

# THE MISSIONARY REVIEW OF THE WORLD

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## Dates to Remember

- October 4-5—Warren, Ohio, School of Missions. Mrs. George Konold, 314 Scott Street, N. E., Warren, Ohio.
- October 5-12—United Lutheran Church in America, Biennial Convention, Baltimore, Md.
- October 6—General Conference of the Evangelical Church, Johnstown, Pa.
- October 9-10—Home Missions Conference on the City Church. Buffalo, N. Y.
- October 14-20—American Lutheran Church Biennial Convention, Sandusky, Ohio.
- October 16-21—International Convention, Disciples of Christ. Denver, Colo.
- October 20—Baltimore, Md., Institute for Church Women. Mrs. Bruce H. McDonald, 515 West Fayette Street, Baltimore, Md.
- October 24-25—Home Missions Conference on the City Church. Cleveland, Ohio.
- October 25-27—Congregational-Christian Mid-West Regional Meeting, Wichita, Kansas, under auspices of the Missions Council.
- October 31 to Nov. 1—Home Missions Conference on the City Church. Kansas City, Mo.
- November 6-11—International Goodwill Congress. San Francisco, Calif.
- December 6-9—Biennial meeting of the Federal Council of Churches, Buffalo, N. Y.
- December 13-30—International Missionary Council, Madras, India.

## Personal Items

### Fred B. Fisher Memorial

Ten years ago Dr. Fred Fisher brought a Hindu temple from Benares, India. Just before his death he promised it to a Southern College in Lakeland, Florida, where it is now being erected under the supervision of Mrs. Fisher, as a memorial to her husband. The temple will stand near the E. Stanley Jones School of Religion; it will be surmounted by a cross, and inside, instead of an idol, there will be an altar, signifying the change that has taken place in many Hindu villages.

\* \* \*

Rev. Robert F. Ogden, D.D., a Southern Presbyterian missionary, is going to the Louisville (Kentucky) Theological Seminary as instructor in Hebrew and Old Testament for the academic year 1938-39, a position made vacant by the death of Dr. Jesse Lee Cotton in December, 1937.

\* \* \*

Dr. E. Stanley Jones, who left India in July for an evangelistic tour of Australia and the United States, will take part in the University Christian Mission under the auspices of the Federal Council of Churches, October 2 to December 2. Dr. Jones plans to sail December 4 for England, and from there he will fly to Madras to be in time for the International Missionary Conference, December 13-30.

\* \* \*

Helen Keller has been appointed by President Roosevelt as chairman of a commission to promote the government purchase of goods made by blind persons.

\* \* \*

Rev. W. T. Morris, B.A., who has succeeded Rev. Robert Griffith as Secretary of the London Missionary Society for Wales and Monmouth, has been active in social service in the distressed areas of South Wales. He was one of the secretaries that organized the missionary exhibition of 1926.

\* \* \*

Mrs. Eunice Gabbi Weaver, Brazilian wife of an American Methodist missionary, now on a visit to America, has devoted her life to the preventive phases of leprosy treatment. She was one of Brazil's delegates to the International Congress on Leprosy in Cairo.

\* \* \*

Dr. Oscar E. Maurer, since 1915 Recording Secretary of the American Board, is the new Moderator of the Congregation-Christian Church. He has been for thirty years pastor of the Center Congregational Church of New Haven, Conn., and has served twenty-four years on the Executive Committee of the American Missionary Association.

\* \* \*

Dr. Hugh Elmer Brown, pastor of the First Congregational Church of Evanston, Ill., was elected President of the Congregational Board of Home Missions at the General Council at Beloit. His church in Evanston is known as the "winter capital of Congregationalism."

## Obituary Notes

Mrs. John S. Allen, of New York City, died in Portsmouth, New Hampshire, on August 25. Edith May Hedden was born sixty-nine years ago, the daughter of Mr. and Mrs. Charles I. Hedden of Newark, New Jersey. She married the Rev. Dr. John S. Allen, who was assistant minister of the Dutch Reformed Marble Collegiate Church, New York, from 1906 to 1911 and who died in 1934. Mrs. Allen was active in Christian work, having been for over twenty years the Secretary of the Woman's Board of Domestic Missions of the Reformed Church in America.

\* \* \*

Rev. Carey Bonner, formerly of Bengal, died in England last June. He was the author of a missionary cantata, "In God's Garden." Mr. Bonner also prepared the musical setting for the two Bengali hymns which appear in "Hymns For Today."

\* \* \*

Mrs. Ervin L. Pederson, of Saharanpur, India, a missionary under the Board of Foreign Missions of the Presbyterian Church, was killed by a landslide in Landour, India, August 6. Before her marriage she taught in Isabella Thoburn College, and when, in 1923, she married Mr. Pederson, she went with her husband to Allahabad where both taught in the Institute.

\* \* \*

William Charles Willoughby, who is remembered for his ministry in Khama's country and for founding Tigerkloof, died recently in London. After Prof. Willoughby was advised by doctors to give up work he taught in the Kennedy School of Missions in Hartford, Conn., for several years, and while there wrote authoritative books on the Bantu.

\* \* \*

Rev. Emory W. Hunt, D.D., Baptist educator, preacher and missionary leader, died May 20, at the age of 66. Dr. Hunt, for 20 years, was a member of the American Baptist Foreign Mission Society, and later was President of Denison University and then of Bucknell University.

\* \* \*

Dr. William Goodell Frost, President of Berea College, Kentucky, from 1892 to 1920, died at his home in Berea on September 11th. Dr. Frost was 84 years of age, having been born in Leroy, N. Y., July 2, 1854. After being graduated from Oberlin College, he was a professor there until going to Berea. Dr. Frost was a fascinating speaker and writer on the Mountaineers of the South and did much to bring their needs before the attention of Americans everywhere. When he went to Berea, the college trained both Negro and White students but in 1904, Kentucky prohibited teaching Negroes and Whites in the same classes. The Negroes, therefore, were sent to other institutions. For the following 16 years Dr. Frost worked to build up the student body and to secure income and endowments. When he went to Berea the school had only 375 students; when he left there were 1,218 students.

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DELAVAN L. PIERSON, *Editor*

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Before the various communions or  
denominations can agree among one  
another, each must obviously agree  
within itself.—*T. S. Eliot, London.*

## Editorial Chat

Herewith we publish our special  
INDIA number of THE REVIEW. It  
will repay a careful reading, especial-  
ly the articles by Indian Christians.  
Other papers, not received in time for  
this issue, may be expected in our No-  
vember and December numbers. One  
of particular interest is by W. Q.  
Lash of the Christa Prema Seva  
Sangha of Poona. He deals with the  
Indian Sadhu and Ashram as an ef-  
fective means of spreading Christian-  
ity in India.

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\* \* \*

Dr. S. M. Tenney, curator of the  
Historical Foundation Library of the  
Presbyterian and Reformed Churches,  
desires to complete the files of THE  
MISSIONARY REVIEW OF THE WORLD,  
especially copies of the first ten years  
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This library, located at Montreat,  
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has the best collection of books and  
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Church work in existence. Dr. Ten-  
ney has spent many years in his ef-  
forts to build up this remarkable col-  
lection.

\* \* \*

Among the recent comments on  
THE REVIEW, received from various  
friendly readers, are the following:  
"I take this opportunity to tell you

how much I enjoy your splendid  
magazine. Since I went out to the  
Peruvian field four years ago, with  
my family, we have received the RE-  
VIEW as the thoughtful gift of a  
friend. It has been one of our most  
fertile sources of inspiration, and has  
provided a fund of useful missionary  
information.

IRA N. TAYLOR, *Missionary of the  
Nazarene Church in Peru.*

\* \* \*

"We find THE REVIEW especially  
helpful in our loan packages and we  
recommend it at every available op-  
portunity."

ALMERE L. SCOTT, *Director,  
Dept. of Debating and Public  
Discussion, University of  
Wisconsin.*

\* \* \*

We couldn't "keep house" without  
the MISSIONARY REVIEW. We depend  
upon it to keep up on general mission  
trends in the interdenominational  
world, and appreciate particularly  
your two issues per year given over  
to the interdenominational study  
themes. Of these issues we distribute  
great numbers to our general church  
constituency, particularly for use in  
women's missionary groups.

Very truly yours,

GENEVIEVE BROWN,  
*Executive Secretary, Mission-  
ary Education Department,  
United Christian Missionary  
Society.*



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*Photos by H. R. Fenger*

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3. Industrial—A Carpentry Class at Moga, Panjab.
4. Evangelistic—A Bible Woman Telling the Gospel Story.

# THE MISSIONARY REVIEW OF WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXI

OCTOBER, 1938

NUMBER 10

## Topics of the Times

### AS CHRIST LOOKS AT INDIA

India's view of Christ has vastly changed in the past fifty years. Then, so far as she saw Christ at all, India looked upon Him as some strange foreign God, an enemy of the Hindu deities. She looked upon Him and His representatives as the opponents of caste and the suttee, of the Hindu temple rites and of Hindu priests; of child marriage, purdah and other long established customs. Consequently the Gospel of Christ was bitterly opposed, especially by the priests, and converts were ostracized or threatened with death. Today the name of Christ is honored by great multitudes of Indians, even by those who do not profess to accept Him as Lord and Saviour. Men like Dr. Rabindranath Tagore, Dr. Ambedkar, Mr. Natarajan, (Editor of the *Indian Social Reformer*) and Mahatma Gandhi, acknowledge the supremacy and beauty of the character and teachings of Jesus, even while they refuse to accept His claims and do not acknowledge His authority. This change of attitude has been brought about chiefly by the lives and faithful witness of missionaries who have sacrificially interpreted Christ to the people of India. Today caste, long looked upon as the great obstacle to Christianity, is gradually losing its hold on India and there are signs that great masses of the people may wish to come into the Christian Church—in fact they are coming.

The attitude of India toward Christ has indeed changed. What about the attitude of Christ toward India? He who is "the same yesterday, today and forever" does not change; His attitude toward the people of India is the same as it was toward ignorant, sinful and suffering mankind in the days when He came to earth to seek and to save the lost, nineteen centuries ago. What was His attitude then?

On the selfish hypocrites and the hard-hearted, who opposed His healing on the Sabbath and other

works of mercy, He looked with righteous indignation. Does He not look with the same displeasure today on Indian priests, *gurus* and other leaders who selfishly seek to keep the people from following the true Light?

Toward the weak and erring, as in the cases of the woman taken in adultery and Peter in his denial, Jesus looks into Indian hearts today with sorrow and rebuke, but with understanding and a deep desire to bring victory out of defeat.

The varied motives and acts of men He sees with clear discernment, as when he distinguished between the gifts of the poor widow and of the rich who cast their money into the temple treasury. Does He not see, today as then, the varied motives and values in the gifts of missionaries and Indian Christians as they offer their lives, their children, their testimonies and their material gifts to God? Like the Father, Jesus discerns the thoughts and intents of the heart.

Toward the ignorant and helpless multitudes, who are still like sheep without a shepherd, Jesus was and is moved with compassion. Then he looked on the sorrowing widow of Nain whose only son had died, on the leper who came for cleansing, on the blind who sought healing, and He gave them help. He had compassion on the hungry crowd by the sea of Galilee and fed them. How about Christ's view of the three hundred and fifty million people in India today? He can still supply the Bread of Life and asks His disciples to distribute Living Bread to the hungry.

Toward all India, and in a peculiar way toward earnest souls who have been endeavoring to live up to their light, Christ's attitude is one of yearning and appealing love. During His days on earth, when the law-abiding young man came running and kneeled before him, we are told that "Jesus beholding him, loved him." The price that Indians today are called upon to pay for following Jesus Christ is great—too great in the minds

of some—but, as of old so today, Jesus loves these groping multitudes and calls them to leave all and follow Him.

India today is filled with its multitudes of sinning, suffering, ignorant and hungry men, women and children but they are lovable—God loves them and Christ died for them. What wonderful possibilities He sees in them! What a privilege it is to help them attain larger life—Eternal Life—so that they may grow into “the measure of the stature of the fulness of Christ.” Many Indian men and women, like Dr. Chatterji, Sadhu Sundar Singh, Susie Sorabji, and Pandita Ramabai, have already shown what God can do in those and through those who yield their lives to Christ.

This coming year shall we not study India in order that we may look upon the great people of that wonderful land, through the eyes of Christ? By such a study we may see not only their shortcomings and their great need, but we may learn to appreciate their wonderful possibilities and the transformations that have already been wrought by the power of God. Here is a fascinating subject for study; it is also a challenging opportunity to bring the people of India a saving knowledge of God’s unspeakable Gift.

### FROM EDINBURGH TO MADRAS\*

World-wide systematic missionary cooperation began to develop at the Edinburgh Conference in 1910. There had been experiments in cooperation before but only the American and German missionary boards met together in conference before that time. Today there are twenty-six National Christian Councils and Conferences that are fully organized for cooperation in promoting the Kingdom of God throughout the world. From Edinburgh, too, there sprang great Ecumenical Church Conferences.

The Jerusalem Conference in 1928 marked a distinct advance over Edinburgh. Those eighteen years revealed real progress in the conception of the task. At Edinburgh they talked of unoccupied geographic areas. At Jerusalem there were no maps, no discussion of geography, no statistics. The discussions were in terms of Christ and human relations—the whole idea of the missionary task was enlarged. At Jerusalem the delegates were not thinking merely of occupying the face of the globe but of bringing Christ into control of the whole range of human life. Thus a natural development was the emphasis placed on the need of the great rural populations of Africa and Asia. We also learned that we must give more attention to the problem of presenting the Christian message to the Jews.

The Jerusalem Conference also gave a new impetus to the program of evangelism. The Five-Year Movement in China was one result; the Kingdom of God Movement in Japan was another; in India there was also the Forward Evangelistic Movement and a closer study of the Mass Movements. The “Jerusalem Message” was a great gift of God to His Church. It has been very widely used and has stimulated and directed missionary effort.

While the younger churches received more recognition at the Jerusalem Conference than at Edinburgh, at the Madras Conference their representatives will equal or exceed in numbers the delegates from the sending churches of the West. In the younger churches of the mission lands in 1903 there were 1,214,797 communicant members (Protestants), eight years later there were 2,301,772; in 1925 the number had grown to 3,565,443; the new Statistical Survey reports that in 1935 there were 6,045,726 members. The younger churches are growing in size and independence.

Madras will be the most representative Ecumenical Christian gathering ever known, representing particularly the Protestant world. Delegates will come from every continent and from sixty nations and races. Africa will have more native representatives than ever gathered at one place outside that continent. Latin America is to be fully represented; sixty delegates are expected from China and twenty-five from Japan. Others are coming from Moslem lands. Of all the elected delegates to Madras, more than half will come from the younger churches. These people are coming with great expectancy—with a great hope.

We are living at a time when righteousness seems to be in danger of being defeated. We have had a century of experiment in evangelical missionary work. We have still much to learn in the way of winning the individual to Christ and at the same time winning his family and his clan. From Madras we hope there will grow a remarkable forward movement in bringing the Gospel to whole groups of people. A new challenge will be brought in evangelism.

Madras will be concerned not only with evangelism but with the Church as a fellowship of believers in Christ. The organization and support of indigenous churches is one of the subjects that challenge us. Madras will be concerned particularly with the Church—its message, the sources of its inner life, the promotion of unity and cooperation.

Madras will also bring a message to youth—otherwise it will fail. If the missionary movement is going forward, the young people must carry on in the Name and Power of Christ. Much study and earnest prayer has been going up for Madras. We are trusting in God to lead us on to

\* Extracts from an address by Dr. A. L. Warnshuis, given at the Farewell Dinner to the women delegates to the Madras Conference.

a mount of vision where we may learn what He would do through us, and where we may receive power for His world-wide work.

### SIGNS OF MISSIONARY PROGRESS\*

Foreign mission work has been carried on by the Christian Church ever since Paul and Barnabas were set apart at Antioch in Syria at the command of the Holy Spirit and were sent out to preach the Gospel of Christ in Asia Minor and beyond. They came back to report to the church at Jerusalem what God had been doing for the Gentiles through them. Ever since that time reports of the missionary progress have been made—more or less complete—and in recent years many volumes have been printed to show how God has fulfilled His promises and has continued to work through His Church unto the uttermost part of the earth.

A new statistical survey of world missions has just been published under the auspices of the International Missionary Council, with many new and valuable features. It is now thirteen years since the "World Missionary Atlas" was published, including statistics gathered from every land and from practically all the Protestant missionary agencies. Many changes that have taken place in the world—economically, politically and religiously—have affected the whole missionary situation. These changes call for a new review.

The approach of the coming International Missionary Conference at Madras in December also calls for a clear statement of the facts on which conclusions may be based. The Madras Conference may be expected to mark the beginning of a new era in Protestant missions. Statistics speak volumes when rightly interpreted by those who know the facts; world-wide statistics are required to make intelligent comparisons as to progress, effective service and the extent of the unfinished task.

This new statistical survey is unique in the fact that twenty-six missionary specialists contribute to the interpretation of the facts. These contributors include such missionary statesmen as Dr. John R. Mott; professors of missions, such as Dr. K. S. Latourette; missionaries like John L. Eakin of Siam; and Christians from mission lands, such as Dr. Paik of Chosen and Dr. Francis Wei of China. Twenty-seven interpretive articles are supplied by these authorities, dealing with various mission fields and different phases of mission work, including evangelistic, educational, medical and literary activities. A special section is devoted to Roman Catholic missions and another to Christian work among the Jews.

\* A review of the newly published "Interpretative Statistical Survey of the World Mission of the Christian Church." Edited by Joseph I. Parker. 324 pp. \$5.00. International Missionary Council, New York and London. 1938.

Another feature of the Survey is the more adequate place given to the work of the rising churches in the various mission fields. The Survey shows that most of these churches are growing in size and strength, in self-support, in missionary activity and in independence. They are facing their own problems; they are looking to God and His Word for guidance; they may be counted on to carry forward the work even if foreign missionaries should be withdrawn.

One sign of progress—but perhaps the least significant—is that the total Protestant Christian community in so-called "non-Christian lands" has increased over 50% in the past decade. This is not as large a percentage of growth as marked the previous twenty-five years but the numerical increase has been much greater. In 1903 communicants numbered 1,214,797 and in 1936 there are reported in the same fields 6,045,726—a five-fold increase. At the same time it must be borne in mind that the growth of the non-Christian population in such lands as India, China and Japan has been much greater than the numerical increase of Christian believers.

It is significant to note in this Survey the very diversified activity of the 27,577 Protestant Christian missionaries. They not only preach the Gospel of Christ as evangelists but they have established 55,395 organized churches; they conduct 53,158 elementary schools and 1,923 higher schools and colleges; they minister to health in 1,092 hospitals and 2,351 dispensaries and they support 195 orphanages and rescue homes. They have also translated and printed the Bible in about 1,000 languages and dialects and each year distribute over 15 million Bibles, Testaments and Scripture portions. Other work in Christian literature, social service and industrial education is not recorded here.

This vast Protestant missionary enterprise is supported by free-will gifts from the home lands amounting to \$31,000,000 and an almost equal amount (\$28,738,790) from the Christians on the mission fields.

In the midst of the discouraging problems and difficulties of the present day, we find in this survey much to encourage. There is need to study these facts and figures so that Christian mission work may be better balanced and may be carried forward in harmony with New Testament ideals and with full dependence on the guidance and power of the Spirit of God.

### CHRISTIAN ACTIVITY IN "OCCUPIED" AREAS IN CHINA

The Japanese-occupied areas of China, extending over nine provinces, are marked by much suffering and misery. But everywhere Christian

workers, foreign and Chinese, are continuing faithfully and conscientiously their Christ-like ministry. They are striving to counteract the evils brought by the conflict in the nine provinces of Kiangsu, Chekiang, Anhwei, Shantung, Shansi, Hopei, Honan, Charhar and Suiyuan. According to charts compiled by the National Christian Council of China there are 261,500 of these Christians engaged in combatting the evils of war. They have had the courage to remain in their homes to face dangers and are trusting God to protect and help them.

Kiangsu reports 98,000 such Christians sticking to their posts in the Japanese-occupied areas. Scattered in the eight other provinces there are also 65,000 in Shantung, 50,000 in Hopei, 20,000 in Chekiang, 17,000 in Shansi, 5,000 in Honan, 2,500 in Anhwei and 2,500 in Suiyuan and Charhar. These Chinese Christians have a great field of service, helping their war-afflicted fellow-men. The Christian hospitals and churches have proved to be lifeboats in the storm-tossed sea.

The National Christian Council is the national and interdenominational body whose secretaries—American, British and Chinese—are busy raising funds for war relief. The N. C. C. is cooperating with the China International Famine Relief Commission.

In Nanking, despite the Japanese occupation, foreign missionaries and Chinese Christians are earnestly trying to alleviate the suffering of 25,000 destitute, mostly women and children in the refugee camps with the help of the Red Cross.

Some of the missionaries in Nanking are seeking ways that will reform the Japanese soldiers. Mr. Forster, of the American Church Mission, says that "all sorts of evil influences surround the Japanese soldiers in Nanking—cabarets, saloons and brothels . . ." He speaks of the possibility of persuading the Japanese Church to send over Japanese to work among the troops, to hold services, keep open house, offer opportunities for reading, writing letters, and wholesome diversions. Such work would be invaluable for the men and for the cause of Christ.

In Shanghai, missionaries and Chinese Christians form one of the most active groups in refugee relief work. No. 2 camp has a capacity of 250 beds and an average daily clinic of between 150 and 160. Dr. Joseph McCracken, superintendent of St. Luke's Hospital in Shanghai, and his staff are giving part of their time to this work. Many of the refugee camps are provided by Christian groups and tens of thousands have been accommodated in single camps at different times. The Salvation Army, backed financially by the International Red Cross and by private subscriptions, has also done notable service.

At St. John's University of the Protestant Epis-

copal Church all the dormitory buildings are occupied by the Christian workers and their families who were compelled to flee from the interior—together over 400 people. In addition, 250 women and children are housed in one of the wings of Yen Hall.

Some 1,298 churches of different denominations in Japanese-occupied areas throughout the nine provinces are rendering relief service; and 89 mission hospitals are functioning within these areas. Nine universities, 22 seminaries, 67 senior middle schools and 34 junior middle schools run by Christian missions are carrying on their academic work throughout regions now occupied by the Japanese.

The Church of Christ in China, which has its supervisory organization in the General Assembly with head office now in Hankow, has 61 churches, six hospitals, three senior middle and one junior middle schools in Kiangsu Province; 45 churches, one hospital and one senior middle school in Chekiang Province; 230 churches, four hospitals, one seminary, two senior middle and two junior middle schools in Shantung Province; 38 churches, four hospitals and two senior middle schools in Hopei Province and 48 churches in Honan Province.

The Presbyterian Missions also report fifty churches, two hospitals and five senior middle schools in Kiangsu Province; 58 churches, three hospitals, three seminaries, four senior middle and two junior middle schools in Shantung Province and one university in Hopei Province.

The American Methodist Episcopal Mission reports nine churches, one hospital, one seminary, three senior middle and one junior middle schools in Kiangsu Province; one hospital and one junior middle school in Anhwei Province; eleven churches and two junior middle schools in Shantung Province; 71 churches, six hospitals, two seminaries, six senior and two junior middle schools in Hopei Province and three churches in Charhar.

Missions and denominations that maintain churches and institutions in the Japanese-occupied areas include the China Inland Mission, Independent Mission, American and English Baptist Mission, Bethel Mission, American Advent Mission, Church of England Mission, American Board Mission (Congregational), American and Canadian Presbyterian Missions, the Salvation Army, United Christian Mission, American Friends Mission, Northern and Southern Methodist Missions, and Oriental Mission.

Is it any wonder that the Chinese are coming to realize, more and more, that the Christian missionaries are their best friends, and that in Christ and His program are to be found the hope of China?

## WHAT CAN RETIRED MISSIONARIES DO?

There are hundreds of missionaries who have been obliged to retire from active service in their chosen field because of temporary ill health or because they have reached a specified age limit. Many are almost discouraged. They are "honorably retired" but retired nevertheless. Some are from home mission fields and others from foreign lands where they have spent their energy in sacrificial service. When these are obliged to return to their homeland on half-salary, many find themselves in a strange land, among strangers, and out of joint with their environment. What can they do to use their time, their remaining energy and their rich spiritual experience?

The first thought to consider is that the people in the homeland owe them a great debt for having been the representatives of the Church, in behalf of Christ, in the distant and more difficult sections of the vineyard. A royal welcome should be given these servants of Christ in every community, in every church and in every Christian circle. They should be made to feel at home and that their help and comradeship are needed and desired.

But what can they do? Dr. Walter L. Lingle, President of Davidson College, North Carolina, suggests (in the *Christian Observer*) some things that "Retired Ministers" can do. Cannot Retired Missionaries do the same?

First: They can engage in a special ministry of prayer. Nothing is more important than fervent prayer that is effectual. They have more time to pray than most busy Christians think they can spend in this exercise. From long experience they know better how to pray. They have learned to know God; they know the scriptural principles of prayer; they know the needs of the field and of the human heart; and they know the blessedness of answered prayer. They can pray for other missionaries by name and need; for the children of missionaries away from home, or in unwholesome surroundings. They can pray for the officials and for the problems of the native churches; and they can pray for the office and work of the Boards at home. They can pray for the pastors, and Sunday-school teachers and for the churches of the communities where they live; they can pray for the conversion and consecration of individuals with whom they come into contact. Can any one have a richer field of service?

Second: Retired missionaries can show the power of Christ in personal life and conversation. Many ripened saints are a benediction merely because of what they *are* as Christians, rather than because of what they *do*. "What they are shouts so loud that we do not need to hear what they say." According to the Apostle Paul in his in-

spired letter, the "fruit of the Spirit" is not oratory or great deeds, or large gifts of money. The fruit of the Spirit is seen in the manifestation of true love and in the resulting characteristic of Christ. This fruit can be produced in the sick room and in missionaries who are without physical strength. "Though the outward man is decaying, yet the inward man is renewed day by day." The result is often an inspiration to young people, leading them out into lives of consecrated service.

Third: Many "Retired" missionaries can share their experiences with others by preaching and speaking on missions, without any financial appeal. Many a congregation and many individuals may be aroused to take a new interest in the work of the Kingdom by hearing what missionaries have seen with their own eyes of the needs of man, and of the work of God, at home and abroad. Any missionary who has spiritual *life* and experience can be used to inspire and enlist others in the great world-wide campaign of Christ. John, the apostle, is said to have continued his ministry until he was 100 years old—an age at which most missionaries have been "retired."

## CHRISTIAN COOPERATION IN IRAN

The two principle evangelical church bodies in Iran have cordial relations with each other. The leading body in the south is an outgrowth of the work of the Church Missionary Society of England, and the one in the north of the American Presbyterian Mission. A census shows hundreds of Christian converts from Islam, other hundreds of the Armenian race, a large body from the old Nestorian church, more than a hundred Jewish converts and a few former Zoroastrians and members of other races.

A deepening of spiritual life is urged upon all Christians and a series of meetings on the meaning of Christ to the individual, led by Christian teachers and doctors, have resulted in awakened interest, especially among young people. Other series are to follow. A number of new converts from Islam are reported in the south and wherever a small group can be gathered this is used as a nucleus for a church.

At a Bible Conference at Hamadan last year there were seventy-one women and seventy-four men delegates. (Forty-nine were converts from Islam, one from Zoroastrianism, thirty-eight were Armenian, sixteen were Assyrian by race, twenty-five were Jewish.) There was one Russian, and fifteen English and American missionaries were in attendance.

Wherever Daily Vacation Bible Schools have been held, results have far exceeded expectations and there is also increased interest in literacy and adult education.

### SOME FACTS ABOUT INDIA\*

AREA OF TWENTY BRITISH-CONTROLLED PROVINCES ..... 1,094,300  
Over four times the size of France; over twenty times the area of Japan proper.

AREA OF 562 INDIAN STATES AND AGENCIES ..... 711,032  
These are in 18 geographical groups and the total areas are nine times the area of the British Isles.

TOTAL AREA OF INDIA (including Burma, but not Ceylon) ..... 1,805,332  
This is about two-thirds the area of Continental United States of America.

TOTAL POPULATION OF INDIA AND BURMA IN 1931 ..... 352,976,876  
British Provinces ..... 271,739,312 Indian States ..... 81,237,564

#### PRINCIPAL LANGUAGES OF INDIA, AND NUMBER OF USERS (1921):

Western Hindi .....	96,715,000	Bengali .....	49,294,000
Telugu .....	23,601,000	Marathi .....	18,798,000
Tamil .....	18,780,000	Rajasthani .....	12,681,000
Punjabi .....	16,234,000	Oriya .....	10,143,000
Karanese .....	10,734,000	Burmese .....	8,423,000
Gujerati .....	9,552,000	Malayalam .....	7,498,000

Eighteen other Languages — 73,000,000.

RELIGIONS OF INDIA AND BURMA:	1921	1931	Increase
Hindu Sects .....	216,734,586	238,463,996	10%
Moslem .....	68,735,233	79,889,792	16%
Buddhists .....	11,571,268	12,725,329	10%
Sikhs .....	3,238,803	4,316,717	33%
Jains .....	1,178,596	1,205,245	9%
Primitive Religions .....	9,774,611	7,898,081	Loss 20%
Christian .....	4,754,064	6,290,292	Gain 32%

At the same time the population of India and Burma has increased over 11%.

#### CHRISTIAN POPULATION OF INDIA, BURMA AND CEYLON:

Protestants .....	3,002,558
(Of these 901,804 are communicants)	
Roman Catholics .....	2,113,659
(Counting all members of a family)	
Syrians, Armenians and Others .....	793,260
(About 2% of the people of India are counted as Christian adherents)	

#### DISTRIBUTION AND EVANGELIZED PEOPLES:

Cities and villages of India .....	740,832
Cities and villages where Christians reside .....	46,794
Cities and villages where missionaries reside .....	1,134
Villages without any Christians .....	634,038

There are 2,313 towns and cities with populations of from 5,000 to 1,175,914 each.

#### INDIAN STATES UNOCCUPIED BY MISSIONARIES:

Nepal .....	5,600,000	Bhutan .....	300,000	Various areas ...	958,113
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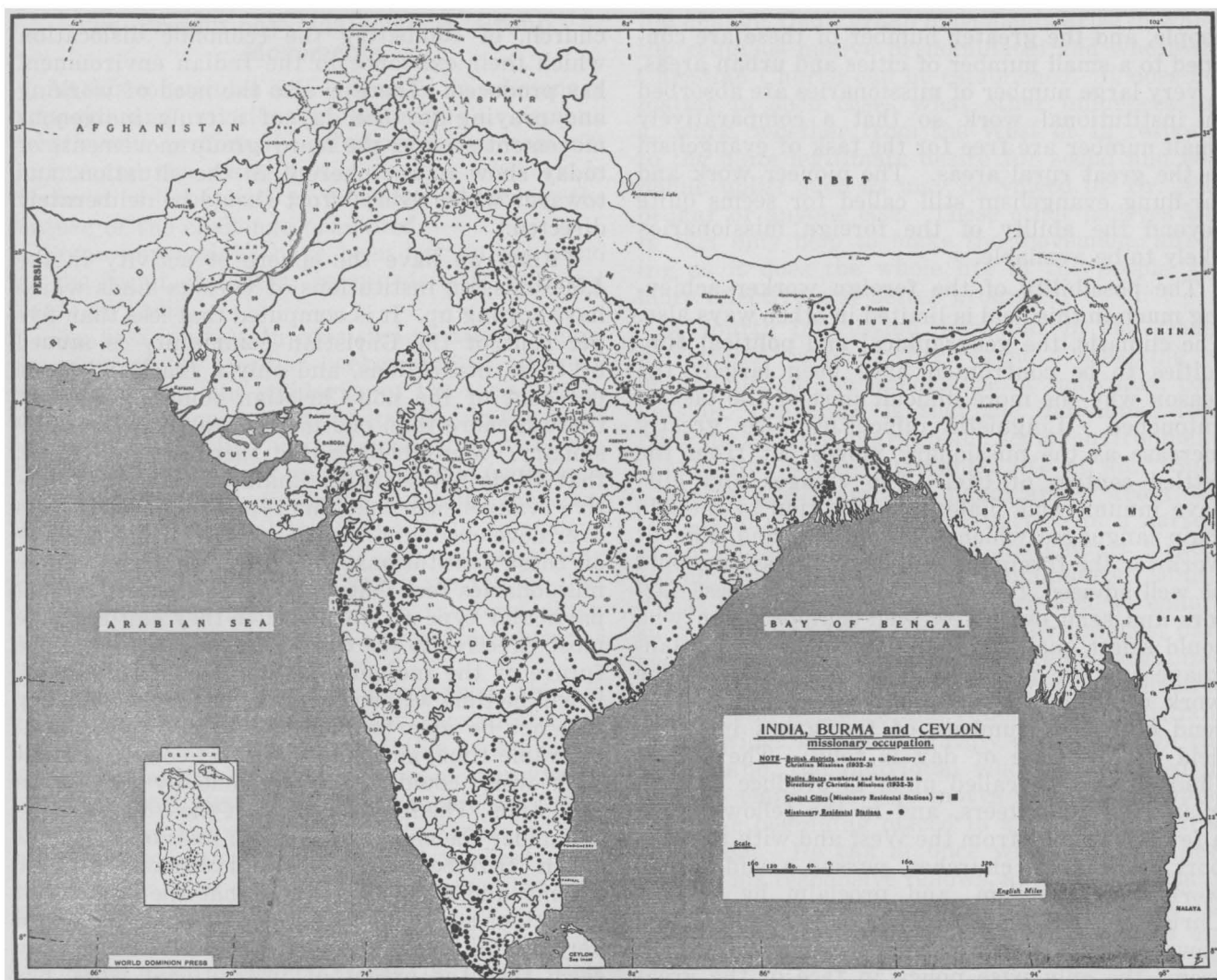
#### MISSIONARIES AND INDIAN CHRISTIAN WORKERS IN INDIA, BURMA AND CEYLON:

	Missionaries		Indian	
	Men	Women	Men	Women
Pastors and Evangelists .....	1,380	1,004	13,637	6,191
Educational Work .....	419	854	20,753	10,079
Medical Work .....	89	334	718	1,168
Miscellaneous .....	168	1,173	2,805	896
Total .....	2,056	3,456	37,913	18,334

These missionaries work in 281 societies—including 65 British, 51 American, 10 European, 10 from British Dominions and 35 Indian and Burmese societies.

THE MANY TYPES OF WORK conducted by missionaries are seen in the fact that there are 1,977 missionary institutions in India. These include 15 union schools and colleges, 50 agricultural settlements, 65 leper homes, 568 boarding schools, 242 high schools, 46 colleges, 34 printing presses, 112 industrial schools, 69 seminaries for pastors and evangelists, 283 hospitals, 525 dispensaries, 10 tuberculosis sanitariums, 12 homes for the blind, 40 homes for women, 75 orphanages and 37 social welfare institutions. Total Christian schools, 13,769.

\* From the Statesman's Year Book, the India Directory of Christian Missions (1933), and the Statistical Survey of the World Mission (1938).



From the India Directory of Christian Missions

#### THE MISSIONARY OCCUPATION OF INDIA, BURMA AND CEYLON

Each dot represents one of the 1,134 stations where Protestant Missionaries reside. The unoccupied areas are easily distinguished. The numbers refer to British provinces and Indian states as numbered in the Directory of Missions.

## India as a Mission Field Today

By ALEXANDER McLEISH, London

Formerly a missionary in Ajmer; now Survey Editor for  
"The World Dominion"

THE study of India as a mission field today presents us with a problem of vast dimensions. The demand which it makes on the Christian Church might be considered from four standpoints:

FIRST, there is the great *unfinished task of missionary occupation*. When it is remembered that missionaries are resident in less than 1,000

places out of the more than 670,000 towns and villages of India, and that Christians reside in certainly not more than 70,000 of these places, of which more than half are in the Madras Presidency alone, it can be seen how great that unfinished task is. Five hundred Native State areas have still no resident missionary. There is only an average of nine missionaries to 1,000,000

people, and the greater number of these are confined to a small number of cities and urban areas. A very large number of missionaries are absorbed in institutional work so that a comparatively small number are free for the task of evangelism in the great rural areas. The pioneer work and far-flung evangelism still called for seems quite beyond the ability of the foreign missionaries likely to be available.

The possibility of the foreign worker achieving much in this field is limited in other ways also. The climatic, the geographical and political difficulties to be confronted have been largely the reason why the more difficult part of the task is untouched. Linguistic difficulties also greatly increase as the missionary moves out from the settled centres of life. The villages and hills have innumerable dialects in addition to the 225 main languages which make it slow and difficult work for the foreigner. A pioneer mission would be well advised, therefore, to study all these factors and send out a few well-equipped men who could select qualified Indians who know the language and the people, and plan to carry on the work of evangelism mainly through them. To send out large numbers of foreigners into this field at this time of day is folly. The Indian Church must be called upon to produce its own missionary volunteers, and in the fellowship of a few choice men from the West and with the support of Western churches, pursue a widespread work of evangelism, and proclaim by acts of Christian love and helpfulness the spirit and power of the Christ whom they preach. That seems the only wise policy in face of the great areas of India where the Gospel has not yet been made known.

SECOND, there is the field of continuing the evangelism of areas where the mission and the Church is already established in some measure. Here the work is still slow, being mainly individual work for individuals, resulting not in any general movement as yet, but only in slowly building up little churches unfortunately largely divorced from the life of the country and not truly indigenous. This is not only slow, but very costly work. I might instance a mission, typical of very many, where 37 missionaries have labored for over thirty years with a quite substantial budget, and where there is a Christian community of only about 300 people which is not even self-supporting. The one hope of such work, provided it is dealing effectively and intelligently with the evangelism of the rural areas, is that a group movement will arise created from the understanding of the Gospel. Until that occurs such work is largely a question of marking time, of facing the artificial problems of a small conglomerate

church, of combating the economic dislocation which their existence in the Indian environment has produced. There is also the need of working and praying for the day of a truly indigenous movement such as the many group movements of today show to be inherent in the situation, and towards which every effort should be deliberately directed.

THIRD, we have the sphere of activity in the 4,500 mission institutions of various kinds which have sprung up. It is computed that less than five per cent of the Christian community is served by these institutions, and only a fraction of one per cent of the non-Christian community. Yet there is more than one institution for every missionary. Many believe that there are too many; that all do not serve the main objective of effective evangelism; that this type of effort has been over developed, and that consequently the number of these institutions should be reduced. Some missionaries feel that they can serve best in that particular type of work and if they can truly be most effective to the cause of evangelism and the future of the indigenous Church in this service, it will be time well spent. But the new missionary will not be able to judge as to this for a considerable time, and may later feel convinced that such work could be better done by an Indian Christian. The fact that most of these institutions are under the charge of foreign missionaries (see list in "Directory of Church and Missions in India, Burma and Ceylon") shows that the process of evolution, so much talked of, has not advanced very far in them. In any case it would certainly seem that the extent of institutional work has been developed much beyond the power of the present number of missionaries to conduct it, so that these enterprises suffer from under-staffing on one hand and on the other hand tie up the missionary and destroy his mobility in face of the unfinished evangelistic task which lies at his doors. In one city known to me there are over a hundred missionaries, only one of whom is free for evangelistic work in either town or district.

FOURTH—There is a great service for the mission today in following up the great "mass movements," better called "group movements" which are rapidly spreading over India. It must be recognized that these movements, no matter how indigenous they may be, are the result of the work of missionaries in these fields extending over a considerable period of years. They are particularly the result of the widespread preaching of the Gospel in rural areas which, however spasmodically and imperfectly it has been done, gives us cause to thank God for this marvelous development which has overtaken the work in India, and for the testimony of Indian Christians.

### The Present-day Challenge in Group Movements

As this constitutes a new demand on missionary support and missionary planning—a demand which will profoundly affect previous commitments and the whole future outlook of work in India it will be well to consider somewhat the nature of the challenge presented.

Some impressions have been left on my mind as the result of several recent visits to different parts of India.

The first impression consisted of a new understanding of the peculiar background of all work in India due to the solidarity of the social, economic and religious aspects of its life. In the West we have divided life up into compartments but in India a unified outlook and a communal conscience still exists. The individual belongs to the community in a way that we find difficult to realize. Hence when we find groups and castes moving bodily into the Christian Church we realize that such movements are inherent in the total situation, and that the appeal for a group movement is a valid method of evangelism.

A second impression, resulting from this, is that these movements are not inexplicable or mysterious. They are the inevitable consequence, Indian social life being what it is, of many years of spade work, in these areas where mass movements have occurred, of various kinds of missionary service—evangelistic and medical touring, famine relief—which have prepared the way for them.

A third impression was that, while the motives inspiring these movements may be mixed, they are nevertheless genuine spiritual responses. The solidarity of the social-economic-religious life makes it inevitable that social uplift and economic betterment as well as religious aspirations should be in evidence. If this were not so these movements would not be genuine. The question for the missionary is: Which motive predominates? If it is a predominantly social, economic or political motive which is at work, then the missionary is in for trouble; but if the religious motive dominates then the movement can be dealt with on that basis, while all other motives fall into their proper place.

It follows then that if groups were to express the desire to enter the Christian fold in response to political or social leaders such as Dr. Ambedkar, among whom evangelism had not prepared the way, the resulting problem would be incapable of a Christian solution as things are today. But where missions have been in touch with depressed class groups and have in various ways been seeking to serve them, and where the Christian Gospel has been proclaimed as the only basis of any last-

ing change, there group movements arise in which the religious motive predominates and where the Christian Church can be established. It does not matter in such cases what other influences are at work, whether from the West or in response to the quite legitimate desire for social and economic uplift such as may be voiced by Dr. Ambedkar or anyone else. These other motives will in fact only help to make the movement, affecting as it does the whole life of the people, the more effective and better grounded.

A fourth impression was that in the "mass movements" studied there is no overlooking or minimizing of the importance of individual conversion. The truth is that the individual, torn from his communal group and social environment, cannot live a true individual life at all. Such converts are tragically handicapped from the start, and at best can only function in a narrow group of similarly situated individuals largely cut off from the life of their community. Many, it has been found, have not been able to endure such a life, and those who do so for the most part become dependent on some foreign organized group, and their power to exercise an effective evangelistic influence and function as Christians in the wider field is tragically curtailed. On the other hand, the individual who is persuaded of Christ's claim and who moves with his group is from the beginning placed in a position of great advantage. He can at once witness of his new faith to his responsive fellows, and may win many of them from nominal response to real faith. He can likewise function as a Christian in his environment and with his fellow Christians can face all the problems of their common life. An individual convert in a group movement is, therefore, worth many times more than an isolated individual torn from all effective contact with his old group. In the one case, he is a true indigenous product rooted in the soil of his own land, while in the other, he is largely an exotic growth.

In this connection, too, it is being everywhere duly stressed that while response may be communal, entrance to the fellowship of the Church must be one by one. Sad experience makes it improbable that this should be overlooked today. Preparation for baptism is now being emphasized; while this hitherto was largely the work of the missionary and his evangelists it has now become chiefly the work of the Indian group leaders. The preparation goes on in the atmosphere and under the impetus of a living movement, the spiritual quality of which has only to be seen to be recognized.

In a land like India, in group thinking and group action there is actually more solid ground

to proceed on than in the case of most individual thinking and action.

In movements having these characteristics the missionary contribution is not an easy one to render. While vitally necessary it is largely supplementary, directing attention to better preparation for baptism, right habits of worship along indigenous lines and follow-up work generally. What is needed is wise planning for foresight rather than very extensive financial help. A numerically large movement may need the help of only a few extra trained workers and experienced missionaries. With such large numbers self-support should not be difficult if ambitions are not allowed to exceed economic possibilities.

The responsibilities of Christian missions in a group movement are of a different order from those where the task is the gathering of small groups of dissociated individuals into churches over an extended period of time. The new situation, if met with on a growingly wider scale, will require a new type of approach.

These movements are bringing into existence an indigenously minded Church, very different from the conglomerate groups of the past. It is now being recognized that the latter was an interim stage, the difficulties of which have directed mission activity into many artificially created enterprises. In the mass movement we at length face the true situation from which alone an effective indigenous Church can evolve. Present missionary activities must henceforth be judged by the searchlight of the requirements of the new situation and not vice versa as the natural tendency is: Is not this just what missions were established to bring about? It has finally happened almost unawares, largely outside our immediate program and creates a dilemma for many missions as to how to adjust demands of old work and the claims of the new opportunity.

A communal movement towards Christianity was not in our missionary plans, and the greatness of the opportunity has partially paralyzed some missions. Some are more affected than others, and for them the situation calls for drastic readjustments. All missions, however, whether yet affected or not, are called upon to adjust their outlook and policies to the possibilities of the situation. It has been abundantly demonstrated that wherever contact is being made or can be established with the depressed classes or aboriginal tribes a widespread response can be expected. It would be tragic indeed if the opportunity for which so many have labored and prayed should be lost through lack of vision and faith at this juncture.

I have dwelt at length on this sphere of opportunity which lies before missions in India today

as its full significance is not generally grasped. Moreover the adequate meeting of such response introduces a new factor which must profoundly affect the demands of the other fields of service referred to at the beginning of this article.

### **The Witness of Indian Christians**

In the first place it profoundly affects the way in which we view the problem of unevangelized India and the character of future pioneer work. Here in the witness of these movements is an evangelistic appeal which completely overshadows all methods ever devised by missions. The witness of the new converts is not only effective in bringing in tens of thousands of the depressed classes themselves, but its influence on the castes above them is one of the most impressive features of the situation (see Dr. Pickett's "Christ's Way to India's Heart"). It would indeed seem that India is to be evangelized from below. As the "depressed classes" are scattered everywhere, this evangelizing power will be found everywhere, and our hope is that there will be enough life in the movement to carry the witness of Christ to the whole of India.

In the second place, it leads us to look with critical eye at the thousands of institutions that have been created in India. Are all designed to strengthen the present Christian movement? Are they strategically situated? Are they inside the movement or still outside it? Is it in carrying on these that we can in the present crisis give our best service to the on-going Church? These and many such questions demand an answer.

### **Where Group Movements Do Not Exist**

In the third place it prompts us to ask very pertinent questions regarding the majority of our fields where group movements are not in evidence. Are we dealing realistically and intelligently with the actual situation confronting us? What are the possibilities of group movements in the area? Is our present evangelistic work directed to creating widespread spiritual hunger which might be expected to develop into a mass movement? Are we working inside the Indian communal life or outside? In fact, what contribution is the present work making to the latent indigenous church which may declare its presence any day if mission work is being properly directed? Remembering that mass movements have been most vital in areas where the Gospel has been faithfully and widely preached and throughout which medical and other relief work has interpreted its spirit, it is natural to ask whether this is the kind of work we are doing and have we the right objective in view?

In the fourth place, in the mass movement areas

themselves are we realistically facing the possibilities of that situation in seeking in every possible way to undergird the movement and, while jealous to preserve its indigenous character, doing all we can to help it forward?

The contribution which missions may be called upon to make is illustrated in the work of the Bishop of Dornakal where a large Indian staff under Indian direction works with a few Europeans who do the kind of work for which they are peculiarly fitted, namely—training teachers and pastors for the Church. In another new movement area the mission is called upon to plan for erection of hundreds of simple places of worship, for the developing of worship services, for training of voluntary workers, for provision of some ordained pastors, for promoting indigenous melas (conventions), for establishing a single rural missionary unit to serve the whole movement from within its borders. Meanwhile, it is important that the actual care and development of the community be left from the beginning in the hands of Indian leadership.

With the emergence of an indigenous Church

the contribution which the mission can render is continually changing, and it is vital to keep abreast of the situation.

### The Madras Conference

It is situations such as these that the Madras Conference of the International Missionary Council will have to face. It will be called upon in no uncertain way to strike the right note in a distracted world and in face of an organized opposition such as has never before existed.

The leaders of the churches of many lands will be present in greater numbers than ever before; it will be the work of the conference to clarify the issues which face the Church throughout the world, and to direct it to the one place of power, namely the Cross of Christ. This incredible fact has once again to be declared to be the only means by which God's redemption can be experienced and whereby men may meet God in repentance and in humility, and thereby can experience His altogether adequate provision for dealing with sin as this is revealed in Jesus Christ, our Saviour and Lord.

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## IT IS HARD TO WORK FOR GOD

Oh it is hard to work for God;  
To rise and take His part  
Upon this battlefield of earth,  
And not sometimes lose heart.

He hides Himself so wondrously  
As though there were no God;  
He is least seen when all the powers  
Of ill are most abroad.

Or He deserts us at the hour  
The fight is all but lost;  
And seems to leave us to ourselves  
Just when we need Him most.

Yes, there is less to try our faith  
In our mysterious creed  
Than in the godless work of earth,  
In these our hours of need.

Ill masters good; good seems to change  
To ill with greatest ease;  
And worst of all, the good with good  
Is at cross purposes.

It is not so, but so it looks;  
And we lose courage then,  
And doubts will come if God hath kept  
His promises to men.

Ah! God is other than we think;  
His ways are far above,  
Far beyond reason's height, and reached  
Only by childlike love.

The wondrous fashion of God's ways  
Love's lifelong study are;  
She can behold and guess and act,  
Where reason would not dare.

Workmen of God! Oh lose not heart,  
But learn what God is like;  
And in the darkest battlefield  
Thou shalt know where to strike.

For right is right, since God is God;  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin.

F. W. FABER.

# Present Day Indian Religions

By REV. NICOL MACNICOL, D.D., Edinburgh  
*Recently Secretary of the National Christian Council of  
India, Burma and Ceylon; Author of "Living Religions  
of the Indian People"*

ANY general account of the Indian religions would, of course, be impossible within the limits of this article. The most that can be attempted is to suggest some ways in which the circumstances of the present time in India are influencing those religions and altering their character and to indicate the direction in which they are traveling. Even that limited aim must be pursued with much hesitation and uncertainty in view of the long, slow process of growth which has brought the religions to their present form and in view of the deep roots in the spirit of man from which they spring. The religions of India are unquestionably changing, and yet, at the same time, one can say that the more they change the more they remain the same. Isaiah's description of Egypt as "Giant Sit-still" might as appropriately be given to Hinduism. Nevertheless, while that is true, neither Hinduism, nor any of the other faiths that share with it the control of the Indian spirit has been able wholly to resist the powerful influences that in recent years have invaded India and disturbed her ancient tranquillity.

Hinduism is the religion of the vast majority of the people of the land. We must remember that in the case of a religion of what we may call so many stories, it is extraordinarily difficult to make reliable generalizations. It is a closely woven web, holding together the lives of its people in every relationship, providing some kind of spiritual food for them according to the level of their intelligence and aspiration, buttressing them with custom and ritual and keeping them always "in their proper stations." It furnishes objects of worship to be dreaded or adored and the means by which their anger may be averted and their favor won. Especially in the case of the peasant does Hinduism concern itself with his economic needs, so that the rains may come, the seeds germinate and the harvest be gathered. It is no less true today than it was centuries ago that the life of the village Hindu is lived in the midst of fears and he believes it to be the business of religion to protect him against them. Some of the old objects of dread may have passed but new ones have taken their place. A villager of

the United Provinces has given a list of the enemies against whom his people need to be protected. "We fear the rent-collector," he tells us; "we fear the police watchman; we fear everyone who looks as if he might claim some authority over us; we fear our creditors; we fear our patrons; we fear too much rain; we fear locusts; we fear thieves; we fear the evil spirits that threaten our children and our animals; and we fear the strength of our neighbors."<sup>1</sup>

Such fears as these, some of them new and some as old as the religion they have created, make the peasant's life as troubled today as it was two thousand years ago. The object that casts the shadow changes its shape but the shadow still falls and drives the Hindu to offer a victim at a shrine or to daub a wayside stone with vermilion. If smallpox and plague can sometimes be guarded against, still the dread of such hostile forces remains and the "disease-mothers" must be placated. To make up for the lessening of the danger from epidemics there is the fact that with the rapid growth in the population (in an age when there are fewer epidemics and wars and famines) there is an increase in the poverty of the village people. Centuries ago the poet Kabir represented a peasant as saying to the object of his worship:

A hungry man cannot perform thy service;  
Take back this rosary of thine.

That situation still persists and it is not surprising that ancient laws are not observed in the face of such necessity. A Hindu believes that he could be guilty of no greater sin than that of killing a cow, but when hunger drives him to sell his cow to a Moslem butcher it is plain that his religion is less powerful in its control over him than once it was.

Other causes than poverty are at work, even at this religious level, loosening the ties that hold the social order together and creating that "caste confusion" which has always been reckoned a serious peril to Hinduism. A sentence from an Indian newspaper gives a startling illustration of the breaches that are being made in the ancient walls.

<sup>1</sup> *Behind Mud Walls*, by C. V. and W. H. Wiser, p. 160.

A married Nair young woman, whose husband was studying in England for some years, contracted an alliance with a Pulaya (Pariah) youth, professing to believe that her husband was dead.

This "marriage" of a high-caste woman to an outcaste shows, as the Hindu reporter of the incident says, that "the sentiment of repulsion" that was especially strong between this class of Hindus and the outcastes, "is losing some of its sharpness." It reveals, indeed, such a complete breakdown, both of the Hindu ideal of the sanctity of marriage and of the belief in the untouchability of the outcaste as may well create disquiet among orthodox Hindus.

These are two directions in which the old Hinduism is showing signs of strain under the pressure of modern opinion. On the one hand, the ancient inviolability of Hindu marriage is threatened and proposals are being brought before the Legislature to make the hard lot of many Hindu wives somewhat easier by the introduction of divorce. On the other hand Mahatma Gandhi is bringing all the influence of his personality to bear upon the problem of those whom he calls not outcastes or untouchables but "people of God," (Harijan).

It is no new thing that such matters as these should create division and conflict within Hinduism. What is new is that the power to deal with them is now more fully in the hands of the Hindu people themselves than was ever the case before. In the Indian Provinces, the ruling ministries are elected by the people and are responsible to them; this fact has changed the whole aspect of public life. Reforms that the Indian National Congress have long clamored for are now within their reach. It would be unfair to expect too much change at once from those who have little experience in responsible government. This much can be affirmed: in most cases these ministries, Hindu and Moslem, are proving themselves worthy of the trust that has been placed in them. They are setting up high standards and are seeking to be loyal to them.

The Indians are finding also that laws without a public opinion to support them are ineffectual. *Ram Rajya*—the ideal age—cannot be brought about by Acts of Parliament alone. For that reason it is not sufficient to establish loyal disciples of Mahatma Gandhi as the Prime Ministers of Madras and Bombay; it is necessary also to have behind them working tirelessly among the people the influence of the Mahatma and of the organizations that he has established. Total abstinence from intoxicants is a traditional demand of both Hinduism and Islam and it has not been difficult for the new legislatures at least to inaugurate a policy of prohibition.

The question of the liberation of the outcaste is not proving so simple. Here orthodoxy and modernism are in fierce conflict. One of the demands made in behalf of these oppressed people is that their rights be restored to them as worshippers within the temples of the Hindu gods. But when the Maharaja of Indore recently ordered that the State temples be opened to them, and this was followed by the murder of a leader of reform in the State, the crime was believed to be the vengeance of orthodoxy.

There can be no doubt of the zeal of those who are fighting for the emancipation of these ancient helots of Hinduism, but they, with Mr. Gandhi at their head, claim that in this struggle they are the vindicators and not the enemies of their religion. When introducing the "Bombay Harijan Temple Worship Bill" one of the Bombay ministers made the bold assertion that "if Hinduism is the selfish, arrogant creed the orthodox make of it; if Hinduism could be preserved by perpetuating untouchability; if to deny the sight of gods to men is an injunction of their scriptures, then Hinduism had not the right to exist. . . . Then the Sastras (scriptures) should be consigned to the flames."

These are brave words and might be expected to be the preface to determined action. It is somewhat disappointing to find that the bill does no more than empower the trustees of a temple to open it to Harijans if they so desire. To persuade Hinduism to give as much as a cup of cold water from the common well to these unfortunate outcastes, so long the victims of its indifference, is even today, and even with Mr. Gandhi leading the onslaught of reform, a slow and doubtful process.

### Islam in India, Today

But Hinduism is not the only religion in India though by its mass weight and its pervasive influence it far surpasses in importance all the others. There is, in uneasy comradeship, its rival the Moslem faith. If Hinduism is King Log, Islam is King Stork, passionate of temper, impatient, aggressive. In former days the followers of the two religions, so diverse from each other, lived together in their villages for the most part in peace. But times have changed; a new rivalry has arisen; the poverty which Hindu and Moslem face alike has awakened jealousies between them which political ambitions have fanned. A few years ago it was not difficult for the astute policy of Mr. Gandhi to bring them together in a common hostility to the foreigner who denied them the rights they claimed. Now, however, when these rights have been in large measure achieved, enmities that were economic in origin become

transformed into the bitterness of religious strife. There is no more disquieting aspect of the religious situation in India than this, and it does not appear to improve.

It is true that there is no religion that claims more loudly than does Hinduism to be the exponent of an all-embracing tolerance. This is, in Hinduism—if a virtue at all—an intellectual virtue. Its tolerance, as we have just seen, does not extend to social and caste relationships. The monistic doctrine, which is so powerfully entrenched in the background of its thought, reduces all else than the One to unreality, and so its tolerance is the tolerance of shadows.

Islam on the other hand with (like Christianity) its conviction of the possession of a revealed truth cannot show itself to be so accommodating. The only way in which the Moslem can become tolerant in the Hindu fashion is to cease altogether to believe in Allah and the Koran. When the acids of modernity have loosened the rigidity of his conviction he may learn to agree with the Hindu that all religions are equally true, and, he might add, equally false. But meantime, in their pursuit of the rewards of political power and of the "loaves and fishes" that political leaders can distribute, hostility between these rivals grows apace and casts a grim shadow over the future of both religions.

Apart altogether, however, from the various religious ideas that might make their followers friendly or unfriendly to each other, there is abroad in India today, and has been for some decades, the spirit that ranges men in hostile camps and too often makes out of religion a flag around which to rally hostile armies. This is the spirit of nationalism. Its influence has been no worse in India than in other lands and some of its acerbity in that land has been modified since the recent advance towards self-government. Perhaps, rather, the attainment of self-government has to some extent diverted the force of Indian nationalism away from hostility to Great Britain and concentrated it upon racial and cultural rivalries within the state. It is not easy to estimate the effects upon the nationalist spirit of the new political outlook. New alignments are being formed which will affect religion as they affect other things, but what the ultimate consequences will be cannot as yet be determined. We see, for example, that Hinduism, and, no doubt, the other non-Christian religions as well, are becoming more suspicious of the designs of Christianity. Voices are being raised demanding that religious propaganda and "proselytism" should be forbidden in the new India. It is scarcely to be believed that "tolerant" India will follow in this respect in the wake of Afghanistan and Tibet.

Religion has always held so high a place in men's lives in India and holds so high a place still, that it is no surprise to find that the new Ministries are showing a wise caution in interfering with their practice.

Reference must be made to one more evidence of the dissatisfaction that has been awaking within all the religions in India. It inevitably comes about that Hindus and Moslems and Parsees are all affected profoundly in their religious traditions by the shrinkage of the world of our time and by the invasions of belief and unbelief that are continually breaking in from every quarter. It is, however, much more surprising that a sudden upsurge of revolt should have taken place among those who, beyond all others, are pariahs among their fellows. That Mr. Gandhi and other enlightened leaders should desire to lead the outcasts out of their bondage is what one might expect, but that they should themselves say, "We can no longer submit to the indignities that Hinduism has laid upon us," is a portent of unparalleled significance. None of the religions of India can remain unaffected when over forty millions of their countrymen come with the demand that they should be provided with a spiritual haven. This event cannot fail to make the leaders in every religion ask themselves what spiritual treasures they have to offer. What will be seen as the ultimate significance of this strange spectacle and where this most moving of human pilgrimages will end, no one can as yet foresee. Of this at least we can be certain, that we see here a symptom of a deep religious unrest that is affecting India in all its borders, as it is indeed affecting all the world. Humanity is on the march, not only in India but in all the restless and unhappy lands of earth. The question is—which among them all will prove to possess the chart that will make plain to these wayfarers the straight road that will lead men home to God?

### DIFFICULT DAYS IN INDIA

The village Christians in North India face a difficult problem as there is likely to be an increase of persecution by Hindu leaders to prevent weakening of the voting strength of the Hindu community. Hence a severe testing time is not unlikely; it can be met by those who have real Christian convictions. The publicity given to the dissatisfaction of the Depressed Classes with the Hindu religion has aroused organized opposition which makes the existence of semi-Christian groups precarious, and increases the difficulties of the missionaries. Educated Hindu sadhus are now opening schools, medical dispensaries and centers of popular instruction and social service in remote parts of India.

# An Indian View of the Task in India\*

By DR. S. K. DATTA, Lahore, Panjab  
*Principal of Forman Christian College*

WE ARE told that the purpose of the missionary is to make India Christian. What exactly does this mean? Since the early nineteenth century various interpretations have been given. In the first place, the task was said to be the substitution of Christianity for the older and indigenous beliefs of the people. In the second place, the task was conceived as one of permeation; the change was not to be cataclysmic. It was conceived that indigenous religious ideas would change through the inductive influence of Christianity. In the third place, some have held that the product would be not Christianity, as we conceive it today, but the resultant of inter-religious activity in India; in fact, Christianity would also be transformed by this process.

In India there are examples, on a small scale, of substitution. In the old Portuguese dominion of Gao, where the non-Christian religions are now in a minority, churches and monasteries have taken the place of Hindu temples. Yet, it would be legitimate to ask whether this substitution has brought Christ nearer to India. Many would doubt it. During the nineteenth century some substantial communities have become Christian; this is true in the "mass-movement" areas. As a result of Christianity these particular communities become unified, on the whole show great religious zeal, and their local churches have become the centre for a social revolution among the outcastes. The movement is directed against the old social order of Hinduism, which looked upon the lowest as being without the pale of civilization. India is reaping the Nemesis for the neglect of the outcaste, and today is beginning to recognize that these groups are embarrassing her in her political evolution. Twenty or thirty years ago no responsible British statesman would have conceded that this class was of any political value. Very largely this revolution has taken place as the result of work carried on by the Christian Church. In South India we have also a very remarkable movement among the particular caste who by their own unaided efforts have successfully attempted a social revolution.

A fascinating study would be the consideration

of the current literature of India, especially the autobiographies of eminent Indians of the last fifty years. Such a study, I think, would result in the discovery of the immense place that Christian thought, life and even phraseology have in modern Indian expression. It is clear that the two main sources have been schools and colleges, and the circulation of literature. In a smaller degree, but probably qualitatively even more valuable, has been personal contact with Christian men and women. From the days of Raja Ram Mohun Roy to Mr. Gandhi, the "Sermon on the Mount" has been one of the outstanding sources of spiritual stimulus to many Indians. In more recent times the Christian life has made its influence felt even more impressively than Christian doctrine.

Christians have often been challenged on their failure to live up to the teachings of Christ. On the one hand, Christian propagandists have attacked the Hindu social order because of its illiberality and failure to acknowledge the equality of all men. But some modern Christian countries have erected a social and political order from which the Asiatic and other non-European races are debarred. It would appear that a Hindu social order has been transplanted from across the seas, and has taken root in alien soil, among nations whose religious representatives are dinning into the Indian ear the injustice of the caste system.

India, among other Eastern nations, has suffered a rude awakening and has attempted to organize herself. She has adopted a creed in which the main articles are as follows: (1) a system of national education. But such a system is bound, in the long run, to become an instrument of intellectual and spiritual tyranny, and, if carried to its logical conclusions, will destroy that intellectual liberty on which Indians have prided themselves. (2) India, together with other Eastern nations, has developed a profound belief in the efficacy of the modern economic and industrial order. Mr. Gandhi's life and teaching are a protest against the view that in economic and industrial power lie the means of national salvation. We have arrived at the stage where money has become a power that attempts to exploit the poor, and all this in the name of nationalism. (3) In spite of Mr. Gandhi's protest, the directing classes

\* Condensed from "The Christian Task in India," Macmillan and Co., London.

in India have acquired a new faith in the efficacy of force. The governing bodies of universities, which are largely composed of Indians, have even considered schemes for compulsory military training for all students in their universities.

In these situations what part can Christianity play? If she can rid herself from her Western trappings, only then can she give effective guidance and help. The task of the Christian Church is far greater than she has ever conceived.

The right of self-government for any nation is a sacred concern, and Christians should not stand in the way of genuine and even radical reforms. But with this assent, the task of Christianity has only just begun, for upon Christians will lie some of the responsibility of constantly directing the attention of the nation builders to higher ends, and, above all, to spiritual realities. Spiritual ends are too often forgotten and the individual is subordinated to materialistic conceptions of personal profit. Can Christians so live and act in this new world of India, that men will recognize the direction of God, and the imperative rights of the spiritual world? This can only be accomplished if Christians will humble themselves even as their Master did, by emptying Himself of all privilege, by taking up the Cross of self-effacing service, by uttering the Gospel of life and helping to heal the world's strife.

The missionary enterprise is called upon to continue in many spheres its efforts of service to the people of India, possibly not so much by the amount of its work as by its quality. During the last ten years or more, constant evidence has been given by the missionary body of its desire to meet the present situation, and this probably most vitally in its educational activities. Missionaries can become the conduits through which the best in Europe and America flows into India in the form of educational ideals and technique—education in its broadest sense.

Christianity is called upon to emphasize constantly the value of the individual, the necessity to free him from oppression of all kinds—economic, social, religious. The welfare of the agricultural laborer, and of the industrial worker, claim attention. Christianity must summon men to pattern their lives according to the example of Jesus Christ. The essence of Christianity lies in the transforming qualities of a personal relationship of men to its Founder—whether within or without the Christian Church as it is constituted today. Of this, men such as Narayan Vaman Tilak have dreamed: "The Lord Jesus Christ is founding Swaraj in men's hearts, hence also in the world of men; . . . by Swaraj is meant the Kingdom of Heaven, the Rule of God." But this transformation cannot be accomplished by ma-

chinery or by a system. Christianity is a divine power and its inspiration is caught from the example and lives of its followers, carrying on the ordinary tasks of life, through their social life and spiritual experience.

The task of Christianity is to open doors to the spiritual experience and life of all around them who seek to discover God. Christianity has influenced Indian religions, but the dominant civilization has proved irresponsive to the wealth of spiritual experience and religious idealism outside its immediate boundaries. An immense field of discovery lies before Christian thinkers in India.

The task of Christianity is as varied as evolving Indian life itself. Our concern should be whether its capacity to fulfil those tasks is not limited by its alien environment. The missionary system may itself be a handicap, but here the necessity arises to state what is involved with greater precision. While it would be untrue to say that Christianity, as introduced to India through the missionary system, has exercised a dominating influence of power and authority; this, at any rate, would be the verdict of many a thoughtful Hindu. Where does the solution lie? It may be stated in these terms: the task of Christianity is to create in India a Christian Church—not a community—whose agents will be a spiritual order of men and women, without distinction of race, who will give to India through their lives and teaching the inexhaustible riches of Christ.

### TROUBADOURS OF GOD

Who are these  
That run along the highways of the world,  
And seek its meanest suburbs with their feet?  
They are the troubadours of God,  
Blowing an airy melody along earth's aisles  
As solid as the masonry of dreams.  
They are the wise eccentrics  
Who reason with divine hilarity.  
They are the canny merchants  
Who buy the hearts of nations for their Prince.  
They are the vivid tailors  
Who push the threads of ages through their hands.  
Who take no blood, to spill it, save their own.  
They are the blessed coolies  
Who lift the loads of folly on their backs  
And dump them into truth's dissolving streams.  
They are the blithe outrunners  
Who trek the world's long reaches for old trails  
Whereon to lay the pavement of new years.  
They are the grave cross-carriers  
Who bear stern wooden gibbets on their backs,  
And nail their loves and treasures to the beams.  
They are our princely brothers,  
Born of the womb which bore us,  
Who speak for Christ amid the courts of life.

# India's Attitude Toward Christianity

By REV. AUGUSTINE RALLA RAM, B.A.,\*  
Allahabad, India

*General Secretary of the Student Christian Movement  
of India, Burma and Ceylon*

INDIA is a world in itself, a sub-continent with a teeming population constituting one-fifth of the human race. All sections of humanity such as Aryans, Dravidians, Semitics, Mongolians, Negroids and various aboriginal tribes fill the land. It stretches out one arm to the Far East and the other to the West, and is a central meeting ground of the East and the West.

India is a land of marvelous contrasts and is a baffling, colorful panorama of darkness and light; naturally, generalizations are impossible and sweeping remarks are a doubtful commodity. Nevertheless some general facts and trends can be marshalled with confidence and conviction, and although some may be furiously disputed in certain quarters, yet they will prove to be helpful signposts.

Let it be said at once that there is not merely one *single* Indian attitude to present and to examine; all kinds of reactions are rampant and claim recognition. Even the term Christianity itself carries with it most interesting connotations which we must consider in the course of our discussion of the subject.

The question may well be raised whether the Christian message has truly found its way into the soul of India. This is a difficult question to answer. We may, however, say without fear of contradiction that a sense of Christian brotherhood, however faulty, has become firmly rooted in the soil and stands for three outstanding ideals; the Gospel must be adorned by coming to be increasingly understood by the growing fellowship of the brethren; a spirit filled Church; the proclamation of the Gospel to the world through life and the riches of God's grace.

What is the attitude (or attitudes), taken in India to these distinctly Christian convictions? Bluntly stated these attitudes are as follows: (1) opposition; (2) indifference; (3) meaningless courtesy; (4) critical sympathy and partial acceptance; and (5) whole-hearted committal.

\* I am writing this article from the steamship *Conte Verde* as it goes forward ploughing the deep on its way to Europe, and so feel as if I have acquired a sort of partial detachment in dealing with this subject. Furthermore, I am privileged to be in the companionship of a number of learned Indians who represent various sections of the country and who come from different walks of life; these I have been interviewing on board and have solicited their opinions relating to the theme under discussion. Their observations have proved most illuminating.

A. R. R.

## The Opposition to Christianity

No impartial observer will deny that there is some strong opposition and resistance toward the proclamation of the Christian message. The reasons for this antagonism may be stated briefly:

(1) *Christianity is still regarded in India as an alien faith.* While Christianity was introduced by way of Travancore in the early Christian century, it never penetrated the country but remained limited to that one state. Later Nestorian and other influences beat upon the Indian shores, but remained spasmodic and sectional. With the coming of the British it became a noticeable innovation, with the stigma of being the faith of the conquerors. Previous to this the Moguls and their predecessors had brought another alien faith, Islam, and while from the point of view of population India is the largest Moslem country in the world, nevertheless Islam failed to reach India's heart. After six or seven centuries of Islamic occupation, Europeans came as conquerors and Christianity, their professed faith, became and has remained an alien faith. While we might call a long rôle of British devotees of Christ, nevertheless Britain in its relations with India has tragically failed to commend Christ to the Indian people. Of course, neither Britain, nor any country in Europe, can be truly called a Christian country; therefore it is too much to expect that Britain would be interested in making India a Christian country. But let it be stated to the everlasting credit of British occupation that Great Britain has remained a stout champion of religious liberty and has not followed the example of some of its Moslem predecessors.

(2) Again it must be frankly admitted that the Christian Church has been a denationalized body. Missionaries from abroad were the unconscious cause of this and intolerance of other communities has made Christians an exclusive lot who have broken loose entirely from even the wholesome aspects of Indian culture; by identifying themselves with European life and culture, adopting even European names and habits and often eschewing all national aspirations for self-government. Today Christians are rapidly awakening to the national call and are gradually coming to

the forefront of national demand for emancipation.

(3) Christians have been guilty in the past of overemphasizing an increase in numbers, with hasty additions to the Church. Advantage has been taken of famine conditions and similar situations, to gain proselytes. Fortunately today such methods are strongly opposed and Christian missionaries are exercising great care in avoiding any careless influx of numbers. Nevertheless everywhere we are told that Christianity is out to add to its ranks at all costs. We must be active in removing this impression.

There is one fact, however, which is the constant marvel of the opponents of Christianity. They know that seventy-five per cent of the Christians have been recruited from among the lowest strata of Hindu society and yet these people have become quickly transformed beyond recognition. Thoughtful people are "sitting up" and taking note of this marvel.

(4) Even Christian hospitals and educational institutions are usually regarded as baits which Christian missions throw out with a view to entice victims. As a Christian I repudiate this charge, but that does not alter the fact as to the prevailing impression. The truth of the matter is that these agencies report very few actual baptisms. One day the Christian will be heard as he asserts with deep-seated conviction that he does *not* engage himself in these good works merely to swell the ranks of the Church, but that a true follower of the Master must go about doing good, healing bodies, illuminating minds, giving bread to the hungry, like his Lord.

(5) Especially at this time, when Europe has turned into a "Bull of Bashon" and seems to exult in its satisfaction over materialistic culture, when so-called Christian countries (such as Germany, Russia and Italy) are repudiating basic forces of Christianity and are in a mad race for armaments, India cannot help asking whether, after all, Christianity can accomplish what it claims to be able to do. Here again we declare, in season and out of season, that there is no such thing as Christendom in the geographical sense. While Christian people exist in all lands, there is no land that can truly be called Christian. But a blatant betrayal of Christ has been repeated in nominal Christian lands and India watches this spectacle.

(6) Opposition also comes because of the inveterate solidarity of caste affiliations and family ties. As Christianity calls for a new brotherhood, naturally resistance is offered. A Hindu professor of physics, a most attractive young man traveling with his charming wife brought up in a

Christian school, said to me: "I admire Christ and have great affection for Him, but I refuse to renounce the matchless catholicity of the Hindu Community in which all that is required of me is not to renounce the Hindu fold and yet at the same time hold any opinions I please, even to the extent of actively opposing Hindu teachings. This Hindu fold, which is replete with contradictions but gives me full liberty, is far more acceptable than being bound by Christian dogmas."

He was not impressed by my remonstrance to the effect that truth in all realms—scientific, religious or otherwise—is a most uncompromising taskmaster and that the discipline of truth leads to real liberty. I suspect that he was putting up a bulwark for the sake of keeping in the fold where he now is.

India is in the process of seeing and coming to appreciate Christ, apart from the organized Church. A great deal of criticism that is hurled at the Church is grossly unfair. But we must face the fact that while the faithful ambassadors do take Christ to the world, yet the Church, in its organized life, very often draws a veil over the face of Christ. A very distinguished gentleman traveling with me claims that it is only for census purposes that he permits himself to be enrolled as a Mohammedan. He surprised me with his intellectual grasp of Christian truth, but at the same time he holds that joining the Church has no meaning for him because of his individualistic temperament. He is a fair sample of many who are opposed to being affiliated with organized religion and profess to see no value in joining the Christian Church.

(7) Finally, India is offering resistance to Christianity because multitudes believe that all religions are various groups into which we have been placed by the fiat of God and that, while we may accept truth from all sources, the fact remains that ultimately all religions will lead to God who is our beginning and our end. Therefore they hold that the least suggestion of migrating from one community into another is wrong. Such an attitude is championed by such men as Mahatma Gandhi. He doubts whether even open preaching, with a view to conversion of others, should be permitted. He says that if one has anything worthwhile in his faith it will become known even as the fragrance of a rose can never remain hidden. This opinion is fairly prevalent, so that Christianity, which is regarded as an alien intruder, comes under the fire of criticism and opposition. While Christian principles and teachings have entered into the very texture of Mr. Gandhi's being, yet he teaches and practices these principles without attributing them to their origin; at the same time he resents

deeply any effort to advance the membership of the Christian Church in India.

Another eminent professor said to me: "I used to be a bitter opponent of Christ and I always used to resist missionaries, but it is because of Mr. Gandhi and his life and teachings that I have begun to understand something of the Christian faith."

It is incumbent on us to grapple with the attitude of opposition in India and then raise the prayer to God, "Lord what wouldst Thou have me do?" It is no use glossing over realities or to fool ourselves with superficial optimism. There are, at the same time, many hopeful factors which enter into the situation but we cannot hoodwink ourselves with shallow make-beliefs.

### Indifference to Christianity

Callousness to the claims of Christ is not peculiarly Indian; it is a repercussion of the world situation. A kind of agnosticism seems to have laid hold of many, which is not just a humble way of acknowledging human limitations, but a deliberate attitude of "leaving things alone." The spiritualist East, over against the materialistic West, is an empty phraseology. Human prosperity and craving after the tinsels of modern materialism blatantly rampant in India, has brought about this attitude of "caring not."

More than this, India is passing through a period of bewildering disillusionment. A great deal that passed for religion has now ceased to appeal to the people. Countless youth have come to hold a negative attitude toward religion. They have come to believe that much in which their forefathers put their trust was "much ado about nothing" and so they have come to the naïve conclusion that all religion is whistling in the dark to keep up one's courage. While the old belief's are being rapidly abandoned, no new and positive religion has yet gripped them; materialistic philosophy of life has been adopted.

The tin-god of nationalism has made many of the Indian youth exclusive votaries in its shrine; they are so intoxicated with the wine administered in its so-called sanctuaries that they have ceased to consider any higher loyalties. Here again all that is happening in countries like Germany and Italy has found its repercussions in India.

This indifference is due to persistent Hindu-Moslem conflicts. The young people of my country often throw into my face the statement that religion should be left severely alone as a hot-bed of divisions and strifes. They have become impatient of this incessant conflict between the two major communities and believe that if "religion" be discarded, reconciliation and brotherhood

would be hastened. This is a very ill-considered attitude. In spite of their insistence that even Christianity has blackened the pages of its history by militant warfare against adherents of other faiths, their argument lacks validity. It is true that man's religious instinct has been abused, but that is no reason why faith in God should be completely abandoned. The instincts of sex and hunger have been similarly abused, but no one would say that therefore they must be rooted out of our beings. Much more could be said against this contention, but the fact remains that indifference to all religion, and therefore to Christianity, seems to be temporarily gaining ground; we must wait for the vindication of God's truth and of righteousness.

### "Meaningless Courtesies" and Criticism

There is another attitude which is evident on the part of myriads of my people—that is the "exchange of courtesies." India is a country of kindness and courtesy, but sometimes this attitude becomes only an empty compilation of words. When I ask my countrymen what their attitude toward Christ is, invariably the reply is, "I was formerly a student in a mission school and I have a great respect and admiration for Christ." On closer questioning I learn that these students have never opened the New Testament since school or college days, and they know next to nothing about Christ. In some cases, from this friendly attitude, one can lead them on to deeper realities, but in many cases a false satisfaction deprives them of that spirit of enquiry which is a healthy asset to sincere seekers after the Truth.

It should be stated that teeming millions are still completely ignorant of the very existence of the Christian faith. Masses of men and women tread India's dreary roads of pilgrimage, steeped in ignorance and superstition, and are selfishly exploited by blind leaders of the blind. Poverty, illiteracy and superstitious practices have almost made many people immune to fresh truth and they continue in the tradition of their fathers from age to age. Such people cannot be regarded as indifferent or hostile; they courteously give their approval to what you may have to say and yet carry on as if they never heard. This is what appears on the surface and yet one never knows what even a casual word can mean to a seemingly ignorant soul. A visitor to India may meet these masses everywhere and it is well to know what their attitude toward Christianity is. But it is mainly from these masses that the Christian Church has risen in India.

All that has so far been said reveals one outstanding truth—Christianity is a most self-critical religion and does not spare its own adherents

when they fail to be faithful to their Master. The torch of criticism which turns to others is constantly applied to itself. This is a most wholesome attitude that should be tenaciously held.

Among the critics of Christianity both within and without, are a large number who are sympathetic and cordial and whose criticism serves as a wholesome corrective.

Many good results have come from the widespread direct and indirect influence of Christ and prepare for the time when Christianity will be accepted by many more. I am aware of a growing number of critics who maintain that Christian schools and colleges which cater to non-Christian communities and which do not produce many direct baptisms should be abandoned, and that missions and churches should concern themselves wholly with the work of direct evangelism. This attitude I believe to be shortsighted, for it gives preference to the immediate over against the potential remote.

Let me cite some evidences of this quiet permeating influence of Christ due to the promotion of Christian education. Christian standards are becoming the norm of public life and conduct in India. The late Mr. C. R. Das, President of the National Congress and a Hindu, in the course of discussion in the meeting of his cabinet turned to one member and said, "What an unchristian thing to say!" The remark was probably casual and did not mean to them all that it connotes to us, but it is a true indicative of the way in which opinions and life are being molded by Christian ideals. The whole movement led by Mr. Gandhi toward the uplift of the untouchables has been inspired by Christian teachings. A paper like *The Indian Social Reformer*, an ally and opponent of Christianity, is playing a very vital part in permeating public life with Christian standards of conduct. This norm and criterion is steadily gaining ground.

Many people are becoming "Christianized" in thought and spirit without identifying themselves with the Christian community. They might even take a public stand for Christ and give free help in conducting evangelistic meetings.

Age-long wrongs are being righted in India and customs, hoary with age, are being challenged and abandoned because of the light that can only be traced directly or indirectly to Christian sources.

The great movement among the untouchables, which has led them to become "a people at bay" seeking for a better country, is a direct result of the preaching of the Gospel of Christ. It is widely admitted that the influence of Christianity has brought about this great coming trek when a whole people is striking its tents to throw away the age-long bondage.

There has also arisen in India a new type of educated womanhood which may be the pride of any nation. Women in the Christian Church have been the great pioneers in the public life of India and have led the way for their sisters to take their places in the national life. Of course other influences have also been at work to produce this change. An outstanding Hindu citizen of Allahabad, who not long hence will be a judge sitting on the bench of the High Court, recently volunteered a statement along similar lines.

The disillusioned young India, tired of old traditions and callous toward organized religion, yet is an open-minded India. Preachers like Dr. Stanley Jones and others are listened to attentively by thousands and their responsiveness is amazing. They are "not far from the Kingdom of God"; on the fringe and outskirts of the Christian Church a vast multitude gropes after some truth that can satisfy their souls.

### Wholehearted Committal to Christ

The Church Universal, which has taken upon itself the name of the Lord Jesus, has its counterpart in India. It has gathered unto its fold men and women from various tribes, cultures and religions, who love the Lord Jesus and who are seeking fulness of heritage in Him. Note some of the characteristics of this Brotherhood of Christian Believers:

*It is a growing Church.*—Statistics must not be despised, although they are not an all-sufficient test of progress. For the last forty years the Church has grown in numbers at the rate of 400 persons a day, until now there are over five million Christians in India belonging to various groups.

*Christianity is the greatest reconciling force in the country.*—India is a land of colorful contrasts and baffling divisions racially, economically and religiously. The Church which is arising in India is taking into itself people from all these backgrounds and spheres and is welding them into a separate brotherhood, which has its affinities with the various cultures of the land. Although errors have taken place in the treatment of Indian cultures, yet it can truthfully be asserted that the Church in India is identifying itself growingly with the national aspirations of the country; it looks with favor upon converts bringing the wholesome, elevating aspects of their cultures into the Church. From the point of view of names, costumes and ways of living, the Church is becoming an all embracing brotherhood. The higher castes, and the lower castes are being welded together into this common brotherhood. Men and women are forming a family life together and are bridging over age-long cleavages and barriers.

The Church of Christ may truthfully be called a Bridge Church—a spanned arch of reconciliation between Man and God and between man and man.

*It is a transforming Church.*—This Church is holding out a great hope to the downtrodden depressed millions who, for over thousands of years have been crushed under the heels of the privileged classes. These depressed people in large numbers are coming into the Christian Church and are being completely transformed, liberated and uplifted. In one of the central parts of our country people belonging to a higher caste are coming into the Church in thousands and their introduction to Christ came through the transformations they had witnessed among converts from lower castes. They openly say “These people whom we had regarded and treated as good for nothing have gone ahead of us in character and culture so that we have been led to open ourselves to the preaching of this transforming Gospel.”

*It is an evangelizing Church.*—We are not as evangelistic as we ought to be, but the work of evangelism is widely regarded as absolutely essential. Our interdenominational National Missionary Society is a united expression of the evangelistic task of the Indian Church. Some of our churches are beginning to send their own missionaries to other lands. Their missions in university towns are also attended by large groups.

*It is a pioneering Church.*—Three examples may be cited. The South India United Church negotiations have set the pace for a vigorous pursuit of the ideal of unity throughout the world. The Indian Church has also emphasized the meaning of “Fellowship in the Gospel” through the *Ashram* method of worship, study and service. Of late special attention also has been given to relate India's spiritual heritage and culture to the unique message of redemption through the Lord

Jesus Christ. These illustrations suffice to show that in spite of limitations which impede its growth the Church in India is going forward.

The Church in India is a new Church and suffers from many unnecessary impositions from the West; these have come as unnecessary accretions to the Christian message. Realizing that these have not grown out of its own experience the Indian Church might impatiently embark on a career of its own, defying historic values found in the growth of Christianity throughout the world. But we are engaged in working at the material already provided and we are evolving a pattern to meet the needs and tastes of India. These are some of the characteristics of this new Church—an infant Church.

This is an inadequate survey of the Indian panorama from the point of view of the growth of Christianity. That vast sub-continent which is replete with colorful diversities, is today teeming with new life and is experiencing a veritable springtime. All lovers of Christ in India and abroad are called upon to help build that beloved community which is the Family of God.

The question may well be asked whether the Congress or any other body, with political developments, will exert an influence and power to impede the growth of the Christian Church. While some of the features of organized Christian work may be re-examined and even suppressed, yet I believe that the sentiment of the country is liberal and comprehensive enough not to interfere with the main life and task of the Church of Christ. For one thing the Moslems, who form a strong community, will never consent to any enactment to take place which would interfere with privileges which they enjoy. While discouraging features enter into the present situation, yet the Kingdom of God is going forward. “His Truth is marching on.”

### LIVINGSTONE'S IDEA OF SACRIFICE

People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It was emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering, or danger now and then with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver and the soul to sink, but let this only be for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never make a sacrifice. Of this we ought not to talk when we remember the great sacrifice which he made who left his Father's throne on high to give himself for us: “Who, being the brightness of that Father's glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”—*David Livingstone.*

# The Place of Christian Education in India

By P. G. BHAGWAT, Ph.D., Coonoor, India

*Lecturer for the India Sunday School Union*

**W**E ARE not concerned here with the broad meaning of Christian education, namely the work of preaching Christianity to people through various agencies like the evangelistic, the hospitals, educational institutions and the like. We shall deal only with the limited field of Christian education, that is, through Christian institutions of learning. It is in such places that we should usually look for the birth of Christ in children, apart from what the Church can do through its Sunday school and its young people's societies. It would be profitable first of all to inquire what have been the achievements of Christian education and whether any change in policy and method is called for to meet the changing conditions in modern India.

## Christian Education for Non-Christians

For over a hundred years Christian schools and colleges have been used as a means for propagating the Christian Gospel. But the results do not seem to have justified the enormous expense that has been poured into these institutions. The early expectations that non-Christians would come out in hundreds to accept Christ as their personal Saviour have been frustrated. Not only did they not come in hundreds asking for baptism, but on the other hand it is generally believed that the fact of their having been in a Christian school or college has made it harder for a person to change over to Christianity. And knowing the situation as we do today, we could not expect anything different. The non-Christian parents who send their children to Christian schools and colleges do not send them because they have lost faith in their own religion but because of other benefits which a well disciplined and efficient school bestows upon the pupils. They prepare their children beforehand against accepting the Christian doctrine by ridiculing the Christian religion, by various suggestions, by direct instructions and by social influence. Being thus inoculated against the message of Christ as preached in the school, and also helped by a feeling of their superior numbers, since they form the vast majority in such schools, there is no wonder that every day that the child or youth listens to the Christian teaching, its heart becomes more and more hardened against

it and all the teaching falls upon deaf ears. A pupil who has not already been prepared may spend some time in hesitation, but in the end he will come out against the Christian teaching of his school.

This does not mean that teaching in a Christian institution makes no difference in the life of the child who attends that school. He does get more liberalized in his ideas and broadened in his outlook. The deeply religious Christian staff of a school has a beneficial effect upon a child, but such teachers do not necessarily lead the pupils to the acceptance of Christ as their personal Saviour. The atmosphere merely helps the children to realize the value of higher ideals in life and in that sense they are benefited. But a similar result can be obtained by institutions like those of the Deccan Education Society, the Seva Sadan, the Anath Vidyarthi Griha and others—Hindu schools and colleges which are carried on by devoted men and women at great personal sacrifices. Today the Christian schools do not even boast of a 100% Christian staff. And even if they did the results they would obtain would never be commensurate with the enormous amounts of money wasted on such schools. To continue this education in the face of these facts is purposely blinding our eyes to the situation. It is also unjust to the Christian Church which needs our attention more than ever before.

It might be interesting to mention in this connection the findings of Dr. D. A. McGavran published in 1935 \* in which he gives us a study of the Secondary School boys in the Central Provinces, and tells us what effect Christian teaching has had on them in regard to popular Hindu beliefs. His conclusion is,

The high school is not achieving for either Hindu or Christian students that degree of Christianization of outlook which appears reasonable . . . the evidence in this study indicates that high school education makes very little difference in Christian outlook as measured in regard to the dominant ideas of popular Hinduism (p. 112).

Among other figures he gives this as an example: "forty to fifty per cent of Hindu and Christian boys look on women as servers of the

\* Education and the Beliefs of Popular Hinduism; Mission Press, Jubbulpore, C. P., India.

husband, as less intelligent and more sinful than men." (p. 100) A better showing in these respects might be made by the Christian schools if certain conditions were realtered; yet as stated above, in so far as Hinduism is concerned McGavran also concludes that "Christian education is making changes which public education would in any case make" (p. 103). There still remains the question of the highest goal of Christian education, namely, revealing Christ as the central dynamic force of a personality. The conversion figures from high schools and colleges which are conducted for non-Christians speak for themselves.

One more thought in this connection is the new political authority which is making its existence felt more and more as regards its attitude towards Christian institutions in India. It seems quite evident that the congress governments which hold sway over seven out of eleven provinces in British India will require by law the withdrawal of compulsory teaching of Christianity to non-Christian pupils in their schools. In the face of such a future outlook would it be worth while to keep on running these institutions to achieve results which a non-Christian school can achieve anyway?

### Through the Life of the Church

Christian education is the task of the Church but if the Church is not strong there will not be much Christian education, and whatever there is will not be worth much. It is for this reason that our first concern must be the strengthening and vitalizing of the Church itself, which is the great power plant of Christianity. Christ works through the Church hence the Church must be set on its feet before we can expect any results. We must concentrate upon building the strength of the Church which will, by its activities and ideals set up a Christian standard of life in India. The inculcation among Christians of self-sacrifice, nobility, devotion to tasks, faith in God will do more to attract people to Christ than teaching unwilling people in Christian institutions.

The strengthening of the Church must include the building of loyalty to the Church. With a few exceptions loyalty to Church is sadly lacking in India. The reason is not only the comparatively short time the Church has been in existence in India but also and mainly the life and work of the Church. If the members feel that the Church is not meeting their deepest needs, if their lives are not intricately bound up with the Church through uplifting and self-sacrificing activities, if the Church does not help them to grow in spiritual strength, it cannot expect any loyalty from them. A dead Church cannot stir the hearts of its members for sacrifices and cooperation.

The Church's strength will also depend upon the extent to which it is sensitive to the problems of the day. It must encourage or discourage, approve or disapprove, according to the merits or demerits of issues that are at stake. It must think with vigor and guide with courage in the moral and spiritual questions of the day which agitate the mind of the nation. Friendly and truly national in spirit, it must yet stand fearlessly for what is right in the sight of God. Not only must it be known that it holds up the highest standard of life and conduct, it must become the conscience of the people. The nation must constantly think of asking: Now what has the Christian Church to say about these things?

The Church makes its influence felt in various ways. One way is through the everyday life of its members who live among their non-Christian brethren. It is through them that the Church broadcasts her message in all walks of national life. More and more Christian men and women will be called to take part in nation-building activities of tomorrow. Christianity will rise or fall in the estimation of the non-Christians by the integrity which the followers of Jesus exhibit in their daily contact with their neighbors.

### Through the Christian Community

The life of the Christian community as a whole also will contribute to the strength or weakness of the Church. The Christians have come from communities whose restraints are not binding on them any more. Until the Church is strong, and inner as well as outer sanctions are created, the last state of the community may be worse than the first. Furthermore, for the non-Christians to join the Christian communion means joining the existing Christian community. It must be attractive in its life and ways for others to join it. A great deal of effort is necessary to raise it to a high level of education and expression in self-sacrificing service. The great number of mass movement converts as well as the growing number of the Christian population is rapidly decreasing their former percentage of literacy, education and an economic standard of living. If a community is poverty-stricken and uneducated, it does not have much chance to live on a high spiritual plane and consequently it has no attraction whatsoever for the non-Christians which it seeks to take within its fold. People should join the Church for Christ, it is true, but the human factor must not be forgotten. The human mind does look to the society of which it will become a part, and the condition of this society has a lot to do with the turning of men to Christ. Unless the whole community is raised to a high level it will not be respected and it will lose what influence it has.

### Christian Education for Christians

With the vast additions to the Christian population that are being made by the mass movements these days, as mentioned above, it is more important that all efforts should be concentrated upon the Christian education of these new converts, especially the young ones among them. The problem is acute just now specially because more and more Christian primary schools are being closed and children of Christian parents are being compelled to attend Hindu schools, where the vast majority of children and staff are Hindu. Now it is true that Christian parents can inoculate their children against any Hindu ideas that are likely to be absorbed by them in the school. But here the position of Christian pupils attending Hindu schools is different from that of Hindu pupils attending Christian schools. Hindu pupils, because of their vast majority in Christian schools, are not as amenable to Christian influence as Christian students attending Hindu schools are amenable to Hindu influence. Here everything is against them, the great number of Hindu pupils, the staff, the management and the general tone of the school. Under these circumstances it will not be surprising if our children unconsciously absorb certain ideas that are not in keeping with Christianity. Neither can we expect them to have a very strong faith in Christianity if no special effort is made by the Church to educate them in the faith and doctrines of the Church. By neglecting this phase of Christian work we are laying the foundation of the future Church on very uncertain ground. Thus the Sunday school or church school during the week for Christian children is the greatest need of the hour. All thought, energy and resources must be applied to this important obligation of the Church, not only for the sake of the individual lives, but also for the Church's own future existence.

If fortunately there are any Christian schools at all—and every church should make an attempt especially in the primary stage of education to provide schools for its children—they should be run only for Christians. If non-Christians are admitted in that school, they must be in a very small minority and only of such a type that they are in full sympathy with Christian teaching. Such schools, be they primary schools or secondary schools, are the only means by which we can keep alive the torch of Christianity burning in India.

An objection might be raised at this point that if we segregate our Christian children from other communities in this way, they would be cut off from the national current of life and would find it hard to adjust themselves later to life with others. This objection will hold ground only if

we run such schools along communal lines. But the school is to be like a Christian family whose members are protected from undesirable influences in their formative years and still have a living contact with children of other communities for physical and cultural contests and social activities. In that way they will be able to combine the benefits to be derived from good Christian atmosphere inside and healthy contacts outside.

### A Strong Ministry for Voluntary Education

If it is not possible to have a Christian school for Christian children and if they must needs go to Hindu schools, then the question of voluntary Christian education must be faced. Such children must be provided with religious educational facilities by the Church through voluntary aid from its members.

The leadership for such work must naturally come from the ministry if it realizes the deep implications and seriousness of this task. That is, we must work towards the creation of such a ministry through our theological seminaries. For the future Church we need a well educated, enthusiastic, intelligent and devoted army of trained pastors. For all depends upon the pastor. He is the key to the whole situation. An enthusiastic and intelligent leader can arouse his lay friends and can make the Sunday school a vital part of the life of his church. But not only that, for the Sunday school alone will not meet the whole situation where Christian children have to attend non-Christian schools. Provision must be made for their daily instruction in the Christian faith. A pastor can enlist the cooperation of the Christian teachers in the village for voluntary instruction during week days before or after school. Even if this instruction is given three times a week instead of every day of the week, preferably by the Christian teachers of the Hindu school itself, it will go far towards strengthening the children in their Christian faith.

### The Content of Religious Education

As regards the content of religious education for our children, which will be given through the Sunday schools or through special instruction during the week, we might say that a fairly good knowledge of the Bible by means of a uniform course covering several years is a minimum necessity. Of course we cannot be satisfied merely with the possession of the knowledge of biblical facts. The study ought to result in the student himself acquiring such interest in the Book that he will proceed to dig for himself the treasures in which the Bible so richly abounds. This knowledge should also lead to a conversion experience. An acquaintance with the doctrines of the Church

will also be a help to the student. And lastly we must not forget to study Christ's principles in their relation to the problems of everyday life. Religion is not merely knowledge; it is for life and every effort must be made for its expression in life.

### Some Conclusions

Our conclusion is that the place of Christian education today, in so far as it is carried on in educational institutions, is with the Christian community itself. It is the Christian children who need Christian education first and foremost. All resources must be applied to this great task which is increasing in magnitude day by day. The money and efforts spent on trying to win non-

Christian students to Christ is wasted because the fruit bears no proportion whatsoever to the vast sums spent for it, while the same funds could go far towards constructing the lives of Christian children through religious training—the children who will be the future pillars of the Church. Again and again the conviction is borne in upon us that the Indian Church is the place from which Christian education must take its inspiration. The Church must be strengthened continually by all the means in our power. But there is no hope for such a consummation until the future members of the Church are first taken care of. The longer this problem is neglected the worse it will be for the Church and for Christianity in India.

## Work for the Outcastes of India\*

By BISHOP J. WASKOM PICKETT

*Methodist Episcopal Church; Author of "Christian Mass Movements in India"*

NO OTHER area presents a situation so encouraging from the point of view of the eventual rule of Christ in India as does the work among Depressed Classes in Andhra Desa. Nowhere else in contemporary life do we find so much information on how friends of Christ can prepare his way and make his paths straight in India. And nowhere is it more important that the lessons of experience in the service of Christ in India should be understood and applied.

Since the first observation to be made in the many new movements to Christ in Andhra Desa is that they have all resulted from earlier movements among the Depressed Classes, and since this observation is fully confirmed by thorough investigation, *our first recommendation is that every possible effort be made to win all remaining groups of the Depressed Classes to Christ.* Although the case for this recommendation is clear and compelling, we consider that there is grave danger that it will not be implemented. There is a disposition to neglect the Depressed Classes whenever hope is entertained that the higher castes may be induced to respond. To do so now would be both a capital folly and a grievous wrong. There is strong reason to believe that the surest way of multiplying conversions of higher caste Hindus is to increase the scale on which the transforming, enriching and uplifting grace

of Christ is demonstrated in the Depressed Classes. And one certain way to arrest the movements of the higher castes to Christ is to turn away from the poor and the despised to those of better estate.

There are many areas where no sustained presentation of the Gospel has yet been attempted. In some of these areas groups of the Depressed Classes, having learned something from converted relatives or itinerant evangelists, have expressed a desire to learn more and to follow Christ. This fact constitutes an urgent call to the churches of adjacent areas, to missions and Mission Boards and to all Christians who are able to stand behind and aid those agencies, to provide the instruction, fellowship and leadership in worship necessary to bring these groups to an experience of Christ and to aid in education necessary to enable them to realize their heritage in him. The need is urgent.

In a week of witness in one rural area last month, October, 1937, more than five thousand of the Depressed Classes and over two thousand caste Hindus declared their desire to be enrolled as Christian believers. A missionary report calls from forty-four villages; another tells of thousands eager to be taught, baptized and organized into churches, and tens of thousands vaguely interested and in a mood to respond if the Gospel were preached to them.

\* Condensed from "Christ's Way to India's Heart," Lucknow Publishing House.

Second—The new group movements of caste Hindus are limited to a few areas and are associated with certain conditions that are recognizable and definable. We therefore recommend that efforts be made to encourage similar movements in every part of the territory by reproducing throughout Andhra Desa the conditions that seem to have contributed to the growth of the present movements. What are those conditions? First, unquestionably, is the development of genuine religious experience within the Church. The quality of its spiritual life appears to determine the measure of the influence which the Church exerts upon its neighbors.

A Kamma woman who at the time of our interview had not yet made a public confession of faith said, "I'll tell you what makes us accept Christ. We see him working in the lives of people we know. The Mala women here were always sad but now some of them are always happy. My aunt went all the way to Benares to get a religious experience like that, and when she came back without it, she was so disappointed she died in a few months. I know these Mala women have really experienced God."

### **Influence of Cleanliness**

Third—The increased cleanliness of Christians is strongly influencing public opinion in favor of Christianity. We recommend that advantage be taken of this fact and increased attention be given to the teaching of habits of cleanliness. The custom of wearing clean clothes to the house of God generally follows closely upon the establishment of orderliness and reverence in worship. In this example of the families of the pastor and the teacher is very potent. The quarters of the Depressed Classes, especially those of the Madigas, have been notoriously filthy. In some villages a generation or less of experience as Christians has effected so much improvement that those same quarters are now cleaner than the quarters of the highest castes. Such conspicuous improvement is a mighty aid to evangelism.

In this connection we recommend that efforts made by Christian agencies to improve sanitary conditions in the villages begin with the quarters of the Christians, and be extended into other quarters as a project of the local Christian community. In no way can Christians promote sanitation more effectively than in making the quarters of a people once noted for their insanitary surroundings a model for all classes.

Fourth—several castes are strongly represented among the converts in each of the chief areas of the new movements to Christ. We recommend that persistent approaches be made to those castes everywhere. The news that their people are be-

coming Christians has spread far and wide within the castes concerned and has created enough interest to insure a respectful hearing of the Gospel by most groups of members of those castes. As an example we may take the Wad-daras. They are a large caste spread over most of the Andhra country. At least seven thousand have become Christians. Probably ten thousand others have already manifested interest in Christ.

We will not mention all the castes within which movements toward Christ have developed, but we recommend that churches and missions ascertain what groups to whom they have access are represented in Christward movements anywhere by relatives or caste associates and seek to put the claims of Christ before them. In some cases it will be advisable to invite converts to visit areas where their testimony and example are needed. However, two dangers have already appeared in connection with such efforts, namely that the convert called upon to travel among his former caste fellows will be confirmed in an attitude of exclusiveness and be encouraged to import into the Church too much of the spirit and practice of his former caste, and that the convert will develop a sort of professionalism in which considerations of monetary or other reward are evoked.

Fifth—The growth of the Church is dependent upon the witness of unpaid lay Christians. We, therefore, recommend that all churches and missions consider ways and means of securing a large increase in honorary evangelistic effort by laymen. Every convert is a potential evangelist and the potentialities of many converts are enormous.

We recommend that annually two special periods of evangelistic effort be arranged for in each church during which the entire membership of the church is encouraged to bear witness concerning Christ to relatives and friends.

Sixth—The growth of the Church is retarded by the aspect of foreignness and promoted by evidence of being Indian and indigenous. We, therefore, recommend that church policy, orders of worship, architecture, policies with reference to festivals, social customs, discipline and leadership be adapted as much and as speedily as possible to national and local conditions, subject, of course, to the preservation of Christian character and values.

### **Teachings Against Idolatry**

Seventh—The Christian teachings against idolatry and for personal and group acceptance of the highest ethical standards of conduct appeal to the conscience and commend the Gospel. We recommend that more strenuous efforts be made to protect the Church against violation of these teachings. Despite the prevalence of idolatry, bribery, plural marriages, oppression and social

impurity there is a widespread recognition of the evil of these practices and a desire for their overthrow. The Church has raised the standards of judgment on all of these wrongs but needs to be on guard against the temptation to lower them and be untrue to itself on these issues. The coming into its membership of many people of the higher castes accentuates the danger of compromise. For example, it is difficult for a Church composed in the main of day laborers to enforce the demand for personal purity upon a rich landlord who lapses into immoral relations with a concubine or to discipline a village head man who accepts a bribe.

Eighth—The new movements into the Church combined with the rising cultural standards of the older Christian groups necessitate a better trained ministry. Many ministers who were quite adequate for the demands of a decade ago are not able to meet the requirements of the present situation. Happily, the educational preparation of the ministers now being recruited is quite superior. But many of the experienced men already at work require help. We recommend that short-term Refresher Courses be conducted annually for several years and that attendance be made compulsory for all ministers.

Ninth—The use of schoolteachers, partly supported by grants-in-aid by Government and partly by mission subsidies, for pastoral work under the supervision of ordained ministers, cannot be expanded to meet actual present and probable future needs. We, therefore, recommend that steps be taken to enlist and train men who are able to maintain themselves in their villages as honorary, or semi-honorary, pastoral assistants to conduct every evening worship services, to prepare candidates for baptism, to visit the sick and to do all kinds of ministerial work not necessarily reserved for the ordained ministry. Among the newer Christians are many men possessing gifts and graces which would enable them to render notable service as lay preachers. Their appointment would need to be subject to the approval both of the local congregation and of some supervising authority.

Tenth—The existing school system is disappointingly slow in producing a literate Church. We, therefore, recommend that the schools be supplemented by a non-institutional effort to promote literacy among adults and adolescents. Missions should make available as generous assistance as possible, in finance and personnel, for a sustained campaign to teach all Christians to read. Every effort and interest of the Church, including the spread of the Gospel and the social and economic life of its members would profit by the conquest of illiteracy.

Eleventh—The supply of Christian literature is

not yet adequate to the needs of the Church in Andhra Desa and that the supply is superior to the distribution. We recommend that the Andhra Christian Council undertake responsibility for promoting a literature program adequate with respect (1) to the preparation of what is needed, (2) to its publication, and (3) to its distribution. The chief difficulties relate to vocabulary, size of type and content.

### Caring for Women and Girls

Twelfth—The women and girls are less adequately cared for in the program of the Church than are the men and the boys. We recommend that efforts be made to correct this situation (a) by including a larger number of women in the officiating of the Churches, (b) by promoting the organization of women's societies within the Church, (c) by using more lady workers in village service, and (d) by supplementary classes for women in training for baptism and for communicant membership in the Church. The services of Christ to women and girls are recognized and produce a most favorable attitude toward Christianity in the minds of onlookers. The extension of the Kingdom would be greatly assisted by strengthening women's work in the Church.

Thirteenth—The Church is in urgent need of clarifying its thinking and purifying its attitude toward caste. We recommend (1) that the implications of the teachings of Christ and the apostles as touching this problem be studied throughout the Church in Andhra Desa, (2) that differences between Christians based upon caste origin be recognized as a menace to the spiritual integrity of the Church, (3) that help be requisitioned from the churches in the north of India to promote the merging of converts from different castes into one inclusive community, and (4) that only such persons be enlisted in the ministry as have shown complete freedom from caste prejudice.

Fourteenth—The strength of the Christward movements in Andhra Desa is derived from the fact that God is there in Christ Jesus reconciling men and women unto himself. We recommend that while striving to improve their work as friends of Christ and servants of God all who are related to the Church in Andhra Desa place their trust not in the efficiency of human endeavor or the power of man's wisdom but in the revealed purpose and the almighty power of God. We were impressed by the frequency with which new converts when asked who had influenced them to become Christians replied that no man had influenced them but they were moved directly by the Spirit of God. There is in the present movements a strong sense of the mystery of God at work in human hearts.

# Indian Christian Work for India<sup>\*</sup>

By P. OOMMAN PHILIP, Magpur, India

*A Secretary of the National Christian Council of  
India, Burma and Ceylon*

**W**HILE organized Christian missions have been carrying on their operations in India for only a little over one hundred and fifty years, there are today a number of Christian activities conducted wholly by Indians in different parts of the country. Some are local and some country-wide.† Although they may have at first come into existence under the inspiration of the Western missionary movement, these activities have been made their own by Christian Indians, and depend on them for direction and support. The oldest of these ventures goes back less than fifty years, while the youngest is only a few years old. Their significance, however, is far beyond what may be indicated by the years they have been in existence.

First of all these efforts are an expression of the spirit of Christian service which is taking hold of the Church in India. Second, they stand for a real desire to render this Christian service untrammelled by the limitations involved in taking financial help from Western churches. Third, they represent a venture, much needed in India at the present day, for discovering ideals and methods of Christian work that would be suitable to the peculiar conditions of the land.

The most noteworthy Indian missionary effort is what is known as the National Missionary Society of India. This society was organized thirty-three years ago for the purpose of "evangelizing the unoccupied parts of India and adjacent countries," and of "laying upon Indian Christians the burden of the responsibility of evangelizing India."

A study of the Census Report of India for 1900, undertaken by a group of Indian Christian young men soon after its publication, revealed the fact that, in spite of the work carried on by many missionary societies from the West for the past one hundred and fifty years, more than one-third of the people of India had, humanly speaking, no chance of hearing the Gospel in their lifetime. It was realized that for this work of making the Gospel known in these regions, entirely unreached or unreachable by foreign missions, the Christian

Church in India must be turned to for help. At the same time the fact that Indian Christians were divided into many denominations was considered an obstacle in the way of their joining forces to undertake the work.

After some preliminary conferences, in which prominent missionaries took an important part, and after wide consultation with foreign missionaries at work in India, the society was formally organized on Christmas Day, 1905, at Serampore, a place hallowed by the labors of pioneer missionaries like William Carey and Henry Martyn. Though Indian Christians generally do not attach much value to the denominational differences that have come to them from the West, it was significant that the National Missionary Society was not organized on an undenominational basis but recognized the denominations that existed in India. This was perhaps due to the fact that attempts made in the past by certain ardent Indian Christians, in the direction of doing away with denominations, far from achieving their purpose, only tended to add to the number. In view of such experience, the organizers of the National Missionary Society were wise in making it an interdenominational effort, in which Indian Christians of different communions could actively participate without compromising in any way their denominational loyalties.

The Society came into existence at a time when a great awakening of the national consciousness was taking place in India. The Indian Christians, by their associations and training generally indifferent to movements which had a political complexion, were at first inclined to stand aloof when the national movement swept over it. But a movement like the National Missionary Society, aiming at the evangelization of India "with Indian men, Indian money and under Indian direction," helped the Christian community to discern the spiritual elements in the national movement, and to realize the contribution they, as Indian disciples of Christ, could make towards its enrichment. The highest service that Indian Christians could render to their country was rightly conceived as sharing with their countrymen the unique knowledge and experience of God derived from Jesus Christ. Mr. V. S. Azariah (now Bishop Azariah)

<sup>\*</sup> Condensed from "The Christian Task in India," MacMillan Co.

<sup>†</sup> Over forty missionary societies have their headquarters in India and over half of these are entirely manned, controlled and supported by Indian Christians.

and Mr. K. T. Paul were among those who first carried the appeal of the Society throughout the length and breadth of the country, and from a thousand platforms and pulpits they made Indian Christians of all churches and provinces realize the importance and privilege of the task to which they were summoned. The enthusiasm aroused and the idealism stirred up were promptly organized and directed along channels of definite Christian work in some of the neglected parts of India. In this way the Society was led within a few years' time to start work in "unoccupied" districts situated in the provinces of the Panjab, the United Provinces and Madras. The Society has now eight centres of work in different parts of the country.

While the income of the Society comes from Indian Christians of all churches into a common treasury and is administered by committees drawn from all churches, members belonging only to one denomination are sent to a particular field as workers. The ordination of workers and other ecclesiastical matters are regulated by the ecclesiastical authority of the denomination concerned nearest to the field. In this manner the work of the Society in the different fields is related ecclesiastically to the following communions: The Anglican Church, the United Church of Northern India, the Lutheran Church, the Mar Thoma Syrian Church and the South India United Church. Under this arrangement the bishops or the church councils of these bodies cooperate with the interdenominational committees of the Society. But in the appointment of workers, the supplying of the funds needed, and the general direction of the work, the National Missionary Society is solely responsible.

### **No Financial Help from Abroad**

One of the principles of the National Missionary Society, from which it has not swerved, has been that no financial help be solicited from foreign countries. In the year 1906 the income from voluntary contributions was only a little over Rs. 2000. There has, however, been a steady rise in the income and now the average annual income from voluntary contributions is about Rs. 60,000. This is a small amount when compared with the incomes of some of the Western missionary societies, but when we consider that Indian Christians are generally on a much lower economic level than their non-Christian countrymen and that insistent demands are made on their generosity by their own churches, this is very encouraging. The bulk of these contributions is made up of small subscriptions offered with faithful regularity by the middle class and the poor. Behind these gifts of money there is also a great deal of genuine prayerful interest. In comparison

with the vast activities of foreign missions in India, the work done by the National Missionary Society in all its eight districts taken together is insignificant. In the number of workers, in the range of activities, in the institutions maintained, and in the number of those admitted into the Christian Church, the results are not great, but the uniqueness of its work consists in the fact that it is being carried on as a purely Indian effort. A sure indication that Indian Christians are really making this effort their own is that it has been slowly evolving methods of Christian work suited to the conditions of this land. If these methods are to be worth anything in God's Kingdom they are to grow out of the experience of Christ-possessed men, who, being familiar with all that is best in Indian life and thought, bring to bear on it the values and standards of Jesus Christ. This is necessarily a slow process.

In spite of the difficulties, the National Missionary Society has been tackling this problem, and the Ashram method of Christian life and service, which has been adopted with such remarkable success in Tirupattur, its South Indian field, may be cited as an illustration of the discovery and application of methods best suited to Indian conditions.

There are also several indigenous denominational missionary societies which are called "home missions." A number of the organized church bodies in India prefer to give expression to their missionary spirit through these home missions of their own rather than cooperate with an all-India organization like the National Missionary Society. At least three church bodies in South India maintain their own home missions and take also an active share through the National Missionary Society in the evangelization of some part of India far away from their own field. All of them claim to be indigenous efforts, depending for support on the contributions of Indian Christians, and with the management and direction entirely in the hands of Indians. Some of them carry on well-planned work among non-Christians, involving the employment of high-grade workers and a considerable annual budget. The Ludhiana Church Council, for instance, has been carrying on work in the Karnal District of the Panjab for the last forty years. In the South, where there are larger numbers of Christians than in any other part of India, we find a number of such efforts. The two most noteworthy of these are the Indian Missionary Society of Tinnevely, connected with the Anglican Church, and the Mar Thoma Syrian Christian Evangelistic Association. Out of the work of the Tinnevely Society has grown the well-known Dornakal Mission of which Bishop Azariah is the head. He first went to

Dornakal as a missionary to the Telugus of that area, sent by the Tamil Anglican Church of Tinnevely. The Mar Thoma Syrian Christian Evangelistic Association is the missionary society of the Mar Thoma Syrian Church, one of the branches of the old Syrian Church on the west coast of South India. This Association represents the first missionary effort organized on modern lines in the long history of this ancient community of Indian Christians. Started fifty years ago on a very small scale for the purpose of evangelizing their non-Christian neighbors, it has now grown into an efficient Christian agency carrying on extensive work among the depressed classes, and maintaining a large number of educational and other institutions both for Christians and non-Christians.

\* \* \*

Many Indian Christians have imbibed from the religious atmosphere with which they are surrounded a belief that matter is essentially evil, and, as a result, the most spiritually minded among them have a tendency to despise all material aids in carrying on religious work. The ideal of a Christian worker is a wandering *sannyasin* who is a celibate, who owns nothing in this world,

and who throws himself on the charity of others. They cannot quite reconcile themselves to the idea that a Christian worker should be given an allowance to keep him above need and to enable him to carry on the work without any anxiety about the support of his family. Though the exigencies of church life and religious work under modern conditions are making Indian Christians accustomed to the salary system for Christian workers, there is, deep down in the minds of many good Indian Christians, a lurking fear that all this is something un-Christian and unspiritual. There is a similar attitude towards organizations. Thus the National Missionary Society and other Indian missionary societies have to find support and make progress among people who have such a mental and spiritual background. Perhaps this may be a reaction against the over-organization which so often characterizes Christianity in India. Very little attention is being given to the study of this attitude, which is fairly widespread among Indian Christians, with a view to reconciling it with the highest teachings of Jesus Christ, and of applying the results of such study to the work of evangelization which the Church in India is facing.

## Indian Women Evangelizing India

By MISS E. N. WELLS, M.R.C.P., Ludhiana, Panjab  
*Women's Christian Medical College*

WHEN the Women's Christian Medical College was founded forty-four years ago it was with this aim in view that Indian Christian girls should be trained as medical missionaries to their own people, whether as doctors, compounders, nurses, midwives or *dais*. Has this ideal been fulfilled?

Statistics are revealing, and so I give a few regarding the graduates from this college and the Memorial Hospital attached to it.

Since its inception the following have graduated:

Medical Students .....	352
Compounders .....	144
Nurses .....	236
*Midwives .....	813
Indigenous <i>Dais</i> .....	100 approximately

Of these medical students about 120 are definitely in mission work, about 50 Christians are in private practice, some of them doing real Chris-

tian work, and the remainder are non-Christians. Of the compounders, the greater proportion are Christians and many are in mission hospitals. All the nurses are Christians, and while several go into Government service the majority are employed by missions, several returning to the missions from which they have come for training. The midwives include women who come for midwifery only and some compounders, and the nurses.

We have in training now:

130 Medical students of whom 85 are Christians.
16 Compounders of whom 14 are Christians.
64 Nurses, all Christians.
67 Midwives. Christians and non-Christians.

Our students in these classes come from, or are working with, about 26 different missions in India.

The opportunities offered the graduates for spreading the Gospel are tremendous, especially when it is realized that 90% of India's 340 mil-

\* These midwives include some nurses and compounders.

lions live in the villages, and that each mission station is situated in a district surrounded by numerous villages. (Ludhiana for instance has 500 villages within a five-mile radius.)

The founder and principal, Dame Edith Brown, is in England for a short furlough and in preparation for deputation meetings, she has written to several mission hospitals where our graduates are employed, asking for a report of their influence and work. The replies have been most encouraging in the majority of cases, and extracts from some of the letters which we quote prove that the quickest way of winning India for Christ is by sending out Indians trained for service, and with a real missionary zeal and vision. They can touch the hearts of their people as no foreigner ever can, and by their lives and witness show the power of Christ. The following extracts are typical of many others received:

Writing of one of our more recent graduates, the doctor in charge of the mission hospital says, "Dr. J. is a fine Christian woman and has shown her influence in a number of ways. . . . Dr. J. is happy to go out on calls regardless of what the patients can pay. What is even better, she is happy also to go out on tour with the Biblewomen. If every Indian village could be within reach of a Christian woman doctor like Dr. J. the lot of the Indian women and children would soon be improved. . . . I wish we had funds to employ a half dozen doctors like Dr. J. and send them out into the villages. It would be one of the quickest ways of evangelizing this section of India."

\* \* \*

Another doctor, writing of a senior graduate, says that Dr. C. was awarded the Coronation Medal last year, and this year was appointed as medical superintendent of the hospital, not an acting post but a regular appointment. It was reported in the papers that she was the first to be given such an appointment in the institutions of the South. We now have about six graduates who have been made full members of the missionary societies, under which they are working:

\* \* \*

Two interesting reports come from a hospital on the North-West Frontier employing a doctor and compounder. The former belongs to the district and knows the language. The latter is learning it and doing good work. A special hill tribe came down to where the hospital is to trade, and were not allowed to return by the Government. The senior doctor was not allowed to visit them, but Dr. W. is allowed to do so and has been going regularly to teach them. Writing of the compounder they say "Her true Christian character is what we value most and we hope she will stay with us many years." She does village and hos-

pital evangelistic work, and it is said that she is always willing to "go the extra mile" no matter what comes in she is ready to help, and is loved by the people.

\* \* \*

Dr. M. in Bengal, who is in charge during the absence of the senior doctor on furlough, is doing a real work among the people. She goes out to the villages with a band of people, who have been formed into a Witness Band, and they give their time and help voluntarily, witnessing to the people of what Christ has done for them. This is in addition to the evangelistic work in the hospital.

\* \* \*

One of our Panjabi graduates, who married another doctor, went with him to work in a very backward district. She had a picture of the Crucifixion in her small dispensary, and the people visiting her for medical aid were told the story of the Cross. The message was spread through the village, and enquirers came forward, one woman and her daughter were baptized, and are witnessing their faith in Christ far and wide. Dr. P. has come back to us to work in a village dispensary nearby, and is already winning the hearts of the people by her life and work. She is a zealous evangelist and has a real gift for giving the Message in a way that is understood by the simple village folk.

These graduates are all in mission service, but some who have gone into Government service are also doing a great work. One in particular comes to mind. She is in one of the Indian States, and in her spare time visits the people in their homes, teaching them the Word, and has found many openings for witnessing for her Master.

\* \* \*

While in training the students receive instruction in evangelistic work, and have opportunity to go out to the villages if they wish to do so. Those who have a real missionary vision are keen to do this, and in addition of course have contact with the patients. The language question is a problem. Our students collectively speak about 16 different languages, English being the common one in use for study, but many keen students cannot speak to the patients in Panjabi or Urdu, and while studying have not the time to learn the language but it is encouraging to know of several who have to work out of their language area, and have mastered the local dialect in order to do more effective evangelistic work.

These particulars show how Indian Christians are preparing and are evangelizing their own people. We feel sure that it is the experience of missions all over the country, that it is India's own people who can and will bring her to a saving knowledge of the Lord Jesus Christ.

# "The Blind Receive Their Sight" in India

*A Remarkable Example of Modern Medical Missionary Service in Shikarpur, Sind, India*

By STUART BERGSMA, M.D., Taxila, Panjab, India

FIVE thousand patients come to Shikarpur Eye Hospital in January and February of each year. For twenty-eight years the C. M. S. Hospital of Quetta has maintained this branch hospital which is open only two months of the year. For twenty-eight years Dr. Henry T. Holland, dean of all eye surgeons in India, has carried on his amazing work of giving sight to thousands of India's almost countless blind people. Between 1,000 and 1,500 cataract operations alone are performed each year. It is no exaggeration to say that sight has been restored to 30,000 by this man and his co-workers.

It was my great privilege to be one of the guest surgeons invited to help in the eye work at Shikarpur in January and February of 1938. I found Shikarpur like most other Indian cities, dirty, congested, lacking necessary sanitary arrangements, with narrow streets and open sewers, bazaars with food stalls swarming with flies, dust filling the air—all ideal conditions for the spread of disease.

Few of our patients, however, come from the city itself. They come from villages scattered all over the Sind Desert. The fame of one man, "Holland Sahib," draws them to the Eye Hospital at Shikarpur, about three hundred miles from Karachi in Southwest India. As many as 400 patients come in one day and on the two busiest days our staff of four doctors performed 88 cataract operations and an equal number of other eye operations each day. In January and February altogether about 1,500 cataract operations were performed.

The most common eye condition for which relief is sought at the Shikarpur Eye Hospital is cataract. Indian *hakims* or untrained "doctors" have for ages treated blindness due to cataract by pushing a needle into the eye right into the pupil and pushing the lens that has become opaque away from the aperture where it blocks the channel of light and back into the rear chamber of the eye. The patient so treated has vision restored immediately in many cases and as a result the *hakim* makes a lucrative living. He does not stay in that village very long, however, nor does he return if he can help it; for his patients in most cases eventually become incurably blind.

Glaucoma is a dreaded eye disease in which the "window" of the eye becomes a greenish hazy color and the eyeball becomes hard. Patients who present themselves early for operation can be helped a great deal, but many suppose they are developing cataracts and there will be plenty of time. They arrive practically sightless, only to be told: "Too late! Nothing can be done!" Strong men break down and plead: "Just a little operation! please, give me just a little sight!" They beat their foreheads, they grope to some corner to ponder upon the magnitude of the calamity that has befallen them. They sneak back into line two or three times in hopes the opinion may be changed; maybe the doctor who has such great power in his hands does not want to help them after all; they offer the extra 40c they have knotted away in their shawl to spend for the food for the journey home; all to no avail, the eye is "burned out." Finally it sinks into their dulled brain that they are really doomed to blindness for the rest of their life. Again they take the hand of their friend and hopelessly they plod the journey homeward.

## The Hospital Is the Patient with a Roof Over Him

The patients are carried on primitive stretchers from the hospital to the "sheds," erected by stretching poles from an enclosing brick wall to brick posts set in rows with mats placed over the poles to form a roof. As the number of in-patients increases the "hospital" is enlarged by stretching more poles from brick pier to pier and adding more matting. It is a type of building which illustrates Dr. Paul Harrison's definition of a hospital: "A patient with a roof over him, and the roof isn't very important."

To this hospital comes the high strung, nervous, sleek and well fed Hindu who has perhaps attained his position of wealth and influence by lending money to less fortunate brothers at 100% interest. He calls on "Ram," his god, to bless him as we remove his cataract, and he rolls his eyes from side to side as we instruct him to remain quiet if he desires a good eye. He may be able to pay as much as \$50 to \$100 for his operation—(but try and get it!).

Yonder is the calm and placid Mohammedan peasant from a barren village far away. He lies immovable on the table except for a few muttered "Allah-Allah's" and because he is unspeakably poor will perhaps have his cataract removed for 40c. Mohammedans form two-thirds of our patients in this hospital.

Our next patient is a restless Brahui, outwardly calm and trying to act indifferent and fearless at the prospect of an operation, but one can never tell what he may do. Or we may next see a long-haired Sikh with long black beard and hair untouched by scissors or razor. The stocky and strong Baluchi, the fanatical and suspicious Afghani, the plodding Panjabi peasant, the Pathan with the chip on his shoulder looking for trouble—all are represented. As many as five hundred patients may be actually in residence at one time, making this the largest Eye Hospital in the world while it is in operation. With each patient must come at least one friend to care for his needs, and frequently the whole family makes it a time for vacation, bringing all the children and even the cow and the dog with pups.

Fifty fires will be burning with groups of a dozen or so about each campfire. *Chipaties* or Indian breads are baking on skillets. Queer spicy smells arise from the pots and pans over the fires in the Hindu section. A small mob is milling about the kitchen from which 200 pounds of rice, 200 pounds of flour and 200 quarts of milk are distributed free to patient and one friend each day.

Each patient brings his own bedding, but native *charpais* are furnished free. These *charpais*, or Indian beds, consist of a framework of four side-

rails and four legs with rope woven across the frame. The patient and his attendant will frequently sleep in the same narrow bed and if other members of the family have accompanied the patient they sleep under the bed on the dirt floor. There is a happy-go-lucky atmosphere about it all even though the scanty, thin bedding, the patched ragged clothing and the undernourished bodies tell of great poverty in the case of most of them.

### "And the Poor Have the Gospel Preached to Them."

A team of five evangelistic workers carried on an intensive and practical evangelistic campaign. In the clinic, the sheds, the city and the neighboring district they sold 3,600 Scripture portions, chiefly single Gospels, but also several whole Bibles. When one considers that the district is largely Mohammedan these large sales are really surprising.

Daily preaching services were conducted in the hospital, and stereopticon talks on Scriptural themes in the evening. The most fruitful work was done by hours spent in personal talks with inquiring patients and friends. A greater evangelistic opportunity could scarcely be imagined anywhere. To estimate spiritual results is impossible. The physical results are clear and convincing. Hundreds of men and women, whose eyes were blind so that they could see nothing at all, went home rejoicing, having received sight. It is our earnest hope that many also had "the eyes of their understanding enlightened" and could go home rejoicing, that whereas they once were spiritually blind they now can see the wondrous Light of the World.

## THE FASCINATION OF THE CITY

The City man muses on the magnitude and significance of the daily migration of two millions of people from home or sleeping place into the business area of the city to its vital organs. He wonders what, if anything, this daily oscillation of human flesh has accomplished. It has helped to turn the turbines of industry and of commerce, true, but what has it all done to the people themselves?

Surely the city is at once dynamic and stimulating. The great metropolitan communities of London, New York, Chicago, Detroit and San Francisco exert a lure and fascination on hamlet and cross-road. The city is exhilarating to the young, challenging to the prepared, albeit enervating to the weak, frightening to the old and relentlessly hard on the hindmost. If only men never felt fatigue and never grew old, is the long, single sigh of the city.

Yet, even in his weary moments, there is respite and revival for spent City man; he sees his city, despite its inhumanity, a city magnificent; its buildings towering skyward, commanding a view of the whole metropolitan area; bridges with their graceful arches concealing strength under their grace; educational institutions magnificent in their equipment; art galleries and museums; imposing luxurious hotels; apartment houses designed to give the favored a sense of security and power; a flow of traffic magnificent in its equipage, pulsating with unlimited energy; a skyline splendid in outline despite its haphazard notches and irregular curves. Yet, what a toll in human substance this magnificence has cost!

CHARLES H. SEARS.

# Three Great Missionaries To India

*Lessons from Their Ideals and Methods*

By REV. C. E. ABRAHAM, Serampore College, Bengal

**I**NTRODUCTION. A missionary may be judged by the historian from various points of view.

His achievements, methods of work and ideals and aspirations may each entitle a missionary to a niche in the temple of fame, and a man be well satisfied if he has something to his credit on any of these counts. Taking the long roll of missionaries from the West who have labored in India, scores have earned a secure place in the history of the Church by the brilliance of their achievements or aspirations in the cause of the Kingdom. A few may be ranked as pioneers in missionary annals and upon them posterity has bestowed a greater degree of honor than on their fellows. This is not only because of what they were in themselves, but because they typify in a more conspicuous manner, the ideals and aspirations of their fellow missionaries.

Among this select few may be reckoned the three figures that form the subject of this short sketch. Each may be called a pioneer in illustrating certain qualities or certain methods of work which are unique in mission history. At the same time all of them are in various ways like other workers of whom the world has heard little or nothing. In appreciating these pioneers we are not paying homage to a few supermen on top of the missionary roll of honor, but honoring the rank and file who have enlisted themselves in the valiant task of building up the Kingdom of God in India.

## William Carey

We shall consider first the great missionary who is justly called the "Father of Modern Missions." The main facts of his life are well known:

William Carey was born August 17, 1761, at Paulers Pury in Northampton-shire, England; in 1779 he was converted while serving as an apprentice in a shoemaker's shop; he was pastor in Moulton and Leicester and in 1792 preached his deathless sermon on Isaiah 44; "Expect great things from God, Attempt great things for God"; on October 2, 1792, the Baptist Missionary Society was founded and in 1793 Carey was appointed missionary to India; from 1794 to 1800 Carey was an indigo planter and padre at Mudnabati; in 1800 he reached Serampore; in 1801 the Bengali New Testament was published; later Bible and Bible portions were translated into 34 Indian languages; in 1818 he founded Serampore College; June

9, 1834 Carey died at Serampore at the age of seventy-three.

Certain things are a source of perpetual inspiration and enlightenment to posterity in the life and work of William Carey. The secret of his wonderful achievements may be found in his love for His Saviour and in his faith in God's promises. Carey was a child of the evangelical revival initiated by the Wesleys and Whitfield in England. Since the day of his conversion, as a young man, the cross of Jesus was a theme that constantly engaged his thought and touched new chords of wonder and joy in his soul. We may recall here two incidents in Carey's life. When Marshman asked one day for a text on which he might preach during the memorial service after Carey's death, Carey at once suggested "By Grace ye are saved." (Eph. 2: 8.)

At the beginning of his career Alexander Duff came to receive Dr. Carey's blessings. At the end of the conversation in which the veteran was complimented by the young missionary on the work the former had accomplished, Carey turned to Duff and said: "When I am gone, don't speak of Dr. Carey, but of his Saviour." Even today it is only the cross of Christ that can enable men to be true missionaries and can keep them Christ-like in their life and service for the Kingdom.

Amazing too is the breadth of vision that Carey displayed in his work at a time when parochialism prevailed everywhere. While in England he awoke to the need of preaching the Gospel to the non-Christian world and tried to arouse others also to a sense of the same need. That is how the Baptist Missionary Society came to be founded in 1792. In India, too, Carey's work was characterized by the same wide sweep of vision. He was not content to work in one spot; being overwhelmed by the sense of need of the whole country, he wanted to make Serampore a centre of far-flung missionary operations throughout the East. In translation work, he took the whole of India as his field, not only Bengal. It will be remembered that he translated the Bible into all the principal languages of India except two in the extreme South (Tamil and Malayalam) for which provision had been otherwise made.

Further, Carey found no difficulty in cooperating with those of a different persuasion from himself in theological and ecclesiastical matters. Himself a Baptist by conviction, though not by birth, he moved on the most friendly terms with Anglican chaplains like Henry Martyn and David Brown. The Martyn Pagoda in Serampore is a witness today to this interdenominational amity that Carey valued so highly. The broad basis on which Serampore College is founded is another illustration of his broad outlook. It is laid down in the College statutes that "No caste, color or creed shall debar anyone from becoming a student of Serampore College." In his methods one finds the same comprehensiveness of outlook. Though he never tired of preaching by word of mouth in the streets of Calcutta and Serampore and elsewhere he did not conceive the Gospel to be merely a message to be delivered; it was for him a Power to transform society as well as individuals; that is why he adopted, along with his colleagues, various methods in fighting social evils such as infanticide and *suttee* (widow-burning).

#### *Some Missionary Ideals*

Amongst the ideals that Carey has bequeathed to posterity may be mentioned two which have a special relevance to the present time. He saw early the value of indigenous leadership in relation to the missionary program. Serampore College was founded for the training of "native youth" to preach the Gospel. He also saw the importance of giving a thorough training to Indian youth, not only in the truths of the Christian religion, but also in the thought and culture of the East. Sanskrit had an honored place in the Serampore curriculum for a long time and the vernaculars too received recognition that they had not enjoyed before. The value of the vernacular is now being recognized by every missionary society, but one wonders whether the same emphasis is given by all missions alike to the cultural heritage of India in the training of evangelists and pastors.

Another of Carey's ideals was that mission work should be carried on upon the basis of a fellowship and sharing between workers on the field. The covenant drawn up by the Serampore trio, Carey, Marshman and Ward is one that should prove a challenge to every mission field at the present time. Carey and his colleagues tried to live their lives, in spite of difficulties, in the light of this high ideal; and it is perhaps this aspect of his life which evokes the greatest admiration for them in the eyes of the Indian Church. The members of this Church want not only to receive the Gospel from the West from the missionaries, but to see its truths demonstrated in the mission compound, missionary conferences and church

council. As a rule the Indian cannot easily see in a missionary a follower of Christ of the Indian Road. Carey's covenant reads as follows:

1. To set an infinite value on men's souls.
- 2 To acquaint ourselves with the snares which hold the minds of the people.
3. To abstain from whatever deepens India's prejudice against the Gospel.
4. To watch for every chance of doing the people good.
5. To preach "Christ crucified" as the grand means of conversion.
6. To esteem and treat Indians always as our equals.
7. To guard and build up "the hosts that may be gathered."
8. To cultivate their spiritual gifts, ever pressing upon them their missionary obligation—since Indians only can win India for Christ.
9. To labor unceasingly in Biblical translation.
10. To be instant in the nurture of personal religion.
11. To give ourselves without reserve to the cause, "not counting even the clothes we wear our own."

#### **Alexander Duff**

Here is a representative of the second generation of Protestant missionaries. Duff was a pioneer in the field of Christian higher education.

Duff was born April 25, 1806; in 1823 to 1829 he was in St. Andrews under Dr. Chalmers; in 1829 he was appointed missionary and arrived in India; in 1830 he opened a school which later grew into the now famous *Scottish Church College*; in 1832 he published the first number of the *Calcutta Christian Observer*; from 1844 to 1849 he was editor of the *Calcutta Review*; in 1854 he gave evidence before the Government which influenced the famous Education Dispatch of 1854 (resulting in the creation of the University of Calcutta, Bombay and Madras); on February 12, 1878, he died in Edinburgh at the age of seventy-two.

The ship in which Duff came out to India with his wife in 1830 was wrecked off the coast of Africa and Duff lost all his possessions, including a library of 800 books which was a gift from the Mission Council of the Church of Scotland. Two of these books were washed ashore and eventually came into Duff's hands—a copy of Bagster's Edition of the Bible and a Scottish Psalter. These were practically the sole possessions with which he landed in India, but Duff was not disappointed for he knew that there was only one thing needful and he held in his hands the treasure that India needed most.

The problem of presenting the Gospel to the people of Bengal was by no means an easy one. Missionaries before him had preached the Word in the market place and in the highways; the Bible had been translated into the vernaculars, yet the heart of Hinduism remained apparently untouched. Intellectuals among Hindus were either orthodox or agnostic and were not kindly disposed towards Christianity. Duff believed that the Gospel would be able to uproot the evils of Hinduism only if the Bible was presented in the

context of Western culture and philosophy. Western education carried on through the medium of English might be used to work this miracle and so Duff made up his mind to try this new method.

The times were propitious. Whether English or the oriental languages should be given primacy in the administrative policy of the East India Company was a live issue, and Duff threw the weight of his support in favor of English. Eventually, thanks to the advocacy of Macaulay, the English language came to be accepted as the medium of instruction in India and thus higher education received a new dignity and status which it has retained until the present day.

Duff's greatness lies in the fact that he was the first to make higher education in English an effective handmaid in the Christian program. The Christian school and college are now accepted as a matter of course as an integral factor in missionary and church work, and we are apt to lose sight of the difficulties of the pioneer. It is true that in Duff's day, there was a widespread desire in Bengal to learn English since it afforded a key to the treasures of Western culture. But to learn it from a missionary and to learn it in a school where the Bible was given the first place was not a proposition which all enlightened Hindus were prepared to accept. The noble exertions of Raja Ram Mohan Roy in making Duff's experiment a success may be remembered with gratitude both by the Hindus and Christians of the present generation. Duff opened his school on July 13, 1830 in the presence of Ram Hohan Roy, who had specially been present, on the occasion to dispel the suspicions of his countrymen about the new missionary move. Duff's school grew into large dimensions, and by the end of his career in India Christian missions were vying with one another in promoting this new line of evangelistic work in different parts of the country.

Duff made his appeal on behalf of the Gospel, not only through the classroom as a teacher, but he appealed to the mind of non-Christian India through the press and the platform. By such a many-sided intellectual appeal he hoped to create a ferment in Hindu society through which Bengal intelligentsia might be won for Christ. He was not altogether disappointed in the result, for there were several notable conversions from among his students during his life time.

### Duff's Conception of Christian Education

In pleading for a system of education in which English was of fundamental importance, Duff's main consideration was that it would be a religious system through and through. He had little use for education divorced from the teaching of

Christianity. This is clear from the following quotation from Duff's writings.

I have never ceased to pronounce the system of giving a high English education, without religion, blind suicidal policy. On the other hand, . . . I have never ceased to declare that . . . no wiser or more effective plan can be conceived than that of bestowing this higher English education in close and inseparable alliance with the illumining, quickening, beautifying influences of the Christian faith.

If we criticize the modern system of education in India we must remember that its character as visualized by its advocates like Duff, was different from what has been developed in the course of time. The Lindsay Commission which visited India in 1931 investigating the conditions under which higher education was carried on, has attempted to restore the Christian colleges to their original level of usefulness to the community and the nation at large as in the days of Carey and Duff. This in itself is a tribute to the inherent soundness of Duff's ideal for Christian higher education. Discussing the aims of Christian higher education, the Report of the Commission says:

To give the students who come to them a sound education, to open their minds to the opportunities of service which are all about them, and through contact with the Gospel of Jesus Christ to inspire them with the spirit which will enable them to render that service effectively; to furnish leaders for the Christian community, which in its growing numbers and enlarging influence is becoming a factor of increasing importance in India's national life; and through the studies of its scholars into the baffling problems—economic, social, and religious—which cry out for solution, to lay a firm basis on sound knowledge for wise action: this is to do for India what India most needs (p. 119).

If every missionary and Indian Christian teacher would bear in mind the primary purpose of Christian education as it is sketched here and would seek to go about his work in the spirit of the pioneer of this movement, Christian education in India may increasingly become the spearhead of a great evangelistic advance. We need today more men of Duff's type, men with conviction about the spiritual value of Christian education.

### Amy Carmichael of Dohnavur

The jungle village of Dohnavur in Tinnevely district in the south of India, has come on the missionary map during the last two decades. Here a wonderful piece of work is being carried on by Miss Amy Carmichael and her associates, European and Indian, who are knit together into a spiritual fellowship of life and service.

Miss Carmichael first came to South India nearly forty years ago and there saw one of the horrible customs in Hindu society—that of dedicating girls and boys to the gods and goddesses in Hindu temples—still lingering in certain parts.

The fate of these children is ultimately a life of shame and misery. Since the more enlightened public opinion in Indian society does not countenance this scandalous custom, it has created an underworld of its own with its secret agents for trafficking in the souls and bodies of innocent children. Moved to sympathy with the victims of this evil custom in the Tinnevely district Miss Carmichael, an Irish woman and formerly a missionary under the Church Missionary Society, started rescue work among them. There were very heavy odds against her but God blessed her efforts and from humble beginnings it has now developed into noble proportions both in size and personnel. From being the work of a lone hand it has now become the united effort of a heroic Fellowship\* at Dohnavur. In a sense, the work being carried on is not very different from that found in some other mission stations. There is preaching the Gospel, teaching the children, village uplift, medical service—all these are features in the Christian missionary program of India. Yet the spirit behind the work is unfortunately not found in every mission.

There are two things in the Dohnavur spirit which we may note specially. First, there is the spirit of faith and complete dependence on God for every need and for guidance and power that animates all the work and workers. Their mission was born of faith and is sustained by faith. It is not supported by any missionary society or church council in the West or in the East. The buildings at Dohnavur, as well as the men and women serving there, are reminders to a visitor of God who answers prayer, the prayer of believing faith. Elaborate organization in missionary work, it seems, has too generally tended to reduce the element of faith almost to the vanishing point, but one feels that what Dohnavur stands for is a corrective that is greatly needed in India at the present time.

Second, the Dohnavur spirit is the spirit of fellowship, intimate and vital and rooted in the love of Christ. Men and women belonging to different races and communions have come together in a spirit of love based on common loyalty to their Lord and Master.

The following "Confession of Love" signed by girls joining the "Sisters of the Common Life" (organized March 18, 1916) expresses wonderfully well, the spirit of the Fellowship as a whole.

*My vow:*

Whatsoever Thou sayest unto me, by Thy grace I will do it.

*My constraint:*

Thy love, O Christ, my Lord.

*My confidence:*

Thou art able to keep that which have I committed unto Thee.

*My joy:*

To do Thy will, O God.

*My discipline:*

That which I would not choose, but which Thy love appoints.

*My prayer:*

Conform my will to Thine.

*My motto:*

Love to Live: Live to Love.

*My portion:*

The Lord is the portion of mine inheritance. (*Gold Cord*, p. 162.)

In recent times Fellowships similar to that of Dohnavur have been formed in different places in India under the name of "Ashrams."

These Ashrams and Fellowships are the harbingers of a new day for the missionary movement in India. At the same time it may be said that they cannot wholly take the place of the missionary societies, Western or Eastern. What we need is a sufficient number of Fellowships throughout the country so that they may act as living cells promoting the spiritual health of the missionary organization as a whole.

### Our Conclusion

We may recall the thought we gave expression to in the introduction to this article. The three figures introduced into this sketch are pioneers as well as types. They have accomplished different kinds of work which may in a sense be called unique; yet in another sense it is work in which Western Missions have been engaged from the beginning of their history. What India longs to see is that the work of missions and missionaries to India is carried on today in the spirit of the pioneers—the spirit of Christian faith, spiritual fellowship and self-sacrificing adventure.

### Our Part in His Task

BY HENRY VAN DYKE

Every mason in the quarry, every builder on the shore,  
Every chopper in the palm grove, every raftsmen at the oar—  
Hewing wood and drawing water, splitting stones and cleaving sod—  
All the dusty ranks of labor, in the regiments of God,  
March together toward His triumph, do the task His hands prepare;  
Honest toil is holy service: faithful work is praise and prayer.

—From *The Maritime Baptist*.

\* The story of the Fellowship is recorded by Miss Carmichael in "Gold Cord" S. P. C. K., 1932.

# An Indian Christian—Pandita Ramabai\*

PANDITA RAMABAI was born in 1858 and was the great pioneer of the modern women's movement in India. She inherited from her father, Ananta Shastri Dongre, a learned Brahmin, the best traditions of Indian civilization. Her mother, who had been educated by her husband, taught little Ramabai in her earliest childhood to know the sounds of Sanskrit as the sacred texts were intoned around her. Her youth, 1858-78, was spent wandering with her parents from the south to the north of India. Her father taught the Hindu Puranas or Sanskrit texts wherever he went and encouraged the idea of women's education. He was an enlightened Hindu missionary.

When her parents both died suddenly, Ramabai and her brother were left alone in the world and they continued to travel on foot for two thousand miles, searching for truth at great Hindu seats of learning and expounding to the ignorant what they themselves knew. Everywhere they saw the sufferings of women and preached their emancipation. Ramabai lectured in Sanskrit and so astounded the learned Pandits that they gave her the title Pandita and called her Sarasvati (Wisdom).

In Calcutta she married a Bengali gentleman, Mr. Bipin Bipari Medhavi, M.A., and they had one little daughter and a happily married life for two years. Then her husband died and Pandita, finding herself a lonely Hindu widow, determined to devote her life to the uplift of Indian womanhood. For this purpose she went back to her own country, Western India, and arrived at Poona where she hoped to form branches of a society which had been formed to encourage the education and social reform of women. She was welcomed by the reformers and feared by the orthodox.

Near to the entrance of Poona City the Wantage community has its convent and here Pandita found a friend in one of the sisters. She became inclined towards Christianity and studied the Bible. Finally she decided to travel to the West in order to fit herself better for service to her

own people. Her book with the title *Morals for Women* had brought her in enough to provide funds for her and her child's travel.

It was about this time that she had been called before the Education Commission to give evidence. It is said that her words were reported to Queen Victoria, who was greatly impressed, and that her appeal for women doctors for India hastened the formation of the Dufferin Hospital scheme for women's hospitals. Pandita herself had hoped to be a medical woman but was prevented by deafness.

## Baptized into Christ

Arrived in England Ramabai and her daughter, Manorama, went to Wantage. Here, in 1883, they were both received into the Church of Christ.

The following year found Ramabai at Cheltenham Ladies College working with and learning from Miss Dorothea Beale. The two women made a fast friendship and after Miss Beale's death a Ramabai Fund was started by some members of the College Guild. At Cheltenham, Ramabai taught Sanskrit to a chosen few and continued her own studies. She was young in Christian faith and experience and once left Miss Beale, who thought that she had lost her faith; but it was not for long and she returned

The chief characteristics of Ramabai's life were her noble, dignified and commanding personality, her exceptionally loving, sympathetic and generous nature, her immense mountain-moving faith, her strength of character, deep humility, wonderful administrative capacity and above all her great passion for winning souls. Prayer was the power which worked her great institution. The Word of God was her ever abiding strength.

more radiant than before.

Later, in America, whither she went to study Froebel, she investigated such cults as Christian Science and Spiritism. The former she called a sort of old Vedantism, and she thought it had its origin in Tibet. A lady who was a spiritist came to Pandita offering to put her into communication with her mother. Ramabai, who had loved her mother very dearly, consented to receive the message. When it was delivered the lady repeated such a garbled edition of Ramabai's own name that the latter turned away disgusted, saying, "My mother could never have called me that."

A group of American friends, who were impressed by the charm and scholarship of this Indian lady who toured their country dressed in her simple white sari and eating purely vegetarian food, formed a "Ramabai Association" to

\* From the July (1938) number of *National Missionary Intelligence*, India.

provide funds for her work for widows in India.

With this help Ramabai sailed home in 1889. On arrival in Bombay she was met by the social reformers who helped her to start a home for widows in Bombay. This was subsequently moved to Poona. Her faith in Christ grew ever greater and with it her work broadened and she desired to help not only the high caste but any woman in distress.

In the terrible period of famine in Gujarat, the district to the North of Bombay, Pandita, who had herself suffered in famines, visited the area and brought away famine children. Funds she received from America were used in starting homes at Mukti, Khedgaon, thirty miles from Poona. This now became the centre of her work and at one time the number of inmates at Mukti totalled 1,900.

Her years of wandering among the villages of India stood her in good stead in organizing such a work. To feed these numbers was in itself a large task and Pandita had a hundred cattle and many wells and a whole department for cultivating the adjoining fields, the work being largely done by the women themselves.

She desired those in her charge to learn to be good housewives and that every Indian woman should be a good cook. Many departments of industrial work, graded according to the intelligence of the worker, were organized by a devoted band of helpers, many of whom came from America, the colonies or Europe.

Later the education of the Mukti community was organized by Manorama, who had inherited her mother's gift for accepting responsibility; the schools were held in the great central building which was used on Sundays for church. Manorama, besides providing for the education of more than thirteen hundred girls, was finding time and energy to attend the Deccan College in Poona and take her degree.

The Pandita's great faith made her see visions of what might be and launch out into schemes

of which any committee would have been afraid. In later years she turned all her own powers of scholarship to a Marathi translation of the Bible. This she did because she found the existing editions too erudite for ordinary villages. She had studied Hebrew and Greek and made a system of comparison with other editions. All this printing was done at Mukti where she had her own printing presses run entirely by women.

Pandita Ramabai possessed an Indian woman's gift of spirituality, combined with common sense; she had the strength of character which belongs to the Deccan. She was first and foremost a mother. Seated on the floor at the Sunday service, the little children pressing up against her white and flowing sari, played with her keys and a fountain pen while she listened to a long Marathi sermon. She had a huge responsibility on her shoulders, but she did not appear worried or anxious. Her early wanderings in the jungle had given her a love of wide spaces in nature, no fear in loneliness, and vision and simple faith.

She was a loving mother, but also a firm disciplinarian.

Manorama, who seemed so fitted for the work, died in 1921, and in her great sorrow Pandita went bravely on alone. Pandita herself died the next year. At the memorial service Hindu and Christian joined to honor her and Mrs. Sarojini Naidu, foremost among Indian women, said that she had learned her first inspiration for service from Pandita.

No Christian leader has ever inherited such a wealth of Hindu culture; but for her it proved insufficient; and she found the fulfilment of her religious life in the simplicity of the Gospel of Christ. She accepted the guidance of God in every detail of life and her leadership was sure and quiet. The tradition of Pandita Ramabai means a great deal to the Church of Christ in India; but she was even more than a great Indian, she was also a great international in her outlook and realized that the love of Christ makes all men kin.

*Note: Read also: "Devotees of Christ," by D. S. Batley, 2 shillings, Senana Missionary Society, London, 1938. This is a very stirring series of fourteen short biographies of Indian Christian women. They are for reading aloud.*

*D. L. P.*

### **"CENT-A-DAY" MOVEMENT IN CHINA**

Throughout China Christians are subscribing to the "Cent-a-Day" Movement inaugurated by the National Christian Council to provide relief funds for Chinese sufferers. This movement is part of an effort to mobilize all the resources of the Christian community. Everyone who wishes to cooperate is expected to give one cent a day. The National Christian Council assumes responsibility for making surveys of conditions and needs and allocates money on the basis of these surveys. The movement is also expected to strengthen the spirit of giving and of stewardship.

# The Church Takes Root in India<sup>\*</sup>

Reviewed by F. M. PERRILL  
Condensed from "The Indian Witness," Bombay

HERE is a comprehensive presentation of India's response to Christian teaching. Basil Mathews, incessant traveler, discriminating observer, succinct writer who visited India in 1936-7, has made telling use of his ability as a gatherer and analyzer of pertinent facts.

It is not a simple matter to describe the way in which the Christian Church is taking root in India. Many do not realize that India is a country as large as the United States east of the Rockies. Christians are found in almost every section of that vast domain. Situations are not the same in all parts of India for there are marked spiritual awakenings in some places while a thousand miles away, in a different language area, there may be little evidence of such interest.

Eighty-five per cent of India's three hundred and fifty million people live in villages and most of the Christians in India live in the villages. No one lives on a farm; but farmers live in villages and go out to work in their fields. Most Christians are poor and come from groups who work for the landlords. As a class they are almost at the bottom of the economic ladder. For the Church to take root among these groups means that the pastors and teachers must work against great economic, social and educational odds.

Mr. Mathews tells us that there is a "changing tempo" to be found in rural India. He says, "We see the age-old rhythm of her life being strangely disturbed by the restless mechanism of the new age and by the ferment of ideas in action, such as nationalism, communism, feminism and Christianity. . . . Priceless wealth lies in the old system; untold benefits lie in the new." The Church throughout rural India is "taking root" in a soil that is being deeply plowed. The Gospel has much to do with this plowing and the Sermon on the Mount has plowed a deep furrow across India's age-long complaisancies. The introduction of democratic ideas, along with British rule, caused the unrest in rural India. In the olden days the villages had more than their share of famine and pestilence, of cruel oppression and poverty, and there was no effective remedy. If today there is the pride and arrogance of the high caste land-

lord who refuses to give the untouchables any sort of equality of opportunity; this is but a heritage from the past. The difference is that today the untouchable is crying out for a different treatment; in olden times he would never have thought of such a thing; he would not have dared to cry out.

The Christians in the villages, along with the others who are classed by high caste Hindus as depressed or untouchable, must bear the brunt of the social and economic oppression that is found everywhere. Christianity has not brought magical social or economic release and so there is no temptation for the untouchables to become Christians in the hope of finding immediate deliverance. As Mr. Mathews says, "What is given to the outcaste who comes into the Christian fold today is never economic betterment but power to raise himself."

The author tells of the reform movement among the Hindus, which is trying to do away with untouchability. Mr. Gandhi is rightly credited with leading this reform. Evidently the author does not believe that Hinduism will be able to bring about the social transformation that the reformers desire. "If caste, *karma* and *maya* are thrown out, what remains is not Hinduism." Certainly caste must go if untouchability is to go. Dr. Ambedkar, the untouchable leader, says that Hinduism cannot remove untouchability since the caste system has produced it. The untouchables must leave Hinduism if they are to find spiritual release.

We are shown something of the struggle that the untouchables face as they seek to raise themselves. The part which Christianity is playing is indicated by the statement that "every month at least fifteen thousand untouchables are coming out of animism to enter the Church in India because of the changed lives of their fellow men who are in the Christian fold." It is this steady movement towards Christianity which the Hindus are trying to check.

If a liberal-minded Hindu like Mr. Gandhi can attack with some warmth the work of Christians in India, it may be taken for granted that others not so liberal are showing greater "warmth." And so it happens that in many parts of India the vil-

<sup>\*</sup> By Basil Mathews. 198 pp. \$1.00 cloth; 60 cents paper. Friendship Press, New York. 1938.

lage Christians are facing severe persecutions and denunciations. Mr. Mathews gives a clear picture of the struggle that is going on. There are thousands of these humble illiterate village people who have taken Christ as their Lord and Master. This statement merits attention:

"The Church in India is indeed a community desperately ignorant, marred with dark blemishes, divided within itself, stumbling at times into the slough of despond from which it is being lifted by its divine Lord. I do not understand, however, how anyone who has seen that Church at its worship, met in comradeship the rank and file of its leaders, come face to face with the harsh, loathsome forces that it has to fight, and been lifted in soul by its singing courage, can doubt that, sharing as it does with the holy Church throughout the world the grace of its living Lord, it is destined to be the saving salt of India, and

from India so to let its light shine that all men may glorify God."

The reading of this book will bring a better understanding of the problems which the Christian Church faces in India. It will also give a very vivid picture of the different ways in which these problems are being solved. It will show that the efforts to bring about extensive Church union are succeeding. Those who have learned much about India through the years will find this book a help in correlating their information, while those who are looking for help towards a better understanding of present-day India will find here the book they need. It is good literature and there are many quotable passages.

The book is particularly well suited for study or discussion groups. It has a good index and one of the most useful features of the appendix is the full and well-arranged reading list.

### THANK GOD FOR YOUTH!\*

Youth—heir of the sufferings, ministries, achievements of past generations; whose life blood is the very life blood of those who gave them birth; whose intellectual grasp is the product of patient tutelage at home and at school; whose spiritual ideals root in the great souls of yesterday and today—youth, heir of all the past.

Youth—come into a wanton world created by the sin and stupidity of its elders; handicapped by the mistakes of well-meaning but blind generations; burdened but not overwhelmed by the immensity of the problems of the hour—youth, creature of the past but creator of the future.

Youth—energetic and dissatisfied; sometimes moved by a reckless restlessness and again by a divine discontent; misguided and uncontrolled, at times, wasting its substance in riotous living; divinely motivated and sublimely purposed, at times, daring to attempt a perfection which seems, to cautious older minds, to be idealistic folly—youth, unwilling to accept the world as it is.

Youth—suffering deep pent-up sorrows, enduring well-nigh crushing defeats, hoping against tremendous odds, fighting cruel inner battles, winning, unheralded but glorious triumphs—youth, victim and victor.

Christian youth—captured by the dream of the young Idealist of Nazareth, impelled by the lofty concerns which led Him to Calvary; Christian youth, seeking to know and follow the Will of God, embracing all human kind within the family circle; determined to rid the world of its besetting sins and unnecessary sorrow—Christian youth, with whom the name "Christian" takes on a new, and yet its oldest, meaning.

Christian youth—newly conscious of its potential power, impatient with the trivialities which divide the Church of Christ, accepting the responsibility to build a Christlike world, counting the possible cost of allegiance to Christ and increasingly ready to pay the price—Christian youth a dedicated minority, intent upon the work for which Christ gave His life.

Christian youth—aware of the limits of their own wisdom, taking counsel of the experiences of the past, seeking the help which comes from God alone, cherishing no fantastic thought that theirs will be a quick or easy victory—Christian youth who call Jesus "Master," who enlist in His cause for the duration of life, trusting the God of all power to give them strength for every need.

Thank God for Youth!

\* From the *Missionary Herald*, Boston.

# BULLETIN

## Council of Women for Home Missions

EDITED BY MISS EDITH E. LOWRY, 297 FOURTH AVENUE, NEW YORK, N. Y.

### THE MADRAS CONFERENCE

The decennial meeting of the International Missionary Council, to which four hundred and fifty delegates from all parts of the world will assemble, will begin in Madras, India, on December twelfth and continue through December thirtieth. Dr. John R. Mott will preside.

Home Missions is well represented in the delegation scheduled to meet in Madras on the morning of December twelfth. Among the home mission leaders representing America at this Conference are Mrs. Hilda Ives, Executive Secretary of the Associated Commission for the Development of the Rural Church in New England, and President of the New England Town and Country Church Commission; Dr. Mary Sweeney, Rural Expert from Merrill Palmer School, Detroit, Michigan; Miss Celestine Smith, Y. W. C. A. Student Secretary working among Colored schools in the South; Mr. Martin Harvey, President of the Christian Youth Council of North America; Dr. Roy G. Ross, General Secretary of the International Council of Religious Education; and Dr. Edwin A. Odell, representing the Committee on Cooperation in Latin America, and of the Presbyterian Board of National Missions of North America. These and many others from America will take to the Conference their very great interest, concern, and information on the whole home mission field.

Following the Madras Conference there will be two teams of nationals from all parts of the world who will visit fifty cities in the United States bringing back the message of Madras to the home Church.

May the continued prayers of the American Church be with

this Conference as it considers some of the great problems which face the world Church today.

### THE INTERDEPENDENCE OF HOME AND FOREIGN MISSIONS

Both Home and Foreign Missions find their origin in the same source — the Christian Church. Out of the Church flows both life streams, one going towards the Home missionary fields and the other maintaining the Foreign missionary movement.

Thousands of our American churches were founded in the Home missionary movement. During the period of their growth, these same churches were either established by a Home missionary, or a little group of Christians were able to build their church through the financial help of the Home Mission Boards.

In my own denomination some of the strongest churches, which today have the greatest sense of stewardship, and which contribute loyally and substantially to both Home and Foreign missions were founded by Home Missions.

All of our Foreign missionaries came out of the Church—many of them came from Home missionary churches. Among my Foreign missionary friends are those who caught the vision of being a Foreign missionary, because of the spirit and devotion of their parents as Home missionaries. One of the most wonderful illustrations of this is Dr. Fred Field Goodsell, Executive Vice-President of the American Board of Commissioners for Foreign Missions, whose parents were Home missionaries for for-

ty years, and who himself has been a Foreign missionary in Turkey for a quarter of a century.

Too often the great achievements of the Home missionary movement go unnoticed and unsung. Why? Foreign missions go on, ever growing, ever gaining in strength. Each new achievement adds to the total picture of the results of Foreign missions. In contrast, in the Home missionary field, the constant and commendable effort has been to get a church that was founded by Home missions up to the status of a self-supporting church, whereupon it immediately ceases to become a part of the Home missionary program and emerges as a part of the supporting constituency of both Home and Foreign missionary work. Take for example the First Congregational Church of Pittsfield, Massachusetts,—which is one of the seventy-one churches which contribute together over twenty-five per cent of all the missionary money given by over six thousand Congregational and Christian Churches. Studying the history of the First Church of Pittsfield, one finds that its first building was erected with the aid of Home missionary money. The writer is persuaded that a comprehensive study of all churches built in the last one hundred and fifty years would reveal that there would have been very little of the great Foreign missionary enterprise of the past century were it not for the vitality given to the home churches by the Home missionary movement.

One of the failures of the missionary enterprise during many years has been an inadequate handling of the marvellous opportunity of the foreign student

within our gates. Perhaps Foreign missions have been so busy going to the ends of the earth, they have overlooked or neglected the great opportunity of bringing the foreign students in America in contact with Christians, and especially failed in introducing them into Christian homes. No greater tragedy has occurred than that of a student who has spent from two to eight years in America's colleges without discovering the Christian way of life, and yet thousands of students have lived in America and gone away again without becoming Christian, and without the Christian churches in America being very much disturbed about their lost opportunity. Dr. Hu Shih of China, one of the greatest philosophers of our day, who spent four years at Cornell and four years at Columbia, is a notable illustration of this situation. He once told a group of American friends at Shanghai, "Perhaps I could become a Christian if you Christians only acted as though you believed what you say you believe." How did we miss this great opportunity that came to America during the first thirty-five years of the twentieth century? Was it because Foreign missions thought their function was outside of America? Or was it because Home missions felt that these foreign students were none of their responsibility? Believing as I do in Foreign missions, I nevertheless am confident that it is more important that every student that comes to America has an opportunity of discovering the irresistible beauty of Jesus, than it is to send a missionary back to his country to tell his people what we failed to tell their own emissary whom they sent here. Incidentally, they will be more quick to believe their own.

The next century must witness a closer coordination of our total missionary enterprise. The growing Christian community in lands where the Foreign missionaries have been working, such as China, reveals a vitality of spiritual growth that stands shoulder high with any Chris-

tian group in the world. Those of us who lived and worked with China's Christians know their stature. The reality of their experience of God and their consciousness of the central place of Jesus Christ in their lives enables them to bring to us a message of great power and insight. The growth of the Kingdom of God will be hastened by our welcoming to our American churches more of the leaders of Christian thought from these lands where the Christian religion is a new and vigorous growth.

Recently one of our Chinese pastors, Wang Hsueh Jen, whose church at Taiku, Shansi, is built on the site where the missionaries were massacred in 1900, came and spoke in many of our New England churches. His audiences were immediately impressed that here was a man for eighteen years in the pastorate in his own country—a man of rare insight, deep compassion and capable of great suffering. His most thoughtful observation of us was that it was too easy to become a church member in America. He said that we had made it so easy to join the Church that membership had lost much of its meaning for many of our members. In a reflective mood we must admit that his statement is too true in many cases, but are we willing to listen to a Christian missionary from China as we hope they will be willing to listen to our missionaries?

No longer can the lines, Home and Foreign, be so sharply drawn as in the past. It is no longer the impact of Christian nations upon non-Christian nations, because we have been humbled in the realization that our own nation is far from Christian. The future of the missionary enterprise calls for a united mobilization of Christian forces of all lands against the non-Christian world which surrounds all of us in all countries. This is the supreme reason that the friends of Home missions as well as Foreign missions look with prayerful expectancy to the World Conference of Christians which will assemble at Madras

at Christmas season this year.  
CHRISTINA MARTYN OUTERBRIDGE  
*Former Congregational Missionary in China.*

## WORLD DAY OF PRAYER

February 24, 1939

As the October Bulletin goes to press the printed material for the World Day of Prayer, observed always on the first Friday in Lent, is being prepared for publication. The theme will be "Let us Put our Love into Deeds—and Make it Real." The program has been prepared by a group of young women of the Presbyterian Church in the U. S. A., who meet together monthly for the preparation of helps for the development of spiritual life and is an endeavor to direct us to face unflinchingly some of the aspects of our modern life which are definitely unchristian. It would be an enriching experience for committees planning for such an observance to meet early in the fall and regularly thereafter, using the program as a consecration service for each meeting. Those taking part in the service on the World Day of Prayer should have prayed the program through at least three times for the deeper realization of their own participation.

Two thousand five hundred and eleven letters commenting on the observances in various parts of the United States had been received in the Council office by July 31, 1938; an increase of 176 over 1937. Many of the letters comment on the spiritual response growing out of this communion, and the fine editorials in the newspapers on the significance of the world-wide day of prayer. The following excerpt was taken from some of the letters received:

"There were twenty-two present at the meeting including five men. The program was the one sent out by the committee. Mrs. ———, wife of the missionary pastor, very ably led the devotions and a number of the younger Indian women who read and understand English took part in the program. Mrs. ——— acted as interpreter for those who understand only the Cree language. . . . One of the outstanding features of the program was the singing of 'What a Friend We Have in Jesus' in three languages. . . . Through this World Day of Prayer who can tell what racial feelings of distrust are being broken down, what thoughts of love for other races are being built up, and into how many Indian American hearts will come the first spark of the great love of Jesus?"

# Effective Ways of Working

## *Tested Methods for Increasing Interest at Home*

EDITED BY GRACE W. MCGAVRAN, INDIANAPOLIS, INDIANA

### Some Definite Aims

Work toward a definite aim in your meetings. What do you want to occur in the lives of members of your group through this study? Here are some aims which certain groups have worked toward.

1. The missionary supported by the Jackson Street Church was to be in town on a year's furlough from India. The church decided to take advantage of it (a) to become thoroughly acquainted with their missionary as a person, interesting her in their lives, both pleasures and problems, as well as coming to know her as a person; (b) to find out all they could about her work, experiences, friendships, interests, joys and difficulties on the mission field; (c) to do some special reading on Indian background, discussing the books with her to see what her comment on and interpretation of situations presented in them might be; (d) to have some special occasions when she would talk not only to the group specially interested but to a larger audience; (e) to arrange times when she would meet the children to help give vitality to a study of India which they would be encouraged to take while she could visit their group frequently (she was *not* asked to take charge of the study); (f) to have times when she would help the young people in their study of India; (g) to culminate the year's study with a three-evening program and exhibit on India which she would help them plan and to which every group and individual in the church could contribute.

2. A small group decided on a concentrated study of the reli-

gions of India. They wanted to do two things: to satisfy themselves that the native religions of India do not really answer India's religious need, and to see what Christianity as a religious faith can give India which the other religions cannot.

3. A third group set out to discover the facts and statistics of their denomination's work in India. They wanted to know where their mission stations were, and exactly what pieces of work were being carried on; who are the missionaries and for what type of work each is responsible; what nationals are outstanding and in what ways; what churches are established and how they are operating. Through such a study they felt they would gain a foundation for understanding reports, stories and news of their church at work in India through the coming years.

4. Another group, not particularly interested in missions, was led to a study of outstanding women of India. Through this the sponsors hoped to awaken a realization of the meaning of Christianity to the womanhood of that land.

We might cite other instances of definite aims for study in connection with India. A decision to try to attain a certain attitude, amount of knowledge, or point of view, helps you to select that which is most pertinent from among the mass of materials available for the India Study. *Know where you want to go.* Then plan the route which will take you there most effectively.

### Interest Groups on India

Your program for the study of India is probably so con-

structed as to be of general interest. Often special interest groups may be formed, for from one to six meetings. No attempt is made to force general attendance.

Such things as the following are possible:

Following the general address of a medical missionary, a meeting in a home might be planned, to which the doctors, dentists, nurses, health counselors, Board of Health members, sanitary engineers, etc., are invited. Not all, of course, will be interested, but many will respond to an invitation to hear something of health problems and the missionary's task in meeting them. In such a gathering, technical questions can be asked and answered, and an angle of medical work revealed which cannot be done in a public address. Be sure that the host's little daughter is not allowed to sit in! And make it a purely professional group. Otherwise its purpose will be defeated.

The ministers of the town might gather to consider the religions of India and their relationship to problems of social reform such as are troubling all of us at the moment. If a well-informed speaker can be had to open the discussion, well and good. If not, your denominational board will recommend the most recent and best book to be used as a basis for the study.

A group of mothers might set out to discover some of the problems of mothers in India. It is through such a search that the need of Indian childhood for Christian nurture will become most apparent.

A group interested in art might consider Indian arts and

crafts and try to find out something about the growing expression of Christian art through architecture, for instance. Such a book as Daniel Fleming's "The Heritage of Beauty," gives much worth considering both for India and for other lands, while one chapter in "Craftsmen All" by Edward Shillito has the fascinating story of Bezalel, master-craftsman of Ceylon who is expressing Christian idealism in terms of ancient Singalese art.

For those to whom biography appeals there is no more interesting study than that of the emerging figures of outstanding nationals. To become acquainted with some of these leaders of India, both Christian and non-Christian, is well worth while. The study books on India this year give glimpses of them. Any woman, or man, for that matter, used to preparing a paper on any subject, will not find it hard to search out the references to a half dozen interesting leaders and give a somewhat more coherent account of one or more of them than the rest of the group will have gained by desultory reading.

There will surely be those interested in dramatics who will want to give a play on India. There are plays available, from the long pageantic presentations to the little dramatizations which hardly suggest more than a mood. There are children's plays and young people's plays. Perhaps a group of only two or three might sponsor a children's play. Perhaps a group of young people might adapt a play and produce it with marionettes.

A musically inclined trio might round up the music from India which will be found in various program materials this year. Real Indian music, accompanied by a tom-tom, would enliven many a program. Some of the deeply religious lyrics of the Indian church are given in metrical translation in some of the materials issued this year and could form part of a devotional or of a special program.

Wherever a member of the missionary society has a special interest or hobby, it can and

should be linked up with the study of India, not only for what it will do for that member, but because it will make possible a breadth and variety to your special meetings, exhibits and what not, which artificial last-minute assignment will never secure.

India is as wide in its appeal as is humanity. Behind and under and beside our study of India's need of Christ, is our understanding of India herself.

### Favors for a Luncheon

Tiny doll-sized clothespins make dainty favors when dressed in Indian *saris* made of crêpe paper in pastel shades. You will find that with pins and paste it takes but a few moments to have a dainty little lady to stand at each plate. For those of you who have not better directions, a *sari* is draped from one long piece of material, whose width is the length of the figure from waist to floor. Bring it around, forming a skirt and then across the chest from under the right arm, to over the left shoulder, and thence over the head and down over the right shoulder. It is effect and not exactness which is wanted.

Another much-appreciated favor is a tied-and-dyed napkin. These make the table very colorful and are characteristic of a well-known Indian craft. To make them, take a square of cheap muslin the size of the napkin you want. Do not hem it. Wash the size out of it. Then pick it up by its center and tie a string firmly around the point thus formed. Dip into dye, such as yellow. Then tie again tightly, every two inches and dip into deep blue dye. This will give you a napkin with its center white, a field of green and rings of yellow blending into it. If you want the center blue, untie the first string before dipping into the second dye. Tying in several places at once, will produce rings around each tie. Experiment with this, for many designs can be made.

Tiny lotus-blossoms for each place and larger ones for the centerpiece make a very effective table; and the tiny ones are

delightful favors. Pink crêpe paper, and a little paraffin are all that are needed, unless you want each to rest on a green leaf. Consult a Dennison or party-favor shop for directions for making these, or take a good look at a picture of a water lily and design your own petals. Shape and baste them together with thread in the middle, and then dip the whole flower in paraffin. They will float in little bowls of water if you want to add that touch.

### Atmosphere for a Visiting Missionary

If you are to have a visiting missionary from India there is a great deal you can do to provide the atmosphere in which her message will be most effective. To fail to do so is to hamper her and to lose a great deal which you cannot later regain.

Here are some ways in which atmosphere has been provided by various groups:

A returned missionary from India was invited to a dinner meeting. She was asked to bring her costume and her curios. She was met at the station and taken to the home of one of the members where she might dress in comfort and also rest for a while before meeting the group. She was then driven, in comfortable time for the meeting, to the church. Others were arriving.

At the door they were met by young ladies in the costume of India. Happy surprise for the missionary! So they had cared enough to go to all that trouble! Right then and there the missionary was able to enact the forms of polite greeting which would be exchanged between hostess and guest in India. The ice, if there was any, was broken.

Informal introductions followed in a room decorated with maps of India, a lovely picture of the Taj Mahal, palms and ferns. A few moments of conversation followed.

The tables in the dining room were another surprise. Each one was decorated in some way symbolic of India. The speaker's table was especially set up

with little scenes from that land.

The food was Indian, too. Conversation about food and cooking and about taboos regarding eating led to animated conversation about the caste system and the place of the Indian woman in the home. The only drawback was that the speaker was not at every table.

Finally, without other speeches or business, the guest was introduced. With what eagerness she was able to begin, knowing from the very atmosphere with which she was surrounded that here was a group anxious to have her message and willing to give themselves in service for the cause of missions.

There come moments in every speaker's life when she senses a fellowship between herself and those whom she is addressing. At such times she is at her best. You are responsible for the atmosphere in which a speaker finds herself. It is well worth while to consider what will best create that feeling of fellowship in which she can give you her very best and in which you will be in the most receptive mood.

But perhaps you are not planning an occasion on which such surroundings will be practical.

Another group felt that their guest speaker merited a larger audience than their own small missionary society could provide. Their interest showed itself in arranging a tea, to which many women outside their regular circle were invited. The invitations given were so personal and so warm and so interesting that before the day they were assured of an attendance almost double that of their usual meeting.

They agreed to wear their prettiest afternoon frocks and to have something a bit unusual in the form of refreshments. They were careful to plan some very necessary business so that it did not take over a few minutes. The program itself was short. Most of the time was left, and rightly so, to the speaker.

In this case, too, the guest was met, taken to a home where she could rest comfortably for a short while and then brought to

the meeting in time to meet the hostess and be in the receiving line, which was planned so that each woman might meet her before she spoke.

Here again the effort put on the occasion gave the members a glow of pride. The missionary felt inspired to do her best for had they not had enough confidence in her to make her coming a special occasion for others beside themselves? There was present that feeling of fellowship through which both speaker and members could give and receive more.

But suppose you do not want a special occasion with invited guests.

There is always the opportunity to be intelligent on the subject of India. Why act as if your guest speaker was from Timbuctoo? Or from the moon? There must be in every group several women who are used to meeting strangers and able to make them feel welcome and at home. Your missionary speaker may be a stranger, but you have much in common, if you stop for ten minutes to think it out. An atmosphere of intelligent interest can be created very easily by asking a few capable hostesses to make the informal moments after the guest's arrival pleasant ones for her. She is a friend who has been to a far country in which you are interested. She has been your long-distance messenger to its people. Make her feel at home. Make her feel your interest in her and in what she has been doing. We don't need to give instructions for that here. Every good hostess knows how. The trouble often is that when a woman comes to missionary meeting, she forgets that she did not leave her responsibilities as a hostess within her own home. Remember to exert all the charm you have in making your speaker feel welcome, for this is your church home and you are as truly her hostess here as in any other place.

### **Lead Your Church to Study India**

Many and successful have been the all-church India studies

put on by various churches here and there over the country during the past few years. One of the most successful methods seems to be that of a study covering, rather spasmodically, a period of some six months, culminating in an exhibit and program on India which lasts from one to three days.

Let us mention some of the elements which enter into such an all-church study.

First, there is the serious study of India by age-groups. This does not mean by the missionary groups. It means by age-groups such as the men's Bible class, the Junior department, the Girl Scouts, etc. The study is often based on one of the interdenominational textbooks, and covers six or more class sessions.

Second, there is a general plan for an exhibit which will serve two purposes: (a) to let each group share with the rest some of its interesting activities; (b) to present India to those who have not followed the study in any age-group. As many individuals and classes and organizations as possible are interested in preparing sections of the exhibit. The preparation involves, of course, considerable study as well as mere mechanical preparation. In this the interests and hobbies of members of the church will naturally come to the fore, and assignments are wisely made with this in mind.

Third, there is a program prepared, often by the same groups as are preparing the exhibit. This has on it such things as demonstration of hospital clinic, map talk, dramatization or play, costume demonstration, folk song or dance, music of the Indian church, movie showing the work of the mission, lantern slides of the same, short talks on various phases of life in India, an address on the work of the church in India, etc. Since all age groups may have a share in this, a program of interest to the whole community will result.

Careful study, adequate organization, proper publicity and unbounded enthusiasm are the ingredients for success.

# Our World-wide Outlook

A Missionary Newspaper of Current Events

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

## INDIA AND BURMA

### Voluntary Service

Missionaries find unfailing cheer in watching the growth of a spirit of service in the lives of native Christians. A recent report from the Khed-Shivapur station of the Poona and Indian Village Mission, says that one of the outstanding features of recent work has been the voluntary service rendered by the Christian community. Sunday services have been taken by the men, and prayer meetings by the women; weekly instruction classes have also been maintained by voluntary service.

"One Christian widow visits the Bible-women regularly to hear the Bible read," writes Miss Bates, "and there have been many heart-to-heart talks with her. One day, as they talked of the Lord's second coming, she said, 'Oh, I do want him to find me faithfully witnessing for him when he comes.'"

"Another old woman in one of the villages said: 'For five years now I have been trusting in the Lord Jesus: He is the only Saviour. I tell the people that it is no use worshipping any other gods.'"

—*Indian Witness.*

### Persecution Not Ended

The days of persecution of Christians have not entirely passed. This year, some of the buildings of the Christian Ashram at Brindaban were destroyed, and the head of the institution was told that this was only a beginning; that he and the Ashram are to be run out of this city, which is sacred to Krishna.

It was twelve years ago that an educated young man came with the pilgrim multitudes to Brindaban, seeking in the *kumb mela* of that date the rest of

mind and peace of heart that he craved. He found it, but not in the *mela* observances, nor in his visits to the temples and to the holy places. He found what he craved in the acceptance of Jesus Christ. Since that time he has remained in Brindaban and in a modest Ashram which he constructed, he has been tirelessly and intelligently preaching the Gospel to the people who, like himself, visit the city of Krishna in search of heart satisfaction.

This Christian Ashram has a strategic location, since the route to the Hindu temple passes it. On the last annual pilgrimage in November a stream of pilgrims, 350 long and 6 feet wide passed the Ashram. There is thus an opportunity to show pictures, distribute tracts and sell Gospels. Sometimes the Hindu pilgrims snatch the Christian books and tear them in pieces, but the sale of Gospels continues to be very encouraging.

—*Baptist Missionary Review* (India).

### Peace Found at Last

A time-honored custom in India is one where religiously-inclined young men attach themselves to a Hindu teacher, or *guru*, and follow him about wherever he may go. This custom proves equally effective in training Christian converts, and there are many Christian *gurus* with little groups of followers. One such *guru* has among his "disciples" John Ramayya, member of a Hindu high caste family, who became restless after he saw an injured low-caste man and could not help him because of caste, however great his sympathy. As a result he attached himself to a Hindu *guru* who, he

soon found, was far from holy. He next joined a Hindu hermit who had been doing penance for ten years. Still he lacked something, and journeyed on until he met a Christian Indian, accompanied him to his home where several teachers were praying together. Glancing at an open book he read: "This have I done for thee, what doest thou for me?" Perplexed, he asked a teacher what this meant, and the explanation showed him the book was better than all the shastras and vedas. Some days later he was baptized.

—*Life and Faith.*

### Christian Women of Travancore

Dr. E. Stanley Jones has made a remarkable statement about the Syrian Christians of Travancore, following his recent visit there. "They are noted," he says, "for the purity of their women. Divorce is practically unknown and unfaithfulness the same. The women are educated and free, yet restrained. If I were to put my finger on the place where I thought the best sex relationships are found in the world, I think I would have to say among the Syrian Christians of Travancore. There is practically 100 per cent literacy of children of school-going age, and 95 per cent of the educational institutions outside of Government are in the hands of the Christians. They comprise one-third of the population of Travancore, and are the most go-ahead people of that land."

### The Missionary's Message

Frances N. Ahl, writing in *The Missionary Herald*, says that during her visit to India last year she asked the same

question of all the missionaries she met: "What is your message to America?" Here are some of the answers: "Hold steady," were the words of the first missionary questioned, explaining that the people of America were so weary with the depression and church debts that they were questioning whether to continue support of foreign missions. But the people of India, she said, have never been so willing to accept Christianity as now.

Another emphasized the importance of the Anglo-Indian work, because anyone who is not a Mohammedan, a Hindu or Parsee is classed in the census as a Christian; and a third missionary said that we in America must remember that the Indian people have the same desires and shortcomings as people in the United States.

Still another missionary explained how within the last fifteen or twenty years the social religion of Christ has permeated Hinduism and Mohammedanism. Formerly the members of these faiths were selfish. They thought only of the individual, the caste or the family. They had no concern for the other person. But today they are thinking beyond self, beyond family and caste. They are beginning to realize that whether Mohammedan or Hindu they are their brothers' keepers.

### Kerala Hindu Mission

Future plans of the Christian churches in Travancore must take into account the program of the Kerala Hindu Mission, managed by a Board made up chiefly of retired government officials. Among the objects of the mission are: (1) to encourage the study of different faiths with a view to promote religious toleration; (2) to establish Hindu Young Men's Associations and to encourage the study of Sanskrit, Hindi, Malayalam and Tamil; (3) to elevate the backward classes and to establish schools, prayer houses, colonies, dispensaries, etc., for the purpose; (4) to teach and practice rules of hygiene, combat epidemic diseases, and to pro-

mote physical culture; (5) to train Hindu *Pracharakas* for propaganda; (6) to provide facilities for those who wish to come into the fold of Hindu Society.

The mission has 118 centers, each with a supervisor. It is maintained by an ample government grant. No doubt its aggressive campaign is the result of the widespread movement among the Depressed Classes to break away from Hinduism.

—*Baptist Missionary Review*.

### "The Upper Room"

An edition of the "Upper Room" has been printed in Roman Urdu, the devotional book published by the Methodist Church in Nashville, Tennessee. This edition is going into schools, hospitals, churches and homes of all denominations in the north, west and central portions of India where Urdu is the prevalent vernacular. Bishop B. T. Badley, of Bombay, writes:

The opportunities for Christian work are greater than ever. The number of secret believers is increasing, and we find no difficulty in selling Gospel portions and all kinds of Christian tracts. Among our Christians the need for devotional books, such as the "Upper Room," is widely acknowledged. They have so few books in their own languages that the appearance of one is hailed with delight.

The devotional quarterly has already been published in Hindustani, and plans are under way for a Korean edition.

—*World Outlook*.

### Opium Reduction

*Dnyanodaya* reports that Indian exports of opium to countries in the Far East has entirely ceased, following the Government's ten-year plan, introduced in 1925, of progressively reducing such export. This paper adds that experts on the opium question repeatedly assert that the opium policy of India's government is a model for the world.

In explaining this policy to the 1937 Assembly of the League of Nations, Pandit Narain of India said: "In 1905 the area under poppy cultivation in India

had been about 760,000 acres, and in 1935 this area had dropped to 35,978 acres. India's own consumption had also dropped, and there was strict control in India of the cultivation, production and distribution of opium."

—*Baptist Missionary Review* (India).

### A Significant Anniversary

July 13 marked the 125th anniversary of the arrival of Adoniram and Ann Judson in Rangoon, Burma. They were the first American missionaries to that land. For six years they labored without winning a single convert, but today, Northern Baptists have thirty-two mission stations among ten racial groups. Two Foreign Mission Societies have ninety American missionaries there, and 3,051 native workers. The churches number 1,590 and their total membership is 137,323. In 1937 there were 4,461 baptisms. There are 816 schools with 39,059 pupils. These young people are instructed in the Gospel of Christ. Five hospitals and fourteen dispensaries ministered to 44,278 patients last year in the name of Christ. A number of Burman Baptists occupy leading positions in their country's government.

—*Watchman-Examiner*.

### CHINA

#### Evangelism Among Refugees

The opportunities for evangelistic work in refugee camps are unprecedented. Those who organize and visit these camps find the people hungry to hear the Gospel; they crowd around the speaker and listen with a new understanding in their faces. All other problems fade into the background, as the missionary concentrates on just the question of presenting the Christian message. It is touching to hear the heartfelt expressions of gratitude to God for deliverance, and more impressive still are their prayers for their Japanese enemies.

The English Bulletin for the National Committee for Christian Religious Education in

China says that the Religious Education Fellowship is proving very helpful to both the Chinese and the missionaries. One of the workers who lost everything, and with his wife and seven small sons walked 500 miles to a place of refuge, wrote to Dr. Miao:

Everlasting spiritual values have come to us. Our hearts are full of praise and thankfulness. Please keep the religious education materials coming to me, for while I have lost all of mine in Nanking I mean to continue the work wherever I am.

—*The Presbyterian.*

### Looking Into the Future

Ten selected leaders of the various denominations have been visiting China, making a survey of conditions there, preliminary to the forming of some policy for missionary work in the future. Even now the problem of relationships between Japanese Christian bodies in Japan, Japanese Christians in China, Chinese Christians and foreign missionaries in China is a baffling one. Pressures are more and more pronounced, and Christian institutions are enveloped in questions of adjustment, with a good deal of tension and strain. Increasingly pressed upon the churches is the whole question of Shinto in relation to the Christian faith, and its companion problem of support of the shrines. A creedal statement is in preparation by a committee of the different denominations.

—*The Christian Century.*

### Union Commencement Program

War is not usually considered an ally of educational progress, but because of the present conflict China took a step toward the long desired union of Christian colleges and universities when seven such institutions held a joint commencement in Shanghai last June. Some 280 men and women received their degrees from Nanking University, Ginling College, St. John's University, Hangchow College, University of Shanghai, Woman's Christian Medical College and Soochow University. This

was the greatest academic event ever witnessed in China; it was distinctly international in character, since American, British and Chinese interests are represented in these institutions.

The principal address was by Dr. W. W. Yen, who appealed for optimism, pointing out that China, long weakened by lack of unity, is now being welded into a strong nation. He urged the young graduates to make the consecration and sacrifice which their special privilege calls for.

A special fund of \$300,000 has been raised to tide thirteen American-supported colleges in China over the present crisis. Not one has completely closed down, and by continuing have fulfilled a duty not only to Chinese youth, but to the future of Christianity in China.

### Madame Chiang Aids Orphanage

Mr. and Mrs. Herman N. Becker, in charge of a famine orphanage at Chihkiang, Hunan, send a copy of a letter from Madame Chiang Kai-Shek, written after she had read Mr. Becker's booklet entitled: "What God Hath Wrought." She expressed her appreciation of the work being done by missionaries, and the stand they have taken during China's trial by fire. With her letter she enclosed her personal check for \$1,000, to be used in any way that Mr. Becker thought best. She offered to send a further sum to care for additional orphans which were being gathered together, saying that she felt sure that these children would have, in this orphanage, the very best training for useful citizenship.

### The Uttermost Parts of China

Off the southern coast of China visited by few tourists, and remote from the main stream of Chinese life, is the great island of Hainan. On the south shore of the island, a missionary followed a local guide through a maze of paths to a little village where a Christian woman lived. She was not expecting visitors and was absorbed in reading as they approached. There, in that

distant tropical Chinese village, the missionary found a Chinese translation of "The Principles of Jesus," by Robert E. Speer, engrossing the woman's entire attention!

### The Fruits of the Spirit

An inquiring reporter in Chengtu sees evidence in the following incident that the seed of the Gospel is taking root. The government of Chengtu decided to get all the beggar children off the street, so they gathered them up, several hundred boys and not so many girls, put them in two temples on opposite sides of the city, and gave them a mere pittance on which to exist. The temple where the boys were was near a mission hospital. One of the Chinese nurses heard about them, went to see, and came away determined to do something.

She enlisted the help of other nurses, went there regularly to give medicine and treatment, begged clothes for them, taught them to clean up, persuaded friends to organize classes among them, and throughout the months has given herself sacrificially to those boys. All of this was without prompting from missionaries.

—*Christian Advocate.*

### Japan and Relief Funds

Reports have been circulated to the effect that the Japanese military leaders in China have been using American relief funds for their own advantage, and that they have obstructed the work of the relief administrators. A *Bulletin* of the Church Committee for China Relief corrects this impression by giving the names of those who allocate these funds, including Dr. John E. Baker, Director of the Shanghai International Red Cross, and the American Advisory Committee, composed of businessmen and missionaries. Not much can be "put over" a group like this, men who have had long experience in dealing with both Chinese and Japanese, with both national and provincial governments, with civil and military leaders.

There have been attempts to use relief funds for political purposes. For example, in occupied territory where the officials are Japanese or Japanese sympathizers, there have been attempts to restrict the distribution of relief to those who pledge support to the new regime, but these attempts have been successfully resisted.

### New Roads Mean New Opportunities

Rev. J. C. Jensen, Baptist missionary of Suifu, says that the opening of new roads into Indo-China has changed the whole missionary situation in much of that area. Fine new roads have been built and carriers are traversing them by the thousands to bring in goods that formerly came up the Yangtze River; and to take out local produce that has had no outlet since the war began. These new roads offer greater facilities for covering the work.

A remarkable phenomenon is taking place in China in that the leadership element in the occupied areas, together with millions of refugees, have gone inland as the Chinese army withdraws. Thus, a new China is being built far inland.

—*Watchman-Examiner*.

## JAPAN—CHOSEN

### Christian Social Work

It is unquestioned that Christian missions were the pioneers of social welfare work, for most of the early projects were launched by the Christians. Of the 4,000 welfare institutions conducted under private or religious auspices in Japan today, approximately 275 are run by Christian organizations.

Last June, the National Christian Council's Commission of Social Welfare convened in Tokyo, and centered its study around the problem of social betterment, present and future. Some of the questions that received emphasis were:

Christianity must more and more aggressively gear into every phase of the nation's life and as a spiritual dynamic fulfill its social mission.

Redemptive love incarnated in

Christian life and service alone can furnish the motive and dynamic necessary for genuine social betterment.

Rural reconstruction must wait for the coming of trained leaders. The most significant contribution the Christian Church can make toward the betterment of rural life is to train Christian leaders.

The complicated conditions of urban life increasingly call for cooperative relations between Christian Churches, and with the constructive forces in the communities to which they strive to minister.

The success of the cooperative movement also waits for men and women who will give them unselfish Christian leadership.

—*Presbyterian Tribune*.

### "Pillar of Cloud Foundation"

Dr. Kagawa's numerous activities have been incorporated as "The Pillar of Cloud Foundation," the purpose of which is to provide an endowment of about \$150,000 to relieve the leader of some of his literary work and place the support of some 200 workers and their projects on a permanent basis. There are now about a dozen centers of work. It is hoped to increase the endowment of the Fund by gifts in honor of the 30th anniversary of the beginning of Kagawa's work in Kobe in 1909. Dr. Kagawa is continuing to write, preach and promote various cooperative projects, in spite of ill health.

—*Japan Christian Quarterly*.

### Independent Churches

There are said to be about sixty Christian churches in Japan independent of any mission or denomination. Under the leadership of Mr. K. Takemoto and Mr. H. Shirato, 22 of them have decided to unite on the basis of loyalty to the Imperial Family, respect for the national constitution and laws, political and economic independence from foreign missions in the propagation of the Gospel, and unity in Christ with mutual respect for each other's faith and non-interference in dogma and organization.

—*Japan Christian Quarterly*.

### Tokyo's Moslem Mosque

The opening of a Moslem mosque in Tokyo is interpreted

by the *Christian Advocate* as a Japanese bid for the favor of the 10,000,000 Mohammedans of China. The dignitaries who attended the opening ceremonies, personal representatives of the Premier and various other officials seemed to give the event political significance. There are said to be 1,000 Mohammedans in Japan.

In West China, the proportion of Mohammedans in the population varies from twenty-five per cent in Shensi to ninety per cent in Sinkiang and Kokonor. Furthermore the roads over which war materials and supplies have been passing from the Soviet Union to the forces of Generalissimo Chiang Kai-shek traverse these provinces. If Japan could succeed in establishing pro-Japanese administrations, tied to Tokyo by the bonds of religion, China would be cut off from Russia. The puppet government at Peiping has made a friendly gesture toward Mohammendanism by including white—symbol of Islam—among the five colors of its flag.

### Farmers' Gospel School

Christian groups in rural Japan, during the slack winter period, organized "Farmers' Gospel Schools," where young men spent several days in intensive study and conference on farming methods, rural reconstruction and Bible study. A young missionary and his Japanese associates who conducted the first of such schools have received many letters of appreciation from the young men who were thus helped. One wrote: "Before the conference I thought of nothing but to get away from the deadly monotony of country life and get into a city. It is impossible to say how valuable these three days were to me. I was taught true rural reconstruction, and the principles of Jesus Christ."

—*Monday Morning*.

### Japan's Opium Monopoly

Skepticism has been expressed concerning Muriel Lester's report on Japan's systematic culti-

vation of the narcotic trade in connection with their war of conquest.

According to the *Japan Chronicle*, British-owned, of Kobe, a recent Manchukuo government report put out by the foreign office at Hsinking shows that the annual sales of opium by the government monopoly have mounted in this fashion since the monopoly was established in 1932:

1933.....	5,511,033 yen
1934.....	14,372,726 "
1935.....	28,230,347 "
1936.....	38,667,556 "
1937.....	47,850,000 "

Bootleg sales, admitted in the pamphlet as going on, are not included in this report. It is stated that profits are to be devoted to the care of addicts, though medical care is not as yet provided, and plans for hospital construction are merely in the blue print stage.

## ISLANDS OF THE PACIFIC

### The Gospel for New Guinea

Rev. R. A. Jaffray is planning to open new work in Dutch New Guinea. The *Evangelical Christian* gives the location of these new fields:

1. The Amaroe Lake district, northern New Guinea, a region known by the Dutch as "Bird's Head," the lake forming the eye of the bird. A garrison of 100 native soldiers and three Dutch officers with their wives are now stationed there. The Papuan population around the lake is estimated at 5,000, and in the whole district are various tribes numbering from 15,000 to 20,000. Already, 1,000 coolies have been employed by joint companies to drill for oil—a parish in itself.

2. The Island of Misool, southwest of northern New Guinea. This has an estimated population of 3,000; two-thirds pagan and the rest nominal Moslems. Dr. Jaffray thinks this is the devil's own island.

3. The Wissel Lakes district, newly discovered, along the southwest coast of New Guinea, with a population of some 20,000 friendly Papuans. They are a primitive people, still living in the Stone Age, uncivilized but by no means stupid.

Dr. Jaffray, a missionary of the Christian and Missionary Alliance, is not allowed to publish his pictures of these newly discovered regions.

### New Guinea Plane Service

An interesting development in missionary enterprise is seen in the establishment at Finschafen, New Guinea, headquarters of the Lutheran Mission, of an air-plane, which is to be used in maintaining communication between the different Lutheran stations. The plane, which is in charge of Pilot Garms and Mechanic Paul Rabe, has already made a number of flights between Finschafen and Lae.

—*Pacific Islands Monthly*.

### The Radio Helps Missions

Wireless sending and receiving sets have saved much expense in carrying on the work in Papua and North Australia, and have given the people a sense of fellowship with the rest of the world. In time of crisis, it is a comfortable feeling to know that help can be had. Rev. J. R. Andrew writes in the *Australia Missionary Review*:

The Bi-Centenary Convention we had purposed holding in Salamo, had to be cancelled on account of an epidemic of whooping-cough there, and the danger of sending the infection out in all directions. Dysentery has also appeared at many places in other parts of the Territory, and some deaths have occurred. The Government Medical Officer at Samarai, Dr. Hopkins, broadcast a talk on treatment and prevention, which I was able to take down, and Mr. Dixon translated and printed it. Radio has been much used for advice and treatment in this epidemic, and natives are cooperating in measures against the spread of the disease.

### Cannibals Become Evangelists

There could be no greater testimony to the power of the Gospel than a race of cannibals, under its transforming influence, becoming evangelists. Such has been the case in the Cook Islands. It is 100 years since John Williams, commissioned by the London Missionary Society, met death on Erromanga at the hands of cannibal savages. But a Tahitian whom he had trained

was able to change the whole situation, and in less than ten years after the death of Williams the entire Bible had been translated. During the past hundred years there has been no retrogression. Cannibalism and idolatry have long since disappeared; churches are to be found in all the villages of the Cook Islands, and practically all the evangelistic enterprise is in the hands of native pastors who are remarkable for their devotion and trustworthiness.

The high standard of Christian living of these islanders might well be an example to the rest of the world. They rise early for a devotional period. Three times a week they meet at dawn for worship. On the Sabbath there are five services, all of which are well attended. Among the male membership there is an unwritten condition that they shall be willing to conduct a service and preach whenever called upon to do so.

One of the most serious problems now is that of helping these Christians adjust themselves to changed conditions. No longer isolated, they are introduced to the vices of civilization, as well as its benefits. As one means of combating evil influences, a Boys' Brigade was formed in 1935; its membership has now reached 300. Refresher courses at the Pastors' Institute last year resulted in a campaign which brought 250 new converts. Since the population numbers about 5,000, many of them already Christian, this represents a significant advance.

—*The Christian*.

### New Church in Fiji

Here is the way a new church is dedicated in the Fijis. At Lovoni, where the past sixty years have wrought almost unbelievable change among the wild, warrior cannibals, a new church was opened this year. The same old drum that called the forefathers to cannibal orgies sounded a call to prayer and thankfulness. First there was a feast—a whole bullock, several pigs, fowls, piles of bread, yams, etc., were presented, and the old

white-haired native preacher kneeling on the grass gave thanks to God for the wonders done. At the door of the church, built by boys trained in the mission school, voices were lifted in song and entrance made in the name of the Father, Son and Holy Spirit. A mighty volume of song then arose from the 300 outside; then came the collections which began at 9:30 p. m. and lasted until 4 a. m. The chief, standing in front of the pulpit held an enamel dish and called the name of a village. The people of that village then marched up one by one and deposited a penny in the dish, while the choir sang lustily. This march up the aisle is keenly enjoyed, shillings being changed into pennies beforehand in order to lengthen the ceremony. The last hymns of praise were sung just as the sun rose over the mountain.

—*Missionary Review*  
(Australia).

### Religious Liberty in the Philippines

Although President Quezon and Vice-President Osmena are members of the Catholic Church, both look with strong disfavor on the determined efforts of the Roman hierarchy to regain control of the government of the Philippines. A bill recently passed by the assembly providing for compulsory religious instruction in all public schools was seen as a preliminary move to restore Roman Catholic domination of the state. It was opposed by the vice-president and by a former assistant director of education, as well as by Protestant groups, all of whom attacked it as undemocratic, unconstitutional and unpatriotic; but for the veto of President Quezon the bill would have become law. He based his veto on his belief that the law would be unconstitutional.

Optional religious instruction in the Philippine public schools is now provided for by the constitution. The present law directs that public school rooms may be used for religious instruction if a sufficient number

of parents make written request, and if someone not employed by the government does the teaching.

Undoubtedly, the most important achievement American occupation of the Philippines has to its credit is the establishment of a system of free education and religious liberty. Now that American control is in process of being lifted, both these blessings are endangered. The fact that only a presidential veto prevented the placing of a priest in every Philippine school forecasts an early renewal of the struggle.

—*Christian Century*.

## NORTH AMERICA

### Marks of Progress

Today, when the Church of Christ is being put to one of the most crucial tests in its history, the Lutheran Council points out two notable features of the 1937 statistics which furnish cause for encouragement. They are the increase in the number of communicant members and the increase in general expenditures, including benevolences. While it is difficult to measure progress by figures alone, statistics may at least indicate the possibilities.

From 1936 to 1937, communicant members in the Lutheran Churches of America increased five per cent. The number of

	Total	Men	Women	20 to 40 Years	Over 40
Greater economic security for the people of all nations	43.1%	51.0%	35.2%	46.9%	39.3%
More religion .....	36.5	28.8	44.3	31.9	41.1
Combination of economic security and religion .....	3.5	3.0	4.1	3.4	3.7
Other* .....	5.3	5.9	4.6	5.3	5.3
Don't know .....	11.6	11.3	11.8	12.5	10.6

\* "Other" includes "peace," "education," "honesty," "better government and leaders," etc.

congregations decreased slightly, but the pastors increased by 159, which may indicate less duplication and greater efficiency. The number of church schools in-

In the same year, congregational expenses increased 18 per cent; this points to more stewardship and cooperation in promoting Christian advance, since expenditures provide the facilities for such advance. Evidence of more stewardship is seen in an 11 per cent increase in benevolence contributions.

### Religion and Economics

Three years ago the magazine *Fortune* announced its first quarterly Survey of public opinion, and a confirmation of its findings has given it a measure of authority. Recently, it has been sampling opinion in the United States as to what the world most needs today—more religion or greater economic security, and gives the result in the August number.

The forces of religion, both Christian and embattled Jewish, have apparently been drawn more closely together recently than they have been in many years, in defense of freedom of conscience and in presenting a spiritual front to the economic and political world crisis. It is noted also that baccalaureate addresses last June gave more than usual stress to the world's need for a more religious view of our present problems. Here is the way the answers stack up in the questionnaire:

	All Protestants	Roman Catholics	Jewish	None
More economic security .....	39.4%	48.3%	69.6%	51.4%
More religion .....	40.8	32.6	10.4	23.5
Other answers and don't know	19.8	19.1	20.0	25.1

creased seven per cent, although proportionate increase of teachers and pupils was smaller.

Church officers and women cleave to religion, as do farmers, the people of the Southeast and the Negroes. Compare the answers by religious affiliation:

It should be noted that in the great cities economic insecurity is more obvious and terrifying

than in the country; and that the Jews who are being so ruthlessly despoiled of their possessions and means of livelihood, look to religion even less than those who acknowledge no church connection.

### Work Among Students

One of the recommendations made at Montreat in July by the Southern Presbyterian Educational Association was that in every Synod a Presbyterian Students' Association be organized. It would be composed of all Presbyterian students in all recognized institutions of higher learning within the bounds of the Synod. The purposes of this organization are set forth in detail as follows:

To lead students to know and follow Jesus Christ as their personal Saviour and Lord.

To keep them in vital touch with the life, worship and service of the local (college) church, and through it with the whole Church.

To train them in Christian work and cooperative service to their own generation.

To help the students make a larger contribution to the Christian atmosphere and life of the college, the church and the community.

To keep them informed as to the entire program of the Church.

To hold intercollegiate conferences within the bounds of the Synod to become better acquainted with each other and develop the bonds of Christian unity; to consider and act upon common problems, and strengthen and encourage one another in Christian faith and in work for Christ and His Church in the colleges.

A second recommendation made by the Educational Association was that each Synod appoint a Committee on Student Work. This committee would be charged with the promotion and direction of Presbyterian student work among all the institutions of higher learning in and of the Synod.

—*Christian Observer.*

### Preserving the Sabbath

In the 43 state legislatures in session in 1937, proposed laws adverse to preserving the Sabbath were defeated more than twenty times. In New York State five such bills went down to defeat; in Iowa a bill to amend broadly the State Sunday

law was defeated; in Indiana a bill to open the saloons on Sunday was killed by a vote of three to one; and in several other states attempts to bring in commercialized sports and amusements and other business were frustrated. The Lord's Day Alliance has been largely instrumental in getting these results.

—*Watchman-Examiner.*

### Stewardship Convention

The National Committee for Religion and Welfare Recovery announces a national Stewardship Convention to be held in Chicago, November 1-3, as a part of a national movement in the interests of all religious, educational, medical, scientific, character-building and welfare institutions.

The secretary of the National Committee gives two major objectives of the cooperative educational program: First, a call to worship, having as an ideal: "every citizen in a house of worship every week"; and second, every citizen a steward of life and money for the welfare of mankind.

—*Christian Advocate.*

### Men and Missions Sunday

This year's observance of Men and Missions Sunday, November 13, promises to receive more wide-spread attention than in any year since the day was instituted in 1931. It is now sponsored by Dr. Arthur H. Compton, noted physicist; Francis B. Sayre, assistant Secretary of State; Charles P. Taft of Cincinnati and other well-known laymen. The theme for this year is "Building a Christian World Community."

"Nations are caught between two profoundly conflicting ways of life," says Mr. Sayre; "on the one hand, the primal law of tooth and fang and on the other, the way of cooperation and moral restraint and human brotherhood. It is high time that followers of Christ awake to humanity's need, and go valiantly forth to win the world for Christ."

Dr. Compton, General Chairman of the movement, is direct-

ing its activities with such efficiency that it is confidently expected that the number of cities which will observe the day this fall will exceed 1,317, the number participating last year.

### Women and Religion

Speaking of surveys, here is another. The *Ladies Home Journal* has been trying to find out what women think on a variety of subjects, and in June the subject of inquiry was religion. In the matter of belief in the existence of God and immortality, 91 per cent gave an affirmative answer. As to prayer, 95 per cent of the Protestant and 96 per cent of the Catholic women affirmed their belief in it; while among non-church women the percentage was 78. As to church membership, 76 per cent were members of some church, but only 47 per cent were regular attendants at public worship. Interest in religion seemed to be at its lowest ebb on the Pacific Coast, with the Mid-West a close second. In the South, devotion to organized religion is highest.

### All Black

No jail and no major crime in 13 years in a town of 8,000 is front-page news. This is the record of the self-governed all-Negro town of Mound Bayou, Miss., and a writer in the *Southern Workman* reports an interview with Ben Green, Mayor, who explains the *modus operandi*. Says Mayor Green:

We try to find out what is behind any piece of wrong-doing. We have discovered that certain families exploit their children in the cotton-picking season. If a father takes all his boy's earnings away from him, one of two things is likely to happen. Either that boy will begin to steal to get spending money, or he will run away from home. We're stopping that.

But the most important fact is that the Negro is living in complete self-respect—a normal life. Fundamental human impulses, helpfulness, cooperation, good will and the desire to live at peace with their neighbors find opportunity for expression.

Mound Bayou was founded fifty years ago by a remarkable Negro, Isaiah T. Montgomery, who had been a body servant to Jefferson Davis, who had a keen

understanding of the Negro. Today the community covers 30,000 acres, farmed to cotton and corn. A larger proportion of these people own their own land and there are fewer mortgages than in the average community of mixed whites and Negroes in the South. The town has a \$115,000 consolidated school, with 800 pupils, 15 teachers and a Tuskegee graduate as principal.

### One Way of Widening the Horizon

At the Third National Rural Home Conference in Manhattan, Kansas, Mrs. Charles Schuttler said in an address:

A few weeks ago, I had occasion to stop at a cabin in our Ozark hills, in a community where living conditions were definitely primitive. I entered into conversation with an old woman in the home, and quite by chance mentioned the situation in China. There followed one of the most amazing half-hours of my life. This little old woman, miles away from a town, evidently having had only very little education, knew more about China—its geography, its government, factors influencing its economic conditions, its relationships with our own country, etc., than any other person with whom I have had occasion to discuss the subject.

How did it happen that her horizon had been widened to include a country beyond the seas, of which the average citizen knows but little? The answer is that our missionary societies last year made a special study of China missions; she became interested and through papers and books and the radio—the one modern touch in her mountain cabin—she had pursued the subject for months. We are not accustomed to thinking of missionary societies as important factors in widening horizons, but as you see, they may well be.

## LATIN AMERICA

### The Challenge of Mexico

Rev. Bancroft Reifsnyder, who has had opportunity to observe conditions in Mexico, says that many Americans remark: "Well, you really can't do any religious work in Mexico today, can you?" His reply is that while there are indeed restrictions, there was never greater opportunity for Christian service in Mexico than there is today, and the Church is meeting the need. There are a number of strong national churches in

Mexico; Presbyterian, Methodist, Disciples, Baptist, Congregation and so forth, entirely independent of their respective churches in the United States. They are carrying on an extensive program covering the ordinary activities of the church. But there are a great number of "extraordinary" activities engaged in by Christian forces of Mexico, supplementing the regular work of the church and meeting the needs of the present situation.

Mr. Reifsnyder lists a number of things the visitor to Mexico might see: an increasing number of religious discussion groups among students, and the distribution of Christian tracts among students; weekly revival services in the national penitentiary in Mexico City; cradle roll classes in the Sunday schools; evangelistic meetings three or four times a week; Bible Institutes and Conferences on Sunday school methods, young people's and lay workers' conferences.

Or perhaps the visitor might sit in at a meeting of a young people's club, run in connection with one of the churches, or be invited to attend a young people's Christian camp. If he is willing to go into the slums he might see the Mexican version of the Salvation Army; and almost anywhere, if he is observant and knows Spanish, he might hear a Christian explaining the Gospel to his companion—on a bus, a sidewalk, in a shop or in a school patio. Then, when he has visited a mission hospital, he might accompany a district nurse on her circuit of rural areas, or go with a Christian doctor to the mountains.

### Evangelizing Mexico's Soldiers

Soldiers are usually considered callous and indifferent, but Captain Norman W. Taylor who is working among the Mexican soldiers has proof to challenge this belief. In the *Moody Monthly* he writes:

The day before yesterday I was speaking to a group of soldiers and, at the close, nine of them accepted Christ. One of these men asked if

he might ride into the city with me. I gladly assented and as we drove along he turned to me and said: "Senor, I want to tell you that for two years I have longed and longed to hear the message which you gave us today. Two years ago on the highway you gave me a Gospel portion, and I read it with deep interest and desired to know more, but you did not return. Day after day I looked for you, and then we were withdrawn from the highway and transferred to another state. Later I was changed to this regiment and we came to the district, and now at last, I have heard the message!" . . . About six weeks ago, I made a trip to Laredo, visiting all the camps on the international highway. I found the soldiers eager to have the literature. On the return trip we spoke to all the camps and had the joy of seeing 49 men accept Christ. So anxious were the men to buy New Testaments and Bibles that our supply was exhausted when we were only about two-thirds of the way home.

In five years we have seen almost forty regiments reached with the Word of God, hundreds of soldiers turned to Christ and more than 2,000 Testaments and Bibles placed in the hands of these men.

### Conditions in Haiti

A British missionary stationed in Jamaica gives a brief survey of the religious situation in Haiti, the French-speaking Negro republic in the West Indies. Until recently it has largely been bound by demon-worship, but now, says this missionary, a wave of evangelism is sweeping the land, and there is a definite trend toward Protestantism. Day after day two missionaries from Jamaica held meetings as they journeyed through the country from north to south. Mornings and afternoons were devoted to talks to Christians, and in the evenings great crowds, even up to 2,000 in some places, gathered to hear the Gospel. The great need is for workers to teach the converts, and send them out to witness among the masses.

—*Life of Faith.*

### Mapuche Indians in Chile

Mr. William M. Strong, of the Soldiers' Gospel Mission in South America, tells of the Gospel's influence upon the Mapuches, who once occupied all of southern Chile and part of Argentina. They have been so depleted by wars, drunkenness and

disease that they can now all live within a sixty-mile radius. Most of them live in extreme poverty in most primitive fashion, though within a stone's throw of modern farms and up-to-date cities. Alcohol is still a great cause of their troubles.

For forty years, the South American Missionary Society of England has been at work among them, with boarding schools, and out-stations regularly visited from a main center. One is tempted to wonder whether any results are possible among people in such a hopeless plight, repeated incidents show what dynamite there is in the story of Christ on the Cross. On trips about the country, more and more districts have been found hungry for the Gospel and more calls for meetings are received than the workers can fill. Once their suspicions are allayed, the Mapuches are found to be a lovable people, with many noble traits.

### The Indians of Peru

In Peru, the setting up of a Bureau of Indian Affairs indicates a change of attitude on the part of the Government toward the problem of the Indians, who comprise about half the population. Missions among them have been most encouraging both in the mining regions in the center, and in the agricultural parts to the south. Bi-lingual Indians have been the principal evangelists. One missionary reports that in five years, ten churches, with a membership of over 500, came into existence in spite of opposition from the Whites.

For some years the 2,000 Mennonites, occupying a colony in the Chaco, Paraguay, have interested themselves in the spiritual welfare of their Indian neighbors, and have a deep concern for evangelizing them. The general atmosphere is favorable to the spread of the Gospel.

—*Missionary Educator.*

## EUROPE

### Postal Evangelism Among Farmers

The March Review contained an article about the Post Office

Christian Association. A writer in *The Christian* tells an interesting story of postal evangelism among the farmers of England. It began nearly four years ago when Rev. J. C. Williams of the Free Church, who earned his first money weeding turnips on a farm, was storm bound at a farmhouse in Kent. While waiting for the rain to cease he found that the farmer was ignorant of God's plan of redemption. Upon reaching home Mr. Williams wrote the farmer explaining the Way of Life and in reply the farmer asked that the same message be sent to a neighbor. The idea of postal evangelism among farmers was born; a list of farmers was compiled, and to each letters were sent. A printed folder, the *Plough and Sickle*, is now distributed at 13,000 farm homes as often as funds permit. A movement, to be known as the "Fellowship of Christian Farmers," is about to be formed so that the work may have a background of praying men and women.

### Another Reformation in France

The Reformed Church of France has experienced another reformation. It has recently affirmed the perpetuity of the Christian faith through its successive expressions, in the Apostolic Creed and the confessions of faith of the Reformation period, notably the confession of La Rochelle. It finds its source in the central revelation of the Gospels: "God so loved the world that He gave His only begotten Son, that whosoever should believe in him should not perish, but have everlasting life." With its saints and martyrs, with all the churches born of the Reformation, it affirms the sovereign authority of Holy Scripture as the inner witness of the Holy Spirit who founded it, and recognizes in it the rule of faith and of life. It proclaims in the face of the fall of man, salvation by grace, by means of faith in Jesus Christ, the only Son of God, who was betrayed for our sins and who rose from the dead for our justification.

. . . In order to obey its divine vocation, it preaches to this sinful world the Gospel of repentance and of forgiveness, of the new birth of holiness and of the eternal life.

—*The Presbyterian.*

### French Bible Mission

The French Bible Mission recently made a special effort to reach the 70,000 inhabitants of Colombes. Two hundred posters were displayed, and 13,000 handbills were distributed by members of the Mission, working in pairs. At the meetings about 25 persons decided for Christ, and 150 New Testaments, supplied by the Scripture Gift Mission, were given to persons who had never seen a copy before.

At Rue de Sevres, near Paris, where the Mission is responsible for a small church, four special meetings were held recently. Eight persons decided for Christ, and fifty New Testaments were given away. No collections were taken at any of the meetings, all the expenses being covered by gifts of the members.

### Bible Reading Revived in Spain

Visitors to the Barcelona Book Fair last June saw the Bible on display and special attention drawn to it as "the first essential book for your library." During the Fair in 1937, 205 Bibles, 65 Testaments and nearly 200 separate books were sold in three days. The promise that Bible distribution would not be hindered during the civil war has been kept. Twenty thousand copies of the Gospels have been distributed in Castile and 10,000 in Catalonia, still Loyalist strongholds. The British and Foreign Bible Society gives three reasons for the increased interest shown in buying and reading the Bible in Loyalist Spain: the government's tolerance of all religious work that is not soiled by connection with politics, the fact that such liberty is practically new, and the spread of education among the masses.

—*The Christian Advocate.*

### Nazi's Revised Bible

In Germany, the extreme "Leftists," led by the late General Ludendorff, would like to scrap everything Christian and substitute Teutonic paganism. Extreme "Rightists"—Evangelical Lutherans—hold to the Protestant faith of the Reformation. The center group, represented by former Reichsbishop Müller and his colleagues, have written their own version of the New Testament, and a group of Friends in Europe have issued a pamphlet with parts of the Nazi version printed in parallel columns with the King James version. All idea of sin, except as it may interfere with Nazi ideas, has been removed from the new Germans' thinking. *Grace* has been omitted entirely; *everlasting life* is changed to "real" life. There is no longer any "Heaven." The "Golden Rule" has been rewritten so that it applies only between Nazis. Galilee is claimed to have been inhabited, at the time of Christ, by Aryans who were violently anti-Jewish. It seems strange that such a perversion of the Bible should occur in Germany, the home of Luther and the Reformation, where the Scriptures were proclaimed as of supreme authority.

—*The Living Church.*

### German Missions Hampered

Since the War, Germany's foreign missions have suffered restriction, both in personnel and finances, but some progress had been made. New difficulties have now arisen. In the *Sunday School Times* we read:

The German Government has strictly forbidden the export of capital. German Protestant missions require RM. 225,000 monthly for their work abroad, but have never been able to obtain permission to send the whole amount. . . . The government draws the cords ever tighter, checks solicitation for mission work, and forbids asking for contributions from new persons. This is bringing German missions into great and growing difficulty.

### Prince Evangelist of Sweden

After a visit to a Swedish mission station in Massaua, Africa, where he noted the sacri-

ficial lives of the missionaries, Prince Oscar Bernadotte, younger brother of King Gustav V of Sweden, decided to devote his life to soul-winning. His wife is a consecrated Christian, and since she is not of royal family, the prince and his descendants are not in line for the throne. His children, all counts and countesses, have followed in the steps of their parents in Christian service. Forty years ago, the prince and his wife visited the Keswick Convention in England, and he has introduced in Sweden similar meetings for the deepening of spiritual life.

### Sunday Schools in Finland

In Finland the centennial of the establishment of the Sunday school was observed in 1932, but since that time it has been learned from some old congregational records that the Sunday school in Finland was first started in 1700, three-quarters of a century before Robert Raikes organized the movement in England. Today there are 25,000 Sunday school teachers in Finland who attend a teachers' training school for a week or ten days each year, and in Sweden 375,000 of a possible 727,000 children regularly attend the Sunday schools. It must be remembered that in addition to this training they regularly receive religious instruction in the public schools. In Norway there are 2,789 Sunday schools, 183,022 pupils, and 11,315 teachers; and although attendance at the public schools has decreased by 15,000 during the past decade, Sunday school attendance has increased by 20,000.

### Anti-Religion in Russia

*Newsweek* publishes two fresh indications that, for political reasons, the Russian Government is abandoning its guarantees of religious freedom. The newspaper *Godless* has been revived and the "Godless League" has begun a sustained membership drive.

The Army newspaper, *Red Star*, noting that Soviet Russia

still has 30,000 churches, called for stronger anti-religious propaganda, saying: "We must remember that religion is an instrument of opposition . . . The Cross, the Bible and the Koran are serving as a mask for spies and terrorists." Presiding at a Moscow conference of the League of Militant Godless, Emilian Yaroslavsky charged that in recent elections "enemies of the people tried to influence superstitious, religious elements with a whispering campaign. Wherever there are churches," he added, "there are Christian believers."

## AFRICA

### Ban on Christian Propaganda

Such is the heading of an article in an English daily published in Cairo on June 25. It is a call to prayer that a proposed bill, depriving children of a knowledge of Christ as Saviour, may not become law. The following is a translation of the bill:

Article 1. Missionary propaganda to youths of both sexes under the age of sixteen, aiming at their conversion by preaching, inducement, by making comparisons between two faiths or by allowing them to join in prayers or take part in religious ceremonies other than those of their own creed or that of their parents, or by the employment of any other means intended for their conversion, is forbidden.

Article 2. Any infringement of this law is punishable by imprisonment for one year or a fine of L.E. 100.

Article 3. In the event of a second offence, the term of imprisonment becomes 5 years, and the fine is raised to L.E. 1,000.

—*Blessed Be Egypt.*

### Governor Honors Mission Schools

The Governor of Assiut Province, Egypt, addressed an audience of 2,000, assembled for the graduation exercises of the United Presbyterian Assiut College. It is the second time he has made the commencement address for this school, and again he emphasized his approval of Christian educational efforts. Among other things he said: "Wherever these missions have gone they have become angels of

mercy and examples of perfect fulfilment of duty. . . . For more than 70 years the American Mission has persevered in diligently educating our young people. Many who have rendered services to the country have been graduated from this institution. It has also prepared a great number of girls for fulfilling their natural office of motherhood and homemaking. This effort furnishes the main cause for the high standing of knowledge and character which is evident in Assiut."

—*United Presbyterian.*

### The Kabyle People

Fifty years ago the Kabyle people of Algeria heard the Gospel for the first time. In the face of indifference and bitter opposition missionaries gradually extended their work. In 1936, land was secured outside the village of Eaglefen for a mission center. Early opposition has disappeared; even the sheik is friendly, and brings his children for medical attention.

Every alternate week the missionaries visit Eaglefen for three days. The people soon know when they have arrived, and before long a company of women and girls are gathered at the gate, asking for medicine. After a Gospel talk they are treated one by one. When the women have gone the men come, not primarily for medicine, but to hear the Gospel. Remembering the days when these men, as lads, would break the doors, throw stones on the roof, tear up whatever the missionaries had planted, this seems marvelous. The work has now advanced from Eaglefen to a village some miles away, where the relative of a convert offered his one-room house, free of charge, to the missionaries for preaching services. This man is not yet a professed Christian, but seems not far from the Kingdom.

—*Life of Faith.*

### Congo Mission Jubilee

The seventies of the 19th century saw the beginning of sev-

eral missionary enterprises in central Africa, and since the War the number has increased until no fewer than 40 societies are engaged in evangelizing the Congo Belge. The missionary force numbers 1,200. There is a living church membership of a quarter of a million and a Christian community of a million, with tens of thousands under Christian teaching.

From the beginning, the various societies were drawn together by their hardships. They shared their experiences, and largely shaped their work on similar lines so that they became pioneers in cooperation, and when the World Missionary Conference was held in 1910 the Congo Continuation Committee was the first of its kind to be formed as an outcome of that gathering. This developed later into the Congo Protestant Council, with a representative membership.

Last June the Diamond Jubilee of missionary achievement in this area was celebrated at Leopoldville, with about 150 missionaries in attendance. The proceedings opened with a Native Christian Convention which lasted for five days. This was attended by 220 natives, who represented eighteen language areas from many parts of the colony. Between this convention and the conference a pageant was presented, almost entirely by natives, and dealt with mission history, including Stanley's journey down the river.

### Forty Years in West Africa

Mrs. Emily T. Johnston, writing in the *Drum Call*, draws a vivid picture of the changes that have been wrought by the missionary in West Africa in the past forty years, especially as regards the position of women. When the Johnstons first arrived at what is now Metet station, the Gospel message went unheeded until curiosity was first satisfied concerning the white woman. Such questions as these were asked:

"How many times have you been married?"

"Have you ever run away?"

"Does your husband flog you?"

"What did your husband pay for you?"

"If he did not buy you, did you run off with him?"

"Would you be willing to marry my husband?"

One man was heard to remark that God allowed the white man only one wife. Another offered the missionary an ivory as big as his body if he would sell him his wife!

No way was then known to feed orphaned babies, so they died.

One healthy woman stood looking at a baby dying from starvation; at one breast was her baby nursing, at the other a baby monkey. She was asked to give up the monkey and take the starving baby, but refused because of her fear that a dead woman's baby would kill the child of a living woman. Today, this woman has a granddaughter who teaches a Sunday-school class and leads the women's meetings.

Girls now have a say in the choice of their husband. The number of girls in Christian schools is limited only by the number of teachers who can give their time to training them. There is today opportunity to have a four-square life of physical development, mental development, respect from the men and the grace of God in their hearts.

### Training Teachers in Rhodesia

A movement is under way in Rhodesia for the more thorough training of Sunday-school teachers. The plan provides for training intensively a group of prospective teachers for six months during the Sunday-school hour. At the completion of the course these new teachers are sent out and another similar group enrolled in the training class. Some communities hold training classes in the town school one evening each week, and many new pupils are being recruited. Two new Sunday schools are reported, one being in a women's police camp, where women are gathered with their children to study the Bible.

—*The Presbyterian.*

## WESTERN ASIA

### Radio in Palestine

An extended Gospel service, in English and Arabic, was broadcast from St. Paul's Church in Jerusalem last Easter, and short portions of the Gospel were read by representatives of various Oriental churches. In Egypt, which has a powerful broadcasting station, the property of the Government, reaching all the East, it has been impossible thus far to secure any time for the Christian message, although the Koran is read daily.

### "Y" Growth in Turkey

This year's membership campaign of the Istanbul Y. M. C. A. coincides with the 25th anniversary of the founding of that organization in Turkey. Dr. D. A. Davis started activities on a modest scale before the War. During hostilities the work was interrupted, but after the Armistice the "Y" resumed its leadership in the development of physical education, and of social and recreative life, serving both as an example and a yeast for other similar organizations. In 1929, a branch was opened in a typically Turkish quarter of the capital, and in 1933 the headquarters in the cosmopolitan section of Beyoglu were closed. To a considerable degree, the Association is self-supporting.

—*The Christian Century.*

## MISCELLANEOUS

### Catholics Report Large Gains

According to the *Catholic Herald*, the Roman Catholic population of Asia has increased by nearly 2,000,000 during the past ten years. In 1937 the total reached the figure of 7,911,370 as compared with 7,699,227 in 1936 and 6,029,029 in 1927.

Although Africa is smaller in size than Asia and is also less densely populated, obstacles to missionary activity are less serious, and it is expected that the number of Roman Catholics in Africa will soon exceed the num-

ber in Asia. The number of Romanists in Africa has been more than doubled in the last 10 years, it is stated. Last year it was 6,794,951 as against 3,202,993 in 1927.

The total advance made in all districts subject to propaganda during the last 10 years has been from 14,330,629 to 21,143,328.

—*The Living Church.*

### Who Reads Religious Books?

Charles W. Ferguson, associate editor of the *Readers' Digest*, makes some interesting comments about religious books. He says:

Of all the new books published in America in 1936, there were more in the class of religion than in any other save fiction and juveniles. The actual number listed as religious was 684, twice as many as appeared in the field of science and greater than the number in the field of sociology and economics put together. The proportion has been relatively the same in years past. Signs notwithstanding, the demand for religious books is perennial, and increases rather than abates in an age of sophistication. Preachers buy enough books to support three publishing houses who rely on their trade entirely; and to keep going religious departments in five other large publishing houses. Preachers recommend books in church bulletins, at luncheon clubs and among their friends; thus they get into circulation among the laity. . . . It is certainly not too much to guess that the wide circulation and attentive reading of these books has gone far toward . . . preparing the way for books of more general interest.

### The World's Homeless

In London the Intergovernmental Committee on Political Refugees, organized in July by 27 nations at Evian, France, convened at the Foreign Office. Myron C. Taylor, head of the American delegation at Evian, told the committee it would have to find homes for 660,900 potential "involuntary émigrés" from Greater Germany, 300,000 of these being Jews (Hitler had just announced his intention to get rid of all Jews in 30 days); 285,000 "non-Aryan" Christians; and 75,000 Roman Catholics.

At the present rate, emigration of these thousands would take sixteen years, but the com-

mittee would like to accomplish it in five. This will be the job of Permanent Director George Rublee, Washington lawyer. In addition to finding countries of settlement for the refugees, he must first persuade Germany to allow them to take out resources.

—*Newsweek.*

### Do Men Need Missions?

The *Outlook of Missions* reminds us that while the missionary enterprise needs men, it is equally true that men need missions, and lists a number of reasons:

1. It keeps before Christian men the *vision and the challenge of Christ*, because the missionary enterprise is the ongoing work of Christ in the world.

2. It *widens their horizon* and scope of thought in Christianizing their world-view and making it inclusive of all nations and people.

3. It gives to their industrial spirit a *broader economic sweep* and understanding, one of the basic elements in developing world trade.

4. It makes men *recipients and champions of much that is rich and fine* in the character and life of men living in other environments and countries than those of the Christian.

5. It broadens their patriotism and citizenship to world proportions.

6. It keeps Christian men in touch with the great social problems in our own country, which can only be solved cooperatively.

### Andrew Murray's Children

In the family of Andrew Murray, of South Africa, eleven children grew to adult life. Five of the six sons became ministers and four of the daughters became ministers' wives. The next generation had a still more striking record in that ten grandsons became ministers and thirteen became missionaries. The secret of this unusual contribution to the Christian ministry was the Christian home.

—*John R. Mott.*

# Our Missionary Bookshelf

*Books Briefly Reviewed for the Readers' Information*

## A GUIDE FOR PROGRESSIVE READING ON INDIA

By BASIL MATHEWS, Author of "The Church Takes Root in India," etc.

In reading about India today, the essential element to hold continually in the mind is the increasing momentum of change taking place in even the remotest of her seven hundred thousand villages. The new Constitution establishing, so to speak, a "United States of India," which came into active being in 1937, sends revolutionary politicians into every nook and cranny of India in search of the votes of 50,000,000 Indians. Motorbusses by the ten thousand carry the people from those villages to the towns and back. Millions visit the cinema. India is now only sixth in the nations of the world in actual production of her own films. Even the native princes, like the Maharajah of Mysore and the Nizam of Hyderabad, have their broadcasting systems. The President of Congress in 1936-7, Pandit Jawaharlal Nehru, and the President for 1938-9, Mr. Subhas Chandra Bose, are Marxian Socialists. These are all expressions and agents of the incessant ferment that is leavening the stupendous mass of India's ancient, immemorial, traditional life.

One other thing to recall is that, while Indian political revolutionaries work for home rule, they are increasingly conscious of the fact that if the present world-wide threat from Central and Southern Europe and the Far East to the very existence of the British Empire succeeds in tearing it to pieces, India would not find freedom but inevitably would come under the rule either of Tokio or, less probably, Rome. The Indian

scene can only be truly envisaged in a world perspective. In the light of the towering might of new Japan, the attitude of Indian nationalists to Britain is becoming rather like that of Filipino nationalists to America.

Finally the Christian community in India is increasing continuously at the rate of fifteen thousand new members every month, or nearly two hundred thousand a year. By wise progressive educational processes their literacy and their apprehension of Christ and of the Christian meaning of life is steadily growing. They are making the foundation for a new life for a new India.

### GENERAL AND DESCRIPTIVE

**Land and Life of India, The.** Margaret Read. London, Edinburgh House Press, 1934. (Available from Missionary Education Movement. 80 cents.)

A small, accurate, picturesque descriptive book that sensitively and with a true perspective achieves the promise of its title.

**Renascent India: from Ram Mohan Roy to Mohandas Gandhi.** H. C. H. Zacharias. New York, E. P. Dutton & Co., 1933. \$3.25.

A book from a nationalist point of view, giving from within an impression concentrating more on the political than on the economic and cultural aspects of the Renaissance.

**Legacy of India, The.** G. T. Garratt, ed. New York, Oxford University Press, 1937. \$4.00.

A very scholarly, often brilliant and always educative, record of the past of India from the point of view of its contribution to the present, and the future.

**Oxford Student's History of India.** 13th ed. Vincent A. Smith. New York, Oxford University Press, 1931. \$1.35.

A condensed, relatively short scholarly history of India which, although written and published in Britain, is objective.

**Cambridge Shorter History of India.** New York, the Macmillan Co. 1934, 3 parts in 1 volume. \$4.00.

A rather longer book about which the comment on the Oxford history is relevant.

**India.** Sir Valentine Chirol. New York, Charles Scribner's Sons, 1926. \$5.00.

Sir Valentine Chirol knew his India from within, and from a world point of view. He was for years editor of the foreign news of the *London Times*. While his book was written twelve or thirteen years ago, it is of permanent value for its sympathetic insight into the nature of the Indian peoples.

**Rise and Fulfilment of British Rule in India.** Edward Thompson and G. T. Garratt. New York, The Macmillan Co., 1934. \$7.50.

This is the most stimulating, vigorous and pungent record of the British rule in India from two men of unexcelled knowledge and brilliant powers of writing, combined with capacity for acid comment. Their critical faculty is exercised with equal zest against the weaknesses of both rulers and ruled, while their historical record is intimate, searching and accurate.

**India's New Constitution.** J. P. Eddy and F. H. Lawton. New York, The Macmillan Co., 1935. \$2.10.

This book is important for reference particularly, and for those who would get an accurate

description of the new Constitution, which is the largest adventure ever undertaken towards the application of the democratic idea to a vast Asiatic population habituated through millenia to despotism.

**Mahatma Gandhi's Ideas.** C. F. Andrews. New York, The Macmillan Co., 1930. \$3.00.

This book, through the eyes of an intimate friend, conveys the more permanently valid elements of Mahatma Gandhi's thought.

**Mahatma Gandhi: His Life, Work, and Influence.** J. R. Chitambar. Philadelphia, John C. Winston Co. 1933. \$2.00.

This gives from the point of view of an Indian sympathizer the record of Mahatma Gandhi's life up till some six years ago. No coherent record has yet been made of his more recent concentration upon the uplift of the outcaste.

**Autobiography; With Musings on Recent Events in India.** Jawaharlal Nehru. London, John Lane, 1936. 15/-.

This singularly beautiful book, which Edward Thompson likens to Newman's *Apologia Pro Vita*, not only gives from the angle of one of its outstanding leaders the story of the last decade of change, but reveals in poignant and in often tragic autobiography the strange crisis which comes through the working of the Western ferments in Indian life. This book, although very long, should be read with joy as sheer literature as well as with sympathy as a unique human document. It is disappointing that repeated efforts have failed to persuade any American publisher that it is worth while to produce it here in the United States. Copies of the English edition can be secured through the Friendship Press, 150 Fifth Avenue, New York.

#### RURAL CONDITIONS AND MOVEMENTS

**Behind Mud Walls.** William H. and Charlotte V. Wiser. New York. Richard R. Smith, 1930. \$1.50. (Available from Harper & Brothers.)

This is the ablest and most penetrating descriptive book yet

written on the life of the Indian village. As readable as a first-class novel, it is also as authoritative in its psychological insight as it is in its description of the outward aspects of life.

**Hindu Jajmani System, The.** William H. Wiser. Lucknow, Lucknow Publishing House, 1936. 2r. 8a.

This unique book describes with scientific accuracy and psychological analysis for the first time the true working of the Indian village. It is of priceless value to anyone who desires to get a scientifically true "close-up" of the Indian village. It is interesting that it has been left to an American missionary, aided by his brilliant wife, to do this valuable piece of analysis of the social pattern on which India has been built.

**Indian Peasant, The.** Marquis of Linlithgow. London, Faber & Faber, 1932. Paper, 1/-.

This pamphlet, written with restrained eloquence and unexcelled knowledge, is significant as the production of the present Viceroy of India who was Chairman of the Agricultural Commission that for the first time examined the whole rural life of India.

**Up from Poverty in Rural India.** D. Spencer Hatch. New York, Oxford University Press, 1936. \$1.50. 3rd ed.

Dr. Spencer Hatch and his wife at Travancore, South India, have created a pioneer experiment in rural reconstruction. This book should be read alongside "The Gospel and the Plow," by Sam Higginbottom which most unfortunately is out of print but can be secured from many libraries.

#### INDIAN RELIGIONS

**Living Religions of the Indian People, The.** Nicol Macnicol. London, Student Christian Movement Press, 1934. (Available from Missionary Education Movement. 150 Fifth Avenue, New York, \$3.50.)

This is the best available up-to-date volume on this subject. Its author, who has given a lifetime to India, is simultaneously a scholar of highest quality, a Christian saint, and a poet.

**Indian Thought and Its Development.** Albert Schweitzer. New York, Henry Holt & Co., 1936. \$2.50.

The value of this volume is in bringing clearly to light the fundamental contrast between the life-affirming philosophy and faith of Christianity and the life-negating mentality of Hinduism.

**Crown of Hinduism, The.** J. N. Farquhar. New York. Oxford University Press, 1917. \$2.00.

Dr. Farquhar's unique work in India of editing volumes that interpreted Indian religious thought with scholarly insight culminated in this great book, which reveals the relationship of Hinduism to Christianity.

**Bhagavad Gita, The.** Translated by A. W. Ryder. Chicago, University of Chicago Press, 1929. \$2.00.

This is a fine translation of the Hindu Scripture which, as Mahatma Gandhi said to the present writer, is the only book in the world that he finds beyond criticism and that is used by him every day in his devotional life.

**Indian Islam.** Murray T. Titus. Religious Quest of India series. New York, Oxford University Press, 1930. \$4.50.

This volume, alongside Dr. Bevan Jones' *The People of the Mosque*, describes the Mohammedanism of the greatest Islamic population of the world, the eighty million Moslems of India.

#### EDUCATION

**Christian College in India, The.** Report of the Commission on Christian Higher Education in India. New York, Oxford University Press, 1931. \$2.00.

This is the famous Lindsay report which gives still the best perspective available not only of the existing situation but of the lines of progress for the future.

**Christian Education in the Villages of India.** Alice B. Van Doren. New York, International Missionary Council, 1931. 80 cents.

This book, alongside the same author's new volume, *The Christian High School in India*, gives the best available picture of rural education alongside the

training of those who are between the village and the college.

**Builders of the Indian Church.** Stephen Neill. London, Edinburgh House Press, 1934. (Available through Missionary Education Movement, 150 Fifth Avenue, New York, 80 cents.)

This little volume gives a vivid insight into the past work together with the prospect for the future architecture of India's Christian life.

**Christian Mass Movements in India.** J. Waskom Pickett. New York, Abingdon Press, 1933. (Available through International Missionary Council, 156 Fifth Avenue, New York. Cloth, \$1.00.)

This is by far the most authoritative survey of what is now becoming the most challenging flow of multitudes of underprivileged people into the church that has been witnessed in any land in modern times, if not in all history.

**Christianity in the Eastern Conflicts.** William Paton. New York, Friendship Press, 1937. Cloth, \$1.50; paper, 75 cents. (Especially Chapter III.)

This magnificent book has two particular contributions to make. It puts the Indian Christian advance in the heart of the world scene, and it reveals with the insight of one who has given years of splendid service in India the large significance of the present growth of the Christian church.

**Heritage of Beauty.** Pictorial Studies of Modern Church Architecture in Asia and Africa, Illustrating the Influence of Indigenous Cultures. Daniel J. Fleming. New York, Friendship Press, 1937. \$1.50.

The pictures here show the interesting and significant adaptation going on today of church architecture to Indian patterns.

**Untouchables' Quest, The.** Godfrey Phillips. New York. Friendship Press, 1936. Cloth, 75 cents; paper, 40 cents.

Professor Godfrey Phillips, with the insight of one who has himself given decades to South India, gives an up-to-date picture of the Untouchables and their movement towards the light.

### Other Recent Books

**The Japan Christian Year Book—1938.** Edited by Charles W. Iglehart. 8vo. 454 pp. Yen 2.50—Kyo Bun Kwan, Tokyo; \$1.25 from the Foreign Missions Conference, New York. 1938.

Nineteen foreigners and six Japanese, who contribute the chapters to this annual volume, give a reliable but incomplete picture of political, industrial, social and religious life in Japan today. The picture is incomplete for government censorship does not permit the publication of facts in regard to the military situation, the financial distress, the real attitude of the better informed people as to the war against China, or on the Shinto shrine situation. At the same time there is much recorded here that is of great interest and value regarding "The Year of the Ox" (1937)—supposed to be a period of "patient rumination." Politically the period was marked by a further breaking away from the plan of cooperation with America and Europe in the limitation of armaments, and a refusal to join in plans for the promotion of peace and friendly relations with the more advanced nations. The "military party" is in the saddle in Japan and is determined to carry out its own program, without regard to treaty obligations and the rights of other nations. "The Year of the Ox" might be interpreted as "the Year of Sacrifice"—but it is the sacrifice of Japan's good name and of the principles of justice, truth, peace and friendship.

Dr. A. K. Reischauer of Tokyo says that "Everywhere today religion seems to be uncertain of itself and in a state of confusion." Primitive elements of superstition and low moral standards still remain in Japan's religious, political and social system—in spite of their fine patriotic ideals and their modern education. Japanese will acknowledge no authority above that of the Emperor—as interpreted by his human advisers.

But the influence and power of Christ is growing in Japan—in spite of great difficulties. The progress of the Christian

churches, as shown in four chapters, is not very encouraging. Both the nation and the Church are passing through a crisis. The increase in evangelical Church membership has been small (only 5,111 reported by all societies), in spite of Kagawa's evangelistic campaign. The statistics are incomplete.

The Year Book includes the usual list of missions, stations and missionaries. One of the interesting chapters deals with "The Revival Movement in Formosa" and another is on "Japan's Christian Activities Over Seas."

**Christian High Schools in India.** By Alice B. Van Doren. 170 pp. Rs. 2-12. Calcutta, 1936.

Few publications of the excellent "Education of India Series" of the Y. M. C. A. Publishing House, present more helpful, and at the same time, more challenging material. The work of the twenty Christian Colleges in India is of great significance, both for the nation and the Church of God; the 170 odd high schools covered by Miss Van Doren's survey, which prepare many boys and girls who later go on to the colleges, are also vital centers of influence. One finds among them throbbing, colorful, unique institutions but some that are drab, dull, commonplace. This Survey dodges none of the depressing facts but it pictures fully the achievements of the best schools; covering the essential issue of curriculum, organization, and methods, the survey is at its best in the section which reviews the relation of religion to education. Thoughtful and wise but practical and suggestive, this section is of fundamental importance for the work of these church-fostered schools. Illustrated amply and supplemented by sample charts, the book makes its appeal to the reader who wants a fresh view of Indian education at its best—that is where it is self-critical. Valuable statistics make this study useful for the student of missionary education.

Miss Van Doren and her Advisory Committee, all operating

under the direction of India's National Christian Council, have given us a readable book, a digest of a great volume of data, selected with the wisdom of experience. The book is most timely and will remain for years to come both an authoritative document of fact and also a guide a program of help to those now at work in India's schools.

B. C. HARRINGTON.

**Moving Millions—A Pageant of Modern India.** By E. Stanley Jones, Bishop J. Wascom Pickett, C. Herbert Rice and others. Introduction by Robert E. Speer. Map. 224 pp. Paper, 50 cents. Missionary Education Movement, New York. 1938.

This is the senior textbook for the study of India. It is full of facts that are essential in such a study, and the chapter headings indicate that the picture of modern India's "moving millions" is adequately presented: The Untouchables; The Ministry of Healing; Rural Millions; The Christian Church and Higher Christian Education. Dr. Stanley Jones sums up the whole in a final chapter—"Facing the Future." He points out that conversion from one faith to another is no longer a religious question only, but a political and cultural one. There is a plea for a demonstration of the Kingdom of God; people must see its principles and power in operation. The Christian message must be the Kingdom of God on earth—no less. We cannot compromise or tone it down.

**The Star in the East.** By C. Darby Fulton. Illus. 12mo. 264 pp. Presbyterian Committee of Publication, Richmond, Va., 1938.

The tragic events in Eastern Asia are of tremendous importance to the world of today and tomorrow. Here is a message of Hope in the midst of dark days. Dr. Darby Fulton, formerly a missionary in Japan, and now Executive Secretary of the Foreign Missions Committee of the Presbyterian Church in the U. S., knows the situation from first-hand contacts. His parents went out fifty years ago as missionaries to Japan. Dr. Fulton writes graphically, intelligently

and sympathetically of present-day events and the modern trends—in China, Japan and Korea. He considers the expectant East, the teaching and influence of Confucianism, Buddhism, Shamanism and Shintoism; he describes briefly the work of Protestant Missions and the growth of the Christian Church, and the present status of Christianity, the many obstacles and the outlook. Each of the three countries is taken up separately. The book is full of facts, important facts, related facts, well presented. Christ is the only hope of Asia and of the world.

**Radiant Youth.** By Captain Reginald Wallis. 128 pp. 80 cents. American Bible Conference Association. Philadelphia.

While this book is written for young people, no adult will lay it down when once he begins to read it. Some of its thirty-three chapters have appeared in *The Christian Herald*. Each is intensely practical. The author skillfully deals with such topics as: "The Dynamic of the Cross," "Does Sin Matter?" "Is the Bible God's Book?" "Attainment or Atonement," etc., so that the youthful reader is thoroughly and unconsciously grounded in stable doctrine. Each chapter begins with a bit of humor or a gripping story, and telling illustrations fall thick and fast, holding the attention to the end. Clever reasoning and skilful use of Scripture quotations clinch the argument in each message and much helpful information is contained in this delightful book.

HOWARD A. ADAIR.

**Francisco Fulgencio Soren.** By L. M. Bratcher. 224 pp. \$1.25. Broadman Press. Nashville, Tenn.

A young Brazilian who was brought to the Lord by one of His missionaries later came to the United States, went through college and seminary and then was sent back to his native land by the Southern Baptist Board of Foreign Missions. The Baptist Board did not follow the example of other North American Boards in excluding native-born

Brazilians from appointment as missionaries. Francisco Fulgencio Soren became a great influence for God in his native country. So unusual was his work that his Alma Mater conferred upon him the degree of Doctor of Divinity. He developed the small church of Rio into a large congregation and a temple worthy of that metropolis. He and his wife also helped to establish a theological seminary, and a woman's college of which Mrs. Soren is the principal. Dr. Soren became the interpreter between the missionary viewpoint and the Brazilian Church and vice versa.

This biography will be a great help to every young minister and especially to the outgoing missionary.

A. H. PERPETUO.

**Fun and Festival from India.** By Rose Wright. 48 pp. 25 cents. Friendship Press, New York. 1938.

This little pamphlet is just what the title indicates. It contains suggestions for supplementing the study of India with music, games, costumes, menus from India, and creative recreation such as metal work, "tie-and-dye" work and other arts native to India.

**Hearts Aglow.** Stories of Lepers by the Inland Sea. By Honami Nagata and Lois Johnson Erickson. Illus. 127 pp. \$1.25. Printed in Japan for the American Mission to Lepers, New York. 1938.

There are over 1,800 Christian lepers in Japanese leper colonies. Mrs. Erickson, a missionary of the Presbyterian Church in the U. S., has long been interested in these sufferers of Japan and has translated many of their beautiful poems. Here she translates stories written by Honami Nagata, a Christian leper, who tells his own experiences and those of his friends. He is a leader in the Poetry Club at Oshima where there is a hospital for lepers. To the stories and poems by Mr. Nagata, the translator adds others that reveal beautiful faith and courage. They repay the reader and show the power of Christ to bring comfort and courage to stricken souls in leprous bodies.

## New Books

**The American City and Its Church.** Samuel C. Kincheloe. 177 pp. \$1.00 and 60 cents. Friendship Press. New York.

**All Around the City.** Esther Freivogel. 96 pp. \$1.00 and 50 cents. Friendship Press. New York.

**America's Share in Japan's War Guilt.** 80 pp. 15 cents. American Committee for Non-Participation in Japanese Aggression. New York.

**American Bible Society's Annual Report—1938.** 300 pp. American Bible Society. New York.

**Blue Skies.** Louise Harrison McGraw. 262 pp. \$1.00. Zondervan Pub. House. Grand Rapids.

**The Church Can Save the World.** Samuel M. Shoemaker. 162 pp. \$1.50. Harper Bros. New York.

**The Church and the Tribulation.** C. F. Hogg and W. E. Vine. 63 pp. 6d. Pickering and Inglis. London.

**Christ and the Hindu Heart.** J. E. Graefe. 155 pp. Revell. New York.

**The Case Against Japan.** Charles R. Shepherd. \$2.50. 242 pp. Daniel Ryerson, Inc. New York.

**The Christ.** A. Wendell Ross. \$2.00. 222 pp. Revell. New York.

**The Doctor Comes to Lui.** Eileen Fraser. 71 pp. 1s. C. M. S. London.

**Evangelize or Fossilize.** Herbert Lockyer. 92 pp. Bible Institute Colportage Assn. Chicago.

**Evergreen and Other Near East Bible Talks.** Abdul-Fady (A. T. Upson). 120 pp. 2s. Marshall, Morgan & Scott. London.

**Education in India—1935-36.** 140 pp. 8s. 3d. Bureau of Education, Delhi, India.

**The Heathen.** Henry W. Frost. 106 pp. Fundamental Truth Pub. Findlay, Ohio.

**The Household of Faith.** Arthur Emerson Harris. 232 pp. \$2. Revell. New York.

**Hearts Aglow.** Honami Nagata and Lois Johnson Erickson. 127 pp. \$1.25. American Mission to Lepers. New York.

**It Began in Galilee.** Reginald J. Barker. 317 pp. \$2.50. Cokesbury Press. Nashville.

**Johanna of Nigeria.** Life and Labors of Johanna Veenstra. Henry Beets. 228 pp. Grand Rapids Printing Co. Grand Rapids.

**Japan Christian Year Book—1938.** \$2.00. Christian Literature Society, Tokyo, or Committee of Reference and Council, New York.

**Living Word.** C. M. S. Report. 56 pp. 6d. C. M. S. London.

**Little Saint Barbara.** M. E. Markham. 101 pp. 1s. Pickering & Inglis. London.

**Lectures on Japan.** Inazo Nitobe. 393 pp. \$2.00. University of Chicago Press. Chicago.

**G. Campbell Morgan, Bible Teacher.** Harold Murray. 141 pp. \$1.00. Marshall, Morgan & Scott, London. and Zondervan Pub. Co. Grand Rapids.

**Men of Power.** Fred Eastman. 186 pp. \$1.50. Cokesbury Press. Nashville.

**Street Corner.** Harold & Eunice Hunting. 118 pp. \$1.00, cloth, and 50 cents, paper. Friendship Press. New York.

**A Study in Christian Certainties.** John Wilmot Mahood. 77 pp. 35 cents. Zondervan Pub. Co. Grand Rapids.

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156 Fifth Ave., New York, N. Y.

## HAVE YOU READ?

### THE LIFE OF GEORGE BOWEN OF BOMBAY

By ROBERT E. SPEER

The biography of a remarkable missionary whom the (then) Prince of Wales visited in Bombay at the request of his mother, Queen Victoria.

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