

THE MISSIONARY REVIEW OF THE WORLD

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Dates to Remember

- November 1-3**—National Stewardship Convention, Chicago, Ill.
- November 6-11**—International Goodwill Congress, San Francisco, Calif.
- November 20**—Thanksgiving Sunday.
- December 6-9**—Biennial meeting of the Federal Council of Churches, Buffalo, N. Y.
- December 13-30**—International Missionary Council, Madras, India.
- January 8-10, 1939**—Home Missions Council, Baltimore, Md.
- January 23-February 18**—Iowa School for Missionaries, Iowa State College, Ames, Iowa.

Obituary Notes

The Rev. David B. Schneder, D.D., a missionary of the Reformed Church in the U. S. to Japan since 1887, died in Sendai, Japan, on October 4. Dr. Schneder was one of the outstanding missionaries and for many years was president of the College of North Japan, retiring two years ago. He was decorated by the Mikado with the Fourth Order of the Rising Sun and the Third Order of Sacred Treasure. He was born in Bowmansville, Pa., and was graduated from Franklin and Marshall College and from Lancaster Theological Seminary.

* * *

Miss Isabel K. MacDermott, executive secretary of the Board of Trustees of Santiago College in Chile, died in the Post-Graduate Hospital, New York City, August 12, following a major operation. Miss MacDermott was a teacher in Santiago College many years ago.

* * *

Mrs. R. W. Porteous, of Shanghai, whose capture by communists in 1930 will be remembered, died at Nanchang May 5. Mrs. Porteous went to China 44 years ago as Emma Forsberg, of Pennock, Minn. She married R. W. Porteous in 1908, and through their united efforts more than 50 outstations were opened in West Central Kiangsi. When news was flashed around the world in March, 1930, of the capture of Mr. and Mrs. Porteous by communists, multitudes gathered to pray for their deliverance. After being held for three months, they were released, having suffered untold hardships and indignities.

After a period of recuperation in America, they returned to China in 1932 to reopen the Burrows Memorial Bible School in Nanchang.

* * *

Rev. Charles Phillips, of Johannesburg, South Africa, died June 6 at the age of 85. He was a missionary of the London Missionary Society, and later pastor of Ebenezer Congregational Church in Johannesburg.

SPIRITUAL REVIVAL IN FULL SWAY



The war in China has added greatly to our material burdens. It has greatly deepened the spiritual life of all at the Home and also increased the number we are caring for. Your prayers and aid will now go further in winning souls for Christ than perhaps ever before. Let the appeal of hundreds who are helpless and hopeless not be in vain. A little goes a long way in China.

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Personal Items

Dr. W. Graham Scroggie, one of the Vice-Presidents of England's National Young Life Council for some years, now becomes the Free Church President of the Movement, to succeed the late Carey Bonner. He will hold the office jointly with Canon Rowland Grant.

* * *

Dr. W. A. Visser 't Hooft, of Geneva, has been elected president of the World Student Christian Federation at a meeting in Paris, attended by 120 delegates from Australia, India, Java, South Africa, Canada, United States, and nearly all the European countries.

The Russian Student Movement in Exile, having its headquarters in Paris, joined with the French Student Christian Movement as hosts of the conference.

* * *

Rev. Saburo Imai, secretary of the Board of Missions of the Japan Methodist Church, is in America as a representative of his church to the United Church of Canada.

* * *

Dr. Robert Bond, president of the Methodist Conference of Great Britain, traveled 20,000 miles last year without missing a single engagement. He attributes this in large measure to the prayers of the membership for their president.

* * *

Dr. George Washington Carver, distinguished Negro scientist of Tus-

kegee Institute, is convalescing after a serious illness. Dr. Carver's discoveries are known around the world.

* * *

Mrs. Prem Nath Das, Vice-President of Isabella Thoburn College in Lucknow, has been chosen as successor to Dr. Mary E. Shannon, Principal, who retires early in 1939. Mrs. Das is the first Indian to become head of the first college for women in Asia.

* * *

Dr. Rufus Jones and **Dr. Harry Silcock**, representing Quaker Missions of the United States and England, have been visiting China, studying the situation and gathering data, preparatory to sending a staff of workers to open headquarters in Shanghai for the administration of relief. The Quakers have proved their efficiency in this line.

* * *

Dr. Luther Wesley Smith, pastor of the First Baptist Church of Syracuse, N. Y., has been chosen as Executive Secretary of the American Baptist Publication Society, succeeding Dr. Owen C. Brown, retired.

* * *

Dr. James A. Graham, founder and director of the Presbyterian Mission Hospital in Tagbilaran, Philippine Islands, has been declared an adopted son of the Province of Bohol. The declaration, printed on parchment, was presented to Dr. Graham in the presence of government authorities, members of Bohol Medical Society and other prominent Boholanos.

* * *

The Rev. J. Leon Hooper, D.D., of the Board of Foreign Missions, Presbyterian Church, has been asked to extend his service as Acting Secretary for the portfolio which includes Japan, Korea, Siam and the Philippine Islands, for another period of three months.

* * *

Mrs. F. E. Shotwell has taken up the responsibilities of Western Supervisor of Migrant Work for the Council of Women for Home Missions. She comes to the Council with a training and experience that fits her peculiarly for these responsibilities, so ably carried on by Miss Adela J. Ballard during the last ten years of her lifetime. Mrs. Shotwell was a member of the Council staff in 1931-1932 in the Colo-

(Concluded on page 513.)

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CHRISTIAN PUBLICATIONS, INC.

1502 N. Third Street, Harrisburg, Pa.

THE MISSIONARY REVIEW OF THE WORLD

DEHAVAN L. PIERSON, *Editor*

VOL. LXI NOV., 1938 No. 11

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

25 cents a copy—\$2.50 a year.
Foreign Postage, 50 cents a year.
Published monthly, except August.
All rights reserved. Copyrighted 1938.
British agents—Marshall, Morgan
and Scott, 12 Paternoster Buildings,
London, E. C. 1 shilling per copy,
10 shillings a year.

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LISHING CO., INC.

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Editorial Chat

The four hundred or more delegates to the International Missionary Council will soon meet in Madras, India, for two weeks' conference (December 13 to 30). They face a difficult situation at home and in many mission fields. The influence and pronouncements of this conference of leaders should be far-reaching. THE REVIEW has asked a number of delegates to write impressions of the conference and to secure papers from those who make the most important contributions—especially native Christian leaders from each field. Among those who are to give our readers their views of the situation and their reactions to the conference discussions are: Dr. John R. Mott (Chairman), Dr. Paul W. Harrison of Arabia, Dr. Frank W. Price of China, Mr. Kenneth Grubb of the World Dominion Movement, Dr. H. Kerr Taylor of Nashville and Dr. H. Kraemer of Holland. These are requested to give us not only their own views, but the views of Nationals from various lands. Later we will announce the plans made to present the most vital themes discussed at Madras before the churches in America. Do not miss these reports.

* * *

Now is the time to plan for Christmas. Nothing you can send to a missionary friend (at home or abroad) or to a pastor or other intelligent Christian friend will be of greater interest and value, to keep them informed on world conditions and the progress of Christianity, than a year's subscription to THE REVIEW. (Note our special offer on the back cover of this issue.)

A missionary to West China voices the view of many missionaries who are at isolated stations and so are deprived of the rich privileges we enjoy at home. A small living income, with heavy expenses, also makes it difficult for them to buy books and magazines and they have no public libraries. The following letter suggests a field for loving service:

"We have been so delighted with THE REVIEW . . . Please enter our subscription so that we will not miss any issue. It is a source of spiritual power and an inspiration to us.

"R. H. THOMAS, Yunnan, China.

* * *

A leader in the church in America volunteers the following:

"There is no magazine which comes to my desk which I read with more intense interest than the REVIEW. You are doing a wonderful piece of work in editing this magazine, and keeping the Christian world in touch with the whole realm of missionary activity. I thought the September number especially good."

JOHN TIMOTHY STONE,
*President of the Presbyterian
Theological Seminary, Chi-
cago.*

* * *

We can never preach the Gospel with power until we get over the caste spirit. If all Christian workers are not cured of our spiritual aristocracy, God never will give us the power of the Holy Spirit in winning souls. Peter could not go down to that household in Caesarea and preach the Gospel with power until he had learned that any man, woman, or child in the wide world to whom God sends His Gospel is on equality of right and privilege with the proudest nobles of the earth.

ARTHUR T. PIERSON.

Personal Items

(Concluded from second cover.)

rado migrant camps and during the succeeding years as a teacher devoted her summers to working in migrant projects in California, Oregon, and Washington.

* * *

Dr. Mary E. Shannon, Principal of Isabella Thoburn College at Lucknow, India, has been awarded the Kaiser-i-Hind medal, for conspicuous public service. Miss Shannon has presented her resignation from the college, to take effect early in 1939.

Americans are too prone to identify the Kingdom of God with democratic liberalism: There may be a place in the Kingdom of God for the Authoritarian State; but there can be no place for the Totalitarian State.—*Rev. Howard Chandler Robbins, New York.*

The Church has denied the universality of Christianity by its divisions over doctrine, race and nationality. It has itself erected the barriers that separate Christianity from Christ.—*T. Z. Koo, Shanghai, China.*

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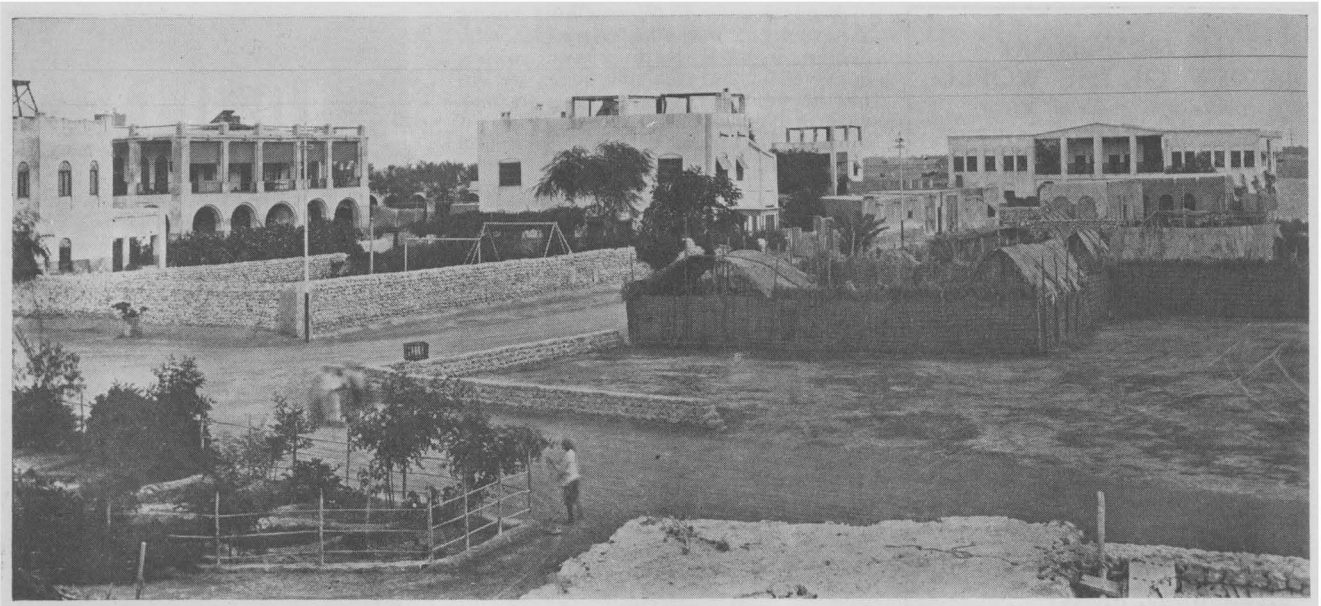
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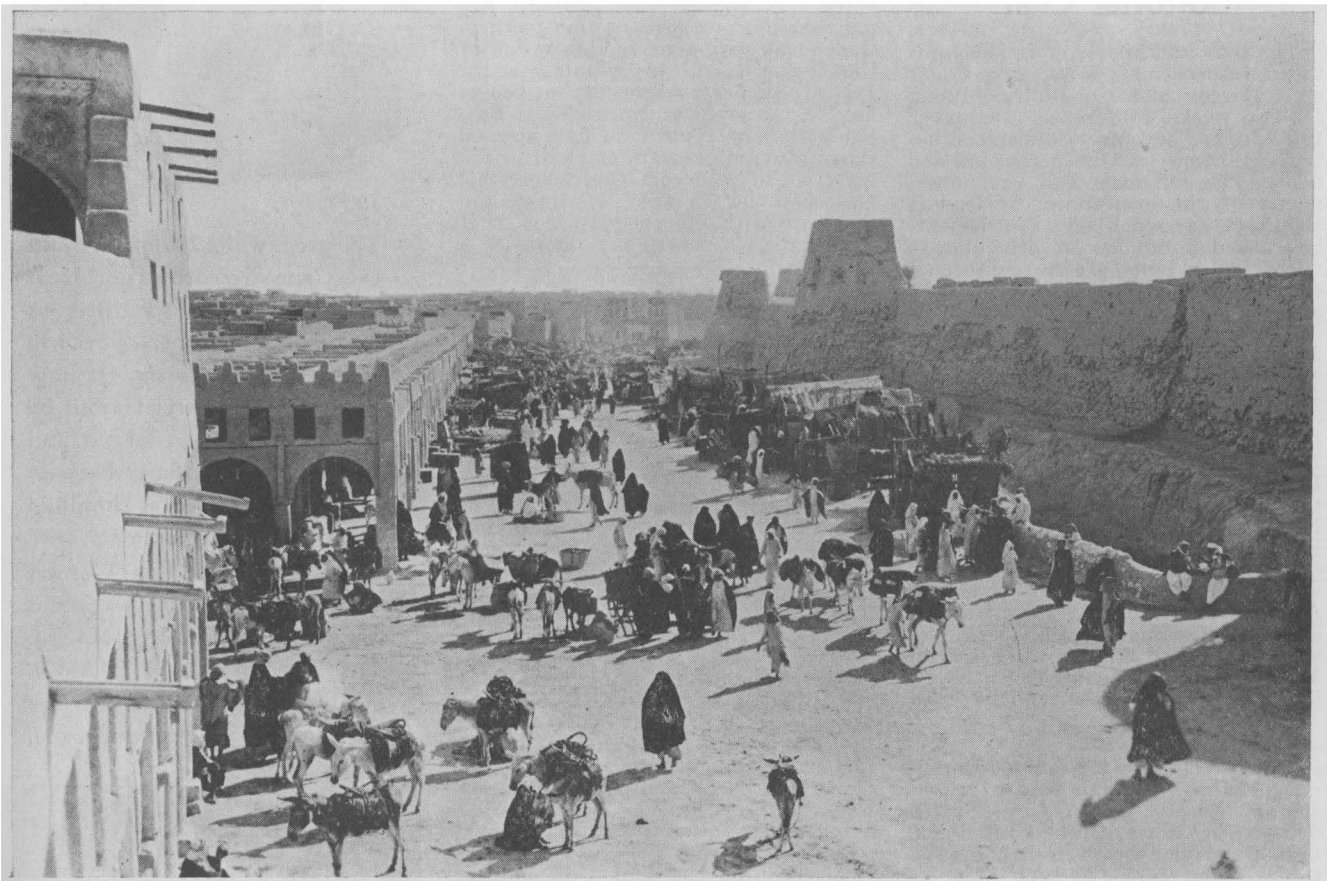
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NEGLECTED ARABIA—A STREET SCENE IN HOFUF-HASA
(see article by Dr. S. M. Zwemer—page 519)

THE MISSIONARY REVIEW OF WORLD



AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXI

NOVEMBER, 1938

NUMBER 11

Topics of the Times

THE PRESENT CRISIS IN ASIA

About fifty years ago, a book was published which greatly influenced the missionary thinking and activity of the Christian Church. It was called "The Crisis of Missions,"* and was the result of a careful study of world conditions and the opportunity before the Christian Church. At that time doors long closed were opening to the messengers of Christ in all lands. God was calling but the Church was giving only a feeble response—not more than ten thousand missionaries to the ten hundred million unevangelized. One out of every 15,000 Protestants was a missionary and the annual gifts for work abroad amounted to only about \$10,000,000. In the next ten or fifteen years the number of missionaries doubled and the gifts multiplied four fold. A spiritual awakening also came to Christians at home; prayer and missionary training increased; the progress of the Gospel in many lands was rapid and transforming. Then came the World War which resulted in a great slump in the spiritual life of the churches. Non-Christian nations became more suspicious of outside influences and were more eager for self-determination in politics, education and religion. But the seeds of Truth had been planted; Christ had been preached and His life had been exemplified so that the work has continued to grow.

Today there is a new crisis in Asia. Anyone even slightly informed can see the dangers and the opportunities, especially in Moslem lands, in India, in China and in Japan. The turning of the tide in one direction means retrogression or disaster; turned Godward it means progress and new life. The crisis in these lands is threefold—political, social and economic, educational and religious.

The political crisis in India is due to the new

program for a representative government under an Indian parliament. Mr. Gandhi, Jawaharlal Nehru and other leaders cannot agree on a plan for effective cooperation. Suspicion and jealousy stir up strife among Moslems, Hindus, Sikhs and Christians in the desire for a controlling voice in the government. Proportionate representation in parliament is a great bone of contention.

A year ago the political problem in China seemed on the way to a satisfactory solution, with Sun Yat Sen's "Principles" to guide the national program, and with strong unselfish Christian leadership in the government. Then came the Japanese absorption of Manchuria and the cruel and unwarranted invasion of China by the Japanese war machine. Meanwhile Western nations look supinely on, with disapproval but still supply Japan with war materials for the murderous campaign. In the midst of this agonizing strife China is more united than ever before.

But Japan too is passing through a political crisis. With the military dictatorship in control and the fear of communism ever present; with the common people kept in ignorance of the real situation; with the theory of a "divine Emperor" hanging in the balance, and with growing antagonism and distrust between Japan and most of the countries of Europe and America—no one can tell what a day may bring forth. Korea has already felt the evil effects of this political despotism and there everything is being Japanized by force.

The social and economic crisis in Asia is also apparent. India is continually fighting poverty, but with some success under British guidance. The caste system, which has been her bane, shows signs of breaking down under the leadership of Dr. Ambedkar and through the preaching of the Gospel of Christ. Fifty years ago what is taking place today—with the opening of schools and public wells and government positions to outcastes—would have been thought impossible.

*"The Crisis of Missions," by Arthur T. Pierson, published in 1886, went through many editions.

In China, the fear of communism has passed— if Japanese aggression can be stopped. Public improvements in roads and other means of communication; the development of natural resources and trade, and the improvement in social ideals were showing great progress—and then came Japan as an instrument of destruction. But China's power to resist and to recuperate has been proved through the centuries.

The social and economic situation in Japan and Korea is serious. The war is estimated to cost Japan \$5,000,000 a day and the people are feeling the depression more and more. They are being heavily taxed and are commanded to omit all luxuries and many things considered necessities. Hundreds of thousands of wage earners are being killed in China. Koreans also are suffering acutely from Japanese taxation and exploitation.

The Educational and Spiritual Crisis

The educational and spiritual crisis in Asia is intimately linked with the political and economic situation. Materialism and atheism are struggling against Christ and His principles of love, justice and freedom.

In Japan and Korea, Christian education is threatened with extinction, as emperor worship and attendance at the Shinto shrines is being required of Christians and non-Christians alike. Japanese and Koreans were fast becoming educated in Christian truth, enlightened customs and ideals, but now the government is fast taking all education under its control and is depriving the people of the religious liberty promised by the constitution. The alternative is being offered—Baal or Jehovah, Diana or Christ, God as revealed in the Bible or Shinto.

In China, in the midst of political and economic distress, there seems to be a spiritual awakening and greater religious freedom. Whereas Christian teaching was excluded from the schools under recent laws, the loyalty of Christians and the sacrificial service of missionaries in caring for the wounded and destitute has now brought permission to make Christian teaching a part of school and college curriculums. Spiritual revivals and a new earnestness in prayer and new power in Christian testimony are reported from all over China today.

India, too, is in a spiritual crisis. Hinduism seems to be making a desperate last stand. Evangelistic campaigns are spreading and several thousands every month are coming forward to confess Christ. The dissatisfaction of Depressed Classes with Hinduism may lead to a tremendous exodus into the Christian or possibly into the Moslem fold. Many take the position of Dr. Ambedkar

who declares that although he was born a Hindu he will not die a Hindu.

Enough has been said to call attention to the present crisis in these great nations of Asia. It is a time of danger and of opportunity—of danger lest the people retrograde into confusion, depression and opposition to Christ and His program; a time of opportunity when through vital union with Christ they may be brought through to true liberty and peace, to social and economic progress and to new spiritual life and power.

The Way to Victory

What is the way of victory? Politically it is not the way of greater armies, navies and air battalions; it is not by accepting the supremacy of communistic, fascist, or socialistic leaders; it is not even through pacifism or a peaceful struggle for political control. Christ and the apostles lived in a time of political oppression and the dependence on armed force, but they sought peace by obedience to laws that did not defy the laws of God, by love that suffers long and is kind and by preaching Christ as the Saviour and Lord of all. "When the foundations are destroyed, what can the righteous do?" They can still be righteous, trust God and stand true to Him—even unto death.

Socially and economically the way of victory is not by a new social setup or through the adoption of certain economic principles—for self-seeking men to disregard. In the time of Christ, social injustice was everywhere apparent, slavery and poverty prevailed and there was a great gulf between the rich and the poor. Christians met the crisis not by advocating a redistribution of wealth, or even the immediate liberation of slaves, but by proclaiming the law of love, by preaching and practicing justice and by showing that God is no respecter of persons. They revealed the truth that riches consist not in accumulated wealth but that character and contentment come from honest toil, brotherly dealings and an unselfish, wise stewardship of time, talents and possessions.

The educational and spiritual needs were seen in the days of the early Church. These needs were met, not by great united campaigns or by the establishment of institutions, they were met by uplifting Christ and by teaching His truth to all so that new desires and ambitions were awakened, new life and power were imparted and the call of God was heard for the establishment of a new order.

The secret of meeting every crisis effectively—be it political, social, economic, educational, spiritual, national, missionary or personal—is to take God into account; it is to bring men and women into such vital relation to God through Christ,

that new life will come to them, with new aims and energy, new intelligence and a keen desire for knowledge; a new sense of justice; new love for God and man and new power to carry out His program. Is there any other way?

THE PLIGHT OF CZECHOSLOVAKIA

Before 1918 there was no political division in Europe named Czechoslovakia. The land and people were a part of Austria-Hungary for three hundred years. Then came the Versailles Treaty and as a penalty for fighting a losing warfare Austria-Hungary was divided, part of the territory and people going to Rumania and Poland, part to the new nations of Hungary and Yugoslavia and part to Czechoslovakia. The people seemed satisfied with this allocation and Prof. T. G. Masaryk, the high-minded and wise patriot was elected the first president. All seemed to go well while the nations were struggling to recover from the economic effects of the war and while Germany was weak and unarmed. Now, twenty years after the war ended and peace treaties were signed, the provisions of the Treaty of Versailles relating to Czechoslovakia are scrapped. Germany, under the dominating leadership of Adolph Hitler, has rearmed in such a formidable way that the Reich feels strong enough to disregard other European nations. After taking over all of Austria, without a battle, he has demanded large sections of Czechoslovakia where "Sudeten Germans" are living, and has captured their territory under threat of a general European war. Already he has marched in to take possession of fortifications, cities, health resorts, natural resources, and many industrial plants on which the Czechoslovakian Government has depended for economic and military strength. The end is not yet; while the four parties to the new agreement—Germany, France, Great Britain and Italy—have supposedly guaranteed the new boundaries of the shrinking republic, Herr Hitler is not satisfied. He sees that the other nations fear modern warfare and its terrible results, as he does not, and therefore he stands ready to demand more concessions to add to his territory in Europe—and probably will demand a return of former German colonies. Poland and Hungary also are demanding slices of Czechoslovakia inhabited by some of their people. It is as though Mexico were strong enough to demand United States territory in the southwest, in which Mexicans have made their homes. The Czechoslovaks were ready to fight for their land but could not do it alone, when abandoned by their allies who had guaranteed their boundaries.

Czechoslovakia has had 54,250 square miles of

territory with over 15,000,000 inhabitants. These include Czechs of Bohemia (Moravia and Silesia) Slovaks, Germans, Poles, Jews, Russians, Hungarians and other races and nationalities. Two-thirds are Czechoslovaks. The predominant religion is Roman Catholic; they are reported to number ten million. Under President Masaryk the country enjoyed prosperity for twenty years. Multitudes have left the Roman Catholic church to become Protestants who number about 1,130,000.

What should be the attitude of Christians in such a crisis? What would be the attitude of Christ? While we have obligations to the government and the land in which we live, our true citizenship is not of this world. The basis for our peace and welfare is not a human government of our own choosing. Some of the greatest Christians have been developed under most unfavorable circumstances—in the ancient Roman Empire, in Russia, in France and Spain during days of persecution, in Turkey under the Sultan, and in every mission field where Christianity has sought to gain a foothold. Christ Himself warned His disciples that in this world they must expect hardship and persecution; He called Saul the persecutor to become His missionary, showing him, not what a comfortable successful time he would have, but "how great things he must suffer" for the sake of Christ.

Christians and the Christian Church are called to work unflinchingly for a better world, to preach and practice peace; to feed the hungry, heal the sick, care for the fatherless and widows; to preach and practice righteousness and brotherly love in the name of Christ and in the power of the Holy Spirit. In Czechoslovakia, as in Spain and Ethiopia, in China and Korea, Christians pray for courage as they face conflicts and ungodly human dictators; they are not discouraged in the midst of trials; true followers of Christ will witness to Him and will resolve to love even their enemies and to pray for rulers and for those who "despitefully use and persecute them." Czechoslovakia and other lands may be ravaged by war and torn by fire, sword and pestilence but the life of the Christian is "hid with Christ in God."

War is a taste of hell on earth but there is something even worse than the mental and physical horrors of warfare—namely the utter spiritual darkness of those whose lives are alienated from God. There is much that Christians can do for the suffering people of Czechoslovakia, and of other stricken lands, in this hour of their dire need. Christian love is not merely a pious sentiment, it is a divine dynamic that operates for practical and Godlike ends.

SO THIS IS INDIA TODAY*

"The earthquakes that have rattled our bungalow are as nothing compared with the movements which are changing the whole life of India," writes an experienced missionary in looking over the scene—political, social, and religious—which now confronts Christian forces. "I have never seen the foundations of society shaken as they are today."

India has a population three times that of the United States; 200 languages in use; climate ranging from tropical to subarctic; a rigid social and religious system which is now giving way before modern conditions; five widespread religions, besides innumerable minor faiths. In the midst of all this we find that Christianity is increasing much more rapidly in proportion than the population! These few facts underlie the current work in India. Behind the familiar statements are rapid changes in life and psychology such as have never before confronted India.

Christians set the standards for the education and training of women, and the women of India are responding with zeal and unselfishness. Christians set standards for the improvement of village life; for lifting the level of rural millions above the line of desperate poverty; for care of body and soul in hospitals and clinics. Education is more widespread, leadership for and by the members of the Depressed Classes is vigorous and vocal. The high percentage of illiteracy has made the goal of Christian workers "Every Christian a reader by 1941." "Never mind lunch," was the cry of a group of women. "We can get food later; we can't get a teacher when this meeting is over!"

Medical work: Missionary doctors (men and women) and nurses, work with an Indian staff of doctors and nurses in hospitals and dispensaries. They treat tuberculosis and leprosy as well as the more common ills of India.

Schools and universities: Union and denominational colleges and schools are scattered over all India.

Evangelistic work is conducted in evangelistic meetings, in churches, schools and hospitals. *Mass movements* are again in progress as they were a generation ago. Political as well as social influence is largely against these movements, owing to the fact that voters are registered by religion. If means were at hand to train them, the missions could use many more Indian evangelistic workers to help to seize so great an opportunity.

Women's work: Women are making history in India, from political leaders to village workers. Some are Christians but the Christian influence is

strong even where the leaders themselves are not Christians.

Agriculture and industry: India has resources, physical and spiritual, that are undeveloped by any of her old religions. These schools are a part of the answer which missionaries are making to the question, "How important are 700,000 villages and their inhabitants?"

It is impossible to separate the work of the Kingdom of God into given classifications. The doctor and the nurse, the industrial teacher and the rural expert, the minister and the woman evangelist, the teacher and the administrative officer, are but parts of the whole force of Christians who have put their gifts of trained and devoted lives at the service of Christ to make India a part of the Kingdom which shall not end.

THE CRISIS AMONG NEGROES

According to President Mordecai Johnson of Howard University in Washington, D. C., the Negro is in a worse state today than he was before the depression, and in the most precarious position he has been since 1880. Dr. Johnson feels that his people are likely to lose in the next ten years the greater proportion of all they have gained, unless steps are taken to avert this disaster. This is an opinion to challenge the attention of every public-minded citizen, and every friend of our Negro millions. The problem of providing work for the vast reservoir of unemployed Negro labor rising out of the maladjustments of the cotton plantation system in the South is a colossal one to attack, and one far out of the scope of any one church to solve. The Church must be aware that such a problem exists, else how can it help to create a public opinion which will demand that some national attempt at a solution be made? The problem resolves itself into a concern about educated young Negroes, willing and eager to work at anything that will pay a living wage, unable to find a niche, rebuffed and humiliated frequently in the search for honest work, and excluded from most of the opportunities to earn a decent living. Many possibilities are automatically closed to the young Negro and he starts out with a defeatist attitude, knowing that he will be lucky to work into some elevator or service job; that there are not even too many of these, and that he will automatically get less money for his work than his white neighbor.

What the Church can do is problematic; what individuals can do is just as complicated; but there is one thing all can do—we can become informed and interested. Each person can examine his own practical Christianity.

—Virginia Ray, in the *Presbyterian Tribune*.

* Extracts from *Monday Morning*, a weekly paper for Presbyterian pastors.

A New Survey of Neglected Arabia*

By the REV. SAMUEL M. ZWEMER, D.D.,
Princeton, New Jersey

*Author of "Arabia, the Cradle of Islam," etc., etc., one of the
Founders of the Arabian Mission of the Reformed
Church in America*

FIFTY years ago the tragic death of Ian Keith-Falconer at Aden called the attention of the world to Arabia. His memorable words stirred the student world of his day: "While vast continents are shrouded in almost utter darkness and hundreds of millions suffer the horrors of heathenism and Islam, the burden of proof rests upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field."

The burden of the unoccupied areas of the world rested on the Edinburgh Missionary Conference nearly thirty years later. (Witness the report and the literature on the subject at that time.) The subject was practically shelved at the Jerusalem Council Meeting in 1928, and the survey by Charles H. Fahs was not even printed in the eight-volume report. Now the World Dominion Movement, in its series of Survey Volumes, has laid emphasis not only on what the Christian Church has done and is doing, but especially upon the vast unfinished task and the great unoccupied areas. Their latest volume deals with Arabia—long neglected and now the hardest battleground in the spiritual conflict with Islam.

Dr. Harold I. Storm (who is chiefly responsible for the Survey and has written all of the chapters except one, which is by Mrs. Storm) has probably traveled more widely across the Arabian peninsula than any other missionary. His recent tour took him across the peninsula from east to west and inland to Asir, Yemen, and the cities of Hadramaut. The beautiful photographic illustrations in this volume reveal something of the variety of Arabian landscape.

Arabia is not all desert. It has fertility and beauty. H. St. John Philby has recently made an extensive journey to the Land of Sheba (*Geographical Journal*, July, 1938) through the great Wady of Nejran, where Christians died martyrs before the days of Mohammed. Here is his picture of one unoccupied province of Arabia. Does it not come as a challenge?:

The backward state of the "Asir highlands, intended by nature to be a paradise, is the inevitable result of man's inability to live at peace with his neighbors." Yet here nature and man have certainly combined to create a scene of astonishing beauty, and it seemed to me that man had actually outdone nature in their friendly rivalry. Imagine a great tableland thrust up to a height of 9000-9500 feet, towering above the tumbled mountains and valleys of the Tihama on one side and the endless expanse of mountains and desert on the other. The surface of the plateau, plunging steeply down on one side in a series of splendid buttresses, slopes gently on the other in the curves of graceful valleys, forming huge theaters, for which man has provided the seats in terrace after terrace of cornfields. In the middle of June the corn was ripe, and I shall never forget that scene of golden ears souging and bowing under the gentle breeze, terrace after terrace, down the mighty flanks of those mountains, whose steeper slopes nature had reserved for her own planting—a dense forest of junipers and other trees extending down to the 7500-foot level. And in the fields and forest the birds rejoiced.

The natural boundaries of Arabia are not in degrees of latitude or longitude. The great "Island of the Arabs," as they themselves call it, has its geographical and historical area accurately expressed in the thrice repeated promise of the Old Testament "from sea to sea and from the river unto the ends of the earth." Iraq and Transjordan are of Arab speech, race and tradition; the great northern desert has been the tenting ground of the Arab since the dawn of history.

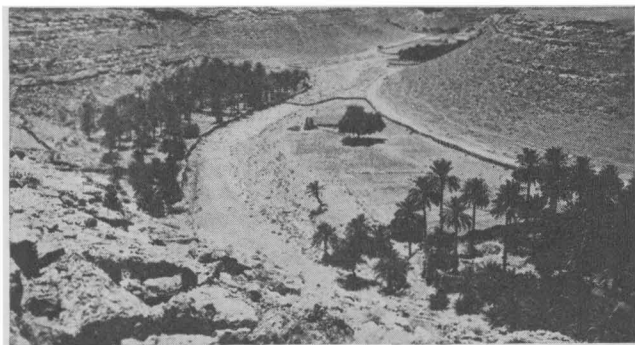
Dr. Storm's survey is the first complete survey of Arabia today as a mission field. Until the year 1889, this vast area was considered a closed land. Dr. Eugene Stock, then Secretary of the Church Missionary Society, in an address at the Ecumenical Missionary Conference held in New York in 1900, said: "The greatest of all these unentered countries, which is very rarely mentioned in missionary accounts, is Arabia. There is that great Arab race, the children of Abraham as much as are the Jews, waiting for the Gospel; but we cannot get in to preach it. The Lord will open that door when we have entered the doors already open." Why did this missionary statesman and historian consider Arabia "the great-

* "Whither Arabia?" By Harold Storm, M.D., illus. \$1.50. Published by the World Dominion Movement, New York and London.

est" of all the unoccupied fields and speak of "the great Arab race"?

Of all the lands comparable to Arabia in size, and of all the peoples who in any way approach the Arabs in historical interest and influence, no country and no nationality (as Prof. Hitti remarks) has received "so little consideration and study in modern times as have Arabia and the Arabs." Arabia is one of the great Bible lands, has an area of a million square miles and is the probable cradle of the Semitic race which has given the world its three great theistic faiths: Judaism, Christianity and Islam.

The Arabs have been world-conquerors and explorers. They traveled from the Pillars of Hercules (Gibraltar) to the coasts of China and in the period of their greatest expansion "assimilated to their creed, speech and even physical type more aliens than any stock before or since, not excepting the Hellenic, the Roman, the Anglo-Saxon or the Russian." Israel's tradition in the



A GORGE IN THE TUWAIG MOUNTAINS, ARABIA

Old Testament reveals most intimate relations with Arabia and Arab life, both on their eastern frontier and on the south, even to distant Hadramaut. The Hebrew literary genius, as Dr. Macdonald has indicated, also shows kinship with Arabia. "Their literature throughout all their history, and to this day, in its method of production and in its recorded forms is of Arab scheme and type." An index of all the Scriptural references to Arabia and Arabian Bedouin life includes twenty-five books of the Old and five of the New Testaments.

There is no land in the world and no people (with the exception of Palestine and the Jews) which bear such close relation to the Theocratic covenants and Old Testament promises as do Arabia and the Arabs. The divine promises for the final victory of the Kingdom of God in Arabia are many, definite and glorious. These promises group themselves around seven names which have from time immemorial been identified with the peninsula of Arabia: *Ishmael*, *Kedar*, *Nebaioth*, *Sheba*, *Seba*, *Midian* and *Ephah*.

Dr. Storm shows that the Arabs are a great race in origin and destiny, and are capable of great achievement. Physically they are undoubtedly one of the strongest races of the world, a survival of the fittest in an environment that kills off the weaklings. The character, influence and literature of the Arabic language witnesses to the genius of the people and of their prophet Mohammed, through his book. A certain degree of similarity in human character, and an even greater similarity of language and custom and religion, prevails over the entire area where Arab migration brought Islam in its early conquest.

Who can say whether what happened in the seventh century may not occur again in the twentieth, if Christ should capture the Arab heart and Arabs become messengers of the Gospel as they once were of the Koran?

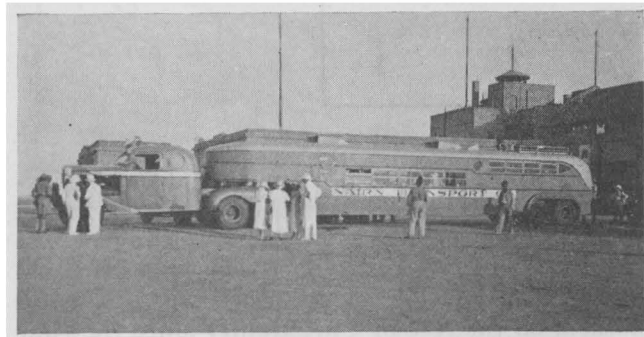
The exploration and mapping of the Arabian peninsula has made vast strides during and since the World War. When Hogarth wrote his book, "The Penetration of Arabia," there were still large areas unexplored and unmapped. Since the time of Doughty, the work of men like Lawrence, Shakespeare, Cheeseman, Rutter, Philby, Freya Stark, Vander Meulen, and last but not least, Bertram Thomas, have given us a picture of Arabia and its inhabitants with very few gaps remaining. But this latest survey by Dr. Storm is a missionary survey of the field.

The new forces that have at last stirred it may now arouse patriarchal and nomad Arabia from its stagnation. The tide of Western trade and culture came after the earliest missionary occupation fifty years ago, and has made the task of evangelization at once easier and yet more difficult. All Arabia faces a new future and this volume may well ask "whither?"

A recent British writer weighs the question: "The desert is undoubtedly the clue to the history of the Arabs. Relentless yet free, it has made the Arab what he is, essentially virile, essentially chivalrous, essentially spendthrift, essentially fatalistic. Critics have said that the Arab is so lazy that he has largely made his own deserts rather than that the deserts have made him. Such critics are unkind and superficial." He goes on to point out that today the Arab has changed. He has a broader horizon and a new sense of nationalism. The Arab is potentially a traveler and has made history outside of Arabia. The excellent maps that accompany the Survey indicate at once the tribal disunity of Arabia and its religious, social and linguistic unity.

As Dr. Storm points out, every year the motor car is penetrating further into neglected Arabia. Communications between every part of the Peninsula were never so rapid and universal. The

Arabic papers and books from Cairo, Beirut, Damascus, and Baghdad reach every part of the Peninsula. Surely all this is a challenge to hasten the work of Christian evangelization. Thirteen centuries of history prove that there is little hope for Arabia in Islam.



REPLACING THE ARABIAN CAMEL

Longest motor coach in the world—carrying passengers from Damascus to Baghdad.

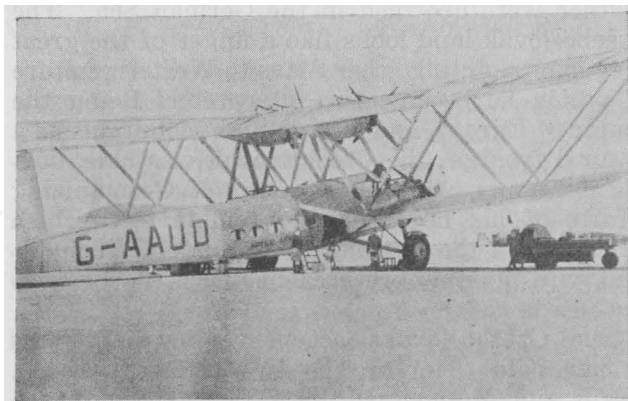
What Islam has done and has *not* done for the land of its birth can be read in the fascinating books of unprejudiced explorers who, from the days of Burckhardt and Niebuhr until those of Philby and Freya Stark, penetrated the vast peninsula and have portrayed not only the land but the people. Doughty's two volumes are an encyclopedia on the effect of Islam in molding the character of the desert Arab. There could be no stranger indictment of Islam than the fruit of that faith in the character and lives of the Arabs as Doughty portrays them.

The present Survey does not deal very largely with Islam as a religion but points out the success and the further urgent opportunity for Christian missions, especially medical missions. Dr. and Mrs. Storm are very modest in pointing out what has been achieved in the past five decades. One cannot measure success here by statistics, although we have tables and figures of schools, hospitals and dispensaries. The Arabian peninsula, seen from the back of a camel, is much larger than on the map. Here "one dot may represent 10,000 Moslems"; there, one Moslem represents ten thousand difficulties in evangelism. Some things cannot be put into tables and figures. You cannot tabulate loneliness nor plot the curve of hope deferred which makes the heart sick. Yet these are the things that make the difference between the shedding of ink and the shedding of blood. The end of the geographical and ethnological survey is only the beginning of the missionary enterprise. One man with God at a mission

station is a majority. Arithmetic fails when you deal with spiritual realities. Yet it is the imponderable forces of the Spirit of God which will determine victory or defeat in Arabia. The three principal missions in the peninsula are the American Mission on the Persian Gulf, the United Church of Scotland at Aden, and the Danish Church Mission in Yemen. The number of Christians connected with these missions is very small, but their faith and faithfulness is very great. Here is a book that truly tells of "Faith" Missions!

Because we believe that the imponderables of the Kingdom of Light are on our side, we believe that "opportunity" is not the last word in missions. The appeal of the closed door is often even greater than that of the one which is open. The open door beckons; the closed door may be a challenge to God's authority. It is the strength of these imponderable forces—that is to say the reality of the Invisible, which enables the missionary beneath the walls of an Arabian city, or in its borderlands, to look upward with confidence and to see by faith the future result of his toil in "the great multitude which no man could number"—a world where statistics are inadequate to express realities, where finance and budgets have lost all significance and gold is used for paving stones.

Success is not always measured by numbers nor victory by majorities. "Not by might nor by



MODERN AIRPLANE TRAVEL IN ARABIA

power, but by my Spirit, saith the Lord." Here is a new challenge to students in our colleges for the great adventure. After you read this "New Survey," help to pray through to a successful conclusion the task that God has set before His Church in this great and still neglected peninsula.

Reality and Romance in Czechoslovakia

By REV. JOSEPH NOVOTNY, D.D.,

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RECENTLY the little democracy of central Europe, Czechoslovakia, has become front page news. In spite of the general interest aroused, few readers seem to be acquainted with the country, its problems and the present religious situation.

According to one of the best Czechoslovakian historians, Dr. Kamil Krofta, the foreign minister of the Czechoslovakian Government, the Czechoslovaks were already in the present countries which form Czechoslovakia as early as the second, or perhaps in the first, century of the Christian era.

In the fourth century, when people were seeking new homes, and the Slavs, the most numerous white race in the world who had their cradle in the south of Russia, divided into different groups. The Czechoslovaks, although comparatively few in number, showed the greatest energy and went furthest west of all the Slavs. A few who went further were drowned in the German Sea. The Czechoslovak land looks like a finger of the great Slav hand pointing other Slavs to Western culture of which he became the interpreter. Being the center of Europe, and having high mountains as a natural frontier, the Czechoslovak was able, during the many hundreds of years of Germanizing efforts of his neighbors, to remain a Czechish peninsula in the German Sea. His chief connection with his Slav brethren has been the Poles to the north.

The Czechoslovaks accepted Christianity as preached to them by the two Greek brethren, Cyrill and Methodius. This fact is the reason why the Czechoslovaks, while for the most part Roman Catholics, have not been strong followers of Rome.

The Protestant Reformation ideas took root in Bohemia and in the other Czechoslovak territory. The greatest man that the Czechoslovak nation produced, John Hus, was not the first or only reformer. He had many forerunners. His clever colleague was Jerome of Prague, and his spiritual successor, Peter Chelčický, a man who was born too soon, an apostle of world peace and separation of State and Church. He was the spiritual father

of the "Unitas Fratrum," and introduced believer's baptism into the Bohemian Brethren Church. Count Tolstoy professed himself his admirer and disciple. The Bohemian Brethren Church of old is sometimes called today "the most beautiful blossom on the tree of Christianity since the time of the apostles." Comenius was the great religious leader of the "Unitas Fratrum," the teacher of nations, who was called to Harvard as president, is a man who is not valued enough. We are only beginning to understand what he meant, not only for the Czechoslovaks but for the culture of the world. The Moravian Church of today has its origin in the work of Chelčický and Comenius.

Czechoslovaks are the only Slavs who adopted the Reformation and followed it for two hundred years. It was an eminently religious country, "The Land of Book and Cup." There is a proverb, which has its origin in the time of Hus: "The Husitic woman knows the Bible better than the priest." The Czechoslovaks printed the first Bible in a living tongue—New Testament in 1475, the whole Bible in 1488, in Prague. For the man who daily reads and meditates in the Bible they coined a word, *písmák*, which cannot be translated into any other language. Nowhere is the Lord's Supper held in higher esteem than among the Czechoslovaks. The old independent Protestant Czech State was a land of liberty, with the king-democrat, George of Podebrad, who was a Czechoslovak citizen, chosen king because of his spiritual nobility. This Reformation movement was transplanted into Slovakia so that half of the population became Protestants and they use the Czech Bible and hymnals today.

Another fact which shows the missionary spirit of the Czechoslovaks in the dawn of the Reformation, is of spiritual interest to all Anglo-Saxons. When Scotland was still Roman Catholic, but had some friends of Reformation ideas, they sent to Prague a message in which they asked for a representation of the Reformation ideas in the cradle of Reformation. The Czechs sent a whole expedition, the leader of which, Pavel Kravar, was professor in the Prague University. In his adopted country he became known as Paul Crawler, or



THE THEATER OF TURMOIL IN EUROPE TODAY

A *Herald-Tribune* map showing the portions of Czechoslovakia acquired by Germany. These areas comprise about 11,500 square miles (nearly the size of Belgium), with 3,500,000 inhabitants, living along the Western, Northern and Southern boundaries.

Craw; he preached the Gospel in Scotland for three years, and was burned as a heretic at St. Andrews in 1433.

Peter Paine, an early English Reformer, who was banned from his native country because of his "heretic" beliefs, found a refuge in the free country of Bohemia, and died there in peace, known as "Brother English." The center and spiritual stronghold of the Reformation ideas was the Czech University of Prague, the oldest one in Central Europe, founded in 1348.

When America was discovered, and many left their homeland to seek gold, the Czechoslovaks revealed a thirst after pure religion, and sent abroad an expedition to find the best Christians in the world and to bring home their experience.

Meanwhile the religious divisions were serious. When civil war broke out in 1618, the Austrians invaded the land and the tragic battle near Prague was a precursor of the end of the independent Protestant Czechoslovak State. Emperor Ferdinand of Austria proclaimed that he would rather see Czechoslovakia a desert than a Protestant country. Few pages of history show such a dark record as those of the persecution of Protes-

tants in Bohemia by Roman Catholic Austria. The Jesuits and soldiers entered the land and tried to "convert" the people with sword and fire. They beheaded twenty-seven Czech religious leaders and passed a law that everybody who would not be Roman Catholic must leave the country or die. Many died, many left the country without their property, so that although Bohemia, before the Thirty Years' war, had over three millions of inhabitants, after the war there were left only eight hundred thousand people. The property of the Protestant Czechs (which amounted to five hundred million gold crowns, according to the historian, Bilek) was given to the Roman Catholic Church, nobility, and the Emperor. Three hundred years of persecution followed, the history of which a Czech can read only with a bleeding heart. The Roman Catholic German-Austrians largely succeeded in turning the Czech Protestant land into a Roman Catholic country.

To make the nation forget their national hero, John Hus, the Jesuits brought out a fictitious John (Nepomuk), and named him the nation's patron saint in 1729.

A dark period followed in Czech history. In

the forests and mountains remained the true *písmáks*, readers of the Bible, although the Bible was proclaimed a forbidden book which the Jesuits told the people not to read and many were taken away by force. In order that Catholic servants might not touch the "poisoned books," they carried them in chains, and the priests burned them in the churchyards. One Jesuit leader proclaimed openly that he (Konias) had burned sixty thousand Bohemian Bibles and Protestant religious books. In order to find hidden Bibles it is recorded that the Jesuits used to wear shoes with nails when they went to the fields where the people were working barefoot. Trampling on their feet, they asked where they kept their Bibles. People often went from one village where there was no Bible to a village where there still was a Bible and offered a loaf of bread to be allowed to read and learn parts by heart, in order to share its contents with their neighbors when they returned.

In these dark three hundred years the Protestant Czechoslovaks had to fight Vienna and Rome, that together tried to Germanize and to Romanize the nation. Therefore it came about that every Czechoslovak was filled with a hatred against this dualism, and as he read history the antagonism was doubled.

The Effect of the World War

The third period of the Czechoslovak nation starts at the moment with the great World War. It was natural that every Czechoslovak resolved to side with the Allies against Austria; their oppressor. The leader of the nation, Prof. T. G. Masaryk, wisely foresaw that a revolution would mean suicide. Therefore he recommended that some of the leaders go abroad to cooperate with the Allies, and others stay at home to lead the people. Regiments were organized in Russia, France, Italy, and America. As a result the Allies recognized the right of the Czechoslovaks for independence.

Austria endeavored to punish the Czechoslovaks for their thirst after freedom and the children suffered especially. As one poet said: "Who saw the sufferings of men, did not see anything, he must see the sufferings of the women; who saw the sufferings of women, did not see anything, he must see the sufferings of children." The children sought for bits of food in ashes, or begged on their knees at the door for a piece of bread. When the war was nearly at an end, the Austrian minister for Foreign Affairs, Czernin, said to the Czechoslovak leaders, "When we are forced to leave your country, we shall leave it a cemetery." After the armistice eighty-two per cent of the Czechoslovak children had consumption, and two

out of three who were born in the last year of the war died because of the weakness of their mothers. In spite of this persecution, the nation kept the motto of John Hus: "Woe to those who, for a piece of bread, sell the truth."

When the war was near at an end, the Czechoslovaks could wait no longer for the armistice. When they saw that their oppressor grew weaker and the Allies stronger, they thought that the moment had arrived for their liberation. On the twenty-eighth of October, 1918, Prague was aroused to enthusiasm. Crowds crying, "Liberty! Hurrah for the Allies!" were marching through the streets. People went about kissing and embracing each other. The Czechoslovaks are proud that their greatest day in history was not stained by a single drop of blood, even by the "enemy." The Austro-Germans feared the day of liberation would be a day of vengeance—therefore they closed the doors and windows of their houses in fear. But the new government sent messengers to the Germans to open their houses, with the message that they need not be afraid as the nation did not intend to persecute anybody in the new State.

When Czechoslovakia was liberated, it seemed only natural that the national liberation should be crowned by a religious liberation. The Czechoslovak Government prescribed for the first time in the new state a census, to record to what nationality each one belonged, and what religion he professed.

In the old Austria it was not easy to leave the Roman Catholic Church, but after the World War, there was proclaimed complete religious liberty. Many Czechoslovaks, even nominal Roman Catholics, were ashamed to say that they belonged to the Church which had "burned the greatest Czechoslovak that ever lived," John Hus; the church which "robbed our greatest men of their property," and had either killed them or sent them abroad as beggars.

They said: "We cannot read the history of our nation without feeling ashamed that we belong to those who destroyed the whole life of our nation."

Many people (perhaps one-third) left the Roman Catholic Church during this movement and the process is not at an end. While two-thirds of the population are still reported as Roman Catholics, according to the last census the capital city of Prague has only fifty-three per cent in that church. Great numbers are joining the new Czechoslovak Church which has broken all ties with Rome, recognizes the great men of our Reformation as their spiritual leaders, uses the Czechoslovak language in the church, has pictures of John Hus on the altars, and sings old Husitic

hymns; the priests marry, and the church is growing in numbers as well as in spiritual life. They are learning from the Protestant churches new methods, such as the Sunday school and Young People's Societies.

Many join the different Protestant churches which, in a short time, have admitted thousands. In the west of Bohemia, in a country town, where there was a Presbyterian church with about one thousand members, today the same church has twenty thousand members. In the same district is a country town where all the population left the Roman Catholic church and joined the Protestants, leaving only the priest, his housekeeper and the janitor in the Catholic church.

In the Protestant churches many are seeking the deepening of spiritual life. Dogmatic battles are at an end; but many feel that real godliness ought to follow the movement. The pastors from the lukewarm churches are sent to those regions where there is the greatest spiritual work, in order that they may be influenced by that movement and "bring it home." It is touching to see how eager the young Protestants are to know what they ought to do to be real "Bohemian Brethren." Many a lukewarm church has become a living force because of the new opportunity. The greatest movement was in the southwest of Bohemia, where there was formerly the greatest stronghold of the Roman Church; it is the birthplace of John Hus, John Zizka, and Peter Chelčický, and other Czechoslovak Reformers. As in the Reformation time, people in the street, in the railroad cars, in the public places, often spoke about religious topics during this movement.

America and Czechoslovakia

It is interesting to know what part America played in the development of Czechoslovakia. There are several external ties between America and Czechoslovakia: their proclamation of independence was signed in the same place at the same desk as the Declaration of Independence of America, in Philadelphia; the first lady of Czechoslovakia was an American, the Anglo-Saxon American wife of the first President, Professor Masaryk. The Czechoslovaks will never forget the American soldiers in Europe who helped to liberate the nation: the proclamation of the American conditions of peace; the distribution of the American bread, which saved multitudes from starvation; the coming of the American dollar, which saved Europe from bankruptcy. The Czechoslovaks know of these things, and are deeply thankful. In Prague they have the Wilson monument, Wilson Central Station, American Street, and Hoover Avenue. One of the American correspondents just after the armistice found in

one Czechoslovak village where there were seventy-eight houses, over ninety American flags.

The Czechoslovaks are eager interpreters of American culture, including religion. It is only stating a fact when the European nations call the Czechoslovaks "the Yankees of Europe." The newest Czechoslovak literature is full of American influence. One of the youngest Professors of Philosophy of the Prague University, the successor of President Masaryk, returned from a trip to America and spoke and wrote enthusiastically about American life. The people were never more ready to accept the greatest treasure which America possesses—the spiritual Christian religion.

As to the problem of minorities which has caused the present crisis in Czechoslovakia, there are such racial, national and religious minorities in every country of Europe. The crux of the problem is not how many individuals or what percentage of the whole population is found in a certain group, but how they are treated; how much liberty they possess.

In Czechoslovakia with more than 15 million inhabitants, the minorities reach 33.8 per cent of the total population. These minorities came to Czechoslovakia as colonists. The historical development and natural frontier of high mountains did not permit to draw the frontier any other way. These minorities are scattered all over the country. The Germans have numbered 22 per cent of the entire population; the Magyars (Hungarians) 4.7 per cent, the Ruthenes 3.7 per cent, the Jews 1.29 per cent and the Poles 0.56 per cent.

How are the minorities treated in Czechoslovakia? The Germans have had seventy representatives in the Chamber of Deputies, thirty-six in the Senate; the Magyars (Hungarians) have eleven deputies and seven senators; the Ruthenes have nine deputies and senators; the Poles have two deputies and the Jews two. There is absolute liberty with regard to the use of the minority languages in the press. With regard to schools, they can educate their children in schools provided by government money where the minority language is used and where the teachers belong to the minority and textbooks are printed in the minority language. The Germans in Czechoslovakia have had two universities, two technical institutes and are equipped with all types of elementary and secondary schools. All these schools have been supported by government money.

Germany, Italy and Hungary offer no political representation for the minorities. Poland offers only partial political representation and bilingual type of schools. Czechoslovakia is a democratic country where the minorities have equal rights with the majority.

The Universality of Christ^{*}

By E. STANLEY JONES, D.D., India

SOMETHING more is involved in Christian missions than the question of whether we will or will not send missionaries across the seas. The Christian Church is beginning to recognize the fact that if we cannot share our Christian faith with every man everywhere, in the end we will not be able to hold it. That which is not universal is not true, for Truth by its very nature is universal. Two and two make four in India, China, America, and around the world. The moment you discover the Truth, it rises above national boundaries and belongs to us as a race. If, therefore, what we have cannot be shared with all men, it is not universal, and if it is not universal it is not true.

If we cannot give Christ and His Gospel to every man everywhere, in the end we shall stand beside dead altars, we shall pray dead prayers and we shall have a faith that has let us down in our own emergencies. Therefore, this whole question is significant beyond the immediate influence of the missionary cause, and we must face it and face it with a new sense of realism.

We do not apologize for things as they are and that are of interest to missions. Rather, we want to be prophets of things as they ought to be. Christian missions are not sacrosanct save as they represent truth and reality. We do not ask that men should blindly take what we say. We ask that they submit it to the test of experience, of life, of reality. No matter what we say or unsay, the last word is with the facts.

We search with you to find reality if we can. Our platform should fit the world's needs. When Jesus stood in a little synagogue in Nazareth two thousand years ago He announced a program which seemed then of little significance save to that little group. But the world today, humbly searching after something it has not, turns again to ask whether this Man of Galilee has a definite word for us at this period in the world's history.

Jesus said: "The spirit of the Lord is upon me, for He has naught in me to preach good tidings to the poor." His program included the proclaiming of release to the captives, socially and politically disenfranchised; the opening of the eyes of the blind, the physically disenfranchised; to set

at liberty them that are bruised, those who have hurt themselves with their moral and spiritual falls. His was a message to the hurt spirits of men, and then He came to proclaim the Lord's Year of Jubilee. Every fifty years there was a fresh national beginning; all debts cancelled, all slaves freed, all land redistributed, and the nation began with a new beginning.

Jesus closed the book of the Prophet, and said, "Today this program begins. Today this Scripture hath been fulfilled in your ears."

In beginning our missionary program we can do no better than to announce what Jesus said was His program and make it our own—a Gospel for the poor, for the hungry millions of the earth. God wills a new distribution of the goods which He has provided for every man. The missionary enterprise, if it stands for anything, stands for redistribution of that which God, our Father, has willed that every man should have.

Second, we would proclaim release to the captives. There are still multitudes of people who are not liberated. There are those who are still socially and politically captive. The missionary enterprise comes with a great passion for human freedom, believing in the worthwhileness of every man. It would proclaim belief in the worthwhileness of every nation.

There are undeveloped races, but no permanently inferior people. We would also come with a message to those who are physically disenfranchised—the opening of the eyes of the blind. The missionary enterprise should go out with a passion for health, for healing, to lift the burdens of suffering which are weighing upon the hearts, and are crippling the lives of men.

The message must come also to those who are bruised—men and women who are injured or handicapped by their own falls. The man with the wounded conscience, the man who cannot look the world and himself squarely in the face. We come with the Gospel of another chance, a new beginning, a conversion, a regeneration.

Then the missionary program sets the whole thing in God's Year of Jubilee and proclaims a fresh beginning for a race in all departments of human life, a fresh awakening for a world, a new start.

^{*} Condensed from an address delivered at the United Foreign Missions Campaign, Chicago, in 1933.

These are some of the principles that underly the missionary movement, but upon the threshold of our coming to proclaim these words certain things rise up and questions which we must face. Whenever you face a question, face it in its more acute forms—answer it there, and then you have answered it all down the line. We would like to put this fresh, living, new Kingdom under the world problems today, and under the world situation today, but we are met with objections which we must face.

When we talk about being missionaries we are accused of a desire to manage other people. Men say, first of all, that it is bound up with the political imperialisms of the West. No matter how pure its motive, missionary work gets entangled and alloys within itself disturb and destroy its effect upon human life. Every movement needs constant criticism, constant readjustment, perpetual realignment, and a bringing back to original purposes. We want to bring back this movement to original purposes, to disentangle it from every entangling alliance that would cripple its spirit and hurt its motive. We want it to stand clear in its own right—compelling, and doing what God would have men do through this movement.

Not Political Imperialism

First of all, then, men say that the missionary movement is a species of political imperialism, that it is the religious side of that western expansion, and partakes of the spirit of that expansion. There is some truth in what the critics say. Again and again the movement has been corrupted by its contact with pushing imperialisms and has been used by the imperialisms of the West. It was said that when the white man went to Africa the white man had the Bible and the African had the land; later on the African had the Bible and the white man had the land. There is just enough truth in that to make it sting. Unjust treaties have been forced upon China because of China's treatment of missionaries. This movement has been fused in the purposes of imperialism. We acknowledge it with sorrow. But that period of entanglement with the political imperialisms is at an end. Never again will treaties be forced upon China because of China's treatment of missionaries. Christian missions are undoing what has been done, and the whole pressure of Christian enterprise is to give men liberties and freedom. It is the passionate belief that lies at the heart of the missionary enterprise that every man is of infinite worth.

If any people in these United States say that they do not believe in Christian missions, they should be willing to go back to where they were before Christian missions touched *them*. And if

they did, they would go back to a semi-savage, roaming across Europe. Are we coming to that?

Many of us are proud that we have English blood in our veins. The English have made amazing contributions to the collective life of our race. And yet at the time of the Roman ascendancy, a Roman said, "The stupidest and ugliest slaves on the market are those from Britain." Had you looked at those stupid and ugly slaves you would have said, "Impossible barbarians! Nothing can come out of *them*." But someone else looked at them and said, "Angles; Angles. If they could be Christianized they would be angels." We are not angels, but we are quite different from the stupid and ugly slaves. And the thing that was at the bottom of our rise was the fact of the impact of the Gospel of Jesus Christ upon us.

Those who have Scotch blood are prouder still. The Scotch have made amazing contributions to human life. Some of the noblest souls have come from the Scotch, and yet the Scotch have been called "eaters of human flesh," who had plenty of flocks but whose herdsmen would prefer a steak from the female breast as a rarity! The Scotch of the fourth century! Had you looked at them you would have said, "Impossible barbarians!" But some looked at them with the eyes of Jesus Christ, and there began the upward rise of a nation that has contributed largely to the collective life. Everywhere the missionary movement goes with a passionate belief in the development of men into likeness to God as He is revealed in Jesus Christ.

We don't believe that there is any nation good enough or wise enough to hold permanently another people against that people's will. There is in every nation a birthright of freedom, and the Christian missionary movement should stand, not as the sponsor of white prestige and white rule, but should stand for the brotherhood of men, and present a Christ who stands alongside of the liberties of men and who expresses those liberties in His Gospel and in His kingdom.

Retain All That Is Good and True

We believe that each nation has something to contribute to the collective life of our race. We go, then, to the nations of the earth, not trying to wipe out their culture, their past. Much of that culture will pass away with the impact of fuller knowledge. What is false in those religions will be dissolved in the face of truth, but nothing good, nothing true, nothing beautiful shall perish if men and women accept Jesus Christ, for He said, "I came not to destroy, but to fulfill." He would gather up unto Himself all the beautiful things, the splendid touches, the genius of each nation, gather up into Himself—not destroying,

but perfecting all that is good and true and beautiful. We can go to the nations of the earth with a new sense of friendship, and at the same time believing that we have a message to them that Jesus Christ completes everything good in any nation anywhere.

I believe the last vestige of connection of the missionary enterprise with political imperialism was severed at the Jerusalem Conference. For the first two or three days we analyzed until we were paralyzed. We were suffering from what somebody has called "paralysis of analysis." But at the end of those two weeks, as we sat at the feet of Jesus Christ and looked into His thoughts, we concluded that we had a message the world could not do without and live. No missionary movement has set its face toward the rights of all men, and the liberties of all men.

But somebody says: While the missionary movement may not be political imperialism, isn't it denominational imperialism? Isn't it marked by the desire to build up vast denominations? There is some truth in that alliance. Christian missions grew up at the time when denominations expanded greatly in the West, and they have sometimes used this movement for the purposes of statistics.

Christ Greater Than Sects

But today in the East, Christianity is beginning to recognize that there is something bigger than the question of being a Baptist or a Methodist or a Presbyterian or anything else. There is the question of being a *Christian*! What great advantage is it to you whether you are a Methodist or Episcopal or anything else, in the light of the question as to whether Jesus Christ or Karl Marx shall hold the destiny of China? As we have dropped down beneath the level of organization, down to the level of experience, we have discovered that the true Christian Church is the most united body on earth, if we only knew it. We are united in the deepest thing in life—namely, in life itself. We share in Jesus Christ a life that overleaps the barriers of race and class and congregation and denomination, and holds us to the deepest brotherhood that this world knows anything about—the brotherhood of a new life in Christ.

It is a strange anomaly that people who are most united at the center are sometimes most divided at the circumference. We, therefore, say to the Christian Church: "Brothers, we are one. Let's act and love as if we were one. Do away with all duplications, and all competitions, all overlapping, and face this whole world Christian program with the sense of the solidarity of the Christian forces of the world."

A church that has a living unity has authority in a world that is looking for unity. If we can't get together as denominations, how can we demand that the world get together as nations? We believe that the missionary enterprise comes to you with a new passionate belief in the unity of the Christian world, and we would build up a great sense of Christian solidarity that would hold together every fine thing that each denomination can contribute to the whole, but bound together with a broad Christian brotherhood that transcends all of this. There is no denomination that had any corner on the saints. God seems to work through denominations—sometimes, in spite of them. If that hurts your denominational pride it may help your Christian humility. We are deeply grateful for the denominations which have nurtured us and given us spiritual birth, but we step out and say: "It may be that the Christian missionaries will force us at the home base to come together because we believe that the world is searching for real unity."

Is not spiritual imperialism desire to manage other people's minds and souls in their supposed interests? There is a good deal of that in Christian missions at home and abroad, because of the type of teaching we give our young people. We tell our young people that they must go out and become leaders. Get a dozen people together, all of whom have been taught to be leaders, and you have the stage set for confusion and strife, and for position, and power. Jesus (according to Moffet) said, "Be ye not called leaders." The attitude of the leader is, "I lead; you follow." It is a selfish attitude, therefore cannot be Christian. Jesus said, "Be ye called servants." The attitude of the servant is that he loses himself in a cause outside of himself. Jesus said, "I can Christianize that attitude." The world is tired of leaders. Again and again they plunge us into war to satisfy their ambitions. The world is sick of the desire to be leaders. It is perishing for servants! Perishing for men and women who lose themselves in the needs of humanity, forgetting themselves as the Master did. He said, "I am among you as one who serves. I came not to be ministered unto, but to minister and to give myself a ransom for many."

The Supremacy of the Servant

Then what happens? That Servant of all becomes the greatest of all. He rises up with a new kind of leadership, out of hurt and pain, out of the Cross. On Easter morning He rises to a new leadership. The Servant of all becomes the Greatest of all. If, therefore, you are sending out self-appointed leaders, we don't want them. But if you can send out men and women who will lose themselves in the great needs of the East, in Heav-

en's name send them! The East is perishing for servants.

There is another thing working against this motive. We have discovered by actual fact that we cannot succeed in being missionaries unless we succeed in becoming marginal. No longer at the center, managing affairs, but on the margin, stimulating, spiritualizing, culturers and helpers of the situation; always trying to produce men and women who will stand upon their own feet and succeed only as we succeed in producing Christ-conscious, Spirit-directed, self-supporting churches in the East.

We need the kind of mentality at the home base that is willing to contribute, even where they can't manage. We want the kind of spirit God guided, at the home base that feels that it is true success when we succeed in producing the kind of churches in the East that stand as living, vital centers, courageous and self-supporting. In other words, the price of your support should not be that you manage the whole thing. Give liberties to men and women, give them liberties sufficient to enable God to help them develop their own characteristics and their own life; then it may be that out of that liberty shall come back to us a great contribution. I do not want merely to go to the East, I want the East to come to us.

There are multitudes of men and women in the East who have caught the passion and victory of Christ. These men and women can give the Gospel to help us complete the uncompleted work and task of evangelism of America, so that there will be no more distinction between a "giving country" and "receiving country," but we will all be giving and we will all be receiving. Out of that process will rise a fuller, finer type of Christian manhood, out of the twain shall he become a new man in Jesus Christ.

Another objection is that somebody says that it may not be spiritual imperialism, but spiritual impertinence to go to people of other lands, when our task at home is uncomplete. A man said, "You never export a thing unless you have a surplus of that thing. Do you mean to say that you have a surplus of Christianity in America, that you dare export it?" We have no surplus of Christianity in America, but unless we try to bring others to Christ our own Christianity will die upon our hands. If the individual centers upon himself to Christianize himself, he will be de-Christianized in the process.

If a group or church should center upon itself to Christianize itself, it would perish in the process. If a nation should center upon itself to Christianize itself, it would dry up in the process. Our very stretched-out hands across the seas are in the end a putting of those hands together

in prayer, that we, too, might have more of Christ in our lives. The very act of giving to others is a conscious or unconscious prayer that His Life may be more operative in our own lives. But the man who makes that objection doesn't say to science, for instance, "Science, you dare not pass your science to the rest of the world until the sum total of the findings of science are operative in America." The fact of the matter is that the findings of science are far beyond the application of science to our collective life. The science of medicine is far beyond the application of medicine to our collective life, yet we do not hesitate to give our science to the rest of the world. There is always a gap between the findings of a thing and the application of that thing. There is a gap between Jesus Christ and our collective manifestation of Jesus Christ. We do not ask the nations of the earth to become American; all we ask them to do is to become Christian, and maybe in becoming Christian they will help us to become more Christian. That is what we crave.

The question is, Has Jesus Christ a supply which is universally redemptive? Will men be redeemed if they will give Him a chance? We believe He has that abundant supply of life, and that in Jesus Christ, wherever groups and nations and individuals have exposed themselves to Him, there will come a redemptive power that will lift, change, redeem and make new.

Not Ourselves But Christ

We preach not ourselves but Jesus Christ, and then we are your servants for Jesus' sake. But somebody says it may not be spiritual impertinence. Mahatma Gandhi raises an objection. He says that there should be no change in religion. In an interview with some American newspaper men he said, "If the missionaries were to use their hospitals and schools for the purpose of proselytizing, then when we attain self-government we would ask them to withdraw." His last word modified his first and he said: "Under self-government the missionary would not be allowed to proselytize if we feel it is done in the wrong way." But we have no desire to proselytize. Proselytism, or a mere outward change of association, is unchristian. Jesus said to the religious leaders of His day, "You compass sea and land and gain a proselyte, and when you have gained him you are twofold more a child of Hell than himself."

On the other hand, Jesus definitely and specifically demanded *conversion*. He said, "Except a man be born again he cannot see the Kingdom of God." There is a distinction between conversion and proselytism. Proselytism is the coming over from one sect or group or opinion to another

group or sect or opinion without any necessary change in heart allegiance or character. It is a change of label, not of life. We repudiate proselytism but we insist upon conversion, for conversion involves a change in character—a deep, fundamental, all-embracing change in life.

One business of the Christian Church is to produce conversion, and when the Christian Church can no longer show conversions it has lost its right to live and its power to propagate. When it can no longer make a good man out of a bad man, and a weak man into a strong man, and a man without God-consciousness into a man radiant with God, it has lost its function in human society. The whole structure of human life is resting upon that subtle, intangible thing called character. And when the character breaks, the confidence breaks, and when the confidence breaks the country breaks. If the Christian Church cannot so present Jesus Christ and His Gospel so as to make men and women of Christlike character, if any religion does not make bad men good, it has lost its right to exist. We have, therefore, no apologies for trying to produce conversion. We believe that wherever men and women and individuals and nations expose themselves receptively to Jesus Christ, their conversion does take place to the degree that He is received.

"We want to do something deeper and more fundamental than proselytizing." Conversion is not only the conversion of an individual—that conversion is as far extended as human need. Just as there can be sin in the individual will, there can be sin in the collective will. Shall we rescue the wounded in war or strike at the war system, too? Shall we pick up the drunkards or strike at the liquor traffic, too? The Christian Gospel reapplied would mean a conversion, not merely of the individual, but of the sum total of human life. Conversion—the Kingdom of God coming—replacing the present world order, founded as it is on exploitations and on unbrotherliness—we could replace by an order founded on good will, the Brotherhood of Man under the Fatherhood of God. This is the conversion for which the Kingdom of God stands.

The Christian life is primarily not an attainment, but an obtainment. The gift of God came to me when I had nothing to offer except my bankruptcy. I came to Jesus Christ hurt, confused, bankrupt. I offered Him what I had, and to my utter amazement and astonishment He took me, forgave me, cleansed me, loosed me from the old bonds, set my soul singing its way down these years. By His grace was I made whole.

I dare to speak of that because I simply am laying at His feet the tribute of my gratitude and my life. I could not keep silence without denying

the very nature of the Gospel which I hold. Freely did I receive, freely must I give. There is a deep discipline in the Gospel, a discipline of the love of Christ; but primarily it is the gift of God. The Gospel is not so much a demand as it is an offer, an offer of new life to man by the grace of God. The moment this life takes hold of a man he comes under a discipline so severe that it is far deeper than self-discipline.

Gandhi has another objection. This time, he says: "If you speak about your religion, don't speak about it in words. Use the most perfect method of evangelism—let it come out of the life, as the perfume comes from the rose. As missionaries and as Christian workers draw people by your deeds. But do not speak about it."

Witness of Lips and Life

There is something valuable in this suggestion. The West has organized religion too much around words. Our places of worship are called "auditoriums." Our services are services of song, prayer, speech—words. Somebody asked a Chinese what he thought of the Christian religion. He said, "It is a very talkative religion." There is something in what he says. Gandhi said, "Let us have a moratorium on words." There is something in his objections—but not everything.

Jesus Christ did use the rose-perfume method. "He went about doing good." He did good because men needed it, and the resources of His heart were big enough to meet that need. He went about doing good, but He did more than that. He interpreted words by acts. The words of His lips and the deeds of His life were one. They came together like the words and music of a song. His deeds were words and His words were deeds, and they all came together and became the Living Word.

We would say to Mahatma Gandhi, If we are true to Christ we will invest this message with the sum total of our lives, and that includes our words. It is only when our words are rooted in facts that we dare speak them.

A man came to me in India and said, "Why do you go after people to baptize them?" I replied, "I don't. They come to ask me to baptize them. I put no label on a man that does not correspond to an inward fact." The man who has the reality has a right to outwardly proclaim it and to enjoy any group where it will be cultivated. The inward without the outward is also hypocrisy. The life, speaking one thing, has a right to live it out.

But somebody offers one final objection: "Aren't they getting along well enough without Jesus Christ?"

I can not find anyone anywhere getting along well enough without Jesus Christ in East or West.

I cannot do it. In fellowship with Him I truly live. I go to the nations of the East because they are a part of the world, not because they are not most degraded but because they are brother men. A man said to me, "How do you talk to theosophists?" I don't—I talk to people. And I don't go to speak to Hindus and Mohammedans—I go to speak to men with the same inward needs that I have. I do not go to the people of the East because they are the worst of the world, I go to them because they are men for whom Christ died. That, it seems to me, is the legitimate reason for going. There are degradations in the East just as there are degradations in the West. As I have sat in round-table conferences and heard noble men tell what religion was meaning or not meaning to them, I have come to the conclusion that not only any man at his worst needs Christ, but man at his finest and best needs Him. Christ and the human soul were made for each other just as the lungs were made for air, the eyes for light, the heart for love, and the esthetic nature for beauty. Jesus Christ and the human soul were made for each other, and when we find Him we find not only the Way of Life, but Life itself. I desperately wish every one to have that life.

The Cross and the Motive

If I were to point out the deepest places where my missionary motive is found, I would point to a Cross. For the Cross, to me, is the place where I see deepest into the universe. There the universe turns redemptive, forgiving all, bearing all, healing all, and turning the whole of life into triumph. It is at the Cross where we see the heart of the missionary passion, for there is the place of the heartbreak of God. There is where love, pure, holy love, comes into contact with words, sign and need. There we begin to see love reaching out as far as the human need, and taking all into God's own heart bearing all and forgiving all.

Someone has defined "Life" as "sensitiveness." It is a great definition. The lower down the scale of living you go the less sensitiveness you find. The stone is numb; there is no life. The plant has some sensitiveness, therefore some life. The animal has more, therefore more life. When you come to Man you find the sensitiveness ranging out beyond itself, beyond its group, its nation, and to God and the larger life reaches out to man. The more sensitiveness, the more life. The highest, greatest life that has been lived upon our planet, is Jesus Christ. There we find the supreme sensitiveness. On the last day He will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world. I was hungered and ye fed me; I was

thirsty and ye gave me drink; I was sick and ye visited me; in prison, and ye came to me." "Lord," they say, "when saw we ye hungry or thirsty? Sick or in prison? We never saw Thee this way." And the Master says "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

Who is it that is hungry in the hunger of the world? The Christ hungers again. Who is it that is bound with the shackles of custom and sin and evil? In them Christ is still bound? At the Cross He gathered all up into His own heart, until every man's trouble became His trouble, and every man's pain His pain, and every man's sin His sin. He bore it in His own body upon the Tree. There, it seems to me, is the meaning of the universe. There is the meaning of Life. We live in proportion as we respond with deeper and deeper sensitiveness. This is the test by which we can judge.

How much life is there in our churches? That is the great question that comes home to us. Judge by this standard. Many churches are about the spiritual level of the vegetable. Dead beets, if you will. No sensitiveness beyond themselves, and proud of that fact. The missionary movement, with all its faults (and it has many) is the reaching up of arms and saying, "We are trying to be Christian; we are trying to be sensitive on a world scale, and in trying to do so we are beginning to try to catch something of the passion that our Lord and Master held." I cannot see how we can keep that passion in our hearts and not reach out to the last man everywhere.

The moment I rose the day I was converted I felt an impulse in my heart that I had never known before. Five minutes before I had had no such impulse. The impulse was that I wanted to share with everybody, and put my arms around the world and share the Gospel with everybody. My missionary motive today is that; deepened, broadened, but still there. I do not see any place to stop witnessing this side of the last human being. This desire should be held in the heart as a great consuming power. The center of the whole thing is the heart. I believe that such a passion shows the heartbeat of Jesus Christ. In Him is enough power to heal the individual, the social, the economic, the political needs of the world. I know no other power.

Jesus Christ stands and says, "Come unto Me and enter My Kingdom." Are you willing to make inward surrender of your whole self to Him—your money, your brain, your hand, your life? If so you will follow Him and your life will never be the same. You will have new joy and freedom and power.

Problems of the Churches in Asia

By REV. AKIRA EBISAWA, Tokyo, Japan

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THE Christian churches of Japan have made striking progress in the brief time since the opening of missions here in 1859. From the very early days these churches have been characterized by a self-governing church polity, promoted under the leadership of missionary and Japanese leaders.

We realize, however, that the Christian Church in Japan is not yet fully established. It is only partially represented by the communions transplanted to Japanese soil from the Western World.

While the various denominational churches represent very important branches of the Body of Christ, with their historic characteristics, yet these divisions often seem meaningless and are a stumbling block to the Oriental mind. Japanese do not understand why the Christian churches are thus divided.

Very serious problems are confronting the churches in the Japan field at present. The environment of these churches, influenced by the cultural heritage of the nation, is necessarily influencing their inner life.

The age-long struggle of the Western churches of Europe against the Greco-Roman materialistic humanism is being repeated to some extent even in Japan.

Generally speaking, churches in the Orient are placed in an environment characterized by various forms of culture and by the presence of the other great ethnic religions. This brings new features into the struggle which the Oriental younger churches are experiencing. This presents a new problem to the churches in this field and gives hope and promise that the outcome will be the enrichment of their inner life.

These considerations suggest that some intrinsic value must be developed on the part of these churches that will adapt them to the cultural heritage and social environment in their native fields, without losing anything of their Christian character.

It must be admitted that we should re-examine and re-evaluate our church organization, its methods of activity and its relationships, in the light of the national cultural tradition and the changing environment.

It may sound strange for us to speak of such a radical change. But every living organism is destined to grow and is subject to vital changes. We believe in the God of Creation, who works even today. We cannot measure the creative work of God in terms of the *status quo* or hold the idea that there can be no development of new features in the realm of the Church. We should hope and expect that a newly emerging Christian Church will develop new forms in a new environment.

The organization, methodology, and functions of the churches in the field must be defined in the light of their environment, they should be re-organized so as to accord with the national tradition and be adapted to their indigenous cultural heritage.

Many things need to be re-examined. For instance in Japan, the custom of religious congregational public worship never existed until the Christian church service was introduced. Our forefathers were accustomed to individual worship and to occasional festivals. Thus the Roman Catholic form of worship seems better adapted to our people than the Protestant congregational services. Moreover, offerings in connection with public worship have been alien to our people. Bushido emphasized the virtue of righteousness and sacrifice and disdained utilitarianism. It looked with contempt upon the motive of personal profit and gain. Little wonder that even in this highly economic-minded age there are people who think that it is not pious nor Christian to speak of monetary matters during a religious service or right even to take the purse to the house of worship.

Although gradually the Western industrial order is affecting and destroying the old social system and is replacing it with an individualistic mode of life, the family system still has a strong hold on the life of the Japanese. This makes it customary for only the head of the family to enjoy economic independence, the other members all being dependent. As a result the system of offerings by individual members of a church is almost meaningless.

Creative imagination on the part of Western people, inspired by religious insight, has erected

such wonderful structures as St. Paul's Cathedral and Notre Dame. But why should Christian church architecture throughout the world conform to Gothic forms or wholly Western style? The New Testament conception of the church does not indicate such patterns. It rather suggests that the Church universal is composed of small units, meeting in the homes of the believers.

The Church universal, as an ideal spiritual society, must be made clear to the mind of contemporary Christians, especially of the younger churches. This is well defined by Dr. Wm. A. Brown, as follows:

It must never be suffered to obscure the fact that the Church of Christ exists today as definite body in the persons of the men and women who have been touched by His spirit, and who live for the ends which He approves. This spiritual society, creating institutions, but not itself perfectly comprehended or expressed by any, is the true Church of Christ. (Brown: "Christian Theology in Outline," Ch. V. p. 59.)

The members of the Re-Thinking Missions Commission define the Church in a way which will help to clarify the conception of the Christians in the field regarding it.

The Church is to be thought of as a spiritual fellowship and communion of those who have found a new spring of life and power by the impact of the Christian message, who are eager to join together as a living, growing body of believers through whom the ideals and the spirit of Christ can be transmitted and His principles of life promoted, then that type of Church will always have a function in the work of building the Kingdom of God whether on the mission field or at home. ("Re-Thinking Missions," Ch. V. p. 109.)

Owing to the lack of proper training in such a fundamental conception of the Church, the younger churches are facing a grave danger at present. That danger is the general trend among the Christians of growing indifference toward the organized churches.

Among the causes that have contributed to this tendency, we mention a few for which we should feel responsibility. The Japanese have a feeling of distaste for the too highly institutionalized church life which tends to give the impression that it is too conventional and has an artificiality which bears a secular flavor.

This tendency may also be due to the fact that the churches are losing their strong leaders in the ministry. This may seem partly inevitable in these days because of the greatly changed social environment as compared with the pioneer days when the missionary and indigenous leaders were conspicuous figures. It must be admitted that consciously or unconsciously contemporary Christians are influenced by the secular, materialistic, individual thought, and are losing the idealistic, self-forgetting, sacrificial motive in their daily

lives. This often makes the distinction between Christians and non-Christians obscure and insignificant.

The lack of a strong devotional motive makes many feel that it is a burden to bear the responsibility of rendering service and giving in support of the Church. Another excuse, which has some truth in it, is that the Church at present is dealing with things that are too trifling as compared with the momentous matters which are agitating humanity. This does not appeal to the imagination nor sound the depths of life for minds that are alert.

In view of these unhealthy tendencies, we are endeavoring to promote an interest on the part of church members in the training of the laity for voluntary evangelism and in Christian stewardship as features of our Nation-Wide Union Evangelistic Campaign.

Self-Support and Self-Government

Self-support and self-government on the part of the churches have usually been taken as synonymous among Christian people throughout the world. A clear distinction should be made between them. A Christian's property belongs to God and God's money may be used anywhere for His Kingdom without reference to racial or national differences.

A policy of self-government is imperative for the churches in the field if we wish them to develop as the Church of Christ. But the problem of self-support must be considered in the light of the activities and functions of the church. Some churches tend to overemphasize self-support, with the result that the local churches crystallize into small-sized organizations, with no possibility of an expanding life and influence necessary for self-propagation. It is a pity to see dwarfed or crippled local churches losing their activities and ceasing to appeal to the general public.

Forced self-support does not prove to be self-support at all. It often means that the pastor is obliged to support himself by some form of side work. It is a mistake to demand self-support without considering the real strength of the local church as related to its environment. The church, in the New Testament meaning, should be organized in every small town and village and even in the homes of the believers.

Owing to an overemphasis on self-support on the one hand, and to a lack of the conception of Christian stewardship—the training for which is quite new among the younger churches—on the other, many local churches are suffering greatly because of the economic problem. The result is that churches tend to be governed by the motive of group egoism while the individual church

members themselves are likewise influenced by personal egoism.

Many economic problems are at present confronting the younger churches. In Oriental homes, where the traditional family system prevails, the father, as the wage earner, usually holds the purse and other members of the family get money from him. Yet the Protestant Churches, in spite of this traditional Japanese custom are supported on the basis of individual contributions, in accordance with the custom in Western lands.

Another problem perplexing city churches is the fact that, owing to changes in the environment, members are moving to the suburbs and it is becoming increasingly difficult to bring the family to the mother church every Sunday because of the transportation costs and other expenses. Notwithstanding these difficulties, it is an encouraging fact that the annual giving of the churches in Japan in recent years amounts to about 2,500,000 *yen*, or 12.50 *yen* per capita. This is a good ratio when compared with the reported giving of New York church members last year.

Another problem is the question as to *what constitutes real cooperation between older and younger churches?* Of course cooperation, through fellowship or in conferences, does not begin where financial support from the church at the home base is cut off. Real fellowship and cooperation can be established without regard to financial relations. Younger churches can not be said to cooperate satisfactorily with the older churches at the home base as long as they exist on a poor economic level and with a crippled independence. Real cooperation should begin when the younger churches on the field are able to maintain the

activities necessary to meet the needs of the community at large and can fulfill their responsibility as witnessing churches. We must continually remind Christians of the fundamental unified character of the churches of the different communions in accordance with the conception of the Church defined by Dr. William Adams Brown.

As the religious society which finds its bond of union in Jesus of Nazareth, the Church is one. . . . Beneath the outward divisions and misunderstandings which separate different bodies of Christians there is a common religious experience which is shared by all whose lives are lived under the influence of the Master, and which unites in sympathy, labor, and prayer, good men in every branch of the Church. It is this common religious life, uniting in spiritual fellowship men of different ecclesiastical names and of none, which is the real foundation of the unity of the Church. (Brown: "Christian Theology in Outline," p. 59.)

There is also the problem of church union. "Divided churches cannot conquer the unified world." The way to win the world is to consolidate the Church's divided forces, under the leadership and power of the Spirit of God.

In Japan we have been carrying forward a study regarding a basis for union ever since 1925. We have been swung back and forth over the problem of a creed. Our people now seem to realize that to begin by planning for organic union will get us nowhere. There must first be spiritual unity in Christ. We are now inclined to start with a federated union as has been the case with the Church of Christ in China. Dr. Stanley Jones has suggested a similar procedure.

We see a possibility for the realization of Christian union if we proceed along this line for the coming ten-year period by uniting in work which has no direct concern with a creed.

GOD CHOOSES BUSY MEN FOR HIS WORK

When God has work to be done we notice that He almost always goes to those who are already at work. Both history and the Bible attest this truth.

Moses was tending his flocks at Horeb when God called him to deliver the people of Israel from bondage in Egypt.

Gideon was threshing wheat by the wine press when God called him to deliver Israel from the Midianites.

David was caring for his father's sheep when he was called to succeed Saul as king.

Elisha was plowing with twelve yoke of oxen when he was called to succeed Elijah as prophet of God in Israel.

Nehemiah was bearing the king's cup when he was called to go to rebuild Jerusalem.

Amos was attending the flock when he was summoned to be a prophet of God.

Peter and Andrew were casting a net into the sea when Christ called them to become fishers of men.

Matthew was collecting customs when he was called to be a disciple.

Saul was persecuting the church when he was commissioned to be a missionary of Christ.

William Carey was mending shoes when he heard the call to be a foreign missionary.

Outlook for the Church in India*

By B. L. RALLIA RAM, ESQ.

Secretary of the Young Men's Christian Association, Lahore

CHRISTIAN influence has streamed into India in four different channels:

First: According to the traditions of the Syrian Church Christianity was originally preached in India, by the Apostle St. Thomas, in the states of Travancore and Cochin, early in the Christian Era. The Church thus established, however, was not alive to its missionary obligations. It was handicapped by the political situation and by lack of communications so that its influence was confined to a small section of the country. Considerably weakened by divisions and internal disputes, in some respects it followed too closely some of the painfully dark episodes in the history of the Church elsewhere.

Second: In the Sixteenth Century the Portuguese Roman Catholics inaugurated an era of rapid Christianization of India. Under their influence the work of St. Francis Xavier and the Jesuites in South India met with an apparent success. The means used to convert people were not, however, always fair and honest. The Church in India until recently was preponderatingly Roman Catholic, but the Protestant influence has been steadily increasing and the Protestant Christians now are numerically more than the Roman Catholics.

Third: Early in the Eighteenth Century a Protestant mission arrived in the South of India under the inspiration of the King of Denmark, with the financial help of an Anglican society. Its personnel was German. The large Lutheran Church of South India, the United Church of South India, the Anglican Church with its several dioceses are the direct result of this pioneering mission.

Fourth: A century later groups of Protestant missionaries were sent at short intervals by the English Baptists, the Church Missionary Society, and the London Missionary Society. They were soon reinforced by Americans and others. Thus there are now several Evangelical Christian churches deeply rooted in the soil of India.

Technically there is no one Christian CHURCH in India, but a large number of "churches." But

the word "church" in this article refers to the sum-total of all the "churches," for, with all the divergent doctrines, traditions and practices, they do owe allegiance to one Lord and Master and unitedly proclaim His name. In spite of the existence of many "churches," there is yet an entity, intangible though it may seem, which may be called "The Church of Christ in India."

The "Christian Community" consists of members of the Christian churches and those who nominally belong to the Christian community, having been born in homes known as Christian. According to the present political constitution of India, "The Christian Community" is a separate political entity with rights of special representation in the national and provincial legislatures through voting constituencies of its own. This implies that in many places it is also a separate social entity.

This system leads to unfortunate results. It is, however, gratifying to note that there are many Christian leaders who regret this political isolation imposed by the award of the government. There is an increasing number of Indian Christians who are working shoulder to shoulder with their countrymen for general social, political and moral improvement. Raj Kumari Amrit Kaur, the talented daughter of the late Sir Raja Harnam Singh (a notable Christian convert from the family of a ruling chief), is the acknowledged leader of the Women's Movement in India. Two of the trusted lieutenants of Mahatma Gandhi, in charge of two of his important social and economic departments, are Indian Christians. From this it will be seen that in common usage the term "Indian Church" is sometimes applied to the community known to the political and social life as "The Indian Christians."

Here we are mainly concerned with the organized Christian Churches, though the second conception associated with the term "Indian Church" cannot altogether be avoided.

Characteristics of the Church in India

It is impossible to deal here adequately with the Church of Christ in India. We can refer only to a few aspects of a very large and complicated subject.

* Mr. Basil Mathew gives a significant title to one of his recent books "*The Church Takes Root in India.*" This happy phrase aptly describes the present position of the Christian Church in India.

B. L. R. A.

Except for the church in Malabar, the Church of Christ in India owes its existence to the labors of missionaries sent out by the churches of the West. These "sending churches" have been mainly responsible for the nourishment and the development of the Church in India. Each church is dependant still upon their "mother" church for help. Missionaries play an important role in the life of the Church. Financial help is given to maintain its indigenous ministry and its institutions and forms of service. The different churches are in various stages of development.

In main there are two kinds of church organizations: Some churches have already become autonomous, though not fully self-supporting. In the South, a strong "South India United Church" includes the Presbyterian and Congregational. Corresponding to it there is a similar "United Church of North India." The Church of India, Burma and Ceylon, which is in fellowship with the World-wide Anglican Communion, has attained its independence by an Act of the British Parliament. These and several other churches are autonomous; they are in full communion with the corresponding churches of the West and are receiving help from them.

Other churches are exemplified by the Methodist Episcopal Church and the United Presbyterian Church. They still form a part of the American churches and their highest court is outside India. These churches are being given an increased measure of responsibility, without the final authority. We do not seek to evaluate the relative merits of these two systems.

Christianity in India reflects the character of the churches of the West, to which the churches in India owe an everlasting debt, not only for their existence, but also for support and guidance.

This dependence of the Church in India on the Western churches has also been responsible for many difficult problems. In some ways it has handicapped the Church, and it has retarded healthy growth. This was inevitable. On the one hand the Church in India could not have reached its present stage without help; on the other hand it has grown under the shadow of a large tree with an apparent loss of spontaneity. This has stunted its stature.

The danger has lain and still lies in the way this help is given. Very often an undue stress is laid on the financial relationship between the Churches of India and the Western Churches. While this relationship is of great importance, in the last analysis it is not *the* vital factor. There has been considerable progress in "self-support" of the Churches of India.

From the early stages of their work, missions have set before themselves the goal of creating "self-governing, self-supporting, and self-prop-

agating Churches." It is essential, therefore, that the help from abroad should be so used as to achieve this ideal as speedily as possible. It is universally recognized now that the ultimate success in Christianizing India must depend upon the efforts of the indigenous Church itself. It alone can be a truly effective witness to the Indians of the saving power of Christ. Its life of witness will win India for Christ. The most important aspect, therefore, of the development of the Church is its response to the challenge to evangelism.

The Church and Evangelism

When the missions were first started it was considered necessary to employ paid Indian evangelists, and to keep them under their own control. This system may have been necessary in the earlier stages, but its continued and prolonged existence is likely to mitigate against the fulfilment of the legitimate work of the Church itself.

In some places, the mission is separately organized as an evangelistic agency, with its own Indian workers, while the Church is left with the pastoral work. While missionaries can exert their influence (and sometimes unduly large influence) in the matters left to the Church, the mission policy remains the sole concern of the mission. This often creates a strain, acting adversely on the spiritual life of the Church, and consequently weakens the sense of evangelistic responsibility. But there is an increasing realization of this danger and the systems are being overhauled and adjusted so as to throw the responsibility of evangelization upon all the lay membership of the Church, where it rightfully belongs.

Next in importance to evangelization, is the responsibility of the Church for its own life and the administration of its own institutions as a "self-propagating and self-governing" Church. The responsibility for administration is sometimes related to the financial support it can provide for the maintenance of the enterprise, and it is mistakenly contended that self-government and self-support are inter-dependent. Such a mechanical system tends to make the Church dependent upon material resources rather than upon spiritual realities.

A recent conference held on "Self-Support" at Nagpur, under the auspices of the National Christian Council, provides a useful study for those who are interested in this problem.

The Churches of Christ in the world must always be interdependent and, therefore, dependence of the Church in India upon other Churches, in itself is not wrong provided care is taken that this dependence does not inflict a moral injury and stunt the growth of a healthy normal plant.

There are some dangers to which the Church of India is exposed at the present time:

There is a danger that the Church may in future be entirely in the hands of an hierarchy of the clergy and other paid workers. While it is the privilege of the ministry of the Church to teach, to guide and to serve, the spiritual driving power must come through spirit-filled laity; until the lay element are given their due share in the government of the Church, and in the formation of its ideals, the Church can never achieve its object.

Business and professional men are not exerting the degree of influence in affairs of the Church to which they are entitled. This needs to be corrected.

It is possible that the help of men and women from abroad may be used in such a way as to hamper rather than help the emergence of a truly independent Church. It is a significant fact that there have been no heresies developed in the churches of India. This probably means that there has been no independent thinking in the Church itself. The Church has produced many persons who by their ability and spiritual leadership have taken their places in the front rank; but there is an urgent call for more leaders who are able to think and act independently in accordance with the highest principles. The best way that help from abroad can be given is to train and release Christian personalities who will take the responsibility of guiding the Church in India.

The life and work of men like the Bishop of Dornakal and the late Mr. K. T. Paul have done more to establish the Christian Church in India than the work of many a foreign worker.

New Challenge

The Church in India may become exclusively national and conservative. The Church in the West is being confronted with a new challenge by the problems of the modern world. It is being forced to rethink and relive, and to rededicate. The Church in India is, to a considerable extent, outside the currents of new thoughts. Its contact with Ecumenical movements of the present age is meager. If it is to fulfill its destiny, and if it is to discharge its God-given responsibility, its growth must be harmonious and not lopsided. In true and unwaning fidelity to Christ and His teaching it must assimilate all that is best and challenging in its great heritage of the history of the Church throughout the ages, the spiritual heritage of India, and also the stirring of the spirit in modern times.

The Church of India is poor in comparison with the churches of other countries. It is poor in comparison with other religious communities in

India. Recently surveys have been made into the economic conditions of the Christian community in several parts of the country. Some of these surveys have been undertaken at the initiative of the National Missionary Society. A study of these is most instructive. Dr. E. D. Lucas and Mr. Frank Thakur Dass made an economic enquiry into the conditions of the community in Pasrur Tehsil in the Punjab and discovered that the average income of a Christian family of five is about \$40 a year, or \$3.50 a month. It is the glory of the Christian Church that it has brought the message of release from the bondage to these poor people. That the Church in India is poor is not a reproach, but is a matter for thankfulness. Problems arising out of this fact, however, must be courageously faced. Is economic poverty in accordance with the mind of Christ? Is not this problem of the extreme poverty of Christian village communities a challenge to the Church?

The Church in India Is a Growing Church

India is one of those countries where population is increasing rapidly. This creates a national problem. Every community, in a natural way, is increasing. In 10 years (1921-1931) the population of India increased by 14 per cent, but the Christian community and the membership of the Christian Church is increasing much faster. During the decade 1921-31, the increase of the Indian Christian community, according to the natural process, should have been 157,355, but it actually was 1,542,684. This has been true in every census report.

Since 1931 reports from the churches reveal the fact that a large number of people are continuing to turn to Christ through mass movements. These movements, well described by Bishop Pickett, are no longer from the lowest strata of society only, but in certain sections, particularly in the diocese of Dornakal and the Nizam's Dominion, groups from the highest castes of Hinduism are also entering in the Christian Church. This welcome enlargement of the Church in India must bring new challenges and many new problems.

Conversion to Christianity in this way of large groups is fraught with many dangers and if the Church in India does not have the resources to give adequate teaching and to provide essential opportunities for the nourishment and development of their Christian life, the Indian Church may well sink into lower depths. It might easily become another religious system. Thus while the mass movements are providing great encouragement they are potentially also the source of great danger.

At the present time the Christian community in India is only one per cent of the total population. There is still a vast field to be evangelized by the

Christian enterprise, but its greatest opportunity does not come from that side alone. As a result of the recent world forces a new nation has been born in India pulsating with life and anxiously desirous to make its contribution to world civilization and world culture. India is beginning to think in world terms and looks upon itself in the setting of a new world. In India the Christian Church is face to face with three or four virile, aggressive religious systems with their conflicting doctrines of life and action. Will the future of India be guided and moulded by these philosophies or will the life-giving principles of Christ give to her a new way of life and action? The answer to this question must depend upon the work and witness of the Churches in India. If the Church fails its motherland in the hour of her

greatest opportunity it will be a tragedy. On the other hand if the Church is faithful to its message and can serve its country with the spirit and zeal of the Master, then India will make a contribution to the world whose importance cannot be exaggerated. There are tremendous possibilities for the future.

The World Conference at Tambaram (Madras) comes at one of the critical periods of the history of mankind. It is to be hoped that this ingathering of the leaders of the Christian enterprise from all the world will release a new Spiritual force which will not only give to the Church in India a new vision and new power but we pray that its clarion call for advance in the name of Christ will penetrate effectively the harassed countries of the Western as well as the Eastern world.

A Saintly Surgeon of India

The Story of Sir William Wanless of Miraj

By MARGARET McKELLAR, M.D., LL.D.
Toronto, Ontario

Missionary to India under the United Church of Canada

SOMEONE has said: "If the Taj Mahal is a dream in marble the Wanless Hospital is a dream in the art of healing." Affection for a royal spouse was the incentive for the one; love for the Lord Jesus Christ and suffering humanity was the incentive of the other.

Multitudes of people traveled thousands of miles to reach this Mecca of healing. They came not only from India, but from Iran, Iraq, and other countries.

Wanless was a household word in many parts of India. It is said that more Indian people knew the name of the Saintly Surgeon of Miraj than knew even the name of the Viceroy. If a fellow traveler said that he was going to Miraj you could assume that he was going to "Wanless" for the names were synonymous.

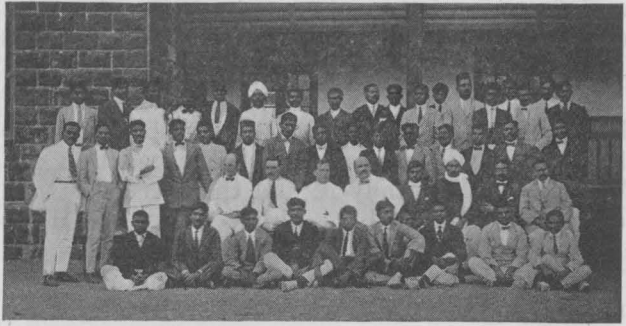
Sir William James Wanless is a name destined to live among the names of the world's great surgeons, not only in India, where he worked out his earthly life's purpose with a heavenly meaning, but in the Hall of Fame, established by the University of New York. He received his medical degree from that University in 1889, shortly before he went to India. In 1916 he became a Fellow of the American College of Surgeons. Three

times Dr. Wanless was decorated by the British Government, in 1913 receiving the silver Kaiser-i-hind medal, in 1920 the gold medal and in 1928 the late King George V conferred upon him the rank and title of Knight Bachelor of the British Empire, (K.B.E.). These honors were conferred for his distinguished services and humanitarian work for the people of India.

I landed in India shortly after Dr. Wanless first arrived. After forty years of medical service, we both left our respective stations within a few months of each other. We worked together in the All-India Christian Medical Association, of which he was the organizer and secretary, then president for seventeen years. One day I found myself in his home, with the late Dr. Arthur Neve of Kashmir and Dame Edith Brown of Ludhiana—both famous surgeons. They were discussing with Sir William the respective merits of certain operations, e.g., Colonel Smith's cataract extraction for which Sir William himself had designed an instrument for extracting the lens. Today this is on the market as the "Wanless extractor." It was apparent that Sir William had a thorough familiarity with the technique of the different varieties of operations. Other members of the medical pro-

fession, British medical service men and missionaries, all had confidence in his wisdom and skill.

In response to my question as to how he kept his surgical instruments from rusting, Sir William answered: "I use them"; and he did to splendid purpose. For his skill in surgery he was called the "Wizard of India." Even non-Christians



STAFF AND STUDENTS OF THE MEDICAL SCHOOL, MIRAJ

Foreign staff, seated. Left to Right: Dr. Vail, Dr. Inglis Frost, Rev. R. C. Richardson, Dr. W. J. Wanless.

recognized his Christlike example and called him "The Saintly Surgeon."

One Indian patient, on being asked why he had passed by Bombay where there are many good hospitals and physicians, replied: "Because I was told that Dr. Wanless prays before he operates."

Once I saw a grateful patient, a mother, whose life he had saved when there was "no hope" for her, kiss him much to his surprise. Often Hindus endeavored to kneel and kiss his feet.

Sir William was not a surgeon who specialized on one organ—the whole body was his field of operation. He was equally successful in cataract extractions, and in abdominal surgery, hence there flocked to his hospital patients from far and near; princes and paupers, high and low caste—for he did not discriminate; their need of his skill was their passport. The low-castes and untouchables received the same care as did Mahatma Gandhi or the rajahs.

Even children recognized and trusted his skill. Two mission-school children were overheard in a heated quarrel. When one could not have things as she wanted, she said: "I'll cut your head off!" To this the other answered, "I don't care if you do; I'll go to Dr. Wanless and he will put it on again!"

People had such confidence in him that they came without fear of the surgical knife. A poor village man, who could not understand that his was an inoperable case, came to the doctor's bungalow and with tears streaming down his face said, "Doctor-saheb says he won't operate on me. Please, memsaheb, tell the doctor to do operation on me."

Although Dr. Wanless and I were stationed some six hundred miles apart, I took many European patients to Miraj for operations. These were 100 per cent successful.

At Miraj operations were the order of the day, usually from noon until hours after lamplight, when all the cases were finished, with no break except for afternoon tea, served in the operating room annex.

In the operating theater, Sir William was scrupulously observant of antiseptic precautions and would brook no carelessness on the part of his medical assistants or of visiting doctors. I saw him ruffled only twice. Once when defective forceps were flung on the floor and the other time when a visiting doctor placed on the tray of sterilized instruments an instrument that had been in touch with an infected area.

There is no cemetery for surgical patients attached to Miraj Hospital!

Like D. L. Moody, our beloved Saintly Surgeon was a general. He was quick to grasp the situation. He was a man of few words—many deeds.

After one critical operation, an aggrieved nurse asked him, "Why did you shout at me when you wanted that instrument? I feel very badly about it."

"Did I shout?" he gently replied, "I am very sorry. All I thought about was to save that woman's life!"

One of the 400 missionaries, who had been his patients, said to me: "I had to take my turn on



CLINIC BUILDING AT THE MIRAJ HOSPITAL

the operating table but with the greatest assurance, knowing that I had for my surgeon one of international fame. Night after night, as I lay in the cottage which had been built as a memorial to Mary Wanless, I would hear the brisk step of the doctor and could see the flicker of light from his small lantern cross my window and my door. It was eleven o'clock, and he was returning home

after making his bedtime rounds at the hospital. There had been many patients to see, just fresh that day from the operating table. He had done his best and we knew that he prayed for them, commending them to the One who slumbers not nor sleeps. They were committed to the keeping of the Great Physician.

Sir William won the warm friendship of His Highness Shahu Maharajah of Kolhapur, who was ever ready to further the Miraj medical work by his generous gifts of land and money. Dr. Mary Stewart Marshall tells the following story



SHRI SHAHU CHHATROPATI MAHARAJA OF KOLHAPUR

of Royalty voluntarily running errands for a missionary. During the "cold season" of 1916-17 word reached Kolhapur of the serious illness of Dr. Wanless. None of us could remember his ever before having been more than slightly incapacitated. His only American colleague was a young medical man who had come out as a short-term assistant. Naturally, he felt keenly the seriousness of the situation and the heavy responsibility resting on his shoulders. A critical throat condition had developed and the younger doctor sent a messenger by train to Kolhapur asking me to send at once two tubes of diphtheria antitoxin from the Mary Wanless Hospital, given by the Maharajah because of services rendered by Sir William.

When the message reached me, the one day train had already left for Miraj and there would be no other for hours. Miraj was 30 miles distant and the road, in those days, was atrocious. The only missionary car in town was an old decrepit affair and could not be depended on to make the journey. I went in search of another car that I thought might be borrowed from the State. I went first to get the antitoxin and then drove on to the large State bungalow used by His Highness as an office.

A sepoy patrol with his gun paced in front of the State bungalow. He saluted and stepped up to the car to ask my errand. I explained that Dr. Wanless was critically ill and that a request had come for medicine. I would like to ask His Highness to send it as soon as possible by a State car. The guard left me and went to tell the Maharajah. In a few minutes he returned with His Highness, bareheaded and barefooted, wearing the thin white cotton clothing that comprised his usual costume. With the genial smile that characterized him, he asked what he might do for me. As I repeated the explanation his Highness listened, and at once exclaimed: "Dr. Wanless ill? I shall go myself!" With that I gladly handed over the packet of antitoxin.

It was office hours for the Maharajah, and the grounds surrounding his office building were swarming with State officers and their *peons* (clerks) wearing the scarlet badge of office. Many no doubt had State business to transact with His Highness. Office hours came to a sudden close that day, and many disappointed politicians no doubt returned home to ponder on the strange ways of their Maharajah. He himself wore many coveted decorations conferred by the British Government, including the Grand Commander of the Indian Empire and the Grand Commander of the Star of India, but he was never more kingly than when, with utmost spontaneity, he volunteered to go as messenger for his missionary friend and physician.

Dr. Wanless, after he had recovered, told with a smile of the Maharajah's arrival. He would entrust the packet to no servant or medical attendant, but walked into the sick room with it. The patient was more than a little surprised to see his royal visitor and to hear him say, "Doctor, I myself have brought you the medicine."

The Maharajah frequently came to witness operations. On one occasion a new nurse, who had not met him before, was on duty and in her vigilance refused him admission, unless (for antiseptic reasons), he would don a surgical cap and gown. He meekly submitted, but as he was a man six feet tall and weighing 350 pounds, the gown covered a very small area, and the cap looked like

an inverted cup on his large head! The Maharajah was known as very kind-hearted and as the patient, who was a low-caste man, was being wheeled from the room, he pulled from his pocket a ten-rupee note and told the attendant to give it to the patient. The next patient for operation was a white man, and when he in turn was being wheeled from the room, the Maharajah asked, "Is he a poor man too?" "Yes," said the doctor with a laugh, "He is just a missionary."

The Maharaja of Kolhapur acknowledged again and again, in public addresses and State papers, his indebtedness to the mission for benefits conferred upon his State. The following quotation (translated) from a Kolhapur State Public Notice, issued September, 1919, will illustrate:

Be informed that, at all public buildings, charity rest houses, state houses, public government inns, etc., and river watering places, public wells, etc., no defilement on account of any human being is to be taken account of. Just as in Christian public buildings and public wells, and as Doctor Wanless, in the American Mission, treats all with the same love, so also here, they are to be treated as not esteeming any unclean.

Thus he endeavored to raise the status of the Untouchables of his State.

William J. Wanless was born on the edge of a forest in Ontario, Canada. Twenty-four years later this hardy young son of Scotch pioneers was paving the way for medical missions in the primitive native Indian state of Miraj. Contrast the humble beginnings in his medical work—a shack used as a dispensary and an operating table of rough boards made by the doctor himself—with the present! On his retirement his great heart and skillful hands left the largest medical plant of all missions in India. It consisted of four great institutions—a hospital with six branch hospitals, a medical school, a leper asylum, and a tuberculosis sanitarium. One and a half million patients had passed through the doors of hospital and dispensary, and thousands of operations performed annually. In the Miraj Medical School scores of Christian young men have been trained to practice medicine and to preach the Gospel of Christ and are working in mission hospitals in various parts of the country. It is the only mission medical school for men in all India. Being affiliated with the College of Physicians and Surgeons of Bombay, the degrees are conferred by that institution.

The Leper Asylum cares for 250 lepers annually and 50 per cent of them have become Christians. They have their own organized church. The Sir William Wanless Tuberculosis Sanitarium was given its name by Sir Leslie Wilson, then Governor of Bombay. Funds for site and buildings were raised entirely in India by Sir William and was opened by him in 1931.

In a letter to the Presbyterian Board of Foreign Missions, written during his early years of service, Dr. Wanless bemoaned the fact that he had closed the year with a \$15.00 deficit. He added: "Although you have announced a 50 per cent cut for next year I will try not to let this happen again and am praying that friends in this country may rise up to help and not let the work suffer." The prayers were answered! The hospital soon became self-supporting and later although it was a Christian mission hospital, it was supported entirely by Indian money and three-fourths of its buildings were given by wealthy non-Christian Indians as memorial buildings. Such a large gift is unique in mission annals.

It is difficult to give an adequate idea of the scope of what Sir William accomplished. His was an heroic adventure, but the end of his endeavor justifies his faith in his own conception of what could be done. He never forgot that he was first and last and at all times a missionary of Christ. He was dedicated soul and body to serve the people of India and never allowed anything to conflict with that career. He believed the work of healing to be a demonstration of the Gospel of Christ's love. He did not talk of the institutions which he had built, but he told of the communities of Christians in the towns where there had been no Christians when he arrived in India. These towns were medical outstations where work was started by graduates of his school, trained in the art of healing both soul and body. These dispensaries, in the districts eighteen to sixty miles distant, developed into hospitals and churches with growing Christian communities. Sir William often spoke of the joy in serving communion in one of these on the last Sabbath before his retirement.

In an address, delivered at one of the many farewells, in his honor, a non-Christian said:

You have been a missionary in the truest sense of the word and have ennobled the traditions of that high calling. Your work of healing has always been subordinate to the Gospel message and you have rejoiced far more over a regenerated soul than a regenerated body. India needs saintly surgeons like you, who can lead her away from the whirlpools of political strife to the quiet waters of spiritual development and useful service in the cause of humanity.

While those skillful hands are at rest, the soul of Sir William goes marching on. "His works do follow him." "This great medical plant," writes a Board Secretary, "stands as a permanent memorial of an eminently useful service for Christ and the people of India. This is his monument."

Small wonder that Britain knighted the Saintly Surgeon, or that India mourned when he was called to his reward.

Children's Page; Tomi Ko San

By VIOLET WOOD, Missionary Education Movement

TOMI KO SAN was a Japanese girl in an American grammar school. All week she studied hard in public school. On Saturdays she went to a Japanese Christian school and on Sundays attended an American Sunday school.

When Tomi's best friends—Joseph, Mary and Julia—talked of getting tennis rackets she wanted one, too, and persuaded her father, who kept an Oriental art shop, to buy one for her.

Then Tomi and her friends studied the rules of the game, and practiced in the back yard. When the four of them thought they knew the game, they went with Joseph's father to get permits to play on the public courts.

The four children sat on the bench in the waiting room of the Town Hall while Mr. Finney (Joseph's father) spoke to the clerk. They were very much excited. It seemed too good to be true that they were about to get permits to play on real tennis courts instead of in their backyards.

Joseph's turn came first. The clerk asked him such questions as: What is your name? Where do you live? and How old are you? After Joseph had answered politely, tingling with excitement, the clerk said:

"Will you sign your name here, Joseph?"

The clerk blotted the signature and, leaning over his desk handed Joseph a pink card, and said: "That's your permit, young man, and I hope you win lots of games."

"Thank you, sir," answered Joseph, "I'm going to try hard to be a good player."

Tomi, like most Oriental boys and girls, was so polite, that she insisted that Julia and Mary get their permits before her.

When Tomi's turn came, the clerk said: "I'm sorry but foreigners can't play on these tennis courts."

"But I am an American girl," responded Tomi smiling, sure that this would make everything right. "I was born in California."

The clerk appealed to Mr. Finney, saying: "It's against the rules to give Japs and Chinks permits."

The tears started in Tomi's eyes at the word, "Japs." Many times she had been called that in the school yard and on the street, and did not like it. But Tomi was brave and did not let herself cry.

Joseph, Julia and Mary were astounded. They couldn't believe that anyone could ever think of their dear friend as a foreigner or unfit to play on the public courts.

Mr. Finney took out his wallet and handed his tennis permit to the clerk, saying: "I don't want to play on a tennis court that is closed to my little friend, Tomi. I wish to return my permit."

Joseph, Julia and Mary looked at each other. They had waited so long for permits of their own, it seemed impossible to give them up.

"What could we do about it?" they thought. Then Tomi said quietly:

"Mr. Finney, you are doing what our Sunday-school teacher talked about last Sunday, loving your neighbor as yourself."

Joseph, too, had listened to that same lesson and remembered how Jesus had always been ready to help people in trouble. Joseph began to wonder how he would feel if he were Tomi. Finally he gave his new permit back to the clerk.

When Tomi saw what he was doing, she cried out, "No! No! Please, you must not do that for me."

"Joseph, I'm proud of you," said Mr. Finney. "We shall get other permits to play on the 'Y' courts, even if they are not so near home."

"We want to give ours up, too," shouted Julia suddenly for herself and Mary.

The clerk looked in amazement at the little group. "I'm going to see that this story is reported at the next Town Meeting. If everybody felt that way, something could be done."

And something was done! It took time, but today in that town every boy and girl, whether Japanese, Chinese or Filipino, can play on the public tennis courts.

Making Use of This Story

Ask the Children:

Do you think of putting into action what you learn at Sunday school?

Is calling Japanese and Chinese boys and girls "Japs, Chinks and Chinamen" doing as you would have others do to you?

If Americans truly followed Jesus' example would there be people in our country who are looked down upon because they have different colored skin?

Activities:

An interesting contest would be to see which child can name the most articles that Tomi's father might have in his art shop. (For example: rice, kimonos, tea, jade, vases, pottery, china, prints, candied ginger, spices, dolls, lanterns, fans, lacquered objects, tableware, dish gardens, etc.)

If children are far from a museum, they might visit an Oriental art shop or a Chinese or Japanese Sunday school. Stimulate their interest by photographs, stamp collections and illustrated books of Oriental flower arrangements and miniature gardens.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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From a Treasurer's Notebook

(The following are actual notes taken from the notebook of one of the officers of a missionary organization. The record was not completed there; but a year later, without any money-raising dinner or bazaar or similar device, that group reached its giving goal—and twenty dollars over. An educational exhibit and program of real value to the community was put on in cooperation with the Women's Missionary Society. The aim was to present the best features of the year's study to a larger number than is reached by the organizations themselves; the Guild's share of the net receipts (from the 25-cent and 15-cent admission fees) was forty dollars.

Why not survey your own members' giving goal in somewhat the same way? Make a big chart with a place for each pledge, starting with the larger ones and progressing down to the smaller gifts. Trace over with red or blue or green as each is taken up, giving no names, but indicating the amounts pledged or received.)

May 8th. We had our meeting of the Business Women's Missionary Guild last night. June 30th closes the missionary year, and we have turned in to the treasury just over half of the amount of money we feel is what our group wants to contribute to the cause of missions this year. We have sold cards, have had dinners, have had special gifts, have had entertainments. Now we are trying to arrange for a very attractive entertainment which will interest people other than those in the church whom we feel we have bled quite sufficiently in our cause this year. We are not very happy over the situation. Some of us feel we are giving until it hurts, but most of us wonder if there isn't a better way.

May 9th. We've been thinking. September is the time to "accept goals" or in other words,

to let the group at headquarters have some idea of what they can count on from us. But we know right now that our incomes will be just about the same. Why can't we set our goal in June and then have three months' head-start?

May 10th. A little figuring with paper and pencil gives some curious results. We have 29 members. Our aim in giving—don't ask me why—is \$410. That means an average of \$34.00 each month. It is only a little over a dollar a month for each person, but we have some members who do not tithe and some whose income would not permit that high giving in addition to their other church obligations. So a bit of uneven figuring brings the following:

2 pledges of \$5.00 a month—	\$10.00
3 pledges of 3.00 a month—	9.00
3 pledges of 2.00 a month—	6.00
3 pledges of 1.00 a month—	3.00
	<hr/> \$28.00

which means, you realize, that eleven people will be carrying all but \$6.00 of the responsibility each month. But it will be eleven who are able, proportionately, to give that much more.

6 pledges of \$0.50 a month—	\$3.00
12 pledges of .25 a month—	3.00
	<hr/> \$6.00

will make up the total. 29 pledges of 29 members will equal \$410.00 in the year!

May 10th. There are a few members who, since the depression, have been without any income whatever. It might be possible to turn over to them the responsibility of selling the Christmas cards which the Guild has sold for long enough to have had it become more or less of an institution and a service in the community. There is also the possibility of turning over to

one of them the Guild library and instituting a real system of issuance and check-up, with fines as in the case of the public library, the service rendered being considered a direct contribution and a small fee being paid. Certain other possibilities are open for work by which these members could obtain the minimum 25 cents a month payment.

May 11th. Further thought suggests that any responsibility which becomes delinquent for good cause at the end of each three months' period, should be made a joint responsibility, and some means devised for clearing it at once and for redistribution of it for the future.

May 12th. There are numbers of women who are not having any share in the world-wide task of the church right in our congregation. We wish they would join in the fellowship of our study and social life. But it is also quite possible for them to share in the responsibility. A canvass of the situation might be made. A financial approach should not be made unless it becomes evident that they do not care to become members in full fellowship.

Sacrifice¹

A Dialogue on Stewardship

Scene: The corner of a living room. Two easy chairs, an occasional table and a floor lamp so set that it lights the characters from the side away from the audience.

Characters: Julia Farrell and her friend, Maurine Day.

Time: Late afternoon.

The scene opens as Julia and Maurine come in from outdoors, coats and hats on.

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Julia: Let me have your things, dear. I'll pop them onto my bed. Be back in a moment. *(She departs with the wraps. Maurine sinks into a chair, yawns, picks up a magazine, glances at it for a few moments and then, with it still open before her, becomes absorbed in thought, looking absently at nothing and frowning a bit.)*

Julia *(coming in again)*: Why so solemn? You look as if all the cares of the universe were on your shoulders. *(Smiles at Maurine and takes her own chair. Picks up her knitting or fancy work.)*

Maurine: It's silly, I know, but that woman's talk sort of haunts me. Makes me feel as if I ought to make some tremendous sacrifice and send a whole pile of money. Of course, I know it's silly to let her upset me so . . . !

Julia *(thoughtfully)*: I don't think it's silly. We're pretty well hardened in our generation to pleas of pity, but she wasn't asking for pity exactly.

Maurine: That's what got me down. The very fact that they are fighting to change things and expect to eliminate that condition, yet must have help to save the children caught in it today from utter ruin.

Julia: It's different, all right. Not just an endless chain. It's a present emergency. And so close home no one else *can* be responsible!

Maurine *(gloomily)*: And I can't do a thing. Not a thing. I've just spent every cent I have to spare on things I need. If it had been last week, I might have let that last dress go, and yet—Julia, I *don't* have more clothes than I need. How can one sacrifice a dress or a hat? I *don't* have a whole shelf of hats. I only get just the one I need for each season.

Julia *(slowly)*: Well, if you must know the truth, I've given up sacrificing. It's too hard.

Maurine *(startled)*: Why Julia! I might admit it's too hard for *me*. But *you*! You must sacrifice *something*! You always seem to have a huge amount to hand in when things like this come up. You *must* sacrifice.

Julia *(smiling a bit)*: Well, I don't. I tell you it's too hard. You just said so yourself.

Maurine: But, —but — Well, I will ask it! Where did you get that ten-dollar bill you put in? I know it was a ten, even if you did try to fold it so it wouldn't show.

Julia: Oh, that! I don't mind telling you. I used to get all hot and bothered when I heard things like that today and feel as if I should make some tremendous sacrifice. Once I tried having subsistence meals twice a week. But Jack hadn't heard the appeal and took to going to the restaurant those nights. So it didn't work. And then I tried doing without the next garment I was going to buy. But I'd have to get it eventually, so that didn't work. I decided I wasn't cut out for sacrifice.

Maurine: Then *how* do you manage?

Julia: Once I decided sacrifice was too heroic for a nature like mine and gave it up, I began to think. If I sacrificed two dresses it would give me twenty dollars to spend. *Good* dresses, not just everyday, of course. Well, when I came to plan my clothes budget, I just cut it down twenty dollars to start with and put in a flat twenty dollars for emergency giving. That's a dollar and sixty-six cents a month. I didn't leave out any dresses. I don't buy more than I need. But I found that I could cut out enough little things and make a pair of stockings last a little longer by prompt or careful darning, and make one belt do for two dresses, — oh, there were a hundred things I was spending from ten cents to a dollar on that I could do without! And there was my twenty!!

Maurine: But you *did* have to do without.

Julia: I never said I didn't. I said I had quit sacrificing. It's not sacrifice to plan carefully. It's *fun* to beat your own budget.

Maurine: I'd *mind* having to cut down on little things. I *hate* watching pennies.

Julia: So would I if that were all there were to it. But there's more than that. Do you remem-

ber that poem—I can't say it all, but two lines of it sing through my mind like a warning every time I plan to spend:

I have more clothes than I can wear.
Their head and hands and feet are bare.

I can't sacrifice, Maurine, but I can *live* with voluntary restraint. That's what I've discovered. With those words ringing in my heart, I can keep from getting the *more* that will leave me poverty-stricken when I most want to help. It's not sacrifice. It's a way of living. It's not a struggle. It's a contest in which I expect to win. There's no regret in it. Only contentment.

Maurine *(thoughtfully)*: It sounds as if it might be a way out for me. *(Pulls a shopping list from her purse.)* "New flower for blue dress." My present flower is almost new. It isn't that I *need* a new one. I just saw a delicious new shade in flowers at The Betty Shop. I suppose right there . . . your poem would come in,

. . . more than I can wear.
Their . . . feet are bare.

I see, Julia. I can't get that flower now. I don't need it. It won't be any real sacrifice to give it up. *(Folds up list and puts it away.)* Voluntary restraint. I like that idea. A way of living! *(Glances at her watch.)* Mercy! My poor infants will think they've lost their mother.

(Both rise.)

Julia: I've been thinking of adding a verse to the Scriptures lately, Maurine. *(Smiles mischievously.)* "Justice is better than sacrifice; and the life of restraint better than emotion." Nice addition to Proverbs, eh?

(They go out, chatting inaudibly.)

Why Hang On?

Stewardship is not just a question of what one gives. It is often a question of that to which one hangs on.

* * *

1. If you can admit, "My closet shelf holds a clock I shall

never have mended because I now use electric clocks; an old toaster that has been replaced by a gleaming streamlined model; some dishes that came to me with the purchase of a certain commodity, but which I shall likely never use; and by the way there are a couple of old-fashioned rockers up in the storage room," —if you can admit that, you are *hanging on*. You are not rendering account of what you have which should be in circulation. The Salvation Army, the Goodwill Industries and other organizations can use those things to *rehabilitate men*. You are using them to *accumulate dust*.

* * *

2. If, hanging in your clothes closet, you can find unneeded or unused dresses, out of style, slightly worn or faded and replaced by something you like better—if you can find them there, you are *hanging on*. The charity organizations of your town can use those garments to *clothe the naked*. You are using them to *dry-rot!*

* * *

3. If there are lying about shoes, needing repair but which you have not bothered to take to the shoeman, shoes that pinch and so are seldom worn, shoes out of style that you do not care to wear, shoes that might come in handy some time but never do—if you are keeping such, you are *hanging on*. They can be used to enable others to *walk the wet wintry streets dry-shod*. Why keep them to *give you a sense of oppulence?*

* * *

4. If you have stored away scraps of new cloth with the thought that some day you may quilt; old silk garments that you think you might make into a hooked rug; pieces of cloth or partly worn garments which you plan to make over some day,—if they are there, you are *hanging on*. Busy fingers at sewing clubs and settlement classes *will make use of them, while you will only dream about it*.

Have you made any serious attempt to persuade members of your society to face the possibilities of service with such things to which they are *hanging on*? "*It might come in handy*" was an excellent watchword for frontier living, but it is a drag upon us today. As a result of such hoarding our hours are filled with storing and dusting, sorting and rearranging. This robs us of power to give that which will make life easier for our fellow men.

Why not present this idea in a dramatic form? Have a speaker give the first paragraph. A second speaker, with arms loaded with objects, give the second. A third represent the third. A fourth may dramatize the fourth. Then announce that a committee of two with a car and a list of possible articles will appear at the door of each member during the week, ready to receive contributions, to discuss further the list of articles and to help decide as to the possible usefulness of things that the member has hung on to, and promising to return later if there will be a second donation ready.

Of course, your list of usable articles will be made after consultation with organizations which can use them. A truck may be need if large articles are to be donated. The calling committees will compile this list. Perhaps the men of the church will contribute the use of a truck to take things to a near-by town if your own town cannot make use of them.

Such a project can be carried out once a year. It trains members of the society to be alert as to possibilities of giving rather than *hanging on*.

If you have a group in your society which sews, you may want to retain some things, such as quilt pieces or pieces big enough to make children's garments, for a service project of your own. A committee should decide after things are collected just what goes where. Do not despise odds and ends.

A Column of Horrors!

Miss X opened the large packet of scrapbooks to be sent to the foreign mission field. Her unbelieving eyes were startled by an accumulation of the heroes and heroines of Hollywood. Thousands of them! Assembled with infinite care! Pasted painstakingly into Jumbo scrapbooks! Carefully indexed! Miss X wilted. She decided to leave till a later day the writing of the letter of acknowledgement to the donors.

The amount of customs duty which had to be paid on that package from home made the missionary-on-the-Congo gasp. It must be paid from his own salary, though the package was for the mission. It contained "25 yards of silk," said the declaration. "Silk! In Africa!" The missionary was doubtful. When the package was opened words failed him; the yards of silk (declared at retail) turned out to be scraps of taffeta cut into quilt pieces! And taffeta, Gentle Reader, rots in a very short time on the banks of the mighty Congo.

How welcome were those Visitors-from-Home. They wanted to see the work; were anxious to know more of India. Yes, they would enjoy nothing more than a week at the Christian Mela or Camp-Retreat with the missionaries; they would take life *exactly* as the missionaries did. The place was a lovely spot far from railroad and still farther from stores and shops. Tents dotted the landscape. The Visitors-from-Home were delighted. The evening meal of delicious curry and rice was served. "We don't eat any Indian food," said the Visitors-from-Home, sweetly but determinedly. The face of the missionary's wife was inscrutable as she ordered soft-boiled eggs for the Visitors-from-Home. In her mind words began racing: "Eggs for dinner? Eggs for lunch?? Eggs for breakfast???" There's no way to get American food now. *What shall I do?"*

BULLETIN

Council of Women for Home Missions

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

INDIAN AMERICAN YOUNG PEOPLE

The Joint Committee on Indian Work of the Home Missions Councils (Council of Women for Home Missions and Home Missions Council) presents such a united Christian approach to Indian American young people in six United States Government boarding schools where young people coming from reservations are in new surroundings and feel shy, homesick and strange.

The six schools being served in this way are reaching approximately 3,000 students and are located as follows:

Albuquerque Indian School, Albuquerque, New Mexico.

Flandreau Indian School, Flandreau, South Dakota.

Haskell Institute, Lawrence, Kansas.

Salem Indian School, Chemawa, Oregon.

Sherman Institute, Riverside, California.

The sixth location is a fine place of rural community work being developed in Eastern Oklahoma, near Stillwell.

There is no greater need today in missionary work than for churches and denominations to work together in presenting the Christian message in a united way.

The interdenominational Religious Work Director is willing to listen, no matter what the problem. Individual lives are often reshaped by this friendly guidance of the Religious Work Director who ministers to them through worship services, social gatherings, games, choir practice, discussion groups and personal consultations.

Let us consider the case of a girl, a senior in school, who, following a meeting of the Missionary Society in the home of the



PART OF ONE CHURCH SCHOOL CLASS ON A HIKE TO THE HILLS.
RIVERSIDE, CALIFORNIA.

Religious Work Director said, "I want to talk to you. I decided tonight for sure that I want to go to a Christian training school to become a nurse." Application blanks were filled out a few days later for training at a Presbyterian mission. (This girl is from a Presbyterian field.) Word came back later that there was no room for her. The girl then decided to take post-graduate work in high school in the meantime. The following year she entered the Presbyterian mission and this fall graduates as a trained nurse ready for work.

The Religious Work Directors follow the struggles of the students as they return to their reservations during the summer or after graduation and by friendly encouragement often have the satisfaction of seeing those students rise to positions of leadership among their own people.

Here is the story of a girl who is making the best of her opportunities: "A senior who graduated this spring went home with her younger sister for

whom she felt responsibility. Their mother is dead and the two girls live with an aunt in a country community with no church. Soon after Betty's return home she wrote the Religious Work Director at school, 'We have in our house a little Sunday school. We have neighbors' children come in. Could you help us in our community?' The Director sent a package of papers, pictures and cards. In thanking the Director for the helps she added, 'We have a sing on Wednesday nights. We have more older people here then. Of course we have no piano, but—plays the guitar and that is good enough. I am trying to learn to play one too. Here's hoping I learn.'"

The stories that follow, sent by the Directors, emphasize the need for more of this kind of follow-up, serving all denominations freely but ministering to the student's need first of all:

What the Church Is Doing

"Nellie and Sam, graduates of a few years ago, came to see us re-

cently and upon invitation stayed to supper. Through most of the evening we visited and talked over experiences of school days. Toward the end of the evening Sam said they must go. They thanked us sincerely, and I walked out to the door to bid them good night. They started down the walk, then returned hesitantly. "She's got something she wanted to say to you, Mr. —," "Well, I wonder what it could be!" I grinned. (Oh, I had a 'hunch' all right, for I had talked over some personal plans with this boy weeks before.)

"We've been married three weeks!" Nellie said, shyly but happily. Sam is a carpenter here in town. Both are Christian students, graduates of two years ago. And that's what they had come to tell me in the first place! How I love them for it, and for the friendship which has lasted and which has opened anew to the blessed counselling about plans for a new Christian home! They'll come often now—and the latch string's out!"

What Church People Can Do

"Our most pressing need for the Chapel is a good resonant bell for the belfry. For several years we have discussed this. More and more each year it takes on significance because we live here with these boys and girls as a community and they need something to bring to mind and heart the call of worship and Christian service. Perhaps an individual or a group might take this matter up as a project."

* * *

"Dorothy is one of our most popular and finest students but one who has a real problem in her future. She is a complete ward of the Government, her parents having died within a week of each other, about five years ago. They left six children; Harold, an older son who is now working; Dorothy who is in school here in —; and four smaller ones who are now being cared for by a family. They had all been separated until these arrangements were made.

"Dorothy came here after her parent's death and has been here ever since. She has a pleasing personality and appearance and has been active in religious as well as school activities and is one that I would like to see go back to her people as a Christian leader. Her parents were Christians and gave the children a good beginning for that life. That hope for Dorothy needs the prayers and interest of Christian people."

* * *

"What shall I do for my life work?" We have all asked the question so many times. But to the Indian living in a white man's civilization it is one with especial significance. Few there are who face the matter as did this young Indian man. Left an orphan at a very early age, handicapped most of his life with a speech impediment, which he is successfully overcoming, with little or no money, he is now a



CHILDREN FROM HOMES LIKE THIS COME UNDER OUR INFLUENCE IN GOVERNMENT SCHOOLS.

senior in—University. There will surely be a place for him in the world when he is ready. For he is determined to go back to his people in eastern Oklahoma, and live before them the Christian life which he has found so abundant.

* * *

What the Indians Are Doing

An Indian girl, about sixteen years old, meditating on the future has this to say: "The preservation of the Indian race is necessary but, I think it must be done through the Indian youth preparing themselves for responsible positions and the more we prove ourselves the more responsible positions will be waiting for us. We cannot go on living in the past, dear as it was to the hearts of our nature-loving people. There is a future, bright with dreams of happy homes, of positions well-filled, of friends among all races and of better understanding of ourselves and others. We are proud to be Indian and we are glad to have a chance to make others proud of us too."

* * *

Joe, the captain of this year's football team has just returned from a wonderful conference trip and tour which the religious work director helped him attend. They are sitting on the cot in Joe's room.

"Joe, the very fact that you have had this privilege and that you have been chosen football captain too has a little bit of danger in it for you, did you know that?" Joe looked at his friend keenly, but a little puzzled. "That's right, Joe. The really great leaders are the ones who keep their hearts and their sympathies right close to the hearts of the people they mix with in everyday life. If a fellow

gets swellheaded because he's had some rare experience, or because he gets boosted to some office—well, it's just too bad for his leadership."

"I see what you mean . . . I'll sure try to do this thing right," and I thought I caught a square set to his jaw as he started putting on his football uniform to go out on the field to practice. Joe's an orphan. The first white man this Navajo ever saw he ran from for dear life and hid among the sheep—just another wild creature of the desert a few years ago.

"He waved his hand to me from the field as I watched him at practice. He'll remember!"

* * *

"Our so-called sophistication also appeals to the Indian, particularly the young person. They readily adopt our dress and manner and along with that the cigarette and liquor. I think that too often all they see in us is the outside and they follow our pattern."

* * *

The Christian spirit finds expression in Indian life in service for others:

"Two of our finest speakers among the Indian girls—one a Navajo, one a Hopi, themselves inseparable pals though their ancestors were bitter enemies—gave earnest talks saying that old enmities were dead and friendly ties strengthened by Christian influences."

And at Christmas time Indian boys and girls at Sherman Institute pack boxes of toys which they send to the Migrants in the cotton fields in California. They have little to share, yet they experience the feeling of inner happiness that comes from joyous giving.

Our World-wide Outlook

A Missionary Newspaper of Current Events

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

WESTERN ASIA

New Day in New Turkey

Hope for true religious liberty in Turkey, when Christian missionaries will be welcomed, is seen in a bill before parliament to offer amnesty to the 150 political offenders, exiled from Turkey in the early days of the Republic. It is remarked all over the country that a new day has dawned, when Turkey can forgive and reinstate those who fought to prevent its emancipation. One Turkish paper said: "This amnesty creates a new atmosphere throughout the whole country . . . it will strengthen the power, the stability, the honor and fame of the country and of the revolution, both at home and abroad."

Another editor commented: "The movement toward a general amnesty for political offenses means that the way is being prepared for freedom of discussion. In order that this freedom may widen, writers and critics should be positive and creative, recognizing unity and harmony as the highest values. Thus will be assured the conditions which will produce a movement toward a true democracy."

—*World Dominion Press.*

Turkey's Materialism

A writer in the *Near East Christian Council's Bulletin* believes that the future of religion in Turkey is a part of the critical problem of the religious life of the world. Since the abolition of the Caliphate, Turkish leaders have proceeded on the assumption that religion had never done anything but harm, and was not needed for the future. Religious teaching in the schools was reduced, then dropped. A phrase

in the constitution, calling Turkey a Moslem country, was deleted; then religious schools, orders, and religious uniforms, were suppressed; Friday as a holiday was abolished. Not only this, but there is distinct anti-religious teaching in many of the schools. Not long ago the government ordered the sale of 300 mosques in Istanbul.

—*Alliance Weekly.*

Since the Balfour Declaration

Changes in Palestine since the Jews were promised a national home are reflected in the business advertisements, such as those of the King Solomon Bank, Zerubbabel Bank, Judea Insurance, Dead Sea Bath Salts, etc. There is a training ship the *Sarah I*, for Jewish sailors, flying the blue and white Zion flag, operated by the Zebulon Society (Zebulon was the seashore tribe).

Not the least interesting is the Palestine Symphony Orchestra. The hounding of Jewish musicians out of Germany has made of it one of the greatest in the world. In less than two months this orchestra of seventy-one *virtuosos* was assembled and developed into an harmonious whole. This occurred in Palestine, an insecure and troubled land, in a pioneering stage of national life. After the orchestra visited Egypt, enthusiastic Egyptians organized a Society of Friends of the Palestine Orchestra.—*S. S. Times.*

Palestine Problems

Present disorders in Palestine are having their effect on the Christian Church in that troubled land, where Christian unity and love are assailed by racial bitterness and fear. Jewish set-

tlements have welcomed visiting missionaries of the Hebrew Christian Fellowship, and Jews are freely purchasing the Scriptures, although Christian work in the villages has had to be largely discontinued. The Mission to Mediterranean Garrisons and the International Christian Police Association report encouraging work among British soldiers and police.

—*World Dominion Press.*

Trans-Iranian Railway

Last August construction of the Trans-Iranian Railway was completed. The line was begun in 1927, and fulfils a dream of Iranians. The ceremonies attending the opening of the road were most elaborate, with high officials present. The station was appropriately decorated and a ribbon was stretched across the line. The crown prince and the shah each tightened a gold nut; the shah cut the ribbon, formally opening the service. The road connects the Caspian Sea with the Persian Gulf, and additional lines connecting Tabriz and Meshed are being surveyed. The people of Iran take great pride in the fact that this gigantic task was completed without borrowing from abroad. The increased facilities of travel will greatly extend the possibilities of missionary service.

—*Press Translation Service.*

Silent Ministry

Dr. Frederick G. Coan, for 40 years a missionary in Iran, called one day on a bigoted, fanatical ecclesiastic—the kind who would be pleased to see every Christian killed. Dr. Coan describes his call:

As soon as I had entered the room, he ordered the servants to leave and

told them to see that no one was in the yard, and that the gates were locked. Then he turned to me and said, "You have left the New World and come all the way here to make me a Christian; save yourself the trouble." I thought he was simply trying to turn me off. Then to my astonishment he said, "I am already a Christian." I asked how he came to it. He then told me a helper had given him the Gospel of St. John and asked him to read it carefully and with open mind; and when he reached the last chapter he was at the feet of Christ as His slave. He could not resist so winsome a character. Had it been known in that fanatical Kurdish city, the man's own sons would have asked the governor to behead him and throw his body to the dogs.

INDIA AND SIAM

Unhampered by Politics

Dr. C. H. Rice, of Allahabad Christian College, says:

India just now is one of the centers of the world where the movement for peace and justice is most unhampered by the politics of national fear, hatred and greed. There are radicals who shout, and leaders who would foment class war, but never has India had so many sons and daughters ready to spend themselves for the liberation of their brothers from ignorance and disease, poverty and social oppression. Surely the Spirit of Christ is alive. . . . One day he will be recognized and loved and worshiped as now he is quoted and admired.

Dr. and Mrs. Rice are co-authors of the chapter on Indian Christian colleges in the current year's mission study book.

No Need to Leave Home

E. K. Higdon, writing in *The Churchman*, says that time was when Indian Christians were the real "men without a country"; and that at the Jerusalem Conference there was a strain of sadness through all that the Indian delegates said, because Christians in India had to tear themselves up by the roots, leave their families, their villages, their communities.

Now, whole villages are becoming Christian at one time. The leaders hold a meeting, discuss the matter and decide they are willing to leave Hinduism or Mohammedanism and become Christians. Then they put it up to the community. If the decision is favorable, the next step is to go to the Christian head of the district and ask for a teach-

er. This teacher then settles down to a long process of education—two years or more—when he instructs the entire village and prepares them for church membership. By the end of this time, no one needs to leave his home environment, or feel that he is an outcaste.

In one diocese reported by Mr. Higdon they are uniting with the church at the rate of 10,000 a month; and in all India more than 100,000 have accepted Christianity annually during the past three years. The changes observed by the upper classes in the lives of the outcastes turned Christian has resulted in a similar movement among the higher castes.

Community Appreciation

The Frances Newton Hospital in Ferozepur has been serving women and children of this district for 44 years. Appreciation for this service is manifest in the recently added operating unit at a cost of 6,000 rupees, raised by members of the Canal, Railway, Civil, Policy and Military Departments, and the members of the Indian Christian communities. The medical department of the Punjab Government promised Rs. 2,000 toward this project. The Rajah of Faridkot gave Rs. 1,000, and the above groups collected Rs. 3,500. Part of the money was used to improve a ward in the hospital for tubercular patients.

—Monday Morning.

Bihar Literacy Drive

A mass literacy campaign in Bihar Province is an idea conceived by the Minister of Education, who planned that students be induced to spend their holidays in voluntary teaching of adults. There was an enthusiastic response. Since the government had no funds to combat illiteracy, the Minister of Education issued this call: "Let us try to make up our lack of financial resources by the earnest desire of our youth for national service." He regards this as a sort of personal tax. It is hoped that this example will be followed by the rest of the general

public, who are willing to perform some kind of national service.

—The Guardian.

Syrian "Servants of the Cross"

This organization, a missionary and social brotherhood of the Syrian Church, established in 1924, is asking for funds to carry on work among the Depressed Classes in India. The aboriginal races of the native states of Cochin and Travancore, South India, are poverty-stricken, ill-clad and uneducated. They live in miserable huts and carry worship of devils to a point of extreme superstition. Under the auspices of the ancient Orthodox Syrian Church of St. Thomas, the Apostle of India, the order is making a sincere effort to improve these unfortunate people.

There are a dozen members of the order. They have no property, practise celibacy, and receive no salary. They obtain their daily bread from the place in which they work, sometimes from the parish church and sometimes by rice collections and the hospitality of friends.

—The Living Church.

Gains in Assam

The *Baptist Missionary Review* of India tells of a piece of frontier work that shows real missionary progress. In the Ao and Sema Naga Hills there were 1,218 baptisms last year, and the church membership in those two tribes has now reached 19,316. Nearly 500 boys and girls are under Christian instruction at the station school in Impur, the largest Baptist school in Assam. A total of 115 Sunday schools report an enrolment of about 17,000. How many parishes in India or the United States show equal advance?

Practical Christianity in Siam

Bangkok has a large Chinese immigrant population. During the Chinese New Year's season, it is the custom of the Swatow Church workers and officers to make calls in the homes of all of the members and friends of the church. All firms and shops stop their work, and an excellent

opportunity is at hand to give Christian greetings. To one humble home, the home of a widow with three small children, went a missionary in this calling season. The home was just one room, with no furniture except a few boards on trestles to make a bed, a stool or two, clay stove and two or three cooking pans. The widow makes her living by going out to cut hair, and must leave her children at home alone during the day. The missionary expressed concern about the children, and she replied: "When I go I always ask my Heavenly Father to watch over them."
—*Siam Outlook*.

CHINA

Her Religion "Just as Good"

A writer in *China's Millions* tells of visiting an old devotee of Confucianism, who had lived in a temple many years attending the idols. For all these years she has abstained from meat, fat and eggs, in the hope of attaining salvation; now she is 94 years old, wizened, dulled, without hope in her face. Christian women tried to tell her of the love of Jesus Christ and the peace that He alone can give. One of the women, Mrs. Su, has an old Christian mother 93 years old. As Mrs. Su looked at this other old woman, tears came to her eyes as she said, "Oh, my old mother is a hundred times better off than this! She has the peace of God in her heart." Then she sat down by the old lady and patiently tried to tell her about the peace of God which passeth all understanding. The poor old woman looked absolutely blank, and said she was too old to do anything now. They assured her that she need not do anything, but trust in Christ. They taught her a simple prayer—"Lord Jesus, save me, and forgive my sins," which she repeated many times.

"As we sat there," says the missionary, "with the idols around us, and thought of this poor old woman giving her life to them and fasting from meat and eggs—now weak and old,

and friendless—I was forcibly reminded of a man who stood up in one of my meetings at home and asked whether the Chinese had not religions of their own just as good! A fortune teller had told this old woman that she would die in the eighth moon this year and her coffin is already prepared. When asked where her soul would go, she replied: 'I don't know.'"

Christian Message for Wounded

The Chinese high command sent out a circular letter to Christian hospitals and churches, asking them to cooperate in bringing the Christian message to the wounded. The five churches in Changteh sent two or more workers each day to write letters, have personal talks, and hold services for small groups. The work developed until it called for a full-time worker. All the churches cooperated in providing the salary for the right man, who was found among the refugees. Church women are sewing and providing small comforts for the wounded men.

—*Monday Morning*.

Turning to Song

The crash of bombs and the cries of the mangled continue to be heard, but above it all is heard the voice of song. The Chinese people are learning to sing in chorus as they have never done before. A training institute in Hankow has been turning out song leaders. College and middle-school students in south, central and west China have been teaching group and mass singing. Folk songs, patriotic songs, workers' songs are stirring the people's enthusiasm.

Dr. T. T. Lew gives credit for the beginning of this movement to the Christian Church. In a recent discussion group of delegates-elect to Madras he said, "The introduction of group singing by the Church of China has meant a great deal to the life of China." He went on to describe how children used to sing hymns while at play, regardless of their theme, because they had no oth-

er songs. Then came the kindergarten with its play songs. The popular movement under Jimmy Yen early developed folk songs and taught children and the peasants to sing. Now the national defense movement is enlisting movie stars, actors, college men and women to lead the whole country into a chorus that may tend to drown the sobs of those who mourn.

—*The Christian Century*.

There Are Joshuas Today

Rev. William Vander Meer of the Reformed Church in America, last July, like a Joshua spying out the land, walked 60 miles up the valley of the Kuling River in Fukien, looking for fields and houses where refugees in Amoy could be relocated. He found places for 3,000. In every village visited he received the hearty cooperation of officials. Amoy, distant from the principal war areas, has its own separate relief work.

Rehabilitation of those who will go up the Kuling valley will require seed, food and tools, until they can harvest their first crop of vegetables. Old temples are to be repaired and made into homes. The diet in these camps calls for canned meat. Around Amoy there is no longer a taste for fish, the reason being that so many dead bodies have been washed out to sea.

—*Church Committee for China Relief*.

Refugee Children

A letter from a Presbyterian mission school, now being used as a temporary home for refugee children, indicates the nature of some of the problems. When youngsters were brought in from the bombed areas, the teachers expected to see them rejoice over the chance to live in safety, where there were playgrounds, trees, food. Not at all! Many of them had been living by their wits, and had grown cunning and combative. Fights, greed, the notion that the school was a jail, were things to be dealt with. But little by little cleanliness, play, food, hand-work and scout drill produced a

very different set of children. When their school home was changed for a more permanent one under the Children's Relief Association sponsored by Madame Chiang Kai-shek, there were real regrets on both sides.

—*Monday Morning.*

Honan Mission Jubilee

This year marks the jubilee of the Honan Mission of the United Church of Canada. Some of those who went to China in 1888 are alive and well, and look with troubled hearts on the China of 1938. The first period in the history of this Mission with the arrival in China of Dr. and Mrs. Jonathan Goforth, Dr. McGilivray and others; this phase of the work ended when the Boxer uprising overran all North China in 1900. Two years later work began anew on a larger scale, but with the outbreak of the Great War in 1914, the supply of new missionaries was cut off, but at the end of the war, the Forward Movement Fund made reinforcement once again possible. The modern development of the Mission began with the construction of Weihwei and Changte Hospitals.

Events of July, 1937, changed the whole picture, but members of the Mission have not lost courage. All the staff are remaining at their posts.

—*United Church Record.*

Kashgar Mission Closed

The Swedish Mission in Kashgar, Chinese Turkestan (Sinkiang Province) was attacked and burned by the Moslem leader Mamud Sidjan. Governor-General Sheng suppressed the Moslem rising in September, 1937, but the local authorities subsequently closed the hospital and printing office and scattered the Christians. The British Consul-General in Kashgar rendered help to the Mission, but eventually the situation deteriorated and most of the missionaries were compelled to return to Sweden. Forty years of efficient and devoted service in one of the hardest fields of China has thus been tragically interrupted.

—*World Dominion Press.*

JAPAN-CHOSEN

State Control of Religions

The draft of a proposed new law affecting religious organizations has been made public. This is the fourth time during the past 40 years that a law controlling religion has been proposed, and each time it has been defeated in the Diet. Heretofore, the attempt has failed because of an article in the constitution guaranteeing freedom of religious belief to the individual. The proposed new law avoids the dilemma by limiting itself to the regulation of the public ceremonies and the doctrinal propagation of the various religious organizations, not the personal faith of the individual. Under the present emergency it is almost certain to become law. The Christian churches, along with all other religious bodies, will then operate under a permit issued by the minister of education, will be amenable to government inspection, and will have both doctrine and worship practices subject to official control. Conversely there will be certain tax exemptions and other privileges that have not hitherto been extended to Christianity. It is possible that there will be no particular inconvenience experienced under the new regulations, though the churches would prefer to be free from such governmental control.

—*Charles Iglehart.*

Kagawa Proposes Peace

It is reported that Kagawa has laid proposals for peace with China before the Japanese premier—without result. In a letter to friends in the United States, Kagawa writes:

Truly no group of Christians can be isolated. Just in the measure that the links that bind these groups are forged in love and understanding and sympathy, will the influence and power of Christianity continue. Though you hear of individual Christians wooed and won by the growing spirit of nationalism, do not despair. In all lands and in all ages, there have been testing times for Christians and not all have stood the test. . . . My own personal views are well known. I would be a disciple of love to all people, and this must include even those

at home whose ideas and motives I cannot follow nor condone. To denounce war and its perpetrators is not enough. I must find a substitute for war.

How Peace Will Come

World Outlook contains the following letter of a Japanese Christian minister in war service:

There are many American and English missionaries everywhere in China, but Japanese soldiers are not permitted to call on them or go to church without special permission. This is because we are very nervous to stir up international problems. As you know, most of the soldiers are rough and uneducated, and do not know foreign manners.

The other day I called on Mr. and Mrs. H., the missionaries here, with the permission of my officer. We had a long talk. They welcomed me heartily. There were a few Chinese Christians present. I was greatly encouraged and comforted by a touch of real Christian brotherhood. I am sure that peace will come only through Christianity. Because of this I feel a great sense of mission. I think you must have some friends in China. Please send me their names and addresses. Every night there is shooting, but my heart is quite peaceful because of my faith in the Cross. I read my Bible every morning, and am praying all the time.

Japan Selling Out in India

As an indication of Japan's desperate situation, one of England's leading papers prints the following:

A correspondent who is managing director of a famous firm of merchants in Bombay gives news of some interest. His letter reads:—"A significant thing is happening here with the quite large Japanese business community. They are selling off all their house and office properties, up-country cotton factories, cotton mills here. It may be in order to get money with which to buy cotton. For months now they haven't had the money with which to buy a bale. . . . They are obviously getting into a terrible mess financially, with a million men in the field in China and the whole country run by the fanatical army leaders, and no money with which to buy the raw materials for their vast industries. Their exports, from which they get their money, have in recent months dwindled to nothing, and they have little raw cotton left."

The Kobe Cloudburst

Kobe has a population of about 790,000. The city lies crescent shaped between the hills and the Inland Sea. Last July, a cloud-

burst caused the hill streams to rush down into the city, carrying trees and debris into the streets until some sections were buried six feet under. About 150,000 people were made homeless; electric and water supply was cut off. An old well, unused for many years, in the yard of a Presbyterian missionary's home served the neighborhood; and this furnished the opportunity to hand out Christian literature to all who came for water. In this crisis, some Japanese Christians opened a vacation Bible School to take responsibility for the children, while the adults dug themselves out. —*Monday Morning.*

ISLANDS OF THE PACIFIC

Bridge Builders in Papua

Mr. C. F. Rich has served nearly forty years in Papua under the L. M. S., and is still full of plans for that island's future. He writes:

Once it was said of a patriarch, "He digged us a well." In hot, wet Papua, there would be scant praise for a well digger, but in years to come they may be saying of their missionary: "He builded us a bridge." Why? On one of the main roads a dangerous creek had to be crossed, and all efforts to bridge it had come to naught whenever floods came. Then the missionary, with the help of villagers and his old automobile, set to work. The old car hauled tons of sand, timber and cement; the people carried tons of stone with which to raise the road approach to the bridge level. In a little over seven weeks of hard labor, the bridge was ready for use. "Quite interesting," some will say, "but hardly a missionary's job." But the bridge will stand for many years, not only to ensure safe crossing, but as a visible emblem of a bridge of understanding over which the Papuan may pass from ignorance and darkness into freedom and light.

—*L. M. S. Chronicle.*

Revenge or Love?

A missionary to New Zealand tells of a Maori Christian who had taken a front seat at the communion service. Suddenly, he was seen withdrawing to the rear, then he came forward and resumed his original place. Asked afterwards why he had done so, he replied: "When I entered, I had no idea who

would be seated beside me. I saw at once that it was the man who had murdered my father, and I had sworn to drink his blood. But as I withdrew down the church, a voice seemed to say to me, 'By this shall all men know that ye are my disciples, if ye have love one to another'; and as I sat down near the door, a Man upon a cross rose before my eyes, and I heard Him say, 'Father, forgive them, for they know not what they do.' Then I returned, and we took the Lord's Supper together."

—*The Presbyterian.*

Bible Circles of Five

"Circles of Five" have become popular in Java. They are groups of five young people in the higher classes of elementary and secondary schools, who meet to study the Bible under one of their number as leader. Each circle becomes a sort of union of secrecy and fidelity of uncommon strength, marked by personal devotion. They become brethren. They meet each week, and attendance is a sacred duty, not to be missed. Printed outlines of Bible study are sent to each circle and these are discussed at its meetings. Coordination is effected by a monthly gathering of the leaders, most of whom are under twenty years old.

The number five was chosen because in Java it is a sacred number. It is the number of fingers on one hand, and expresses unity. Also, it was the number of the prayer circle in Antioch, from which the Holy Spirit selected and commissioned Paul.—*World Dominion Press.*

Requirement Too Hard

The Protestant Episcopal Mission tells of a group of people at Baguio, P. I., who recently came to the Church to ask how much would be the charge for baptizing a young Chinese who wished to marry a Christian girl. It was explained to them that there was no charge, but that baptism was not just a routine convenience for those who wished to marry. When further informa-

tion was given as to baptism, the preparation and motive for it, and what it involved, the inquirers withdrew sadly, and no more has been heard from them.

"Insurrectos" Become Methodists

Enthusiasm, progress and maturity marked the 1938 sessions of the Methodist annual conferences in the Philippines. For the first time, these met in separate places, and both were honored by the presence of governors and other officials of the provinces where they were held. Looking toward indigenous leadership, plans were discussed for electing a Filipino bishop in 1940.

Although the year under review was marked by a series of earthquakes, typhoons, floods and fire, statistics show a decided gain both in self-support and in membership. In less than forty years Methodism in the Philippines has grown to a church of more than 90,000 staunch members.

—*Christian Advocate.*

National Hospital Day

The Philippine Commonwealth celebrates an annual National Hospital Day, when all the hospitals of Manila are open to the public for inspection, and are rated by a committee headed by the Director of Public Welfare. For the third successive year, St. Luke's Hospital has won the highest award among hospitals having a capacity of 100 beds, or more. In announcing this award, Dr. Aguilar, Director of Public Welfare, declared this to be a model hospital, above competition. What a contrast to the days of Spanish rule forty years ago!

—*The Churchman.*

NORTH AMERICA

Is America Christian?

There is a strange mixture of paganism and Christianity in America. Not long ago at To-waoc, Colorado, the local WPA and CCC officials arranged with the leaders of the Utes (In-

dians) for a three-day season of sports events and bear dancing at Easter time, culminating on Easter Sunday. Wishing to have Easter observed in a manner more fitting its significance, James Russell, local pastor, requested the official in charge of the government agencies to postpone the sports event, and allow the Easter meetings to assume a more religious aspect. This he refused to do. Whereupon, Mr. Russell explained to the chief and tribal council of the Utes that throughout the United States, and the world people regard Easter as a holy day, and celebrate then the rising from the dead of the Lord Jesus Christ, just as at Christmas time they commemorate His birthday. The Indians listened attentively and then they asked the local head of the WPA to postpone the sports events: but he still persisted on having his program carried out at the time set.

The Indian leaders then devised this plan. They would tell their people not to go to the sports field until after services had been held in the church from 9 until 10:30 a. m., and they would stop their bear dance at 5 p. m. so that their people could have supper and attend church service again at night. As a result more people than usual attended the church services, both morning and evening.

Paganism among many of the 200 Indian tribes in the United States is as degraded as that found in central Africa. Their reverence for material objects is as bad, their medicine men are no different from the evil witch-doctors of the dark continent, and their gross superstitions are depressing. Obstacles to their evangelization include, not only the character of the people, their language and nomadic habits, but most discouraging of all the fact that the United States Government is actually trying to preserve old pagan Indian customs.

Approve World Council of Churches

Twelve Evangelical Communions in the United States have

already formally approved, at least in principle, the constitution of the proposed World Council of Churches drafted at Utrecht, Holland, last May. They are the following: Presbyterian Church in the U. S. A.; Presbyterian Church (South), Congregational, Northern Baptist, United Lutheran, Evangelical Lutheran Augustana Synod, Evangelical and Reformed, Reformed Church in America, United Presbyterian, Protestant Episcopal, Disciples of Christ and Methodist Episcopal.

Missionary News from Wall Street

Perhaps Wall Street, the financial center of New York, would least likely be expected to furnish missionary news, yet readers of the daily *Wall Street Journal* saw this heading in a recent issue: "One Thousand Bible Translations." The following is a quotation from the article:

In its headquarters in London the British and Foreign Bible Society now has copies of the Scriptures published in whole or in part in 1,000 different languages. The last two translations were of native tribal tongues in the Belgian Congo of Africa, known as the Ngwana and Sakapa tribes. This Bible Society was founded in 1804 when copies of the Bible were available in only 72 languages. The number increased to 100 in 1824, to 200 in 1871, to 300 in 1892, to 400 in 1906, to 500 in 1917, to 600 in 1928, to 712 in 1936 and to 1,000 in 1937.

Evidently, the *Wall Street Journal* considered this of as much news value as dividend announcements.

"League of Decency"

Because the alarming increase of vice and crime is preventing law enforcement and undermining the efforts at character building, the California Church Council has formed a "League of Decency" to enlist the churches in battling against these evils. Last year, juvenile delinquency over the entire state increased from 10 to 15 per cent. The state authorities are becoming more and more lax in their efforts to control liquor and gambling, and it is recognized

that attempts at law enforcement are futile unless the moral sentiment of the people is back of it. —*United Presbyterian*.

Fresh Approach to World Needs

Two Methodist missionaries from Burma, Dewitt and Edna Baldwin, have created the "Lisle Fellowship," a six-weeks "re-thinking" conference at "Happy Valley," Lisle, N. Y. Sixty college men and women, members of ten different races or nations, representing 13 churches and 26 colleges, have been devoting themselves to the theme of "World-mindedness," considering the meaning of Christianity as a solution for the new world's needs, and the kind of individual a world citizen ought to be.

The educational methods of this group are worth watching. Instead of telling young people what to think, there is offered a whole series of projects by which students may learn to think for themselves, and arrive at their own conclusions. Included in this is training in field work. Four days each week, after a preliminary week of training, the students go out by themselves, taking full responsibility for their personal and group relations, to work together through churches in towns and villages covering a radius of 125 miles of Lisle—most of central New York and north central Pennsylvania. Careful arrangements are made by Mr. Baldwin with pastors in advance, interchurch hospitality being arranged wherever possible. —*Christian Century*.

Twenty-four Hour Service

The First Methodist Church of Hollywood, Calif., is like the fire department and some restaurants in that it functions twenty-four hours a day, 365 days a year. This service is rendered in the spirit of Christ and does not end with distributing baskets in the holiday season. A few of the things done may be mentioned:

The chairman of the committee was called to a home where the husband and father was out

of work, a child sick, and the mother, discouraged and despondent, had purchased chloroform which she was about to use to commit suicide. The chloroform was taken away and the child given medical aid. Eventually, the father found a job and the family is now on the road to economic security.

Other services have been: wheel chair furnished, medicine bought, utility bills paid, helped pay rent, helped find new homes, helped keep young people in high school and college, furnished layettes, secured employment, made funeral arrangements—the church paying for the grave, settling a disputed doctor's bill, settling an insurance claim for a widow.

A few more statistics may give an idea of the magnitude of this work: 6,233 miles have been driven by one member of the committee in making 1,373 visits; 173 different families have been helped in which there are 339 adults, 337 children; 1,019 of these visits were for carrying supplies, 354 for investigation and counsel. A total of \$3,165 in cash has been used.

One Result of Home Missions

Here is an illustration of what may be accomplished by home mission work. Thirty-five years ago, the Lafayette Avenue Presbyterian Church of Brooklyn sent a young man, Harry S. Murdock, to Buckhorn, Kentucky, to preach to the backward people there. After thirty-two years of service he died, leaving an entire presbytery of 37 churches which had their origin under his ministry. There is also at Buckhorn a school of 400 pupils, an orphanage, hospital, mission farm and various other institutions.

In honor of this founder, Kentucky has named a new state road Murdock Trail.

More Bibles for Hotels

Placing Bibles in hotels is a practice of more than 100 years' standing with the New York Bible Society. Just before Easter new Bibles went for the first time into the 1,956 rooms of

the Hotel Commodore. In 1836, they supplied the old Hotel Astor and there are now 426 hotels on the list of those being served. It is interesting to know that many of the Bibles disappear, so that the question of replacement comes up about every third year.

As to definite results from this work letters received indicate great help in many instances. Hotel managers report that they are often asked for a Bible, if one is not found in the room. Cases have been substantiated where the reading of a hotel Bible has been the means of restraining a person from suicide. This custom of Bible distribution is now so widespread, through the New York Bible Society and the Gideons, that a hotel is not considered properly furnished unless each room contains a Bible.

Church at Metlakatla, Alaska

The Indian Church at Metlakatla, near Ketchikan, Alaska, was founded by William Duncan seventy years ago. Its first twenty years were directed by the Episcopal Church of British Columbia. It is now under local control, and has twelve elders. Its newly installed pastor is a Congregationalist from Minnesota. Funds from William Duncan's estate support the church, which is independent. Duncan established a sawmill and canning factory which pay the cost of city administration, and supply water and electric light, so that every home has electricity, and there are no taxes.

—*Presbyterian Tribune.*

LATIN AMERICA

If Everyone Obeyed the Golden Rule!

"By the way," said a young federal employee to a missionary in Mexico, "I have been told that in the United States they have a beautiful motto—perhaps a law or decree—something about doing for others what you would like them to do for you. Can you tell me what this is?" To which the missionary replied: "The government officials know about this law, but

would not claim to have originated it. It was Jesus Christ who first said it," and opening his Bible the missionary showed the verse to the young Mexican. After reading it through three times he exclaimed: "How wonderful if everyone knew and used that rule!"

—*Monday Morning.*

Porto Ricans Meet Their Quota

Bishop Colmore of Porto Rico is now in the 25th year of his episcopate. He feels that spiritual life on the Island is becoming deeper and more vigorous each year; this is indicated in part by the 1,078 baptisms in that diocese last year. Bishop Colmore challenges the mainland of the United States to show a record equal to this. The number of communicants increased by 263 or four per cent as against an increase of one per cent for the whole Church.

Porto Rican Christians, in spite of their terrible poverty, take pride in giving their full quota year by year, and as much more as possible. Besides, they sent gifts last year for flood relief, and have contributed to the China Emergency Fund.

—*Spirit of Missions.*

It's Training That Counts

"My understanding of the principles of justice probably differs somewhat from yours, because I was trained in a Presbyterian Sunday school," said a prominent Porto Rican lawyer to a member of the cabinet. Here is the cabinet member's reply: "If your understanding of justice differs from mine, it is because the teachers in the Presbyterian Sunday school where I was trained were better than those who taught you." —*Dr. Angel Archilla.*

"Applied Meditation" in Cuba

At the close of a religious conference in Cardenas, Cuba, the young people in attendance agreed that the most helpful feature had been the hour of "applied meditation" in the morning, when each sought a place

of prayer. It was here they said they found their place in future Christian work. Opportunities were offered to enlist in the different activities of the Church.

Among their practical undertakings was the publication of a weekly paper to be financed by the young people themselves, and promoted through the activities of their societies. This weekly will take the place of the supplement in the monthly magazine, *Herald Cristiano*.

—Monday Morning.

Indians Seeking a New Religion

A group of Indians—the Aymaras—who live behind the mountains that divide Lake Titicaca from the fertile lowlands of Bolivia's interior, sent a few soldiers to the war between Bolivia and Paraguay over the Chaco. One of them came with a tale of a new religion, which he began to tell his neighbors. He told them that these evangelicals did not lie or steal, that they did not drink, not even at feast times, that they did not quarrel with each other, and that they were happy because God loved them.

Evidently the story made a great impression on the Indians in this village, for they soon began to try to live according to the principles of the story, and left off drinking and stealing from one another. They have recently asked that a teacher be sent to them. They have no religious guidance of any kind.

—Christian Advocate.

How Chilean Women Work

Chilean Christian women have a *Liga*, or League for Service. Besides the work they do as a group—sewing and knitting for the poor, visiting jails, houses of correction, orphanages, asylums, hospitals and homes—they lose few chances for individual service. A *liguena* offered to take into her own home the child of a very poor woman who was to go to the hospital. Another set out to prevent the marriage of a girl of fourteen to a man much older. Another, finding a

widow and several children living in surroundings not fit for animals, undertook to clean things up. She got clothing and shoes for the most needy, and took one of the children to public health clinic. "She's really ill—take her to the hospital," said the clinic doctor, but at the hospital there was no room. Back she had to go to her miserable home while the *liguena* consulted the Red Cross. "Send her to our clinic," they said, but on clinic day the child was too ill to be moved. So the League woman, not to be daunted, is herself giving what treatment and help she can, teaching the mother at least the rudiments of sanitation, and living up to the League motto, "Saved to Serve."

—Presbyterian News Service.

New "Y" in Buenos Aires

The Y. M. C. A. of Buenos Aires realized a dream of many years when it opened its new, modern building last June. It is strategically located in the heart of the city and greatly extends the service of the "Y." About 5,000 people visited the building on the opening day, and some 1,000 made use of the athletic department the first day it was available. Public confidence in the Association's work is evidenced by a government grant of \$92,000, of which the first installment has been paid. Local donations of \$60,000 more have been received.

The Buenos Aires organization dates from 1902, and since then it has constantly maintained an all-round program of youth development by which more than 40,000 young men have profited. Its budget is raised entirely by fees and local contributions.

—Christian Century.

EUROPE

"First" Bibles on Display

The 100th anniversary of the setting up of the English Bible in parish churches is being celebrated in London this year by an historic exhibition at Sion College, and the establishment

of a permanent Bible Room in the British Museum. The exhibition at Sion College includes some of the most famous editions ever published, one being the "Great Bible," printed in 1539, partly in London and partly in Paris. In 1540, it was reprinted in London as "Cranmer's Bible," and contained a preface by that ill-fated archbishop. Copies of the four polyglot Bibles are in the exhibit.

The Bible Room at the Museum is designed to show the history of the Scriptures in English from earliest times. Half the exhibits are in manuscript form. The middle English period is represented by psalters. Then there is a series of Wycliffe editions, which were forbidden until the 16th century, when one copy, here shown, was presented to Queen Elizabeth.

The printed editions began with the only surviving fragment of Tyndale's New Testament. Cromwell's injunction is shown beside the "Great Bible." A woodcut on the title page shows Henry VIII handing the Bible to Cromwell and Archbishop Cranmer; while below, a crowd of people have streamers issuing from their mouths bearing the legend: "God Saue the Kyng."

Quakers in Spain

It was a year last August since the first group under the Non-partisan Child Feeding Mission of the American Friends' Service Committee went to Spain to work on both sides of the conflict. The work is sponsored by the Federal Council, and other religious and social organizations. In all, nine Americans have gone: four Friends, two Mennonites, two Brethren and one Methodist. Absolute commitment to the way of peace and spiritual sensitiveness have been regarded as essential qualifications, in addition to special training and general ability. Two of the American representatives have been social workers, three missionaries, one a peace worker, one a youth leader, one a student and one an accountant. At present three workers are in

loyalist Spain, two in nationalist territory, as compared with the original one worker on each side.

The first great need was found to be for milk. Four milk stations have been established, and women come as far as six miles, bringing undernourished babies to these depots, the only places in that part of Spain where milk is obtainable. Workshops for refugee women and girls were started and a boys' workshop produces *alpargatos*, or rope-soled sandals. The women supply bedding for hospitals under the care of Friends which are run by English nurses.

—*Christian Century*.

Protestant Committee in Belgium

In accordance with a recommendation made last year by the Congo Protestant Council, a Committee has been formed in Belgium, known as the *Comite Consultatif des Missions Protestantes du Congo Belge*. Regarding this Committee, the Council suggested:

That its purpose be to create and maintain contacts between the Evangelical Churches in Belgium and the Protestant Mission work in Congo.

That it guide by its counsel Christian men and women from the various churches in Belgium who offer themselves for missionary service in Congo.

That it make the Protestant work in Congo more widely known in Belgium, especially by the press, and defend its cause when required.

The Committee will work in cooperation with the Congo Council, and three of the largest and most important Belgian Protestant groups have appointed representatives to serve on the Commission.

—*Congo Mission News*.

Nazi Influence in Austria

Nazi authorities in Austria gain their point in a roundabout way. One who has recently returned from that country reports that no Catholic is appointed to important office, and this is the procedure; no church trained boy may belong to "Hitler Youth," and only "Hitler Youths" can hold office; the prospect for other employment

is lessened for those who have not been in this organization. Those already in office are forbidden to send their children to church schools.

The above mentioned visitor to Austria quotes verbatim one of the leaflets which is being circulated in Austria containing "50 points" directed against Christianity. This leaflet is one of a number that were issued to the girls' section of the Hitler Youth:

Christianity is a religion for slaves and fools. For example, it says, "The last shall be first" and "Blessed are the poor in spirit."

Christianity is equivalent to Communism.

German culture was on a high level before Christianity, and has been annihilated by it.

There is no Christian culture.

Christianity was nowhere desired, but pushed itself in everywhere.

Christianity has corrupted the Germans, acquainting them with conceptions, such as theft and adultery, which were previously unknown to them.

How did Christ die? Whimpering on the Cross. And how did Planetta (the assassin of Dollfuss) die? He cried out, "Heil Hitler! Long live Germany."

The Ten Commandments are the expression of the lowest human instincts.

A good people does not need a Saviour; only a bad people.

Nero was quite right to persecute the Christians.

Some of the "50 points," the correspondent notes, are too obscene to print; yet these leaflets are issued to boys and girls at the most impressionable age.

Yugoslavia's Pilgrims

Those who like to claim they are descendants of the Pilgrims will be interested to know of a new development in the Orthodox Church of Yugoslavia called the "Pilgrim's Movement," which is increasing in effectiveness. Its influence is felt among the country people as well as among the intelligentsia, and its monthly periodical has a circulation of 35,000. The aim of the Movement is to promote a life that is truly Christian, on the basis of the Gospel. Its first principle is that all propagation of Christianity must begin with a transformation of personal life. In addition to seeking to

maintain a keen religious life in each of its members, it organizes pilgrimages in Yugoslavia and Palestine and also "retreats." Its members undertake to pray every day and to read religious books. Many villages have been transformed, new churches have been built. When a lecture was given on the organization and objectives of the Pilgrims, the speaker ended with the question: "Do you believe that Christ will vanquish all difficulties and overcome all his adversaries?" Fifteen thousand answered with one voice: "Yes, we believe that."—*Advance*.

New Oppression in Russia

According to a recent news bulletin, instruction in atheism will be required in all schools of Soviet Russia, beginning with 1939. A pedagogical institute for instruction in atheism is to be established to prepare teachers for their new duties.

Jaroslavsky, head of the Society of the Godless, has declared that atheism in Russia is now in the last stage of its struggle against religion. The year 1942, he says, will mark the jubilee of the Soviet Union and the great festival of the victory of atheism. By 1967, after half a century of communism, he predicts that the 230,000,000 population of Russia will be completely godless. Churches and cathedrals will then be only a casual remembrance of an early period. There is one important omission in the plan: God is not taken into account.

AFRICA

Fellowship in Egypt

One of the most remarkable services of modern times was held this year in the Anglican Cathedral in Cairo. The service was planned by the "Fellowship of Unity," which draws into its ranks the Greek, Armenian, Coptic and other Eastern Churches, as well as the Presbyterians, Anglicans, French Evangelicals, German Lutherans, Methodists and the Church of Sweden.

Seven languages were employed in the service. The open-

ing part was corporate thanksgiving in which the Greek, Armenian and Coptic Churches joined with the Anglican, Presbyterian, French and German communities. Another feature of the service was the uniting of the choir of the Cathedral with the Greek, Armenian and Coptic choirs. A climax was reached when in English Psalm CI was sung. It was a fitting culmination to this great act of praise in so many tongues, and the Cathedral rang with the familiar words.

—*Baptist Missionary Review* (India).

Sona Bata Medical School

Government diplomas were given for the first time to graduates of the American Baptist Medical School at Sona Bata, Belgian Congo at their first commencement last March. Government officials took part in the exercises, and those present included other state representatives, members of near-by Protestant and Catholic Missions; also, the American consul and his wife. The five graduates have all taken places of Christian medical service for their own people.

—*Watchman-Examiner*.

In French Somaliland

Informal meetings for educated young Arabs and Somalis, for discussion and comparison of the Bible and the Koran, are proving worth while in the program of the Bible Churchmen's Missionary Society at Djibouti, French Somaliland. The numbers vary according to the degree of Moslem hostility, but ten or twelve men of different nationalities are regular attendants. Several of these have accepted Christ as Saviour. In view of the bitter opposition certain to be met, the question of open testimony is a difficult one.

Summing up the work of the past twelve months, the leader of the movement says:

Of spiritual achievement there can be no computation. A large number of people—running into hundreds—have been touched in one way or another by the Gospel of our Lord

Jesus Christ. Quietly and unobtrusively His command to preach that Gospel is being carried out in Djibouti, by word of mouth, by the witness of changed lives, and by the circulation of the written Word. Distribution of portions of Scripture and pamphlets is carried on, and Bibles in English, French, Italian, Arabic, Amharic and Gujerati have been given to all those really interested.

—*Life of Faith*.

Africa Christian Missions

The Africa Christian Missions is an independent Baptist mission operating in French West Africa, with its center in the capital of the Niger Colony, a cosmopolitan town of about 20,000, including Europeans and natives from every section of West Africa. It is on the main caravan route across the desert, and Arabs from Morocco, Algiers and Tunisia are thus brought into the sphere of the Mission's influence.

The work is mainly among the Djerma tribe, which numbers about 250,000—all Moslems. Preaching services in other than the mission's own buildings are forbidden by the government; accordingly, every opportunity is seized for making contacts with individuals, and these conversations attract many of the curious, who also hear the Gospel.

Market day provides another opportunity. The same method is used—the curious listening in as the claims of Christ are presented to a single person. Portions of the Scripture are distributed to those who prove their ability to read either French, Arabic or the native tongue. Medical work is undertaken in a small way, each patient thereby providing another opportunity for the presentation of the way of salvation through Christ. A school is maintained in which the Bible is the textbook. Classes in reading, writing and Bible memory work are held for the natives, and there are classes in doctrine and evangelism for the believers.

International Cooperation

Those who despair of ever seeing cooperation among nations may take courage from the

fact that so many countries, widely separated geographically, have combined to send 6,000,000 doses of vaccine to China to check the spread of cholera. Australia and Ceylon have each sent to the Chinese Health Administration 500,000 doses, the American Red Cross 3,000,000 doses, the Pasteur Institute at Hanoi 500,000 doses, Rumania 1,000,000 doses, Jugoslavia 500,000 doses, and Turkey 1,000,000 doses. Gifts of cholera vaccines have also been received from the Serum Institute at Copenhagen, the Egyptian Ministry of Health, and the Institute of Bacteriology at Buenos Aires.

It would seem reasonable for governments and people to unite as readily to stamp out the evils of war and class hatred, with all their attendant suffering.

—*The Christian*.

Per Capita Giving

There has been an increase of 79 cents in the average per capita giving of the members of the 25 leading Protestant denominations of the United States and Canada for the past statistical year, according to figures published by the Philadelphia *Evening Bulletin*. The 79 cents increase a person means an average gift of \$13.25 and a total gift increase of \$14,602,188, though there was at the same time a decline of 412,148 in the combined membership of these denominations.

Testaments for Jews

The Alliance Weekly reports the launching of a campaign for the prayerful distribution of a quarter of a million New Testaments among Jews in various lands. A special Testament is being prepared, in which verses that signify the fulfilment of Old Testament prophecies appear in bold face type, thus showing the Jews that the New Testament is the completion and fulfilment of Old Testament revelation, and that Jesus is the true Messiah, and the Saviour of both Jews and Gentiles. A great volume of intercessory prayer is being sought.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

The Household of Faith. By Arthur Emerson Harris. 232 pp. \$2.00. Fleming H. Revell Company, New York, 1938.

Dr. Harris, a professor in Eastern Baptist Theological Seminary, discusses the authority and trustworthiness of the Bible, the person and second coming of Jesus, the message of the Gospel, the Church as "the Household of Faith," the witnessing duty and privilege of its members, immortality, the transcendent call of Christ, and related subjects. The treatment is in a popular style which suggests that most of them were originally sermons or chapel talks. The viewpoint is that of a firm conservative in theology and Biblical interpretation. Some statements will probably be challenged by those who interpret the Bible differently; but the author's spirit is irenic and not controversial.

ARTHUR J. BROWN.

The Life of John McDowell. By A. Chester Mann. Illus. 12 Mo. 139 pp. \$1.50. The Westminster Press, Philadelphia, 1938.

True stories of personal heroism and sacrificial service have a strong appeal for readers of all ages. Here is a remarkable record of a young boy who overcame serious handicaps and became an honored Christian leader in America, receiving the highest honors his Church could confer. Boys will be interested to learn how he became proficient in tennis—with one arm; preachers will be interested in his victory over a stammering tongue; social workers will find much to learn in McDowell's ideas and ideals as to economics and social justice.

The biography is brief and largely factual. The author, who also wrote the life of the late F. B. Meyer, gathered this material during the subject's lifetime and then died before the book was published. He tells the story of boyhood struggles, of fruitful service in four important pastorates, of soul-stirring religious work among the soldiers in the World War, of wide-reaching influence as a secretary of the Board of National Missions, and of nation-wide travel as moderator of the Presbyterian Church, U. S. A.

Dr. McDowell was the author of several books and of many important papers but only two of his messages—"A Challenge to Loyalty" and "The Basis for a Better World"—are given in the two appendices. We wish there might have been more of his messages on Bible truths, on the Christian solution of social problems, and on mission work for Jews and Gentiles. The chapter on "The Closing Years" was written by Dr. Charles J. Turck, a fellow worker with Dr. McDowell in the Board of Christian Education. Those who read these brief chapters will be inspired with new courage in the face of difficulties, and new loyalty to high Christian ideals and methods in social and economic life.

Alcohol—Its Physiological and Psychological Effects and Their Social Consequences. By Mary Lewis Reed. R. N. 15 cents each. \$10.00 per thousand. Published by the Author. 468 Fourth Ave., New York. 1937.

Christian missions are an organized endeavor to save men and women by the power of the Spirit of God. Alcohol, as a beverage, is the devil's choice tool

to destroy or degrade men and women, body and soul. This has been clearly evidenced since the days of Noah and the evil effects of alcohol are very far reaching. Miss Reed's leaflet is full of interesting and important facts that speak powerfully against the evils of intoxicating drinks. The medical accuracy of the statements is vouched for by eminent physicians and the spiritual truth is endorsed by prominent clergymen. Here is a sane and convincing study of a great evil. Missionaries and pastors who wish to warn and fortify their people against intoxicants will find here a great storehouse of facts gathered from scientific investigation and from sad experience. So Roger W. Babson says: "We ought to work desperately for prohibition of any evil, like intoxicating drink, that is destroying and degrading our youth."

The Case Against Japan. By Charles R. Shepherd. 242 pp. \$2.50. Daniel Ryerson, Inc., New York, 1938.

If, as is commonly believed, Japanese bureaus of information in America send to Tokyo copies of all publications here that deal with Japan, one may safely assume that this volume will not be permitted to go outside beyond the censor's office. It is exactly what its title suggests, and is a tremendously strong "Case against Japan." The author has had ample opportunity to ascertain the facts since he was formerly professor of history in Graves Theological Seminary, Canton. He has traveled extensively in China and was there in 1936 when the Japanese landed a large force of marines and personally wit-

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

nessed their depredations. He rightly considers that the conflict now being waged is not the beginning but rather the culmination of a long series of aggressions. He therefore devotes the first part of his volume to a concise survey of the historical antecedents of the present situation. He recounts the Japanese occupation of Korea and Manchuria, the notorious Twenty-one Demands, the attack on Shanghai in 1932, and other events. Then he proceeds to describe the "undeclared war" now in progress. He vividly pictures the ruthlessness of the Japanese, their indiscriminate slaughter of helpless civilians, their abuse of women, and the baselessness of the specious reasons they advance to justify their course. It is a gruesome story, and frankly *ex parte*, but it is buttressed by uncontrovertible facts, and by citations from official documents that are of historic record. The indignant protest of the author sometimes verges on the declamatory, and he uses too many lurid adjectives, but it is hard to be moderate and judicial in writing about the crowning atrocity of this generation.

ARTHUR J. BROWN.

Studies in Hymnology. By Mrs. Crosby Adams. 96 pp. \$1.00. Cokesbury Press. Nashville, Tenn., 1938.

An important contribution to the growing literature on hymnology is this highly informing volume by Mrs. Adams. While prepared as a textbook for study classes, it should have a wider mission in broadening musical intelligence among all Christian groups. Pastors, choir leaders, church officers and all who have to do with the service of worship will find here a wealth of valuable material—in fact, an introduction to Christian hymnology. The spiritual discernment and sympathy with which Mrs. Adams deals with the great musical heritage of the Church is the reflection of a lifetime of rich musical and cultural associations as author, composer, teacher and lecturer. She has won a high place in that devoted group who have labored assid-

uously to raise the standard of musical appreciation and to add reverence and beauty to the ministry of sacred song.

In a book of this limited compass the treatment of historical material must necessarily be outlined, yet the selection has been made with unusual skill and there is a valuable bibliography for those who wish to make more extended study. In common with most intelligent students in this field Mrs. Adams deplores the flood of superficial and transient hymns which have appeared in recent popular collections and calls attention to the unquestioned fact that only hymns which are rooted in the Scripture have permanence and spiritual value.

A variety of settings of the Twenty-third Psalm used by the Church during the centuries are a striking feature of the book and well illustrate the eternal vitality of the earliest manual of praise.

HUGH R. MONRO.

Vivid Experiences in Korea. By Dr. W. Chisholm. Illus. 146 pp. \$1.00. Bible Institute Colportage Assn., Chicago. 1938.

For fifteen years Dr. Chisholm has been a member of the Chosen Mission of the Presbyterian Church in the U. S. A. He has been living in Syenchun, North Chosen, where the work has seen such a remarkable development. The book is both a strong apologetic for medical missions and a splendid spiritual tonic as well.

Dr. Chisholm has written in a graphic conversational style which is easy reading and gives the reader many interesting glimpses of Korean country life, as well as some of the joys and discomforts which are the lot of any missionary engaged in country itineration. The suggestive portrayals of various phases of native life and of Christian activities.

One of the outstanding features of the work of the Presbyterian Mission in Korea has been the emphasis placed upon personal evangelism as the duty of every missionary and of every native Christian. All mission institutions, including hospitals and schools, have been used to

carry on this work to an unusual degree. This book shows how this has been accomplished. Dr. Chisholm has made an outstanding record as a physician and has been elected a Fellow of the American College of Surgeons but his chief interest is not the curing of men's bodies, important as that work is, but the healing of their souls through the preaching of the Gospel of the Lord Jesus Christ. To a student of missions the book is of interest in showing how a mission hospital can and should be, not only closely united with the evangelistic work of the whole mission station but should itself become a center of active evangelism, and the means of founding new churches in hitherto unreached districts through the contacts made with the patients. The book reveals anew the possibilities in personal work, even in the most difficult conditions and it will furnish another link in the long and well tested chain of evidence to the supernatural life and power inherent in the Word of God.

This vivid record of a physician's experiences deserves a wide circulation among young people. They will be attracted by the well told narratives and it should arouse new interest in the cause of Christian missions. Seeing souls reclaimed through the Gospel are the rich rewards of a life given to the proclamation of Christ in the non-Christian lands.

T. STANLEY SOLTAU.

"By Faith"—Henry W. Frost and the China Inland Mission. Dr. and Mrs. Howard Taylor. Illus. 8 vo. 364 pp. \$1.25. China Inland Mission. Philadelphia, Pa. 1938.

"There were grants in those days" when the China Inland Mission was born. Here is the story of fifty years of work of the Mission in North America, and of Henry W. Frost, for most of that time the efficient Home Director for North America. It is a remarkable, intimate story, well told, showing the rewards of faith and courage, the labors of love and the reality of God's guidance and power. Much of this story is gathered from Dr.

Frost's autobiographical notes, letters and other records.

Henry W. Frost was born in Detroit, Michigan, of godly parents; was graduated from Princeton; went into business and politics and then into work for God and the China Inland Mission. Here is a story of God's dealings with the Mission and the man; of the lessons he learned; of his growing faith and courage and the fruitage in the work. It is a spiritual history and is rich in spiritual lessons to Mission Boards, to churches and to individuals. Dr. Frost, and his wife as well, are shown in their quiet gentleness; their loving, sacrificial service, their humble faith, and cheerful obedience. The growth of the China Inland Mission has been remarkable. Its record is inspiring. There are rewarding glimpses of such men as J. Hudson Taylor, D. L. Moody, Wm. J. Erdman, and others. Those who read this history will find their faith strengthened, their ideals of service elevated, and their spiritual life stimulated.

Roman Catholicism and Freedom.
By Cecil John Cadoux, M.A.Oxon., Hon. D. D. Edin, Professor of Church History at Mansfield College, Oxford University. Third Edition with additional notes. 201 pages. 5 shillings net. Independent Press. London.

This is a book you will seldom see advertised and very seldom reviewed, for reasons which the author himself points out. It is a frank warning against the Roman Catholic Church, not by some fanatical irresponsible pamphleteer but by a professor of Church history in one of the world's greatest universities. He gives a factual record of the Roman Catholic Church's deliberate and official opinion, during the nineteenth century, on the subject of persecution; together with the evidence of actual persecution practiced by that Church in areas as widely scattered as Malta, Ireland and Madagascar. No mediæval bogies are resurrected; the illustrations are contemporary. Catholic propaganda is likewise described, in many forms. Against the retort (often

made by non-Catholics) that "the Protestants were as bad," the writer demonstrates that persecution of Catholics by Protestants differed at vital points from persecution the other way about. Not only was persecution (where it existed) by Protestants less severe than by Catholics, but it was evoked by Catholic aggression, prompted by Catholic example, was willingly discontinued, and on principle cannot be renewed. As to past and present the evidence is irresistible. As to the future policies and probabilities, all assertions must naturally be a matter of opinion; but where this is based solidly on the analogy of past and present experience, and the likelihood that basic principles will not be abandoned, the argument is sound. And such a base this argument has. Dr. Cadoux makes a strong case, virtually incontestable. His thesis is that since Rome's theory of infallibility and of the right to persecute remain the same (except that the death penalty may not again be invoked), wherever Rome gains power she will again attempt to crush out all other forms of religious faith. Notes bring this third edition up to date, answering some of the criticisms leveled at earlier editions, and paying attention to the relation of the Roman Church to events in Spain and Abyssinia. While the writer's special interest is naturally in Great Britain, and although the Catholic population of the United States is still a minority, the warning is not less important for us. If the entire case is as mildly put as in the points where the writer crosses the reviewer's knowledge, the book is certainly an understatement rather than an exaggeration. The basic and essential point however is not a matter of individual incidents but of fundamental principles. The difference between Catholic and Protestant here is well expressed (p. 123): "If Catholics have in their dogmas the faith they profess, they ought to be willing to trust to the power of their truth to convince men, without needing the extraneous

aids of coercion and punishment. . . . Far better is it to defend the truth by loving, exploring, declaring and obeying it, than by rousing against it, through the imposition of restraint, the enmity of the rebel and the still more subtle enmity of the coward and the hypocrite."

KENNETH J. FOREMAN.

Out of the East. India's Search for God. By Wm. A. Stanton. Illus. 192 pp. \$1.50. Fleming H. Revell Co. New York. 1938.

With a knowledge of the Indian people developed through forty years of missionary service in South India, a clear mind, a warm heart and a graphic pen, Dr. Stanton describes India's search for God as he has witnessed it. The author and his wife went out under the American Baptist Board in 1892 and settled among the Telugus where there has been such a remarkable response to the Christian message.

Dr. Stanton sees the dire need of India for Christ and he notes signs of the religious hunger of the Hindus. He has seen the great Christward movement of the Untouchables and its influence on the Sudras. He is convinced of the fact that the only abiding and transforming results in mission work come through the work of the spirit of God.

After a general description of India and its modern progress, Dr. Stanton gives the evidence of India's search for God as seen in their Hindu sacred books and in their religious worship. He tells of the awakening of the outcastes and among caste peoples, of the rescue of Indian womanhood and of the upheaval in Bengal. Then he very effectively tells the stories of some Christian converts from Hinduism—Dr. K. C. Banurji, Narayan Vaman Tilak, Pandita Ramabai and Sadhu Sundar Singh. Here is an excellent book for reading circles and for mission study classes.

The difference of race contributes to the richness of the world. There is no ground for assigning intrinsic superiority of one race over another.
—Sir Walter Moberly, London.

Mary Reed Honored

The name of Mary Reed of Chandag Heights, India, is highly honored, especially among friends of the lepers. She will be 84 years of age on December 4th, and her birthday will be widely celebrated. From many lands messages of love and appreciation for her fifty-five years of missionary service will come to this white-haired heroine who learned forty-eight years ago that she had contracted leprosy while serving as a missionary of the Methodist Episcopal Church. Instead of bemoaning her lot, Miss Reed returned to India to serve the lepers. God answered her prayer and the disease was arrested so that she has been able to spend nearly a half century in this service—and without a furlough. In America there will be celebrations of the anniversary at Lowell and other Ohio towns associated with Miss Reed. A commemorative tablet is to be placed on the site of her birthplace and home at Lowell. A dramatization of episodes in Miss Reed's life has been prepared by Miss Lulu Irwin, Midwest secretary of the American Mission to Lepers. Ganga Ram, one of Miss Reed's India boys, writes: "Miss Reed educated me and taught me to trust and know God, the Father of us all. My daily life speaks of her good teaching and glorifies the name of our Saviour."

New Books

Calendars—*Young Folks Calendar; Grace and Truth; Daily Manna*; 1s ea.; *Golden Grain Daily Meditation*, 1s. 6d.; *Golden Text*, 1s. 3d. *Daily Light Almanac*, 1½d.; *Our Home Almanac*, 1d.; *The Bible Almanac*, 2d. Pickering & Inglis. London.

The Directory of World Missions. Edited by Joseph I. Parker. 255 pp. \$2.00. International Missionary Council. London and New York.

Indian Uplands. Some Stories of the Church in Chota Nagpur. Edward H. Whitley. 67 pp. S. P. G. London.

Indian Brothers. Story Lessons for Little Children. Dorothy Meadows. 31 pp. S. P. G. London.

Conquest of the Jungle. Stories of the Kingdom of God in Chota Nagpur. Dorothy Harris. 70 pp.

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1s. Lesson Books, Scholar's Reading Book, 2d., Scholar's Questions, 1d. S. P. G. London.

Everyday Life in India. Two Outline Friezes. 1s. S. P. G. London.

Let Us Build. P. E. Burroughs. 154 pp. 60 cents. Broadman Press. Nashville.

Himself. The Autobiography of a Hindu Lady. From a Classic in Marathi. By Ramabai Ranade. Translated by Katherine Van Akin Gates. 252 pp. \$2.00. Longmans, Green & Co. New York.

Annual Report of the China Inland Mission. 1938. Edited by L. T. Lyall. 110 pp. C. I. M. Philadelphia.

The Christ. A. Wendell Ross. A Harmonized Study of the Gospel Records. 222 pp. \$2.00. Fleming H. Revell Co. New York.

Adventures of Service. Stories of modern Pioneers. D. M. Gill and A. M. Pullen. 127 pp. \$1.00 cloth, 50 cents paper. Friendship Press. New York.

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

Bird Voices, Sonnets, Battle-Dore. William Bacon Evans. 68 pp. 25 cents. Friends Book Store. Phila.

"By Faith"—Henry W. Frost and the China Inland Mission. 364 pp. \$1.25. China Inland Mission. Phila.

A History of the Expansion of Christianity. Vol. II. Kenneth Scott Latourette. 492 pp. \$6.00. Harper & Bros. New York.

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

For This Cause. Inabelle Graves Coleman. 199 pp. Pamphlet. 25 cents. Boardman Press. Nashville.

Gateway to Tibet. Robert E. Ekvall, F.R.G.S. 198 pp. Christian Publications. Harrisburg, Pa.

Joe Lives in the City. Jeanette Perkins Brown. 36 pp. 25 cents. Illus. Friendship Press. New York.

Report of the Keswick Convention. 1938. 308 pp. 2s. 6d. paper, 4s. boards. Pickering & Inglis. London.

The Meaning of Moody. P. Whitwell Wilson. 157 pp. \$1.50. Revell. New York.

No Speedier Way. Golden Jubilee of the Christian Literature Society of China, 1887-1937. 144 pp. \$1.20. Christian Literature Soc. Shanghai.

Out of the East. India's Search for God. William A. Stanton. 192 pp. \$1.50. Revell. New York.

The Presbyterians. The Story of a Staunch and Sturdy People. William Thompson Hansche. 194 pp. \$1.25. Westminster Press. Phila.

A Sari for Sita. Nina Millen. 36 pp. 25 cents. Illus. Friendship Press. New York.

Tales from Many Lands. Stories for Juniors. Illus. 127 pp. 50 cents. Morehouse-Gorham. New York.

Tales from India. Basil Mathews. 96 pp. 50 cents paper, \$1.00 cloth. Illus. Friendship Press. New York.

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WHEN HINDUS BUY CHRISTIAN GOSPELS.....	Mrs. R. S. Modak
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