an unseemly schism over rival claimants of the papal chair. In land after land the Church was placed under the control of the secular authorities—a process which continued in the sixteenth century with the further growth of monarchical states. At the close of the fifteenth and in the early decades of the sixteenth century the Throne of Peter was occupied by a succession of thoroughly worldly men. The sad state to which the leadership of the Church had fallen was dramatized by the martyrdom of Savonarola, with his passion for spiritual and moral reform, through the opposition of the Borgia Pope, Alexander VI, the most infamous of the pontiffs of that low moral ebb of the papacy.

Yet Christianity came back, and with unprecedented power. In the succeeding centuries it exercised an influence on mankind far more widespread and profound than ever before. A series of revivals unequalled in the past purged organized Western Christianity of many of its abuses and lifted it to a new level of moral and spiritual earnestness. Some of these revivals contributed to what we know as the Protestant Reformation. Others led in the old church to what Protestants usually call the Counter-Reformation but to what is more accurately known as the Catholic Reformation. In spite of palpable weaknesses, never

had the Christianity of Western Europe been so vigorous or so far advanced towards the New Testament standard.

In Europe the influence of Christianity became probably greater than in the Middle Ages—"probably," because precise measurements as the necessary basis for exact comparisons are impossible. The numbers who entered deeply into a Christian experience appear to have been much greater. In society as a whole Christianity became the chief impulse back of the formation of international law—an effort to put on a basis of peace and justice the relations between the rising nation-states. It also gave birth to fresh works of charity. It was the inspiration of the first pure democracies which the world had seen. It entered as a major factor into the formation of the national traits of such peoples as the Scotch, the Dutch, and the Scandinavians. It was potent in the genesis and formulation of the ideals of some of the most high-minded leaders of the early stages of the French Revolution.

Outside of Europe, Christianity spread more widely than had ever any religion or, indeed, than had any set of ideas, religious or secular. It was one of the causes of the discovery and exploration of America, of the discovery of the sea route to India and the Far East, and of the trans-Atlantic settlements of European folk. Christian missionaries penetrated to the farthest confines of the Americas, to the great nations of Asia, and to various places in Africa. In all of these regions converts were made.

Achievements of Christianity

Moreover, Christianity served to ameliorate the impact of European upon non-European peoples. Much of the exploration and conquest was accompanied by unspeakable cruelties of nominally Christian Europeans on non-European peoples. Again and again missionaries protested against these iniquities. They appealed to the Christian conscience of Europe and in consequence in edict after edict the Popes came out against enslaving the Indians and for generous treatment of the aborigines, and the Spanish monarchs enacted—but did not always enforce—the remarkably humane *Laws of the Indies*. Missionaries, too, collected the Christian natives into settlements where they attempted to give protection against the rapacity of their exploiting fellow-countrymen.

In the nineteenth and twentieth centuries Christianity became especially vigorous. The eighteenth century witnessed the dying down of the fires of religious enthusiasm in Europe. At the end of that century the French Revolution and the wars of Napoleon threw all Western Europe

into turmoil and in places dealt serious blows to the Church. Yet, even in the eighteenth century revivals were in progress in the Pietist and Wesleyan movements and in the Great Awakening in the Thirteen Colonies. In the nineteenth century they became more numerous and more widespread. Always in Protestantism deeply religious strains had existed. However, political motives had been almost as potent as religious in the formation of Protestantism, and the various state churches in which until the nineteenth century most Protestants were found, suffered in their spiritual life from the control exercised by their respective governments. Now, in the nineteenth century, the Christian motive became more nearly dominant in Protestantism and the Christian experience more widespread. New denominations came into being to express this experience. Great movements and organizations—among others the Sunday schools, the Young Men's and Young Women's Christian Associations, the young people's societies, and the student Christian movements—arose to meet particular needs. Within Roman Catholicism a new burst of life gave birth to more new orders than that ancient Church had known in all its preceding history. Both the Protestant and the Roman Catholic foreign missionary movements expanded to unprecedented proportions. In the new nations formed by peoples of European stock in the United States, Canada, Australia, New Zealand, and South Africa, Christianity not only held the settlers, but, at least in the largest of these nations, the United States, the proportion of the population who were members of churches actually increased.

In the nineteenth and twentieth centuries the influence of Christianity became more widespread and more potent than ever. Millions from scores of different races and peoples entered to a greater or less degree into the Christian experience. Scores of tribes in Africa and the islands of the Pacific reconstructed their entire corporate life and their customs under Christian auspices. Through Christian missionaries more languages were reduced to writing than by all other agencies in all the preceding history of mankind. Christians pioneered in introducing new systems of

education in Africa, in much of Asia, and in many of the islands of the sea. In China under Christian auspices a new medical profession came into being. In their day of transition huge civilized nations, notably the Indians and Chinese, had their ideals profoundly modified by Christianity. In the Occident, Christianity, far from losing its power to mold collectively the life of man, gave birth to movements for the abolition of the Negro slave trade and of Negro slavery. The Red Cross by its very name and symbol bears witness to the Christian origin of this most noteworthy of attempts to heal the wounds of war and of natural disasters. In the Occident both the menace of war and the efforts to prevent war assumed unprecedented proportions. Most of the latter had Christian roots. The list might be greatly lengthened to include prison reform, efforts to better the lot of the blind, the deaf, and the insane, and the founding of scores of colleges and universities and of hundreds of hospitals.

As we have suggested, never in any age or people has Christianity been the only influence at work molding the life of man. Chronically it has been vigorously opposed by tendencies and traditions which spiritually and morally are its exact opposites. Always a tension has existed. Always where the light has shone there has been darkness—but the light has continued to shine and the darkness has not overcome it. If in our present age the forces of darkness seem to be especially aggressive, powerful, and perilous to the highest interests of man, we need to remember that never has the light shone farther or more brilliantly than in the past century and a half.

What the future has in store no one of us ought confidently to predict. History does not necessarily repeat itself. If, however, past experience warrants any prophecy, it is that the light will continue to shine, beneficently and more strongly. So far as we can see, for an indefinitely long period to come the darkness will also be there. However, the light is there and we can be confident that the darkness will not extinguish it. Always, as in the vision of Bunyan, the oil of grace continues to be poured and all the efforts of the enemy do not put out the flame.

THE APPEAL OF CHRIST TO MEN

The more pagan people are the more Christ's message appeals to them as Good News. But go to people who term themselves Christians, who believe themselves within Christ's fold, and yet are really pagan in life and character, and you run your head into a stone wall.—*Prof. Gonzalo Baez Camargo of Mexico.*

* * *

Christianity is a life—a life of fellowship with God in Christ Jesus. All else that is Christian flows from that experience. Doctrines define and formulate that experience in intellectual terms.—*Thomas Reeve of England.*

From Mine-Boy to Moderator

The Remarkable Achievement of John McDowell, Late Associate Director of the Department of Social Education and Action, Board of Christian Education, Presbyterian Church, U. S. A.

By DELAVAN L. PIERSON

TODAY most American parents seem to think that they must supply their children with all the education, the comforts, the amusements and other advantages that their money can buy; even then they tremble lest their boys and girls may go astray and fail to make good in character or achievements.

What chance of success has a lad of fourteen, with only one arm, his remaining hand injured, a broken leg and a wounded knee; moreover, a lad who had received only a meagre primary school education, living in a miner's cabin surrounded with many evidences of extreme poverty? Such a number of handicaps would seem almost insurmountable. Not so were they accepted by little Jack McDowell. The boy was made of sterner stuff, and did not know what it meant to accept defeat because of adverse circumstances and so-called handicaps.

John McDowell was born in Dalry, Scotland, on September 24, 1870, and was brought to America by his parents when he was two years old. The father secured work as a miner in the anthracite coal mines near Wilkes-Barre, Pennsylvania, but the money he could earn was very inadequate for the needs of a growing family. Every cent was needed that could honestly be gained and at eight years of age little Jack went to work as a "breaker-boy" at the mines. He had to get up before daylight—not in a steam-heated room—eat a hurried breakfast of oatmeal, and be at the mines at seven o'clock. There he sat all day, in the heat of summer and the cold of winter with coal dust filling eyes and lungs, picking out pieces of slate from the coal as it came down the chute from the crusher. Not much freedom, fun and opportunity there for a growing boy's mind and body. But he was faithful, and uncomplaining. His help was needed to meet the household expenses.

Three years later, Jack was promoted to be door-boy in the mines. His daily routine was to open the doors at the foot of the shaft to let the mules and coal cars pass through, and then to shut them again to keep out the draft from the mines deep down in the bowels of the earth. This was

not an easy job for a lad of eleven and he still had to rise early and work hard all day. Again he was faithful in that which was least, and he was cheerful and uncomplaining. Two years later the boy was promoted to be a "mule-boy" down in the damp, dark mines. His job was to hitch the mule to the coal cars and drive the animal to the shaft where the coal was hoisted to the surface. Here was more responsibility and more risk to life and limb from accident, cave-in or explosions, but not much money and not very elevating or amusing to a boy of thirteen! But again Jack was faithful, cheery and undefeated. He made friends with his mule and with the miners among whom were strong, God-fearing men.

What could John look forward to in life? Must he always be a poor miner, even if he survived the dangers which made the average age of miners at death only about thirty-two? John's father wished better things for his son and, since times were a little easier, asked the lad if he would like to go to school. It was an opportunity and the boy had some ambition. In Miner McDowell's home the daily fare included oatmeal, and the Shorter Catechism. The children were taught to believe in and practice hard, honest work, self-respect, honesty, reverence for God and human sympathy. But the opportunities for financial or intellectual advancement were very limited. John told his father that he wanted to enter an engineering school and become an engineer. It seemed like a high ambition. Could he achieve it? Then came the catastrophe!

One day, down in the mine, on his last trip, the coal car started on the down grade, caught Jack in the machinery, dragged him along, tore his left arm almost off, broke his leg, put a spike through his knee and endangered his life. The boy had presence of mind to put his foot with its heavy boot in front of the wheel and stopped the car. The mule went on alone and miners came to see what was the trouble. They found the bruised and bleeding lad and took him home, where he hovered between life and death. His ambition to be an engineer was spiked; but John was undaunted. When the doctor said: "Well, my boy,

you won't have much more than your brain left to work with," Jack decided that he wanted an education. But how was that to be obtained? When he had recovered sufficiently, he started to attend the public school, and he soon showed signs of a clear, undamaged brain and a determined spirit.

About that time the great evangelist, D. L. Moody, came to Wilkes-Barre. He told of his school, recently founded at Mount Hermon, Massachusetts, where boys with little cash but much earnestness might work to pay part of their way and obtain an education. That was the place for Jack. A friend who recognized the boy's worth offered to pay \$100 toward the first year's expenses if he could earn the remainder. The next September he went to Mount Hermon—a frail slip of a lad of fifteen, apparently with serious handicaps—but again he was faithful, intelligent, dead in earnest, cheerful and uncomplaining. He gladly began to work at his books and at the daily tasks assigned to help pay his way. But what could he do? Not drive a plow, work on the road, or even wash dishes; but he could work in the school office and in the summer time he could sell newspapers at the Northfield Conferences—and he did.

But there was another and even greater handicap from which he suffered. He studied hard but though he answered the questions in his written examinations, his marks were too low to pass. What was the trouble? The teacher told him that he could not receive better marks because he had failed in recitation. But did not the teacher know the reason? Jack stuttered so that he could not recite—especially in translating Latin and in pronouncing unfamiliar names in history? The teacher was sorry but firm—boys were required to recite. "All right," the boy said, "I *will* recite next time." And he did, although he took the full lesson period to get out the words. At first the class laughed and the teacher told him he could sit down. But Jack set his jaw firmly and continued the battle royal. Then his classmates were silent and moved to tears—but tears of sympathy and admiration. Finally they applauded. Jack sat down a victor. He never stammered again.

The lad discovered that he need never accept defeat and he acquired a taste for overcoming. He wanted to enter into athletics, but how could he? Football and baseball seemed out of the question, so he took up tennis; he kept persistently at it until he became a champion player. It was a great sight to see him toss a tennis ball in the air for a serve, with racquet held in his one hand, and then give it a smashing drive. He played with his head and won many matches by out-maneuvering his opponents.

In Mount Hermon, John came to know and love D. L. Moody and was known and loved by the great evangelist and his family. He heard some of the world's great Bible teachers and preachers at the summer conferences and was moved by appeals to make full surrender to Christ and to give his life to Christian service. At Northfield, too, he met a girl student—refined, attractive, sweet in disposition and strong in Christian character. Minnie Fowler saw in the Mount Hermon youth the signs of true nobility and promise. Those who knew these two students then, and have followed them ever since, know what a perfect comradeship has marked their life together—each contributing rich stores of understanding love and talents to make their lives a united success.

From Mount Hermon, John McDowell went to Princeton University where he was graduated in 1894. He earned his way through and at the same time helped a younger brother to obtain an education. After leaving Princeton he spent a summer in mission work in New York's East Side, largely among foreigners. He showed himself a friend to the poor and to handicapped workers and gained a keener sense of the prime importance of winning men to God as He has revealed Himself and the Way of Life through Jesus Christ. As a result John decided to enter Princeton Seminary to prepare for the ministry—again paying his own way through, and using all the time he could spare for evangelistic work. He was called to be pastor of a church at Steelton, Pennsylvania, in a region not far from his old home. There he came to know the miners and their problems still more intimately as their friend and spiritual adviser. But the field was too limited for his talents and he was soon called to be pastor of Park Church, Newark. There, with his faithful and devoted wife at his side, he made his mark, not only on his congregation but in the city, serving on juries and on commissions, settling labor disputes, working for social justice and seeking to exalt Christ and to show the implications and application of His message for this world and for the world to come.

After ten years in Newark, there followed other important pastorates in Detroit and Baltimore, where he ministered to both rich and poor, winning friends among all classes, in all denominations, in all political parties and among representatives of both capital and labor. But he never was willing to compromise or to win friends at the expense of truth or of his fidelity to Christ, his Master. During the World War he rendered noteworthy service as Y. M. C. A. Director of Religious Work among industrial workers in the Eastern district. From this he was called to be Secretary of the Board of Home Missions of the

Presbyterian Church, U. S. A. (now the Board of National Missions), later serving as associate director of the Committee on Social and Industrial Relations under the Board of Christian Education. He became president of the Home Missions Council, uniting all the evangelical churches, prepared the annual Labor Day messages which were scattered all over the land, working to settle labor disputes and to establish principles of brotherhood, justice and Christian love in the economic realm as well as in the Church. He was an able and popular speaker at Northfield and other conferences, and rendered important service at the Charlottesville Institute of Public Affairs. He was the author of several valuable and influential books which set forth clearly the Christian faith and the principles of social justice—"Dwight L. Moody, the Discoverer of Men and the Maker of Movements," "Christian Essentials," and "Fellowship of Toil." He sometimes said that while the "Church has use for a one-armed preacher, it has no use for a one-armed Gospel."

Many true and striking statements were made in his addresses, books and published articles. These always breathed a Christian spirit of fairness and wisdom, such as are evidenced in the following:

"What industry needs is not better methods but better motives; not more perfect machinery but more perfect mankind; not more laws but more life, that 'abundant life' that Christ offers and that Christ alone can give."

"Labor belittles no man; wealth-owning belittles no man. 'A man's a man for a' that.' There should be no classes—no laboring class, no capitalistic class. Laboring men? Yes, they are the world's enterprise builders. But the laboring man and the capital-owning man is each a man."

"From the Christian point of view the primary question in industry today is—shall the symbol of our industrial life be the dollar mark or the Cross? Shall our ambition be self-seeking or sacrificial service?"

The height of Dr. McDowell's career in the Christian Church was reached when, in 1933, he was elected Moderator of the Presbyterian General Assembly. This is the highest honor in the gift of the Church of two million members. He filled the position with great effectiveness, traveling from coast to coast and from Canada to the Gulf, the former breaker-boy speaking sometimes three or four times a day to churches, preachers, students, college professors, men's clubs, conferences, business executives, labor unions and other industrial workers. While at times physical weakness and weariness overtook him and he suffered from more than one accident; and while he often encountered criticism, opposition and misunder-

standing, John McDowell never knew defeat. He was never embittered in spirit and never lost his courage, his optimism or his love for his fellow-men. He never sought to make capital of what others might look upon as his "handicap"; he ignored it and used his one hand more efficiently than many men could use two. So normal and complete was he in spirit and body that friends even forgot he had only one arm.

Almost the last public service that Dr. McDowell rendered was in organizing and directing the D. L. Moody Centenary meetings at the Northfield General Conference in August, 1937. The general theme of the addresses, "Christ and the Bible," was chosen by him as these were the two main themes and sources of power on which the great evangelist had built up his educational and evangelistic program. The meetings, presided over by Dr. McDowell, were a fitting tribute to the man to whom he was so deeply attached and to whom he owed so much.

It would be difficult to point out all the factors that accounted for his success as a man, a life-partner, a friend, a servant of mankind and as a follower of Jesus Christ. His courage, his faith in God and in man, his sacrificial spirit, his untiring industry, his intelligence and astounding memory, his fairness, sense of justice, good cheer and keen sense of humor—all helped to make the man and servant of God. He owed much to his Scotch inheritance; he owed more to his father's faith in God and to his religious training in his home; he owed something to the fact that he knew the discipline of poverty and hard work; he owed much to his experience and to his ability to make friends; he owed more to his contact with D. L. Moody and to his training at Mount Hermon, and Princeton; he owed much to his faithful wife, but he owed most of all to the new life he received through Christ, to his daily study of the Word of God and to his fellowship with the Son of God.

One of the finest tributes ever paid him was by Dr. Robert Freeman of the First Presbyterian Church of Pasadena, California, when presenting Dr. McDowell to the president of Occidental College, Los Angeles, California, for the degree of LL.D. in 1932. Dr. Freeman spoke of him as one "who for fifteen years has been the spokesman of our denomination wherever social adjustment was lacking or industrial justice imperilled; who in the day of honor and influence has not forgotten the boys who have succeeded him in the choking dust of the coal breakers and along the slimy corridors of the mines, or the multitudes who have trusted him to champion the fair claims of the class from which he sprang; nor even feared to demand justice from them as he claimed justice for them; one who blends evangelical fervor with

social passion; who treasures the heritage of the old land and the old order and the old faith while catching and pursuing the vision of the new heaven and the new earth: John McDowell, whose name is a test of romance, a symbol of consecration, and an epitome of service."

Like the Apostle Paul, John McDowell fought a good fight, he has finished his course, he has kept the faith; henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous judge, will give to him and not to him only but to all those that love His appearing. He fell asleep in Christ on November 13th after a major operation which he faced with courage, knowing its possible unfavorable outcome. But he is not dead. A part of his body was discarded

when he was a boy of fourteen but his soul lived on. Later he accepted the gift of Eternal life through Jesus Christ and he lives today in the presence of the Master whom he served so faithfully, and in whose promises he believed with all his heart. His memory will be honored by men and women of all creeds and classes; his influence will continue to bear fruit. His labor was not in vain for it was "in the Lord." John McDowell expressed his confidence in the Life Eternal when he wrote of Jesus' attitude toward death. He said:

Christ never spoke of His death apart from His resurrection. He never thought of His death as the end of His career; it was only an episode, and an episode opening up the way for the larger part He was to play as the spiritual leader of men in the Kingdom of God.

A Faithful Friend and True Christian

From an Address by Dr. Robert E. Speer, Given at the Funeral Service, November 16, 1937, in Park Church, Newark, where Dr. McDowell was Pastor for Ten Years

JOHN McDOWELL was one of the dearest friends, one of the best men, and one of the noblest Christians we have ever known or ever can know. His character and his career is occasion for deep thanksgiving to God for the man that He made. His life is a fountain of inspiration and a call to boundless hope for ourselves and for other men. His career reveals to us the unlimited opportunities in our American life for such a boy as this Scotch miner lad; his life exemplifies the duty and privilege of ever-expanding thought and influence, and the full meaning of the Christian Gospel.

But we are thinking here not so much of John McDowell's career but of his character, and of that which was basic in him as it is basic in all life and character, truth. God, who desires truth in the inward parts, we may reverently say, found His desire largely fulfilled in John. He used to like to quote Mr. Moody's familiar aphorism, "Character is what a man is in the dark." In the dark or in the light, by night and day, John McDowell was unqualifiedly and uncompromisingly and steadfastly true.

His thoughts were true. Paul's admonition was not second nature, but first nature with him. "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise"—John McDowell thought on these things. He sought to find the truth of the Gospel, and the truth about his duty and about the nature and

business of the Church, and about God's relation to man and man's relation to God, and man's relation to his fellow men. Just as he sought to know the truth so he sought to speak it. No one ever found him equivocating or accommodating or using words with reservations. It was in love and good will that he spoke and what he spoke was the truth. And he thought and spoke truth because he was true and genuine. He sought wholly to follow Him who said, "I am the Way of Truth and the Life" and to be faithful to God, in whom "is no darkness at all."

No man can be faithful to truth as John McDowell was and not be a brave and courageous man, either fearless or victorious over fear. John's career was a brave and courageous career. He never surrendered to his handicaps. He turned them into resources. He could do with one arm and its maimed hand more than some men can do with two sound arms. He was an excellent tennis player, holding the ball on his racket and tossing it into the air. He astounded a small boy in a home where he was staying by speed of unlacing and relacing his shoes. He never asked for sympathy or allowance. He carried his full load. And in all his work he carried truth into action—in speaking and doing always what he believed to be right. We have seen him tested in the matter of fidelity to what he believed to be true and right in the midst of difficulties. As Chairman of the Graduate Advisory Committee of the Philadelphia Society of Princeton University, when there were some hard problems in the religious life of the University, and conflicting opinions, he never

flinched. He and Bishop McConnell bore the brunt of the attack on the report of the Inter-Church World Movement Committee, of which they were members, in the matter of the steel strike. John has now gone on beyond all the earthly confusions to the pure peace and effortless joy of a richer service. I do not think he will be reproached there, as he was reproached here, nor will he need in that happy fellowship the grit and tenacity with which he met his reproach here. In recent years, in the difficult problems which had to be met in connection with the Seminary, how clear were his convictions and how fairly but unyieldingly he maintained them. And to cite but one more instance of his brave and courageous mind and spirit, we will all recall his true prophet's mission in the matter of human relations in the field of industry and the fearlessness with which he spoke his mind, with no partial interest, truckling to no one class or group, but asking only what was right, and in consequence, commanding the respect and confidence of all honest men. We thank God today for this memory of a good, brave man.

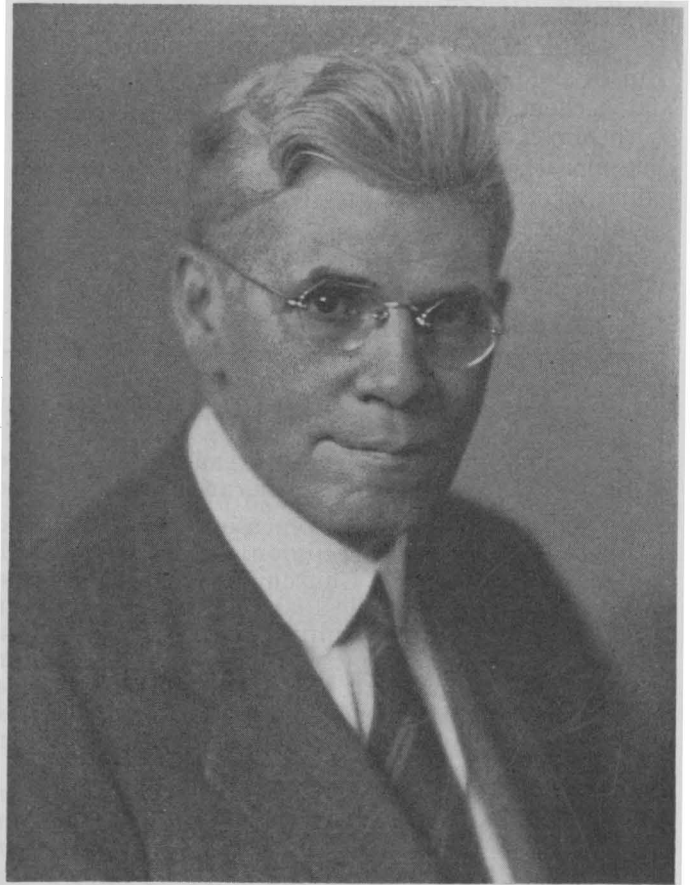
And it rests us to recall his quality of justice, of sound-mindedness, of fair and kind and reasonable judgment. There was never any harsh or intemperate speech. No one was left in doubt as to his mind. His words were unmistakably clear and pungent but we never knew him to be ill-tempered or uncharitable. He kept his balance in a world of excesses and partisanship. He knew how to combine and proportion the personal and the collective aspects of Christianity and life. He saw the right place and relations of persuasion and authority, of private action and of legislative enactment. He was a good guide and counsellor in his just discernment of the true functions of the Church in its spiritual mission to human hearts and wills, and its ministry as an agency of the Kingdom of God.

The rule and joy of John McDowell's life, its formulating principle, was unselfish service. He was the disciple of One who came "not to be ministered unto but to minister." He had no pride which could be offended and no vanity to wound. He never sought anything for himself. While he was honestly and justly pleased at his election as Moderator and fulfilled the duties of his office to the delight of the Church, he did it without any ostentation or parade. Whatever he could do to help people he did with a happy, genial heart. He went in and out among us as one who served.

And it is a joy to recall his good temper, his humor. Again and again he would relieve the tension with some apt anecdote or illustration. Grave situations were lightened by his even-mindedness, his quiet voice, his fullness of poise

and self-control. I never knew him to be fretful or impatient or irritable, to bear a grudge, to resent anything personal, to be anything but steadfast and straightforward.

Professor Royce has made both a philosophy and a religion out of loyalty, and all that there is in loyalty for philosophy and religion John knew. His loyalty to Mount Hermon and to Dwight L. Moody was one of the brightest and most blessed things in his bright and blessed spirit. As chairman last summer of the National Committee on the Centennial of Mr. Moody's birth, he did a



JOHN McDOWELL AS MODERATOR

noble piece of work. No one has written articles or made addresses on Mr. Moody more full of insight, of true estimate and appreciation, of deeper love and loyalty than those that came from John McDowell. One likes to imagine the meeting of the two in the Land Beyond. Mr. Moody, with the well-remembered twinkle in his eye, might reproach John for his over-praise and John might answer him without a syllable of retraction. Happy, happy must be their meeting in the Immortal Love and the Celestial Light of Paradise. The loyalty of that friendship was the loyalty of all John McDowell's many friendships. I speak out of the understanding of a great love. John

was a friend. It is not necessary to say "a true friend." There is no other kind of friend. One knew that it was possible to put full trust on him and be safe.

Supremely John McDowell was loyal to our Christian faith as passed down to us from the New Testament and from our fathers of the Reformed tradition. He knew the words and he held fast to the great formularies of our Church as they are, without glosses and unauthorized additions or subtractions; but he knew the love and the life of which the words are only the symbols. He remembered his Master's words, "Not every-one that saith unto me, Lord! Lord!" He joyfully said, "Lord! Lord! My Lord and my God." But he said the words with his life and he validated them by love and truth and life. Loyalty with him meant not only assent to sound opinion but also the glory of an obedient will, a gentle spirit, the love of the brotherhood, and the communion of the saints.

But our words multiply beyond the need. It is enough to sum all up in one word alone, "*integ-*

riety." "Uprightness, virtue, honesty, soundness"—these are the synonyms. "He that overcometh I will make him a pillar in the temple of my God, and he shall go out thence no more, and I will write upon him the name of my God." That was John McDowell—a pillar, clean, upright, undefaced; he was white and true. He is described for us in Mrs. Kingsley's exquisite dedication of the life of her husband:

TO THE BELOVED MEMORY OF
A RIGHTEOUS MAN—

Who loved God and truth above all things;
A man of untarnished honor—
Loyal and chivalrous—gentle and strong—
Modest and humble—tender and true—
Pitiful to the weak—yearning after the erring—
Stern to all forms of wrong and oppression,
Yet most stern towards himself—
Who being angry yet sinned not.
Whose highest virtues were known only
To his wife, his children, his servants and the poor.
Who lived in the presence of God here
And passing through the grave and the gate of death,
Now liveth unto God forevermore.

AMERICAN YOUTH SEEKING

The Lutheran News Bureau says, as the result of a recent comprehensive survey undertaken by the National Lutheran Council in an effort to refute claims of waning interest:

"Young men and women in American Churches today are demonstrating a broadening and deepening interest in religion. Distinct evidence is the fact that they are turning in ever-increasing numbers to the Church, swelling the membership rolls of the various youth organizations in a most remarkable fashion. National leaders of a few of the Church youth organizations report that membership and interest has fallen off to an alarming degree during the past few years, and attribute that decline to an over-strong emphasis on the social aspect of their groups. Already, however, they announce plans to effect a complete reorganization with a renewed emphasis on the Gospel of Jesus Christ as the essential element of all Christian activity. They express confidence that this return to the fundamental purpose of the religious youth movement will create a thorough revitalization. Various youth groups have sought constantly to give primary emphasis to Christ and His Gospel. One organization reports a membership increase of more than 300% during the past twenty years, and a youth leader of another Church states that 'during the year 1936-1937 we have grown faster than during any year since 1922. This is exceedingly encouraging since we have a very definite program built on spiritual values.'

"Stress the fundamentals of Christian faith; teach the regenerating Gospel of Christ; emphasize the challenge to decide on a life for Christ; instruct young people regarding the work of the Church and the extension of Christ's Kingdom; encourage Bible study; these elements are basic in the programs of the successful, vital youth organizations and are offered as the only rules for success in appealing to the profoundest interest of young men and women.

"Evidence of the growing appeal of religion to American youth is the fact that attendance at their conventions—district, state, and national—is increasing rapidly. Bible camps, too, are gaining attention, and reports of activities during the past two summers indicate that it was impossible to accommodate the thousands eager to attend. Pocket Testament movements, Bible study groups, and various young peoples' service organizations have also developed and increased in significance during the past few years. Countless indications point to a renewed interest in the fundamental Christianity taught by Jesus Christ. There is a more vital interest in religion and the Church than we have had for some time."

Modern Demands and Foreign Missions

By the REV. CHARLES E. MADDRY, D.D.,
Richmond, Virginia

*Executive Secretary, Foreign Mission Board
of the Southern Baptist Convention*

AFTER months of careful study and extensive survey of mission work in thirteen countries in which Southern Baptists have work, we are more firmly convinced than ever before that the Gospel of the Lord Jesus Christ is the *one and only hope of mankind*. The fundamental missionary motives are eternal and unchanging. As long as the curse of sin and death holds the race in bondage, just so long will the good news of salvation be imperatively necessary for the redemption and restoration of the fallen race. Man's *need* for a Saviour from sin has not changed; God's *love* of the sinner has not changed; and Christ's *power* and will to save has not changed. Everywhere in foreign lands, we have seen at close range the Gospel of the first century coming to grips with the degrading heathenism and unspeakable sin and moral leprosy of the twentieth century and everywhere we have seen the Gospel gloriously triumphant.

The motive and the imperative of the Christian missionary enterprise are eternal and unchanging. But *methods* of doing missionary work in all lands, and especially in the older mission fields, are changing rapidly. We are now passing through a very trying and critical transition period in mission work abroad; if we successfully pass this crisis, it is going to call for the most patient and sympathetic understanding and the most Christlike compassion on the part of our people in the homeland and especially of our missionaries on the foreign fields.

Three Stages of Development

There have been three stages in the growth and development of foreign mission work.

First, there was the pioneer stage, when the missionary did everything and the supporting boards in the homeland paid all of the expenses. This period covered the work of Carey and Judson in India, and of the hosts of other men and women, heralds and martyrs in all lands who wrought gloriously and triumphantly in this initial and pioneer stage of foreign mission work. They laid a good foundation and others have built nobly on this foundation. "The field is the world"

and a host of pioneer missionaries have sowed the Gospel seed beside all waters.

Then came the *second stage* of cooperation in the growth and development of foreign work, when the native Christian constituency and the growing churches worked with the missionary, under his direction and supervision. The supporting boards in the homeland still supply most of the funds for the growing work. During this period the missionary was the official pastor, directing head and teacher in schools, colleges and seminaries. The work on the newer fields is still in this stage of development.

Now comes the *third* and most critical *stage of the indigenous church* in the development of the older mission fields. It is the stage when the missionary must step aside and work *under* a native leadership. We have reached this period of development in South and Central China; in Japan; in Brazil; and in Argentina. The spiritual children have grown up and we can no longer keep them in leading strings even if we wanted to do so.

Transition to Native Autonomy

This transition began in the older mission fields of China twenty-five years ago, but only within recent years has the tendency toward self-support, self-guidance and equality become a blessed reality. Our Foreign Mission Board is ninety-one years old and this has been the goal of all our endeavors. The business of a foreign missionary is to work himself out of a job, to turn over the established and expanding work to growing churches and responsible leaders, and then to move on into new and unevangelized regions.

There has been a mistaken tendency on the part of most mission boards and missionaries to linger too long in the port cities and the older mission fields. It is always hard for fond and indulgent parents to realize that children grow up and should be set free to work out their own destiny. That same attitude has sometimes been manifested in the older fields. We are prone to linger too long, like the early church, in the hallowed and blessed environment of Jerusalem, and we fail to realize the call of Antioch for a more aggressive

and wider ministry of pioneer evangelism. We welcome with joy and deep satisfaction the fact that in many of the older mission fields we have now come to the third stage in our missionary program of development—the period when the work must be turned over to the native churches and the native leadership that we have won and trained for this very purpose.

Some older missionaries are finding it difficult to readjust themselves to the new day and to accommodate themselves to the changed attitude of the new and untried native leaders. The missionaries fear that the new leaders will make mistakes, so that the work for which they have given the best years of their lives will be retarded. Of course, these younger and less experienced Christians will make mistakes and they will not always do things as we think they should. Yes, they will make mistakes—many mistakes, almost as many as we have made. But they will never learn to do, except by doing; however painful the ordeal, we must believe in them and trust them. We already have some glorious examples of what our young and ardent brethren and sisters in these mission fields can do, when they come to responsible maturity and when we trust them and cooperate with them.

Native Leadership in Mission Lands

We have been at work in South China for a hundred years and God has poured out his blessing upon that work in a marvelous way. To those who have not seen it with their own eyes, it is almost impossible to convey any adequate conception of what God has wrought in these one hundred years. Twenty-five years ago the Leung-Kwong Baptist Convention was organized. It has been strictly Chinese from the beginning and the missionaries had the grace and wisdom to adopt the policy and ideal of cooperating with and working *under* the native leadership. What has been the outcome?

Under Chinese leadership, and made possible by Chinese financial support, there is today a wonderful organization and system of boards, committees, agencies and institutions equal to those found in any land. There is a marvelous system of Christian schools, beginning with the kindergarten and running through the primary, middle school, college, theological seminary, and woman's training school. There is a separate school for blind girls, an orphanage, and a home for old people. There is a five-story hospital, owned, operated, and staffed by Chinese. In the very center of all this intense activity is the Tung Shan Baptist Church with three pastors and twenty-five hundred members. The leaders and directing heads of all these institutions and agencies are humble and devoted Chinese Christians, equal in

capacity and ability with any similar group in America.

What part does the missionary play in all this? Well, it began with the Shucks and Roberts, and it was brought to fruition by Graves, Simmons, and Greens, and in more recent years it has been nourished and fostered by a host of younger missionaries, men and women, too numerous to mention here.

The same process has taken place in Shanghai and Central China and the same blessed process is going on in North and Interior China, in Japan, in South America, and on our mission fields in Europe.

We are now in the critical transition stage in the development of our mission work in Brazil, Argentina, and Chile. On our recent visit, new agreements and new bases of cooperation were entered *into* between the representatives of the Mission Board and the National conventions. For the first time, nationals have been placed at the head of several of our colleges. There have been readjustments and reorganizations and new responsibility and support, much of which has been assumed by the new and growing churches. The most heartening thing we found in South America was the fact that many of our churches have come to full financial support and are now self-directing, self-supporting, and self-propagating.

The Missionary's Part

What of the future? Is there still a place and need for the foreign missionary in this time of transition and readjustment.

One thing has impressed us, as we have seen this trend. These younger Christians and growing churches greatly need the sympathetic understanding and loving counsel of the missionary. More than ever before, the missionary is needed for guidance and help in organizing the churches, in matters of self-government, of discipline and doctrine. If the missionary, like John the Baptist, is willing to "decrease" that the native churches and leaders may "increase," there is a greater need for his services than ever before.

Also in the matter of training a native ministry and leadership, there is a greater need than ever. We can never send enough missionaries to evangelize all the nations. Our supreme task in the new epoch of missionary endeavor is to develop a native ministry that will evangelize its own land far better than we can. Therefore we are still going to need missionaries—many of them, to teach in schools, colleges, and seminaries; we will need missionary doctors and nurses; and men and women with gifts for writing, translating and creating worthy Christian literature.

But most of all, there is need for God-called

and Christ-filled men and women who are willing to press out from the port cities and away from the beaten track; who are willing to break new ground and to do pioneer work in giving the Gospel to the millions who have never had a chance to receive salvation offered by Jesus Christ.

There are still millions of people and vast areas that are as yet untouched by the Gospel message. Whole provinces in China are almost without the Gospel. Millions in Japan have never heard of the God of love. Great tribes in Nigeria have been begging for missionaries for a decade, and we have been unable to answer the call. Seven great states in Brazil are still without any evangelical missionary. Only a beginning has been made in giving the Gospel to "all the world."

Missionaries in the days ahead must press out into fields that are still unevangelized. The port cities are overcrowded with missionary personnel while vast areas are untouched with the Gospel. We need today missionary candidates with the sacrificial spirit and holy devotion of the early pioneers. The call of the lost in the great unoccupied places of earth have entered deeply into our hearts and we are seeking for young men and young women willing to go into these needy places and bury themselves for Christ's sake.

The Missionary of the Future

What *type* of missionary should be sent in this day of changing methods in missionary work?

The missionary of the future must be sound in body. One who is not physically fit should not go. We have recently set up a rigid and exacting standard to which every one must measure up, undergoing physical, mental and nervous tests.

The missionary of the future must be thoroughly prepared for service. He must have a good mind, adequately trained. It is sinful waste of money to send out a missionary who is unable or too intellectually lazy to master a native tongue.

Most important of all, the new missionaries must be spiritually endowed. They must have the attitude of Jesus toward the lost and erring. If one has never been used to win souls to Christ in the homeland, a mere change of residence to foreign land will not make them soul winners. One who goes as a missionary to a foreign land, should be able to say with Paul: "For I could wish that I myself were accursed for Christ for my brethren's sake, my kinsmen according to the flesh." The missionary must be one in spirit and purpose with Jesus in his statement, "For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it."

Today, we must adopt new methods in missionary endeavors, but the missionary motives and imperatives are unchanging for Jesus, the author and finisher of missions, is "the same yesterday, today and forever."

ONE OF ISAIAH'S MISSIONARY MESSAGES

The Book of the Prophet Isaiah is full of missionary messages, which fire zeal, faith and courage.

Isaiah 49 starts with "Listen O Isles!" and "Hearken ye people from afar!" It is His voice sending forth the news of the Gospel to all the nations, to the uttermost parts of the earth. Read the promise to the servant of the Lord. "I will also give Thee for a light to the gentiles, that Thou mayest be my salvation unto the end of the earth." After enumerating many blessings of the Gospel, the prophet predicts that people from all parts of the earth, from all points of the compass, will come to Him—"Behold, these shall come from far: and lo, these from the north and from the west and these from the land of Sinim" (an ancient name for China).

This great and wonderful work of salvation which is going on before our eyes in the uttermost parts of the world, brings forth from the heavens and the earth, and the very mountains, a loud song of praise. It is all the result of the great love of Him whose love is beyond that of a mother's love for her babe. To assure us that He will not forget or forsake us, He says, "Behold, I have graven thee upon the palms of my hands." The word "graven" indicates the use of a sharp instrument, which carves deeply and permanently our names in His very flesh, as the sharp, Roman nails pierced the palms of our Lord's hands on the Cross. How can He forget or forsake us? The sacred work of engraving is done by God himself: "I have graven thee upon the palms of my hands." The death of the Cross was entirely voluntary. Can we wonder that such a message attracts the millions of the ends of the earth, even to the jungle people, who sometimes do not seem to have the intelligence of human beings? Many fall down, love and trust, and worship Him. Those from the interior of the remotest isles and from the land of Sinim are "coming, coming, from afar!"

—*The Pioneer (Celebes Islands).*

The Missionary Message for Today

By PROF. JULIUS RICHTER, Berlin, Germany

*Editor of Neue Allgemeine Missions Zeitschrift; Author of
"Missions in India," Etc., Etc.*

DURING the last twenty-five years there has been a good deal of discussion as to the essential content of the missionary message and the methods of its application. The content of the Gospel message was set forth in the great declarations of the Lausanne and the Jerusalem Conferences. Some will wish to add particular doctrines of their Church, yet all will agree that the main lines are drawn distinctly. The central content of the Gospel message may be expressed in two statements:

First, that in the fullness of time God sent His only begotten Son that, through His death on the cross and by His resurrection, the new era of the world was inaugurated in which every one of us is offered justification by faith in Christ and receives sonship in God's household. The whole universe looks forward to the consummation of the Kingdom of God in glory.

The other statement is that all New Testament writings harmonize in their teaching of the new conception of God as our Father through Jesus Christ. There is reinterpretation of the Old Testament in the light of the Christian conception. Jesus the Christ is the Messiah of the prophets and His sacrifice on the Cross was for the consummation of His Kingdom. At the same time He lives in His believers and the Holy Spirit is the pledge and guarantee of the divine life. The Church is the spiritual body of Christ. The two sacraments are baptism and the Lord's Supper. We have remission of sins through the Cross of Christ, and look forward to the resurrection of the body in spiritual form. However we formulate this belief we are able to reach an almost general agreement.

There has always been a subtle danger either of shortening the Gospel by pushing into the background some beliefs which seemed to be at variance with generally agreed upon convictions. The miracle in any and every form has been an offence to those who regard the law of cause and effect as the incontrovertible foundation of science. Anything supernatural, or anti-rational was relegated to a time when rational minds ruled supreme. Comparative religion has seemed to prove that Christianity is only one of many religions, though of course the best and the most perfect. Its

uniqueness has been restricted so as to fit into the line prescribed by this or that philosophy of religion. Of course Christian messengers have always to be on their guard against such shortcuts. Battles have never been won by continuous compromise or repeated retreats.

At other times the greater danger has been to emphasize particular points of the Message so onesidedly that they were out of all proportion to its body. Sects generally have the tendency to stress their particular doctrines to such an extent and in such wise that the message unavoidably becomes distorted and disfigured. The history of the Christian Church and of the missionary movement is full of examples, such as Christian Science, Mormonism, chiliasms of different kinds, Pentecostal movements, or even distinct doctrines of the Church, the Apostolic succession, the sacraments, or the legitimate offices of the Church.

On the other hand the doctrine as an all round system of theology, with all its definitions and scholastic determinations, is pushed into the foreground so that wholesale acceptance of a particular creed has seemed to be all that was asked for and needed, obliterating the major issues of regeneration and of a full-orbed Christian life.

By manifold exchanges and reapproachments of the churches at home and abroad, by interdenominational missionary conferences, by the ecumenical movements, by a widespread missionary literature and by maturing missionary experience, common convictions are growing and, as a result, we hope that the dangers of adulterating the message in one or another direction will diminish.

A danger of a different kind which is becoming more and more apparent—it has always been present yet we have not always recognized it—is the radically different character of the Asiatic culture religions which renders very difficult a satisfactory approach and a full understanding by those to whom the appeal is made. Let us choose those main religions to make our point clear.

Hinduism is a variegated group of religions; yet in almost all of them the pantheism of the Brahman conception, the disvaluation of existence by *maya*, and the robbing of life of any meaning by the doctrine of endless transmigrations are

lurking in the background. Redemption apparently is the common aim of Christianity and of Hinduism, but its meaning is radically different in the two religions. In Hinduism it means ceasing to exist, in Christianity it means consummation of existence. The situation becomes more difficult and complicated as, in the numberless sects and currents of Hinduism; the variations of the foreground and of the background of life are so illusive that one never knows exactly where one stands. The spiritual history of converts of first-rate, like Nehemiah Goreh, would be tragic under this point of view but it is instructive and should be carefully studied by Indian missionaries.

The situation is slightly different with regard to Buddhism though it participates in all the fundamental errors of Hinduism, pushing the doctrine of transmigration a disastrous step farther by denying any continuity of the soul or any reality of self. Splitting into many branches in *Hinayana*, and even more in *Mahayana*, Buddhism has built up a religious structure which enables its devotees to live on two different levels—there is the radical *nihilism* of the *sunyata* doctrine of the absolute emptiness of the universe and the wonderfully pictorial imagery of the western paradise; there is the radical atheism of original Buddhism and the temples of the ten thousand idols; there is the almost superhuman concentration of meditation observed by hermits immured in lonely caves in the wilderness, and the blatant sacramentalism and sacerdotalism of endless religious services, prayer wheels, and readings of canonical books by the weeks and months. It is as if a pilgrim were walking through a wonderful paradise, yet a dismal abyss were lurking below engulfing him at every step. How extremely difficult it is even to stir up a feeling of that realism with regard to religion which is characteristic of Christianity.

Or look at Confucianism. Since the brilliant expositions of Professor de Groot in his famous book, "Universismus," we have become fully conscious of the scope of law and harmony in the world, the same laws pervading nature and men, individuals and society; every trespass troubling the harmony having its punishment; sacrifices necessary for the restoration of the cosmic order. On this basis, of course, the Christian conception of the fall, of sin, particularly original sin, of redemption by the cross of Christ, of a radical recasting of a lost universe in the consummation of the Kingdom of God—all these are considered utter nonsense. Yet how can we convince a well-trained Chinese, immersed from early boyhood in the teachings of his classics, that his optimistic world view is wrong and that the Christian conception fully agrees with the real facts of life?

Deep thinking is necessary to understand the points of view of those other religions, to value aright the enormous amount of pious meditation that underlies them; to estimate the gulf separating them from the fundamental facts and convictions of Christianity; to build a solid bridge of clear thought and sound religious experience across that gulf and to lead the followers of these religions carefully and lovingly across.

But the question raised was quite different. It is this: Should the simple Gospel of salvation through Christ be the main content of the missionary message or should additional teaching be included along more complex theological lines, church polity, social service and other Christian obligations? To this question we give fourfold answer:

1. Doubtless the Gospel message must be integrated in the life of the messenger and in that of the Christian congregation has accepted Christ's message and is sending the messages. The old Latin proverb is quite right: *Vita clerici evangelium populi*—the life of the clergyman is the Gospel read and understood by the people. That is even more true in pagan countries where the missionaries' homes have glass walls, open doors and windows and are scrutinized carefully, or even suspiciously, from morning to night. How often one false move of a young missionary has spoiled his work. It is the same with the Christian congregation growing up under the message. They must "show forth the praises of Him who has called them out of darkness into his marvelous light" (1 Peter 2: 9). They must shine as lights against their dark environment.

2. It is unavoidable that the missionary movement in all times has had its concomitants in favorable or unfavorable contemporaneous currents. In the three first centuries the six or seven oriental "mystery movements" were competing with the young Christian religion, all of them equally profiting by the decomposition of the traditional religions of the nations within the Roman empire, and by the awakened hunger after the living God. On a different plane in the Middle Ages, and again in the nineteenth century, Christian missions were regarded as the outstanding exponents of the highest civilization within reach of their missionary constituency. Such situations are rapidly changing; for older Christians it is astounding how the background has shifted from the general admiration for the "Christian civilization" of the "Christian nations" to the anti-white and anti-christian currents of the present time. Christian missionaries need wisdom to keep in view the fundamental difference and the dividing line between their Message and their contemporaneous concomitants; they dare not confound the ideal of democracy with the Gospel of Christ. If they

battle with a united front, they must always march separately, or the opposite.

Thirdly, there are situations and conditions of misery and degradation against which Christian philanthropy cannot remain callous and never has been. If thousands of "untouchables" are losing their meagre means of existence by conversion and baptism, the missionaries would be hard-hearted if they were not on the lookout for means of improving their disastrous plight. If the present Bolshevistic communism is offering the hopelessly impoverished masses of the East a worldly Gospel of a happy classless state, with complete equality of social standard, Christian missions would be on a lost track if they did not add to their preaching of the Kingdom of righteousness, some broad-minded and forward-looking schemes of social help that visibly interpret their Gospel. Missionaries cannot remain stolid in view of the sea of sickness and suffering, particularly if they remember that European vagrants, colonial influences, and world commerce have transplanted new terrible scourges and plagues, and that the natives rightly would curse the Christian civilization and its exponents, if the missionaries pitilessly look at their doom.

Fourthly, the missionaries are conscious that they are nothing more or less than the channels through which the Spirit of Christ is working in our generation. Their deepest desire is to open these channels by keeping their own lives pure, to make them an effective testimonial for this Spirit. To remove all obstacles which block the channels and hinder the flow of the Spirit is the main content of their missionary meditations and planning.

In a ruined castle in South Germany I read an almost vanished inscription: *Hic transitat Cæsar*: "Here the emperor entered." I was awe-struck, remembering the glorious time of the emperors and what they meant to my fatherland. I felt near to their ancient glories. The invisible inscription over the door of all foreign missions reads: *Hic transit Christ*: "Here our Lord Jesus Christ invisibly passes through the lands." Only in so far as all missions follow in His footsteps; only so far as missionaries, "with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" is their work owned by the Lord and produces eternal value. He is the living, life-giving message for all time.

DISTINCTIVE FEATURES OF MODERN CHRISTIAN MISSIONS

1. Modern missions have a more extensive geographic spread than missions in previous centuries, as well as contact with a much wider range of cultures and religion.
2. The number of kinds of Christianity propagated is very large in the modern era, because so many different communions are participating in spreading the faith.
3. In spite of the divisions of Protestantism there is very extensive cooperation between Protestant missionary forces.
4. Missions are almost completely divorced from the political policy of the lands from which they have come, in marked contrast to what was the common practice in previous centuries.
5. Missionaries are protesting as never before against the exploitation by their fellow countrymen of the people among whom the missionaries live. This is not to forget the work done long ago by Las Casas in trying to check the Spanish conquistadores.
6. Missions have a much broader base of financial support, being participated in by a very large number of persons, as contrasted with missions in earlier times when they were mainly supported by the state, or by political or ecclesiastical magnates.
7. The large part played by women is one of the most distinctive features of Protestant missions, women outnumbering men on the field, while at home women carry a large part of the burden of supporting missions.
8. The great number of social and humanitarian activities attached to modern missions is another very distinctive characteristic. Schools, hospitals, famine relief, agricultural improvement and cooperative societies are very common features.
9. The standard for admission to baptism is generally very high. Consequently there have been much fewer mass conversions than in previous centuries. Protestant missions have preferred to have fewer converts than to admit people who were not prepared for membership.
10. Though there have not been many mass conversions there has been a great deal of "mass modification" of the customs and ethical standards of the countries where missions operate, much of such modification being due directly or indirectly to missions.—*Prof. Latourette of Yale University; International Review of Missions.*



Photo by W. Harold Storm

CROSSING A PART OF THE GREAT ARABIAN DESERT IN HADRAMAUT

Medical Work in Arabia

W. H. STORM, M.D., F.R.G.S.,
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Missionary of the Reformed Church in America

AMONG missionary statesmen, methods of proclaiming the Gospel are often indicated as direct and indirect. The direct method means the direct preaching of the Gospel alone; while the indirect method aims at reaching the people through education, healing, and various philanthropic works, such as social uplift, all with varying degrees of preaching and personal work interspersed.

Missionaries among Moslems are working with the greatest social and religious system that has evolved in the world since Christ. It is the strongest opponent, today, of Christianity. Year after year missionaries plod along using both methods of missionary endeavor with but little tangible results. The rock of Islam seems impregnable and the Christian Church remains asleep to its challenge. Everywhere among Moslems the missionary doctor has proved himself to be a most valuable asset in winning friendships and thus making contacts for other workers; of breaking down prejudice, opposition, fear, and superstition; of softening the fanaticism of heart and mind; and of opening up closed fields.

In the following words the late Sir William Osler has well depicted the unique qualifications of a doctor:

By his commission the physician is sent to the sick, and knowing in his calling neither Jew nor Gentile, bond or free, perhaps he alone rises superior to those differences which separate and make us dwell apart, too often oblivious to the common hopes and frailties which should bind us together as a race. In his professional relations, though divided by national lines, there remains the feeling that he belongs to a guild which owes no local allegiance, which has neither king nor country, but whose work is in the world. The Aesculapian temple has given place to the hospital, and the priestly character of the physician has vanished with the age; still, there is with us a strong feeling of brotherhood, a sense of unity, which the limitations of language, race and country have not been able to efface.

When to these qualifications strong missionary zeal is added, the doctor then becomes peculiarly fitted for work among the Moslems.

When we analyze our work as medical missionaries, we ask ourselves the question; Is our task, i.e., the task of the medical people, different from that of other missionaries? I think it is the duty of every one of us to first lay aside

the mantle of his profession, and face the task in the light of all being first and foremost ambassadors of Christ. Our work is then what? In the words of the Master we read the Great Commission: "Go ye therefore, and teach all



PASSING SOME OF THE BLACK TENTS OF ARABIA

nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Our training has been entirely different, i.e., the training of the teacher and the evangelist has been quite different from that of the medical person. The doctor can remove an appendix, or sew up a wound, while the preacher would find it extremely difficult; and vice versa, the duties of the preacher and the teacher would be equally hard for the doctor. Our applications must of necessity then be different, but is it not entirely true that we are aiming at the same goal and the same ends? What is this goal, and what are these ends? Are they not, in simple language, the giving of Christ as Saviour to the people among whom we work?

In the medical field, unquestionably, lies the opportunity to show our training and our knowledge along medical lines. It is our job to teach, wherever we can, the principles of hygiene and sanitation, and to do all in our power to lessen the spread of disease and to relieve suffering; to put it into one sentence, to uplift the physical and social, and thereby the economical scale of the people among whom we work. Can we stop there and say that we have set a Christian example and thus take satisfaction in a job well done? In the name of social service, Yes; but in the name of Christian missions, No. Can we stop with the satisfaction gained by having done all we can to relieve human suffering among those with whom we have come in contact? We will have done a Christ-like service and given a picture of Christ in one of his most wonderful aspects. That is most worth while, but surely we cannot stop there. We must link that service up with the real message and our real purpose so that the service and the one who serves will not overshadow the Christ whose ambassadors we are.

It is too easy for us medical people to say that the evangelistic end of the hospital work is the pastor's job. There ought to be the highest type of cooperation between the evangelistic worker and the doctor, and, if in the hospital wards and the hospital clinics, and on tours, the evangelistic worker sees an opportunity to further his contacts and deliver the message of Christ, he should be encouraged. But in no sense does this lessen the responsibilities and duties of the doctor.

Let us look at our hospitals as a unit. What do they stand for in the community? Are they places where medicine is given free, and the doctor is some sort of Santa Claus doling out pills and salts free of charge? Is it a competing institution with other institutions nearby? If so, I am afraid we have little excuse for existing. On the other hand, does it stand out clear-cut as a definite witness for Christ both in its ministry of healing and its proclamation of His message? If we cannot see in our hospitals this definite missionary program, then in the name of all that is just, have we any right to pose as Christian missionary doctors and nurses in a Moslem land?

Because of the extreme isolation of mission stations in a field like Arabia, it is often necessary to develop one's own hospital staff. Native boys who show an adaptability to hospital work are trained.



DESERT URCHINS OF ARABIA



Photo by W. Harold Storm

A CLINIC HELD BY DR. STORM FOR ARABS OF THE DESERT

By daily example of real Christ-like living among those on whom he must depend for his assistants, the doctor has his greatest responsibility. If he sets the proper example they will follow; if he fails they are in a worse state, for an ideal has vanished. A daily prayer meeting to begin the day's work, attended by all the staff from the sweeper to the doctor where God's blessing on the day's work is asked, and where everyone senses the real purpose of the mission hospital, starts the day in the proper spirit and does much to win the Moslem helper. The importance of a continuous Christian atmosphere among the hospital boys is evident when one realizes that they have even closer contacts with the patients than the doctor. Inasmuch as they are natives they can enter into an inner circle of thought that is well nigh impossible for a foreigner to penetrate. A hospital helper in Bahrain who was an earnest inquirer and undergoing severe persecution, was on the verge of throwing all aside. Because of the personal nature of these problems there was little that we could do for him except to show love and sympathy. One day he said to the doctor, "It is love that has conquered me."

Perhaps the most useful and necessary medical work in Arabia and among Moslems everywhere, is that done by the woman doctor. There are scarcely any people more in dire medical need than Arab women and children, and there is also no work more difficult and discouraging both from

the medical and evangelistic points of view. Even when these women are interested in a Christ who would bring hope into their lives, they are forbidden to attend church where they might hear more of Him, or if the evangelist is too zealous she may find it difficult to gain access to the women. And here is where the doctor is of utmost importance. She is too necessary to be forbidden to the houses, and so the way remains open for her to bring Christ into the harems. Even the most fanatical Moslem cannot remain too severely antagonistic to the Christian through whom the life of a favorite wife or child is preserved.

In Moslem lands medical tours play a very large part in our work. The history of the Arabian Mission is indeed a history of medical tours. At first, tours were made along the coast, then inland. In 1917, Dr. Harrison was called to Riyadh and made the first inland tour to the heart of Arabia. Others followed reaching Taif near the Red Sea and Hail in the extreme north. Then, in 1935, I was able to make a tour of 5,000 miles across the peninsula and around the coasts from Yenbo to Bahrain visiting all provinces. Thus medical tours have touched many parts of the Arabian Peninsula.

From a purely medical point of view and the frequent discomforts it often causes the doctor, touring is far from satisfactory. But evangelistically, the opportunities are unlimited, and for making acquaintances among Arabs their worth

is invaluable. For example, we went to Jahara, a village near Kuwait, unannounced, and in just a few minutes, despite the fact that we were at first told to go home, there had gathered sixty to



PUSHING OUR AUTO OUT OF TROUBLE ON ARABIAN TOUR

seventy men. Some we treated with the few medicines we had brought along. Then they listened to the story of the prodigal son. We left; the casual observer might say, what is the use of all that trouble? But in two or three days, four or five people came into the hospital as in-patients. One man nearly dead from scurvy and malnutrition was brought in on a donkey the whole twenty miles and we were able to save his life. While he was an in-patient he saw for the first time in his life Christ's love in action.

The method which I have found most satisfactory in presenting the Gospel story to my Arab friends is itinerary village work.

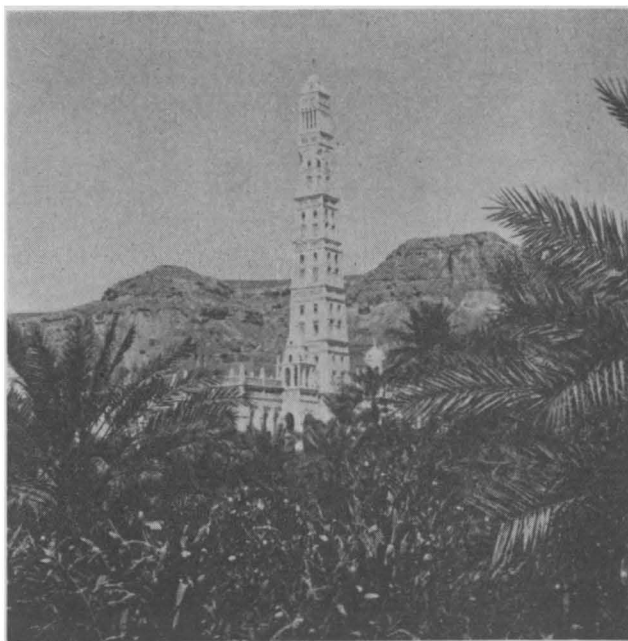
There are many ways in which to carry out village tours, but this way is most effective. The evangelistic worker and I go to a village together. We start out in the late afternoon after the heat of the day has subsided. Immediately upon arriving a crowd gathers upon the shady side of one of their date stick huts, and I hold a clinic. We then eat dinner with one of the villagers. Following the meal, as is customary among the Arabs, they all gather together for coffee and to exchange the day's news. Our host's *mejilis* (meeting-place) is most popular. Is he not enter-

taining the doctor and his friend? And so we all gather around the coffee cups.

I refuse to do more treatment and try to relegate myself as much as possible into the background—a difficult and most essential part of every medical missionary's task. The evening clinic then belongs to my colleague. Conversation follows in a free and natural way. Invariably it takes a religious turn, for no one is more religious than our Moslem brother. In his mind several obvious comparisons are at work. He often asks questions. Why did the doctor come today? Why does he treat these people with love and kindness? Why do we not do the same?

He has seen the practical demonstration of the Christian message, and now it is our opportunity to proclaim the Good News to an interested audience. Often we show them a beautiful picture such as the Good Shepherd, and follow that by reading to them the Shepherd's story from the tenth chapter of John. Their life is so wrapped up in their desert and their sheep that this story registers with real meaning. They love to look and look at the picture. On into the evening we discuss together Christ as the Good Shepherd.

The *mejilis* breaks up and we retire to our rest under the bright stars of an Arab night. Our



THE FAMOUS MINARET IN TARIM, HADRAMAUT

hearts are thankful that God has given us this opportunity, and our prayers are, that His Spirit may speak and work in the hearts and minds of our Arab friends.

The Bible and the Koran Contrasted

By the REV. E. W. G. HUDGELL, M.A., Port Said
Egypt Secretary of the British and Foreign Bible Society

IT WAS a hot afternoon in Cairo. A young missionary was wrestling with the grammatical perplexities of the Arabic language. His teacher, an Egyptian with a Western education, was patient and sympathetic.

"English is a better language," he remarked.

"Why do you say that?" asked the astonished student.

"Because," was the reply, "with English you read in order to know; but with Arabic you know in order to read!"

Here is a fundamental difference of concept in regard to the function of language. An equally deep cleavage of opinion exists between the Christian view of the function of the Bible and the Moslem view of the function of the Koran. The Christian will approve when he hears it said, "A Gospel is the best tract." For a tract is meant to be read in order that a man may come to know—may come to know his own sinfulness, his powerlessness to help himself and "the loving-kindness of God our Saviour" who provides a way of salvation from sin and furnishes men with the power to live according to His will.

It is this view of the Bible—the view that it has a divine message of its own apart from human expounding—that a man by reading it may come to know the message as one for his own soul—which led Charles Spurgeon to ask the indignant question, "Defend the Bible? I would as soon think of defending a lion! Let it out! It can take care of itself!"

It is this profound faith in the efficacy of the Holy Scriptures that is the motive that leads the Bible Societies to promote the widest possible distribution in all languages, in all lands, in all hands.

Not so, however, is it with the Moslem and the Koran. He believes that Arabic is "the language of the angels" and regards it as blasphemous to translate the Koran out of its original Arabic into any other language. It has been done in some cases even by Moslems themselves; but only into five or six languages in all; and the attempt is not generally regarded with favor. Such conservatism towards the language of the Koran leads to the unedifying spectacle of a Bengali, for example, struggling to memorize it and to repeat, parrot-fashion, words which have no meaning for

him. This "having the mind darkened" is a fair reflection of the spiritual state of such men. As for a copy of the Koran finding its way into the hands of an unbeliever (i. e., a non-Moslem), that, too, is generally looked upon with disfavor.

Reverence for Scripture

There is found in Moslem lands a reverence for what may be termed "Holy Scripture," i. e. an authoritative book, divine in origin and an infallible guide. This reverence may be regarded as exaggerated; but it exists. Not only do Moslems display such reverence towards the Koran, but many of them also include the Holy Bible.

Here is one case out of numbers that are reported from time to time. "While I was waiting for a train at the station, a Moslem approached and in a low voice asked for a Bible. I at once opened my bag and handed him one. He took it, looked up towards the sky and said, 'Thanks be to Thee, O Lord, for sending me this Bible.' Then he kissed it, enquired the price and paid it saying, 'I have lived all my life in sin, and have been a great man only in doing evil. But a year ago a man like you gave me a Gospel according to St. John. I laughed at him for giving me such a book, told myself that it would do me no good, and put it in my pocket. One day while I was sitting alone, I took it out and began to read it from the beginning. I found it very interesting and went on reading until I finished it. Then I read it again and again. I asked Christians about the things I did not understand, gave up the bad things I used to do, and became a new man. I believe in Christ that He is my Saviour, because He loved sinners; and I always speak with my Moslem brethren about Christ, so that they call me, in our village, the preacher of Christ.'"

This respect for the Bible on the part of Moslems is due in part to a passage in the Koran which says, "We also caused Jesus the son of Mary to follow the footsteps of the prophets, confirming the law which was sent down before him; and we gave him the Gospel, containing direction and light; confirming also the law which was given before it, and a direction and admonition unto those who fear God; that they who have received the Gospel might judge according to what God hath revealed therein." (Sale, "The Koran," p. 79.)

This seemingly favorable passage is somewhat nullified by one immediately following it: "We have also sent down unto thee the book of the Koran with truth, confirming that Scripture which was revealed before it; and preserving the same safe from corruption."



PILGRIMS BOUND FOR MECCA

This superiority ascribed to the Koran over the Law and the Gospel is interpreted to mean that it has superseded them. What little favorable testimony the Koran does give to the Bible is appealed to and used, with mutual respect, when the Bible is offered to Moslems and is made a reason for telling them that they ought to read it. Often the reply comes: "The Bible is for Christians and the Koran for Moslems."

The answer to this objection is, "The Bible is the Word of God; and God means His Word to be for all men whether they be Christians or Moslems or Jews."

Two Kinds of Arabic

It ought to be made clear that there are two kinds of Arabic, literary and colloquial. The two are so diverse as to be almost different languages. A confident graduate of a Western university, who had studied literary Arabic during his college career, arrived in Cairo and set out at once alone to buy a few necessities at native shops. His polished periods, however, produced only uncomprehending dismay in the faces of the shopkeepers. None of the necessities were produced until he was rescued by a passing friend who could chatter away in "the vulgar tongue."

The literary Arabic is much the same in all countries where Arabic is read, but the colloquial differs widely from country to country. In Egypt, for example, a request for "leben" brings milk as it is commonly understood; in Palestine, the same request would bring loppered milk. So great is the disparity between the colloquials of Egypt and Palestine that a scornful maidservant in Jerusalem once remarked of the writer, "He can't speak Arabic; he can only talk Egyptian!"

The Bible Societies strive to make use of the atmosphere of reverence for Scripture found in Moslem lands. They find, on the other hand, objections to the Bible and seek for the right answers. They also endeavor to surmount the barriers of colloquial speech by publishing Bible portions in different varieties of it. The Arabic Bible in literary style, that enduring monument to the careful and scholarly labors of two great American missionaries, Dr. Eli Smith and Dr. C. Van Dyck, is firmly fixed in estimation of educated people, and circulates throughout the lands—South America, North Africa, Western Asia, Arabia and the East Indies—where Arabic is read. Its potential outreach to people is greater, perhaps, than that of the Bible in any language save English. The importance of this can hardly be overestimated. But to those of little learning it is laboriously difficult to read and often unintelligible. For such, therefore, there is a growing volume of publication in the language of everyday life, natural and easy, flexible and unstilted.

The chief usefulness of these colloquial texts at present is for reading aloud to small gatherings of the illiterate, especially the women and girls whose education is considered of little or no importance! They also find some acceptance among Jews—of whom there are thousands in North Africa and Egypt, to say nothing of Palestine—who, although they may have some knowledge of Hebrew, yet do their trading in Arabic. A colporteur reported recently, "I entered a Jewish shop where there were three men and began to read aloud to them from the Psalms in Egyptian colloquial Arabic. I noticed signs of delight on the faces of all three. Each of them bought a copy, and one of them added, 'If the Bible Society had not taken the trouble to publish this translation, the Bible would have become to us but a venerable antiquity.'"

Problems of Distribution

The great problem confronting the Bible Societies in Moslem lands is that of distribution. How can we get the books into the hands of those who can read, and especially those who are not Christians. There are some favorable factors in the situation but the unfavorable ones and the

prejudices against the Bible are stronger far than those for it. Illiteracy is general. It is useless to dump books on people who will not and cannot read them. Under such circumstances the only hope of success is to pick men carefully for the personal work, train them in their task, and supervise them constantly in such a way as to allow them freedom of spirit, while maintaining the level of their spiritual life and business efficiency. Such a ministry by a Bible Society agent forms a very real "cure of souls." That it is done, is not known, as a rule, outside Bible Society circles—and not always even within them! But it is done, and it produces results. It gives the colporteur an honorable vocation. He is no longer despised as one who has become a colporteur because he is fit for nothing else! "Ambition should be made of sterner stuff." When once the colporteur realizes that he holds an honorable place among the workers for the Kingdom of God, he gets the right ambition—the most unselfish and uplifting ambition in the world—to be boundlessly ambitious for God. As a Syrian colporteur observed, "I am happier at selling a man a Bible than at anything else I know." That same man spent his holiday last Christmas Day in selling Bibles because, as he said, it was a good day on which to offer men the story of the birth of Jesus. They are drawn from many walks of life—weavers, tailors, boot-makers, carpenters, farm-hands. Many of those in Egypt owe their education to the American Presbyterian Mission—the largest in the country.

What do these men accomplish in Egypt during an average year? The American and British Societies, both of which are at work in the country, employ about 32 men. The population of the country is a little less than 16,000,000, of whom about 1,000,000 are Christians. The total circulation of the two Societies combined, in the year 1935 in Egypt, was just under 152,000 books.

In Syria during the same year the total circulation of the two Societies amounted to nearly 34,000 of which the colporteurs were responsible for the sale of 24,000. In Iraq the colporteurs sold nearly 12,000 books out of a total circulation of 15,600. It is not too much to say that the colporteur is the backbone of Bible-work in Moslem lands. They themselves recognize the importance and significance of their work, as is shown by the following incident.

A colporteur offered a Bible to some Moslems who were sitting in a shop.

"Are you a preacher?" one of them asked.

"No," was the reply, "I am a colporteur."

"Beware!" said another man. "This man is worse than a preacher who speaks and goes away. This man leaves a book that is able to convert the Moslems!"

Indeed, he does; and indeed God can through the Word! Several colporteurs are themselves converts from Islam.

For Christian Minorities

Christians are a minority in all the Moslem lands except in the Republic of the Lebanon, of which Beirut is the capital. It is necessary to have lived with a Christian minority to appreciate "the reproach of Christ" and what a shame (socially) it can be to be a Christian. There is, moreover, an impalpable and silent but yet very real pressure exerted on the soul by the presence of Islam in the mass, and by the spiritual deadness and dryness induced thereby. If this is felt by missionaries from the West, with all their spiritual advantages, how much more will it affect the scattered native Christians! There will often be but one or two Christian families in the whole of a big Moslem village. Their lot is hard; for nothing is quite so cruel and inhuman as "religion" without the boundless love and compassion of Christ. A visit from an itinerant Bible seller is often a God-send to people in such a case. Three cases have come to light in recent months where such visits, accompanied by the reading of the Bible aloud, have served to keep back lonely Christian men from apostatizing and denying their faith. One was in Trans-Jordan, another in a country village of the Nile Delta, and the third in Alexandria.

No less than 80% of the population of Egypt is afflicted with eye-trouble in one form or another. It is imperative, therefore, that the Scriptures should be constantly available in large, bold type. For those who have quite lost their sight and have to read with their fingers, the complete Arabic Bible is published in Braille type and fills 32 volumes. Each volume costs an average of \$1.25 to produce, but is sold at a flat rate of the equivalent of 37½ cents. Where poverty is too deep to raise even that much, a gift is made upon the fulfilment of certain reasonable conditions.

"Drops of water hollow out rocks," albeit they take a long time over doing it. Drops of the Water of Life are being poured onto stony hearts. It takes a long time to produce appreciable results. Who, in view of the method and the problem, would expect anything else? But there is an exhilaration, an inspiration, sometimes even an excitement about keeping the drip constant—week after week, month after month, year after year. Here and there, in individual lives, there shows sufficient success to encourage—to counteract the gloomy entry, "Sold, and no result." Who knows? Keep the drip constant; the results are in God's keeping.

Christian Morale in War-Torn China

By REV. FRANK W. PRICE, Shanghai
Missionary of the Presbyterian Church, U. S.

LETTERS from all parts of war-torn China reveal a marvelous spirit of faith and courage. The Chinese nation and people believe that they are fighting a "war of independence" against military aggression and oppression. Although weaker in material equipment and arms, China is strong in purpose and the people are ready for every necessary sacrifice to win the ultimate victory for freedom. Missionaries in China are almost unanimously in sympathy with China's cause and believe that one of their great contributions at the present time is to help maintain the morale of the people. Chinese Christian leaders are rising to the emergency and are doing their part heroically by carrying on their regular work or special work in the face of great dangers and by a devoted ministry of relief to the wounded and homeless. This work is winning praise on all sides.

Four representative statements, out of a large number received within the past month, show how missionaries and Chinese Christians are bearing their witness in this greatest crisis of China's history.

1. *Christian educational institutions.* The following statement issued on September 24 by the faculty of Cheeloo University, situated at Tsinan, in Shantung Province, is typical of what the Christian schools in China are saying and doing in the war situation:

"The faculty realizes that the time may come when heavy bombardment or the approach of the invading army will make it seem wise for the remaining faculty and students to scatter. It is important for everyone to understand that such a contingency, or even possible destruction of some of the buildings, and loss of equipment, will not destroy Cheeloo. This institution consists not so much in land and bricks and tile, as in traditions, in its records of work, in loyalty of staff and students and alumni, in reputation and support in many countries. These things are not easily destroyed, and, from them, if necessary, Cheeloo can rise again, whatever may be in store for her buildings in the immediate future."

2. *Chinese Christian leaders.* The following paragraphs are taken from a letter just received

from a well-known Christian educator and churchman in Nanking. He was still carrying on his work and his wife and children were still in the city, in spite of 65 air raids between August 15 and October 20.

"The growing interest and sympathy in America at present is in large measure the direct result of efforts put forth by many friends China has among your people. The American sense of justice and humanity is a rich source from which will come a strong moral support that will nerve China in her struggle and hence will bind the two peoples in closer and more solid friendship so as to protect effectively the peace of the world. . . .

"China has finally been compelled to defend herself. She is now staking her all on the tremendous task of breaking the yoke of oppression, and of securing the right for independent existence. These are most terrible days that China has to go through but she is quite prepared for the sacrifice. In no struggle has there ever been a more perfect example of spiritual forces against the material. China is opposing an enemy many times better armed than herself. It is a wonder that the Chinese army has been able to meet the onslaughts and hinder the enemy's progress. We cannot forecast the duration of this life-and-death struggle, but we are convinced of the determination of the Government and people not to stop short of the achievement of an entire and independent national existence. The present warfare has done away with the distinction of front and rear, of military and civilian, of combatant and non-combatant. The whole nation is bleeding; those who are not bleeding in flesh are bleeding in heart. The air-raids make us feel glad in a way that we are sharing in the sacrifice of the nation."

3. *Missionaries.* Rev. Ronald Rees, secretary of the National Christian Council in China, writes of the changed situations and new opportunities facing the missionary. Speaking of the great migration from the coastal provinces to the interior, he says:

"Northerners have gone on to Sian, Hankow, Changsha, and many of them on farther. Government and educational organizations are established now in Hankow, Changsha, Chungking. I

think we may expect to see the tide rolling on to Szechwan, Kweichow, Kwangsi and Yunnan.

"What effect will these movements have on the people of China and their future? In the first place ordinary men and women (not only students and intellectuals) are conscious as never before of a national emergency and its cause. Secondly, national unity is being extended and deepened by the common bond of suffering. In the third place, the intellectual leaders of China had been chiefly in the coastal provinces. Many are now going far inland, perhaps for an extended period. The modernizing and westernizing process is bound to be hastened in central and western China.

"The people staying in the coastal provinces are going to need the most tender and faithful support. So, also, those in the northern provinces torn away from the main body and under foreign (and probably ruthless) domination, if the experience of Korea and Manchuria means anything. But the center and west of China are going to be open in new ways, for there the heart and mind of China may be centered."

The following messages are taken from groups of Southern Presbyterian missionaries whose work in Chekiang and Kiangsu has been acutely affected, to their home church. From a group at Tsingtao:

"Our work is slowed down, not stopped. Practically all our churches and institutions are carrying on in one way or another through the faithful cooperation of our Chinese fellow-workers. The outlook for Christian work in China at the outbreak of hostilities was unprecedented. The people were more friendly and open-minded than at any previous time. There was a steady stream of accessions to the company of believers and the churches had made marked advance in church consciousness and self-support. They, too, were getting a fresh and inspiring vision of our obligation and opportunity. . . . At a time like this the influence and opportunity of the missionary who shares the sorrows of the people and comforts and counsels is greatly enhanced as compared with ordinary times."

A group of twenty-three missionaries in Shanghai, many of whom were going back and forth to their stations in or near the fighting area, wrote as follows:

"With the resounding explosions of bombs and shells, the hum of airplanes, and the rat-tat-tat of machine guns in our ears, constantly reminding us of the struggle to the death in which this beloved country of our adoption is engaged, we a company of twenty-three of your missionaries temporarily in Shanghai, amid all the confusion and misery around us, would fain send a message

that would be heard above the din of battle strife and reach every member of our home church.

"We are witnesses of the heroic sacrifices and sufferings of the people to whom we have been sent, in their determined oneness of purpose to preserve at all costs their national existence and freedom against a powerful and inhuman military machine. The bravery of the Chinese soldiers commands our admiration, and the patient endurance of the ordinary people stirs our sympathy and desire to help. But more than this, we are touched by the turning of the people to us for comfort and encouragement in this darkest hour of their national history.

"Our Chinese friends in all walks of life were bewildered by the very suggestion that all missionaries might be withdrawn from China. They could not see that it was necessary, and to them it looked like a flight. We have lived and worked with them through peace and famine and pestilence and civil wars, and now at the moment of their extreme national peril they still look to their Christian friends to stay by them and meet whatever may come. Their Christian leaders have said this openly, and innumerable individuals have said so privately to their missionary acquaintances, and the faces of multitudes express their satisfaction at seeing their foreign friends carrying on as usual.

"When we see these things we are profoundly impressed with the potentialities of these troublous times. We are now faced with the greatest crisis that has ever confronted the Church of Christ in this land. The Chinese word for crisis is made up of two words, "danger" and "opportunity." We are not blind to the dangers, but we are thrilled at the thought of the opportunities before us. We appeal to you for your loyal and faithful support as we face these dangers and opportunities.

"This is not a time to quit, but supremely a time to stand by. On all sides we see stores with the fronts boarded up as a protection against bombs and bullets, but with the sign on the door, "Business as usual." As Christians in the business of the Kingdom, this should also be our motto. God's work must not and cannot stop."

These letters reveal the intrepid missionary spirit in China now.

4. *Chinese appreciation of Christian sympathy and support.* In many ways government leaders and the non-Christian public have expressed their appreciation of the stand taken by missionaries and Chinese Christians. On September 27, the *China Press*, a Chinese-owned daily newspaper in the English language, published the following editorial under the title "Christian Loyalty":

"Christian missionaries in China have ignored

their government's advice to seek personal safety. They have been urged to leave their posts and concentrate in sectors from which evacuation under the protection of their national forces may be comparatively easy; and they have preferred to remain in this war-torn country with their Chinese fellow-Christians, unafraid and undaunted.

"The action of the missionaries has doubtless been prompted by a sense of duty toward their evangelical cause and toward their fellow men. To God they have pledged to march onward as true soldiers of the Cross, and to their fellow men they have professed to bring a divine message of goodwill and spiritual comfort. At no other time is the spirit of the true soldier more manifestly being placed on trial, and at no other time does a war-torn race stand in more need of the benefits of Christian goodwill and comfort.

"It would be highly disloyal to God and to man if the missionaries were to pursue the line of least resistance and withdraw from the field in which they and their predecessors have labored so arduously to espouse the cause of the Gospel.

"As the Son of God, Jesus could have asked for God's hand to stay the Crucifixion, but Jesus the Christ remained, to the end of His mundane existence, the Saviour of men by giving His life and shedding His divine blood for the redemption of man's sins.

"The missionaries in China today are, no doubt,

being confronted with danger. It might be easy for them to ask their governments to extend a paternal hand and deliver them from destructive forces, and yet to do so would be unchristian and unworthy of their Lord.

"Admittedly, the Sino-Japanese war must come to an end sooner or later. While the missionaries must look after the present, they cannot ignore the future. By deserting at the first sign of danger, they might betray the confidence reposed in them by the Chinese converts; by remaining together with the converts, they would surely earn undying goodwill as well as affection and lay the foundation for a greater claim to Chinese support in the years to come.

"Devotion to a cause, be it Christian or otherwise, presupposes the willingness to sacrifice. Unless the missionaries were, as they are, prepared for sacrifices at any cost, it would be hypocritical to talk about devotion, and to claim devotion from others.

"The firm resolution of the missionaries to fulfill the demands of the Christian movement in China has already won the admiration of the Chinese of all classes, irrespective of their personal beliefs. The challenge of Christian loyalty has never before been more severe, and happily it is being met in a true Christian spirit—a spirit of which all followers of Christ may well be proud."

A PEACE HYMN FROM JAPAN

Out of Japan came a peace hymn twenty years ago, written by William Merrell Vories, of Omi Hachiman. It is now in the Hymnal of the Presbyterian Church in Japan.

Let there be light, Lord God of Hosts,
Let there be wisdom on the earth!
Let broad humanity have birth!
Let there be deeds, instead of boasts!

Within our passioned hearts instill
The calm that endeth strain and strife;
Make us thy ministers of life;
Purge us from lusts that curse and kill!

Give us the peace of vision clear
To see our brothers' good our own,
To joy and suffer not alone;
The love that casteth out all fear!

Let woe and waste of warfare cease,
That useful labor yet may build
Its homes with love and laughter filled!
God, give thy wayward children peace!

The author founded the Japanese "Omi Brotherhood," described as "an experiment in establishing the Kingdom of God in the province of Omi, Japan." It has come to be one of the most significant demonstrations in Japan of the Kingdom of God, a combination of business and missionary activity. The architectural department supervises and builds more than fifty structures a year. A publicity department prints books and periodicals. Two factories are operated. They are agents for Mentholatum and other products. The church is composed of four nationalities from nine different denominations. It has overcome the difficulty of getting Koreans, Chinese, Japanese, and Americans to work together harmoniously. Effective educational and medical work are also carried on and good moving pictures offset the influence of vicious films.

A Miracle—Happy Lepers in Korea

By R. M. WILSON, M.D.*

Missionary of the (Southern) Presbyterian Church

FOR over thirty-five hundred years leprosy has been considered the most hopeless of all diseases, incurable, a curse; yet within the past twenty-five years it has become amenable to treatment, and there is hope for lepers. We may call it a miracle, for so it is.

The Korean has no such view of it. He calls it *Poong* or the "Great Wind." He believes it is a curse from heaven. In desperation some Korean lepers even eat human flesh, which they have been told is a cure. Lepers in Korea taste of the bitter dregs of life. They are driven here and there, sleep in culverts and caves, and often fall down before us saying, "Save a dead dog." So, coming into our beautiful Leper Home they soon find the great Christian hope and abide in its joy.

Our leper colony is a little world in itself. The lepers have their own mayor and town government, and manage most of their own affairs, meeting annually for the election of the councils and officers. We have trained thirty who do most of the medical work and in the future this training will be an even more important part of our task. Formerly we gave such men a general medical course, but now we confine a student to one line of work; otherwise, some will run away and practice medicine! A man named Insune is the head of the group of thirty. He makes rounds and writes prescriptions; yet he was once one of the most advanced cases we had. Another lad does most of the simple surgery—amputations of feet and hands. Two boys' time is fully occupied filling prescriptions. One gives all his time to intravenous injections of glucose, calcium, salvarsan, and the like. Last year 6,206 of these were given, and 65,000 injections of chaulmoogra oil.

Very fortunately the chaulmoogra oil is not very expensive. A pound costs about thirty-five cents and will treat a case about thirty weeks. For those who take it by mouth the cost is more because the dose is larger and taken daily. The oil apparently has a direct effect upon the bacilli. Quite often when a case starts the treatment, there is a severe reaction, as though it were a bad

case of erysipelas. After two or three weeks this subsides, the fever drops, and then the patient begins to improve.

In treatment an important thing is to clear the patient of intestinal parasites, malaria, syphilis, or any other complication. Food is an important part of the treatment, as well as exercise and keeping busy so as to occupy the mind. Sand baths in the hot sun, as well as swimming, are parts of the treatment; the daily hot, soapy bath is important.

Our colony is as busy as a beehive, for all who can stir about must do their part towards caring for their gardens and raising pigs, rabbits, or some other form of the extra food needed in their treatment. Blind Pak passes his days by making straw rope, and he can earn three cents a day, about our usual wage in the colony. Mr. F. E. C. Williams of Kwangju has been a great help to us in training the lepers to a more scientific farming. He comes every fall with a Korean teacher, and their classes, held for one week, mean a great deal. An annual fair is held in the fall when their crops, pigs, rabbits, and produce of other kinds are displayed and prizes given.

One of the worst wind and rain storms in years struck our colony last year and did much damage, mostly to the roofs. The American Mission to Lepers sent an emergency fund of one thousand dollars at once, which about covered the losses.

One of the queerest observations I ever made among lepers was when I came upon a man with the sole of his foot in his lap. With a large needle and thread he was sewing up a great crack in his foot. He had to do this about once a month, he said, for sand and dirt would crowd in and increase the size of the wound. It was about like sewing up a baseball!

A recent study of our seven hundred lepers showed some curious facts which will give an idea of their suffering. In answer to the question, "What relative of yours was a leper?" sixty-one replied, brother; forty-five, father; thirty-eight, mother. Two hundred and twenty said they had lived with lepers; ten, that they thought they had gotten the disease from a leper's house; two hundred and twenty-nine said that lepers lived in their village as neighbors.

* Superintendent of the Soonchun (Korea) Leper Colony, aided by the American Mission to Lepers, Inc., 156 Fifth Ave., New York, N. Y.

As to the first sign of the disease, three hundred and fifty-nine saw it in their lower extremities, and two hundred and twenty-seven, in their arms and hands. Their chief suffering is from neuritis, and four hundred and thirty (more than half the colony) had it at the time of our study. Two hundred and eighty had ulcers, mostly on the feet; one hundred and forty-one were unable to do any kind of work. As to recovery, two hundred and fifteen had slightly improved, two hundred and sixty-six had greatly improved, and twenty-three had grown worse. One hundred and seventy-three stated that the dead spots in the skin had improved. Two hundred and forty had lost fingers; two hundred and fifty-nine, toes; eight,

feet; two, arms; twenty, legs. In three hundred and sixty-one cases the vision was good, and in three hundred and forty-one it was impaired. Thirty-four had lost both eyes, and twenty-six, one eye.

The fact that four hundred and three are baptized Christians and one hundred and fourteen in the catechumen class shows that Christ is strong among them. Many of the others are new Christians, but it takes about two years of study and testing before they are fully admitted to the church.

It is a joy to see these wretched, sick, hopeless creatures recover and become happy, healthy Christian citizens of the land.

When Korean Preachers Illustrate *

By the late F. S. MILLER of Chosen

THE illustrations Korean preachers and teachers use let in the light not only on their subjects but also on the inner workings of their minds and hearts.

Pastor Yune, speaking of mutual helpfulness: "Two beggars came through our village, one was a deaf and dumb woman and she was leading a blind man. Both had happy, contented faces, and seemed to get along together well enough.

"Now, if the man had kept abusing the woman because she did not tell him what she saw and she had abused him for not telling her what he heard they might have lived very unhappily together and have sought a divorce. As I observed them I thought, 'That is the way forbearance with each other's weaknesses makes a couple happy.'

"In the leper asylum you will see those who have hands helping those who have none and those who have feet using them for those who are footless. Each of us has his peculiar gifts, let us use them for those who lack. Let us not despise the helpfulness of the weak; the bread and the fish did not belong to a full-grown man."

* * *

Elder Song, pointing out the danger of pride, used this, "There was a proud *yangban*, gentleman, in a village who passed a group of farmhands eating their lunch by the roadside. The farm women had brought out a large gourd full of boiled rice, bowls of pickled cabbage and a bottle of soy sauce.

"The coolies asked, out of politeness, 'Will you

not come and have lunch with us?' The *yangban* felt insulted by being asked to sit by the roadside and eat with coolies, and gave them a gruff reply.

"Several years afterwards, when the reformed government had come in and the *yangbans* were deprived of their especial privileges of living by oppression of the common people and by extortion, this *yangban*, like many of his fellows, was on the verge of starvation. One day he passed the same farmer and his hands, eating by the roadside. How good that white rice looked; those pickles made his mouth water. He hoped they would ask him again to sit down and eat with them but, remembering his former rebuff, they ate in silence, not even saluting him. Going a little further on, he felt so weak from hunger and the grinding of his stomach that he had to stop and sit on the bank of the stream. How he repented of his former pride and oppressions!"

* * *

Deacon Pak, speaking of God's love for us sinners, said: "One of the Christians in Seoul had five daughters and one son. One afternoon the youngest daughter wandered off. At two o'clock the mother discovered that she was missing and started out to hunt for her. Long after dark she found her outside the East Gate.

"When the father was returning at sunset, tired and hungry, some neighbors told him of his loss. So he turned back up the street and searched for her till eleven o'clock. When he returned home and found her safely restored, he wept for joy with his cheek against hers, saying, 'If we had

* From *The Korean Mission Field*.

not found you we could not have slept tonight. Thanks be to God.'

"If a working man with five daughters and a son to support by his labor could so rejoice over the return of his smallest daughter how easy it is to conceive of God's joy over one sinner who repents."

* * *

Speaking of thankfulness, Leader Yi told of a pastor in Fusan who was returning from making calls and heard the sound of suffering coming from under a bridge. He listened and heard a voice asking that God would send a Christian to help the sufferer. Looking down, he saw a leper with one foot almost gone. When he spoke kindly to the leper the diseased one asked, "Are you a Christian?" "Yes." On hearing this the leper began praying the more earnestly as he thought his prayer was answered.

The pastor hastened home and told the Christians to collect and send food and warm clothing to the leper as he was on the point of departure for North Korea to lead some revival meetings in Pyengyang. During the meetings he told the story of the leper praying under the bridge. Someone in the congregation, without giving his or her name, placed forty yen in the collection plate marked, "For the leper." Others, hearing of the gift, contributed more till they had enough to send him to the asylum.

When the pastor visited the asylum after that, the joy, peace and thankfulness of this leper touched his heart. Leader Yi went on to say: "Thankfulness is not in the place and circumstances of the person. Jesus was thankful under the reign of a Herod or when lying in the stern of a little boat in the midst of a storm."

* * *

Lay pastor An, telling how useless it is to worry, said: "A young woman in our village was preparing to pay her first visit to her own home

from her parents-in-law and for the present of bread for her parents she thought she would take three pecks of rice. As she sat down in the sedan chair she thought, 'This rice, in addition to my own weight, will be heavy for the chair-coolies.' So she placed the rice on her head and carried it there all the way, instead of laying it at her feet. We are just as foolish when we carry our worries instead of placing them in God's keeping."

* * *

When speaking of the way Christians lose their consciousness of the presence of the Holy Spirit in our hearts, Pastor An said, "An old man and his son were going to Seoul and lost their ticket on the train. The conductor said he would come through again and told them to keep up their search. They hunted through their clothing and baggage and scolded each other. Finally the son opened up his underclothing and there in a secret pocket, wrapped up in paper, he found the ticket. When you feel you have lost God, do not search the heavens above or the earth beneath, just look in your own heart."

* * *

Helper Kim told how he had been asked to hold revival services in a church. He started to do so and they fed him the poorest variety of rice and lent him no covering for the night, so he could neither eat nor sleep and spent the night in prayer for the church. The next day, praying for strength, he went on with his instruction and exhortation and, though they did not improve the rice, they gave him a thin and unclean comforter. Again he was too cold to sleep but went on with his revival services, with the result that the people relented and fed him on good rice and supplied him with plenty of bedding. As usual, it was not that they did not have the goods, but that they lacked the grace.

He went on to say that it is not always the

LIFTING UP JESUS CHRIST

There is a theory, held by some, that Jesus of Nazareth was only an extraordinary man, a Palestinian Socrates, a Galilean Francis of Assisi, a first century ethical teacher, a Jewish prophet, a lofty spiritual genius, the founder of a new religion to be ranked among the other religions of the world.

In reality Jesus is the Way, the Truth, the Life. He is the door. He is the bread of life, and the water of life. He is the vine. He is the morning star. He is the light of the world. He is the Alpha and the Omega. He is the resurrection. He is the eternal Word. He is the only Saviour from sin. He is God manifest in the flesh. He is the image of the invisible God, the effulgence of God's glory, and the very image of His substance. He is the foundation of the Church, and the head of it.

If any pastor, who feels that his ministry is futile and that his church is losing ground, will exalt the living Christ in his life and his preaching, he will be a winner of souls.—*The Christian Observer*.

worker who brings revival to the church; sometimes it is the church that revives the worker. There was a woman in a church who had lost her zeal and activity. Her son had gone to Japan to find work and when her sixtieth birthday came there was no one to provide a feast for her. The sixtieth birthday is the greatest one in a lifetime

because it is the beginning of a new cycle. The eldest son usually provides a feast for the parent.

The church people, seeing how sad and lonely she was, gave her a better feast than her son could have done and she received such a revival from this kindness that she became an active worker in the church and well repaid them for their love.

Distributing Bibles to Russians

By REV. I. V. NEPRASH

Executive Secretary of the Russian Bible Fund

THE Soviet Government gave permission ten years ago for the printing of 50,000 Bibles and 50,000 New Testaments under the auspices of the Russian Bible Fund. The writer was asked to secure the necessary money and a considerable amount was subscribed in America. Part of the program was carried out when, without warning, the Soviet Government cancelled the permission, and the remaining funds were kept in America until there should be opportunity to use them for the purpose for which they were given.

Since Russia is still closed to any Bible distribution, the Committee in charge of the fund decided to use the money to make the Scriptures available to Russians scattered in many places throughout the world. Many were stranded in foreign lands after the War and when the Communists started a drive for the extermination of the educated Russians, hundreds of thousands fled for life and are now scattered in various parts of the world.

Some Evangelical Christians organized the distribution in China, Manchukuo and Japan and the writer took up the work in parts of Europe where there are large settlements of Russians. Six months were spent in Czechoslovakia, Roumania, Poland, Lithuania, Germany and France. The results of this evangelistic work are far beyond expectation because of the spiritual hunger of the masses of exiles.

Eastern Czechoslovakia is populated by over half a million of Carpathian Russians. Having recently traveled in seventeen countries in various parts of the world, I have found nowhere such poverty as among these people. The Scriptures were received most eagerly.

The eastern province is called Bessarabia, and is a Russian province under the Roumanian flag. Three months were spent there with most gratifying results. In spite of continuous interference

from the police, that meant suffering and financial losses to the Believers, the work of distribution was organized and 19,966 New Testaments and 2,300 Bibles were distributed to those who wished them. Five courses for workers were conducted daily for about 300 pastors and evangelists. Six hours were given to instruction in the study of the Bible, how to organize a church, how to bring men to Christ and on the spiritual life of workers. Every night large evangelistic services were held. With the help of the pastors, the program of distribution was worked out in detail and it was decided to give the Scriptures to unbelievers only, to those who are unable to pay and only to those interested enough to read the Book.

The distribution was made through Believers who, with every copy, gave a testimony concerning the Book and the Saviour.

One month was spent in Poland, where there are several million Russians and Ukrainians. Services and conferences, with courses for workers were conducted. About 15,000 copies of the Bible are being distributed through the Believers.

Danzig proudly calls itself the "Free City." About 2,000 Russians are in the city and its province. Practically all belong to the former intelligentsia and many are unemployed, leading a miserable existence. Their hearts are overburdened with the situation. Much sympathy is expressed for Jews who leave Germany and have nowhere to go, but there is no mention of almost 2,000,000 Russians who, persecuted by Communists, had to flee their homeland and have lost everything after seeing their relatives massacred for no other crime than that they were educated. Why is sympathy so one-sided? It seems that the Gospel of Jesus Christ is the only remedy to heal the wounds. A Russian priest in Danzig was grateful for the Scriptures offered his poor parishioners.

Lithuania is a comparatively small country with over 75,000 Russians scarcely touched by the Gospel. Two thousand copies of the Testament are being distributed as a start.

In Germany we found complete freedom for preaching the Gospel and the spreading of the Christian Scriptures.

In France there are between 300,000 and 400,000 Russians and about 80,000 are in Paris. Services were conducted there every day, two on Sunday, in the opera house Pleyel, in the center of the city; they were well attended and the presence of God was evident. Former colonels, gen-

crossed himself to express his gratitude to God and almost embraced the writer.

When a bishop who has 185,000 in his care was offered the Scriptures, he asked suspiciously:

"Why do you do it?"

The writer answered that he had been an atheist and was converted through the study of astronomy but had found this a wrong way to go. He now knew that the shortest way is through the Scriptures and so devotes his life to their distribution.

"Through astronomy, you said? Please tell me how it happened," begged the bishop with insist-



TRAINING RUSSIANS TO BE EFFECTIVE CHRISTIAN WORKERS

One of Seven "Courses for Workers" conducted recently in different countries of Europe.

erals, doctors, professors, singers, leaders in the financial world, ladies of society, brought low by circumstances, listened intently.

The Russian missionary work in France and Belgium (with her 3,000 Russians) is well organized. A Gospel periodical is published and 15,000 copies every month go to Russians in all parts of the world. A campaign for the distribution of New Testaments has been begun and from 5,000 to 10,000 copies will be distributed, for the most part through individual Believers. In some cases the clergy of the Russian Church are also approached. When a priest in Czechoslovakia was offered copies of the Scriptures for his parishioners he gratefully but hesitatingly asked for 100 New Testaments and 50 Bibles. He did not know where to obtain the books. When he was asked if he would be willing to distribute copies among non-members of his congregation, he gladly agreed. When 250 Testaments were offered he

ence. When the story was told all suspicion disappeared and kindness, almost reverence, took its place, together with gratitude for the books.

When a book is given by us to a Russian, it is taken with the suspicion that it may be a sectarian book, but when the copy comes from a bishop it is received as a holy book, is read with confidence and believed.

Pray for the many thousands of New Testaments and Bibles being distributed throughout the world, that they may bring a hundred-fold harvest for the glory of God. Without God's blessing, the books may remain only printed matter, or be destroyed; but through the influence of the Holy Spirit they may become a Living Word in the hearts of the readers and lead them to Christ—the Giver of a new Life of which these Russians are so greatly in need because of their experiences of the past and hardships of the present, with no hope for a better future.

World Youth Looks at America

By CHARLES D. HURREY, New York
*Secretary of the Committee on Friendly Relations
with Foreign Students*

AMERICA is in the spotlight. World youth is watching us. They are visiting us, criticizing us, and praising us.

"You Americans are making us go faster," said a Syrian young man, "but are you making us grow better? You can organize gigantic industrial corporations, build skyscrapers and subways, but you cannot write anything comparable to the 23rd Psalm or the 13th chapter of 1st Corinthians."

"You Yankee Americans built the Panama Canal, but how did you acquire the Canal Zone?" was the disturbing question put to me by a brilliant Latin American student. "You imperialistic people of North America think of us Spanish Americans as a backward people to be exploited for gain; you are not willing to meet us as comrades on a cultural plane."

In far-off Australia some are saying: "You are rapidly becoming a nation of law-breakers; you condemn banditry in China but daylight holdups menace your metropolitan areas."

The youth of Asia attack our color prejudice and racial discrimination. They say: "You preach brotherhood but you practice injustice; you frown upon the caste system of India but you lynch the American Negro. Champions of liberty and freedom, you grant no Asiatic the rights of American citizenship."

European youth likewise looks us over. "Why don't you let us run our own affairs?" says a German youth. "Why do you think you are called upon to be the moral leaders of the world?" British youth declare that we grant degrees to generous donors to our colleges, who have achieved no academic standing.

"It is not the business of a student to be working in factory or harvest field," observes an Oxford student. "It is the business of a student to be a thinker and to think things through. You have achieved only mediocrity in music, art, and literature because in your devotion to popular education you fail to recognize superior talent and ability."

If these judgments seem harsh and unfair, let us remember that we have brought them upon ourselves by maintaining an attitude of aloofness and superiority. Have we not thought of Mexicans as bandits and bull fighters? To the average

American the Chinese are laundrymen and consumers of chop suey and chow mein. We have maligned the Japanese as sly and deceitful. For most of us, the Filipino is still a tree-dwelling savage. When young Americans are asked to describe India, they give inordinate emphasis to caste, famine, and tigers. Our fear of entangling alliances with Europe perpetuates the popular impression of the French as gay and irresponsible, the British as lordly and "high hat," the Germans as warlike, the Italians as "dagoes" and the Russians as bewhiskered and red.

To offset these weird and unfair judgments we need to discover all that is best and beautiful in others, and to reveal our best to visitors from overseas. If I could have my way, the schools of America would be visited frequently by cultured spokesmen from the Orient, Europe, and Latin America. Our youth should be thrilled by the art and music and literature of other lands. Moreover we should receive in our homes, clubs, and churches, these guests of culture and refinement.

Fortunately, our college communities are favored with the presence of over 8,000 students from all parts of the world; sons and daughters of high officials and business men abroad are now mingling with our youth on the American campus. With alert and open mind they are studying our civilization at close range.

On the brighter side, here is how they size us up:

"You are a generous people; vast millions are given annually to education, charity, and religion, not only at home but notably abroad. Your championship of public health has overcome contagious disease and has enriched life for all. Under your leadership warfare is waged against poverty, disease, ignorance, and crime in the Orient and Latin America, as well as within your own borders.

"Your technique intrigues us; how you do things fascinates us. We are here to discover the secret of your gigantic achievements. After all, this is a land of opportunity, democracy still prevails, and the people are free to say and write what they think. Here the humblest can rise to the highest position in the land, through sheer merit and hard work.

"Darkness is dispelled throughout the world and mighty forces are placed at man's disposal because of the inventions of Edison and other Americans. We see you victorious in your struggle to master the machine rather than be mastered by it. Through labor saving devices you are on the way to release men and women from drudgery and to set free their spirits for contemplating eternal values."

Youthful eyes from every land are upon America. What shall they see? Without our effort they may not discover our best, but may drift into our worst. The preservation of the noblest ideals of American youth depends upon the conservation of our Christian character and at the same time we must preserve the heritage of beauty and truth possessed by our youthful guests from afar.

From the standpoint of the development of the Christian world community, no body of young people offer such opportunities as do the foreign students in America. If tactfully approached and enlisted in the work of the Christian churches throughout the United States, these young people will become the equivalent of as many foreign missionaries upon returning to their native lands.

TWELVE BASIC FACTS ABOUT ALCOHOL AS A BEVERAGE

Whereas the income of people in the United States has increased 51% in the past five years, the gifts to benevolences have decreased 30% and the amount spent on alcoholic drink has increased over 300%. Is it not time we considered the influence of intoxicants on health and character? The following facts are given by investigators:

1. Alcohol is an irritant, depressant, narcotic drug.
2. It deprives the tissues of oxygen, hinders the functioning of every organ and endangers health by decreasing the efficiency of the body's defense mechanism.
3. Alcohol suppresses the higher controls which are the products of moral and social teachings, thus causing disharmony with the modern environment.
4. By its effect upon the central nervous system, alcohol slows the reaction time, causing the deaths of thousands of men, women, and children on our highways.
5. It decreases physical efficiency, impairs the value of mental effort, and disturbs the psychology of the individual.
6. Alcohol is a habit-forming drug. A constantly increased quantity is required to produce a given effect.
7. Because of this habit-forming characteristic, three persons of every ten who drink be-

AWAKE, YE CHRISTIAN MEN

Words copyrighted by George A. Brown, Elyria, Ohio.
Tune—St. Thomas. S. M. by Aaron Williams.

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
To ev'ry 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.

come alcohol addicts; that is, they can discontinue the practice only at the expense of grave discomfort and disturbance.

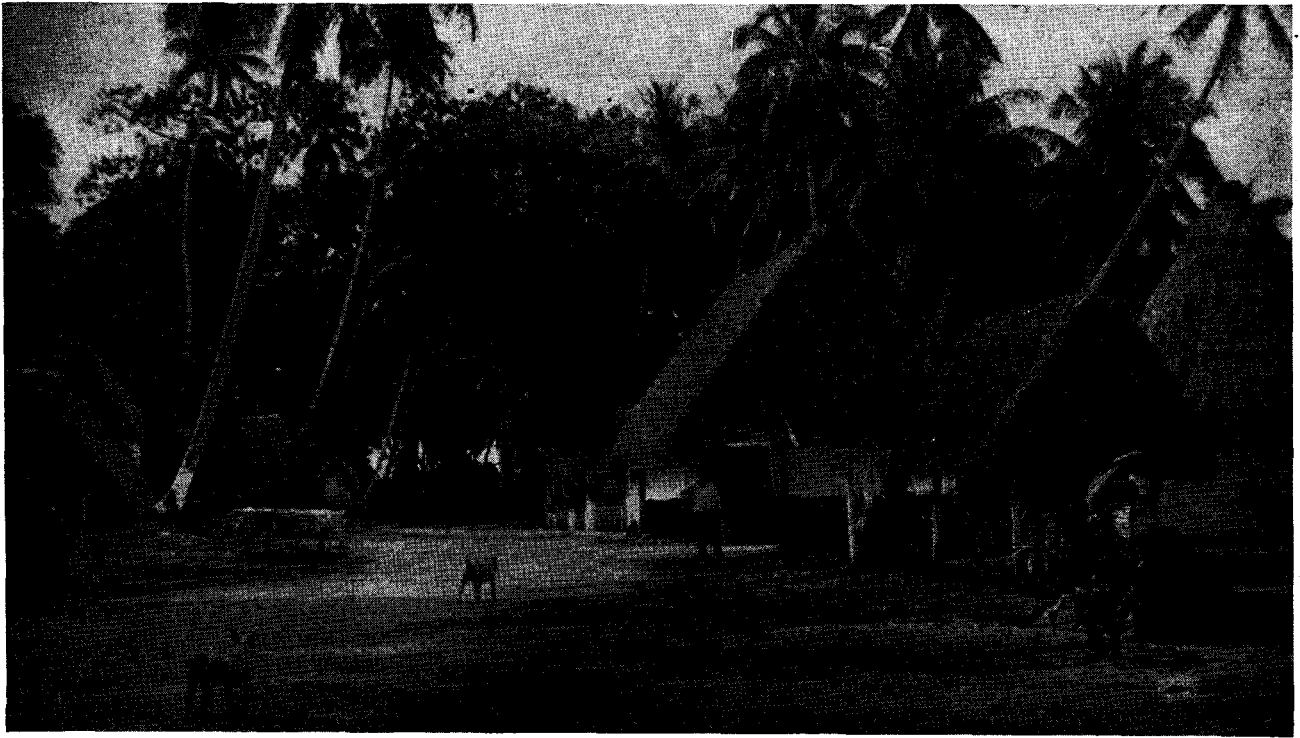
8. Of those who do not become addicts, the majority suffer degenerative changes in the organs and in the vascular and nervous systems.
9. The traffic in alcohol is productive of waste, crime, and social deficiency. The social burden is comparable only to that of war and disease.
10. The alcohol custom and traffic are rooted deeply in physiological, psychological, economic, social, and political motives. The problem is allied to nearly every other problem, being at once cause and effect.
11. The social good can be served only by policies which look toward a diminishing consumption of alcoholic liquors. Any policy with this purpose and result is acceptable; any other policy is morally wrong and socially disastrous.
12. Prohibition of the liquor traffic, by aligning all of the powers of government against the habit and the traffic, has served the social good better than any other policy so far tried. There may be better ways of dealing with the liquor traffic and the drinking custom; they have not yet been demonstrated.



NEW GUINEA NATIVES HAVING A DANCE FESTIVAL ON A COCOANUT PLANTATION



NEW GUINEA PAPUANS AT HOME—PREPARING FOOD



A PEACEFUL SCENE IN A PAPUAN VILLAGE IN NEW GUINEA, MANDATED TERRITORY

New Guinea Yesterday, Today and Tomorrow

By R. R. HANSELMANN

SLOWLY the wild and unknown spaces of the world are disappearing. Soon it will no longer be possible to find a land that missionaries, trade and international politics have not penetrated. Outside the polar regions there are but few unexplored areas, and the largest of these is the vast tropical interior of New Guinea, an island continent much of which is still shrouded in mystery.

Throughout pioneer days patriots and empire builders, energetic fortune seekers and zealous missionaries, were called upon to display a heroism and self-sacrifice perhaps unparalleled in the annals of history; and many brave and worthy lives were as seed planted in the ground, afterwards to bear the fruits of civilization and righteousness. On a sixty- to eighty-mile border around New Guinea, the Christian religion and civilization have established themselves securely, for

after the bitter experiences of the pioneers, the present ten thousand white men are reasonably safe and comfortable. The one quarter million natives of this area have not accepted Christianity as a mere veneer, but have experienced a rebirth of varying degree. The native is pathetically anxious to live like a white man, and to imitate both the good and the bad, so that one cannot predict the future of the race.

In speaking of the native of yesterday, we mean the primitive man as he still is in his undisturbed savage life. Possibly a million would be a conservative estimate of the population. These natives are partly Caucasian, partly Mongolian, with a little Ethiopian blood. Their features are not as outstanding as the Negro's; their skin is in various shades of chocolate brown. The men are tall and sturdy, even the pygmies being husky, but the women are very small. Men wear *tapa*

cloths and the women grass skirts. Having an aversion to water, the primitive man wallows in filth; fights to protect his clan; cultivates the land for food (sweet potatoes, taros, yams, greens and



CANNIBAL PAPUANS

bananas); raises pigs, dogs and chickens; and manufactures his own implements and clothing.

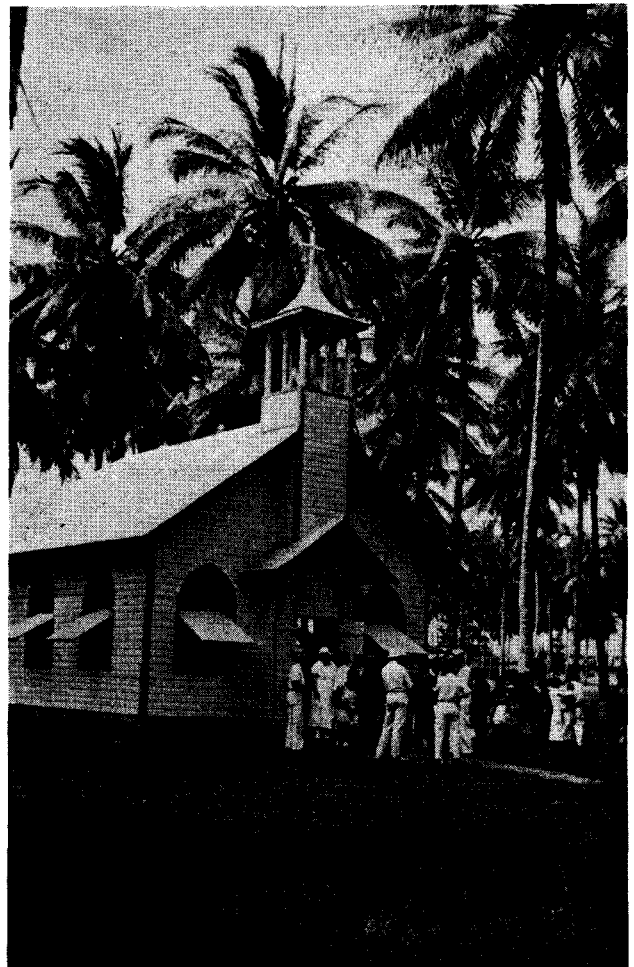
Each tribe speaks its own language. The theory is that private contentions caused many separations, and as each ostracized group survived and developed, their language underwent many changes. Unwritten languages are not static. Some tribes suffix their verbs, others prefix them. The irregular verbs in the Amele language number over six hundred. The rules of syntax are almost the opposite of ours. Interpreters that can speak two or three languages are very rare. Their strange melodies reveal an odd rhythm. War and love songs, dance music and mothers' chants are melancholy, like funeral dirges. Fear and superstition leave their indelible traces on the soul, as the weird music bears witness.

Fear of the life hereafter, superstition, and faith in sorcerers make the native of yesterday the most miserable creature on God's earth. A spirit of love and goodness is unknown. By sacrifices or efforts to delude the spirits the natives seek their safety. Certain spirits are believed to have their habitation in caves and mountain peaks. There is no trespassing of these premises, and if accidentally or unknowingly entered, fear, or auto-suggestion, would soon claim its victim. The belief that a spirit or enemy may assume another body or form, such as a crocodile or shark, is common.

As animists they seek refuge in sorcerers who

promise assistance or protection. When making a new garden, sorcerers are called to drive insects away. Certain shrubs are planted to attract rain and warmth from the sun. Daggers or arrow points are suspended from tree limbs to ward off evil influences. For fighting, hunting, fishing, courting, indeed for every step of life, some sorcerer plays a rôle, and each one demands remuneration. Especially in sickness and death, fear of unseen realities bring terror to the primitive man. Gruesome methods are used to scare the captive spirit from a limb or body, and when death comes the whole village laments. In their wailing, they extol the deceased, and try to justify all their past unkindnesses toward him. The widow covers her body with clay to protect herself from her husband's soul which seeks to snatch her soul away. Suicide is committed, not out of despair or despondency, but out of revenge, for the belief in the power of the departed soul to do evil is real to the man of yesterday.

On the other hand, life in reality is a life of lust. There is nothing to curb desires. The only



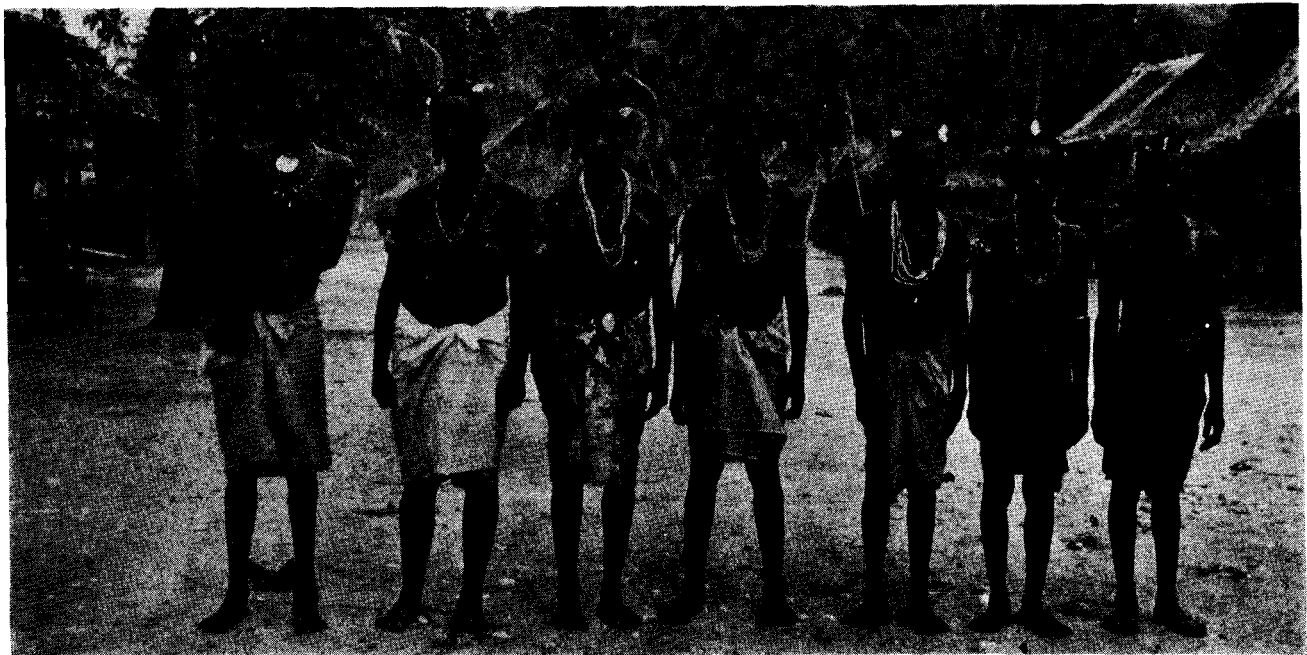
CHRISTIAN PAPUANS TODAY
(Church Erected by American Lutheran Mission.)

check is the sense of the welfare of the clan, and that is frequently at the expense of the individual. Whatever the majority of the clan decides, the individual accepts. Gluttonous feasting and immoral dancing carry in their wake physical wrecks. As no primitive tribe has been found that understood the physiological phenomena of life, our natives have their erroneous ideas. The girl to be married is supposed to be a virgin; so rightly we speak of the morals of a primitive people as high, but we must add only in certain respects and that is due to ignorance and superstition. On the other hand the primitive man is found to reach the very lowest depths.

We see in the native of yesterday a truly rational human being, imbibed with a spirit created

discover the reality of our God." After years of swaying forward and backward, suddenly it is seen that the Holy Spirit has created a new heart, new desires and lives are changed. After a thorough Bible course of two years' instruction, large classes are baptized, and out of the night of darkness and the struggle with the unearthly powers of evil, children of light and of God arise.

So it comes about that in the native of today one sees brighter countenances; cleanliness in private and public life; a lighter rhythm is felt in newly composed music. Every event and problem of life is discussed in the light of God's Word. Public censuring of sin and congregational discipline are realities. Church services are crowded, and daily devotions bear witness that religion has com-



SOME NATIVE NEW GUINEA GIRLS IN THEIR MODERN DRESS

by God, living in constant danger of war, ensnared in a fearful superstition, given to live a life of lust, covered with dirt and groping for a miserable existence, with the definite doom of falling into Satan's hands.

But we are thankful to say that many have been saved by the power of the Gospel. This has meant many years of careful, tactful, prayerful work and a fierce struggle between God and Satan. The stationing of young Christian native men in barbaric areas, where in the beginning they are not called upon to teach and preach, but to live a Christian life, is an effective method, and calls for the choicest vessels of God. The devil knows what influence these Christian natives will exercise, and he tempts them to the utmost. Every Bible story is told with this appeal: "Try out and

pletely gripped the masses. A different spirit is astir. There is now no fear of evil spirits; the blessings of civilization are self-evident realities. Baptism becomes a custom.

But there are influences that pull the other way. The indentured labor system takes the young men into different surroundings for three years. Over 33,000 young men are employed by white men, absorbing the virtues and the vices of the white man. The native has had no time to adjust himself to the new mode of life. But always a nucleus in the church prays and works to overcome the evil influences.

Looking into the future, one sees either a promising nation, or the remnants of a dying race. Clouds are now threatening on the horizon. The Oriental world is making gigantic strides, and

whether New Guinea will remain in the white man's control is an open question. Japan has received a lease for an immense area in Dutch New Guinea. Sea shell poaching between nations is waged like a little war. White population is increasing rapidly. Land is acquired, commercial enterprises enlarged, and there is an ever-growing demand for native laborers. Civilization, with its blessings and evils, comes into closer and easier reach of the natives. If the native of to-

morrow can be helped to adjust himself to changed conditions, a new nation may develop, but if he cannot acquire the proper psychological equilibrium, he will succumb. In any case, mission work in New Guinea has a glorious future. The Gospel must, and will be brought to this uttermost part of the earth, and if the Lord's Word and prophecy find fulfilment with this task, then may the end come. Let us be found doing His will and working while it is day.

A Revival in East Africa

By LUCILDA A. NEWTON, Mabuki, East Africa

Missionary of the Africa Inland Mission

THE long prayed for revival seems to be breaking upon Tanganyika in such power that it is completely changing the lives of both black and white people. It began in our Africa Inland Mission teachers' institute in July. The native leaders received a real filling of the Holy Spirit, and this spread from them back to the white missionaries until half of the Tanganyika force are so changed that their lives are hardly recognized by those who knew them two months before. The Lord did not pass me by but has wrought such a new work in me that I can truly say that "henceforth I live, yet not I, Christ liveth in me." He has so completely revolutionized my home life that we now have complete unity in the things of the Spirit, whereas for a year we had only misunderstanding. This is happening in the lives of many. We have faith to believe that the work will not cease until every worker has been brought into this relationship with God through the Spirit.

We hear from a number of stations that routine work has been put aside and daily souls are coming for prayer and to seek the Lord. It is

unheard of in this territory. But at our station, Nera, the powers of Satan seems to be stronger than ever. Perhaps it is because here are gathered all the future leaders of the work in the Bible school and pastors' institute. But the Lord can conquer Nera. Already we have felt the Spirit's power in the giving of His Word such as I have never known before. What years of wasted efforts we put forth without His power. In these days, since we have really come to know Him as never before, He is bringing us to see the power of His resurrection life. There is a stand of faith where that resurrection power can be continuously at work against the enemy.

We feel that this reviving is a preparation for something ahead. There is a fellowship of His sufferings that is awaiting us, but we do not know the details. With the Lord doing such a definite work in our midst, how we need grace, how we need humility and continued yieldedness. We feel the Lord has done all of the blessed work of reviving and we cannot take ourselves out of His hand—but we can grieve His Spirit by pride and self-sufficiency.

ANCIENT KINGDOMS IN AFRICA

Few people know of the existence of two native kingdoms in the heart of Africa, Ruanda and Urundi, which for centuries had each a line of hereditary rulers. Musinga, now de-throned, was the last of the great heathen monarchs of Central Africa, and in his day had exercised the power of life and death over all his subjects. This power was taken from him in 1916. The two kingdoms are now governed by Belgium under mandatory powers.

The Ruanda General and Medical Mission was founded by the Church Missionary Society. For its work it must depend entirely upon voluntary support, whereas Roman Catholic schools are in receipt of large State subsidies. The Mission has seven stations and nearly fifty missionaries. Each station has its ordained English missionary and its doctor. The native evangelists and teachers number about 800; adherents are probably about 30,000 to 40,000.



Photo by Mr. and Mrs. Martin Johnson

OLD SCHOOL AFRICAN WARRIORS—WITH THEIR WARDRUMS

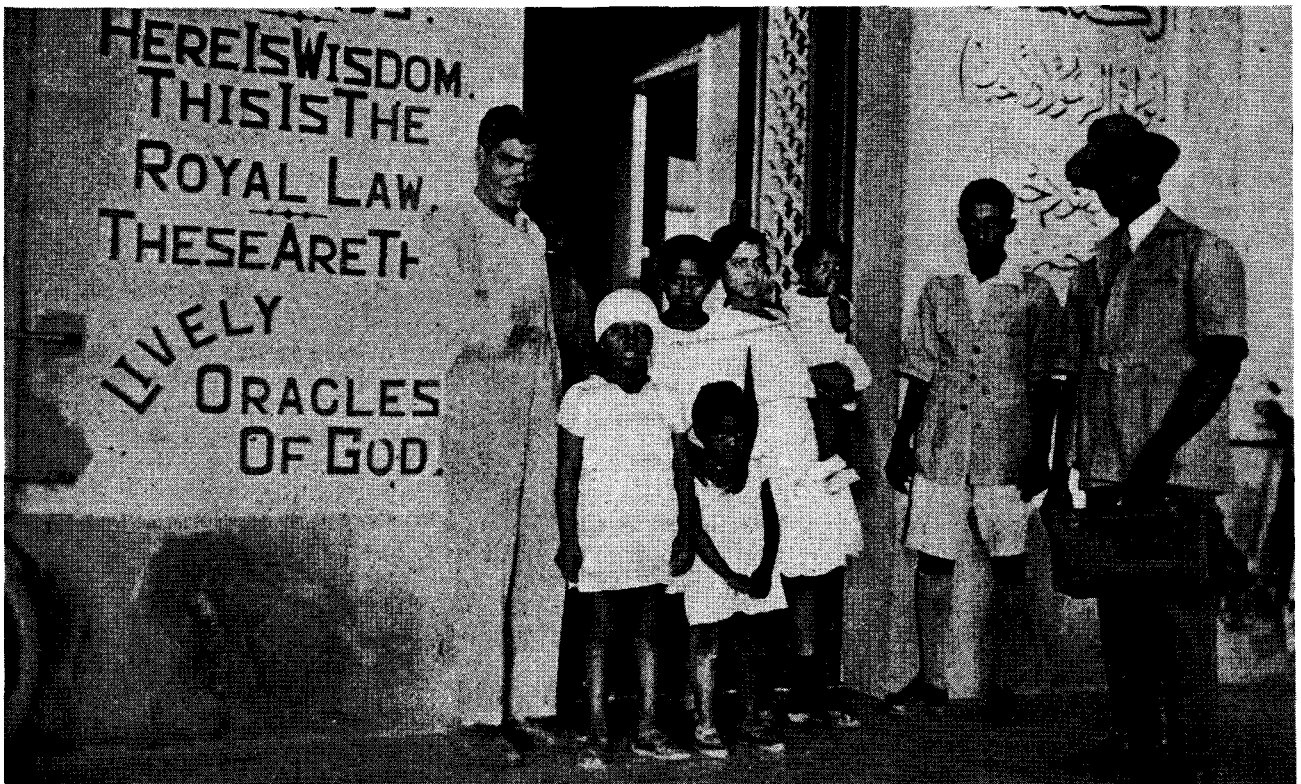


Photo by E. W. G. Hudgell

NEW SCHOOL AFRICAN WARRIOR—COLPORTEUR AT BIBLE DEPOT, KHARTOUM

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

SUGGESTIONS FOR THAT "NEW LEAF"

Do not be content with the program of activities or the attainments of 1937. Every living thing must grow; even a change to a fresh plan in order to whet the appetites of the membership is well worth while. The material this month is offered to furnish enlargement patterns for pastors, Sunday School workers and leaders of both adult and junior missionary groups. As a keynote, read this digest of a clever skit given at a meeting of the Methodist women of the Cincinnati district, at Lakeside, Ohio, last summer:

A Study in Ghosts

The leader of a meeting, outlining the new plans for the coming year, was disturbed by confused talking and groaning behind the curtain to her rear. She said:

"Somebody seems to be making a fuss back there. Will one of you please go back and see what it's about?"

According to prearrangement, a member of the audience looked behind the curtain and said,

"There's a whole group of the queerest looking people back there. I think you'd better see them."

The curtains are opened revealing seven ghostly figures (sheeted and with faces crayoned), writhing, twisting, wringing their hands, and groaning thus:

No. 1; "It can't be done! It can't be done!"

No. 2; "We never did it before! We never did it before!"

No. 3; "It costs too much. It costs too much!"

No. 4; "There's too much machinery! There's too much machinery!"

No. 5; "Women are not interested in missions anymore! Women are not interested in missions anymore!"

No. 6; "No one reads missionary literature anymore! No one reads missionary literature anymore!"

No. 7; "Women are seeking honor only for themselves! Women are seeking honor only for themselves!"

Indignantly the leader says: "They can't do this to our new program! Can't somebody quiet them?"

At this seven women from the audience rush up and reply forcibly, in turn. Each objecting ghost repeats her phrase upon being asked what is the matter with her, and is answered in indignant terms:

"Others are doing this. . . . There must always be a first time for everything," etc.

As each ghost is told, in her turn, to "*begone!*" she slinks off, looking furtively behind, and the sixth speaker says:

"You're nothing new—you're all ghosts of creatures dead long ago."

As the last ghost repeats her cry that women seek honor only for themselves, the leader looks up and says:

"Dear Christ, can it be possible that this is true of many of us?" She closes with a prayer of repentance and consecration, while groans continue behind the scenes.

This scene is very forcible. Try it.

A Pastor Includes the Men

Rev. Rodney C. Gould, pastor of the First Baptist Church at

New Philadelphia, Ohio, writes this Department as follows:

Beside our Missionary Society programs, and those of the Guilds, we intend having a School of Broadening Horizons—for the children's groups during the church worship hour; and for the young people's and adult groups during the B. Y. P. U. hour. We expect to have one missionary prayer meeting a month for eight months. Four will be on the Moslem World and four on the Rural theme. It is surprising how much there is available for interesting programs when one begins to cast around. For the rural programs I expect to have three progressive rural pastors, all graduates of college and seminary, alive to present-day problems, come in and speak on such subjects as Co-operatives, Problems of the Rural Church, and the Rural Home of Today. A stereopticon lecture on Colportage Work will complete the Rural programs. I find that within a radius of thirty miles are living several missionaries on furlough. One is from Cairo, one from northern India (where the Moslems are strongest), and one from Nigeria. I am asking them to speak especially on their contacts with the Moslems in these widely separated fields. I hope to have a moving picture on the Mohammedan topic complete this series.

Your suggestions in the *MISSIONARY REVIEW OF THE WORLD* are invaluable, and I am looking forward eagerly to forthcoming issues.

These kindly words of appreciation are passed along to the constituency, whose materials, in the main, are used in our department.

Christian Youth in Missionary Action

Under this challenging title, S. Franklin Mack, authorized by the International Committee of Religious Education and in co-operation with the Missionary Education Movement, has written a pamphlet for the series issued for young people using the United Christian Youth Movement literature.

The pamphlet in question outlines "what individual young people and young people's societies can do for missions." It gives a brief survey of the vocational aspect of missions, with a summary of the qualifications required of the missionary of the future. If your young people are not already enlisted, by all means arrange a rally at the call of the pastor, Sunday school superintendent or the Woman's society and present the cause in the most forceful way possible. It is suggested that Mr. Mack's leaflet be reviewed as an introductory feature, and that talks follow on the subjects of "Friendship Frontiers — What Are They?" "How Does One Stake a Claim?" "Presbyterian Leagues That Work," "Magazines and Program Booklets," and the "Youth Budget." Already it is reported from a variety of sources that missionary giving has increased noticeably since the adoption of the plans outlined in the pamphlet.

For this material and other information write The Missionary Education Movement, 150 Fifth Ave., New York.

For Pastors and Sunday School Superintendents

Rev. William Crowe, Jr., pastor of the First Presbyterian Church of Bluefield, W. Va., wrote recently in *The Presbyterian Survey* regarding his pastorate of a similar church in Talladega, Ala. His article (adapted) is as follows:

"We believe that our experience offers at least one approach to the mission-study problem that is elastic and adaptable and popular.

"For eight or ten years we have devoted one or more periods each year to mission study. Some years our method has been to have classes for men, for women, and for young people. Other years we have had completely organized schools of missions with classes for every age-group. . . . We believe we have given this plan as complete and sincere a trial as could be given. After injecting into our plans all the ingenuity and energy we could pro-

duce, we have usually come to the end of the course rather exhausted and wondering how much we had accomplished. . . . With all of our efforts, most of our churches are giving mission study to the very people who need least to be worked with, while few of the great majority of people whose outlook is cold or indifferent to the mission causes can ever be dragged to the classes.

"Last fall we decided to put mission study into the Sunday school. We carried on the regular work of the school, every class studying the Bible lessons, but we also found considerable time available for missions. Class periods were lengthened ten minutes, with the understanding that each teacher would spend the extra time in giving missionary information. All teachers were supplied with literature, properly graded according to departments.

"We also arranged special missionary programs for united assembly periods that lasted from thirty to forty minutes each. These programs were designed to make as popular an appeal as possible. The united assembly included ages from junior to adult. The special mission study period began with Rally Day and went through seven Sundays to November 15th.

"For our assembly periods we used a variety of programs. There was one address entitled, 'Under Seven Flags,' in which there was given a brief summary of our home and foreign mission responsibilities. The other programs were designed primarily to give instruction and inspiration through entertainment.

"We made arrangements in New York for a series of two-reel motion pictures presenting information or plots relating to the mission movement.

"Some of the most effective work done in the missionary education course was through the medium of mission plays. One was a home mission pageant, 'The Living Cross,' secured from the Northern Methodist Church and adapted to our

use for Rally Day. Another was a home mission play, 'The Missionary Barrel,' found in a collection of mission plays published by MacMillan; and another was a foreign mission play called 'The Dawning of the Morning,' published by the Abingdon Press.

"Besides this program in the Sunday school we gave three Wednesday evening services and two Sunday morning church services to various phases of mission interest.

"We found that the people manifested a spontaneous interest in this mission program. We used no urgent methods to get people to come. Yet every department in the school began to have increased attendance. . . . More men were reached with mission study than ever before by our church.

"By conducting our mission course as we did, we accomplished several worth-while achievements. One was the naturalness of approach to the matter and the effectiveness of the education given on behalf of the mission causes. Another was the discovery that mission education provides a remarkably elastic technique. We believe that we have only begun to discover the possibilities for delightful entertainment and attractive study offered by this method. Still another accomplishment was the unexpected effect the program had on our Sunday school attendance and interest."

Sequence in Program Building

It is scarcely necessary to stress the value of a dominating topic as a picturesque feature in a series of programs. It seems to be one of those devices that have a universal appeal. This year the figure of "Windows" is played upon in one or another department of nearly all packets of literature sent for inspection.

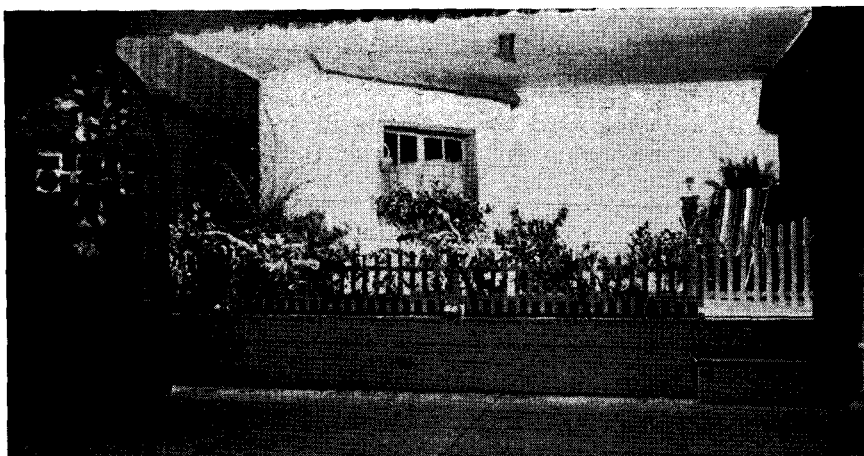
Following this figure, as adopted by the Baptist women, for their national theme, the Woman's Society of the First Church of Santa Ana, California, has incorporated in its beautiful thirty-eight page year

book a series of "vistas" as their monthly program topics, with the undergirding idea of opening windows of opportunity for service, as well as placing them where none exists—as in Indian hogans and Moslem purdahs—to let God's love shine in.

Their theme song is, "Let the Blessed Sunshine in," and the devotional hymn, "Open My Eyes That I May See." The membership list is "Viewers at Our Window." A "Memorial Window" records the name of those who have died during the year. The devotional series includes:

- "Outlook—Skyward" (Psa. 19: 1-3).
- "Outlook—into the Valley" (Psa. 34: 19-22).
- "Outlook—at the Fountain" (Deut. 8: 21; John 4: 14).
- "Outlook—toward the Hills" (Psa. 121).
- "Outlook—in the Garden" (Isa. 58: 11).
- "Outlook—at the Harvest" (Luke 10: 1-2).
- "Outlook—Looking at the Sun" (Mal. 4: 2).
- "Outlook—toward the Cross" (Luke 9: 23).
- "Outlook—into the Pasture Land" (Psa. 104: 14).
- "Outlook—at the Shadow" (Psa. 91: 1; 63: 7).

All the monthly programs are called "Vistas" and are intended to open windows, as stated previously. The September program—built around a beautifully decorated stage—furnished a preview of the year's work. The stage was arranged as a garden and showed a sash window looking eastward. This window, when opened by the president, made way for nine short episodes illustrating the phases of work to be emphasized in the monthly programs. These episodes consisted of monologues, pantomimes, dialogues, a song, skits, and other features. Through the year the window box will bear its blooms as the gift boxes are opened. At the left of the stage was a cathedral window, the framework of which stood five feet high and was made so that the designs could be filled in with various colors as the money was received. It was very lovely even before the colors were added.



STAGE SETTING FOR A SEPTEMBER PROGRAM

After this program on "Opening Our Window," there came:

- "Windows of Opportunity."
- "Dingy Windows" (rural work).
- "Shining Windows" (union evening meeting with the youthful missionary groups).
- "Desert Panorama."
- "Rose Window" (stewardship).
- "College Windows" (Christian education).
- "Sunlit Windows" (White Cross work for missionary hospitals).
- "Walls without Windows" (Moslem purdahs).
- "Paper Windows" (Chinese work for women).
- "Closing our Window" (annual meeting in June).

The August space was labeled: "Our Windows Closed, Blinds Drawn."

Due to many requests in the past for samples of these lovely annuals, it is stated that a limited number of copies are left and may be obtained for 25 cents each. There is evidently no profit for the compilers.

More Windows

The standard Baptist program built around this theme includes:

"Memorial Windows"—a study on missionaries who have gone out from the participants' own state.

"Cabin Windows"—migrant work—with a luncheon of foods picked by migrants and impersonations on "Around the Campfire."

"Stained Glass Windows"—an evening meeting on Peace (men of the church invited) at which a pageant, "The Triumph of Goodwill," was given (Council of Women for Home Missions, 105 E. 22nd St., New York; 35 cents plus royalty of \$5.00 for each presentation).

"Casement Windows," an

August porch party to which contributions for Christmas boxes were made and impersonations given of missionaries—home and foreign—telling of Christmas on their fields.

"Tower Windows"—a program on student work at home and in union Christian colleges abroad (Baptist Board of Education, 152 Madison Ave., N. Y., and *The Cheer Leader*, Sept., 1936, put out by the Foreign Mission Conference of North America, 156 Fifth Ave., N. Y.).

"Cottage Windows"—on Rural Work in America (MISSIONARY REVIEW OF THE WORLD, June, 1937; 25 cents).

"God's Windows"—women's prayer meeting for missions with special effort to have older women attend and take part, a Thanksgiving dramatization being given (Woman's Missionary Association of United Brethren in Christ, 1412 U. B. Building, Dayton, Ohio).

"Shop Windows"—a window box opening and program on opportunities for service.

"Latticed Windows"—sketches of Christian Nationals who are witnessing for Christ ("The Way of the Witnesses").

"Sunlit Windows"—impersonations of missionary doctors and nurses at home and abroad.

"Barred or Open Windows"—devotional meeting inviting women from other churches and presenting a good speaker on "Are Your Windows Open or Barred?" Opening of window boxes follows.

BULLETIN OF The Council of Women for Home Missions

EDITH E. LOWRY, EXECUTIVE SECRETARY, 297 FOURTH AVENUE, NEW YORK, N. Y.

THE PRICE OF SUGAR

*A summer under open skies,
A child—a thousand children,
A burning sun, cold rains
—And sugar beets.
A summer working sugar beets,
And youth—youth pulled and
topped
And plowed beneath the soil
—As fertilizer.
Youth pulled and topped, and
granulated,
And weighed—weighed out in
bags
For us to buy, and please
Our tooth for sweets.
A summer under open skies,
A child—a future forming;
No schooling to distract
From sugar beets.*

FRANCES B. WILLIAMS.

*Father of all mankind, we
pause in the haste of our daily
lives to come with quietness into
Thy presence. May thy strength
and thy spirit fill us and may the
love which thou hast for all man-
kind flood our hearts. We would
at this time bring before thee
those men and women and young
people who earn their meager
living by gathering from the
fields the food that shall feed us;
who bear the heat of the noon-
day sun, the long hours of labor,
and the rush of the cannery serv-
ice while we benefit from their
toil. We are conscious, O Fa-
ther, of their longing for per-
manent homes, of their unful-
filled hopes for their children.
Make us equally conscious of our
responsibilities as Christian citi-
zens to mitigate so far as we can
the hardships of their toil.*

M. KATHARINE BENNETT.

WHO ARE THE MIGRANTS TODAY?

Twenty years ago immigrants
from poorer countries made up

the greater part of the army of
migrant laborers of the United
States. They had come to these
shores to better themselves. To-
day the grandchildren of these
early immigrants are harvesting
the crops. But even a greater
number of the 2,000,000 and
more migrant workers today are
Anglo-American, forced into mi-
grancy by misfortune. In 1937
in a camp in Delaware, an ap-
palling number were people who
had lost their homes because of
Florida floods, typhoons and
storms. Many had once been ac-
tive in communities, taking part
in church work, lodges, and other
civic organizations. In this
group were a trained nurse, an
experienced mechanic, a railroad
engineer, a fireman, a plumber.
They felt that all hope of ever
being anything but migrants
had fled.

In the West, and Southwest,
refugees from the Dust Bowl
form the greatest part of the
migrant labor group. "These
people," Paul S. Taylor writes,
"are victims of dust storms, of
drought which preceded the
dust, of protracted depression
which preceded the drought. 'It
seems like God has forsaken us
back there in Arkansas,' said a
former farm-owner at a San
Luis Obispo pea-pickers' camp.
'The cotton burned up' is the
common story. They are largely
farmers who have been carrying
on agriculture on the family pat-
tern which has been so long re-
garded as the great source of
stability in our nation. One of
them, recently picking fruit with
his family in the Sacramento
Valley, told succinctly this story
of his decline from farmer to
farm laborer: 1927—made
\$7,000 as a cotton farmer in
Texas; 1928—broke even; 1929
—went in the hole; 1930—

deeper; 1931—lost everything;
1932—hit the road; 1935—
serving the farmers of Cali-
fornia as a 'fruit tramp.'"

Where Do They Live?

Migrants have to live in all
kinds of places, a shack provided
by the employer, a tent on the
banks of an irrigation ditch, or
just under the trees. In one
camp where shacks were pro-
vided by the employer, one fairly
large room housed from one to
three families—as many as eight
people in a single room. In an-
other camp in the East there
were two water faucets for 420
people. Because of the crowded
condition in some of the shan-
ties, straw was strewn over the
floor with no pretense of mak-
ing a bunk.

Squatters' Camps—a new de-
velopment in the far west, are
even worse. Dr. Taylor tells of
a tour of these camps. "We
found filth, squalor, an entire ab-
sence of sanitation, and a crowd-
ing of human beings into totally
inadequate tents or crude struc-
tures built of boards, weeds and
anything that was found at hand
to give a pitiful semblance of a
home at its worst. In this en-
vironment there is bred a social
sullenness. It is horrible that
children are reared in such an
environment."

What Do They Earn?

"Employment is intermittent,
jobs are often precarious, and
annual income is low. A study
of 165 migrant families showed
that 30.9% received less than
\$300 annually and 13.3% less
than \$200 per family."

Who Wants Them?

"Only the employer and he
wants them only until his crop

is harvested. "The development of normal relationships between citizens and community, and between employer and employee, is not favored by constant movement. 'My father was a track foreman at \$1.25 a day, but we lived in a house and everybody knew us,' said a fruit tramp. 'This rancher has us for two or three weeks, and then he's thru with me. He knows me till he's through with me.' 'Residents' look askance at the nomads, and treat them as 'outlanders.' Children are stigmatized at school as 'pea pickers.'"

What the Church Is Doing

The hardships of migratory life are only hinted at in the above excerpts. Eighteen years ago the churches began to know about the migrants and their needs. It was then that the first effort was made to help them. It was a unified effort of seven women's denominational home mission boards through the Council of Women for Home Missions. They sought to improve these conditions through the enactment of protective legislation. At the same time they felt responsible for meeting the immediate physical and spiritual needs of the migrants through public health nurses, recreational directors, visiting teachers and religious education leaders in agricultural and canneries areas. Through the years the Christian Service in Migrant Camps has spread to over fifty areas in thirteen states. Eighteen denominations now cooperate. Employers are helping; local communities are accepting a share in the work as a part of their home mission program. On the World Day of Prayer thousands of groups throughout the country are remembering the migrant families in their prayers and in their gifts. These gifts have opened more Christian Centers and sent more Christian nurses into migrant camps. Work is under way in thirteen states, thirty-three more states have migrants but no work.

The following excerpts from reports of the workers under the

Council of Women for Home Missions tell a story of the achievement of this Christian service.

In Tomatoes

"I don't know if you'll recognize our nursery, for now instead of rugs for the toddlers to sleep on we have cribs. A bureau which I painted cream to match our green and cream linoleum, holds the diapers, sheets, etc., on top of which is a scale on which the babies are weighed regularly every two weeks. Why, Annamae has already gained a pound." . . .

"And our Young People's Club, for youth of 14-20 has been a howling success. Its purpose is to provide something worth while for the young people who are working. A program of Negro History, Handcraft, and Recreation has been planned. We meet two nights a week.

"A social hygiene forum meets each Monday afternoon and was composed of young men. The average attendance was about thirty. Some of the subjects discussed were Love, Venereal Diseases, and Marriage."

In Tobacco

"About twenty came to the recreation hall this evening. The group planned a swim for Monday night. The group is starting to look on the schedule posted on the porch. Cipus girls brought some Polish records. So far the young people's group has played darts, bean bag, toss golf, ping-pong and quiet games. Last year about all they wanted to do was dance."

"Alvin came again today. The little fellow asked if he could do the dishes and clean the room. I have never seen a child who enjoyed cleaning up a room as much as he does. I wish he could do something in his own home." . . .

"While I made a game, Selma, who is about ten, read 'Songs from the Slums' by Kagawa. She enjoyed them very much and from her comments I feel that she really understood them. She asked me questions about him. Later in the afternoon she said that when she read poems like those and about people who were so kind she felt sorry for all the lies she told."

"As I work I enjoy noticing the growing community spirit among the workers. Almost no profanity. Do a lot of talking about wearing apparel, menus, clothes, weddings. We had craft work. The boys made some checkers. One made a bouquet of flowers out of a tin can and some paper."

"It has always been considered admirable here to hit back, and to make the person cry who is tormenting you. The children favor the idea of loving the one who is mean to you, so he won't want to be mean anymore. I notice them through the day trying it out. They don't seem to admire fights

the way they used to. But they can't understand why Jesus didn't hate the 'mean bad men' who killed him. I told the children that those who wanted Jesus crucified thought they were doing right. This led to a discussion. Charles said, 'If I had been there, I would have told them a thing or two.' Edna said to him, 'Jesus would have wanted you to love them.'"

In Onions

"At lunch time long tables were attractively set by some of the children and flowers picked for the center pieces. A wholesome well-balanced lunch was served and simple table manners taught. When Mary was seated on a chair made from an orange crate, at the clean simple table, she beamed and said, 'My, just like Sunday!'

"After lunch each child took his new toothbrush from his own nail on the wall, and enthusiastically went through a peppy toothbrush drill. After that they all lay down on the thinly covered floor for afternoon naps. Some of the older children were so tired from caring for younger brothers and sisters, that they thankfully fell asleep on the hard floor. My how good just a small pillow would have felt."

"Because many of the children understood very little English, I tried various ways to help them understand the story. The most successful was to make paper figures of people and place them on the table as I went along. Afterward they could make their own figures and re-tell the story in their own words. When one 10-year-old boy was re-telling the story of 'Let the little children come unto me,' with the use of paper people, he said, 'The men wanted to keep the children away, but Jesus said'—and he stumbled over the long verse he had just learned, but finally said, using words of his own vocabulary: 'Jesus said, "Let 'em come.'"

MY CREED

*"The food that I share with others
Is the food that nourishes me.
The strength that I spend for others
Is the strength that I retain.
The freedom I seek for others
Makes me forever free.
The pain that I ease in others
Shall take away my pain.
The load that I lift from others
Makes my load disappear.
The good that I see in others
Comes back my life to cheer.
The path that I walk with others
Is the path God walks with me."*

GRACE HILL FREEMAN.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

MISCELLANEOUS

The Church's Challenge

United foreign mission boards of North America and the Federal Council of the Churches of Christ in America have formulated proposals regarding what the Christian Church can do in the present world crisis.

1. *Align itself* with the condemnation of the practices of war as described in the words of the World Conference in Oxford.

2. *Declare its horror* that in these days any government should resort to war, "declared" or "undeclared," as a means of obtaining political or economic advantage, or as a punitive measure.

3. *Lead in arousing public opinion* to support the government in transforming a policy of irresponsible isolationism into one of active participation in the organizing of the political and economic forces of the world for the purpose of establishing justice and goodwill. In urging such a proposal, we repudiate the thought that it involves reliance upon military or naval force, or such measures as are apt to lead to war.

4. *Recognize the difficult position* in which Christians in Japan and China find themselves today.

5. *Understand more clearly* the importance of its missionary enterprise and provide more adequately for its support. The failure of Christians to witness effectively throughout the world to the realities of their faith is one of the causes of our present distress.

6. *Translate its testimony* into deeds of mercy.

7. *Testify to its faith* in the reality of the Kingdom of God.

—American Board News.

A Warning to the World

The League of Nations sends a warning that the whole world needs to be on its guard against an epidemic of disease originating in China. The cholera plague is rapidly spreading now in China, owing to the disturbed condition of affairs, the attention of the Government being oc-

cupied with the war. The hosts of refugees are spreading infection and a major epidemic may accompany the turn of the year. Typhus, smallpox and meningitis are among the possible dangers.

This is only an illustration of how the whole world is influenced for good or for evil by what takes place in one country. Plague, cholera, influenza, war, crime, vice will spread if they are not counteracted by health, peaceful pursuits, friendliness, education, morality, and the spirit of Christ.

Training for Salvation Army Workers

The training of Salvation Army officers is a highly specialized process: it has as much to do with personality as with program. It is directed to fitness for a keen-edged evangelism. The original training period was six months, but in 1904 it was extended to nine months.

London, England, has a training school which accommodates 450 cadets, mostly from Great Britain, but there are also at present representatives of South Africa, Finland, the West Indies, Holland and Java. In addition, three junior officers from Sweden and two native officers from East Africa are taking the course. All walks of life are represented — professional, skilled and clerical labor, and almost every branch of industrial activity. The course includes Bible study, public speaking and preparing addresses, principles and methods of social welfare work, first aid, home nursing and simple medical lectures; also practice in house-to-house visitation. Careful record is made of each student's progress, which is tested both as to study and outdoor activity. A staff of

nearly fifty officer-instructors, specialists in their various departments, assist the principal.
—*The Life of Faith.*

The Value of Christian Colleges

It is interesting to know that eight of our chief justices were college graduates, while seven of the eight were from Christian schools. Eighteen of our nation's presidents have been college graduates, while sixteen of the eighteen were from Christian schools. Eighteen of the twenty-five masters of American letters were college men, while seventeen of the eighteen were from Christian colleges. Of the members of our national congress, whose efforts or prominence have secured for them a place in "Who's Who," two-thirds of them were graduates of Christian schools.

—George W. Truett.

NORTH AMERICA

Paganism in U. S.

The Ministerial Association of Los Angeles, California, after nine months of investigation, reported 120 pagan societies holding regular meetings in and about the city. They teach and practice various non-Christian faiths, hybrid religions or philosophies, largely based upon Hinduism. Also it was found that Rosacrucianism has a larger number of followers than any evangelical church in the city.

—*Alliance Weekly.*

Religion Through Films

During the recent General Convention of the Episcopal Church held in Cincinnati, demonstration was given of a recently launched plan for "visual

religion." A fifteen- or twenty-minute film, to take the place of the sermon at the evening service, relates to three or four subjects selected from newsreels which present some phase of economic or social problems. While the film is being shown the leader asks questions designed to stimulate the thinking of the congregation. After the pictures have been shown, the leader, preferably the pastor, would take a few minutes in which to summarize the Christian attitude toward the problems seen on the screen. The plan has been tried out in Spokane, Washington, and leaders declare it met with a good response.

The "Christian Cinema Council" in England is considering a plan to make religious films of three types: (1) Films with a moral or religious object; (2) films illustrating the work of the Church at home and abroad; and (3) films for direct evangelism.

Gideon Bibles in the Schools

The "Gideons" of Canada have been at work placing Bibles in the Dominion's public schools. The Gideon ministry of the U. S. has now added this feature to their work. Here is a quotation from an article that recently appeared in *The Gideon*:

The burglary insurance rate is \$12.00 per thousand in Boston; \$22.00 in New York; and \$27.50 in Chicago. Is there any connection between these figures and the fact that the Bible has been read daily in the public schools of Boston for sixty-five years, for twenty-two years in New York, and excluded for thirty years from the schools in Chicago?

Girl + Auto = Christian Education

"A college-trained girl with an additional year of special training in religious education can teach a junior department of thirty pupils in a Sunday school. Seven days later she can bring the impact of her training and personality back to the same task. Give this same well-trained young lady an automobile, set her on the trail of public school groups and, from Monday morning to Friday night,

she will provide an hour of carefully planned religious nurture for from 600 to 1,000 American youth, one half of whom have no vital connection with any existing church or Sunday school."

Here we see a new method in the field of church work. A number of states provide for at least an hour of Christian training each week under the direction of the church. In other states there is no prohibition of such a plan.

One such teacher in New Jersey spends four days each week in four consolidated rural schools, passing from grade to grade each period of the day. This work is made possible by the cooperation of the Board of National Missions of the Presbyterian Church, the Board of Home Missions and Church Extension of the Methodist Episcopal Church, and the public school authorities. A preliminary survey showed that many of the children enrolled were otherwise unreached by the church.

This plan is past the experiment stage. For the millions of boys and girls unreached by any church it offers the only definite religious training that they are ever likely to receive.

—*Christian Advocate*.

Methodist Union Plan

Unification of three Methodist denominations, having approximately 8,000,000 members in all parts of the world, lacks only the final approval of the Methodist Episcopal Church, South. Officials announce that the Armistice Day voting increased to nearly 90 per cent the majority in favor of the merger. They said 30 of the 42 conferences reported a favorable majority, and that approval was practically assured. The general session of that denomination will be held in Birmingham next May.

The new unified church, to be known as the Methodist Church, will have five geographical jurisdictions. A sixth jurisdiction will include Negro churches and conferences.

Practical Cooperation

The Presbyterian Board of National Missions has been cooperating with the Board of Foreign Missions in providing short periods of training in National Missions hospitals for new nurses under appointment to the foreign field. This arrangement gives the Foreign Board an opportunity to try out new workers, and gives the nurses experience in extension or field nursing programs which both Boards are carrying on. It also renders the National Board relief at two points where, because of the increasing demand for medical care and the recent difficulty in filling vacancies due to the Government's enlarged activities in health, the nursing load has been too heavy for the staffs to carry.

—*Monday Morning*.

Stewardship Conference

Church leaders representing 23 churches and other religious bodies in the United States and Canada, with a communicant membership of at least 23,000, met in Philadelphia in November to search for a realistic and scientific Christian attitude toward money-making, money-spending and the use of life. The conference theme was "Stewardship as an Approach to Experience and Problems." The discussions centered upon the principles of the Bible, interpreted in modern economic and spiritual terms, the practical experiences of every day, and upon a number of definite rules of daily conduct applicable to every normal relationship of every human being.

Religious Work at Government Projects

"United Youth" is the name of a society of young people in the interdenominational work conducted by the Home Missions Council at Grand Coulee Dam, Washington. About 6,000 men are employed by the federal government at Grand Coulee, and the community numbers at least 20,000. Three groups of mothers are organized as a federated club, and a young mother's club

has been organized. About 60 persons attend the morning church service, and 80 attend Bible school.

Similar projects are at Boulder City, Nevada, where about 180 attend Sunday school; at Bonneville Dam, Oregon, where 250 families live in this seven-mile-long parish, and Boy Scouts, Christian Endeavor, Sunday school and church service are conducted; and at Tennessee Valley, particularly Cumberland Homesteads, where the pastor conducts the equivalent of an institutional church program, features of which are interdenominational Sunday school, worship service and young people's organizations.

Over the Tea Cups

The second annual Christian Friendliness Tea in Seattle was attended by seventy-five people, with Greek, Spanish-Jewish, Danish, Bulgarian, Italian, Albanian, Japanese and Chinese nationalities represented. The guest violinist was Kosiko Tajitsu, a fourteen-year-old Japanese girl, who two years ago toured Japan as the soloist of the Tokio Symphony Orchestra. Her talented thirteen-year-old sister played the difficult accompaniments with skill. The girls are members of the Japanese Congregational Church. The Japanese Consul's wife and the wife of the Chinese Vice-Consul were guests of honor.

—*Watchman-Examiner*.

Self-Help for Negroes

Mary Lee Jones, A.B., Rust College, home demonstrator in the Mississippi Delta, has proved that one can teach an old dog new tricks. She finds Negro women forty years old are eager to learn and are adopting new and better ways. Under Miss Jones' guidance, eight school grounds and four cemeteries have been improved; one community has bought and installed an eighteen-quart pressure cooker and six other clubs have half the money raised for such an installation. Eighty-two cabins have been improved with a

sink and running water, with tow rugs on the floor and curtains at the windows. The gardens have added all sorts of flowers and many kinds of fruits and vegetables. Helpful as this is, the spiritual improvement that has come is far more important.—*Christian Advocate*.

LATIN AMERICA

Gospels for Mexico's Soldiers

Rev. N. W. Taylor writes that the need for buying a new car providentially led to a new development in work among soldiers in Mexico. He says:

"While breaking in the new car I could not take it up into the mountains and so decided to drive down the valley to a city 75 miles away. There had been a few army outposts on this highway and I planned to visit them. The miles sped by without finding any soldiers and we began to feel that no work could be done. At last we reached an airport on the outskirts of the city, where we saw an outpost with a large number of soldiers. Approaching the officer I found that the adjutant of the battalion was in the camp at that very moment. When he learned what I wanted to do, he not only gave me permission to distribute literature to the men in the outpost but insisted that I come into town to the barracks. There we arranged with the Colonel to return on a certain day to give Gospels and tracts to all the men. On that occasion we met the Colonel of another unit, and when he saw us giving literature to all the troops he invited us to visit his battalion. At the same time an introduction was given to still another battalion in a town about twenty miles away.

"Since the first of 1937, twelve new regiments or battalions have received Gospel portions and tracts when in formation on their own parade grounds. In the offices of three general headquarters, New Testaments have been given to all the staff officers, including the General. Three military hospitals have been visited and literature given

to all the patients. Tracts and Gospels have been given to the prisoners in two penitentiaries in near-by cities."

Tension Eases in Mexico

With the exception of the states of Tabasco and Chiapas, which contain less than five per cent of the population of Mexico, church services are being conducted normally all over the country, and the former tension is eased. Many Mexican priests have settled in the United States near the border, where they are serving parishes of their own nationals.

Although there seems to be no law on the subject, theological seminaries have not been permitted to function in a conspicuous way during the past three years. The Presbyterian Seminary in Coyoacan, a suburb of Mexico City, has been closed by the government, and it is feared that the Union Seminary in the capital city may suffer likewise.

—*Christian Century*.

Building for Peace in Chile

Boys and girls in Valparaiso's schools have addressed a peace message to all American school children.

Children of America—Again we raise our voices over the mountains and across the rivers and plains to bring you our message of peace—that peace which we so much desire and to which the Christ of the Andes, with open arms outstretched over the eternal snows, seems symbolically to call us.

Children of America! Let us unite in an affectionate embrace and forget the rivalries which have separated us for so many years.

Listen—An anxious call comes to us from over the sea. It is the call of our brothers and sisters in Spain. It is the anguished cry of the orphans, innocent victims of that fratricidal struggle.

In these days of suffering, only our continent, America, conserves its land without war. A great love and a fraternal hope should unite its inhabitants. Let us then take care, brothers and sisters of America, that this fire burns and maintains itself, so that future generations may enjoy the fruits of eternal peace, which reflects the realization of the sublime desire of the Master when he said: "Peace on earth, good will to men."

—*The Churchman*.

Mennonites as Evangelists

A group of more than 2,000 Russian Mennonites who left home penniless have lived for some years in a colony in the Chaco, Paraguay. These years have been full of difficulty, partly owing to the difference in climate from that to which they were accustomed, and from the effects of the Paraguayan - Bolivian war. The privileges of religious freedom guaranteed by the Government have been faithfully observed, and the church life of this colony is healthy. They are interesting themselves in the spiritual welfare of their Indian neighbors, and though their opportunities of actual witness are limited they have a deep concern for their evangelization. The inclusion of an immigrant group of evangelicals in the life of a country has not always had as much effect upon the life of the nation as might have been hoped, and it is, therefore, an encouraging sign that this Mennonite colony is concerned to witness to the people of their new home country.

—*World Dominion Press.*

Conversions in Peru

Rev. A. C. Snead, of the Christian Alliance, visiting Quechua Indians, writes in the *Alliance Weekly*:

God is at work here in Peru, especially in faraway mountain and jungle sections. In Tayabamba, where the first convert was won only a little more than two years ago, and where six months ago there were only twenty professed believers, there are today more than one hundred and twenty who show signs of definite conversion. Fourteen men walked eleven days over the steepest mountain trails, part of the way in altitudes where no villages or houses could be seen, to attend the services at Pachas.

It was wonderful to be at Pachas, with 220 Quechua Indians from eighteen pueblos on mountain and in jungle, who gathered to sing the praises of God, and to learn of Christ. In the evening services the attendance of others from Pachas (a fanatical Catholic center) brought the number in the congregation to about 300.

EUROPE

Students' "Summer Trek"

Students of Highfield Missionary Training Colony spent their

summer vacation in trekking through the towns and villages of the British Isles, in an effort to reach the unsaved. Their testimony is that unscheduled events and the consequent alteration of plans invariably revealed divine overruling. On one occasion, finding that they had a day to spare, the trekkers pressed on to a town in Yorkshire they had not intended to visit. Holding an open-air meeting there in the evening, they found the people hungry for the Gospel, and six decided for Christ.

Another benefit was the practical experience gained on the trek. Students learned how to concentrate in preparation of addresses when distances required much time on the road. Also, they learned how to adapt their talks to varying types of people.

—*Life of Faith.*

Missionary-Minded Youth in France

The ninth annual conference of the *Congrès Missionnaire de Jeunesse* in France last September represented a missionary movement among French youth. The students' Federation and all youth movements in France sent delegates to the number of more than eighty. The vast territories of the French colonial empire will furnish a sphere for this missionary interest.

There is now a unified evangelical church in France comprising the Reformed Church, the Reformed Evangelical Church, the Free Church and the Methodist Church of France. Commissions are studying a method of redistributing the congregations in regional districts in 1938. The evangelization of the suburbs of Paris constantly preoccupies the leaders. An effort is being made to create one new church yearly for ten years.

—*World Dominion Press.*

Bible Kiosk at Paris

People of all classes and nations are being reached through the Bible Kiosk at the Paris Exposition, maintained by the Ge-

neva Bible School. By the middle of October, about 3,000 copies in fifty-one languages had been sold in three months.

Those in charge of the Kiosk have had many opportunities for personal witness and interviews. With every Bible sold, one or two leaflets are given as a guide to reading, and to the knowledge of personal salvation.

—*The Christian.*

Outlook in Spain

Mr. W. C. Edwards, who has spent some time in Spain, says that the future for Gospel teaching in that unhappy land seems very dark; and utterly impossible at present. The Catholic Church, wherever it is under Franco's rule, is all powerful, and every day it is applying the spirit and law of the Inquisition upon the poor terror-stricken people. Crosses have been erected in some central squares, and an altar, with policemen always on the watch, and woe betide the person who passes without bowing to it and giving the Fascist salute. He is arrested at once.

—*The Christian.*

As a Militarist Sees Religion

While Hitler and Mussolini have fundamentally the same objective, the latter is pursuing a sounder plan to attain it in attacking one obstacle at a time, and has not as yet molested the Church or the Jews; while Hitler is attacking Jews, Catholics and Protestants at one and the same time. A great German general recently condemned this as short-sighted folly, "because," said this general, "no army that goes into battle without hope of a life hereafter will fight successfully."

The Church and Hitler

After failure to achieve Protestant church unity by stamping out opposition, Herr Hitler has declared himself tired of the whole church business. One of the inexplicable myths which has crept out of Germany has been that Hitler wishes to see the churches in Germany free to do just as they choose, that every

man should be allowed to worship as he thinks fit. Hitler does not understand the "church question." To him there is no intrinsic difference between a church and a skittle association. Hence, he does not understand why these oppositional pastors should behave as they do.

Pastor Niemoeller, in a letter written from prison to a friend, says he is not only unbroken, but full of joy and gratitude for God's gracious guidance. "I am now resting in peace," he says, "after the abundant turmoil of the last few years and await patiently and with full confidence, should the Lord again need me for service outside these walls. When and how? It is not for me to concern myself about that. I know that I and many others whom God has committed to solitary places are carried by many prayers."

Baptists in Roumania

The Baptist World Alliance reports that the Roumanian Government seems determined to enforce its decree that some non-orthodox groups are illegal. At present the 70,000 Baptists in Roumania are not directly declared illegal, but they are required to conform to conditions which are to them intolerable in principle and impossible in practice. Unless they conform, they become illegal. This decree is in violation of the principle of religious freedom to which Roumania has subscribed as a member of the League of Nations. The Roumanian State Constitution also pays homage to religious liberty. The Orthodox Church of Roumania was represented at the Oxford Conference in July, and participated in the unanimous decision to abjure connivance with the repression by the State of religious minorities. Yet the present crisis has undoubtedly been brought about by the influence of the Orthodox Church on the Roumanian Government.

—*Watchman-Examiner*.

Moscow vs. Oxford

Obviously to stage an answer to the Oxford Conference of last

July, the Central Council of Godless Institutions in Moscow plans to hold an International Godless Congress in London in April, 1938, and has voted 150,000 rubles towards the expenses. The Oxford Conference must have convinced Soviet leaders that the Church is a force to be reckoned with, and that an anti-religious drive is called for.

The plans made to carry out this propaganda include, among other things, a new radio station to be completed next year, from which godless talks are to be delivered daily in European languages, including English. Anticipating that Great Britain may ban the holding of a Godless Conference in London, the Soviet Council voted that, in this event, the Conference would be held in Belgium or Holland. —*The Christian*.

AFRICA

Waldensians in Abyssinia

The Italian Government has asked the Waldensian Church of Italy to send a second chaplain to help Captain Bertinatti in missionary work at Addis Ababa, Ethiopia. Sig. Edoardo Micol, a young minister of 29, at present in Sicily, (Pachino) has been sent. It means a great sacrifice, from every point of view, for the Waldensians to send more men to Ethiopia, but it seems a duty to meet the request to carry on the missionary work in the Italian colonies. There are thousands of Evangelical Abyssinian Christians who are now like sheep without a shepherd.

—*Prof. Ernest Comba of Rome*.

Land of Three M's

The effective witness of native converts is one evidence of a new era in North Africa. In Tunis, though political loyalty is divided between Fascism and communism, fellowship in the Gospel has enabled many of both groups to lay aside their differences. Mrs. E. E. Short, British missionary who has been in Tunis forty years, says North Africa is a land of three M's—Moses, Mary and Mohammed.

Most fanatical of the three religions is that of the false prophet.

Still another classification is: first, small groups of believers bearing witness to Christ; second, those who give evidence of conviction, but are still holding aloof; third, those who have heard the Word, and evince a desire to know more. The great mass of the people, however, are still ignorant and fanatical and there are only about twenty workers among 2,000,000 Mohammedans. —*The Christian*.

Capturing Souls

African evangelists, elders, missionaries in Cameroon, West Africa, set as their centennial goal the winning of 15,000 new converts: they have won almost 18,000, and the Good News is still spreading. But conversion was not enough. Each new Christian is being trained, that he may know what his new decision means and learn to live a Christian life.

As their African forefathers went out to capture men and women for slaves and wives, and returned singing from a successful "raid," so these modern captors returned each day to hold a prayer service for those who have refused, and those who have received their message.

—*Monday Morning*.

Congo Women Send Greetings

Ma Ngunga, chairwoman of the Native Council's women's sessions, Belgian Congo, was asked by a missionary what message she should send from them to Northern Baptist women in America. She quickly replied:

"Tell the women of your country that we thank them heartily for sending us women missionaries. At first even when we became Christians, we were very much afraid to testify or to try to do any work in the church. But we saw our white mothers go about their work just the same as the men. From them we began to receive courage. Now we are no longer afraid. We still do not feel very strong; but we do want to take our share in the school work, in the med-

ical work, and especially in the work of drawing other women to Jesus Christ. Greet the women of your country for us all."

—*Watchman-Examiner*.

Bantus: "Let It Go"

The watchword of Bantu Congregational Churches is *Malihambe*. What does it mean? Literally, "Let it go"; that is, let the evangel go—not let it alone, not forget it, but release it for its redemptive work. It is the equivalent of Christ's last command: "Go ye into all the world."

Malihambe has captured the imagination, the enthusiasm and the purse of Bantu Congregational churches.

—*Missionary Herald*.

WESTERN ASIA

Religion in Turkey

Turkey dealt a body blow to Islam some years ago, but is still considered a Moslem land. Among other amendments to the constitution last year, the State is declared to be "laic"; that is, the Government does not recognize an official religion, nor does it stand to support any particular religion. No one may interfere with another's religion; in religion, as in intellectual and political matters, fanaticism has given place to mutual tolerance.

Lest this appear to be more of an advance than it actually is, deputy Bey Ali warns the Turkish people that liberty of conscience is not a limitless freedom. The State may interfere in certain situations. For instance, he says, children under eighteen may be subjected to a kind of spiritual compulsion in religion in foreign schools; this already has happened, and will not be tolerated. However, after passing the age of eighteen every individual is free to choose his own religion, "provided this does not disturb the social order." He adds: "Youth must not be dragged into Catholicism, and thereby a culture foreign to our thought and feeling be permitted to spring up in the midst of the Turkish people."

—*Alliance Weekly*.

James B. Barton Memorial

The Prudential Committee of the American Board has heartily endorsed the thought of a Memorial to Dr. James L. Barton in Istanbul, Turkey, the city that spans the closest approach of Europe and Asia; the land of his first foreign service. The memorial is to be in connection with the American Hospital and School of Nursing of Istanbul.

Modern nursing began in Istanbul, when Florence Nightingale entered the pestilential Crimean War hospitals on the Bosphorus. With the restrictions of the veil now removed in Turkey, over 100 young women nurses have graduated from this school since the Great War.

—*Missionary Herald*.

The Child on the Street

Turkey's Educational Administration has noted the fact that children of working families are wandering in the streets after school hours, and it has been seeking means to prevent this situation, harmful to the children. For this purpose "child-sheltering" rooms will be opened in different parts of the city.

The Administration has also decided to take strict measures to make school attendance more regular. Accordingly, when a pupil does not go to school for one day, notice will be sent to the child's parent or guardian. If a pupil is sick, an official doctor will be sent to his home. Also, in order to prevent a student from going to the cinema or cafés during the school hours, such places will be very closely controlled.

—*Turkish Translation Service*.

Unity Out of Palestine?

Christian unity coming out of Palestine is seen as a future possibility by Canon Bridgeman, Episcopal missionary in Jerusalem. As the basis for this prediction, Canon Bridgeman cites the cordial relationships which exist between the representatives of virtually all communions working in the Holy Land. There is no specific movement

toward organic unity, but all work together with one purpose—Latins, Greeks, Armenians, Anglicans and Protestants. In Christian schools, all the varied classes meet together, and slowly are getting a common educational and cultural background.

—*The Living Church*.

Pray for Tender Hearts

The Jessie Taylor Kindergarten was in the center of the anti-Christian riots that took place in Beirut, Syria, early last year, and the night school is still suffering from that antagonism. But as soon as the day school could reopen, the children trooped gayly back, and the school now proudly boasts a waiting list. Mrs. J. H. Nicol writes: "The day when the riots seemed most threatening we closed the school and escorted the children safely home. Before we left one small Moslem boy said, 'Won't you please pray before we go?' So, of course, I would. I asked him, 'What do you want me to pray for?' He said, 'Ask God to make people's hearts tender to each other so that they will not hurt each other.' So there were small heads reverently bowed while we asked the Father to give us loving hearts and minds to understand each other."

Unhappy Assyrians

The Assyrians seem to be the forgotten people number one. There are some 30,000 of them in Mesopotamia, the racial remnant, perhaps, of the great empire of antiquity, and the religious remnant of the greatest missionary force in the middle ages, the Nestorian Church. Like so much "Christianity" in the Near East, the religion has dried into ritual, leaving the people almost totally ignorant of the gospel, and many of their priests are little better. They are a quarrelsome lot, both among themselves and the people among whom they live. They were staunch and valuable allies of the British during the war; and the British officially assumed "moral responsibility" for them as a people when proposing the independ-

ence of Iraq to the League of Nations. But here they remain, after a number of unsuccessful attempts to arrange their emigration. Six evangelists are at work among them, patiently showing by word and deed the way of the Gospel.

—*Presbyterian Board News.*

Mothercraft in Iran

Mrs. J. D. Payne of Teheran, Iran, teaches a course in "mothercraft" in connection with the Woman's Club, which has a department of adult education for women. There are about 45 in each of three classes. No textbooks can be used; lectures and pictures must serve, since the women are about in the first-reader stage. Some show interest, some indifference, while others are openly opposed to taking time to listen to a foreigner talk about something of little value. God gave them their babies, Kismet (fate) left them, or caused them to die, so why all this bother? They believed the world was supported on the horns of a bull; that the sun was a man and the moon a woman; that the foreigner was only to be pitied for her ignorance. But most of them absorbed some of the principles taught. Mrs. Payne writes: "One of the older pupils told me one day that she wanted another baby. She had had nine children and they all died. I stared in amazement. 'Why do you want another, then?' I asked. 'Before I came to your class I did not want any more, but now I have learned so much from you I think that I could raise one if I had it. You see, I made mistakes.'"

"Christians Do Not Lie"

Sufferers sometimes come 300 miles or more to the American Christian Hospital in Meshed, Iran; some even come from Afghanistan, in spite of the expense and difficulty of crossing the national frontier into a foreign land. Unfortunately, they cannot all be cured, but such is the hospital's reputation that when told there is no cure for their malady, they will sigh and

say, "Well, anyhow now I know, and shall not spend any more time and money looking for a cure, for if you cannot cure me, no one can, and I know you are folk who do not flatter or tell lies, but you tell the truth."

INDIA-SIAM

World Conference at Madras

On account of war conditions, the great world conference of the International Missionary Council, scheduled to be held at Hangchow, China, in the fall of 1938, has been obliged to change its place of meeting to India, and will convene at Madras Christian College in Madras, December 10th to 30th.

Value in Persecution

Let no one think the day of religious persecution has passed in India. On the contrary, reports show an intensified individual persecution in recent years. This may even affect whole communities where new work is being established. It is still possible to see the crops of a village being brought in with rejoicing, and those of a recent Christian going up in flames.

But such persecution has a value in clarifying individual conviction, and the courage and faith of the Christians continues to make a deep impression in the community. The revolution created in family life, in cleanliness of person and habits, of growing strength of character, are singularly manifest against a background of their previous life. None can deny that things have fundamentally changed in what, to them, is a miraculous manner.

—*World Dominion Press.*

Uplift for Criminal Tribes

An important nation-building process is going on by means of the Criminal Tribes Settlement Work at Sholapur and other centers. Eighty-three lads have been apprenticed to various trades. There are 302 children in the manual training classes in settlement schools. During the year, 18 boys passed the examination in carpentry and draw-

ing, and nine the examination in weaving, held by the Committee of Direction for Technical Education. The scout organization has proved to be of inestimable value in training character and encouraging the young people to be truthful, honest and active.

—*Dnyanodaya.*

A Requirement for Converts

Such a deep impression has the Christian religion made upon converts in India that there is a constant demand for teachers in new villages. Before a teacher is sent to a community, at least 50 natives must attend daily worship for a specified length of time. Then the bishop is petitioned for a teacher. It costs \$75 a year for such instructors. Instruction for a period of a year precedes baptism and another year before confirmation. Witness is the primary requirement of the Christian, and converts are frequently asked as they come to church whether or not they have brought others to Christ. —*The Living Church.*

Christian Character Counts

Some villagers in Assam were compelled by crop failure to try to get money by arranging with a timber merchant for a contract. When they approached him and asked for an advance of several hundred *rupees* so they could fulfil their contract, he was hesitant about giving them the money. Just then a non-Christian forest ranger appeared, and after hearing of the difficulty said, "These men are Christians and they always do their work faithfully. They are industrious, and once they begin to work they will stick to it. It will be good business for you to give them the contract and advance the necessary money." This assurance won the day.

Gandhi and Prohibition

The prohibition policy of the new Ministry of Madras Presidency is not mere talk. Gandhi, in his *Harijan*, expresses the hope of "bringing about total prohibition not later than three years from July 14, 1937, the

date of taking office by the first Congress Ministry." He declares fearlessly:

I count the loss of this revenue (from the liquor traffic) as of no account whatever. Prohibition will remain a far cry if Congress is to count the cost in a matter of first class national importance. Let it be remembered that this drink and drugs revenue is an extremely degrading form of revenue. The loss of revenue is only apparent. The removal of this degrading tax enables the drinker—the taxpayer—to earn and spend better.

Then, by way of a Hindu rebuke to Christian America, Gandhi says: "The American example is a hindrance rather than a help to us. In America, drinking carries no shame with it. It is the fashion there to drink." He graciously adds: "I do not despair of America once more returning, with still greater fervor and better experience in dealing with it."

India has made progress when she thus encourages us to try again in a moral crusade.

—*Dnyanodaya.*

Practice Training Experiment

Church workers in Santal tried an experiment which seems to promise far-reaching results. After repeated visits were paid to definitely Christian villages, a circular was sent out to clergy and catechists in charge of congregations, asking for the names of any villagers who would like instruction in ways of presenting the Gospel to non-Christian neighbors. Though illness kept away many who sent their names, twenty-eight men and eighteen women came. Bible readings and talks on personal contacts, how to tell Bible stories, how to speak at a lantern service, how to teach in Sunday school, with practice in doing such things, filled the program. During the last week end the people themselves suggested the following lines of follow-up action: Prayer, both private and in weekly prayer meetings; Sunday schools; preaching bands; personal work; teaching illiterates to read and write.

—*C. M. S. Outlook.*

For Pure Milk for India

They water the milk in India too, but Allahabad Agricultural Institute has found a way to check on village dairymen by establishing milk stations, where the cows are milked before an inspector, who checks the sanitary condition of the animals, workmen and utensils, weighs the milk, and delivers it to the Institute dairy. Where cleanliness, honesty, and the keeping of records were unknown before, cooperative dairymen's societies are being formed. The Institute hopes to build up a system such as exists in some parts of the United States, where the cattle belong to individuals, but the milking and marketing are handled by a responsible central organization.

—*Monday Morning.*

Buddhist Worship in Tibet

Theos Bernard, 28-year-old American explorer, is the first white man to witness, photograph and participate in the religious rites of the lamaseries and monasteries of Tibet. He took motion pictures of ceremonies which even Tibetans had never seen.

In addition to his photographs, Mr. Bernard, who has recently returned to the U. S., brought back a collection of rare books and manuscripts, including complete copies of the Kangyur, the Buddhist scriptures, and Ten Gyur, or commentaries, and other works including 333 volumes printed from engraved wood blocks. These were carried in yak-skin bags for hundreds of miles by a pack caravan of mules and yaks over 18,000-foot mountain passes and streams.

Siamese Present Cross

A teakwood cross, carved by a young Siamese Christian, has been presented to the United Church of Hyde Park, Chicago. Rev. Pluang Sudhikam, of Bangkok, wrote the officers of the church:

May I as Moderator of the Church of Christ in Siam take the liberty of expressing the great pleasure and gratitude of our Christian people for

the interest your people have shown in our work, and the concrete part you have played in that work in the years that are past. I sincerely hope that this cross which you are installing may be the means of linking us more vitally, not only in our common interest, but also in our common worship. It gives us much pleasure to realize that Siamese workmanship is to assist the members of your church in making our common Christ more real.

—*Monday Morning.*

French Indo-China

About a year ago a young Annamese evangelist began work among a race of mountaineers, the Thais, who live in the hills north of Laos Province. Although these people are highly intelligent, they are quite uncivilized and untouched by the Gospel. In Laos itself there are 60,000 Laotians and tribespeople who are still in absolute darkness, living in constant fear of evil spirits. Except for the Swiss missionaries in southern Laos there have been no witnesses in that vast, semi-explored district; but recently the Christian and Missionary Alliance has appointed a couple for service there.

There is also great need in eastern Siam, with its fourteen provinces and a population of 4,000,000; only three provinces are occupied by missionaries. Two new workers have been appointed for this field, and six young men from the Siam Bible School have gone out on active service.

—*Life of Faith.*

CHINA

Who Says Evacuate?

A missionary of the American Board in North China writes the Church in the U. S.:

Of one thing we are sure: there can be no abandonment of our work in North China. We have—you have—too large a stake here to think of running off and leaving it. The stake consists of far more than property and institutions. It is a spiritual stake and belongs to a Kingdom of God that still takes precedence over the Imperial Japanese Government. Barely two years ago, in a personal conversation, the American Ambassador told me that he believed emphatically that in the new regime, which he then felt sure was coming, our contribution as Christian missionaries would be needed

even more than in the 75 years of our mission's history which had just closed. While so many things are crashing about us, there are other things that do and must remain. The friendship of Christians of the West for the stricken Church of Christ in this land will be of enormous value.

The courage and good spirit in which our Chinese leaders with whom we are in daily contact are carrying on is in itself an appeal for all that we can do to hold up their hands.

Chinese Appeal to Christians

An open letter to the Christians of the world, signed by 20 prominent Chinese Christians, both men and women, declares: "The present Sino-Japanese crisis may prove a test of the moral strength of the Christian Church throughout the world. Our earnest hope is that the Sino-Japanese conflict may not be viewed as a local and remote quarrel. . . . We appeal to Christian people all over the world, including those in Japan, to share with us the sense of responsibility in this perilous hour, and to adopt whatever measures are within their power to set in motion the corporate conscience of the Christian Church."

The "Truly True Church"

China is not without sectarianism. Independent groups are springing up in the Chinese Church, and some try to draw members away from others. These groups have such names as the Glory Church, the Independent Church, the Little Flock, the True Jesus Church, and the Truly True Jesus Church. Obviously, the Truly True have left the True.

—S. S. Times.

Extracts from Chinese Woman's Letter

"We are unable to send any war news to anyone as mails are being censored. . . . China is fighting a defensive war. Japan is fighting a war of aggression. China will resist to the end. China may die in the end but Japan will die with us also. Japan is acting like a gambler playing a poker game. She is bidding the highest stakes in

order to win the game, but she is getting her pocket drained every day she lingers in China. She is killing us day by day but this act of killing takes much money. Finally she will go bankrupt. *We must pray for peace.* I do not think all Japanese people are as inhuman as these war soldiers."

War Impetus to Education

Hin Wong, contributor to the *China Weekly Review*, says that the war now in progress, while distressing in many ways, is beneficial to the Chinese morally, especially to the women folk, including those in Szechuen, who now realize their short-comings and are not slow to apply a remedy. Certain middle schools for girls in and outside Chungking have decided to use the off-hours of their students to organize mass education for adult women in order to interest the illiterate in reading, and thus in national affairs. The women's division of the present National Defense, or anti-enemy, League in Chungking, has found itself inefficient and unable to meet the task assigned it, simply because of lack of leadership among the women themselves; and all this may be traced to lack of education on the part of the masses.

Revival in Hong Kong

Dr. H. Lechmere Cliff, of Emanuel Medical Mission, Hongkong, writes in *The Life of Faith*:

The unbelievable has happened. Revival has begun in Hongkong—almost the hardest place in the world to rouse saint or sinner. Suddenly, with no herald announcing his approach, a tall young American appeared at our Mission. He was Mr. Clifford Lewis on his way to Burma, India, Palestine and Britain. However, in answer to prayer, the Lord detained him, and he had more than a fortnight's meetings. Many souls have been saved and believers brought into fuller light and into more consecrated surrender.

Persecution in Yunnan

World Dominion Press reports that frightful persecution is going on against the American Baptist Mission Christians

among the Wa tribe near the border of Burma. The Chinese soldiers seem intent on destroying every vestige of Christianity in that tribe. Representations through the American Consul have proved worse than fruitless. This is not, however, typical of the attitude of the Chinese Government, either civil or military, towards mission work in Yunnan, for in almost every place there is toleration and even friendliness. Many of the officials are either Christians themselves, or friendly to Christian propaganda.

Although definite statistics are not available, it is highly probable that there are more aboriginal Christians in Yunnan than in all the other provinces of China put together. American Baptist workers have baptized over 28,000 aborigines.

JAPAN-CHOSEN

Shrine Problem Again

In carrying out the instructions of the educational department of the government that all common schools in Japan adopt some sort of spiritual drill, many principals take the pupils to a near-by shrine once a month and make them bow before it. The National Sunday School Association is seeking to counteract this influence in the lives of Christian pupils, and is endeavoring to make special plans to come in touch with these pupils in some active way. Reports indicate that the Sunday school enrolment is steadily decreasing, due largely to the rising tide of militarism. Every effort is being made to awaken church members to a realization of their duties in connection with this important aspect of their work.

—*World's Sunday School Association.*

Kagawa's Views Unchanged

Asked to comment upon the rumors that Dr. Toyohiko Kagawa had modified his Christian pacifist attitude because of Japan's present action in China, his secretary and fellow worker, Miss Helen Topping, declared that letters she had received

from Japan quite recently were eloquent witness to Kagawa's distress and concern at the present actions of his country.

—*The Living Church*.

Japanese Speaks Out

At a mass meeting in Madison Square Garden, New York City, last October, Mr. S. Okemoto, a Japanese, said:

Enough has been said about the real aim of this undeclared war upon China by the Japanese military Fascists who dominate their government. I shall speak about whether the people of Japan want war, whether the people of my country wish to murder helpless women and children. *They do not want war*; they do not want to murder the peace-loving people of China; nor do they wish to destroy the old civilization of China. I give facts to prove it.

First, the working masses of Japan have to work long hours for miserably low wages. What will they gain by going into China to shoot the Chinese or to be shot themselves? Is it in defense of their country? That cannot be, for we all know that no country on earth is threatening Japan.

Secondly, who is bearing the burden of the tremendous expense of this warfare? It is the working masses of Japan, where the prices of bare necessities, food and clothing have already risen 80 per cent. The people of Japan cannot afford to pay for war when they earn hardly enough to pay for a bowl of rice! It is the military clique, together with a handful of big financial and industrial interests, that started war, not the Japanese people.

—*Watchman-Examiner*.

How Churches Start

The founding of a Christian church in a heathen village is always a miracle. Here is one which had its beginning in the heart of a humble man from the mountains. He had heard the Gospel for the first time while bringing lumber down for the Chusil church, and a workman taught him to believe in Jesus. He went home, and succeeded in convincing four of his six brothers of the truth of the Gospel. Although he could neither read nor write he bought several Bibles and hymn books to distribute among his brothers and neighbors who could read. He himself is now learning to read. There are about 400 homes in his village; about 45 attend worship services.

Educating Koran Girls

Great changes have taken place in all the mission schools of Korea. Twenty-five years ago the average girl was sixteen to twenty years old when she entered. There were even a few married women. Educational standards were negligible. Most of the students were from Christian homes and had for years been attending Sunday school, as well as Bible classes with older women.

While the objectives have not changed, they now enter at eleven or twelve years of age, and a larger proportion come from non-Christian homes. There is sufficient evidence to prove that these modern students when once they have yielded their hearts to God have the same burning enthusiasm for Christian service as have their older sisters, with even greater poise and efficiency.

AUSTRALIA AND THE ISLANDS

Sunday School by Mail

The Postal Sunday School Movement, with headquarters in Sydney, Australia, was started four years ago to meet the spiritual needs of young people in lonely homesteads and scattered settlements. More than 8,000 boys and girls are members, of whom 2,718 enrolled during the past year. Thousands of isolated boys and girls still remain to be linked up with the movement.

Joy Bells, a monthly periodical, is sent to every one of them free, and contains Bible lessons requiring study and answers which are sent to headquarters for examination and correction. Interesting articles in it foster an interest in the Bible among these children of some 3,900 homes in every state of the Commonwealth, New Zealand, Fiji, New Guinea, Nauru and the Solomon Islands.

—*World Dominion Press*.

Leper Island in Fiji

Makogai is a dreaded spot in the Pacific Ocean. It is the island of Fiji to which go lepers

from India, Tonga, Samoa, the Ellice Islands and New Zealand. It has been an official leper settlement since 1911. Since that year there have been more than 900 admissions to Makogai, of which about 580 remain today. The island is barely two and a half miles long and a mile wide.

Lepers able to care for themselves are housed in one of five villages, according to their race. Each village is ruled by a headman, responsible to the administration for its cleanliness and the observance of health rules. All lepers are expected to work, if able. Most of them are farmers, raising bananas, sweet potatoes, tapioca and kava. Any surplus crops are bought by the government and used for feeding the inmates at the hospital.

European nurses devote their lives to these sufferers. They perform the minor dressings for the patients and aside from their aid in medical and surgical treatment they spend their time encouraging the lepers in work and play. Besides the inevitable movies, the inmates have fishing, model boat sailing, cricket and native games for amusement.

Surprisingly, the visitor finds the whole atmosphere one of cheerfulness. This is due to the fact that modern medicine has shown leprosy to be curable.

Women in the Philippines

The United Evangelical Church of the Philippines has just taken a forward step; it is the formation of a Woman's Association. Two years ago the Dorcas Societies of Mindanao sent a resolution to the General Assembly asking for more participation. As a result, women delegates were invited to the General Assembly last year for the first time. These women then got together to consider how Church women could render more effective service. After their deliberations, and with the encouragement of Dr. E. C. Sobrepna, Moderator of the General Assembly of the United Evangelical Church, the Woman's Union was organized, with Mrs. Julia Yapsutco as first president.

Mrs. Yapsutco has been a dynamic leader in the churches of Mindanao, stimulating the development of a number of congregations and becoming pastor of some of them. She is a woman of deep spiritual life, and will give this association leadership of a high order.

—*Missionary Herald.*

Something New Under Moro Sun

Under the inspiration and direction of Dr. Frank C. Laubach, a group of young Filipinos have launched a movement based upon seven tests of character: (1) Abandonment of evil habits of thought and action. (2) Absolute honesty. (3) Absolute purity. (4) Absolute unselfishness. (5) To be absolutely loving. (6) Seek and observe the Will of God in every detail of life. (7) Help their fellow men find the "Good Life." Every young Moro who wishes to join must pledge himself to these principles. Over 43 to date have done so.

Goals for the Future

The non-Catholic population in the Philippines is increasing rapidly, while the Roman Catholic population is becoming more broad-minded and, in many cases is asking for Protestant training for their children. There is a deepened spirituality and a

growing interest in Bible study. All this has challenged workers to broaden their program, and these are the goals they have set for the next two years:

The Gospel shall be preached for not less than one week in every municipality of the Bicol Region.

In every town where there is an organized church, every precinct shall hear the Gospel.

Every member shall strive to win at least one soul to Christ.

Every family in the church shall possess a Bible and every member at least a New Testament.

A definite work among the Negritos (small aborigines) shall be established through local contributions alone.

Family worship shall be established in every evangelical home.

MISCELLANEOUS

Missions and Peace

The Federal Council of Churches and the Committee on International Relations of the Foreign Missions Conference have agreed upon a plan of co-operation to relate the missionary program of the Church more closely to the cause of peace and better international understanding. It is widely recognized that foreign missions have a part to play in the maintenance of world peace.

From a Summer Conference Notebook

Dr. Herrick B. Young, Board of Foreign Missions of the Presbyterian Church of U. S. A.,

Chautauqua World Missions Institute: "A Moslem world disturbed by the forces of nationalism, social change, and science and education, was portrayed by Dr. Young, speaking on 'The Awakening of the Moslem World.' Approximately 250 million people are of Moslem faith today, considerably in excess of all the Protestant Christians in the world. Dr. Young stated that the Moslem world is seething with unrest today and turning away from the orthodox Mohammedan conceptions. In just what direction it is turning is not now evident. It may possibly turn to a revised Moslem faith, adapted to modern conditions; or it may turn largely to Christianity.

"Dr. Young pointed out that the thinking Moslem people cannot reconcile the ideals of Christianity with the practices of supposedly Christian nations and people, particularly as to the Christian use of force, and alcoholism. The Moslems look to the United States as the most nearly Christian nation in the world, thus placing upon us a tremendous responsibility in potential power for good. This power can only be exercised if our practices are made to conform to our ideals."

Here is a real challenge to the Christian churches of America and to the home missions forces.

PERSECUTION THAT MISSED ITS POINT

Christians have always been persecuted more or less in the Bhil country, Western India, but last year concerted effort was made to destroy Christianity in the village of Ubri. So far as can be ascertained, the reason was fear that the Christian community might become dominant. Whereupon the converts were beaten and constantly threatened, and finally given five days' notice to quit the village. Successful appeal was made to the local magistrate who ruled that Christians were not to be turned out of the village.

This organized persecution was not without encouraging results. The persecutors in Ubri were anxious for the persecution to spread into other villages. So they sent word to the head men of villages near by that unless they made it hot for the Christians in their villages, no brides would be forthcoming from Ubri for their young men. The head men responded by summoning the Christians in the various villages to a meeting. Nearly every Christian household was represented. Then such questions were asked as: "Why did you become Christians?" and "In what way is Christianity better than Hinduism?" and so a splendid opportunity for evangelism was given. The meeting broke up in quite a friendly atmosphere, and the attempt to spread organized persecution fizzled out. Not only that, but Christians were bound together as never before.—*C. M. S. Outlook.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

The Solitary Throne. By Samuel M. Zwemer. 111 pp. 1sh. Pickering & Inglis. London. 1937.

The author was formerly a missionary to Arabia, and recently Professor of Christian Missions and the History of Religion at Princeton Theological Seminary; for twenty-six years he has been Editor of *The Moslem World*. He has given us five addresses delivered at the Keswick Convention in England last summer. The title is taken from a statement by Mr. Gandhi: "I am unable to place Jesus Christ on a solitary throne." These addresses on *The Solitary Throne*, *His Ministers a Flame*, *Photophobia*, *The Glory of the Impossible*, and *The Hinterland of the Soul* emphasize the finality of Christ, His position on the Throne of God, His worthiness to open the seals of the Book of History, His ability to make His ministers a flame of fire, and His glory in bringing the Light of Life to men.

Dr. Zwemer's style is not like a smoothly running brook, but like a stream which is full of rapids and cataracts. Like Carlyle he is staccato, pungent, piercing, although the original and forceful address on "Photophobia" is an exception to this. He is nothing if not original, direct, interesting and often disturbing. His whole soul is devoted to the Lord Jesus. First he gives the particulars which show the supremacy, uniqueness and finality of Christ and Christianity; second he communicates to the reader something of the Divine fire which has consumed him in Arabia and at Princeton. Let the reader think of the passage on page 50: "May we never

glibly pray the prayer that we may be filled with the Holy Spirit. I shall never forget the professor under whom I was taught theology telling a man to stop as he prayed that prayer, and the man stopped in the middle of his petition. 'John,' he said, 'do you know what it might mean to your father and mother, to your home-ties, and to your whole life, if you were really baptized with the Holy Spirit?' When we pray that prayer, it means combustion—sacrifice, 'my heart an altar and Thy love the flame.'"

The chapter on "The Glory of the Impossible" is a summons more imperative than any Muezzin's call to prayer; it is a summons to the exercise of Christian faith, courage and determination in carrying the Gospel to the Moslem world, where the author spent many years of his life and which he knows so thoroughly. "It is daybreak, not sunset in the Moslem world" is his informed and eager cry.

The closing chapter on "The Hinterland of the Soul" is the call of a real leader and a true prophet to all Christians to rouse from lethargy and to take possession of the things which have been promised by the Lord.

Dr. Zwemer's quotations and illustrations, with which the book abounds, reveal a very wide reading, an excellent memory, and a great gift of painting "apples of gold in pictures of silver." Any man or woman who reads this book will have his or her heart warmed and stirred and inspired and called to deeper love for Christ and to greater courage in His service.

ROCKWELL S. BRANK.

The Process of Change in the Ottoman Empire. By Dr. Wilbur W. White. Map. 314 pp. \$3.50. University of Chicago Press. 1937.

Ranke, a century ago, unraveling the tangled history of Europe and the Popes, wrote "No history can be written but universal history." Dr. White, Assistant Professor of Political Science at Western Reserve University, has well proven the truth of this quotation. In this Doctor's dissertation, he shows how the drama of the Ottoman Empire, though enacted on the Near Eastern stage, was plotted backstage in Russia, Austria, Great Britain and later Italy and Germany. The book is a modern tragedy, with its theme the struggle of a single old Moslem Empire against new and vigorous empires.

Here is a condensed history of Turkey—the first chapter reviewing the rise of a military Moslem Empire during the Thirteenth Century, penetrating all contiguous territories till in 1774, having attained its zenith, the process of disintegration became evident. The following chapters trace the methods used by European imperialism to weaken and encroach on the decaying Ottoman Empire. There is a trenchant criticism of the vision of political leaders during the nineteenth century in not understanding the dynamic nature of change. Each step was considered as final—and no provision allowed for later modification of circumstances. Yet each treaty was but a compromise and soon after signing of such treaties, conditions had changed, making the conditions unbearable to one of the many

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

parties concerned. Any effort to accomplish modifications, trod on the privileges of some other power. Thus the only possibility of affecting change was by denunciation of a past agreement and military action. The history of the Ottoman Empire is thus one of continuous "illegality" and war. The main method used to break up the Ottoman Empire, was to fan the flames of national aspirations in the minority races, encouraging revolt, assisting by loaning arms or forces and making timely invasions from outside, application of diplomatic pressure to assure recognition of new independent groups—till portion by portion the periphery of Empire (Egypt in 1806; Greece by 1829-30; Roumania in 1856; Cyprus and Tunisia in 1877, etc.) had been broken off, so that by 1914 only central Anatolia, Iraq and Arabia remained to the parent State. These were generously disposed of in war promises. The Arabs were encouraged to revolt, and while France and Great Britain retained important portions for themselves, the remainder was promised to Greece and Italy as the price of entry on the Allied side. There was but one miscalculation—that the "sick man" might revive and spoil the sale. This miracle took place and under Kemal Ataturk, the corpse jumped off the operating table and drove out the dissecting doctors.

Nationalism, the disease which had caused the amputation of Turkey's provinces, became the elixir which revived her body in 1919 and produced her regeneration. The rebirth was more than political or military. It was social as well, reaching into the religion, economy and life of every Turk. There is a fine conclusion: (page 260)

Within fifteen years, it (Turkey) has cut itself off from its past in almost every conceivable manner. . . . Interestingly enough, he seems to have undergone a spiritual revivification which is responsible for his physical recuperation. This new combination of a vital spirit in a smaller, it is true, but much more homogeneous and robust body has been able to throw off the restraints of centuries and formally enabled Turkey to enter as an equal into the family of nations. . . .

Browbeaten by war and illegalities from 1774 to 1920, Turkey rested its last stand for national existence on military force—and won. With independence guaranteed by its own ability to protect itself by force, it has accepted existing peaceful instrumentalities for the settlement of subsidiary questions. . . . It is interesting that Turkey has been one of the leaders in accepting the instrumentalities (of the League) and of the spirit of that part of Article 19 of the Covenant regarding the reconsideration of treaties, the extension of which is prerequisite to the avoidance of war and the development of peaceful international change.

This book, though brief, omits no important material. It is very skimpy on economic factors producing change; but is a political study, well documented, interestingly written, and adds a valuable contribution to the literature seeking ways of peaceful change—the author's selection of the Ottoman Empire is excellent and his treatment is careful, just and timely. It is a sad "case record" of nineteenth century imperialism, with hope for a better way, in which Turkey leads. EDWIN M. WRIGHT.

The New Walk. By Captain Reginald Wallis. 78 pp. 40 cents. American Bible Conference Assn. Philadelphia, Pa. 1937.

Like its predecessors—*The New Boy*, *The New Girl*, *The New Life*, and other small volumes in the helpful series of books by the well-known British evangelist—this is characterized by clarity of presentation and an abundant use of Scripture texts. It is more than just a treatise, sprinkled with Bible references. There are helpful illustrations, which add to the usable quality of the book. It should do much to clarify the responsibility and privileges of effective testimony for recent converts, as well as for more mature believers who have not fully realized the practical implications of the Christian faith.

F. E. G.

The Divine Art of Soul-Winning. By J. O. Sanders. 96 pp. 1s. Pickering and Inglis, Glasgow. 1937.

The author is superintendent of the New Zealand Bible Training Institute and editor of *The Reaper*. This is an inspiring

guide-book in the unspeakably important work of winning people to Christ and definite salvation. Packed with Bible references, discussion of cases, and helpful directions in this work, it is not dry reading, but breathes the holy passion of the Lord Himself, and communicates the passion to readers who already have a clear faith, and a willing heart. Its chapters tell of "A Concern for Souls," "The Fitness of the Worker," "The Place of Prayer," "Opportunity and Approach," and how to deal with various classes. The author's aim is to give in small compass the best instruction possible out of his own experience and that of other soul-winners the world over. We agree with the Foreword, by William P. Nicholson, that there never was a time when such a book was more needed than today, because many believers have never won anyone to Christ, and are missing the heavenly joy of it and the reward. It would be well for the churches if thousands would read a book like this and have their heart enflamed with a new desire and purpose really to do the will of Jesus Christ. FRANK LUKENS.

Notes on a Drum. Travel Sketches in Guatemala. By Joseph H. Jackson. Illus. 8vo. 276 pp. \$3.00. The Macmillan Co. New York. 1937.

As the subtitle informs us, these notes are not "from a drum" but travel sketches written largely on a Guatemala drumhead used for a table. Mr. Edwards is the author of "The Mexican Interlude" and is cheerful, chatty and an observing traveler.

Guatemala is an interesting country, the most important of the five Central American republics. The people and government show all the characteristics of Latin Americans; mixed with Indians, temperamental, excitable, ambitious for independence and right to rule, but lacking in many elements that make for stable and wise government.

Mr. and Mrs. Jackson went as tourists to see the country and the people, apparently without

any prejudices and with only a purpose to tell what they saw. The author tells of the climate, the picturesque scenery, the life of the people—high and low, rich and poor, Spanish, *ladino* and Indians, urban and rural. The reports of life in Guatemala City, Chichicastenango, Quezaltenango and other cities and towns give a few graphic glimpses but are very incomplete. There are notes on history and architecture, markets and slums, parks and flowers, volcanoes and lakes, politics and officials, hotels and tourists, Roman Catholic priests and churches, festivals, customs and costumes, Indian idols and Catholic images, superstition and tradition; but there is nothing about the important evangelical Christian work with its schools, churches and hospitals—all of which are worth noting. The only references to Protestant work are unfavorable gossip. With all it is a readable, though very scrappy, travel book.

Miracles in a Doctor's Life. By Walter Lewis Wilson. 121 pp. Paper, 20 cents. Bible Institute Colportage Assn. Chicago. 1935.

Here is a spiritual tonic for any Christian doctor. Many work conscientiously and effectively but they view their work as though the body were of chief importance and as if man were only a higher order of animal. Dr. Wilson looks upon man as an immortal soul with a body—both of which need to be kept strong and healthy, but the spiritual life being of supreme value. He tells many soul-stirring experiences in dealing with souls and bodies and shows the joy and gratitude that follows when a patient finds new life in Christ, even if the body must return to the earth from which it came. Read the book and send it to your doctor friends.

John E. Williams of Nanking. By W. Reginald Wheeler. Fleming H. Revell Co. 222 pp. \$2.00. 1937.

Though "better late than never," it is a pity that this memorial of a strong and successful China missionary had to await the tenth anniversary of

his tragic death for its publication. Intimate personal acquaintance with "Jack" Williams gave Mr. Wheeler both a sympathetic understanding of his personality and devotion and also access to correspondence which vividly reveals the man, his times, his labors and his impress upon the new generation in China.

John E. Williams, of sturdy Welsh parentage, was born at Coshocton, Ohio, June 11, 1871. Six years' labor with his father in the coal mines delayed his schooling, but he took the course at Marietta College and was graduated from Auburn Theological Seminary in 1899. With his bride he landed in China on the eve of "Boxer Year," and was assigned to Nanking. He acquired much of his fluency in Chinese by constant mingling with the people. Charge of a small boys' school impressed him with the call for union of such schools, and from this grew the Union University, of which he was for twenty years the strenuously promoting vice-president. In 1906-07, eight months were spent with the many Chinese students in Tokyo, and there began a strong friendship with C. T. Wang, a leader in the Revolution of 1911-12. Half of his remaining years, to his death in 1927, were spent in securing personal interest and financial support in America for the University.

From the beginning he was an ardent advocate of an increasing measure of Chinese responsibility and authority in the University. His relations with Chinese teachers and students showed no sense of racial or cultural superiority, but always the heartiest cooperative fellowship. He accepted China's problems as his own and declared his conviction that Christianity may yet "find a fuller and better expression in the Chinese Church than it has found in any other land." The Anti-Christian Movement of 1922-25 and the anti-foreign agitation of 1924-27 did not shake his optimism. His death at the hands of an ignorant Red soldier, on March 24, 1927, might have

befallen any other of the group on the University campus, but there can be no doubt that C. T. Wang was right in his letters and his inscribed memorial, in declaring that "it was the demise of the beloved vice-president which shocked the Chinese authorities into purging the country of the Red Terror and effecting the union of the distracted provinces of China." His death "revealed the guilt of sin and the beauty of love," and this biography should bring to all readers both these lessons and also the infinite value, for time and eternity, of every strong life devoted to making Christ known to a great race like the Chinese.

C. H. FENN.

The Man Who Moved Multitudes. By R. D. Johnston. 12mo. 138 pp. 1sh. Pickering & Inglis. Glasgow. 1937.

This brief biography of the late D. L. Moody is scarcely more than a sketch, with tributes to the man from some prominent people. It is very sympathetic with the evangelist's spirit and purpose and is interesting to those who are not already familiar with the facts. On account of its brevity there is practically nothing in this record except about Mr. Moody's evangelistic work. There is practically nothing about his home and family, the schools he founded, his work in the army and Y. M. C. A. or the great Northfield Conferences. There is no literary merit to the story and it is exceedingly "spotty." One mistake is in saying that Mr. Moody married the "daughter" of Fleming H. Revell. She was his sister. There are also one or two mistakes in the spelling of proper names. Nevertheless, young people will find it easy and stimulating reading.

New Books

Accidents Will Happen. W. M. Pearce. 1s. 3d. Pickering & Inglis. Glasgow.

The Approaching Advent of Christ. Alexander Reese. 328 pp. \$2.40. Marshall, Morgan & Scott. London.

Congo—Past and Present. Alfred R. Stonelake. 202 pp. 3s. 6d. World

Dominion Press. New York and London.

It Is Hard to Be a Christian. S. M. Zwemer. \$1.40. 158 pp. Zondervan. Grand Rapids, Mich.

The Process of Change in the Ottoman Empire. Wilbur W. White. 314 pp. \$3.50. University of Chicago Press. Chicago.

Quiet Hour Series—January, February and March, 1938. 95 pp. 35 cents. Zondervan Pub. Co. Grand Rapids, Mich.

The Story of Topsy. Mildred Cable and Francesca French. \$1.50. 212 pp. China Inland Mission, Philadelphia.

The Work of the Lord. Walton H. Greever. \$1.25. 142 pp. Revell. New York.

Windows. Amy Carmichael. Illus. 246 pp. S. P. C. K. London.

India Recalled. Cornelia Sorabji. 287 pp. 12s. 6d. Nisbet, London.

India Reveals Herself. Basil Mathews. 192 pp. 5s. Oxford University Press, London.

Flood-Tide in India. W. J. Noble. 92 pp. 1s. Cargate Press, London.

Behind the Garden of Allah. Ried F. Shields. 196 pp. 75 cents. United Presbyterian Board of Foreign Missions, Philadelphia, Pa.

Across Africa in a Lorry. W. B. Redmayne. 128 pp. 3s. 6d. Marshall, Morgan & Scott, London.

Then and Now in Kenya Colony. Willis R. Hotchkiss. 160 pp. \$1.50. Fleming H. Revell, New York.

Zulu Journey. Carel Kirkby. 299 pp. 12s. 6d. Muller, London.

The Jew in Revolt. William Zukerman. 255 pp. 6s. Secker & Warburg, London.

A New Church Faces a New World. Jesse H. Arnup. 259 pp. \$1.00. United Church of Canada, Toronto.

From Buddha to the Christ. Taisei Michihata. v 239 pp. 3s. 6d. Church Publishing Society, S. P. C. K., London.

Church and State in the Modern World. Various authors. 231 pp. \$2.00. Harpers, New York.

Little Brown Babe. Leta May Brown. 116 pp. \$1.00. Fleming H. Revell, New York.

Soul Winning. Silas D. Daugherty. 100 pp. \$1.00. John C. Winston Co., Philadelphia, Pa.

Danny and the Alabaster Box. Constance Savery. 62 pp. 9d. Pickering & Inglis, London.

World Peace and Christian Missions. Harold E. Fey. 64 pp. 35 cents. Friendship Press, New York.

Broken Guns. Eleanor Holston Brainard. 120 pp. 50 cents, paper; \$1.00, cloth. Friendship Press, New York.

Ship East—Ship West. Elizabeth Miller Lobingier. 87 pp. 50 cents, paper, \$1.00, cloth. Friendship Press, New York.

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